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# THE CANADIAN CHURCH MAGAZINE

• • ANB MISSION NEWS • •

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## HISTORICAL SKETCHES

No. 105. - TRINITY COLLEGE SCHOOL,  
PORT HOPE.

**T**HE destruction of this fine building by fire on the 9th and 10th of February last has called the attention of the public to it. Shortly before midnight on Saturday night, when the boys of the school were all fast asleep, the upper portion

of the school was found to be on fire. With a promptitude and thoroughness worthy of all praise every boy was aroused, and, snatching what clothing he could, made a rush for the lower part of the building. When it was discovered that all the boys and all others connected with the school were safe the burning building was abandoned. The night was cold and stormy. The train that left Toronto at 9 o'clock at night on the 9th did not reach Port Hope, an ordinary journey of about two hours, till four o'clock Sunday morning (owing to the snow banks), and passengers that were awake saw the fine building still in flames.

By the kindness of the people of Port Hope the boys and others quickly found shelter and temporary homes. In the meantime the firemen of the town had arrived with their chemical engine, but owing to a wretchedly poor supply of water nothing could be done to stay the flames in the main building. In a short time there was nothing left of it but the outside walls. A brave fight, however, was made to save the new gymnasium and the residence of the head-

master, and by means of what water was to be had and a copious use of snow the struggle was successful. These two buildings remain intact.

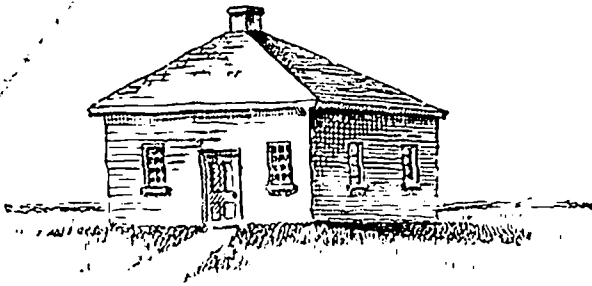
The following is a brief history of the school taken from the columns of the *Daily Mail and Empire*: "Trinity College School was established in the village of Weston in 1865, under the headmastership of the Rev. T. H. Badgley. During the summer of 1868 it was removed to Port Hope, where the Rev. Dr. Bethune, the present headmaster, assumed control. In January,

1872, the first portion of the new building was completed and occupied. The premises consist of more than twenty acres of land, including extensive cricket grounds and tennis courts, situated on high land, about half a mile from the town, and commanding an extensive and charming view. The college building presents a south front of three hundred feet and a west front of eighty feet. It is capable of containing 150 boys, and the attendance during the present winter has been on an average about 110.



REV. CHARLES JAMES STEWART BETHUNE, M.A., D.C.L.,  
Headmaster of Trinity College School, Port Hope.

From the college a covered passageway led into the chapel, which was most artistic, both in the style of its architecture and of the interior decorations. Close by was the headmaster's house, and on the north side of the college was the fine gymnasium of the institution, which was added only a couple of years ago. The Port Hope college has been affiliated for many years with Trinity University of Toronto. It was by an Act through the Legislature of the Province of Ontario in 1871-72 constituted a college body, under the governance of the Lord



A PIONEER SCHOOLHOUSE.

of Toronto, the Chancellor, Provost, and professors in arts of Trinity University, the headmaster of the school, and such other persons as may from time to time be added to it. The staff, according to the calendar for 1894, was the Rev. Dr. Bethune, the Rev. G. H. Broughall, Mr. W. H. Nightingale, Mr. A. W. McKenzie, Mr. E. M. Watson, Mr. F. W. Frith, Mr. F. N. Kenner, and Mr. F. H. Cooms. It is generally acknowledged that to the Rev. Dr. Bethune's untiring energy and great business ability is due in a great measure the continued prosperity which has marked the history of the school. During the last quarter of a century many well-known citizens of Toronto have passed through the school, and there have always been in attendance at it sons of many prominent Toronto families. Chancellor Allan's three sons have gone to it, and a son of Mr. Christopher Robinson has been recently attending there. Mr. J. A. Worrell, Q.C., is a graduate. Mr. John Cartwright, the Rev. Canon Cayley, Rev. A. J. Broughall, of Toronto; Mr. Edward Martin, of Hamilton; the Venerable Archdeacon Jones, of Brockville, have also sent children there. In some cases, also, the members of other denominational bodies have sent their sons there, recognizing the excellence of the tuition offered under the Rev. Dr. Bethune. The school is in an excellent financial position, being practically out of debt."

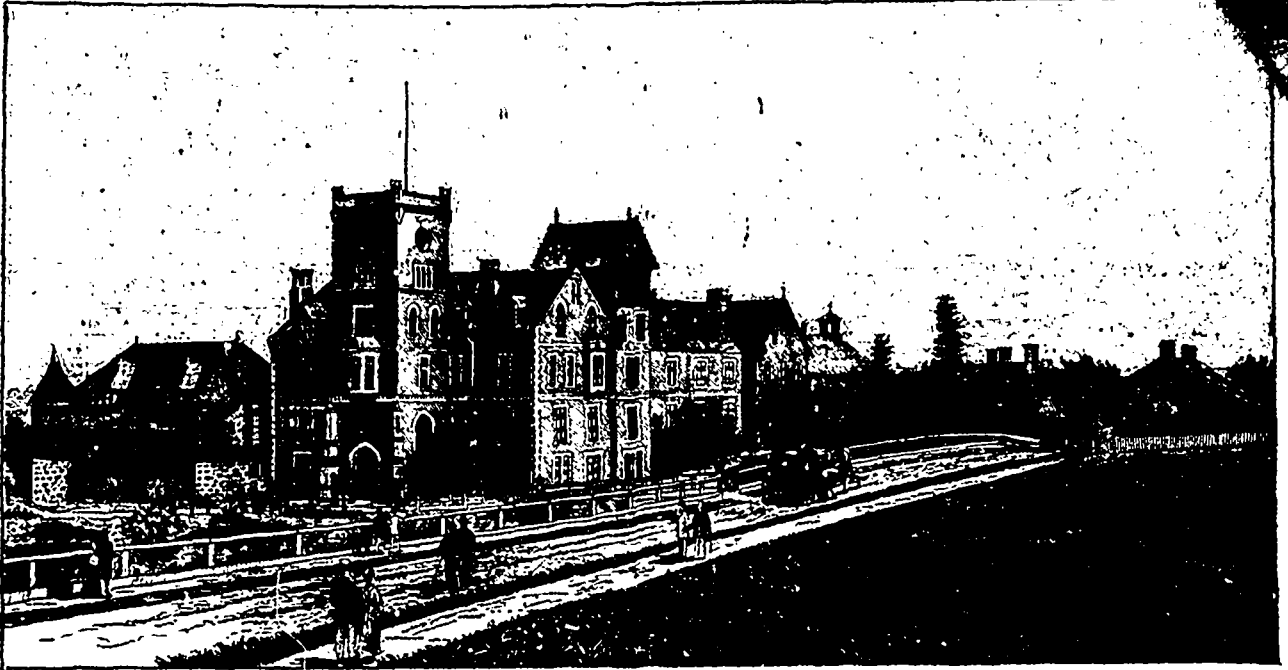
The picture of the school, which, through the kindness of the headmaster, we are able to give, shows the main building, with the chapel to the extreme right, all internally destroyed by the fire. The building on the left, with the two round towers, is the gymnasium. The house to the extreme right, on the same side of the street as the main building, is the residence of the headmaster. The small wooden house opposite it is a building used as a hospital for cases of infectious diseases.

The citizens of Port Hope showed great sympathy in this disaster. They are all justly proud of the school, which has been called "The Eton of Canada," and is one of the finest educational institutions in the Dominion. It is not only a fine ornament to the town, which is a place of about 4,000 inhabitants, but is a great

help to it in many ways. Every effort, therefore, will, no doubt, be made to rebuild the school on its present site at as early a date as possible. The walls being of brick, and of a substantial character, do not seem to have been very much injured, and it is probable that they will be utilized in the re-erection, in which case the outer form of the building will be as of old. The buildings were well insured, so that a sufficient sum of money will be on hand towards beginning the work of restoration. Improvements also will, of course, be made, and the newly-constructed school will have the latest appliances and facilities for the comfort, safety, and education of the boys placed within it. Rapid strides have, indeed, been made in school establishments and buildings since the pioneer days of "Upper Canada," not long gone by, when the sons of some of the highest in the land were educated in a small wooden building such as that once occupied by Dr. Strachan in his grammar school at Cornwall.

Of the present headmaster, the Rev. Charles J. S. Bethune, M.A., D.C.L., we learn the following facts from *The Canadian Album—Men of Canada*, published by Bradley, Garretson & Co., of Brantford: "He was born in the township of West Flamboro, Wentworth County, Ontario, on the 11th of August, 1838. He is the third son of the Rt. Rev. A. N. Bethune, D.D., second Bishop of Toronto, and Jane Eliza (Crooks) Bethune, who trace their lineage back to the early records of Scottish and French history. Dr. Bethune began his education at private schools in Cobourg, and continued it at Upper Canada College. After leaving the latter institution he entered Trinity College, Toronto, from which he graduated in 1859, taking highest classical honors. He obtained his M.A. in 1862, and received the honorary degree of D.C.L. from his *alma mater* in 1883, in recognition of his services at Trinity College School. He was ordained deacon in 1861, and priest in 1862, by the late Bishop Strachan, of Toronto. He spent the following eight years in the active work of the Church, part of the time as curate with his father, and latterly as incumbent of Credit, diocese of Toronto, when, in 1870, he became headmaster of Trinity College School, Port Hope. Dr. Bethune has given much attention to scientific pursuits, and is well known in the United States, Great Britain, and Canada as an entomologist. He was one of the founders of the Entomological Society of Canada, and was its secretary-treasurer for seven years, when he became its president. He was entomological editor of the *Canada Farmer* for nine years, and is now editor of the *Canadian Entomologist*. Dr. Bethune was married, April 21st, 1863, to Miss Alice Forlong, second daughter of Lieut.-Colonel Forlong, of Toronto."

In 1891 Dr. Bethune resigned the headmastership of the school, and became warden,



TRINITY COLLEGE SCHOOL, PORT HOPE.

the Rev. Professor Lloyd, M.A., of Trinity College, Toronto, taking his place as headmaster. In 1893, however, Mr. Lloyd resigned, and returned to his educational work in Japan, where he had been for several years a missionary. Dr. Bethune then resumed the headmastership, and has retained it ever since.

## THE ARCHBISHOPS OF CANTERBURY.

DURING THE TIME OF HENRY V.

(Continued.)

ONE of the prominent men in England at this time was Henry Chicheley, Bishop of St. David's. Born in humble life, he was educated by William of Wykeham, Bishop of Winchester, at his newly founded college of St. Mary Winton, and afterwards at New College, Oxford, where he was entered as a fellow, and became a student of law. As law in those days was closely connected with the clerical profession, Chicheley took holy orders, and in time was found a useful man in the Church. He was sent to Rome to try to bring about friendly relations between Pope Gregory XII. and King Henry IV. of England. There were still two popes reigning at the same time; Gregory XII. was the one recognized by England. In his absence Chicheley was made Bishop of St. David's, and, as a great honor, was consecrated by the pope himself. Almost imme-

diately after his return to England, and his proper oath of submission to the Archbishop of Canterbury had been taken, he was sent again as one of the representatives of the Church of England to the Council of Pisa. At this council the unwelcome discovery came to light that the whole Church of Christ throughout the world was in a most corrupt condition, and some attempt at reform was made. The two reigning popes were denounced as heretics and schismatics, and were deprived of their office and excommunicated. A new man, known in history as Alexander V., was appointed to the position, and thus the unseemly division in the papacy was brought to a termination.

On his return to England, Chicheley was again sent as an embassy to France to press the claim of the King of England to the throne of France, and when he once more came back to his own country Henry IV. breathed his last.

Henry Bolingbroke had not had a happy time as king, and the anxieties that pressed upon him no doubt hastened his death. Among his anxieties was his distrust of the son who was to succeed him. "Prince Hal" had proved himself of a frivolous disposition, amusing himself with mad freaks, and associating with low companions. But no sooner did this unpromising young prince come to the throne as Henry V. than his character entirely changed. His wild habits were abandoned, his worthless companions immediately and

forever forsaken, and he soon proved himself capable of being a wise and prudent ruler.

His first object was to secure some wise friend who would be a help to him in the government of the country, and with this end in view he sent for the Bishop of St. David's, and admitted him to a personal friendship which remained unbroken till the king was called away by the hand of death. When, in 1414, the primacy became vacant, the bishop, through the influence of the king, was appointed to it. And thus did Henry Chicheley rise from humble life to be Archbishop of Canterbury and chief adviser to the King of England.

Henry soon saw the cause of those anxieties which had hurried his father prematurely into his grave. The rival house of York was beginning to assert its right to the throne. Henry IV., in point of fact, was not the direct heir, and, therefore, the position of Henry V. was not by any means well assured. But brave and a born ruler, he saw that the only way to avert the troubles that were threatening was to engage in some foreign warfare, and so divert the attention of the nation from its own internal affairs to things of wider importance. He therefore sought a *casus belli* with the King of France, and in this warlike policy he received the aid of the new Archbishop of Canterbury, who was really more of a minister of state than an ecclesiastic. He probably regarded war, with all its horrors, as a perfectly legitimate pastime for a nation.

War once determined upon, the nation became a beehive of industry. Shipbuilding, armor-making, and commissariat preparations caused the revival of trade and aroused the hopes of the nation. Led by the king in person, the English troops landed upon French soil, captured the town of Harfleur, and, unexpectedly to themselves, won the battle of Agincourt. When this news arrived in England no one was more rejoiced than Henry Chicheley, Archbishop of Canterbury, and when the heroic and victorious king returned to England the nation went wild with enthusiastic joy. The archbishop chanted the *Te Deum* and ordered thanksgiving to be said all over England. The war was shortly afterwards resumed; the archbishop accompanied the king and his army to France, and acted as confessor to the king and chaplain-general to the army.

After the capture of Rouen by the English king a peace between the two countries was signed on the 21st of May, 1420, and Henry received the French princess Catharine as his bride. The Archbishop of Canterbury did not officiate at this royal marriage, that honor having been given, out of compliment to France, to the Archbishop of Sens. Chicheley, however, was soon on hand to welcome the royal pair. If as chief officer of state he had

counselled war, he now as archbishop was only too glad to welcome peace, which, in reality, was far more in accord with his nature. He longed for a time of some spiritual quietude, and to be able to turn his attention to the well-being of the Church, whose chief overseer he was. In this respect he received much encouragement and happiness from the king, who was not only resolute and brave, but also devout and much given to piety. They were days when much trouble in Church matters was experienced. At home the Wycliffeites, or "Lollards," caused much disquietude, and abroad the continued interference of the pope, who now openly showed his desire to make the English Church a mere dependency on the Roman see. A general council of the Church was held at Constance, a town situated on the Swiss side of the Rhine. Chicheley appointed three bishops as members of this council, viz.: Hallam, Bishop of Salisbury; Bubwith, Bishop of Bath; and Mascall, Bishop of Hereford. Other members came afterwards, escorted by four hundred Englishmen, each bishop having with him an enormous retinue. The attitude of the English bishops, fearlessly led by Hallam, Bishop of Salisbury, was that of opposition to the pope, chiefly on account of his unrighteous deeds. When these were read out at the council, Hallam had the courage to declare that, pope or no pope, he deserved to be burned alive for his iniquities. The pope at the time was John XXIII., who complained very bitterly of the refractory character of the English delegates. As the council proceeded, the health of the Bishop of Salisbury unfortunately began to fail, and the English delegates, without his leadership, became divided among themselves.

There were always some Englishmen who felt it to be to their own interests to support the papal cause. Among these was Henry Beaufort, Bishop of Winchester. He was one of the younger sons of John of Gaunt, who, though born out of wedlock, were pronounced legitimate by Act of Parliament. Henry Beaufort was, therefore, the king's uncle. He appeared at the Council of Constance in the midst of much pomp; and, it is thought, to further his own ends, took the papal side, as against his countrymen who had opposed it. When he arrived at Constance, however, there was no pope, the council having deposed John XXIII. He advised the expediency of electing a new pope. This was done. The new pope, who took the name of Martin V., nominated Beaufort, from feelings of gratitude towards him, to be a cardinal, and appointed him his legate in England. This caused great commotion in the distant isle, for it meant that the primate of all England was to be superseded by the nominee of a foreign power. Martin V. was an ultra-Romanist.

His design was to rule supreme as universal bishop over all countries. He used Beaufort as a means for trying to carry this out in England. He was to be represented there by an officer who was to be superior to the Archbishop of Canterbury—and this for life. The real primate of England was to be the Bishop of Winchester.

When Chicheley heard this he wrote in great alarm to the king, pointing out the effect that this would have upon the Church of England as a national institution, and begging him most earnestly to do all in his power to prevent it.

Henry V. was as patriotic as his archbishop, and lost no time in informing his uncle that he could not possibly permit him to retain his bishopric of Winchester if he were to allow himself to be made a cardinal. Thus by the judicious firmness of a great and good king a difficult question, for the time being, was settled, and Henry V. went on pursuing his policy of subjugating France. In 1421, leaving his young wife at Windsor, he landed at Calais, and dealt several crushing blows upon the French, till by Christmas time he had established himself in Paris. Here he heard the joyful news that a young son had been born to him, and had been baptized by the primate. In the following May the queen joined him near Paris, and was shocked to find her heroic lord much broken down in health. Neither she nor the nation, however, was prepared for the sad event which speedily followed. On the 31st of August Henry V. breathed his last, leaving only an infant to succeed him as King of England.

Profound grief oppressed the whole nation when the remains of the great king were landed upon his native shore, and the poor old archbishop could scarcely realize his great loss, as he consigned the body of his royal master to its last resting place in Westminster Abbey.

He took refuge in the more diligent pursuit of his episcopal and spiritual duties, and left the temporal affairs of the kingdom to others. In the performance of his duties he seems to have been very diligent, holding numerous visitations and trying to correct abuses wherever he saw them. Had he been as great a man as he was devout, he might have led in a great reformation that would have stamped his name forever upon the leading historical events of the Church, but he was scarcely able to contend with the threatening power of the pope, which at every opportunity exerted itself to the destruction of his own.

The strong hand of Henry V. gone from England, Martin V. resumed his attempt to subordinate the Archbishop of Canterbury to his own representative, or legate, in England. And for this contest Chicheley did not prove himself equal. Though he knew well his own rights, he did not seem to possess the

courage to maintain them. Had he done so, he would have found vigorous support from the clergy, who saw that their own independence was threatened, and, when the pope spoke slanderous words against their primate, the clergy defended him in a document which shows how good and upright a man he was. But the pope had his own policy to pursue. He wished to send Beaufort to England as his legate (the very step which Henry V. had stopped), and therefore threatened to deprive Chicheley of his position. The English government supported the archbishop, who was prepared to appeal from the pope to a general council. But his courage failed him. The threatenings of the pope intimidated him. Beaufort was made a cardinal, but the feeling of the nation was so strong against him that he did not appear in England till the year 1429, by which time a party had sprung up in England strong enough to give him the necessary support to maintain his position. How often must the poor old archbishop have wished that Henry V. had lived! The idea of cardinals being admitted into England was foreign to the taste and inclination of the English people, yet Martin V. seemed determined to make them familiar with it. The Archbishop of York at this time was John Kemp. Him the pope made a cardinal, with the idea probably of humiliating Chicheley by giving his brother archbishop precedence over him. The English House of Lords, however, would not allow the Archbishop of Canterbury to be so far degraded. In all things English, the Archbishop of York was made to keep his place. As far as Beaufort was concerned, no difficulty as to precedence arose, because, as a member of the royal family, a superior position was always accorded him. Beaufort, in fact, did not wish to lord it over Chicheley. He had a personal object in view, which was none other than the hope that he might some day be made pope. With this end in view he was glad to be a cardinal, and at the same time to retain the rich bishopric of Winchester, that he might have money enough to buy the coveted position! These hopes, however, were never realized.

Such was the wretched state of things in these dark days of English Church life. For a century longer they were destined to continue before the dawn of a brighter day appeared. The life of a kind, liberal, patriotic man like Archbishop Chicheley was embittered by the interference of a foreign power, which sought to oppress him and humiliate him in the eyes of his own countrymen. Had he possessed less fear of papal power, and more of the spirit of defiance in resisting attacks upon the liberties of his own Church, a great movement might have taken place, which would then and there have produced the Reformation. But the gentleness of a good old man, who had no

strong kingly arm to lean upon, caused this opportunity to be lost, and a foothold to be obtained in England by the Bishop of Rome, which kept gathering fresh strength for a hundred years, when, by the might of the English nation, it was finally thrown off.

The name of Archbishop Chicheley lives for ever in the college of All Souls, Oxford, for it was by his own personal munificence that it was founded. It is now almost entirely a legal college. It was called All Souls from the duty felt by its founder that the English nation should forever pray for the souls of those noble men who had fallen in battle during the French wars of Henry V. At Higham Ferrers, the place of his boyhood, then a considerable town, now only a picturesque village in Northamptonshire, close to Wellingborough, he founded a preparatory school for boys, and a charity house for the support of twelve old men. The ruins only of these places now remain.

With the weight of old age resting upon him, Archbishop Chicheley wished to retire from active work, and was permitted to make arrangements for his own successor; but he had no sooner done this than he was called to his final resting place. He died on the 12th of April, 1443.

In a prominent place in Canterbury Cathedral is the effigy of a bishop in robes and mitre. Underneath is the representation of a skeleton in a shroud, a ghastly memorial of the work of death—the pontificals in life, the skeleton in death. This is what remains of Archbishop Chicheley.

## SOME MISSIONARY COLLEGES.

### II. KAFFIR INSTITUTION, GRAHAMSTOWN.

**H**ENRY MARTYN, while on his way to India, in 1806, stopped at Capetown, at the southern end of Africa. It was a time of war, and he ministered to the soldiers. On one occasion, having left his Prayer Book behind him, he was called upon to officiate at a funeral. No English family was found able to supply him with a Prayer Book!

Reports of spiritual destitution like this led to some missionary action, chiefly through the Society for the Propagation of the Gospel.

The result was the appointment of a clergyman at the Cape in 1820. At that time Capetown was in the diocese of Calcutta. But no real Church work was done in Capetown till 1847, when Miss Burdett-Coutts (now the Baroness Burdett-Coutts) contributed money sufficient for the endowment of a diocese.

Thus was the see of Capetown established, with Bishop Robert Gray as its first bishop. He proved to be a truly apostolic man.

In 1848 he made a prolonged visitation. He travelled in a wagon drawn by eight horses. To show how the Church had been neglected, the Bishop wrote at this time, "I have now travelled nearly nine hundred miles since I left Capetown and have not yet met with a single English church, or more than one English clergyman previous to my arrival here."\*

There was work, then, here among his own countrymen for a bishop to do. But there was other work as well. At Kingwilliamstown he encountered thirty chiefs of the Kaffirs and addressed them. He had long conversations with Kreli, the paramount chief, whose belief was of a somewhat hazy nature.

The position of the colored races at this time was deplorable in Africa. A clergyman, writing about them in 1838, says:

"No desire (speaking generally) has been shown on the part of professing Christians for the conversion of the colored population. By some of the masters the slaves have been looked upon, not as human beings, but as a link between man and the brute creation, and by all they have been considered as outcasts, as beings under a curse, and having neither part nor lot with the people of God. The slaveholders have degraded and brutalized these poor creatures by their treatment, and then pointed to that degradation (the result of their own cruelty) as a divine curse inflicted upon the descendants of Ham, according to the inspired predictions!"

It may well be imagined that when the noble and kind-hearted Bishop Gray encountered these people he longed to have them taught and improved. From almost the first hour of his landing in the colony he declared his conviction that the Church there "had a solemn call to preach the Gospel to the Kaffirs, and that she ought not to delay entering upon the work longer than was absolutely necessary." He then speaks of the wretched condition of the Kaffirs, and the evil state in which contact with the white man had placed them.

The Kaffir war, however, which occurred shortly after this, delayed the formation of a mission work in Kaffraria; but in 1852 Bishop Gray took a good step onwards when he secured grants from the S.P.G. towards the establishment of missions to the heathen, a college at Woodlands, and two new bishoprics, viz., Grahamstown, for the Eastern Province, and Natal, for the province of that name.

In 1856, one of the missionaries laboring among the Kaffirs did not see many signs of encouragement, although they showed a readiness to be instructed in the articles of the Christian faith. "The religious sense," he says, "is so thoroughly dead in the Kaffir that nothing short of God's grace can revive it. Humanly speaking, their conquest or their civili-

\*See Digest of S.P.G. Records, p. 275.



KAFFIR INSTITUTION, GRAHAMSTOWN.

zation must precede their conversion in any large measure. Their abominable rites and their nationality are so thoroughly intermingled that they cannot be separated. To abolish the one we must break up the other by arms or arts."

As civilization is much better than arms, it was resolved to commence a regular system of education among these degraded people. For this purpose the Kaffir Training Institution was founded in Grahamstown in 1860. It was established for "the education of native youths for schoolmasters, catechists, and eventually for clergy." Till lately, it received substantial assistance from the colonial government.

In 1862 eighteen converts were baptized, and from that time the work showed many signs of progress. The Christians began to hold devotional meetings in Kaffir huts, with good results. The congregations were greatly increased. A daughter of the Chief Sandili was duly trained and appointed a teacher in the mission in 1865, and in 1867 "a handsome church, worthy of any congregation, and the pride and joy of the Kaffirs who attend it," was erected. The native choir of this church soon progressed so far as to sing, with good effect, choruses from the Messiah.

In 1864, the Rev. J. R. Mullins was appointed principal of the Kaffir Institution, since when it has greatly prospered. The payment of school fees is insisted on, there being, as is stated, "no better way of teaching the natives the true value of education than by insisting upon their paying for it." Industrial training forms a special feature of the Institution. It has an

income from endowments of £157 per annum, or about \$700. The expenses of a regular student are put down as about a hundred dollars a year. The subjects of study are Scripture-history, Prayer Book, arithmetic, English and Kaffir history, geography, grammar, object lessons and school methods. It has, as a rule, between thirty and forty students in residence at a time. Up to 1892, 380 pupils were reported as having been educated there. These pupils represented various different races and tribes, as follows: Kaffir, Fingo, Basuto, Malaya, Baralong, Bechuana, Matabele, Bakathla, Abatembu, Batlapin, Pondomisi, Mzulu, Batonga, Mozambique, Ishapi.

That all this work, mainly an English work and through the agency of the "S.P.G.," has not been without its favorable results is evident from the words of one of the bishops, quoted in the S.P.G. Digest, and written in 1881. The bishop speaks as follows:

"It is enough to say that whereas twenty-five years ago we had not a single Kaffir convert, we are now counting our communicants by thousands; that we have a native ministry growing up; and that the foundation is laid of a native ministry fund supported entirely by themselves. The sums of money which the Kaffirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel."



Thus does the patient work of the Church of Christ gain in time upon the most unpromising of the heathen and exhibit to the world the triumph of Christian missions.

### MISSIONARY MOTIVES AND ENCOURAGEMENTS.

BY REV. E. DANIEL, RECTOR OF ST. JOHN'S CHURCH, PORT HOPE.

**I**N an attempt to set before others the various incentives and inducements to missionary zeal and effort, the difficulty encountered at the outset is that of selection. One sees so many reasons why every Christian should be personally and profoundly interested in spreading the Gospel that it is hard to decide where to begin. And yet there is one missionary motive, that of obedience, which should clearly stand at the head of the list. "Why should I," said a certain person, in answer to a strong appeal—"why should I, in this country of ours, be asked to send the Gospel out to India, or China, or Japan, when, in my opinion, the heathen has just as good a chance of salvation as many professing Christians, through the mercy and forbearance of God?" "Sir," was the answer, "that is not the question. It is not will the heathen be saved without the Gospel, but shall you and I be saved if we disobey and disregard a clear command of Jesus Christ?"

What is Christianity, after all, but the loyal confession with our lips, and the acknowledgment in our lives, that Jesus Christ is Lord to the glory of the Father? And what does that imply? Obedience, implicit obedience. And where in the Word of God can we find a clearer expression of His will than that often-quoted and disregarded command, "Go ye into all the world, and preach the gospel to every creature?"

We sometimes hear this command quoted as if it stood alone, or almost alone. But is it the case? What did Jesus Christ say to His disciples on the Mount of Olives three days before His death on the cross? "This gospel of the kingdom shall be preached in all nations, for a witness unto all nations, and then shall the end come." What did He say to them again on the memorable evening that followed His resurrection, when He stood before their wondering eyes in the upper room at Jerusalem? "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." But why do I need to quote these commands? As a speaker well said at the great missionary conference in London in 1888: "It is not necessary to quote missionary commands and missionary promises to prove that it is the

will of Christ that His Church should evangelize the world. The whole divine revelation, in its tendency, its purpose, and its spirit, converges to this: that the Church of Christ, elected, redeemed and endowed, enjoys all her rights, possesses all her privileges and holds all her endowments of grace for the evangelization of the world." "The missionary enterprise," said the speaker, "is not merely an aspect of Christianity—not merely a department of the Church's work; it is Christianity itself, and a Church that is non-missionary is essentially non-Christian. To put it in other and even plainer words, the spreading of the Gospel is the *business* for which the Church of Christ exists." "When," says a famous preacher, "a lighthouse-keeper, on a dark, stormy night, is told to go aloft and attend to his lantern, why does he receive that order? Because the ocean-burdened ship is coming upon the coast and needs the guidance of that light. But suppose him to reason thus: I have been told to take care of this light; I must see that no wind blows upon it; I must see that none of it is lost; I must hang it round with curtains and protect it from any mischance,—would that be caring for the light? Why, he might as well put it out. He is defeating the very purpose for which his lighthouse was set up. And so with the Christian Church. God has placed her in this dying world to lighten its darkness, to save its perishing, to guide its lost ones to light and immortality, and, failing so to do, she is false to her commission, false to her Head, false to the very purpose and reason for which she was brought into life."

So much for obedience; let us now consider another motive to missionary effort, that of *opportunity*. God hath set before us an open door, and hidden us to enter. What a pathetic message was that which came to one of our great English societies a few years ago: "Send us a missionary soon, for we are dying very fast." And this may be said of millions, for many millions are dying every year who have never heard of Christ! But others are dying also, and dying to the dirge of lost opportunity. We must work while it is day; we have little time to lose; every breath, every pulsation of the heart, brings us nearer to that night when no man can work. This surely calls us to earnestness and diligence in the great work of saving souls.

Oh, ye saints, arise! be earnest!  
Up and work while still 'tis day;  
Ere the night of death o'er take you,  
Strive for souls while yet ye may.

The trouble is that many Christians do not realize that they *have* such an opportunity, that they *have* a responsibility in this matter. If they could see the actual state of the case, if it were one of want and suffering right before their eyes, it would be different; but those far-



NEW WESTMINSTER, BRITISH COLUMBIA.

away heathens in pagan lands, "What have we to do with them?" they say. Just what Christ had to do with us when He was still in glory, and we perishing on earth. Such persons fail to see how close God has brought this work of spreading the Gospel to their very doors, fail to recognize the intimate connection that there is between the work done at home for foreign missions and the actual preaching of the Gospel in the foreign field. It is difficult, for example, to realize that the parochial missionary collector who spends a large portion of time in gathering contributions, that the subscriber who sends his gifts, the Christian man or woman who kneels and prays for a blessing upon the work, and the speaker or the writer who strives to encourage and stimulate his brethren to missionary effort, are just as really employed in saving the heathen as those who are preaching to them; and yet such is truly the case. How astonished some of us may be, when we reach the promised land, to discover the results of our work for souls, to learn, for instance, that people whose faces we have never even seen have owed their salvation, under God, to our efforts and our prayers! How it would surprise some humble worker for Christ to be told in that day that the gift or the prayer that he had offered had been the means of saving some of that glorified multitude, to have one and another come to him and say, "I never saw you, or even heard of you on earth, and yet I know now that you were the means of bringing me here, you are the means of saving my soul. You wonder, but I was a poor heathen worshipping idols, bowing down to wood and stone, and it was by your

efforts or your money that the Gospel was sent—the Gospel that brought peace and life to my soul." So it is. We need never fear that our labor is lost. There is never a single faithful effort put forth in the name of Christ that really falls to the ground. "We know," says St. Paul, "that your labor is not in vain in the Lord." It is certain, as certain as God's Word can make it, that in due season we shall reap if we faint not, that he that soweth and he that reapeth shall yet rejoice together. We need to remember as Christians that there is really no such thing as a Church at home and a Church abroad, but that the Church is one body in the glorious work, and that the only difference between the Christians in Canada or in England, and those who are laboring in the foreign field, is that which lies between the vanguard and the rear guard of an army, the men who are fighting at the front and those who are guarding the supplies. Surely the motive of opportunity—the fact that God has brought this work to our very doors—should stimulate and encourage us to do our utmost for the souls of the lost.

#### OUR PARISHES AND CHURCHES.

No. 105.—HOLY TRINITY, NEW WESTMINSTER.



THE parish of Holy Trinity, New Westminster, which contains the cathedral of the diocese, owes its foundation, to some extent, to the sappers and miners who arrived in the year 1860, and formed their encampment in the eastern suburb

of the city, now known as Sapperton. The troops have long since taken their departure, but they left their mark permanently for good in the erection of the first English church in New Westminster.\*

From the vestry books of the parish we learn the first meeting of the Church Committee was that held on Dec. 11th, 1860, in what is significantly called the rector's hut. The rector was the Rev. John Sheepshanks, now Bishop of Norwich, who was appointed first rector of Holy Trinity by Bishop Hills, then recently arrived. It is interesting to notice that, by a curious turn of fortune's wheel, we read a short time ago of Bishop Hills being instituted rector of Parham, in Suffolk, by Bishop Sheepshanks. At least three members of this first committee were soldiers, all probably now deceased, but one civilian member still remains a constant attendant at the church he saw founded, Mr. W. J. Armstrong.

Thirty-five years ago the work in New Westminster was very different from what it is in the handsome, well-lighted, and well-laid out city of to-day. We gather this from reading resolutions in the minutes for boarding up the church to exclude pigs, and for clearing the church grounds to avoid risk from forest fires, as well as from what we know of the progress made in civic matters during the last five or six years.

In 1862 a great benefaction was bestowed upon the church by the gift of a chime of eight bells from that munificent Churchwoman, the Baroness Burdett-Coutts. They were given to the bishop for his cathedral in New Westminster, but, owing to the necessity of building a tower strong enough to receive them, their sweet tones were not heard until the spring of 1865, when from bank to bank of the Fraser River the silvery notes made known to lonely settlers and fishermen the invitation to hear the Gospel message. But although the bells passed safely through the fire about to be mentioned, they have been silent for some years, as the effort to build a suitable and safe tower in which they might hang has so far been unsuccessful. It will be a work worthy of the new bishop of the diocese, whoever he may be, once more to make their voices heard.

Great progress was made in Church work from 1862 onwards. A parsonage was built in 1863, the inside of the church lined, and the ground fenced. Then came the great blow, struck, as is very often the case in our western cities, by fire. In September, 1865, Holy Trinity Church was totally destroyed by fire, nothing of value being saved but the bells. The damage done was estimated at \$11,000, of

which \$5,000 was covered by insurance. Service was now held temporarily in the drill shed belonging to the volunteer corps, although it is worthy to be chronicled that the Presbyterian church, in sending a vote of sympathy to the congregation, formally offered their church building for temporary use.

At the time of the fire the rector, Mr. Sheepshanks, was in England, and, being communicated with, he delayed his return home, and with characteristic energy set to work to raise funds for a new church. An appeal to the English public met with such good success that, in 1866, Mr. Sheepshanks returned with a sum sufficient to warrant the committee in undertaking a new building. The new church was of stone rubble, and cost about \$11,000. The foundation stone was laid by Governor Seymour, and so rapidly did the work progress that the ceremony of consecration took place on December 18th, 1867. The sermon was preached by Bishop Hills from St. Luke xviii. 8, and the occasion was made the opportunity of presenting some valuable gifts to the new church.

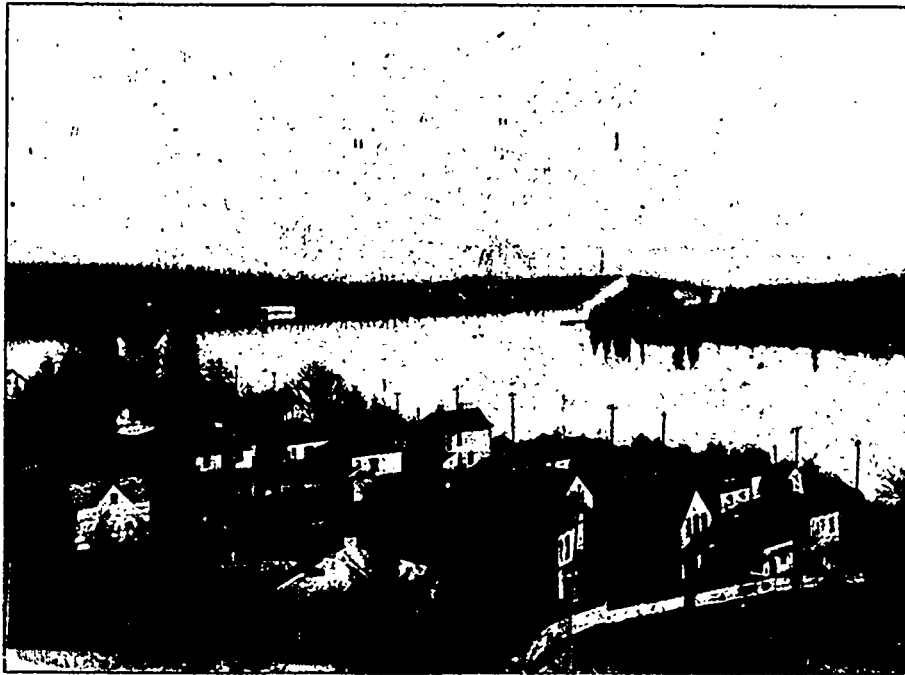
Soon after this Mr. Sheepshanks resigned, and the Archdeacon of Columbia (the Ven. C. J. Woods)—who, in spite of many years' arduous labors as a pioneer missionary of the Church in this province, survived till quite recently—became the second rector, July 25th, 1868.

From that time to this, steady improvement has been manifested in many directions. Mr. Sheepshanks was indefatigable in raising and sending out money, although no longer connected with the diocese, and the new rector was ably assisted by the other clergy whom Bishop Hills had attracted to the diocese. To show that all was not smooth sailing, it may be mentioned that in 1875 a stupid act of fanaticism was perpetrated by some person or persons stealing from the church a handsome brass cross which had been presented by the Mayor of Coventry.

In 1879 Bishop Hills' long delayed scheme of a division of the diocese was carried into effect, and Bishop Sillitoe became the first chief pastor. New Westminster was now a see city, but for ten years Bishop Sillitoe resided at Sapperton, from whence he made journeys all over his vast diocese. In 1889, however, an exchange was agreed upon, by which Archdeacon Woods became rector of Sapperton, and the Bishop rector of Holy Trinity. In many ways this was a wise move, and led eventually to Holy Trinity Church being constituted the cathedral church of the diocese; but the double work of rector and bishop was undoubtedly too onerous for one man, and in his earnest efforts to perform its duties Bishop Sillitoe probably broke down his health and shortened his days.

However, if the bishop suffered, the Church prospered. Dr. Sillitoe's great musical gifts

\*For the cuts used in this article we are indebted to the kindness of the Editor of the *Canadian Magazine*. We hope in a future number to give a picture of Holy Trinity Church. We are indebted also to Rev. H. H. Gowen for the information supplied in this article.



A VIEW ON THE FRASER RIVER, BRITISH COLUMBIA.

made the choir one of the finest in the province, and few things were more inspiring to those who came to Westminster from the distant country parishes than to be present at a choral celebration at the cathedral. The cathedral became undoubtedly a red hot centre of Church work for the diocese at large. The Guild of Holy Trinity, the Association of Church Workers, and the choir zealously seconded the bishop's efforts, and in 1892 the parish began to take an active part in the work of evangelizing the heathen Chinese in their midst.

An important new development was made in 1891, when, under the immediate care of the Rev. H. Irwin, a mission was started in the west end of the city, and a small church built. This mission has now grown to considerable dimensions, in spite of the fact that from 1891 onwards the city has suffered severely from the general depression, which has been felt particularly along the Pacific coast, and now numbers considerably less of a population than two or three years ago.

The bishop gave much loving help to this mission, and it thrived so well in 1893 that it was enlarged to three times its former size. A considerable number of those forming this congregation are Fraser River fishermen, and in September, 1893, a very interesting fishing thanksgiving service was held which created widespread interest. The church was decorated with oars and nets, and the fishermen themselves took the greatest possible interest in the festival. Three months later, this mission became self-supporting, and at Easter, 1894,

the bishop had the pleasure of creating it a separate parish, under the name of St. Barnabas', with the Rev. H. H. Gowen as first rector. The bishop regarded the creation of this new parish as one of the most grateful fruits of his work as rector of Holy Trinity.

Now, to go back to the mother church, we find that it was at the same time to lose its daughter mission and its rector. The Bishop, who had for many months been suffering acutely, and all the while earnestly endeavoring to fulfil the duties of his double position, at last felt compelled to lay down the rectorship of Holy Trinity, to which, after some delay, the Rev. A. Shildrick, formerly of Kamloops, was appointed. Already his vigorous efforts are bearing fruit, and there are many indications that the torch given over by the bishop when he flagged in the race will not be allowed to droop by his successor.

Until two months ago all the four rectors of Holy Trinity were living and working each in his separate sphere, till God, in His good providence, called away Dr. Sillitoe on June the 9th. The most solemn and impressive service ever held in Holy Trinity Church was that when the second rector (Archdeacon Woods) and the fourth rector (Mr. Shildrick) met the body of the third at the cathedral doors. In the beautiful music rendered by the choir he had loved to train, and in the reverent demeanor of the congregation he had taught so well, those assembled felt that the dead was yet speaking, and that his work would live after him.

One or two statistics respecting the work of Holy Trinity parish may give a better idea than many words.

With a Church population of one thousand persons, the amount contributed within the parish last year was over \$4,500, being an increase of nearly a thousand dollars upon the contributions of the year before, in spite of the stress of hard times. Besides this over \$70 was raised for foreign missions, and \$456 for home missions, hospitals, etc. Forty-one infants were baptized during the year, and sixteen persons confirmed.

New Westminster will probably never be very much larger than it is at present, and it has been rapidly outstripped in growth by its sister city, Vancouver, so that the premier position it has hitherto held in the diocese may not always be maintained. But whatever the changes of the future, Holy Trinity Church will always be looked upon as the mother church, the nurse of all good work for the diocese as for the parish, and as affording the example of what a reverent, hearty service should be, after the ideal set before us by the Church of England.

#### BISHOP BOMPAS AT HOME.

**M**ANY parts of the mission field provide far more sensational and stirring materials for missionary history than the Arctic region, in different parts of which twenty-eight years of Bishop Bonipas's life have been quietly spent. The privilege of preaching the Gospel to large masses of people has been denied him, nor has he experienced opposition and persecution; his heroism and devotion, none the less real, have been proved by other means. Isolation from the civilized world, so complete that letters from home can only arrive at rare intervals and through unofficial channels; pioneer journeys over immense tracts of country, braving either the snow and ice of winter, or the heat and glare of the short Arctic summer; an utter uncertainty, humanly speaking, as to how the barest necessities of life are to be supplied; these are some of the hardships to which an Arctic missionary is exposed, and who shall say that the truest heroism is not displayed by him in voluntarily facing them? Bishop Bompas, in his interesting "History of the Diocese of Mackenzie River" (S.P.C.K.), touches lightly upon these hardships, preferring rather to dwell upon God's providential supply of all his needs, the healthiness of the climate, and the many opportunities for quiet study which are afforded to him by the long evenings and comparatively light mission work of the winter months. Of these opportunities the bishop makes the fullest use. He is an enthusiastic Bible student, and is able, being familiar with Hebrew and Syriac,

to make independent researches into the original text; researches most minute in detail, and carried out with astonishing perseverance. He also writes English verse with great facility, and one of his poems, "A Plea for the Wild Sheep of the Rocky Mountains," appeared in the *Gleaner* of last November. Every line of it breathes out the writer's tender yearning over the souls of the heathen, especially over those of his own dear flock, who form, as he delights to remember, the last link between eastern and western missions, thus completing the missionary chain round the world. Referring to this inspiring thought, he writes, in the poem already mentioned:

"From ocean's bound far eastward  
Is wanting, as we think,  
To chain it with the westward,  
But this one missing link.  
So tidings of salvation,  
With world-encircling bands,  
Shall rouse remotest nations,  
And cast with west clasp hands."

Another poem, entitled, "A God of Stone," is a modern development of Bishop Heber's well-known hymn, and draws a sad contrast between the simple faith of Christian converts in heathen lands and the agnostic tendencies which prevail so widely in Christian England. We give the first two verses:

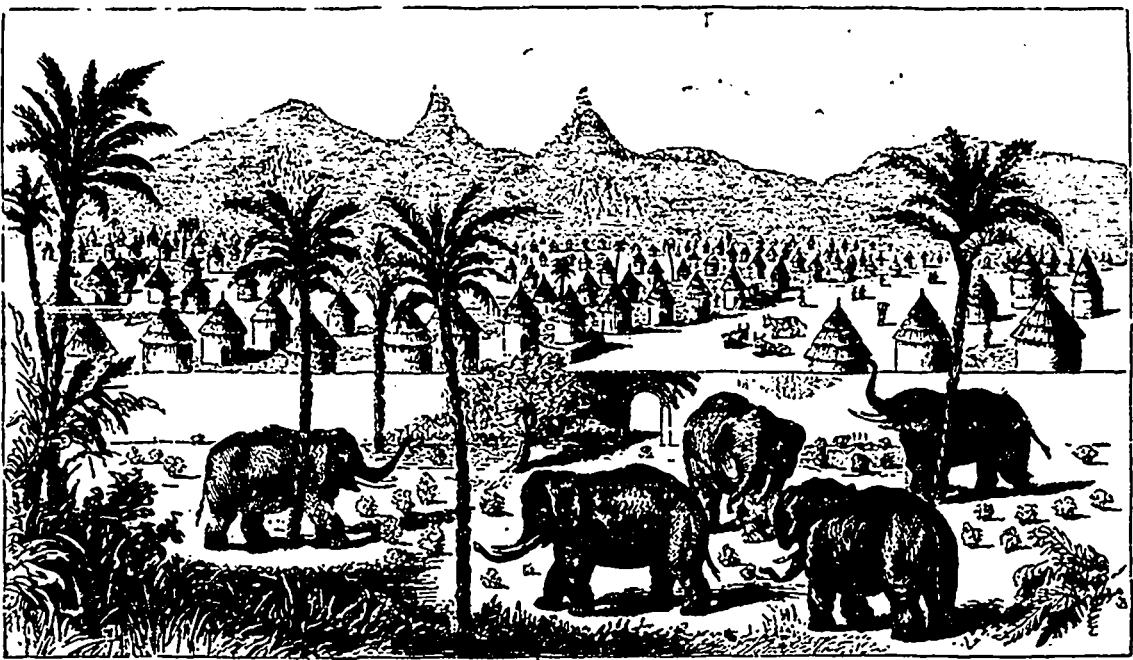
"From Arctic Rocky Mountains,  
From Western prairie lands,  
Where many bursting fountains  
Sparkle with golden sands,  
From earth's remotest places  
Men join the solemn strain,  
To own in heartfelt praises  
The Lamb for sinners slain.

"Call home the convert prayerful,  
Now taught in many a place,  
With grateful soul, all tearful,  
To know a God of grace,  
And let him see in wonder,  
On ancient Christian sod,  
The world-wise, in their blunder,  
Invent a new-made god."

Many other poems have been written by the bishop in his enforced leisure, of which only passing mention can be made here. One, of great length, entitled "The Critic," deals quaintly, yet forcibly, with the modern criticism of the Bible; another, upon "Lot's Wife," contains a solemn warning against tampering with "the pleasures of sin," and the remainder consist chiefly of parables and leading events recorded in the Gospels, rendered in a versified form.

Many, no doubt, would have welcomed further quotations from the bishop's writings; but we hope enough has been said to enable the friendly minds of those who love and admire him to picture him in his moments of recreation, as well as in his devoted labors for the extension of Christ's kingdom in his far-distant diocese.—*Missionary Intelligencer*.

## Young People's Department.



A VILLAGE IN AFRICA.

### A VILLAGE IN AFRICA.

**Y**ES, this is an African village, and a curious-looking one it is. The houses are very different from ours. The lower part is made of boards, set up on end. They are about five feet high. Over these is a round roof, ending in a peak at the top. This roof is made of bamboo, and covered with grass or straw, or something of that kind, to keep out the wet. The floor is of earth, beaten hard and smooth. In the centre of the house there is a fire, made on the floor; but they don't seem to have sense enough to have a chimney. The smoke has to go out by the door. They have no windows, either. They get light from the doorway. There is not much furniture in these houses. A few chairs and stools, and perhaps a box or two, are about all they have, and hung on the walls are some bowls and basins made of earth. For beds they have mats, which at night they spread out on the floor, with pieces of wood for pillows. In the morning these are packed away in frames over their heads. Their firewood is neatly packed away in the same manner. This firewood is gathered by the women in the forest, and carried by them on their heads. They are very particular to have it carefully packed

away overhead, for if they did not they would be called bad housekeepers.

Sometimes these towns are very large, and have as many as a thousand houses, all put together without any plan or order—no blocks, no streets. It is hard to find one's way amongst them without a guide. For safety from wild beasts and attacks of men, they build a wall all round the town. Nearly everything that the Africans build is round. They don't seem to have any idea of making things square as we do.

In these villages they have sometimes a large round building placed in the centre, where they hold meetings. This is the only variety that there is in their buildings. They have no church or temple. Missionaries are trying to teach them to build churches, and it is much to be hoped that in time they will succeed.

Several Sunday-schools have taken boxes for saving missionary money during Lent. The boxes are very pretty, and are in the shape of pyramids. The Rev. Dr. Mockridge, of Toron'io, will be glad to send more to any children (whether Sunday-school children or not) who will use them for getting offerings for missions. Missionary work is the true work of the Church. Without it the Church can never grow.

## MIDGET'S LENTEN WORK.

**L**ITTLE Midget Bayley was playing with her dolls as usual. "There, my beautiful Alice," she said, "sit up in the chair and keep your pretty dress clean, 'cause you're my Christmas dolly."

"And you are nice, too, Bella!" she added, hugging an old doll in her arms; "just as nice as Alice, my dear!"

"Hoh!" said wise Brother Ned, "I shouldn't think you would play with that old thing, now you've such a nice new doll."

"Why, Neddie Bayley! I must love my Bella, too; mustn't I, mamma?"

"Why, surely!" said mamma. "We did not throw Ned away when you came to be our baby, did we?"

"There, Neddie!" said Midget, in a satisfied tone.

Ned laughed softly. "Guess I'm worth more than that old dolly, though!" he whispered; and his mother smiled as if she thought so, too.

Midget did not hear this; she was busy with her family. But she did hear Ned's next words:

"Mamma, please tell me what Lent means. Our teacher said we must try to find out about it before to-morrow."

"Tell me, too, mamma," cried Midget, springing up. "'Lent unto the Lord'! I'll go get my book."

"O Midge, it isn't about little Samuel," cried Ned, laughing; but the little one had run off to find her Bible Picture Book. "Isn't she funny, mamma? It isn't that kind of Lent."

"No, dear. Lent, the name of the season which begins next Wednesday, means Spring, because we keep it at that time of the year."

"But what is it for, mamma? Barry Lee says we can't have any good times then."

"We do try then, dear boy, to give up some things which we like and to fast, which means to deny ourselves some good thing, because our dear Lord fasted, for our sakes, forty days and forty nights. The Church calls us at this time to stop and think, and be sorry for the sins we have done, and to pray God to forgive us, and help us to do better."

"And why do we have our mite boxes, mamma?"

"Because, dear, if we do without some things we have been used to, we have more to give to others; and when we try to draw near to God, it makes us want to do good, to show our love to Him."

Midget had come back with her book, and had listened quietly while her mamma was speaking. Now she laid the book on her lap, saying:

"Please tell me, too, mamma. Please find Samuel. Was he sorry when he was 'lent'?"

Ned tried hard not to laugh, but mamma turned to the pretty picture which her little girl wanted. It was of Hannah, the mother, bringing her little Samuel to Eli, the good priest.

"Here he is, darling. Yes, I daresay Samuel was sorry that his mother was to go away and leave him. It was hard for good Hannah, too, to leave her dear little boy and go home without him, wasn't it?"

"Yes; but she 'lent him unto the Lord,'" repeated Midget.

"So she did. She was willing to give up her boy to serve God in His holy house; and Samuel was willing to stay with Eli so he might be the Lord's child and serve Him."

"And you and papa lent Neddie and me to the Lord; didn't you, mamma?"

"Yes, we did when you were baptized; and we want you to give up all wrong things that displease our Lord, and be ready to do even hard things when He asks you to, like His faithful little servants. And when Lent comes, I hope Ned and Midget will not ask to buy sweeties, but will put their pennies into their mite boxes, to help do the work of the Lord."

"Yes, they will be 'lent unto the Lord,'" said Midget, nodding her head. "I'll get my bright new penny now!"

"She doesn't understand, does she, mamma?" whispered Ned.

"Perhaps she understands more than we think," his mother answered softly, as the little girl climbed on a chair to drop her penny into her box.

The first day of Lent came, and little Midget went to church with the rest, and sat very still, trying to understand.

What words sank into the little heart her mamma did not know, but the next day Midget came to her with a dolly clasped in each arm.

"Mamma," she said, "if I lend one of my dollies to Susy Brown will it be 'lent unto the Lord'?"

Mamma caught the little girl in her arms, dolls and all. "Do you want to lend her a dolly, Midget?" she asked.

"Well, mamma, poor Susy is so sick and tired—may I, mamma?"

"Yes, dear. Which one will you lend her?"

Midget looked from one to the other of her treasures, and her lip quivered. "I'll let Susy choose," she said. "May I take them with my sled, please?"

So mamma put on her warm little coat and cap, and watched her as she set forth on her errand, down the hill.

Susy Brown was a poor lame child who had but just come to live in the neighborhood. Midget had seen her at the window, and had



been told her sad story. Full of her kind thought, she did not hesitate to knock at the door of the strange house, and when Susy answered she went promptly in.

"I've come to lend you one of my dollies, 'cause you are sick," she said.

"Oh!" cried Susy; "you are so good. I never had a nice dolly."

Her thin face brightened, and her eyes were fastened on the pretty Christmas doll. Midget saw this, and asked, "Do you like this one the best?"

"Why, yes; but, then, you don't want to lend me that one!"

"Yes, I will; I can play with Bella," and Midget placed the doll in Susy's arms. Then, as if afraid the tears would come, she said "Good-by," and ran away.

Did little Midget understand about Lent? Perhaps not, very much, but surely she understood about the true Lenten offering.—*Selected.*

#### THE STORY OF A SMALL DISCIPLE.

**D**ORIS would not have told anybody for the world; but in her blank-book in which she wrote "things," she had written opposite her name: *A disciple.* "Doris Malcolm a disciple." Perhaps it was written like this in God's Book of Remembrance.

Every Saturday morning she had something disagreeable to do; it was the most disagreeable thing she had to do in all her round of duties; it was darning stockings; for there were so many stockings to darn, and some of them had such big holes, *immense*, she called them. Teddy wore short trousers, and, of course, his stockings were always gaping wide on both knees; and her father wore rubber boots, and everybody knows, at least people who live in the country and mend stockings know, that rubber boots are very hard on stocking heels. There were baby's, and mother's, and Bessie's, besides her own;

and, when any were left over from last week, oh, deary me!

It was "Oh, deary me!" this Saturday morning of which I write.

The small disciple's forehead was all in a pucker, and the brown eyes were so filled with tears that there was not room enough in her eyes for them; one tear kept pushing another down over her cheeks; they even rolled over her lips and tasted salt.

On the top of her work-basket were laid four new cards of darning yarn.

"I should think I *did* need new ones," said Doris. "I should think I needed a hundred."

"Don't waste your time, Doris," called her mother's brisk voice, "don't dawdle; that never helps."

"I would like to know what does help," muttered the small disciple.

"So, Doris, dear, you have new yarn," said grandmother, in her sympathetic voice.

"Yes," muttered Doris, "and I wish I had a new needle that would sew itself."

"New things *are* a help," said grandmother, bringing her own mending, a white apron for Doris, and taking the armchair near Doris.

"What is that name on your new yarn?"

"Superior quality," read Doris, in a drier voice, taking up the top card of wool.

"No; on the top."

"Dorcas," read Doris.

"Dorcas. Whom is that for?"

"The name of the man who made it," replied Doris, stopping her dawdling and threading her long needle.

"I think not."

"His little girl's name, perhaps," ventured Doris.

"It may be, for aught I know; but I do not think that is the name of the wool."

"Then I don't know," said Doris, interestedly, forgetting how wide the gap was in Ted's knee.

"I know something, and I will tell you. A long, long, long time ago, there was a little girl; I think she learned to sew when she was a little girl, for she knew how to sew beautifully, and her work was strong and did not rip easily. Perhaps she began by darning stockings, and then went on to other things, until she learned how to make coats and garments for children and grown-up people. Her name was Dorcas."

"Did the man who made the wool into yarn know about her?" asked Doris.

"I think so. Almost everybody does."

"I never heard of her before. Is that all?"

"No; that is only the beginning. She was a disciple. And disciples always love each other and work for each other."

"Do they?" asked Doris, her face glowing.

"And she worked for widows and perhaps for their little children, and they loved her dearly. But she died, and oh, how they



grieved! They sent for another disciple, Peter; they thought he could help them. His faith was so great that he kneeled down and prayed; then he spoke to her, and she opened her eyes, and looked at him, and then she sat up. And then he called the people she had made coats and garments for, and, in great joy, they had her back alive again. God was willing for her to come back to earth and go on with her beautiful work. He cares for the work of His disciples, even when it is only using thread and needle."

"Oh, I'm so glad!" said shy Doris, in her heart.

And not once that day, nor next Saturday, nor the next, did she say, "Oh, deary me!"—*Morning Star*.

### SPECIAL HELPERS.

**W**E find in a paper published in the diocese of Iowa these suggestive words that we wish to pass on to our boys and girls in the Junior Auxiliary:—

"I should have no difficulty in convincing the Sunday-school that there are some who, unconsciously perhaps, become leaders—special helpers—'pillars in the temple.' They are always present at the sessions of the school, always ready when asked to do some special work, and always prepared for the regular work of the school.

"The rector knows that, if he asks a service of such a one, the service will be cheerfully and faithfully rendered. There is nothing like fussiness or officiousness in their manner, and generally the little helper does not know that he or she is any more useful than others.

"The same kind of grown-up helpers are found in the congregations. The prosperity of the parish seems to rest, under God, largely with them.

"Now, what I want you children to know is this: It is just the same in the work of the diocese, and in the general missionary work of the Church. The great work of the diocese depends largely upon the faithfulness of a few willing parishes, a few 'ready and desirous' Sunday-schools.

"It is not so much the number of services rendered, or the amount of the offerings made, as it is the cheerfulness, heartiness, devotion with which each service is attended, and the reverent spirit of worship that goes as a benediction with the alms and oblations, that make them so useful.

"The churches and Sunday-schools that are faithful according to their ability help by their example more, perhaps, than by their gifts of time and money. They are to a diocese what a good man is to those around him. They are candles lighted from heaven, to kindle in other lives divine brightness and warmth."

### "HE'S A BRICK."

**I**S this heading slang? Well, it is a very ancient form of slang. The meaning is given us by Plutarch in his "Life of Agesilaus, King of Sparta."

On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though nominally only King of Sparta, he was ruler of Greece—and he had looked to see massive walls rearing aloft their embattled towers for the defence of the city, but found nothing of the kind. He marvelled much at this, and spoke of it to the king. "Sire," said he, "I have visited most of the principal towns, and I find no walls reared for defence. Why is this?" "Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning and I will show you the wall of Sparta." Accordingly, on the following morning, the king led his guest out upon the plain, where his army was drawn up in full array, and, pointing proudly to the soldiers, he said: "There thou beholdest the walls of Sparta—10,000 men, and every man a brick."

WHEN the Church calls all people to observe the forty days of Lent with fasting and prayer, she does not speak to men and women alone, but to boys and girls as well. Like the Jewish children of old, Christian children now are bidden to fast and pray; to deny themselves, to seek forgiveness of their heavenly Father for their sins. It is not to prayer only that they are called, but to fasting and daily acts of self-denial also; and there is not one, however poor or weak, who may not find something to give up, something to do, in obedience to the Lenten call. Growing boys and girls cannot go without food, but they can, and should, go without some luxury during Lent, some favorite article of food, some little pleasure, for the sake of our blessed Lord. But it must be done for His dear sake, to teach ourselves the habit of self-denial, which will help us to learn how sweet it is to do anything for Him with all our hearts, and will make us strong to do the right and to resist the evil.

Count the mercies! count the mercies!  
 : Number all the gifts of love;  
 Keep a faithful daily record  
 Of the comforts from above.  
 Look at all the lovely green spots  
 In life's weary desert way;  
 Think how many cooling fountains  
 Cheer our fainting heart each day,  
 Count the mercies! count the mercies!  
 See them strewn along our way!

## The Canadian Church Magazine AND MISSION NEWS

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

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**BUSINESS MANAGER.**—F. N. W. BROWN, 31 Czar Street, Toronto, Ont., to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. IX.

MARCH, 1895

No. 105.

### EDITORIAL NOTES.

THE Board of Management of the Domestic and Foreign Missionary Society is appointed to meet in Kingston, Ont., on April 24th.

"KENSIN'S VISION" is the title of a very beautiful poem by Rev. Arthur Lloyd, of Japan. Every Christian interested in missionary work should have one. They are only 25 cents each, and may be had of Rev. Dr. Mockridge, Toronto.

THE Rev. T. A. Teitelbaum, of Saltcoats, Assiniboia, diocese of Qu'Appelle, is on a visit to this part of Canada, collecting money for his missionary work. He spent much of his time in Toronto. Rev. Canon O'Meara also has been collecting for Rupert's Land.

THE thirty-sixth annual session of the synod of the diocese of Montreal took place in Montreal, commencing on Tuesday, the fifteenth of January, under the presidency of the bishop, the Right Rev. Dr. Bond. The work of the Montreal Diocesan Woman's Auxiliary was warmly commended.

REV. F. C. C. HEATHCOTE, incumbent of King, diocese of Toronto, adopted the plan last January of holding a "field day" for missions. A morning service with Holy Communion began the day. A public dinner, followed by afternoon meetings, and a six o'clock tea, produced an overflowing missionary meeting in the evening. This is an example well worthy of imitation.

THE diocese of Huron possesses many noble-minded laymen who are constantly looking about them for ways in which they may benefit the Church. The report of the Huron Anglican Lay-Workers' Association for 1894 shows that their efforts are not at an end. It is a report well worth reading.

THE Rev. Dr. Mockridge, Toronto, will be happy to supply copies of the Children's Lenten Letter, in quantities as may be desired, and to furnish also pyramid mission boxes free of charge to all who may wish to have them for collecting children's Lenten offerings on behalf Algoma, Northwest, and foreign missions.

THE following items from the diocese of Algoma came too late for insertion in the annual report of the Domestic and Foreign Missionary Society for 1893, and should have appeared in that for 1894, viz.: Uffington, 68 cents; Purbrook, 60 cents; Vankoughnet, 45 cents; in all, \$1.73 for domestic missions in response to the Ascensiontide Appeal.

THE sudden financial collapse of Newfoundland has caused great distress among all classes of people; so much so that help from abroad has been a necessity. The clergy have felt the trouble very much, and are left almost destitute. At the best of times missionary work in Newfoundland is hard and unpromising. In the present condition of affairs, it is said to be distressing in the extreme.

THE *Parish Magazine*, of Orillia, diocese of Toronto, says: "It was the invariable custom of the late Basil R. Rowe to lay aside one-tenth of his income for the service of God. This he called 'God's money,' and whenever, in giving a generous contribution to some good cause, he was thanked by the grateful collector, he would say, "Don't thank me; it was not my money, it belonged to God."

ONE who visits England for the first time is struck with the enormous power and wealth wielded and owned there by the Church. In every village and hamlet, to say nothing of the towns and cities, the Church reigns supreme, often to the entire exclusion of all other religious bodies. If her members could unite politically for the protection of the Church against attacks made upon her in the legislature, no molestation of her rights could possibly take place.

IT is a pleasure to meet with the Rev. J. Cooper Robinson, who for several years has been a missionary in Japan, for he takes a hopeful view of the prospects of Christianity in that country. He will soon be returning to his work there. He has become a good master of

the Japanese language, and seems to have made himself well acquainted with the ways and habits of the people. He is the head of the Wycliffe College (Toronto) Mission in Japan.

THE fourth annual meeting of the Association of Church Helpers (Québec) was held in the Church Hall, Québec, on Wednesday, January 16th, at 2.30 p.m. There were 64 women present. The association aims at assisting the mission fund of the diocese of Québec, helping churches and parsonages and giving aid to clergymen, especially in the way of educating their children. The bishop of the diocese was present and spoke in high terms of the good work done by the members, a full report of which was given.

SOUTH AFRICA is daily becoming an increasingly powerful factor in modern civilization. Its future promises great things, and already it offers substantial attractions to the colonizing English race. All the elements of a great new land, fruitful and healthy, are there. In size it is nearly as large as Europe. It is agriculturally promising, and it is a district where white men can make their homes and bring up their children. Thus a new outlet seems to be offered for the ever-growing and already enormous English population. Here is a future for the Anglican Church abroad.

THERE seems to be a strong feeling in favor of the rearrangement of territory in and about the dioceses of Huron, Niagara, Algoma, and Toronto, with a view of making the dioceses more compact, and, if possible, to add one or two new dioceses. A meeting of a joint committee—a very influential one—has been held already, consisting of delegates from the different dioceses affected. It is hoped that some practical result will follow from this movement. There are many difficulties in the way, it is true, and the consummation, however devoutly to be wished, may not be speedily reached.

"THE Daughters of the King" is an organization of Churchwomen in the United States having for its twofold object prayer daily for the spread of Christ's kingdom among women, and the effort to bring within the hearing of the Gospel of Christ, "asset forth in the services of the Church," at least one woman each week. It is, in fact, the companion of the Brotherhood of St. Andrew, and aims at doing the same work among women as the Brotherhood does among men. It publishes an interesting monthly paper called *The Royal Cross*. The society is new, the constitution having been formed in 1893. The plan of work mapped out by these societies is most excellent. A few, almost ever so few, men and women in a parish, working in accordance with the above

two principles, would work incalculable good. The trouble with ordinary church members has been that, as a rule, they do not seem to have felt themselves responsible for a thinly attended church. The poor parson has been made to bear that responsibility alone. When men and women consider themselves agents for God and His Church during their week day and even business hours, the effect upon church attendance will be speedily manifested. A blessing on all such efforts!

SOME fault has been found with the Board of Management of the Domestic and Foreign Missionary Society for not having made any grant last autumn to Rupert's Land. It may be well to explain that the board had on hand only \$2,650 to divide amongst Algoma and the various dioceses of the Northwest. The smallness of this amount must be accounted for chiefly by the fact that a large amount of money is sent direct to the different dioceses of the Northwest by those particularly interested in them, distribution being thus taken out of the hands of the board. It was found also that large sums of money had been collected for particular dioceses by agents specially sent here for the purpose. This was conspicuously the case with Rupert's Land. The board is always obliged to give as large a share as possible of the funds available for distribution to the diocese of Algoma. It was thought that it ought to receive at least \$1,300 of the \$2,650 at the disposal of the board. This left only \$1,350 to be divided among all the dioceses of the Northwest! And the question arose, How much have the dioceses of the Northwest already received from friends specially appealed to in eastern Canada? It was found that the case stood thus (since last Easter), taking into account, as well, the work done by the Woman's Auxiliary:

Rupert's Land had already received	\$3,319	83
Saskatchewan and Calgary	"	2,402 40
Mackenzie River	"	1,657 01
Athabasca	"	1,778 05
Moosonee	"	219 94
Qu'Appelle	"	174 76
Selkirk	"	50 00
New Westminster	"	6 50

As some dioceses had received already such large sums of money compared with others (and the amounts collected in Huron and Toronto for Rupert's Land had not yet been reported), it was thought reasonable to distribute the small amount at the disposal of the board among the dioceses which had already received the least aid. The large amount of funds sent in appropriated gives a very unfair distribution of domestic missionary offerings, and the board sought at its last session to make the average among the Northwest missions somewhat more equitable by aiding those who had already received the smallest amount of money.

OBITUARY.

REV. FEATHERSTONE L. OSLER died at his residence, 83 Wellesley street, on Saturday afternoon, in the ninetieth year of his age. He leaves a widow, six sons, and two daughters. The sons are: Mr. Justice Osler, Mr. B. B. Osler, Mr. Edward Osler, of Winnipeg; Mr. E. B. Osler, of Toronto; Mr. F. L. Osler, of Qu'Appelle; and Dr. William Osler, of Baltimore. His daughters are: Mrs. A. E. Williamson, of Toronto, President of the Toronto Branch of the Woman's Auxiliary to Missions, and Mrs. H. C. Gwyn, of Dundas. The deceased was a native of Falmouth, England, but had lived in Canada since 1837. In his early days he served in the British navy, in which he attained the rank of lieutenant. He subsequently became a student at Oxford, where he took the degree of M.A. He was ordained a deacon of the Church of England in 1836, and soon after left for Canada. He spent some time in Quebec, and afterwards in Newmarket, Tecumseth, and Dundas. Of late years he has been an invalid residing in Toronto. As a pioneer colonial clergyman, he was able to witness the extraordinary growth of the Anglican Church all over the world, as evidenced by its episcopate, which, in his own professional career, grew from almost nothing to upwards of one hundred and seventy dioceses scattered over all parts of the world.

We have to record also the death of the Venerable Archdeacon Woods, of New Westminster, who is mentioned in our article, "Our Parishes and Churches," for this month. The deceased was one of the oldest residents of British Columbia, having resided in the province about thirty-five years.

BROTHERHOOD OF ST. ANDREW IN CANADA.

The fifth annual convention of the Brotherhood of St. Andrew in Canada was held in Woodstock (diocese of Huron) on February 8th, 9th, and 10th.

Many prominent clergymen and laymen were present, representing all sections of the Dominion, all schools of thought, and various trades and professions. The Bishops of Huron and Niagara, the Dean of Huron, Rev. Canon DuMoulin, Rev. Dr. Ker, of Montreal, Rev. G. Osborne Troop, and Rev. W. J. Muckleston were amongst the clergy who took part in the convention. Judge Senkler, of Perth; Mr. R. Vashon Rogers, of Kingston; Mr. W. F. Davidson, president of the Brotherhood, and many other well-known laymen, gave addresses and made speeches.

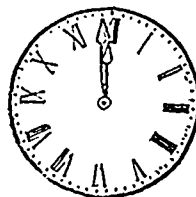
The convention was attended by about 200 delegates, all of whom are earnestly working to spread Christ's kingdom amongst young men.

They do a noble work for the Church, and are deserving of all encouragement from bishops and clergy.

Some of the addresses came with the force of messages from on high, notably those three given by Rev. G. O. Troop on the evening of the 8th. His subjects were, "Strength out of Weakness," "Personal Purity," and "Holy Communion." No one who heard his words will ever forget their lofty spirituality and their intense practicalness, and the force with which they struck home to the hearts of the brothers.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.  
Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary W.A., 12 Harbord Street, Toronto.



Remember daily the mid-day prayer for missions.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession": Ps. ii. 8.

PROVINCIAL BOARD OF MANAGEMENT.

ANNUAL REPORTS—(Continued).

REPORT OF THE COMMITTEE ON THE EDUCATION OF THE CHILDREN OF MISSIONARIES.

In accordance with a resolution carried in September last at the first annual meeting of the Central Board of the Woman's Auxiliary, a committee was formed to give an account from year to year of the progress of that branch of auxiliary work undertaken on behalf of the education of the children of missionaries, which committee, through its convener, now respectfully submits the following condensed record of the results of the movement from its inception until the present time.

TORONTO.

In May last, Mrs. Grindlay, representing the diocese of Toronto, writes: "Miss F. Walker, a daughter of a missionary in the diocese of Toronto, was the first child taken up by the board. She was educated for two years at the Oshawa Ladies' College (\$100 per annum). About the same time a son of Rev. R. Renison was educated at Port Hope school. Several churches supported him, St. George's, St. Peter's, and perhaps others. For one year a sister of this boy was educated by one lady in Toronto, her clothing, etc., provided by another (names of both withheld by request). At the present time two ladies are educating two daughters of the Rev. A. H. Chowne, of Algoma and the Misses Jopling are educating Ethel,

the daughter of the Rev. A. J. Young, Algoma diocese. (This little girl has since returned home.)

The Toronto Board of the W. A. has adopted Annie, daughter of Ven. Archdeacon McDonald, of Mackenzie River, an annual grant of \$100 being paid to the aunts of the child for her board whilst she attends the public school in Winnipeg. Dean Grisdale, commissary for the Bishop of Mackenzie River, visits the aunts and little Annie, and reports good progress. The annual grant is paid through Dean Grisdale, and is credited to Mackenzie River.

The son of a clergyman of the diocese of Toronto has been at Ridley School, St. Catharines, the parishes of St. Peter's and the Cathedral assisting in the outlay; but, as only the amount given by the latter parish passes through the treasurer's books, there seems some uncertainty regarding this case. (This boy is probably the same who was for some time a beneficiary of the Toronto W.A. while his father was a missionary in the Northwest.)"

#### ONTARIO.

Mrs. Mucklestone, Ontario diocese, on September 20, 1894, reports as subscriptions to the funds for the education of missionaries' children as follows: 1892, from Trinity Branch, Brockville, \$5; 1893, from Trinity Branch, Brockville, \$5; 1893, from St. James' Branch, Kingston, for education of missionary's son in diocese of Calgary, \$10.

No subscriptions have been sent for the fund in 1894, though this year the secretaries of the junior and children's branches are to bring the subject before the branches under their charge, and endeavor to arouse interest among more highly favored children on behalf of those without such educational advantages as they enjoy.

The secretaries will suggest that a yearly subscription be given by each branch for the Education Fund, and it is hoped that the result will be largely increased amounts in the coming year. (The convener desires to place on record the fact that outside of her own diocese, Ontario was the first to give a hearing to the plea for this work, and the first \$5 bill ever subscribed was the gift of an Ontario friend.)

#### NIAGARA.

Mrs. McLaren, representing the committee of the diocese of Niagara, reports that the child, the daughter of the Rev. M. Scott, of Fort Vermilion, Athabasca, whose education this diocesan branch undertook some two or more years ago, is still being supported by an annual grant of \$200, at St. John's Ladies' College, Winnipeg, the lady principal of which Church institution reports most favorably of her progress. "Julia," she says, "has lately been confirmed with two other missionary children" (all of

whom receive careful religious training and a fatherly oversight from Dean Grisdale), and, "from a talk I had with my girls, I am confident I shall never regret that I yielded to their wishes," etc.

Needlework and instruction in dressmaking have lately been made special features in this child's education, that she may be a useful as well as an educated woman on her return home.

#### QUEBEC.

Mrs. Thornloe, representing the committee of the Quebec Diocesan Branch, writes on 24th September: "The Auxiliary of Quebec has for the last three years undertaken the education of Ethel Allman, daughter of an Algoma missionary. Her school days are now finished, and we believe that the three years spent at school in London, Ontario, have been most profitable to her, and the work has been a great pleasure to us. We consider that we have been very fortunate in our choice of a girl. She seems to have fully appreciated her advantages and made good use of her time. We feel much indebted to the Misses Penney and her other London friends for the kind and motherly interest taken in Ethel during her stay amongst them. It has been felt by our diocesan branch that parents should be asked to contribute according to their ability. Our diocese might then be able to assist in the education of two children, instead of wholly supporting one."

#### MONTREAL.

Mrs. Holden, representing the committee of the Montreal Diocesan Branch, while regretting that so little has been contributed directly through the treasurer for the specific work under auxiliary auspices for the education of the children of missionaries, says "that even before the existence of the W.A. the need of some such expedient must have been strongly felt, for our bishop had the daughters of some of our diocesan missionaries brought into Montreal and placed in the Church House, their board being paid by Church people whilst they attended public school. One of our auxiliary branches, St. Stephen's, devotes its energies almost exclusively to education work, entirely supporting a student in our diocesan college during preparation for work in the mission field. Our branch fully sympathizes with this branch of W. A. work, and before long we hope to be able to show better results. (Two members of the Montreal board sent a generous donation of \$10 as an encouragement to Huron in a special effort it was making to extend its work. H.A.B.)."

#### HURON.

The Education Committee of the diocese of Huron rejoices to be able to report steady

growth and progress as the result of the efforts of its diocesan branch on behalf of the education of missionaries' children. Beginning in 1889, when the work was first formally accepted by the Board of D. and F. Missions, and recommended by it to the Woman's Auxiliary as a most desirable channel through which to aid and encourage missionaries, Huron has never been without its little auxiliary daughter. The first child taken was the daughter of an Algoma missionary, whose education was provided for until her father's removal to Toronto allowed of other arrangements being made for her. The vacancy was then filled by another little one, daughter of Rev. G. Gander, of South River, Algoma, who for the last two or more years has been making most satisfactory progress in her studies, and is a good, lovable, obedient child. This year two other children, the daughter of the Rev. F. Frost, of Sheguiandah, Manitoulin Island, and the other a daughter of the Rev. J. A. Young, have become wards of the Huron Auxiliary, the latter having a home and welcome offered her in the family of a widow lady in the parish of St. John the Evangelist, London, Ont., the former being placed under the care of the Misses Penney, who have, in every case, proved most faithful to the trust reposed in them. In addition to the charge of these children, Huron has made grants of \$50 each to the Bishops of Algoma and Mackenzie River; to the former in response to an especial appeal on behalf of the *sous* of missionaries, and to the latter to assist in the travelling expenses of Annie McDonald, mentioned in the report from Toronto. The Huron committee realize their responsibility as foster parents to their adopted children, and it is with heartfelt gratitude to Almighty God for the signal token of His favor towards this branch of their missionary work that they submit their report to the Central Committee.

#### GENERAL REMARKS.

In addition to the grateful letters received from time to time by the several dioceses from the parents of these children, similar testimony is not wanting from others, of whom, through their having been helped more indirectly, no regular record can be obtained; but the following words of hearty appreciation from the Bishop of Algoma, whose diocese has received the largest measure of help, may form a fitting pendant to the report of your committee. He desires to place on record the cordial acknowledgments of himself and his clergy "of the untold benefits conferred by this educational movement on the part of the Woman's Auxiliary, as well as to give expression to their gratitude for the lasting life-long blessings which, in God's good providence, are certain to grow out of it. The heart of the Church has been turned to the children and, as a result, young lives

are being moulded and pliant characters formed that will one day repay the loving care and kindness bestowed on them with a rich harvest of influence for the well-being of the Church and the service of their day and generation. Heaven's richest benediction rest on all who participate in it!"

With heartfelt Amen to this prayer of Algoma's Bishop, this report of your committee is respectfully submitted by its convener,

HARRIET A. BOOMER.

#### AFRICA.

What illustrious names are strewn over Darkest Africa, great search-lights in their day, and which death, so far from quenching, has but made to shine with more vivid brilliancy! We think of Moffat, Livingstone, Sakir, Gordon, Comber, the Coilliards, Mackay, Hannington, Wilnot Brooke, and others, men who knew their God and did exploits, and whose memory lives as an inspiration and legacy to the Church for all time to come. Bitterly as we regret the human blood spilt that the highway of commerce and of military conquest might be prepared, we praise God for the men and women of faith who have poured out their lives as a libation in the endeavor to heal Africa's grievous sore. How open that wound still is, and how pleadingly it calls for Gilead's balm, we can but faintly appreciate! The rule of the strong hand, according to the law of brute ferocity, is general in Africa, save where fear counsels moderation; the native religions are as demons let loose to torture or slay, as caprice may dictate; and so all-persuasive is the spirit of cruelty that the very sports of the people are spiced by its excesses. Thus Dr. William Junker, in his travels in Africa, 1882-86, tells of a savage custom of the Soudanese men, which he himself witnessed on the occasion of the celebration of a marriage—namely, the challenge to a duel with the rhinoceros-hide whip. "Each has to take the same number of blows from his opponent as he gives. Sometimes one man will challenge three or four, to whom he deals in turn savage blows, which are returned afterward by them all in succession." "The pain," says Dr. Junker, "must have been excessive, but I did not see the men move a muscle." To do justice to the horrors of the situation, we have to remember the growing increment of the Arab's sway, and the spread of Islamism over the central regions. The religion of the false prophet has neither pity in its heart nor balm in its hand, and serves but to exacerbate the sore that already exists. How true it is, if we would only believe it and show our faith by our works, that "none but Jesus can do helpless sinners good"!

## SOUDAN.

The chief territory in Africa clearly defined as unoccupied is the multiform region of the Soudan, with the thinly peopled Sahara on the north, and Abyssinia on the east. This immense tract of country lies north of the Congo basin, and has a reach from the west eastward considerably exceeding the span from San Francisco to New York. The average breadth is from 500 to 250 miles. The Soudan is a land of varied races and of a multitude of tongues, but is broadly divisible into three regions—a western, an eastern, and a central. The eastern region is in a state of social solution, and for years violence has filled the whole land. Since the fall of Khartoum and the evacuation of the equatorial province, there has been no let to Arab aggression and domination, with the result that native blood has flowed like water, and the remnants of native population are terrorized and enslaved. It is as if a fair and prosperous *kosmos* had been by mighty convulsions turned to chaos. Yet had Gordon been supported, what different things we should have seen to-day! But England, in her short-sighted rulers, did not discern God's gift in that man, nor the magnificent opportunity which, in the providence of God, came with him. And now there is "no man to make up the hedge and fill the gap before the Lord"; neither is there space for repentance. Meanwhile, pandemonium is let loose, slavery is rampant, and, if there are not now native races enough to lash, the Arab hunter, grown emboldened by success, has only to go farther afield.

As, however, in the sky there is always light somewhere, either reflected by the distant stars or cast up from the buried sun, so even in regard to Eastern Soudan it is given us to see some gleam in the midst of densest obscurity. Bishop Tucker, while thinking that the door into Eastern Soudan is not to be opened from the north, is sanguine that it shall yet be set open from the south. Uganda, in his judgment, is to be the Gibraltar rock upon which the Arab's power is to be broken, the base of operations whereby slavery is to receive its death wound, and the most miserable regions on the face of the earth, social recovery and Gospel light. Be that as it may, of this we are assured, that in some way or other for Eastern Soudan, as for other unoccupied fields, the Lord will provide.—*Selected.*

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**Books and Periodicals Department.**


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*Institutes of the Christian Religion.* By Emanuel V. Gerhart, D.D., LL.D. Completed in two octavo volumes, 1,744 pp.; per vol., \$5. New York, London, and Toronto: Funk & Wagnalls Company. This is a new work on systematic theology. The author is professor of systematic and practical theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. The central doctrine of the *Institutes*

is the divine-human personality of Jesus Christ; the author's aim being to construct all doctrines, not from God's sovereign will, nor from the freedom of man as the point of observation, but from the vital union of both as realized in the life and work of the Mediator. The method is positive rather than controversial or polemical, and historical rather than analytic or synthetic. The first volume treats of: I. Sources of Theological Knowledge. II. The Christ Idea: Principle of Christian Doctrine. III. Theology: the Doctrine of God. IV. Cosmology: Doctrine in Creation and Providence. The second volume: I. Anthropology: Doctrine on the Adamic Race. II. Christology: Doctrine on Jesus Christ. III. Pneumatology: Doctrine on the Holy Spirit. IV. Soteriology: Doctrine on Personal Salvation. V. Eschatology: Doctrine on the Last Things. The complete work, now ready, will doubtless receive favorable consideration from a large majority of theologians.

(1) *The Expositor* (one shilling), (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Stoughton, Paternoster Row. *The Expositor* has seven carefully prepared articles. Prof. Cheyne discourses upon Isaiah, and Rev. James Stalker upon Jeremiah. Dr. Fairbairn's "The Person of Christ, a Problem in the Philosophy of Religion," starting with the standpoint of Caiaphas and Pilate in their relation to Christ, puts forth many suggestive thoughts regarding the influence that religion, of whatever kind, has ever had upon the nations. Other articles are: "The Foresight of Faith," "Professor F. Blass on the Two Editions of Acts," "Of the Nature of Faith," and "Survey of Recent Biblical Literature." These are contributed respectively by Rev. John Watson, Rev. Prof. Ramsay, Rev. Canon Diggle, and Rev. Prof. Marcus Dods. In *The Clergyman's Magazine* is a sketch of Archbishop Laud, Seasonable Notes for Sermons, including a suggestive study of "Noah, His Life and Times," by the late Prebendary Gordon Calthrop; a good mission sermon on "The Lost Son"; an article on "The Origin and Authorship of the Epistle to the Hebrews," connecting it with the walk to Emmaus on the evening of the first Easter day; an article also on "The Scriptural Character of the Book of Common Prayer."

(1) *The Sunday at Home*, (2) *The Leisure Hour*, (3) *The Boys' Own Paper*, (4) *The Girls' Own Paper*, (5) *Friendly Greetings*, (6) *The Cottager and Artisan*, (7) *Light in the Home*, (8) *The Child's Companion*, (9) *Our Little Dots*. The Religious Tract Society, 56 Paternoster Row, London. *The Sunday at Home* has a very beautiful colored frontispiece of travellers in the desert, called "Pathless"; a good story of quiet suffering and heroism in a London curate, "A Brother's Keeper"; a fine description of "New Guinea Under Christian Training," and much more entertaining reading matter. In *The Leisure Hour* the "Indian Uncle" is continued; "Rambles in Japan" gives interesting scenes of that country, as does "Mysore and the Late Maharajah" of India. Other articles are of usual interest. *The Boys' Own Paper* and *The Girls' Own Paper* are up to their usual mark for the young people. "The Last Voyage of Henry Hudson" is a capital frontispiece to *The Boys' Own*, and "The Bachelor" to *The Girls' Own*. In addition to the other publications the Tract Society issue this month two good stories, well illustrated and printed, each only a penny, "The Pilots of Loughwick Head" and "Miss Limpett's Lodgers."

*The Missionary Review of the World.* Funk & Wagnalls Co., 30 Lafayette Place, New York. Price, \$2.50 a year. Among a mass of missionary literature in the February number of this magazine may be mentioned an able paper (illustrated) on "Foreign Missions and Sociology in China," by Rev. Arthur H. Smith, whose "Chinese Characteristics" has of late been so enthusiastically received for the deep insight it gives into the life and characters of the "Celestials." Rev. C. C. Starbuck also gives a condensed translation of Victor Von Strauss' description of the character and teachings of "The Chinese Philosopher Lao-tse"; Rev. Edger-

ton R. Young contributes a biographical sketch of "Rev. James Evans, Missionary to the North American Indians"; and the editor-in-chief describes "A Half-Century of Faith Work" in the orphanages of Rev. George Müller, at Bristol, England—a wonderful record of absolute trust in God for the maintenance of a great philanthropic work.

*Forts of Darkness and Soldiers of Light.* A missionary book for boys and girls. London: Church Missionary Society, Salisbury Square. This is a Christmas book which the Church Missionary Society issued lately for boys and girls. It is in keeping with the three previous books issued by it, and is very instructive regarding "the waste places of the earth"—waste as far as the Gospel is concerned. It is full of beautiful pictures illustrative of the countries spoken of. The heathen lands are represented as forts of darkness, and the Christian soldier, like the Roman standard-bearer, is to advance upon them and take them. It is an entertaining and instructive book for all, whether boys and girls or men and women.

*The Historical Position of the Episcopal Church.* By Rev. Francis J. Hall, M.A., Instructor of Theology in the Western Theological Seminary, Chicago. Milwaukee, Wisconsin: The Young Churchman Co. This is a paper read by the author before the Church History Club of the Divinity School of the University of Chicago, a Baptist institution. The position of the Church from the standpoint chiefly of the declaration of the American House of Bishops on the subject of Christian union, based largely upon the historic episcopate, is plainly stated, not in a manner controversial, but in a kindly spirit of explanation.

*The Cosmopolitan*, New York (\$2 a year combined with THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS). Lord Wolseley's article in the February number on the China-Japan War will be read with much interest. "The Story of Louis Philippe," by Emile Olivier, is also interesting. Grim pictures of various instruments of torture, accompanying an article by Julian Hawthorne, entitled "Salvation via the Rack," are given. Other articles and various stories complete the number.

*The Review of Reviews*, 13 Astor Place, New York. (\$2.50 a year.) The leading portraits in the February number, chosen from among a great many, are those of Rubinstein and R. L. Stevenson. Manitoba is brought well before the public in an article entitled "Canada's Prairie Province." "The Progress of the World" gives all kinds of useful information; and "The Periodicals Reviewed" the digest of a large number of articles from the leading magazines and papers of the day.

*The American Church Sunday-school Magazine*, Philadelphia. Articles on "Archibald Campbell Tait," "Recollections of Constantinople," and other subjects, together with copious Sunday-school lessons, make up an excellent February number. The missionary department of this magazine is always interesting.

*Germania.* A. W. Spanhoofd, Manchester, New Hampshire, editor. This is a well-arranged monthly periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

CORRECTED RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM AUGUST 31ST, 1893, TO AUGUST 31ST, 1894.

PARISHES.	Domestic Missions		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Alberton, P. E. I. ....							Rev. J. M. Forbes
Albion Mines.....	6 00					6 00	Rev. M. Taylor
Amherst.....				10 40		10 40	Rev. V. E. Harris
Annapolis.....				10 60	13 70	24 30	Rev. H. How
Antigonish.....	14 00					14 00	Rev. C. S. Goodman
Arichat.....	10 08			4 42		14 50	Rev. E. Ansell
Aylesford.....	6 00			5 00	1 75	12 75	Rev. J. M. Wade
Baddeck.....	1 71			2 15	1 18	5 04	Rev. T. R. Gwillim
Beaver Harbour.....							Rev. R. Heath
Blandford.....				9 00	*1 25	10 25	
Bridgetown.....				2 45		2 45	Rev. F. P. Greateorex
Bridgewater.....				5 25		5 25	Rev. W. E. Gelling
Canso.....							Rev. R. M. Leigh
Charlottetown, St. Paul's.....							Rev. W. Hamlyn
"    St. Peter's.....		51 60	50 00	44 93	31 34	177 87	Rev. J. Simpson
Chester.....	9 00					9 00	Rev. T. Clift
Clementsport.....	1 75					1 75	Rev. W. B. Belliss
Cornwallis.....	18 38	12 85		17 86	1 67	40 74	Rev. F. J. H. Anford
Country Harbor.....							Mr. H. Gay
Cow Bay, C. B.....			20 00			20 00	Rev. W. J. Lockyer
Crapaud, P. E. I.....	8 40			9 18	*6 38	23 96	Rev. A. W. Daniel
Dartmouth.....				16 68	*14 66	31 34	Rev. F. Wilkinson
Digby.....		7 11	22 75	7 00	6 00	42 86	Rev. H. A. Harley
Eastern Passage.....	8 40					8 40	Rev. E. Roy
Falmouth.....	8 62	22 96		8 40		19 98	Rev. G. Howerost
Falkland.....	5 96			8 62		14 58	Rev. Dr. Ambrose
Georgetown.....	5 50		1 60			7 10	Rev. E. T. Woollard
Granville.....				2 40	1 00	3 40	Rev. A. Gale
Guysboro.....							Rev. T. F. Mellor
Halifax, Garrison Chapel.....	19 00			11 16		30 25	Rev. W. E. Bullock
"    St. George's.....							Rev. Canon Partridge
"    St. James'.....							Rev. N. Lemoine



## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS
	General.	India.					
Halifax, St. Luke's .....				144 50	41 17	185 67	Rev. E. P. Crawford
" St. Matthias' .....		†14 80		30 00		44 80	Rev. F. H. W. Archbold
" St. Mark's .....							Rev. N. Lemoine
" St. Paul's .....	31 21	†145 00 (120 00)	‡27 00	78 21	*45 94	347 36	Rev. Dyson Hague
" St. Stephen's .....	7 50		‡8 61	1 00	6 02	23 13	Rev. F. M. Webster
" Trinity .....		‡4 42			*5 41	9 83	Rev. F. H. Almon
Hubbard's Cove .....							Rev. I. W. Norwood
Kentville .....	12 00	‡11 00		12 00	7 00	42 00	Rev. Canon Brock
La Have .....							Rev. G. D. Harris
Liverpool .....	18 00	‡5 00		8 32		31 32	Rev. A. W. Harley
Lockeport .....							Rev. N. R. Raven
Londonderry .....	3 75	‡7 35			2 05	13 15	Rev. W. J. Ancient
Louisburg, C. B. ....			‡20 00	5 27	2 06	27 93	Rev. T. F. Draper
Lunenburg .....	148 00					148 00	Rev. G. Haslam
Mahone Bay .....	10 00			10 04		20 04	Rev. E. A. Harris
Maitland .....	5 00			5 00	2 64	12 64	Rev. G. R. Martell
Manchester .....							Rev. H. H. Hamilton
Melford .....							Vacant
Milton, P. E. I. ....				9 00		9 00	Rev. T. B. Reagh
New Glasgow .....					6 75	6 75	Rev. W. A. Desbrisay
New Dublin .....							Rev. K. Richardson
New Germany .....							Rev. E. B. P. Parry
New London, P. E. I. ....	4 77		‡4 73			9 50	Rev. T. Lloyd
Newport .....				14 50	3 48	17 98	Rev. T. W. Johnstone
New Ross .....	1 25					1 25	Rev. C. White
Parrsboro .....	11 59			2 68	46	14 73	Rev. S. Gibbons
Petite Riviere .....	64		‡2 00	2 15		4 79	Rev. C. P. Mellor
Pictou .....	4 90					4 90	Rev. H. L. Almon
Port Grenville .....							
Port Hill, P. E. I. ....					*2 00	2 00	Rev. H. Harper
Port Medway .....							Rev. J. Lockward
Pugwash .....							Rev. A. M. Bent
Rawdon .....				1 01		1 01	Rev. J. Spencer
River John .....							Rev. J. L. Downing
River Philip .....							Vacant
Sackville .....							Rev. A. T. Tucker
Seaforth .....							Rev. S. Davies
Shelburne .....	14 00		‡2 68	16 42	4 33	37 43	Rev. W. S. H. Morris
Ship Harbour .....							Rev. C. R. Clark
Spring Hill .....		†15 17	‡6 00	40 16		61 33	Rev. W. C. Wilson
Stewiacke .....		‡3 00			2 33	5 33	Rev. R. Smith
St. Eleanor's, P. E. I. ....							Rev. Dr. Osborne
St. Margaret .....			‡3 59	9 82	6 05	19 46	Rev. L. Amor
St. Mary's .....							Rev. R. Johnson
Summerside .....							Rev. Dr. Osborne
Sydney, C. B. ....	5 85			5 25		11 10	Ven. Archdeacon Smith
Sydney Mines, C. B. ....							Vacant
Tangier .....	17 56			22 83	65 15 39	46 43	Rev. E. H. Ball
Tidnish .....							
Truro .....	48 10	†44 00		22 55	12 31	126 96	Ven. Archdeacon Kaulbach
Weymouth .....	7 50				3 50	11 00	Rev. J. M. Withycombe
Wilmot .....	40				18	58	Rev. J. E. Warner
Windsor .....	60 25	†1 00	‡57 10	180 50	41 15	340 00	Ven. Archdeacon Weston-Jones
Yarmouth .....				11 24		11 24	Rev. R. D. Bambrick
Horton .....				4 50		4 50	
Donations .....	10 00	†15 00 ‡81 00		10 00		26 00	
	484 82	289 64	168 96	*822 45	207 91	1,973 78	

\* London Society. † Algoma. ‡ Indian Homes. § Shingwauk Home. † Athabasca.