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# THE CANADIAN CHURCH MAGAZINE

◊ ◊ AND MISSION NEWS ◊ ◊

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

Vol. II.

OCTOBER, 1888.

No. 28.

## HISTORICAL SKETCHES.

### No. 28.—THE FOURTH BISHOP OF QUEBEC.

BY THE VEN. ARCHDEACON ROE, LENNOXVILLE P. Q.

**T**HE brief account we are enabled to give this month of the episcopate of the revered subject of this notice is peculiarly well timed, seeing that Bishop Williams has just completed

a quarter of a century in the oversight of his Diocese, the twenty-fifth anniversary of his consecration having been celebrated with much enthusiasm at Quebec on St. Barnabas' Day. During those twenty-five years, the Bishop of Quebec has won for himself in an eminent degree, by his able, wise and loving administration of his diocese, the confidence and affection of his own people, and by his statesmanlike ability, manliness, and admirable social qualities, the esteem and respect of all classes of the community in which he lives.

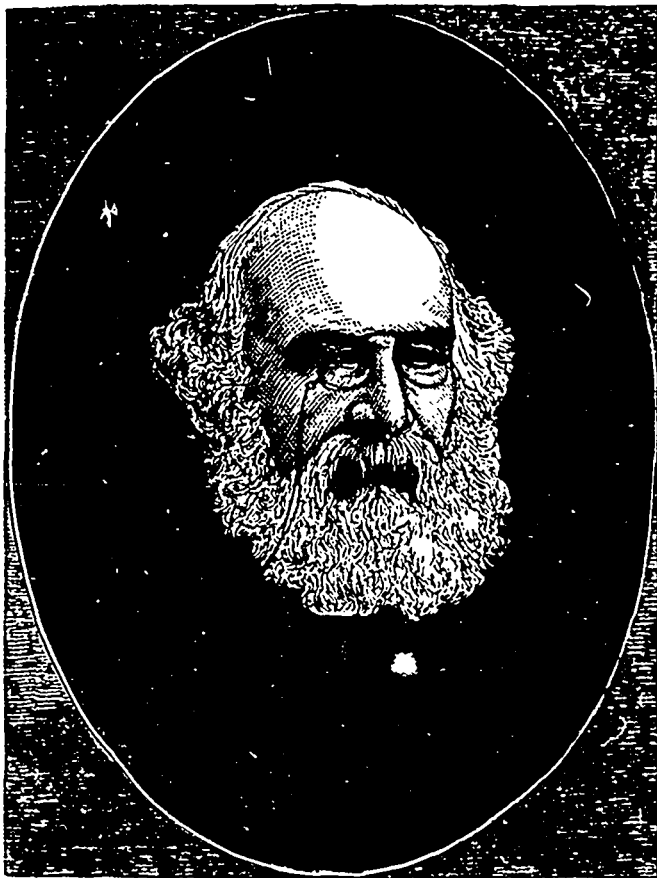
James William Williams, son of the late David Williams, Rector of Banghurst, Hampshire, was born at Overton, Hants, in 1825.

His father's cousin, the saintly Isaac Williams, the poet and profound expositor of Holy Scripture, and the equally well known Archdeacon Sir George Prevost, who had married Isaac Williams's sister, were his godparents. Thus the link of his connection with Quebec was forged at his baptism, for Sir George Prevost was an intimate friend of Bishop Mountain, and probably his advice had a good deal to do with determining his godson to

cast in his lot with the colony over which Sir George Prevost's father had been Governor-General.

James Williams was educated at Crewkerne School, Somerset. At the age of seventeen he went out for three years with a party of engineers to New Zealand, where he met Bishop Selwyn, whose noble character and work made a deep impression upon the young man. Returning from

New Zealand he went to Oxford, entered at Pembroke College, took a good degree in 1851, read for Holy Orders, and was ordained Deacon by the great Bishop of Oxford in 1852, and priest by the Bishop of Bath and Wells in 1855, serving as curate first at High Wycombe, and afterwards at Huish Champflowers, Somerset. In the interval between the two ordinations he was for two years assistant master in Leamington College. In 1854 he married Anna Maria Waldron, of Wikiliscombe, Somersetshire. Two sons were the offspring of this truly happy marriage, one of whom survives, the Rev. L. W. Williams, Rector of St. Matthew's, Quebec. In 1857, Mr. Williams came



RT. REV. JAMES WILLIAM WILLIAMS, D. D.,  
Fourth Bishop of Quebec.

to Canada. The Lennoxville Grammar school, founded in 1845 simultaneously with the College, had, after a career of much prosperity and usefulness, broken down and remained closed for three years. In 1857 it was decided to reopen it, and Mr. Williams was elected Rector. The restoration of a school under those circumstances was, it need not be said, a difficult task, but it soon became apparent that in Mr. Williams, Lennoxville had



SHERBROOKE, EASTERN TOWNSHIPS, DIOCESE OF QUEBEC.

obtained no ordinary schoolmaster. The school rapidly filled up. In 1861 it was removed from the old buildings in the village, now become quite inadequate, to a large handsome new school erected on the College grounds. And in 1863, when the rector was called to a higher office, the school was filled to overflowing with 150 boys. These were days to which all the old Lennoxville boys, who are fortunate enough to date within the period, look back with peculiar pride and affection; and a permanent memorial of the great services then rendered to the Lennoxville school by its head master is now being erected in the "Bishop Williams wing."

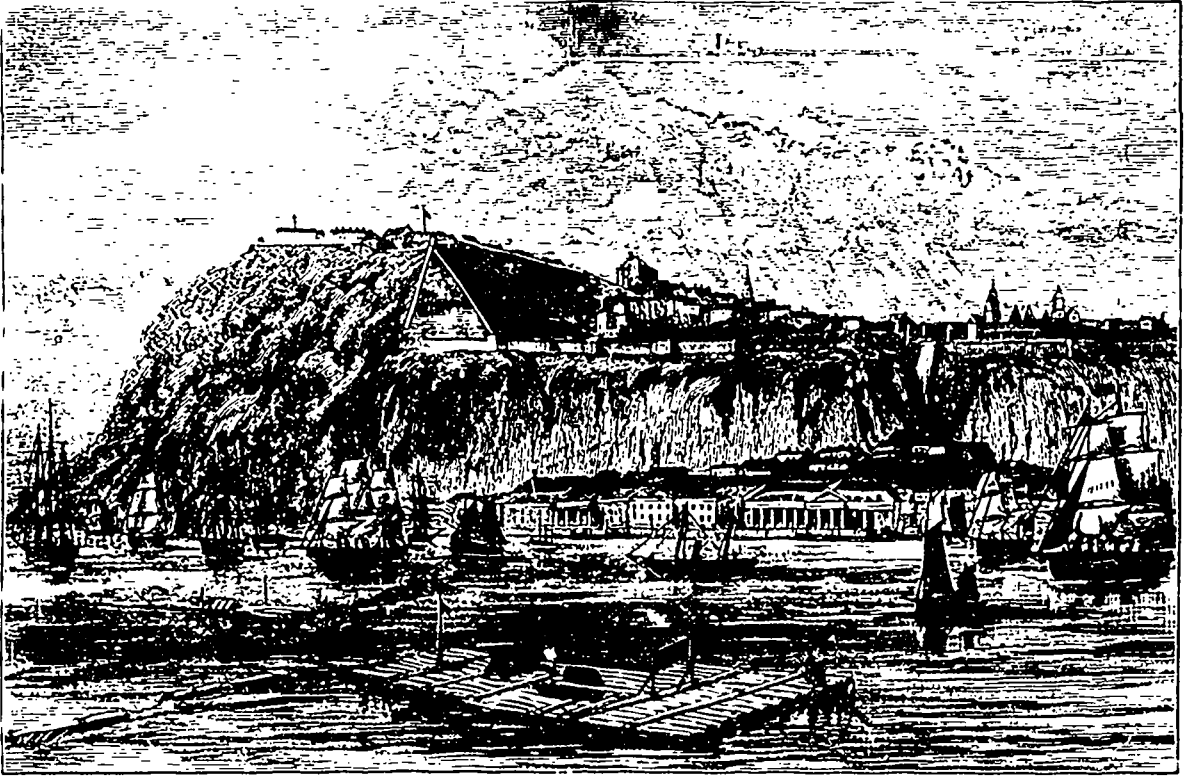
In January, 1863, Bishop Mountain died, and the Synod was called together to elect a successor. Two names were put forward, those of the Rev. Armine Mountain and Bishop Anderson, of Rupert's Land. But when after many ballots it seemed that neither could be elected, ballots for Mr. Williams began to be cast by those who knew his worth, and grew rapidly until on the evening of the first day's balloting he obtained the required two thirds majority, whereupon his election was made unanimous.

The administration of the Diocese under Bishop Williams has been eminently successful, and its progress in all that outwardly indicates prosperity remarkable. The Diocese, though enormous in extent, has a very limited English speaking population, and of them only about 25,000 belong to the Church of England. During the twenty-five years under review, the Diocese has lost largely by emigration, and the city of Quebec, the only place of any wealth in the diocese, has been, especially its Church population, very materially weakened in numbers and in wealth. At the beginning of this period, the diocese had only just seriously entered upon the arduous work of learning to support itself, having hitherto depended almost exclusively upon outside aid. There was not one self-supporting parish. Bishop Mountain had been rector of Quebec, and spent the whole of his salary as rector, some \$3,000, in augmenting the

incomes of the city clergy. Thus by his death the city parishes lost and had to make good to the clergy at once, \$3,000 a year. Outside the city of Quebec there were then 34 missions, the clergy of which did not receive on an average a hundred dollars a year from their own people, the bulk of their income, in many cases their entire salary, being derived from the Society for the Propagation of the Gospel. The admirable organization now known

everywhere as The Quebec System had been devised, and a canon embodying it enacted by the Synod immediately preceding Bishop Mountain's death. The main features of that system are these: An equitable assessment, graded according to means, of the amount to be paid by each mission towards the stipend of its clergyman; the payment of this assessment not direct to the clergyman, but to the Diocesan Board of Missions, a simple but effectual means of enforcing its regular and punctual payment, and the payment of the entire salary of the missionary by the Diocesan Board. Of these main features, the principle of assessment according to means was contributed by Archdeacon Roe; the details of the scheme for enforcing its punctual payment were worked out by the Rev. C., now Bishop Hamilton, who was for many years the secretary of the Board, and to whom more than to anyone else its brilliant success is due; but the most valuable feature of all, that of Parish assessments paid into and salaries paid in full out of the Central Treasury was due to the wisdom and foresight of Bishop, then Mr. Williams.

Under this organization, while the diocese has, at least in the city, declined in wealth, and while the grant from the Society for the Propagation of the Gospel has been reduced one-half, from \$10,000 to \$5,000 thirteen of the thirty-four missions have become self-supporting parishes, and eleven new missions have been established. Perhaps the most satisfactory feature of this rapid growth is that under it the salaries of the clergy, not promised but paid, have increased from a dead level of one hundred pounds sterling, to a scale of from \$600 to \$850 per annum, graded according to term of service. Forty-eight new churches and twenty-seven new parsonages have been built. Local endowments for thirty-five parishes, which now amount to upwards of \$90,000, have been founded. A Pension Fund for aged and infirm clergy, founded twenty years ago, on the 25th anniversary of the Church Society, at Bishop Williams suggestion, as a thank offering for the many blessings which had accrued to the Diocese through



CITY OF QUEBEC.

the society, now has a capital of \$35,000, under which pensions varying from \$400 to \$600 per annum, according to length of service, are now being paid. A prosperous fund has been established for helping the clergy to educate their children. The Widows' and Orphans' Fund is in a most satisfactory condition, but this was mainly built up under Bishop Mountain. The endowment of Bishop's College has been about doubled, almost extensively from contributions within the Diocese. Still more satisfactory is it that side by side with this splendid provision for the material prosperity of the Diocese itself, has grown the missionary spirit. Abundant proofs of this might be offered, but let one suffice: no less than \$3,500 has been sent out of this poor Diocese to help in the missionary work of the church during the last year.

Turning now to the progress of the Diocese under Bishop Williams in higher things; one feature at once suggests itself—its religious unity and freedom from party spirit. The two addresses presented to the bishop at his anniversary celebration, both of them drawn up by laymen, made reference to this happy state of things, and traced it directly to the bishop. The address from the laity of Quebec gives the following admirable expression to what is universally felt: "The brotherly union and harmony amid inevitable differences, so conspicuous in the Diocese of Quebec, testify to your Lordship's administrative capacity, compre-

hensive sympathy and fatherly kindness; while the spirit of diligence in church work which exists among us is the result, in a great measure, of this absence of party spirit, and of your own influential example."

The supreme importance of spiritual and personal religion was stamped, it may be hoped indelibly, upon the Diocese of Quebec by its saintly pastor, Bishop Mountain, and Bishop Williams has ever followed closely in the footsteps of his illustrious predecessor in urging upon his clergy to make the progress of their people in spiritual things ever first in their thoughts and efforts. Moving expression is given to this view in the bishop's sermon, or rather charge, delivered to his clergy at the opening of the late synod, a sermon which it could be wished were in the hands of every clergyman in the Dominion. Towards promoting the revival of personal religion and deepening the religious life, much use has been made of parochial Missions in the Diocese of Quebec of late years. The marvellous effect produced by Archdeacon Wilberforce's Mission, in the City of Quebec, in 1880, led to the appointment of the Rev. Isaac Thompson as Diocesan Missioner for the three years following with the happiest results. It is perhaps chiefly this character of the church, as evidently seeking first spiritual results, which has made her work in winning the American and Americanized sectarians of the Eastern Townships so successful. These

efforts have always met with the most practical encouragement and warmest sympathy from Bishop Williams.

Little space has been left to speak of the many other lines of influence along which Bishop Williams' Episcopate has left its mark. His sermons, especially in the cathedral, where he preaches regularly when in town every other Sunday morning, are greatly appreciated by that cultured congregation, and are a real power for good. His labours in behalf of higher education, both as President of Bishop's College, and as Chairman for now many years of the Protestant Committee of the Council of Public Instruction have been incessant and invaluable. By the laity, especially the educated laity, much confidence is felt in his justice, good sense and sound judgment; he is entirely trusted, and has but to ask for what he sees the church needs to get it. His social influence, combining as he does so remarkably genial playfulness of manners, the kindest humour, and an unflinching store of anecdote, with intellectual powers and wide literary culture, is unbounded. And here it would be wrong to pass over the admirable helper he has always had in Mrs. Williams, who is mentioned, as was deserved, in both the addresses to the bishop, as "having ever shown herself ready to second the bishop's efforts in all that tends to the welfare of the Diocese and the comfort of both clergy and laity;" and as having won "the heartfelt gratitude" of the Diocese "for her graceful and unvarying kindness and hospitality, and for the deep interest she has ever taken and has so abundantly manifested in all good works."

The Bishop of Quebec is still active in his work, and may be reasonably expected to live many years yet. In his answer to the address of the synod, however, he speaks of "the unwelcome conviction obtruding upon him that his faculties for sustained exertion are growing less." He says: "I shrink from the thought of hanging on with impaired powers a weight and a drag upon the Diocese," but concludes with the hope that "the failure of his strength to work and his strength to live may come together." That day, in all human probability, is far off; but whenever it does come, the Church of England will have lost one of its most beloved and ablest bishops.

## BISHOP STEWART AND THE MOHAWK INDIANS.

BY REV. G. A. ANDERSON, M. A.

**V**ISITING one of my oldest Mohawk Parishioners yesterday I incidentally spoke of the extract from the late Bishop Stewart's Journal which appeared in the August number of this valuable magazine, referring to his visit to this Mission, the old church and confirmation held on that occasion.

It appeared to please the old man, John John, that anything should be said now about those early

days of the Church here and at once he began to tell me, in his quaint manner, what he knew about it. "The good Father," said he, "fixed a day for coming to see his Mohawk children. We were in the church from about 11 o'clock. John Hill, the catechist, was reading the confirmation service in our language and explaining it. We had no minister then. When we heard the waggon we jumped up and went out. We all knew Mr. Campbell for he had been here before. The good Father shook hands with the Chiefs, and we all walked back to the church. Prayers were said; the bishop laid his hands upon the heads of twenty-one; I was of the number. We sang hymns in our tongue; my father was leader in music those days; big choir; nearly all the people sing. The Fathers both talked to us long time, John Hill interpreted. At that time our people began to bury at the place where the stone church now is. We walked through the bush past where the parsonage stands, from the church to the grave, singing all the way; we used to sing then going to graves, the bishop and Mr. Campbell went in front."

"It is not," said I, "half a mile from the site of the old church to the present burying grounds."

"No, but through the woods white man think it long way. After the funeral we came back; we made big fire in the stove and the Fathers sat and talked to us. Most of the people remained until the boat stopped, middle of the night; we walked to the wharf; I carried the bishop's little trunk; he shook hands with me and gave me money. I forget who was buried that big day."

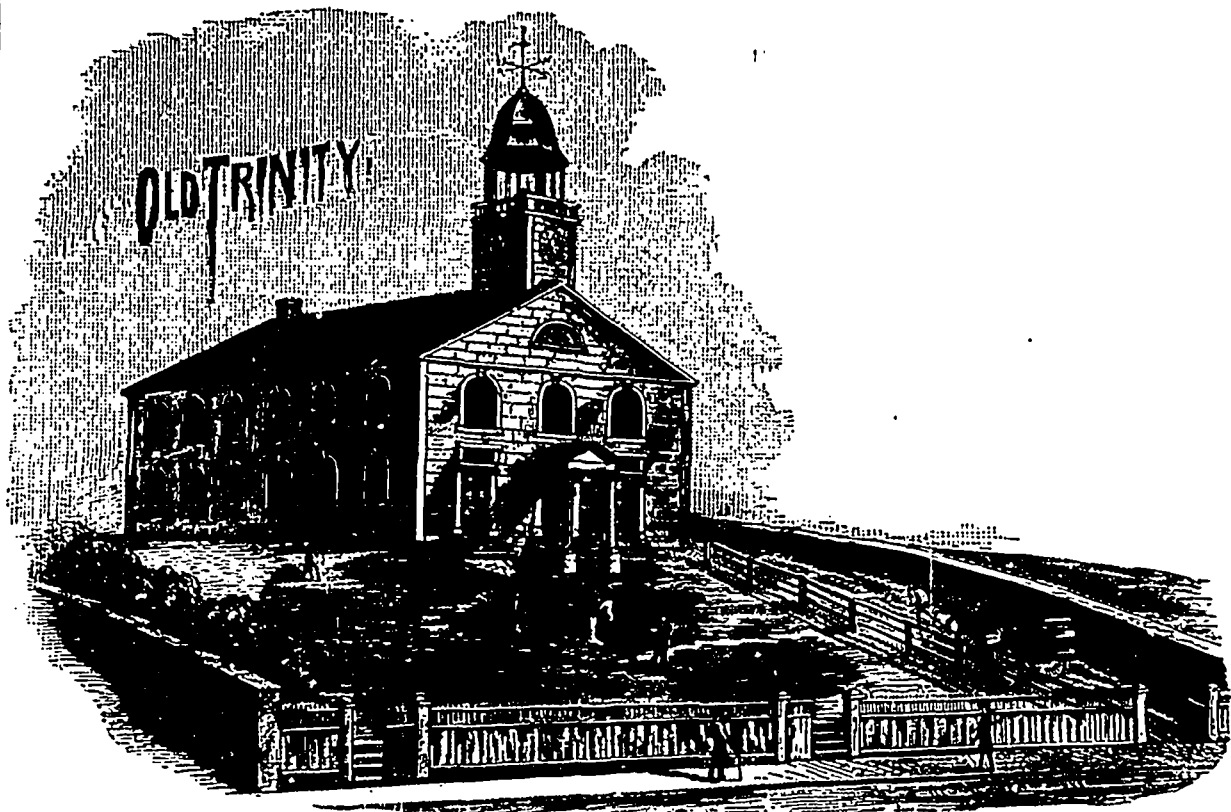
The above is my old friend's account of Bishop Stewart's visit and the "big day," his confirmation.

The church of those early days was that erected by the Mohawks soon after their arrival from the State of New York, a small frame building near the bay shore. Services were held in it every Sunday by a native catechist, paid by the Society for the Propagation of the Gospel, John Hill. The Mission, was occasionally visited by the rectors of Kingston, Picton and Belleville, until the appointment of the late Rev. Saltern Givins, the date of which I extract from a memorandum which he left with me when I succeeded him in April, 1850:

"Saltern Givins was ordained Deacon on Sunday, the 13th day of March, in the year of our Lord, one thousand, eight hundred and thirty-one, at Kingston, by the Honourable and Right Reverend Charles James Stewart, Lord Bishop of Quebec, and appointed missionary in the Mohawk Tract, and also in the Township of Picton and in the County of Lennox and Addington in the Midland District.

"N. B. took charge of the Mission, 17th March, 1831. S. G."

On the 29th of May, 1831, Trinity Sunday, I find that the Holy Communion was celebrated in this parish, the Reverend Thomas Campbell, rector of Belleville, being celebrant; there is a list of the communicants on that occasion: thirty-five Mohawks and nine whites; all are dead but two



OLD TRINITY CHURCH, ST. JOHN, N. B.

Mohawks, the man John John, who was confirmed on the "big day," and Hannah Barr, who has been bed-ridden for years.

The present stone church was erected on a rise of ground overlooking the bay and surrounding district in 1843, at the sole expense of the Mohawks. The parsonage was put up in 1835, and re-constructed last year on the old foundation, a beautiful spot between the site of the original church and the new one,—no dense forest as on the day when good Bishop Stewart confirmed my friend, but nestling among tall elm and hickory trees, with a pretty lawn sloping towards the water, admired by all who pass it.

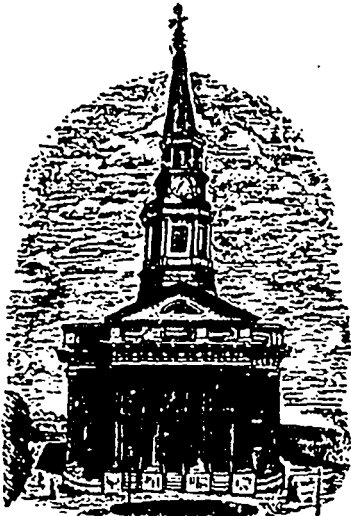
There are now two flourishing congregations in the Mission. The services conducted in English are very hearty. Holy Communion is celebrated monthly in the parish church, erected in 1843. The average number of communicants this year is sixty-nine.

Before I took leave of my old parishioner yesterday he said: "Great improvements since the big day. I wish the Good Father see us now. May be he does. He would know we took his advice to be good members of the church that our fathers accepted in our old hunting grounds, and often to use the Communion service given to the Mohawks by Queen Anne."

## OUR PARISHES AND CHURCHES.

No. 25—TRINITY CHURCH, ST. JOHN, DIOCESE OF FREDERICTON.

The history of Trinity church furnishes many particulars of much interest, inasmuch as it dates back, and is intimately connected with that memorable period, A. D. 1783. On the founding of the city of St. John by the loyalists, one of their first cares was to erect an edifice for divine worship. The site first chosen for that purpose was abandoned in consequence of a fire which swept over that part of the city. A dwelling house was then purchased and fitted up as a temporary place of worship. It was a very unpretentious building, and never consecrated; nevertheless, it was the first place of worship in the city, and constituted the beginning of the parish of St. John. The first clergyman who officiated in this building was the Rev. John Beardsley, of Stratford, Connecticut. He was succeeded in 1785 by the Rev. Samuel Cooke, who, on his removal in 1786, was succeeded by the Rev. George Bissett, from Newport, Rhode Island, who was the first rector of the parish of St. John. He took immediate steps for the erection of a larger and more suitable edifice, and his labours resulted in building what was known as "Old Trinity," on a commanding site compris-



TRINITY CHURCH, ENLORD 1856.

ing four lots, and measuring 400 feet in length, and 100 feet in width. The corner stone was laid on August 20, 1788, by the Right Rev. Charles Inglis, the first colonial bishop, and the first service was held in it on Christmas day, 1791. It was subsequently consecrated by Bishop Inglis, and given the name of Trinity Church. To this church a new

front, with tower and steeple, was built in 1856. The object of greatest historical interest in it was the Royal Arms—the emblem of British Sovereignty—which hung on the north wall of the church. It appears that they hung originally in the Council Chamber of the old Town House in Boston, and were taken to Halifax, N. S., when the troops evacuated that city in 1776, and were subsequently forwarded to St. John, when they were set up in the building first used as a church, and afterwards removed to Trinity Church by order of the vestry.

For eighty-six years "Old Trinity" occupied its commanding site, and was justly held in high estimation, not only as a monument of true patriotism, and unswerving loyalty to high principles, but as the spiritual home of nearly three generations. It was not, however, to continue. On June 20th, 1877, a most disastrous fire swept over the city, and carried away with it Trinity Church. The noble edifice became in a few hours a heap of ashes—nothing now remaining of it but a few charred timbers and heaps of stones. The work of rebuilding was taken in hand without delay, but from unavoidable circumstances the corner stone was not laid till May 19th, 1879. From that time the work went rapidly forward, so that by December 9th, 1880, not only was a very handsome church built, but also a very commodious school building. The principal dimensions of the church are the following: Extreme length, 176 feet; width 62 feet; height from floor to ridge of roof, 64 feet. The height of tower and spire is 210 feet. The cost of the building amounted to 80,000 dollars. Through the liberality of many friends the church is adorned with many costly and beautiful gifts. Of these mention must be made of the east window, which is a large window with seven lights, fifteen feet in height, surmounted by much elaborate tracery; the whole of which is filled with stained glass of exquisite workmanship, and was presented by Lewis Bliss, Esq., Inner Temple, London. The west window, which comprises three

large lights, is filled with handsome stained glass, as a gift from three members of the congregation. The thirteen windows around the floor of the side aisles are filled with representations of the Apostles, and other windows are equally handsome. The pulpit—also a gift—is of carved stone, and the Brass Eagle Lectern—another gift—is also of exquisite workmanship. The organ was put in at a cost of 5,000 dollars, and was dedicated on January 22, 1882; and subsequently a splendid clock, which strikes the hours and quarters, and a peal of nine bells were placed in the tower, as a memorial of the loyalists.

Thus while many deplored the loss of the church which was destroyed by fire, yet it is a matter of congratulation that so handsome a structure occupies the same site. Trinity Church has been successively under the charge of eight rectors, many of whom were distinguished for their ability and learning. The present rector is the Rev. Canon Brigstocke, M. A., who entered upon the work in September 1873.

The following is a list of the rectors of Trinity Church from the beginning: 1, Rev. George Bisset, 1783-1788. 2, Rev. Matthew Byles, 1788-1814. 3, Rev. George Pidgeon, 1814-1818. 4, Rev. Robert Willis, D. D., 1818-1825. 5, Rev. Benjamin Gerrish Gray, D. D., 1825-1840. 6, Rev. John William D. Gray, D. D., 1840-1867. 7, Rev. James J. Hill, M. A., 1867-1873. 8, Rev. Frederick H. J. Brigstocke, M. A., 1873.

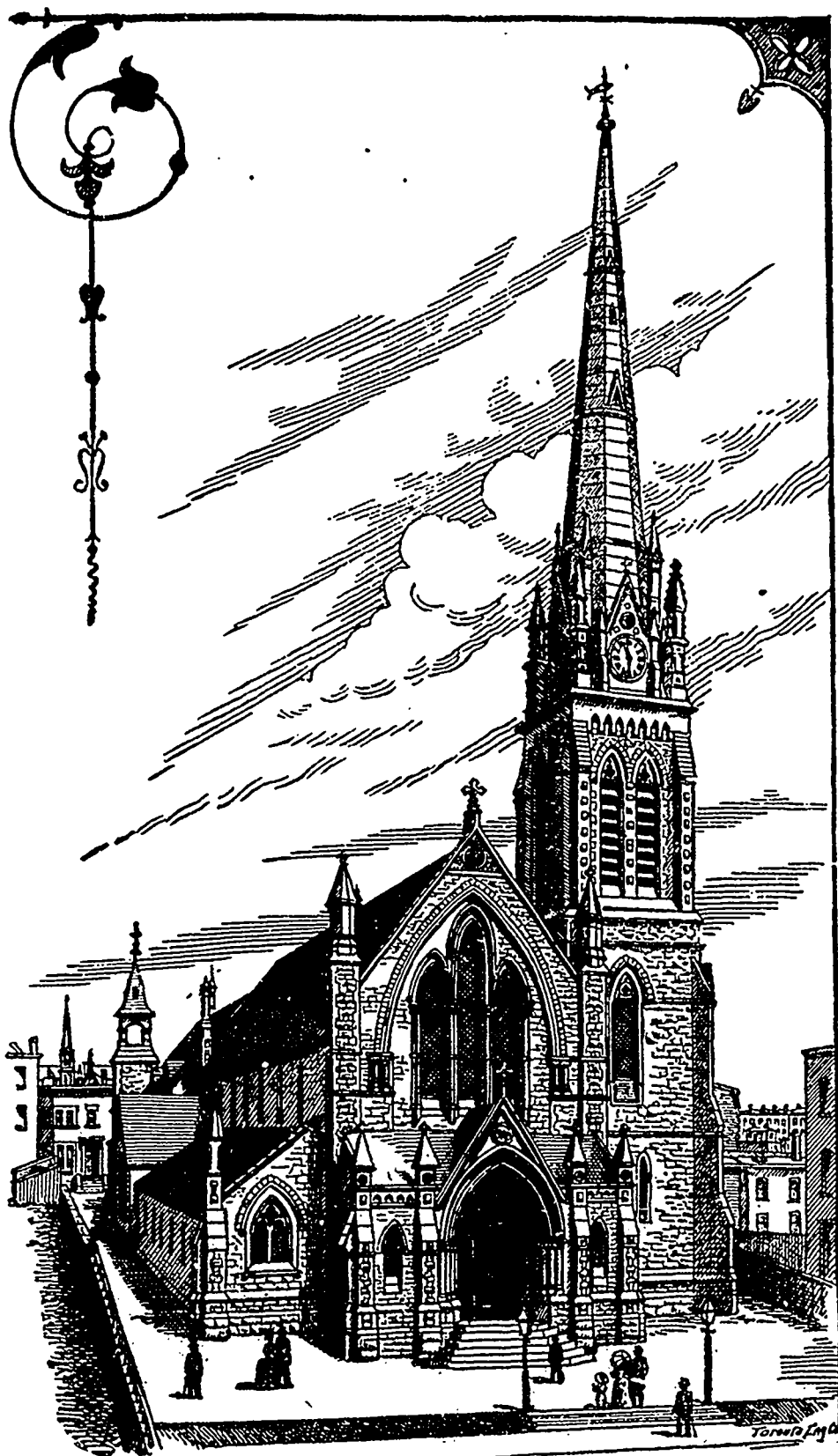
## MISSIONARY WORK IN COLD REGIONS.

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

(Concluded.)

**T**HE work of the Moravian missionaries in Labrador and Greenland has not changed in any material degree since its inception, which we endeavored to describe in our last and few preceding articles. Heroism, of the noblest and most exalted type, true bravery and admirable perseverance have always been the most prominent features in the character and lives of these brave men. Moravian missions of to-day in Labrador and Greenland are full of life, but not growth; inasmuch as the Eskimo people, to whom their spiritual ministrations are confined, are a rapidly diminishing race. Again the writer has a suspicion, founded on no flimsy grounds, that the present Moravian missionaries, although lacking in no way those sterling virtues which we found in the lives of the pioneer missionaries, have not that intense spirituality which characterised them. This is owing, I daresay, to the increase of trade and commerce which now characterise the relations subsisting between pastors and people to so large an extent. They are nevertheless still deserving a share in the prayers of all Christian people.

This series of articles we now draw to a close.



We intended when the task of writing them was entrusted to our care, to give no more than a brief and outlined description of missionary work as carried on amidst the rigors and difficulties, climatic and otherwise, of cold regions. This we hope we have done to the satisfaction of our numerous readers. It will have occurred to many of those who have perused this series of articles that none but the strongest of men are fit for laying the foundations of, or carrying on the work of the Church in cold countries, such for example as Newfoundland and the Mackenzie River district, and this is the fact. The intense strain of a long, continuous frost such as is experienced every winter in these countries soon wears out any but the most robust frames. In addition to the rigorous climate there is the travelling chiefly upon foot which has to be done. Imagine a parish almost, if not quite as

TRINITY CHURCH, ST. JOHN, N. B.



large as England! The mission, of which the present writer once had charge in a cold country, embraced nearly three hundred miles of coast line, upon which were fifty-two settlements, in each and all of which a portion of his people lived. Then again there is the hard fare which is, generally speaking, inevitable. The changes are mostly from year's end to year's end upon salt pork, salt fish, spruce beer, molasses and sometimes tea; of course there is bread, but even that by no means always. Still the hardy dwellers in cold regions possess the warmest hearts and are the most hospitable. Their habits are simple as their toil is hard and unremunerative; they are easily impressed and usually very amenable to discipline. They receive instruction gladly and willingly and will do oftentimes even more than they are well able to do for their pastor. These are distinctively encouraging aspects in the work we have been describing, and it is our earnest hope that what we have written may have moved some one to offer himself for missionary work to such bishops as those of Moosonee, Mackenzie River, and Newfoundland. The two former prelates have long been asking for helpers, indeed, more than for money, which, in their case, seems more readily forthcoming than workers. The day has gone forever, when, for a young man of good education and gentle birth, it was thought a fall, in the social scale, to become a Missionary. At the present day there are no nobler nor more intellectual men to be found in the luxurious surroundings of an English Episcopal palace than in the most remote corner of our Colonial and Foreign Missionary field. To work, to live, aye, even to die, for an Eskimo or a Terra del Fuegian savage is as valuable in the eyes of God eternal, and all wise, as to give one's life on the field of battle for a great and mighty monarch; it is certainly much more noble and ennobling than to hoard money to become a snare and a hindrance to ourselves, and often a stumbling block in the way of others. Let our young men learn to see—they cannot but admire it when once beheld—the splendid unselfishness of Jesus, His kindness, condescension and love, all of which He possessed as a man. Let them then hear and obey His command to "go," and the Great Captain of our and their salvation will no longer find Himself upon the field of conflict with few or no followers.

Missions and Missionaries, the supporting of the former, and educating and sending forth the latter, should be the one absorbing interest for the Church Catholic or any branch thereof. Canada is beginning to realize her duty in this particular, and she is setting about fulfilling it, although, perhaps, somewhat tardily, and it would appear, unwillingly. We hope and expect much from our older brothers and sisters in the way of giving of their abundance to the work of the Church; we hope and expect much more from our younger brothers and sisters—even that they will not be

content with giving merely a share either of their pocket money or their own hard earnings, but what is far, far better, offer themselves. Waiting ever and anxiously upon the will of God, crying, "Lord, what wilt thou have me to do?" hearing, in response thereto, the heavenly command: "Son, go work in my vineyard," then joyfully acquiescing therein with the Blessed Virgin, and in her own undying words, "Be unto me according to thy word."

## MISSIONS IN THE FAR NORTH-WEST.

By MRS. BOMPAS, OF MACKENZIE RIVER.\*

I am asked, my dear friends, to tell you a little about the Mission work in the far North-west. I am delighted to do so, being cut off from my wonted occupation among our dear Indians, partly by my own ill health, and partly from my husband's dread of my having to undergo the privations that we had to endure in the winter of '86-'87. I have to accept as my greatest comfort any call to work for our Mission, as I may not work in it. I am so glad to see some zeal for the cause of Missions springing up among the church women of Canada, but yet it must be confessed there is room for improvement even in this. I am afraid that our English love of ease and luxury and refinement has spread to Canada. When people are leading easy, effeminate lives they get unconsciously deadened to the wants of their poorer neighbours. It is the same, I fear, in spiritual matters, and yet, sad it is to think, that the very abundance of our privileges should be apt to make us, perhaps, even amid our thankfulness, painfully unmindful and indifferent to those who lack such blessings. Permit me to remind you of some of the blessings you enjoy in this, now highly favoured Canada. Your hearths safe and sheltered from the sight or sound of evil; your little ones baptized and trained from the first to pure and Christian lives; your Bibles ever at hand with the blessed psalms which have cheered and sustained and comforted us through so many and such varied troubles; the words from Gospel or Epistle, which have been to us as hallowed strain of music in our way-worn lives, as sunshine in our dark places, think of the holy lives, both past and present, whose bright examples stir us up and reprove our laggard footsteps; think of your holy seasons, the Lenten calm and retirement of self restraint, the Easter joy and rapture, and of the blessed feast of love which crowns and ennobles all the rest. Am I not right in saying that you live in the midst of plenty? and that it is but fair to expect that, with no niggard hand, not grudgingly or of necessity, you should seek to extend to others these blessings which you have so freely received? Can you realize for a moment that there are, on your own continent, thousands of men and women utterly cut off from the blessings which you enjoy?

\* Address to the Woman's Missionary Auxiliary, Ottawa.



REV. J. W. D. GRAY, DD.,  
Rector Trinity Church, St. John, N. B., 1840-1867.

No baptism for your children; no shelter for them from the knowledge and power of evil; no sense of the sacredness of marriage; no knowledge of the Saviour's love and priceless sacrifice; no hope in death; no faith in any life beyond the grave? And yet in view of such facts as these, is it possible—is it conceivable that the English Church in Canada has not, as yet, sent one man to any Mission field at home or abroad? Are you aware how far other religious bodies have eclipsed us in this? how the Presbyterians have some fifty missionaries at work, and they and the Methodists have given nobly of their substance, and their subscriptions are yearly on the increase? People are often asking me, What can we do to help you? Alas, too often, their inquiries end in their sending out to us a few bales of clothing, books and pictures. Am I ungrateful in thus alluding to their kind gifts? Ah, no indeed. Most acceptable are they,—most eagerly looked for,—most gladly received with our yearly supplies. You should see the dear dark faces and sparkling eyes peering over the opening of a mission bale. What delight, what ecstasy, it calls forth. How well they have learnt to value the warm shirt and knitted stocking, the cuffs and comforters, jerseys and helmet caps, the bars of soap and knots of fish twine. These are most valuable gifts which we missionaries are far too poor to be able to purchase to any large amount ourselves. The arrival of these bales forms one of the most pleasant episodes in our monotonous existence; but you see these have to do only with the bodies of our poor Indians, and they and we ask for more than these. We want men; true, large-hearted, earnest men. It is something to have begun to raise subscriptions as you have done at

last I am glad to hear,—something to have awakened to the conviction that although Algoma might fairly lay the first claim to your interest and generosity, yet that Mackenzie River and Athabasca and Saskatchewan and Moosonee, aye, and India, Africa and Japan and Melanesia, have all their hungry souls longing for your crumbs,—their little ones stumbling upon the dark mountains for you to seek and reclaim. We want men for our Mission,—the labourers are so sadly few. Canada could so well spare us a few of her noble, highly-gifted sons. In England, when we seek for loyalty and devotion, we instinctively look to Canada. In the war in the Soudan the Canadians and Australians were pictured and described in most thrilling verses which roused the admiration and touched the heart of every Englishman as "our boys," upon whose help we might rely, and upon whose valour we could so surely depend in the face of whatever enemy we had to encounter. Yes, and it was to no white man the skilful steering of our vessels was entrusted in that sad and disastrous war, but to the Canadian boatmen to the dear Indians, numbers of whom were had over from Manitoba for the purpose of safely guiding the British boats through the wild, perilous rapids of the African rivers. Such men to fight—such pilots to guide are needed for our church no less than they were for our fleets and armies. It is indeed a noble, manly work in which we are engaged, and I assure you should be undertaken only by men of first rate character and acquirement; men of judgment and discretion, who flinch not from hard and rough living; who, above all things, are incapable of despising an Indian. Do you ever realize, my good Canadian friends, that you owe these very Indians a work of reparation? You have driven them from this land which was theirs! Little by little they have had to recede before the giant strides of civilization, before the impetuous, defiant tread of the "True Manola" (white man). How quickly it has all been done. Less than a hundred years ago the first white child born in the country was baptized in Quebec, and now, where are the Indians? Yes, you have invaded their country, cut down their woods and proud, trackless forests (and thereby cut off their food supplies); moose and deer and buffalo have been slowly driven off; the latter nearly exterminated. And where you have lived among the Indians, has not the result been too often evil? The love of the fire water is but one of many temptations which the white man has thrown in the red man's way. Where have our little Indian children learnt all the bad words which they utter, in French and English, most frequently, poor lambs, in utter ignorance of their meaning, but from the white man? And whence the number of half breeds among us and in the far North? Come they of honourable marriage? I fear not.

And now I must talk to you a little about "Our Indians," by which I mean all those included in the Diocese of Mackenzie River, which, in its

present proportions, equals nearly nine times the size of England and Wales. Among these Indians there are several tribes exhibiting different characteristics and speaking, in some cases, distinct languages. There are the Slaves and Chippewyans, (whose languages are somewhat akin),—Yellow Knives and Dogribs. A few Cree families which have migrated from the South, and whose language is very rich and perfectly distinct. Mountain Indians and Tukudths from the Youcon River, with their very rich and melodious language, into which the whole of the Book of Psalms and the New Testament has been rendered by Ven. Archdeacon Macdonald. The greater part of our Northern tribes profess Christianity. It is a fact that the number of heathen Indians is far greater in the Saskatchewan Diocese than in Mackenzie River. Among the Blackfeet and Iroquois, and still more, perhaps, the Sioux, there are still many, not only ignorant of Christianity, but sadly opposed to it. And the heathen Indians, untamed, unsubdued by the powers of the Gospel, but too soon able to appreciate the white luxuries and too easily addicted to the white man's vices, will soon evince those turbulent spirits which, three years ago, created such disturbances on the Saskatchewan. Among our Northern tribes there is a longing and incessant demand for teachers to be sent out to them; a drinking in of the holy truths, imparted with absolute avidity; a thirst for yet fuller light, which was touchingly expressed by a Tukudth Indian to the bishop on one occasion: "You have kindled a fire among us and now you go away and leave us to smoulder."

*(To be Continued.)*

## NOTES FROM THE MISSION FIELD.

### INDIA.

**T**HE following account of the Lascar Mission in the district of Victoria Docks has appeared in the annual report of St. Andrew's Waterside Mission:

The Lascars are native Indian sailors, recruited principally from Bengal and Bombay, and they form the crews of the magnificent vessels of the Peninsula and Oriental, the British India Navigation, the Ducal Line, and other shipping companies, and there are large numbers of them to be always found in the dock. They are mostly Mohammedans, and their attachment to their faith is carried to the point of fanaticism. During their stay in the docks, which seldom exceeds a few weeks, they conduct themselves in an orderly manner and live on board. Many of them have made several voyages to London, but have seen but little of our great metropolis, and the little they do see is such as to give them an unfavorable impression of our country from the degraded characters they meet in the streets. The Rev. G. B. Bhowe, of Bishop's College, Calcutta, formerly employed in the British Guiana Coolie Mission, is now engaged as a missionary curate to

visit the Lascars and speak to them about Christianity. "Although very fond of arguing, and apt sometimes to lose their tempers, they have never shown towards us any hostile feeling. On the contrary our visits are welcomed by many, and our addresses listened to frequently with great attention. Their greatest objection to Christianity is that it teaches the doctrine of the Trinity, or rather the divinity of Our Lord, of whom they speak with the respect due to a great prophet only; and when we refer them to the New Testament which they hold to be inspired, they say that Christians have tampered with it in order to bring it into agreement with their view. Some pretend that our translation of the Gospels is utterly untrustworthy, and insist on hearing the words of Christ in the original Greek, although they no not understand a word of it. We are constantly reproached with breaking Christ's command to His disciples that they should not eat pork nor drink wine; and when challenged to point to any passage in the Gospel to that effect, they repeat the charge that we have substituted a spurious in the place of the genuine Gospel. On one occasion a young man brought out a copy of the Hindustani Testament, and read aloud the parable of the laborers in the vineyard. When he had finished it, he explained that by laborers going to work at different hours were meant Moses, Christ and Mahomet. They say that the Koran has superseded the Gospel, as the latter has superseded the Mosaic dispensation."

### CALCUTTA.

The annual report of the Oxford Mission to Calcutta contains a photograph of the Mission House, 99 Mukhtaram Babu Street. With reference to the situation and its surroundings the Bishop says: The site is not the most healthy that could have been chosen; but this is unavoidable, if the house is to be in the midst of the work. As in East London, the work can only be done upon the spot; it cannot be delayed until the sanitary condition of the whole native quarter has been improved. Adjoining the Mission House is a piece of ground covered at present with noisome huts, the smoke and smell of which rise up into the windows of the house. It is most advisable to buy this ground. Not only would the removal of these huts improve the sanitary conditions, but also a new wing might be built more suitable for English residents than the present native house. If this could be done, the present house would probably be used as a hostel for native students at the Calcutta University. About £2,500 is needed for the purchase of this site. It is one of the greatest needs of the Mission at this moment. The Mission hopes, when its numbers will permit, to open a new center of work among the students at the Dacca College, about 250 miles from Calcutta. The appeal from Dacca was thus described by the Bishop of Calcutta in his speech at the annual meeting: "Last year a great effort was

made by certain Hindus to get some Bengalee plays acted in a certain theatre, and this made a considerable sensation, and a great many people went to see them. The troop of actors went to the City of Dacca, and the result was that a number of Hindu and non-Christian students in the college at Dacca came to Calcutta to the Oxford Mission to implore them to do something towards putting a stop to this exhibition—owing, doubtless, to the immorality connected with it. These young men were encouraged, and then sent on to the Bishop. Something was done to discourage what was specially objectionable; but it ended in our telling the young men that their only course was to abstain from attending these places of entertainment, and to exhort their young friends to do the same. But the incident is an interesting testimony to the influence exercised by the Oxford Mission throughout Bengal.

#### LAHORE.

*Bidhanbadi*, a Lahore journal of the Brahmo Somaj, says that Mr. Voycey has failed in making an impression upon their society. "Even the particular class of Brahmos, whose religious views have been allied to the sort of Theism which he represents, refuse to join with him in his anti-Christian tendencies. This is a sign of the times. It shows that the Brahmo minister's spirit of obedience towards Christ and other leaders of humanity is being gradually imbibed by almost all classes of Indian Theists. The Arya Somaj seems to be the only Theistic society whose members have the patience to listen to Mr. Voycey's discourses on the life and teachings of Christ."

The same paper relates that in May a small company of Latschists of the Wesleyan Mission, in Lahore, who went to preach in the Kosein-ganj Bazar, were attacked by the Arya Somajites with the aid of an organized body of roughs. At first they tried to overwhelm the Christians with argument, but finding this to be of no use they proceeded to abuse, followed by hustling and throwing of dust. A long bamboo, with a cross piece, having on it some figure to represent the crucifixion, was suddenly produced by one of the mob and flourished in the face of the Christian preachers with the cry: "See, here is your dead Christ!" The Superintendent of the Mission very properly appealed to the authorities, and one ringleader was sentenced to a month's imprisonment with hard labour, and another was fined fifty-one rupees. The *Bidhanbadi* adds that the incident shows what barbarism Christianity has yet to contend with in India, even from those who have had the questionable blessing of being taught in government non-religious schools.

The paper shows that at the present time a somewhat acrimonious controversy is being maintained between the adherents of the New Dispensation, or Keshub's section of the Brahmo-Samaj, and those of the Arya Somaj, the upholders of "Orthodox Hinduism," and the "Holy Vedas."

The paper speaks with contempt of the proceedings of the "Salvation Army," a term which has "no meaning to a reflecting mind." "The creed they beat on drums in the Indian bazars in the disguise of Indian fakirs," can only make way "through the ignorance of India's millions."

#### CHINA.

The Emperor Kwang Chu went on June 14 to pay his devotions to the heavens in the T'ien-Tsau. Great preparations had been made previously in taking down the sheds of the small pedlers inside the inclosure of the South City gate. The streets were swept, and carefully levelled; all places on the road which looked dirty were covered by sprinkling fresh yellow earth upon them. The Emperor's court and retinue were a splendid sight. First there were people in official robes hurrying to and fro, and then there were mule carts and chairs followed by trains of horsemen proceeding to the Temple of Heaven. When the heralds came out, crying "T'ow ch'ow," all the officials and soldiers stood in their places, lining the streets. After a short interval other heralds came out and cried "Rr. ch'ow," followed by others calling "San chow;" then a small party of horsemen and couriers, and so on, till the Imperial Chair, of yellow satin, itself appeared, bearing in it a frail, pale looking boy, the Sovereign of this Empire. The chair was borne by sixteen men. The Emperor gazed with curiosity at the closed doors and windows of the shops, turning his head in all directions, apparently delighted at seeing the buildings of his own Imperial City. He comes out so seldom, that such an event is quite a relaxation to him. He was attended by a select body guard of the princes of his court. They were mounted on elegant ponies, and wore buttons of a brilliant red, said to be rubies of untold price. Straggling groups of men followed the Imperial train, and then some thousands of riders closed the procession. Many eunuchs followed, carrying all kinds of things for the Emperor's use. At the city gate the Tartar general welcomed the Emperor on bended knee. He then hurried forward to be at the Temple of Heaven to greet the Emperor again on his knee. As each official yamen passed by the way, a man of rank knelt as the Emperor approached, the streets being lined by soldiers. When in the Temple the Emperor is assisted by the President of the Board of Ceremonies in writing prayers and burning them to waft their desires to the skies. The Emperor kneels and bows his head so many times to the ground during the ceremony, that the task is a very tiring one. The President of the Board of Ceremonies, especially if he is an old man, often gets so wearied with kow towing that he is laid up for days. The Emperor stayed over night in the temple, as more kow towing had to be done on the following day. The procession on the homeward journey was very much a repetition of the one which conducted the Emperor when he came out.

## A MESSAGE FROM THE NORTH-WEST.

*To the Editor, Canadian Church Magazine and Mission News:*

Dear Sir,—Will you kindly allow me, through your columns, to thank those branches of the Womans' Auxiliary to Missions who last year rendered us great assistance in clothing the many half clad and naked Indians on this reserve, and to ask a continuance of their kindness? Will you also allow me to plead for further help from other branches? Last year we were compelled to send hundreds of needy ones away — many with scarcely a rag to their back. We are able, from some few, to obtain a little assistance round the Mission in getting wood cut and little odd jobs done in return for the clothing. This is a great help to us personally, as the small salary we receive will not provide more than the bare necessities of life out in the far west, where everything is so dear, so that our friends help in two ways, to clothe the poor and at the same time to help the missionary. Winter is fast closing upon us and the Indians are already asking for clothing, whilst our store is empty. If we could get one or two boxes by the end of November we should feel very grateful. Our general time for distribution is Christmas. My wife has no material left for her girls' working party, and very little thread to work up the material should any arrive. Our Indians number over 2,300, their annual income \$5.00 per head. Some by work, others by sale of part of their crops (which are generally very small), are able to add a few dollars to their income, but this goes but a little way in clothing these poor creatures, so that we who look upon them as our people earnestly plead with Christian friends in Eastern Canada to help us as far as lies in their power. Could they see the sights we saw last winter, of naked and semi-naked children, and poor old women with scarcely a rag to wear, I feel sure our supply would be increased ten fold, and even this would not provide for all. Who, then, will help us? We shall be glad to send a sample of a squaw dress to any branch of the Woman's Auxiliary sending us a postal card. This dress is more becoming to Indian women, requires no buttons, hooks, eyes, or tape, and is preferred by them to the European dress. It takes but a few yards of wincey, lincey, course serge, or ticking to make a dress. Owing to the price of material here bed ticking and common cotton are the goods chiefly used. Little dresses for girls made after the Indian, or a very plain European pattern, will be welcomed for our children, with shirts for men and boys, hoods and bonnets for women and girls, mufflers, gloves, stockings and mits for all. Our men and boys gladly welcome partly worn overcoats, undercoats, vests and trowsers, but we would ask our Christian friends to see there is some wear still left in them. Our winters are very severe and altogether un-

suitable for threadbare garments. I must say that our old friends know this well and have never sent anything we were ashamed to tell our Indians were sent by Christian friends.

We ask then those who love the Lord Jesus to think of us, as they look through their wardrobes, and see if some partly worn dress can't be made into a dress for our Indian women; if there is not a good, cast off coat, trousers or vest lying useless there, or if a yard or two of spare material can't be found for a little Indian girl, or a few skeins of wool that, in the spare minutes, can be made into a muffler, a pair of stockings, or a pair of mits. The little daughter of the house might make a little cotton or cretonne bag and put into it a couple of reels of thread, a few needles, a thimble and a pair of scissors as a present for one of our poor people. In this and many ways our Christian friends may help us. Who will? who will?

In the past the Canadian Pacific railway have kindly allowed half rates, so that the expense of sending a bale, a barrel or a box will not be much, and from my experience I know there are many gentlemen who will so far help the ladies as to pay the freight if the ladies will well provide the clothing.

Trusting many of God's people will come to our assistance,

Believe me,

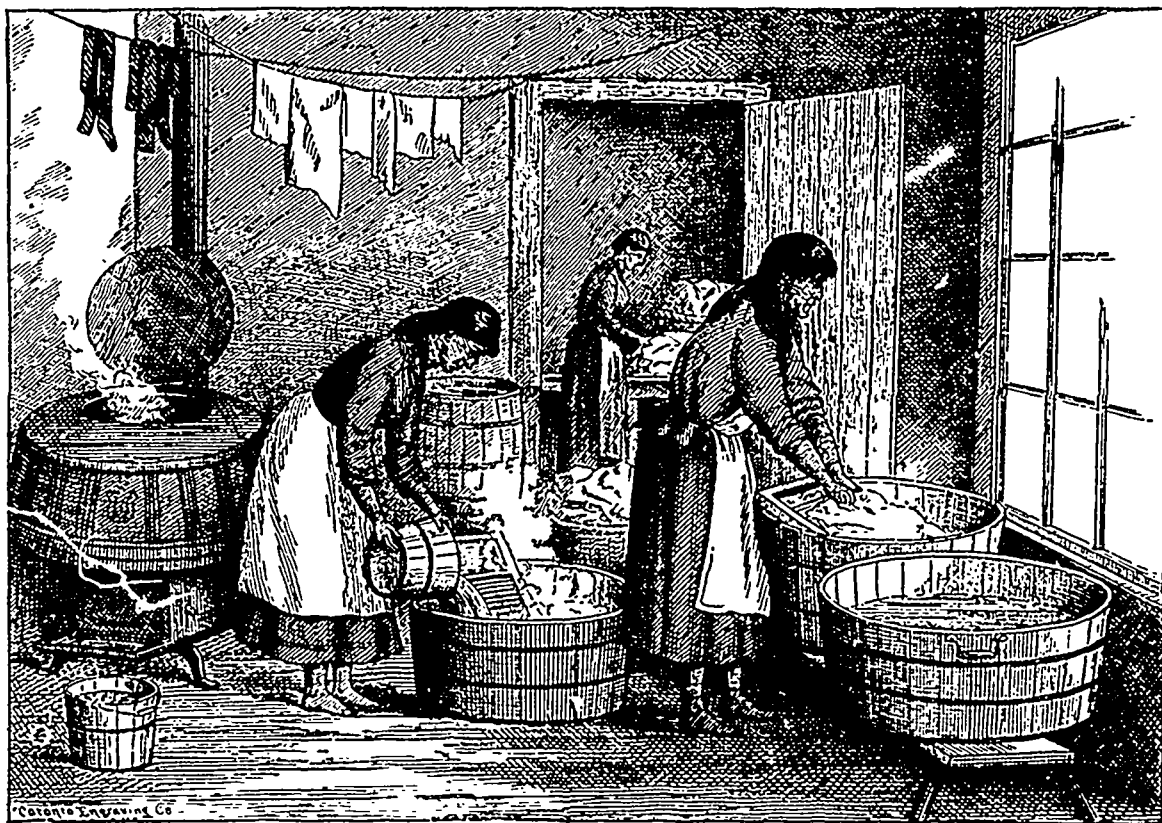
Sincerely yours in Jesus,

SAMUEL TRIVETT, (Rev.)

Blood Reservation, Macleod, Alberta, N. W. T.,  
per C. P. R., to Lethbridge via. Dunmage.

According to the *Madras Mail* the condition of affairs in Corea is threatening. The Queen is the real power in the kingdom. Two foreign ladies, one Russian and the other American, have gained much influence over her. Their aim is to make Corea break away from the Chinese alliance and become independent. The King is a feeble, irresolute man, and in case of difficulty relies on the Queen, who has a stronger will. The British consul, Mr. Demy, is on good terms with the King and the Russian consul at Leon, but the Corean Prime Minister is his avowed enemy, and has a secret understanding with Yuen, the Chinese resident. The kingdom is in a bad condition financially, and the people are greatly oppressed. Russian and Japanese policies have their parties and adherents. The policy of China is kept in the background, and the tendency of affairs in Corea seems to be towards a break with China. It seems as if the Chinese policy towards Corea is like its recent policy towards Thibet and India, which is much resented in India, and has caused a deep distrust of the Chinese government and its diplomatic methods. In order to avert the misfortunes which threaten her, and Corea also, China ought to deal with her tributary in a dear, straightforward and unambiguous way.

## Young People's Department.



WAWANOSH LAUNDRY.

### THE INDIAN HOMES.

**T**HE Rev. E. F. Wilson of Sault Ste. Marie has published recently a Summer number of "Our Forest Children." It is full of some very interesting things about the Indians and has several pictures in it, illustrating some of their ways and some of the work that is done amongst them. The above picture is one of them. Mr. Wilson kindly lent it to us that the readers of this magazine might have an opportunity of seeing what kind of things his pictures represent.

Some time ago we showed our readers a picture of Mr. Wilson's Wawanosh Home at Sault Ste. Marie. This is a Home which he succeeded in getting built for the education of Indian girls. It is an Indian school for girls, but you see it is not a school where reading, writing, arithmetic and such things alone are taught, but where many other things that are useful to know in after life are imparted to the children. The Indian girls you see are taught how to do household work. They are at work in the laundry where they learn all about washing, so that when they get homes of their own they will know how to do it in the easiest and best way. Mr. Wilson's first idea is to teach these girls all about Christ and make them Christian women,

but at the same time he wishes to train their minds and their bodies so that they may be intelligent and useful women. There are three things that the true missionary always thinks of in teaching his people. The three things are the soul, the mind, the body. It is in search of the soul that he first starts out. The soul or the spirit is to "go back to the God who gave it." How important that it should be trained in the ways of salvation. The mind is the noblest part of man. It ought to be instructed how to grow in things that are bright and good. Ignorant people should be taught for they will know all the better how to understand the wonderful ways of Christ and his dealings with us. The body is the casket of the mind and soul. It is "the temple of the Holy Ghost." Therefore it too should be trained. The hands, the brain, the feet should be trained to be industrious, for how true it is that "Satan finds some mischief still for idle hands to do." In the church, in the schoolroom and over the wash tub then, poor, savage Indian girls are taught the great value of Christian love and missionary work. Several of our Canadian Church Sunday Schools are helping Mr. Wilson to support some of these girls, so they no doubt like to hear occasionally something about them.

## THE GRAVE OF A LITTLE CHILD.



HERE'S a spot on the hillside far away,  
Where in summer the grass grows green ;  
Where beneath a rustling elm tree's shade,  
A moss-covered stone is seen.  
'Tis a quiet and unfrequented spot,  
A solitude lone and wild ;  
Yet—somebody's hopes are buried there—  
'Tis the grave of a little child.

In winter, alas! that mossy stone  
Is hid 'neath a shroud of snow ;  
But around it in springtime, fresh and sweet,  
The daisies and violets grow ;  
And o'er it the summer breezes blow,  
With a fragrance soft and mild,  
And the autumn's dead leaves thickly strew  
That grave of a little child.

And every year there's a redbreast comes,  
When the month of May is nigh,  
And builds her nest in this quiet spot,  
'Mid the elm tree's branches high ;  
With her melody sweet by the hour she trills,  
As if by the scene beguiled ;  
Perhaps—who knows? 'tis an angel comes  
To the grave of that little child.

Yes, somebody's hopes lie buried there,  
Some mother is weeping in vain,  
For, though years may come and years may go,  
'Twill never come back again.  
Yet blessed are those who die in youth,  
The pure and the undefiled ;  
Some road to Heaven, perchance, runs through  
That grave of a little child.

## THE FIVE LOST GOLDEN MOHORS.

FROM THE CHURCH MISSIONARY JUVENILE INSTRUCTOR.



N Indian Prince saw five lovely little Parsee children idling about near the Bazaar in Bombay.

"Why do you waste the precious moments thus?" he asked.

"We have nothing to do," they answered, looking rather dull.

Upon this the Prince drew out a bag of gold coins from his waist-band, and gave each of the children a golden mohor; saying as he did so, "This will give you something to do." And then he passed on his way, and they saw him no more.

For a minute the children stood gazing on their new possessions:—then they darted off in various directions, each with his golden mohor tightly clasped in his or her hand.

Rani was the eldest of the group—and so she knew best the value of the coin. "I'll just hide it away in my treasure-box," she said, "and I won't let any one know about it lest they should ask me to give them part." But her home took fire that very night, and her golden mohor was burnt in the flames.

Nusta, who was of a different disposition, rushed with her mohor to the first sweetmeat stall in the Bazaar, followed by her companions; and very soon her golden coin was exchanged for a huge bag of sugar-plums. As she did not know the worth of the mohor, the shopman cheated her, and

did not give her the value of one quarter of her money. So her gift was lost.

Munti made a hundred plans of what he would do with the Prince's gift as he ran home, tossing it up in the air, and catching it as it fell, careless of its worth. He did it, however, once too often, for he happened to be running along the sea-shore, and a huge wave came rushing up and knocked him over, and as the mohor was up in the air at the moment it got washed away in the rising tide. For weeks Munti's father went dredging along the beach in hopes of finding it, but he only lost his own temper and time in the search, as the coin never appeared.

Hamet, being a very little boy, thought the golden mohor would grow if he planted it, which he did in his own little garden; for he said, "If it grows like our great mango tree, I shall soon have a crop of a hundred coins instead of one." But one of his little friends saw him doing this from the roof of his house close by, and when night came on he ran to Hamet's garden, dug up the coin, and planted a giant Locust Bean in its place. This sprouted in a few days, and when Hamet saw it he danced with glee. But his happiness was short-lived; for when his mother saw the plant she said it was only a bean and not a mohor at all, and she beat the child for his folly. "If you had only brought the coin to me," she cried, "it would have fed and clothed you for a year, and paid your schooling too. It has now doubtless melted like a lump of sugar with the rain, and you will never see it again."

Peer Bux meanwhile lost no time in showing his parents the Prince's golden gift. "Put it in a bank," cried his father, who knew something of business,— "Put it in a bank till you are old enough and wise enough to use it rightly." Off went Peer; but a cunning thief met him on the road and asked to see the golden mohor the Prince had given him. Peer, unsuspecting mischief, showed it to him at once. "Let me feel its weight," said the thief; but when the child gave it he suddenly ran off with it at such a pace that the poor child could not keep up with him; and thus he lost his mohor too.

Children, there are many valuable things in the world that are lost through being misused, or not rightly valued, or safely kept.

There is the golden gift of riches, which, if hidden away, like Rani's mohor, is sure to rust and spoil, or get burnt up at last.

There is the golden gift of health, which, like Nusta's mohor, is ruthlessly wasted on vanities that are worthless.

There is the golden gift of time, which, like Munti's mohor, is easily lost but never re-found.

There is the golden gift of knowledge, which is often misplaced, like Hamet's mohor, and never produces the harvest it might do if used properly.

There is the golden gift of faith, which, if not safely deposited in a sure place, may be easily stolen from us at some unexpected moment—like Peer's mohor.





### A MISSIONARY SHIP.

The *Children's Work for Children* gives the following account of a missionary ship:—

"We named her the 'Morning Star,' and sent her on her first outward voyage on Christmas day, 1887, with a full cargo of copper and nickel and silver of considerable value. Our Sunday school had heard about the million for Foreign Missions, and we wanted to have a hand in the good work.

So we secured jugs from the Board, about a month before Christmas, and arranged to have a special missionary service on Christmas day. And just here our ship came in.

"I will tell you first how we built it, and then what we did with it, and what we expect to do with it. First came the idea, and then followed a little picture of the ship on a card, and a visit to the carpenter. In about an hour the hull was ready for the painter and rigger, at the cost of about seventy-five cents. The strips of quarter inch stuff, five feet long and six inches wide, formed the sides of the ship from bow to stern, and from bulwarks to water-line. A three sided brace, (about four inches deep) at the bow, a four sided one at the stern, and two broader ones (nine inches long) midships, gave the right shape to the hull and held the sides together. Then a deck of inch stuff was fastened upon the braces and to the sides, about an inch or less below the top of the bulwarks, and the hull was complete.

"With the help of one of the ladies and one of our librarians, himself a carpenter, we added two wooden smoke-stacks, eight inches high and two inches in diameter, one behind the other and two inches apart, four masts eighteen and nineteen inches high; a six inch flag staff at the stern; four sails, such as you find on a schooner, and one jib sail at the bow; and five flags, one on each mast and one on the staff. These were made of cardboard covered with silk and fastened to the spars.

"The hull was painted white, with an inch stripe of black from the water line up, and with the name 'Morning Star' in blue at the bow, and a blue star near the stern. The deck and spars were given a coat of shellac, and the smoke stacks painted black with white tops, and the 'Morning Star' was ready to sail. I have left out many details, but with these few hints, almost any man or boy could build one for your school at little expense. On Christmas day, when the school gathered for the missionary service, the little ship lay at her dock in front of the desk, which was covered and surrounded by Christmas greens.

"The jugs had all been opened before the service began, and each teacher had the class-offering, counted and in a little bag, ready to be sent up to the desk when called for. At the close of the sermon, which was about the world's need and God's command to us to send the gospel to all the world, the superintendent called out the names of the teachers, and, as the names were called, some member of the class brought up the little bag of money and a slip of paper, giving the teacher's name and the number of contributors, and the amount of the offering of the class. And then, while the superintendent read out what was written on the paper, the pastor of the church and his assistant, opened the bags of money and poured out the money on the deck of the ship. And when the last bag was opened the deck was quite covered with copper and nickel and silver.

"So we sent out the 'Morning Star' on her first voyage, with the most valuable cargo that our school has ever sent to the great cause of Foreign Missions. If you should come up to our school-room, you would see the little ship resting quietly at her dock, waiting till next Christmas, when she will very likely start on her second voyage. On her side, just opposite her smoke-stack, you will find, painted in blue, the date when she sailed on her first voyage and the value of her first cargo. Of course, she could not really sail, for she was like a long, narrow box, without any bottom to it. But she looked like a real ocean steamer, and made us think of the great lands over the ocean where the boys and girls know nothing about the Saviour, and of our privilege and our duty to send our money to support the missionaries who have gone to tell them the 'good news' of Jesus and His love. Next spring, when we make our offering for some of the home mission work, I hope we shall have a locomotive built, to carry our offering to the poor boys and girls in the great West who have so few Bibles and papers, and lesson-helps. So that we shall send every year a car-load of money to our own land and a ship-load of money to the heathen."

Splendid gifts were sent to the late Emperor William on his ninetieth birthday from all directions. Close beside a costly service of rare china, sent by Queen Victoria, was a wooden box, tied with a bit of twine. The aged Emperor opened it and read, with much attention, the following letter from a child; it was written on a piece of grey paper.—

"DEAR KING—I have nothing to send you on your great day but a prayer to the good God to keep you long our king. Now I will tell you of my father, who was shot in the foot in the war with Austria, and is ill, and has yet no pension. I have two brothers and two sisters, and often we have no bread to eat."

Much pleased the Emperor said, "He has made the best gift of all. He has given me the chance to be just to a brave man." He then ordered the case to be looked into, and, finding that the man was worthy of a pension, had one granted to him.



## A CONTRAST.

**B**EHOLD them slumbering side by side,  
 Fair smiling youth and hoary age;  
 One dreams of worldly pomp and pride,  
 Where men a godless warfare wage;  
 The other dreams of summer bowers,  
 Bright sunshine, warbling birds and flowers.

One brow is marked with lines of care,  
 Which shows the world-worn spirit grieves;  
 The other gleams 'neath clustering hair  
 Like a fair star through quivering leaves.  
 One heart is grasping, proud and cold;  
 The other generous, warm and bold.

One breathes a long, a weary sigh,  
 And dreams of earthly gain or loss,  
 As with a keen, suspicious eye,  
 He counts once more his glittering dross;  
 The other bounds with joyous tread  
 O'er fields of clover white and red.

A groan escapes the old man's lips,  
 A groan of mingled rage and pain,  
 For, lo! his schemes, like phantom ships,  
 Have vanished 'neath the treacherous main.  
 He stretches forth one wrinkled hand  
 To find his treasure hoard but sand.

From parted lips of tender bloom  
 A thrill of merry laughter steals,  
 Whose fairy music fills the room—  
 The happy boy in dreamland kneels  
 Above a little crystal stream,  
 Where rushes wave and pebbles gleam;

And he beholds with sparkling eyes  
 His ship—a water lily—glide  
 Beneath the rosy-tinted skies,  
 Right bravely down the dimpling tide.  
 His bark no sordid hopes doth bear,  
 But dances on, he cares not where.

Hark! now the dreaming worldling speaks:  
 "The path to wealth, how drear, how long!"  
 "Ah!" cries the boy, with glowing cheeks,  
 "How lovely is the skylark's song."  
 High-soaring 'mid the blue above,  
 Forever singing, 'God is love!'"

And when the morning sun shall rise  
 To charm away the mists of night  
 The boy will greet with gladdened eyes  
 A world of beauty bathed in light,  
 For a fond mother's loving kiss  
 Will ope its golden gates of bliss.

But the poor worldling, what of him?  
 Will he not seek the busy mart,  
 Like some gaunt spectre, stern and grim,  
 No joy within his withered heart?  
 For life is empty, vain and cold  
 To him who only seeketh gold!

The Bishop of Bloemfontein started from Shoshong, at the beginning of May, upon a long tour into the interior. The Mashona are said to be a quiet, industrious people, not yet reached by any Missionary. They are subject to the Matabele, a wild and warlike tribe, whose King has given the Bishop permission to pass through his land. If he had delayed another year, a great opportunity would have been lost. The region is reported to be a great gold producing country. There may be bloodshed between Boers and natives, but the powers in Bechuanaland are doing much to promote friendly relations. The Administrator has

helped the Bishop in every way, and the S. P. G. provides most of the expense of the expedition, the rest being from a private source, and given strictly for that purpose. The Bishop has lost two months by an accident to his arm, and the climate will compel him to start homewards about October or November. His absence will be less felt in Bloemfontein, as he has been unceasingly travelling around the Diocese, and holding confirmations everywhere, since his arrival. The Bishop writing from Shoshong, on May 2, said: "The attempt to go towards the north is progressing very well. The natives and half castes with me are a peculiarly useful and good party, and I have hopes of meeting a European at Buhwayo." It was also reported that the Bishop's arm was so far well that he could use his gun, which is of course a necessity of life north of Shoshong.

There is news of fresh troubles and disturbances in Central Africa. The Rev. W. P. Johnson says that it is important to observe that the immediate cause is not from the Arabs themselves, but from the black coastmen, who act as their allies and agents. He visited Mr. Moir, of the Scotch African Lakes Company, on board their steamer, the *Ihala*, and found him still suffering acutely from the severe wounds which he received in the fray with the Arabs last year. It is now hoped that he may escape without amputation of a limb. Of the black coastmen he says: "Their caravans are everywhere, Arabs only here and there." Archdeacon Hodgson reports threatening movements of the Magwangwara tribe, and the intercepting of some Newala letters in May. In April Mr. Porter wrote from Newala that Matola and his people were expected to migrate shortly thence to a place of greater security. Mr. Porter reports a visit to the Makonde country, to which he thinks the Mission might be transferred.

The Rev. C. E. Gardner, in a letter from Magazon, on July 1, says: "We heard from Mr. Sibbald a sad account of the degraded condition of some of the native Roman Catholic Christians in India. The cholera had attacked one of their villages, whereupon all the people abandoned it, leaving the sick shut up in the deserted huts, and only going every day to take others who were attacked to the infected village, and to see if those left previously were still alive. They then used devil exorcisms to drive the cholera away. Yet these people are the descendants of generations of Christians, going back to the time of L. Francis Xavier. At Thaná some complained of the way their priests neglected them. One said they were worse than heathens. Even the Jesuits, who are fast ousting the Goanese, still have to wink at their semi-heathen customs."

Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to Mission work.

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

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

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The next meeting of the Board of Management is appointed to be held in St. John, N. B., on Wednesday, Oct. 10th, 1888.

## The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.  
Back numbers to a limited extent can be supplied.

REV. CANON MOCKRIDGE, D. D., Editor and Manager, Hamilton, Ont.  
REV. J. C. COX, B. A., Business Agent, Grimsby, Ont.

OCTOBER, 1888.

THE editor will be glad to hear of one or two clergymen willing to travel in the interests of this magazine. Good business terms can be given on application.

MANY rectors now use this periodical as their Parish magazine. Liberal terms for this purpose will be cheerfully given on application.

WE are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first number. Vol. I., July '86—Dec. '87 (18 numbers) \$1.50. Vol. II. (current), Jan.—Dec. '88, \$1.00. When bound these make handsome volumes.

Judge McDonald, of Brockville, Ont., kindly writes to us as follows:

The CANADIAN CHURCH MAGAZINE AND MISSION NEWS is well worthy of the support of members of the Church of England. Its original articles are, on the whole, interesting and to the point, while the selections are appropriate and evidence care and good judgment upon the part of those who make them. It is not conducted in a narrow or party spirit, but is—as it ought to be—Catholic in its tone. It is most important that churchmen should have a full knowledge of what is going on in the field of the Missions—domestic and foreign—and I hope this journal will be found increasingly useful in furnishing information of the desired character, and that it may be a means of stirring up our people and leading them to evince greater interest in the missionary work.

### EDITORIAL NOTES.

THE Bishop of Algoma, after having collected some substantial aid for his Diocese, has returned and is actively engaged in his work. Most of the Canadian bishops, we believe, have also returned from their attendance at the Lambeth Conference.

THE late Emperor William of Germany and his son Frederick were liberal subscribers and true friends to Jewish Missions. The eighteenth report of the London Society for promoting Christianity

among the Jews testifies to the still declining influence of Rabbinitism, to a diminished prejudice against Christianity, and to the readiness of Jews to listen to Christian Missionaries.

REV. E. F. WILSON, of Algoma Diocese, is an unwearied worker among Indian children. It is a pity that his work should languish for the lack of means.

A FAREWELL address, together with a well filled purse, was presented to Rev. M. M. Fothergill, who, for twenty-five years, has performed the duties of Rector of St. Peter's Church, Quebec, most of which time also having been Secretary to the Synod and a prominent clergyman of the Diocese. The rigorous climate of Quebec obliges him to seek some milder place, which he has found in New Canaan, Connecticut. He was a member of the Board of Management of our Missionary Society. Our Reverend brother carries with him the best wishes of all who knew him.

THE secular press are beginning to advocate open churches. It is time for the clergy to move in that laudable direction. Can anything be more dreary or unreasonable than to have the House of God barred and locked, with a padlock on the outside gate as well, for fear people should get into it?

WE are glad that the *Dominion Church of England Temperance Journal* has come to light again after a considerable vacation. The present issue, dated August, is a very strong one against the evils of intemperance and in favor of organized work against it. Though there is considerable apathy among Canadian Church people on this subject still it may not generally be known that, according to the *Canada Citizen*, "the Church of England is at the head of other religious organizations in this good work." Parochial clergymen will find that an organized society to battle against intemperance will be a powerful means of bringing them in contact with the neglected and the poor.

Early in August a stranger called at the Mission rooms of the Domestic and Foreign Missionary Society or the Protestant Episcopal Church of the United States and left a contribution of \$3,500 all in bank notes for the general work of the Society. Why can not some such stranger be found for our Society in Canada?

THE government of the United States has appropriated \$6,000,000 for taking the census of 1890. The *Spirit of Missions* thinks that the Church in that country ought to give at least that amount for its missionary work.

THE list of missionaries in the report of the Church Missionary Society (of England) shows that on June 1st there were 333 European missionaries, viz.: 261 clergymen, 40 laymen, and 32 ladies.

*The Churchman* (N. Y.) speaks forcibly of missionary efforts as follows:—

"If modern Missions were planned and conducted on the model of apostolic times it seems to be very clear that in some respects they would be other than they are. The men whom our Lord chose to send out to the world as His foreign missionaries, after their 'beginning at Jerusalem' were not deputationary theologians; they were 'unlearned and ignorant men,' but they were Christian men. They were not sent to teach theologies, but to 'preach Christ' and to baptize 'in the name of the Father and of the Son and of the Holy Ghost.' They were not provided with an elaborate liturgy nor with the accessories of a gorgeous ritual. The liturgy, as given by St. Paul to the Corinthians, was the simplest conceivable, as the Lord's Prayer was the simplest, but the most perfect, of all prayers. It is further to be observed that See Bishops, with salaries twice or thrice or four times as large as the salaries of missionaries of other orders, were not an apostolic institution. St. Paul's missionary bishopric covered a large area, and it does not appear that local bishops, with local official establishments, came into existence until the Churches in the various localities were ready to support them.

"There has been a great deal of missionary enthusiasm in the Church; and, so long as it shall be a living church, there always will be strong enthusiasm. But in high places and low there is much quiet questioning just now of the wisdom of our methods of missionary work, and no little doubt of their efficiency. The subject of our missionary methods, domestic and foreign, is likely before long to be an irrepressible question in the Church."

Mr. Hudson Taylor, the founder of the China Inland Mission, ("undenominational"), has set a good example of the practical working of suggestions like the above. He visited Canada lately and held missionary meetings; but instead of making the usual missionary meeting cry for money he boldly asked for men and women to go forth as missionaries. He seemed to have no anxiety whatever about their support. It was God's work and God would support the labourers. These he must have first. Some fifteen missionaries go with him to China to do missionary work and they trust to God for their support. They ask God for what they want and Mr. Taylor says they have never asked in vain. Among those who volunteered in Hamilton, Ont., was one who had no means even to pay his travelling expenses. Next day a working man told him that, as he could not go himself, he would be glad of the privilege of paying his expenses. This is undoubtedly the spirit in which missionary work should be done. God puts it into the hearts of people to assist those who unreservedly throw themselves into missionary work, and the more implicitly He is trusted the more surely will his mighty aid be won.

## MISSIONARY FACTS WORTH NOTING.

FROM A PAMPHLET COMPILED BY "W. J. W."

Scarcely one hundred years have elapsed since the organization of the first Protestant Foreign Missionary Society: Now there are over 200 doing work in different parts of the heathen world; with a force of over 6,000 foreign workers and 30,000 native helpers. Twenty years ago there was not a Woman's Missionary Society in America. Now there are in Great Britain and America 19,286 Auxiliaries and 5,193 bands, with an aggregate income in 1886 of \$1,221,649.

A few years ago we were praying for open doors. Now the whole world is practically open to the Gospel.

In Ceylon, the Church Missionary Society report 6,400 baptised native converts and 10,000 children in schools.

Less than five years ago we were asking the Lord for workers. Now there are more volunteers than the Church can send. Nearly three thousand young men and women in America and Europe have already expressed their desire to go—the Lord opening the way.

A dozen of colleges and seminaries in the United States and Canada are already active in raising money among themselves for the support of one of their number in the foreign field; and some of these have now their own representatives among the heathen. Shall not the individual Churches follow their noble example?

To-day the Bible is translated into twenty-five times as many languages as it was on the day of Pentecost; and two of these (the Wenli of China and the Arabic) can each be read by 400,000,000 people. Over 150,000,000 copies of the Holy Scriptures have already been circulated among the heathen.

In heathen lands, as a result of a hundred years of missionary effort, we have now nearly 1,000,000 communicants, over 3,000,000 nominal Christians, and many thousands who have given up idolatrous forms of worship, at present without any religion. This is a work with thirty-fold greater results than that of the home Church, when the workers' means and difficulties are justly compared.

Burmah sixty-five years ago had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find Burmah an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so-called liberal givers in Christian lands. The Christian Karens in Burmah now number about 200,000, being one-third of the Karen people.

**DIocese OF MONTREAL.**

The Proceedings of the 29th Annual Synod of the Diocese of Montreal is to hand. The list of the clergy shows a good array of Church dignitaries. Besides the Bishop and the Dean there are three Archdeacons, twelve Canons, and six Rural Deans. There are eighty-seven clergy on the active list and seven on the retired. Eight Mission stations are reported as vacant.

The officers of the Synod are: President, The Lord Bishop; Chancellor, Strachan Bethune, Esq., Q. C.; Clerical Secretary, Rev. Canon Empson, M. A.; Lay Secretary, Richard White, Esq.; Treasurer, James Hutton, Esq.; Auditors, Messrs. G. W. Simpson and S. C. Fatt.

A munificent gift of two valuable farms to the Church in Berthier (en haut) by the late Miss Cuthbert is gratefully acknowledged by the Bishop in his charge.

The amount invested on hand belonging to the different funds is as follows:—

Clergy Trust Fund.....	\$56,500.00
Widows and Orphans.....	68,772.93
Sustentation.....	68,058.84
Parochial Endowment.....	64,434.17
Superannuation.....	22,601.34
Episcopal Endowment.....	90,160.00
	\$370,527.28

For Missions the following sums are reported :

Domestic Missions.....	\$2,793.58
Foreign Missions.....	1,102.16
For the Jews' Fund.....	356.55
	\$1,458.71

In the statistics it is worthy of note that St George's, Montreal, contributed the large sum of \$2,655 00 to the Mission Fund of the Diocese, and Christ Church Cathedral \$1,042.00, the next largest being that of St. James the Apostle, \$459 00.

**Woman's Auxiliary Department.**

*"She hath done what she could."*

Communications relating to this Department should be addressed Mrs. Tilton, 521 Cooper Street, Ottawa

MRS. HOUGHTON left Canada for France, September 13th.

MRS. LEACH, 52 Tupper Street, Montreal, will act as Recording Secretary of the Woman's Auxiliary for the year 1888 and 1889.

THE Church Woman's Mission Aid Society of Toronto, meets for work at their rooms, No. 1 Elm Street, Toronto, at 2 p. m., on Friday, Sept. 21st. It is particularly requested that all contributions for Christmas trees, etc., be sent to above address as soon as possible. It is also desirable that all clergymen and Sunday School superintendents in the Missionary Dioceses in need of aid from the Society should apply without delay to the Secretary, Mrs. W. T. O'Reilly, 37 Bleeker Street,

Toronto. Applicants for Christmas trees should mention the number of children, and applications or orders for surplices, altar linen, etc., should contain measurements. This Society now works in connection with the Woman's Auxiliary.

SUBJECTS for reading and prayer at monthly meeting of Parochial Branches. If the Parochial Secretaries have difficulty in procuring subject matter, Mrs. Forest, 5 Arthur street, Ottawa, will be most happy to supply "packets."

	CANADIAN.	FOREIGN.
January...	Rupert's Land, Man....	The Zenanas.
February..	Columbia, B. C.....	North China.
March....	Athabasca, N. W. T....	North Africa.
April.....	Caledonia, B. C.....	North India.
May.....	Saskatchewan, N. W. T.	Palestine, Assyria.
June.....	New Westminster, B. C.	Japan.
July.....	Mackenzie River, N. W. T.	Islands, Indian Ocean.
August....	Moosonee, H. B. ....	South China.
September.	Qu'Appelle.....	South Africa.
October..	Calgary, N. W. T.....	Atlantic or Pacific Islands.
November.	Algoma, Ont.....	South India.
December..	Ontario Diocese.....	United States or Miscellaneous.

The Secretary will find that greater interest is awakened if she sees that the branch is supplied with a map, and the country and special locality of the Mission, under consideration, is carefully pointed out before the reading commences.

EXTRACTS from a letter received from one of the wise daughters who was gathering during her holidays: "We returned from our holiday visits yesterday, having spent a very happy three weeks. We have visited three parishes, in all of which, I am sorry to say, our Auxiliary seems to be almost unknown. I have always urged the necessity for prompt organization, but am, at present, only hopeful of one parish. In one—a poor parish—the clergyman and his wife are really desirous to organize, but there seem to be many difficulties, at present almost impassible, to overcome. A kind old lady, of 82 years, has subscribed for our CANADIAN CHURCH MAGAZINE and also gave me four dollars, which she particularly requests may be sent to China. In the next parish we visited the feeling seemed good. The clergyman and his wife will do their best, but they are, however, quite ignorant of what may be required or how to organize for the work. They need a helping hand. In this parish I obtained three subscribers for our Magazine, one taking it from the commencement. In the third and last parish I only spent one day. Utter ignorance of our work seemed to reign, and consequently little interest was manifested, still, I am not without hope that something may yet be done. We are only instruments in the hands of Him who directs, controls, suggests, and we may rest assured that, when the proper time comes, He will remove all obstacles to the furtherance of His own work."

## PUNJAB.

FROM MISS CARBY, KARACHI, DEC., 1887.

Since our return from the hills I have been very busy. All our people in the town were delighted to welcome us back, and it was really hard work to walk through the streets without paying everyone a visit. From windows and doors came cries: "Madame Sahib, where have you been for so many days? Come to my house." Happily Purdah prevented their running out to pull me in or I don't know what my fate would have been. They are very affectionate, warm hearted people, are they not? Some of the school children wrote me such funny little letters while I was away, but I only managed one long one for them to read all round. Their letters read so much like the Bible Epistles, beginning with: "May you be always happy! May God keep you in health and peace," etc.: A few days after my return the school examinations took place. The little girls in the first and second standard did very well, but we have lost nearly all those in the higher standards in the past year. The Inspector thought their knitting and needle-work very good indeed. Mrs. Ghose is very kindly helping me with that. She comes down once a week to give a lesson, and the girls are very fond of her. I have not yet heard what the grant will be this year. Just before my holiday my munshi's family sent a message to say they wished to come and say good-bye. They had not been in an English house before, and were much pleased and interested. Then after I came back some other ladies wanted to come. The head of the house is a Booker, an enlightened man, who wished his family to see how English people lived and kept their houses, etc. I asked five or six English ladies to come to meet them, and we were all ready and waiting when the lightly closed garris arrived, and in came our visitors—all sisters-in-law. They were not at all shy or confused, but walked round the room, shaking hands with everyone, as if they were quite used to that sort of thing. Some of the English ladies were quite surprised at their nice manners and dignity. They stayed quite a long time, but the conversation could not be very general, as no one could speak Sindhi except myself; but, with a little Hindustani, and a good many signs, they managed to get on very well and the Sindhi women were very much delighted to compare wedding rings, theirs being on their noses instead of on their fingers. They would not eat anything in the house, so I managed to find a little present for each one to take away, and they were packed into their carriages again very happily to drive home. One of them so gracefully waved her hand round the room with the words: "Our desire is that you should all come and pay us a visit," that she won all hearts, and every one is anxious to comply with her request. A few days after, some others sent to say they were coming, but gave me such short notice that I could not get anyone to meet them.

The first party I spoke of are women whom I think I mentioned before as being very difficult to make any way with, so much so that I almost thought it a waste of time to go to the house, when they would not listen or seem at all interested in reading or talking, except about myself; but as the elder brother had asked me to come, though not from any desire that they should hear the Gospel, I thought I ought to go, and now, I am thankful to say, they are really beginning to listen, and like me to read. They live in a big house, with plenty of good furniture, but do not know in the least how to arrange it, and we have great fun sometimes putting things straight, and showing them how to have "a place for everything, and everything in its place," quite a new idea to them. They are so much more like children than married women. Of course they are all very young, 16 or 17 most of them. I am visiting such a nice little widow; she is alone a great deal, so we get quiet talks, and she takes so much interest in learning the Gospel it is quite a pleasure to go to her. Poor little thing! she was very, very sad at first, for she has no children, and is very forlorn. She said to me: "If God loves me, why does He let such sorrow come to us?" I said: "Often it was that we might look away from this earth, which only lasts a few days, and prepare for the world which lasts for ever." It certainly seems to have been so in her case for when I first knew her she was too much taken up with her jewels and clothing to care much for what I said, now she begs me to stay longer and read more. You cannot think how trying the want of time and strength to go to all the houses where we might go is to us. The other day some women begged so earnestly: "Come in and give us advice about Jesus Christ," and it does seem hard to put them off and have to say: "No, not to-day, they are waiting for me in another house." Then there are our country people about two miles off; they are always sending for me, and so glad to listen when I go; but if we make a regular day for them work in the town has to be given up, and it seems better to do a little thoroughly than a great deal badly, for they take in so little in the first, second or third visits, and, I am sure, weekly, or, at least, fortnightly visits, are necessary if they are to learn anything properly. We are hoping so much that Mr. Karney will come to Karachi before going home. It would be a great delight if Miss Bromley will pay us a visit too. It makes England seem so close when so many friends come out to visit us.

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**The Society of the Treasury of God.**


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MADRAS.

At Vellore there is a Tamil Mission, which is under the supervision of the Chaplain, the Rev. W. M. Babington; the Rev. G. Yesuadiyan, a native pastor trained in the S. P. G. Seminary in

Sullivan's Gardens, is in charge of it. He visits the sick in the hospital, and is organizing a women's prayer meeting similar to one held in Rannad. The members meet in one of their houses under the direction of a native lady, and there are prayers, followed by a lyric, Bible reading, and exposition, then a second lyric and a concluding prayer. They call it "Thaimar Sangam," or the "Mothers' meeting." The offertories include a weekly offering, called "rice collection." The women when they prepare rice for their meals, put aside a small handful of rice. The rice put by in this way daily, is collected every Saturday and offered at the altar on Sunday during the service. These handfuls set apart daily, however small they may be, come in the course of a week to be about one-eighth of a measure of rice, even in the house of the poorest woman. The rice thus collected and offered is measured before the chief members of the congregation. From October to March it amounted to 13r. 16a. 11p. There is also a system of "collecting pots." The men of the congregation make monthly payments. The women and children get from their pastors collecting pots, in which they store up as much as they can. These pots are made of clay, oval in form, with a narrow opening to drop in the coins. Mothers and children make it a rule to put in a pice or two when buying new materials for dresses, etc. The sum collected from the pots that were opened on Easter Day amounted to 34r. 3a. 7p. Among the pots was one which was taken by a poor widow, who happened to attend the service when the pots were given out, and though compelled to find work in another village, sent an order for 3r. 4a., asking for the prayers of her sisters that God would accept her poor collection, though it might be the least of all that were received. A ladies' working party meets for three hours on Saturday afternoons to work for the benefit of the Tamil Mission. Mr. Yesuadiyan occasionally goes out and preaches to the Hindus. He also distributes tracts. The Vellore Mission has had many difficulties and discouragements, yet it has not lost heart, but is trying to further the knowledge of Christianity among the heathen, as well as to build itself up in the faith.

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### Books and Periodicals Dept.

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*The Methodists and the Church of England.* By F. C. Ireland, Toronto. Montreal "Witness" Printing House, St. James' street.

Many treatises have been written on this subject but still the little work before us comes with much freshness and force. It is written by a gentleman who, for many years, was intimately connected with the Methodist body, but who is now an earnest worker in the Church of England. It is clear that the setting up of Methodism as a separate Church was a gradual drifting away from the Church of England by new generations and against the pro-

test of Wesley and many of the great leaders of the movement. Mr. Ireland, when on a visit to England, became impressed with the idea that Methodism there was on the decline. "In looking round Epworth," he says, "the birth place of the Wesleys, there was no Wesleyan Chapel, and upon enquiry I found that there were over fifty towns in England, some of which contained a population of 50,000 people, where no Methodist Chapel could be found," and he asks the question, "Is Methodism going to stand like the old establishment or dwindle to a wreck after all its great achievements in the world?" The spirit of the book is evidently not that of unkindness towards the Methodist body but one which looks yearningly towards union. The author thinks that the Methodists of the present day might well, as individuals, return to the Church of England on the grounds that the Church, in the great evangelistic works, is more Wesleyan than the present generation of Methodists. If a new edition of this treatise should be published we would recommend the author to give the names and works of the authorities that he quotes, as this important point he frequently omits.

*The Three Vocations.* By Caroline Frances Little, Milwaukee. The Young Churchman Co.

This is a pleasing tale which has for its object the teaching of some useful lessons, such as the inability of unbelief to comfort in time of trouble, the danger of that utter worldliness which practically cuts religion out of the daily life, and on the other hand the security for mind and body which is to be found in a truly religious vocation and walk. The distinctive teachings of the Church are well upheld throughout its pages, and it leaves behind the idea that the sons and daughters of the Church by their conversation and influence might do much towards helping to show the general public the claims which she rightly holds regarding her true and historic position. Price, 75 cents; by mail, 85 cents.

*The Church Review.* The re-appearance of this venerable periodical, now in its 52nd year, in July last was gladly welcomed, and its continuance as what it has always been—a well edited and valuable Church Review—is much to be desired.

*Literature.* An illustrated weekly magazine: John B. Alden, 393 Pearl Street, New York. \$1.00 a year.

The issue of August 25th of this magazine contains an illustrated account of the Kalevala, as compared with Hiawatha. The Kalevala is a lately collated Epic poem of Finland, gathered together from oral fragments that have been handed down from generation to generation, like the Iliad and Odyssey of Homer. A remarkable similarity is found to exist between it and Longfellow's Hiawatha.

RETURNS FROM THE DIOCESE OF QUEBEC (Continued from September Number.)

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS.	TOTALS.	INCUMBENTS.
	1887.	1888.	1887.	By Stations.	By Parishes.	
Bourg Louis.....		1 40			1 40	Rev. H. C. Stuart.
Brompton and Windsor.....	1 50	2 00	1 00	4 50		
Windsor Mills.....	2 00	2 25		4 25		
Hardwood Hill.....						
Woman's Auxiliary.....	4 50			4 50	13 25	Rev. T. L. Ball.
Bury (Robinson P.O.) St. Paul's.	1 00	5 40		6 40		
" St. John's.....		1 04		1 04		
" St. Thomas'.....						
" (Lingwick) St. Peter's.....						
" Therman's School House.		86		86	8 30	Rev. H. S. Fuller.
Cape Cove.....	7 00	9 50		16 50		
Perce.....		5 18		5 18	21 68	Rev. W. G. Lyster.
Compton.....		11 00			11 00	Rev. G. H. Parker.
Coaticooke, St. Stephen's.....	3 00	3 25		6 25		
North End, Christ Church.....					6 25	Rev. J. Foster.
Cookshire.....		5 00		5 00		
Girls' Friendly Society.....		3 00		3 00		
Woman's Auxiliary.....	10 00			10 00	18 00	Rev. A. H. Robertson.
Danville.....	22 65	4 70	3 10	30 45		
Troutbrook.....	7 65	2 02	63	10 30		
Lorne.....	7 51	4 31		11 82		
Kingsey Falls.....	1 00			1 00	53 57	Rev. J. M. Thompson.
Drummondville.....	5 00	6 51	3 15		14 66	Rev. F. C. Scott.
Dudswell, St. Paul's.....						
" Ch of Good Shepherd.....						Rev. T. S. Chapman.
Darham, Upper.....	4 48	6 28		10 76		
South.....	2 54	2 00		4 54		
L'Avenir.....	3 41	3 95	2 50	9 86	25 16	Rev. A. H. Robertson.
Frampton East.....		1 06		1 06		
Standon.....					1 06	Rev. F. Boyle.
Frampton West.....	3 00	3 80		6 80		
Cranbourne.....		1 50		1 50		
Woman's Auxiliary.....	6 00			6 00	14 30	Rev. J. B. Deblage.
Gaspé Basin.....	1 59	5 75		7 34		
South.....	58	4 20		4 78	12 12	Rev. J. P. Richmond.
Hatley.....	2 95	8 26		11 21		
Waterville.....	2 00	1 32		3 32		
Massawippi.....					14 53	Rev. A. Stevens.
Inverness.....	2 96	1 95	1 37	6 28		
Campbell's Corner.....	4 24	4 36	1 63	10 23		
Woman's Auxiliary.....	10 00			10 00	26 51	Rev. P. Roe.
Ireland, Upper.....	3 25	2 00		5 25		
" Lower.....	2 21	4 16		6 37		
Alderley.....	1 15	59		1 74	13 36	Rev. R. J. Hewton.
Kingsey.....			1 04	1 04		
Denison's Mills.....	2 48	1 48		3 96		
Spooner Pond.....	4 23	5 00	2 00	11 23		
French Village.....	2 05	1 00		3 05	19 28	Rev. J. S. Sykes.
Leeds.....	9 50	5 00		14 50		
Kinnear's Mills.....						
Broughton.....					14 50	Rev. J. Kemp.
Beattie's Settlement.....					89 99	Rev. Principal Adams.
Lennoxville Bishop's College.	44 99	42 50	2 50		1 30	Ven. Archdeacon Roe.
Ditchfield.....		1 30				
Lennoxville.....	13 56	24 45		38 01		
Milby.....					38 01	Rev. A. C. Scarth.
Levis.....	2 00				2 00	Rev. M. G. Thompson.
Malbaie, Gaspé.....	3 75	3 09		6 84		
Corner of the Beach.....					6 84	Rev. G. R. Walters.
Magog.....	3 00	2 00	5 00	8 00		
Georgeville.....	2 00	1 25	1 00	4 25		
Fitchbag.....		2 10		2 10	14 35	Rev. J. Hepburn.
Lake Beauport.....		90			50	Rev. W. S. Vial.
Melbourne, St. John's.....	46 10	14 50		60 60		
Richmond, St. Ann's.....	50 45	1 20		50 96	111 56	Rev. A. J. Balfour.
New Carlisle.....	2 25	51		3 45		
Paspebiac.....	2 30	4 39		6 69	10 14	Rev. T. Blaylock.
New Liverpool.....	13 72	2 52	2 10		18 34	Rev. F. A. Smith.
Newport.....	1 68	3 00		4 68		
Island Brook.....					4 68	Rev. T. Rudd.
Nicolet.....	50	50		1 00		
Louiseville.....	2 50	1 50		5 00	6 00	Rev. T. C. Parkin.



## RETURNS FROM THE DIOCESE OF QUEBEC (Continued.)

PARISHES.	DOMESTIC. 1887.	FOREIGN. 1888.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Portneuf.....	11 00	1 20	1 50	13 70		
Haleboro'.....	1 00			1 00	14 70	Rev. W. C. Bernard.
Quebec Cathedral.....	87 01	39 83				
" Woman's Auxiliary.	125 05	14 75			266 64	Very Rev. Dean Norman.
" St. Matthew's.....	509 45	257 00	37 45			
" Woman's Auxiliary.	291 50	32 50			1127 90	Rev. L. W. Williams.
" St. Michael's.....		504 75	7 71			
" Woman's Auxiliary.	53 12	20 23			585 81	Rev. Canon Von Iffland.
" St. Peter's.....	9 25	15 02	9 22			
" Woman's Auxiliary.	34 50	13 21			81 20	Rev. M. M. Fothergill.
" St. Paul's.....	29 75	19 00				
" Woman's Auxiliary.	17 27	17 27			83 29	Rev. Canon Richardson.
" Trinity.....		35 00				
" Woman's Auxiliary					35 00	Rev. A. Bareham.
Riviere du Loup.....	8 74	11 33	2 00		22 07	Rev. R. C. Tams.
Sandy Beach.....	11 25	2 50		13 75		
Peninsula.....						
Little Gaspe.....		5 15		5 15	18 90	Rev. G. T. Harding.
St. Sylvester.....		2 00		2 00		
St. Giles.....						
Scott's Junction.....						
Cumberland Mills.....						
St. Patrick.....					2 00	Rev. W. G. Faulconer.
Stanstead.....		3 10	2 25	5 35		
Beebe Plain.....		1 65		1 65	7 00	Rev. W. T. Forsyth.
Sherbrooke.....	106 06	78 10	20 77	204 93		
East.....						
Woman's Auxiliary.....	25 00			25 00	229 93	Rev. G. Thorneloe.
Shigawake.....	1 00	3 17		4 17		
Port Daniel.....	1 50	2 19		3 69		
Ause au Gascons.....	46			46	8 32	Vacant.
Stoneham.....						
Three Rivers.....	7 50	4 00			11 50	Rev. J. H. Jenkins.
Valcartier.....	1 50	2 00			3 50	Rev. S. Riopel.
	2 00				2 00	Rev. G. T. Harding.
	1 00				1 00	Rev. J. M. Thompson.

## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM 1ST SEPT., 1887, TO 31ST JULY, 1888.

PARISHES.	DOMESTIC. 1887.	FOREIGN. 1888.	JEWS' FUND 1887.	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Albion Mines.....	3 00	5 00			8 00	Rev. Rural Dean Moore.
Amherst.....		7 00			7 00	Rev. V. E. Harris.
Annapolis.....		5 80			5 80	Rev. J. J. Ritchie.
Aylesford.....		4 68			4 68	Rev. T. B. William.
Beaver Harbour.....			5 25		5 25	Rev. R. Smith.
Bridgetown.....	7 00				7 00	Rev. L. M. Wilkins.
Bridgewater.....		6 25			6 25	Rev. W. E. Gelling.
Charlottetown, St. Paul's.....	73 85	124 06	26 93		224 84	Rev. S. Weston Jones.
" St. Peter's.....		39 15			39 15	
Chester.....	7 60	9 97	4 71		22 28	Rev. G. H. Butler.
Clementsport.....	6 50	8 31			14 81	Rev. W. Morris.
Cornwallis.....	40	2 52	10 49		13 41	Rev. F. J. Axford.
Cow Bay, C. B.....		7 34			7 34	Rev. W. J. Lockyer.
Dartmouth.....	5 07	17 00	10 24		32 31	Rev. N. R. Raven.
Digby.....		3 35			3 35	Rev. Dr. Ambrose.
Eastern Passage.....	13 19				13 19	Rev. T. C. Mellor.
Georgetown.....		10 00			10 00	
Granville.....	2 85		1 55		4 40	Rev. T. P. Greatorex.
Halifax, St. George's.....		1 58	15 74		17 32	Rev. Dr. Partridge.
" St. Paul's.....		22 70			22 70	Rev. Dr. Hole.
" St. Luke's.....		37 68			37 68	Rev. Canon Murray.
" St. Mark's.....			3 22		3 22	
" St. Stephen's.....		23 55			23 55	Rev. H. G. Lancaster.
" Trinity.....	1 00				1 00	Rev. F. H. Almon.