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HISTORICAL SKETCHES.

No. 50—TRINITY COLLEGE, TORONTO. PART II.

By THE EDITOR.

FEW things are more delightful for a University man than to visit his Alma Mater after years of absence. He sees there many things that remind him of his youth and his tug with the higher branches of learning, things also which recall pleasant scenes on cricket field and in social gatherings. He sees the room where his "grinding" was done and where often he sat looking out of the window and thinking of home, and he hears in fancy the footstep of the "gyp" or servant bringing the letters to his corridor, stopping at door after door till at last the rap is heard at his own door, and the precious letter from home,—the old home gone for ever, is eagerly clutched and devoured. Such and many others are the memories that come to him as he finds himself within the walls of the college that trained him at the time when his boyhood was rapidly passing away and manhood stealing upon him.

For an old Trinity man to visit his University now is to see many and startling improvements. The old room at the entrance, which is now but a passage, is gone,—the room where the students took their meals, with the old steward, safely ensconced behind his large tea urn beaming upon them with a feeling of satisfaction at the good things provided by him, plainly depicted upon his countenance, but not always shared in by those whose place it was to consume them. One would hardly believe that this space which is now but a hall of entrance was once the dining-room and even Convocation Hall of the University. Yet it was so. At Convocation time (which was always in the autumn) the students were perched on high seats

rising one above the other like the seats of an infant class in Sunday school. Immediately below these stair-like seats were chairs for the ladies and the *elite* of Toronto, who usually honored Trinity at such times with their presence, and at the far end was the Chancellor's throne and the seats for the members of Convocation and other functionaries. And here it was that the students sang their songs and cracked their jokes, as happy as if they were in the finest Convocation Hall in the world.

Now all that is changed. The old room is but a highway leading to the new and spacious Convocation Hall in the rear of the centre of the building, the lower part of which serves as a dining-room. Here there is space for a Convocation worthy of a University like that of Trinity. The students have their gallery, the visitors ample space in the body of the hall, and the Chancellor, Bishop and dignitaries their proper seats. On the walls, facing one another, are full-sized portraits of Bishop Strachan and Provost Whitaker,—worthy representations for such a place. This Convocation Hall was opened in 1877, upon the occasion of the inauguration of the present Chancellor of the University, the Hon. G. W. Allan, now Speaker



REV. C. W. E. BODY, D.C.L.,
Provost of Trinity University, Toronto.

of the Senate of Canada. And then the chapel. It was very cosy up-stairs as the students sat facing one another, during the morning and evening prayer, and on Sundays the surplices of the students and a little sprinkling of ladies and visitors made a change that was often refreshing.

But now this is all a thing of the past. The old chapel has been made the library, and outside, in front of the eastern corridor, is the large new chapel deemed by competent observers not unworthy to hold its place with similar buildings which are the pride of the old world universities. It was conse-



A PORTION OF TORONTO, FROM THE WATER.

crated by the present Bishop of Toronto on St. Luke's Day, Oct. 18th, 1884. There were several, especially of the old Trinity men, who regretted to see this new chapel placed directly in front of the main building, but now that they have become accustomed to see it there, that feeling is wearing away.

After these great improvements were made, giving room which was sorely needed,—a suitable library, dining-room, convocation hall and chapel, it was felt that fresh accommodation for students must be provided without delay. In an institution like Trinity it is felt that room should be provided for as many students as can be obtained for residence in the building, and for this the capacity of the college was found inadequate. Accordingly a large addition is now being built,—the western wing being carried a long distance to the rear. This again will alter somewhat the appearance of the original building, but it is all in the way of enlargement and improvement.

Trinity College is a well-endowed institution. In buildings and lands the endowment is said to be not far short of a million dollars. The splendid property that surrounds it is becoming more valuable every year, and if some of it could be set apart for buildings, no doubt a large revenue could be derived from ground rents, a safe and easy form of endowment in a city like Toronto, always sure to advance a little in the value of its property. The future of Trinity College is certainly bright.

In 1853 Dr. Burnside, well known from the hospital which bears his name, left to the College the sum of \$24,000, part of which was apportioned to the establishment of two Burnside scholarships. Two other scholarships, founded by the first Duke of Wellington, were made over to Trinity by the Legislature of Upper Canada, having been originally given to King's College, and there was formed the nucleus of a fund for scholarships and prizes which now amounts to about \$2,000 per annum. Other legacies and benefactions, amounting to \$50,000, were received from time to time. In the year 1882 a movement was inaugurated for obtaining a supplemental endowment fund, which, including a generous benefaction from the Henderson family of \$10,000 towards the new chapel, amounted to \$110,000.*

A still later movement has been recently started to raise another \$70,000 for the further enlargement of the building, as already described.

* See the "Educational Monthly," June-July, 1889, p. 203.

Attached to Trinity is a well regulated and successful faculty of medicine. After some years of suspension this faculty was revived in 1871, and has prospered ever since. The high standing of this branch of university work in Trinity is well known in medical circles, and its students have spread the reputation of their Alma Mater far and wide. Last year ninety-five graduates obtained their medical degrees.

Of recent years Trinity has taken a leading part in developing the study of music in Canada. Its first professor in that faculty was Dr. Strathy, appointed in 1854; but, as he used to observe himself, his chief connection with the College was his attending the annual Christmas dinner.

But since 1883 examinations for musical degrees have been held, and the degrees granted both here and to candidates in England. The presumption of a colonial University in granting degrees to candidates at home has been severely criticized in England and has raised no little disturbance, the outcome of which will probably be a better understanding between the mother country and her colonies on this question.

It may be interesting also to know that application has been made from Australia for the advantages of the Divinity degrees of Trinity, and papers are now annually sent from Toronto across the Pacific to candidates for the degrees of Trinity College.

In all this recent growth and improvement there has been, of course, a moving spirit, and that has been the present Provost of the Institution. When the late Provost Whitaker resigned, Bishop Sweatman, then but recently consecrated Bishop of Toronto, proceeded to England to procure some one to succeed him. The choice fell upon Rev. C. W. E. Body, M. A., sometime Fellow and Lecturer of St. John's College, Cambridge, who in 1884 came from England and assumed his new duties. From the first his aim has been to improve the College, and by constant efforts he has succeeded in securing large sums of money for its support and extension. He has recently visited England where he vigorously defended the action of the College in the matter of granting musical degrees to candidates in that country and no doubt, through his zeal and energy, the result of his visit will be in every sense of the word satisfactory to all concerned.

A late number of *Church Bells* thus speaks of Dr. Body's career in England: "The Rev. Charles William Edmund Body was born at Clapham, Surrey, in 1851, and after preliminary studies, entered St. John's College, Cambridge, in 1871. He obtained a Foundation Scholarship at his college, and in the following year gained the Bell University Scholarship. In 1875 he graduated as Sixth Wrangler, and gained in addition a Second



TRINITY UNIVERSITY, TORONTO, SHOWING THE CHAPEL.

Class in the Theological Tripos. He also gained the Carus Greek Testament prize in 1876, and two years later became Tyrwhitt Hebrew Scholar. After such a brilliant career, Mr. Body was naturally elected to a Fellowship at St. John's. After having taken his second Tripos, he stayed up in Cambridge for five years, during the latter part of the time acting as Lecturer in Theology at his own college, and for one year as Lecturer also for Pembroke College.

At Cambridge Mr. Body did admirable work as a College Fellow, and was deservedly popular. His theological lectures were alive with interest, and the men enjoyed them. There was at them neither the awful dullness for which some college lecturers were renowned, nor the 'donnish' coldness of manner which so often in similar cases repelled students. Among the young men at Cambridge he was a power for good, and he held an influence extending far beyond the walls of the lecture-room. Always a thoroughly loyal Churchman, his influence was of untold value at a time when it had grown to some extent fashionable for undergraduates to dabble in the crude forms of unbelief which find their home in college rooms and in unformed, youthful minds. Every one at Cambridge looked forward to his taking position in the University as an authority on theological matters, and to his eventually becoming what would have been for him a highly fitting post, one of the Divinity Professors.

These plans were, however, destined to be changed, as in 1881 came the offer of the headship of Trinity College, Toronto. Mr. Body quickly

made up his mind to accept the post.

Many men would have hesitated before giving up so pleasant a position in Cambridge with a bright University future in prospect; but to him it seemed to be the call to undertake a work for which every one who knew him felt that he was peculiarly well qualified, that of building up Church life in a Church Uni-

versity across the seas."

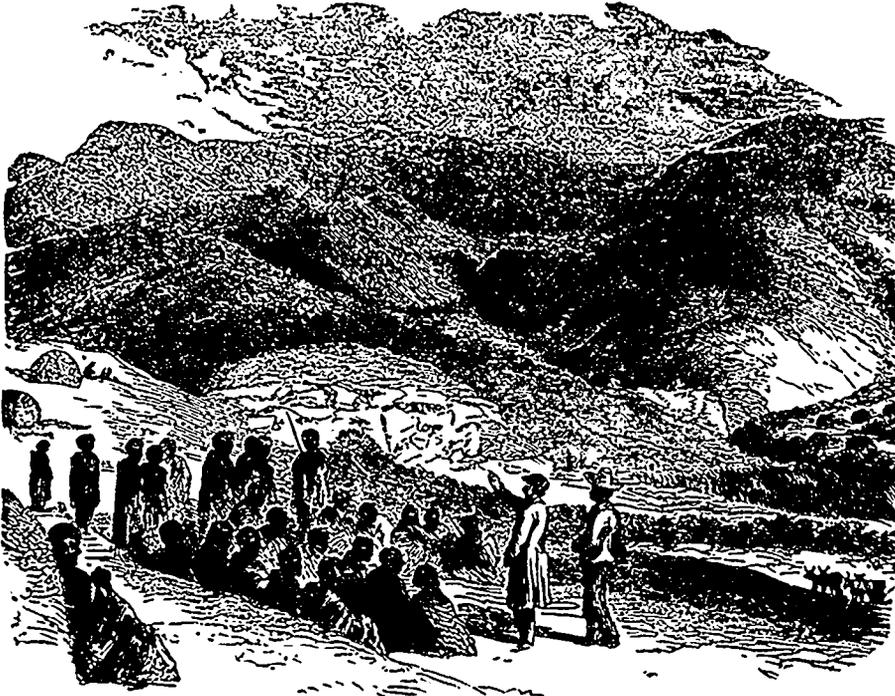
THE SUNSHINE CONTINENT.

BY GEO. MAY POWELL (IN THE "AFRICAN NEWS.")

"Africa will be the continent of the twentieth century."—*Victor Hugo*.)

THE equatorial position of Africa entitles it to be styled "The Sunshine Continent." The value of this wealth of solar heat may, in some measure, be comprehended by comparing the productive capacity of an acre of soil in such sunshine with that of an acre equally rich in quality, but located in Iceland. No other continent has so large a portion of its surface so favorably situated in this respect, and also in water supply. A large part of its vast expanse lies at such an elevation above sea level, that the climate, even under the equator, is perpetual spring. The explorations of Livingstone, the missionary and the greatest of geographers, have swept most of the fabled desert from its map, by finding large tracts of it the richest regions on the earth.

This continent lies substantially between latitude 35 degrees north and 35 degrees south of the equator, and between longitude 15 degrees west and 55 degrees east of Greenwich observatory, London, England. Its greatest length, from Cape Blanco on the north to Cape Agulhas on the south, is about 5,000 miles. Its greatest breadth, from Cape Verde on the west to Cape Guardafui on the east, is 4,600 miles. It has an area of 11,500,000 square miles, or more than ninety-five times that



AN AFRICAN SCENE.

Zambesi is the only large river passing east to the Indian Ocean. The others have an Atlantic outlet. This great preponderance of westward water-flow is owing to the superior elevation of the eastern rim of this insular continent. All of these rivers have their fountains on a plateau nearly a mile above marine level; they fall so rapidly in the short distance between the outer rim of the middle plateau and the ocean, that an almost inconceivable amount

of England, Ireland, Scotland and Wales combined. It is one-fourth of the land surface of the earth.

The population is variously estimated to be from 150,000,000 to 250,000,000 and it has a sufficient natural productive capacity to support more than as many people as all now living on the earth. These populations and areas are divided between the following fifteen principal countries: Abyssinia, Algeria, Cape Colony, Congo Free State, Egypt, Liberia, Madagascar, Morocco, Mozambique, Natal, Nubia, Orange Free State, Transvaal, Tunis and Zanzibar. No city is conclusively settled on as the capital of the Congo Free State, but the following are the capitals of the other States in their order as above with their approximate population: Gondar, 7,000; Algiers, 70,000; Cape Town, 33,000; Cairo, the largest city in Africa, 368,000; Monrovia, 3,000; Tananarivo, 100,000; Morocco, 50,000; Mozambique, 55,000; Petermaritzburg, 14,000; Dongola, 11,000; Bloemfontein, 3,000; Pretoria, 5,000; Tunis, 120,000; Zanzibar, 90,000.

Excepting the Amazon, the Congo is the largest river in the world. It has a volume equal to fifty Mississippi's before the influx of the Missouri—a volume so vast and so swift that it drives back the Atlantic and offers fresh water nine miles out at sea. The Nile, the Niger, the Orange and Zambesi are the other principal streams. The Nile is the only stream of any considerable size flowing north—it empties into the Mediterranean, and the

of hydraulic power is concentrated near the sea, and yet mostly above the fevered air strata of the coast level, the Congo alone having the power of hundreds of Niagaras between Stanley Pool and the inner edge of the coast range. These stupendous rapids and cataracts have for thousands of years beaten back explorers who attempted to unlock the hidden mysteries of the "Dark Continent." Niagara is dwarfed by the Zambesi's plunge of many times its volume, 350 feet, as at Victoria Falls. The size, but more especially the elevation, of the great lakes is quite as remarkable as any other feature of African physical geography. Victoria Nyanza (the fountain of the Nile sought by Herodotus) has an area of 21,000 square miles and an elevation of 4,000 feet. Either Nyassa or Tanganyika would reach from Boston to Washington, D.C., and while the latter is not so wide as Lake Superior its depths are so profound as to make it really larger. It has an elevation of 2,755 feet above the sea, while Superior has only 600. Abyssinia, the Switzerland of Africa, has Lake Dembea, a lacustrine gem of the upper air. Excepting Titicaca in South America, it is probably the highest lake in the world.

The mountain formations are on a correspondingly grand scale. Kilimanjaro wears its snow crown about 20,000 feet skyward, in the regions of eternal ice, yet nearly under the equator. Hundreds of thousands of square miles of the central portion may fairly be considered as a mountain plateau far above the highest crest of the Alleg-

hanies, a mountain elevation of such imperial dimensions as to equal many times the area of New England. There are a few large indentations and consequently few good harbors along the 16,000 miles of African coast line. Geological investigation seems to indicate that the formation of this continent is lacustrine rather than glacial.

Rich gold deposits are found in Senegambia, in the region around Leydenburg in the Transvaal, and elsewhere in South Africa. There are rich diamond fields in the Orange valley, mostly in Kimberly. Ruins having stones cut with the historic "Tyrian bevel" are found in the Leydenburg region. These are among the indications that this country was the Ophir of Solomon's time.

Millions of dollars' worth of gems and precious metals and other millions' worth of ivory, rubber and ostrich feathers, annually find their way to other lands from Africa. Coal, iron and useful deposits are found there in abundance. No other land can compare with this in vastness of areas adapted to raising cotton, sugar, coffee, spices, gums, dyestuffs, etc. Equally amazing is her capacity for raising grass, fruits and vegetables, horses, cattle, sheep and other domestic animals. Her forest wealths, too, are royal.

The brilliance, variety and luxuriance of African flora and bird life, are simply amazing. There is no more inviting field on the planet for the study of botany, ornithology, geology and the natural sciences. The crystalline air of upper levels of this mountain continent is exceptionally adapted likewise to astronomic observation. The combined grandeur and dreamy beauty of landscapes, make it an ideal for the artist.

With mental and moral culture, the millions of Africa's native races are capable of taking a leading hand in developing these resources, and also of furnishing a market for the surplus products of the skilled industry of Christendom. But if the bloody and blighting influence of slave traders and liquor dealers continues, it will be as ruinous of that commerce which is the life of capital and labor, as it is of the bodies and souls of mankind; financial as well as mental and moral death are in the wake of these twin demons of destruction.

OUR SUFFERING SISTERS.

THIS is the title of a little book recently published by the "International Medical Missionary Society" of New York, one of the objects of which Society is to train young men and women to go abroad as medical missionaries. The incidents of suffering and barbarous treatment of the unfortunate women of India are almost too terrible to describe. Mrs. Geo. D. Dowknott, who writes the book, thus speaks of it:—

"Possibly few women know, and fewer still realize, the terrible condition of physical suffering endured by millions of our sisters in heathendom,

owing to their lack of the advantages of medical science, which we possess and enjoy.

It is the purpose of the writer to place before her sisters some facts relating to this subject, for their thoughtful consideration, trusting that they may become interested in a work, which should obtain their hearty sympathy and co-operation.

No science is so indebted to, and compatible with Christianity, as that of medicine; the very basis of which is the relief of physical suffering, in accordance with the example and teaching of the Great Physician, who healed all the sick, and who told His hearers that even the very hairs of their heads were all numbered.

How terrible is the condition of poor suffering women in India, the following extract will show; it is culled from a letter written by Miss Emma J. Cummings, M.D., a lady Medical Missionary in that country.

'I shall never forget (I wish I could) one experience that I had; I was called up at midnight to see a woman in the last stages of puerperal fever.

'I found her tossing and muttering in a delirium that ran into stupor and then death. I did what I could to make her comfortable, bathing the hot skin, and moistening the parched lips, etc., then inquired if the child—born seven days before—were living. One of the women answered indifferently, 'Yes, it's alive yet.' I asked where it was, and she replied, 'Oh, it is in there,' pointing to another room, 'but never mind the baby, it's not worth while to do anything for it; it is nothing but a girl.'

'I went in at once, and found the poor little thing lying on a rough cord bedstead, with only one thickness of thin cloth beneath it. It had never been washed, and for four days had not been fed, and every tiny bone was visible through the drawn skin.

Physician though I am, my eyes filled with tears, as I took up the little skeleton. I did what I could to save, but a merciful Father took the little soul to where it would be loved and developed, even though it had been 'only a girl,' and as I thought of the blessed change I thanked Him that my efforts had been unavailing. The mother died a few hours later, but I wonder if you ladies, in your refined homes, can imagine the death scene in India? No sooner did they learn that death was near, than neighbors began to swarm in, until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chests and screaming. In vain I showed them that the noise was torture to her poor brain, and that her head began to roll from side to side again. I could not keep them even from throwing themselves full weight upon her poor chest, laboring harder and harder to give her breath, and when I wanted to give a few drops of medicine, but failed because her jaws were already

set, I turned cold and faint to see her own mother strike her to compel her to swallow! I saw that I could do no good, and as the strain was too severe to be borne unnecessarily, I left her two hours before she died, but the scene haunted me for months.'

"Most of us know how trying is sickness at home, under the most favorable circumstances. Let us for a moment, in imagination, enter a sick room in India, as described by a worker there:

'Sickness at home means a nice pretty room, kind nursing, and dainty food. In India there is no bed, a windowless room, such as we might use for a tool house, and no furniture whatever. The first I saw was like that, but had plenty of old chatties, or jars used for all cooking and storing purposes. The invalid was squatting on the floor behind the door, propped up, not by pillows, but by the mud walls, and her people were much distressed about her.'

How many thousands, yea hundreds of thousands are suffering untold agonies, of which the foregoing cases are but samples, even while you read these lines.

We read of Israel of old, that the Lord looked upon their affliction, and heard their groaning. Is not the same great Father still looking with infinite pity upon these suffering ones? Are not His ears still open to their cry? In our hands He has placed the means of carrying and sending just the needed help. Can we, dare we refuse?

From all parts of the world we hear the thrilling cry, "Come over and help us!" and never were there such grand opportunities as at present, for carrying the blessings of the Gospel of Christ into lands where the fields are already white unto the harvest.

Many noble heroic Christians have given themselves to this blessed work and have done good service by their earnest, self-sacrificing efforts in alleviating the sufferings of our less favored sisters. But as we hear and read of the great need for workers that still exists—one feels almost inclined to say with the disciples of old, "What are these among so many?"

"There are many who are saying to us 'Here am I, send me,' but who have not sufficient means to obtain the necessary medical training; and how many are there who, though unable to go themselves, yet could assist others to do so?"

Our sisters in Christ will rejoice to know of, and be anxious to participate in, a movement for the remedying of those evils, by educating men and women to "Heal the sick and preach the Gospel."

In the year 1881, a Medical Mission was opened in New York City, which has since developed into the International Medical Missionary Society. This Society now has six such missions in New York City, and two in Brooklyn; also two houses filled with students.

The first fifteen students of the Society are now laboring in India, China and Africa, and a similar

number expect to graduate shortly, having spent from three to four years in preparation.

A Woman's Branch has recently been formed in connection with the Society, and the present appeal is issued with a view to obtain the sympathy and co-operation of all Christian women.

THE TIERRA DEL FUEGO MISSION.

BY REV. COMMANDER ROBERTS.

(Continued.)



AND now it was necessary again to make an effort to advance with the work, but how to gauge the Fuegian mind was a difficulty. A people who had no word for God, who had not even idolatrous worship, and no idea of sacrifice, had they apprehended the first principle of the Gospel of Jesus Christ, the redemption of the world by the sacrifice of Himself? They were by this time quite familiar with the story.

Not only so, they had begun to trace the improved habits and social status of their own people who had much mixed with the missionaries during their constant residence at Keppel to their knowledge of God. And they had been clearly shown that the folly and wickedness prevalent in their midst resulted from an ignorance of God. The natives of Woollya had come to look upon the visits of the missionaries with pleasure. It was therefore resolved to try an experiment. Accordingly a station was established at Siwya in 1868 on Navarin Island and the four natives most attached to the mission were placed there amongst others. A log house was provided them and they were found with goods, sheep and goats and implements for agriculture.

Services were held morning and evening in the ship and on shore and were listened to with great interest by the natives, and after a few days the young natives were left in the midst of their own people to stand alone. Several months later Mr. Stirling visited the settlement and the result was so satisfactory that he determined himself to live on shore in their midst. He immediately in January, 1869, established himself at Ooshooia on the north shore of the Beagle Channel and opposite to Siwya. The Siwya party willingly came over and formed a kind of body guard, the new spot being better anchorage and having a good supply of fresh water, good pasturage and land for tillage, etc.

The "Allan Gardiner" sailed away and the Rev. W. H. Stirling was left alone to face his new position. After a week's residence there he was able to say, "As I pace up and down at evening before my hut I fancy myself a sentinel, God's sentinel I trust, stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ's name." The little hut which was to be



CHRISTIANIZED WOMEN OF INDIA.

his dwelling could not contain all the stores necessary to be laid up for months, and this necessitated the placing of much under the charge of those natives who could be most securely trusted. This provoked the jealousy of the less favored, who resented it by violently attacking the supposed favorites. The appearance, however, of Mr. Sterling in the midst of the combatants caused the attacking party to retreat. Seeing his advantage and recognizing it as an acknowledgement of his ascendancy over them he followed them up into their wigwams, demanding an explanation and reproving them for their violence. That evening the more friendly natives to the number of 15 assembled in the hut, and rendering thanks to God besought His blessing. An alarm was raised that

night which, however, passed off and the morning dawned graciously upon the little settlement. Mr. Sterling now hit upon a vigorous plan of occupation.

Beginning early at half-past seven o'clock with prayer and catechising. Cleanliness was insisted on, no one was allowed to enter the hut without a proper salutation. A hymn followed by the creed, a portion of God's word and prayer formed the morning service. Sometimes the Decalogue took the place of the Creed. Food was then given to those willing to work. Violence or theft were punished by exclusion from the privileges of the hut for a week or in proportion to the offence committed, and thus order and law was introduced and an Indian village was quickly established. Family relationship is the keenest tie of the Fuegian, and their allegiance was won by instilling into their minds that they belonged to God's family, the Holy Catholic Church and must obey the law of the Great Father of all.

This appeal to family instinct was understood. Their eyes brightened, their attention was gained and finally their consciences were reached.

To instil new principles of love, purity, honesty and industry was a work of time: difficulties in the way there certainly were, but God had now touched the hearts of others besides the pioneer natives and the more conscientious formed themselves into what may be termed an inner circle to defend their teacher from the violence of the outer circle.

One man was so enraged at his exclusion from the hut for crime that he threatened to kill Mr. Sterling. "But," said one, who himself was excluded for a less offence, "If you kill him, I will kill you."

Thus for seven months did God watch over his faithful servant, at the end of which time the "Allan Gardiner" arrived in August, 1869, with an unexpected summons to Mr. Sterling to return

to England for consecration as the first Bishop of the Falkland Islands. In the meantime Mr. Bridges had returned to England for ordination, and an iron house was provided. This was erected at the contractors Old Ford in the east of London, and the house there solemnly dedicated to the mission, Mr. Bridges and two catechists intended for the mission being present. Mr. Bridges started off immediately to supply the place of Mr. Stirling on the 9th of August, 1869. Whilst Mr Stirling was away Mr. Bartlett, the Mission Farm Bailiff, had been to Ooshooia to help the natives in planting their gardens, and to show them they were remembered and cared for. In a report to Mr. Stirling he says, "The natives behaved themselves exceedingly well. We counted over forty canoes, and there were about 250 persons (at Ooshooia). They made inquiries after you, and are anxious to know when you will return."

Mr. Bridges now took charge of Ooshooia, he, his wife, Mr. Lewis and his wife, and another, Mr. Resyek, being stationed there. When Bishop Stirling returned in 1872 he found the mission all well and cheerful, the appearance of the mission settlement very promising. Stirling House (the iron house) occupied a fine position, and front and rear gardens admirably laid out, six native families immediately around occupying the surrounding land enclosed with a capital wire fencing a number of wigwams of a superior sort scattered up and down, everything looking bright and progressive. Especially the habits of the natives surprised him, for he found a softened, respectful and receptive population, and was able to report a native Christian nucleus formed in the centre of Tierra del Fuego. On this occasion 36 Indians were baptized, adults and children, and 7 couples joined together in Christian marriage. This service took place in the open air, at which 150 persons took part. The responses of the candidates were firmly and intelligently made.

The baptized had organized evening worship spontaneously and were meeting in the houses of one another for prayer and praise. One evening especially, the Bishop, who was present, spoke of it thus: "A more touching encouraging assembly for prayer I never was at. The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression and full of pathos. I rejoice to have lived to witness so marked a proof of past success, so hopeful an indication of greater spiritual triumphs in the future." It is satisfactory also to know that this new religious manifestation had a background of consistent tenacity, and has gone on. There is now a Christian village at Ooshooia with cottages instead of wigwams, a church, a schoolhouse and an orphanage. The baptismal register shows a long list of names. They have the Gospel of St. Luke, St. John, and the Acts of the Apostles in their own tongue, and were very much interested to see their language for the first time in print.

In former times if a ship happened to be cast

away it was certain death at the hands of the natives attended with the utmost cruelty. In 1869 an American ship the "Dreadnaught," was wrecked off Cape Penas, the N. E. of Tierra del Fuego; twenty-two men, a boy and a stewardess were thus driven on a shore where they expected nothing but cruelty and death. What was their surprise to find that the Indians offered them no violence but treated them well. Nor is this all. In May, 1882, the "San Jose" of the Argentine Republic, was wrecked some 65 miles away from the Mission. Knowing of the Mission station they despatched a whale boat to Ooshooia to summon the "Allan Gardiner" to their rescue. Mr. Bridges soon made friends with the natives of the Ona tribe, and during the eleven days the crew of the wrecked vessel were at Sloggett bay, they received no ill treatment. This formed an introduction of mission work amongst that interesting people.

In connection with this Capt. Bove, of the Italian navy and employed in the exploring expedition on board the "San Jose," when she was wrecked, writes, "The presence of the English missionaries in Tierra del Fuego has undoubtedly modified the character of a great part of the inhabitants of the Beagle Channel. So rapid is the improvement, so great are the sacrifices which the good missionaries impose on themselves, that I believe in a few years we shall be able to say of all the Fuegians what is now said of Pallalaia, "he was one of the most quarrelsome, the most dishonest, the most superstitious of the inhabitants of Tierra del Fuego, and he now lives under the shadow of the cross a model of virtue and a pattern of industry."

The King of Italy, anxious to express his grateful sense of the noble services performed by the mission party on this occasion, presented the South American Missionary Society with a gold medal and an official letter of thanks. These natives of Fuego we must remember were denounced by no less an authority than Darwin whilst engaged as a naturalist in the "Beagle" in 1851, as being savages without one single element of elevation or civilization, and that the attempt to Christianize them must be abandoned since they were incapable of progress. In Jan., 1870, Mr. Darwin wrote, "The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your Society. Mr. Darwin became a subscriber of £5 to the Society. In March, 1881, he wrote "It is truly wonderful what Mr. Bridges has told you about their honesty and their language. I certainly should have predicted that not all the missionaries in the world could have done what has been done." This Society is prosecuting work with vigor on the east coast of South America. In the Argentine Republic it has nine important spheres of missions; in Uruguay two; in Brazil three, and on the west coast, Chili three; in all numbering

37 stations, 9 clergy, 38 lay and eight female workers, besides 12 natives and 1 female worker; and about 3,100 adherents who give about \$10,000 a year towards their own evangelization. The Society's income is £13,500 or \$77,000.

The last words of one of our new brothers in the Lord must close this tale of hardship and of triumph. He is a native of that land of fire. Speaking to Allen Willis (who was very kind to him) at 4 o'clock one morning, "I have seen the gate of heaven, and One inside was clothing those outside with beautiful white garments, and to my great joy I was clothed and told to enter in, and I saw the beautiful home and heard the angels singing Holy Holy as we sing on earth. And Allen," he said, "I want to die now to go and be with Jesus, and be happy forever."

I am sure you will feel with me that we have great cause for rejoicing, as we instance that their "labor is not in vain in the Lord."

And by the Spirit He to us
The secret doth reveal.
Faith sees and hears, but oh for wings
To touch and taste and feel.

OUR PARISHES AND CHURCHES.

No. 49—THE PARISH OF YARMOUTH, N. S.

BY J. W. H. ROWLEY.

(Concluded.)

IN 1819 the Rev. Mr. Grantham was appointed Rector, succeeded in 1834 by Rev. Alfred Gilpin, who had been missionary at Yarmouth. During his incumbency in 1836 a bell was obtained and erected in the steeple. It seems strange in these days that so ordinary an instrument as a church bell, or organ, could produce any hostile criticism against the religious body who used such aids in their public worship, but the erection of the bell created some commotion among the non-church inhabitants. Church people were branded from the pulpit of their neighbors with being so foolish and superstitious as to suppose that they needed to jingle a bell to let God know that they were going to pray to Him; and in the course of some months afterwards when an organ was introduced into the church, it was said that the devil's bagpipes were called in to help the congregation to sing! Before the organ was introduced the instrumental part of the choir consisted of a flute, fiddle, bass viol, and pitch pipe. The first Sunday School in the town was started by Mr. Gilpin in 1836; a school house was erected in 1841 and enlarged in 1843.

In 1842 Mr. Gilpin was transferred to Windsor, N. S., and his place was supplied successively by Rev. Richard Avery, Rev. H. Lambeth Owen, severally, subsequently rectors of Aylesford and Lunenburg, till we come to the year 1846, when the Rev. J. T. T. Moody, Rector of Liverpool, was transferred to Yarmouth, and entered upon his duties in the autumn of that year, and for the

long period of thirty seven years going in and coming out among his parishioners, and receiving from them a deep feeling of respect and affection, as was shown by the crowded congregation which attended his funeral in the autumn of 1883.

Going back to the year 1865 the church took a start then, which was caused by the arrival of the Rev. J. Roy Campbell as curate of the parish. Mr. Campbell was a student of St. Augustine's, Canterbury, and on his arrival in Halifax was sent by the Bishop at once to Yarmouth, and there preached, we believe, his first sermon as a clergyman. Mr. Campbell's ministrations were very acceptable, not only to the parishioners, but to all others who occasionally attended the church services, and led largely to a greater interest being taken in Church matters. Chiefly through him a movement was started in 1866 for the erection of a new church in a more central part of the town. A subscription paper was floated, and a sufficient sum subscribed, and encouragement for the future was given, to induce the parishioners to begin the work at once. A building committee was appointed. A structure of brick and stone was determined upon, and on the 20th of August, 1868, the corner stone of the present building was laid with Churchly services and Masonic ceremonial.

Four years passed before the goodly structure of the new Holy Trinity was ready for consecration. A farewell service was held in the old church on the evening of the 31st of July, 1872, and on Sunday the 4th of August new Trinity was consecrated by the Bishop. It was a day to be remembered by all, young and old, who witnessed the ceremony and service. From an early hour people began to move towards the church; the day was gloriously fine; a steady stream of human beings poured from the four converging roads towards the church. At the usual hour the Bishop was received at the western door by the wardens and vestrymen, the prayer of petition was read, a procession was formed of wardens and vestrymen, followed by visiting clergy, with the Bishop's acting Chaplain, bearing his staff before him, the procession moved slowly up the nave, chanting, the congregation standing. It was not only a beautiful ceremonial in itself, but the reverential manner of its carrying out was most impressive, all in accordance with the good old words of the Psalmist, "It is well seen O God how Thou goest, how Thou my God and King goest in the sanctuary. The singers go before, the minstrels follow after, in the midst are the damsels playing upon the timbrels."

The church externally can be judged by the accompanying illustration. The interior comprises a nave, and north and south aisles, open seats, free. The finishing throughout is of black ash, polished. The whole appearance, as one enters the western door, impresses the beholder with its quiet, restful look, and harmonious proportions. The nave is six feet wide, the aisles three. The interior designing and superintending of the work



THE SOREL CHURCH OF EARLY DAYS.*

was under the willing care of Mr. Campbell, whose architectural acquirements and seemly taste on all churchly points, enabled him to lay before the parishioners of Yarmouth, a building in which they might always feel a pleasure in entering, and one which, as long as it stands, will be a memorial of the reverend gentleman's residence in the parish. The furniture of the church was the gift of individuals, viz., reading desk and pulpit, Eagle lectern, communion table and chancel rails, all in polished black walnut; and chancel carpet, fald stools, gas, standards, etc. On the death of the Venerable Rector Moody in 1883 the Rev. H. L. A. Almon was read in, and inducted Rector in the summer of 1884.

A VISIT TO A SUN DANCE.

By REV. FRANK V. BAKER, GRENFELL, N. W. T.

THE Sun Dance of the Indians of the Western Plains has been often described, but in many cases by those who have not personally been eye witnesses of what they relate. Perhaps, therefore, a description of what takes place by me who was present, may be of interest, especially as the strange ceremony is probably dying out. It is difficult to realize now that civilization has spread over the great western Territories of Canada, that scarcely ten years ago the Indian bands were wandering over the prairie, unhindered by the presence, and ignorant of the ways of the white man. To-day the Indians are settled on reserves learning the unaccustomed arts of farming, while civilization and Christianity are making rapid strides, especially among the young people and children. But the

*This was one of the earliest churches built in Canada. A full account of it, together with a picture of the present Christ Church, Sorel, P. Q. which replaced it in 1841, is given in the August and September numbers of this magazine for the year 1887.

old religion of the Indians will not so soon be uprooted, at any rate in the hearts of those who have grown up amongst its superstitions. They will still offer strips of colored cotton to appease the imaginary spirits that people the woods and lakes, and every year are still found votaries of the terrible Great Spirit, who is worshipped by the sufferings and tortures undertaken at the great annual religious festival of the Sun Dance.

This dance is not, as travellers have often declared, performed by the young men to gain a reputation for courage and endurance, but is engaged in by any who having suffered misfortune at the hand of God think to regain his favor by voluntary self-torture. Let me first describe the place in which this dance, the chief religious observance of the Indians of the Plains, is celebrated. Driving from Grenfell, a small town on the Canadian Pacific Railway and the centre of a flourishing farming district, about eight miles brings us to the Reserve and the encampment of Indians. The spot chosen for the temporary village is a small plain open to the south, backed on the north by thick woods, and here are gathered about one hundred and twenty tepees or tents, containing a population of some eight hundred or a thousand men, women and children. In the centre of the camp stands the great tent or tabernacle for the religious ceremony. It is constructed in a circular form, fifty feet in diameter, of poles tied together by strips of bark and willow withes. The centre is supported by a stout tree fixed in the ground about twenty feet high. Canvas from the tepees is hung around the walls, but the central part is open to the sky. From the ceiling are hung banners of brightly colored cotton, and an inner fence of green boughs is seen to run three parts of the way round the interior. There is a gap in this fence on the northern side of the tent, and in the recess thus formed a sanctuary is made opposite the midday sun. This holy place consists of a rectangular hollow cut in the ground, in which sweet grass is burnt before a buffalo's head, which is said to be an emblem of plenty. In front of this sanctuary sits the chief medicine man, gravely smoking, and before him burns a fire of wood to the spirits whose figures are carved on the centre pole.

All the Indians who are to take part in the ceremonies, whether as musicians or dancers, are re-

quired to fast during the three days over which the ceremonies last, the men who endure the torture neither eating, drinking, nor sleeping. The chief medicine man offers up prayers to the spirits and then the music strikes up. Indian music is more quaint than beautiful, yet there is a certain impressiveness in it. A group of a dozen men seated on the ground in the central space beat drums and tom-toms. This is a signal for the men and women concealed by the inner fence, to spring up with brightly painted faces, and blowing shrill whistles of bone, keeping time with the drummers, with their eyes fixed on the centre post of the tent. Meanwhile the squaws seated on the ground sing a monotonous chant, commencing on a high note and gradually descending on a minor scale. These musical interludes go on throughout the day at intervals of about ten minutes as long as the dancing proceeds. But hark! what is this sound of moaning and crying? It is one of the dancers approaching the tent. He enters. He wears only the breech-clout and a leathern belt round his waist, the rest of his naked body daubed in the paint. In his hand he carries strips of colored cotton print, and a fan of feathers. For some moments he leans against the centre pole sobbing, then he resigns himself to the chief and medicine men to prepare for the torture. With a small knife the flesh of his chest is cut and two pegs of wood are inserted under the skin. To these are tied two cords which run up to the top of the centre pole. The man now leans back with his full weight on the cords, the flesh of his chest being drawn up four or more inches from the body. He dances wildly to and fro on the south side of the tent, opposite the sanctuary, the drumming and whistling becoming meanwhile yet more energetic. The wife of the dancing man, following her husband with tearful eyes, sits at the back of the tent with an offering for the medicine man. The dancer meanwhile preserves a perfect silence, his features impassive, whilst the perspiration trickles down his body as he throws himself excitedly from side to side. Sometimes a man will endure this torture for an hour; at other times he grows faint from the pain after fifteen or twenty minutes; or sometimes the pegs will break, or the strip of flesh under which they are inserted, will give way, and he falls backwards to the ground. But it is enough. The Great Spirit is propitiated. He offers up his colored cottons and retires to his teepee the blood trickling from his wounds. On the day on which we paid our visit we were told that four men suffered this torture, whilst a fifth varied its character by walking through the camp and entering the tent with two ponies attached to the flesh of his shoulders.

But we had no desire to see more of these terrible rites. We came away feeling sick at heart that men should think they could please God by enduring these tortures, and earnestly longing that the day might soon come when the simple sincerity of their faith might find its satisfaction in a

truer and better religion. I hope that those who read this will do all they can to send the Gospel of Christ to the Indians of Western Canada.

Our Indian Department.

Edited by Rev. W. A. Burman, B. D., Principal of the Rupert's Land Indian Industrial School, St. Paul's, Manitoba. Missionaries having items of interest regarding the Indians will kindly forward them to Mr. Burman.



The following extracts from the last report of the Department of Indian Affairs are both interesting and instructive. We would especially commend extract No. 2 to the notice of those who think either that our Protestant missions are far behind those of Rome, or that there are few Indians still heathen. The figures in this extract refer only to Manitoba and N. W. T.

1 The census of the Indian population of Canada as shown in the annual report of the Indian Department is as follows:—

Ontario.....	17,752
Quebec.....	13,500
Nova Scotia.....	2,059
New Brunswick.....	1,574
Prince Edward Island.....	314
Manitoba and Northwest Territories.....	24,522
Peace River District.....	2,058
Athabasca District.....	8,000
McKenzie District.....	7,000
Eastern Rupert's Land.....	4,016
Labrador, Canadian Interior.....	1,000
Arctic Coast.....	4,000
British Columbia.....	35,765

Total.....\$121,500

2. Over half of the Indians in this country are still pagan. Eleven thousand one hundred and twenty-four have embraced the Christian religion, and of that number 8,997 are Protestants and 2,127 Roman Catholics. Sixty-eight schools are maintained for the education of children, forty-four of them

being under the charge of Protestants, and twenty-four under the charge of Catholics.

Although the British Columbian Indians are nearly all pagans they are better workers and wealthier than any of the other Indians in the Dominion. They engage in every branch of labor, in mining, agriculture, cattle-herding, catching and canning fish, working as hands on steamboats, at railroad work, seal hunting, trapping furs, manufacturing oil, working at mills, picking hops, etc.

3 In his report to the department Mr. Muckle, agent of St. Peter's reserve, just north of Selkirk on Red River, says:—

St. Peter's Reserve is most fortunately situated in the way of hay, for although there is almost no hay on the prairie, still in the delta of the Red River the hay is magnificent, and the Indians have worked harder than ever before and are still at it; they have stacked over three thousand tons. This band is turning its attention more to stock raising, for which their reserve is eminently suited; they now own over fifty horses and nearly nine hundred head of cattle; they have mowers, rakes, wagons, buggies, pigs, chickens, potatoes, corn, wheat, barley, fish, game and almost everything they require, and they are improving year by year.

SYMPATHY FOR THE SUCCESSFUL.

The world has spoken and sung a great deal of sympathy for the unsuccessful, but I have sometimes thought that the men and women who succeed have a claim upon human sympathy quite as genuine and quite as imperious. To feel that, bear yourself as meekly as you may, your very existence is an affront to somebody else; to know that, live as uprightly as you will, there are others who think your very prosperity a crime, and who will find in your very virtues material for calumny; to know that there is nothing the world counts worth gaining, which you can win without awakening an envious animosity in the breasts of others who are less successful, this surely is a thorn in the rose, a cloud in the sky which is sufficient, with many a sensitive nature, to rob success of its best perfume, and to quench the sunshine out of the fairest noon-day of achievement.—*The Bishop of New York.*

PATIENCE.

Of all the lessons that humanity has to learn in life's school the hardest is to learn to wait. Not to wait with the folded hands that claims life's prizes without previous effort, but having struggled and crowded the slow years with trial, see no such result as effort seems to warrant—nay, perhaps disaster instead. To stand firm at such a crisis of existence, to preserve one's self-poise and self-respect, not to lose hold or relax effort, this is greatness, whether achieved by man or woman, whether the eye of the world notes it, or it is re-

corded in that book which the light of eternity shall alone make clear to the vision.—*Selected.*

THE SEVEN BIBLES.

THE seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings, from the sages on the duties of life, but they can not be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore, that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.—*Orange (N. J.) Journal.*

THERE are now eight millions of the colored race on the American continent, instead of four millions freed by Lincoln. At the present rate of progress, in fifty years there will be 64,000,000 blacks. They do more work now than before emancipation. Many are coming into ownership of land. They have accumulated property estimated at £50,000,000 sterling. In mechanical, agricultural, and artistic skill, and in the professions of physicians, lawyers and engineers, their progress is most marked. They edit also and manage a hundred newspapers. All events go to show that the uprising of the children of Ham is a part of the unfolding scheme of God's providence in these days.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance.

Young People's Department.



AN INDIAN ENCAMPMENT.

WAHALA.

FROM "THE YOUNG CHRISTIAN SOLDIER."

MORE than a hundred years ago, famine was sore in the land. The winter had been severe and the spring tardy. The store of food in the settler's camp was very low. There were reports of abundance farther north, on the other side of the dark pine woods of Maine, and three families made up their minds to seek that land of plenty. "It is no worse to die there in the forest than here," said they; so the women took their babies in their arms, the men loaded themselves with such provisions as could be spared, the children laughed and capered with excitement, and the Indian guide led the way.

"Wahala good Indian," said he; "he great hunter; he will make a path for his white brother."

So he pushed on, cutting through the underbrush, picking out a ford across the streams, bearing the heaviest burdens.

"Wahala needs no compass," he said; "the sun tells him the way; the wind whispers it in his ear; the stars write it for him at night. He knows the step of the wolf and the track of the bear; the white sisters need not fear, their papooses are safe when Wahala watches."

But the terrible forest stretched on and on; the wolves howled at night, and gnashed their teeth at the camp fire; the swollen rivers leaped and barred the travellers' path; the dense thickets shut out all beyond. Patiently the Indian plodded on,

and patiently the settlers followed, their weary feet dragging more and more heavily, their starving bodies weaker and weaker, till at last they sank down, too faint to go on.

"Let us die here," they said; "we can go no farther; we never shall reach the land of plenty; perhaps there is no such land."

Then Wahala spoke. "The good land lies yonder," said he, "toward sunrise, as the crow flies. The white squaws can go no farther; my brothers must stay with them; there is food for five days. Wahala will go, he can find the way: He will send back help and plenty of meat." And so he left them.

He would not take any of the food, for he said, "Wahala mighty hunter; he knows what roots will feed the red man also. The white squaws must not weep. The Great Spirit of the white man will watch over Wahala, and over the little ones too; has not my brother said it?"

These were brave words, but when the Indian was out of sight of the women, he shook his head, for he was already weak through fasting, since, for many days, he had lived on roots, that the children might have bread, and well he knew the strength that was needed for that hard journey. But he buckled tight his deer-skin belt, to quiet the pangs of hunger, and pushed on, running, crawling, swimming, day by day, night by night, miles and miles; and still the forest stretched on, and new trees and bushes ever came to take the places of those he had passed.

Hope slowly died in the brave heart. The

watchful eyes grew dim, the nimble feet dragged, the straight form drooped. Hunger was eating out his life, yet he could not lie down and die; the thought of the mothers and little children waiting for food made him stumble on, when sight and feeling were almost gone.

Suddenly the forest ended. There was bright sky all around. Wahala was standing on the edge of a cliff, and below was a village, smoke rising from the chimneys, fat cattle feeding from the hay-ricks, corn and meat in abundance. He darted forward; but his strength was gone; he stumbled, and fell down the face of the steep rock.

A little life was left when friendly hands raised him gently. "Hasten," he panted; "mind not Wahala; he goes to the Great Spirit who loves him, he does not fear; but the white brothers and their little ones wait for food, they will die if help comes not. The path is marked. Wahala's tomahawk wrote it on the trees. Hasten; carry them food, and bring them here, and tell them that Wahala is happy in the white life beyond the sky. He has made a way for his brother."

So the settlers with their wives and their little ones were brought safely to the land of plenty. Do you think they forgot who made the way for them? No indeed! So long as they lived in that land the grave where brave Wahala's body lay was bright with flowers; and there, each spring, as the day of their rescue came, they met and lovingly recalled how Wahala suffered hunger, cold and weariness, and at last gave up life, that they might be saved. The little children were taught to lisp Wahala's name; the boys were urged to copy his bravery and self-sacrifice, the girls sang songs in his praise. Wahala always lived among them in grateful and loving memory.

Children, we have an Elder Brother who trod life's rough pathway that we might know where to stop; who bore hunger, weariness, shame and death to make a way for us in the land of perfect and endless happiness; who has sent us back food and help for the journey.

Shall we forget to offer thanks and praise for such great goodness? Surely we ought never to forget His great love to us.

A LITTLE TALK ABOUT THE TONGUE.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." St. James iii, 8.

MY DEAR LITTLE CHILDREN,—I mean you who are in the habit of saying sharp, unkind things which hurt the feelings of brother and sister, and often provoke in return a sharp, unkind answer—you who find it so hard to keep in check that unruly member which you can read of in this third chapter of James. Get your Bibles, little ones, and read it all, and then I will talk to you. You have done it? Well now, tell me, you little rosy-

cheeked girl with your earnest eyes, who have so often begun the day with firm resolutions *not* to speak one unkind word, *not* to be provoked at Harry whatever he may say or do, cannot you say, as you remember your numberless resolutions all broken, "That is certainly true, no man can tame it."

Well, then, my dear, what are we to do about it? Have you and I, because we have such strong desires to give vent to our unkind, angry thoughts, always to go up and down the world making those we love unhappy by speaking out our bitter thoughts? Is there no help for it? The Bible tells us "The tongue can no man tame."

But let us go to the root of the matter. The tongue is only a servant, that is all; it but does the bidding of what? of our thoughts? When we have pleasant thoughts, how do we speak? And when we have angry, unkind thoughts, then it is that the sharp, bitter words come rushing out, wounding we care not whom, hurting those the most whom we love the best. Where is it, then, my little girl, that the remedy must be applied? Do you think it will do any good for us before we go down stairs in the morning to say, "I will not utter one unkind word. I will control my tongue; it shall be quiet." That is foolish, isn't it? when the root of all the evil lies down in the heart, from whence come all the angry thoughts. It is here then that we must apply our remedy.

Or wait! Am I not wrong? *We* must apply the remedy—there is another point I want you to remember. "The tongue can no man tame," but in no place can you find that God's grace cannot control the tongue. Ah, here are the two points, my little friend with the unruly member, you who earnestly desire to have this evil corrected. The first point is, that we must apply whatever remedy we do apply, not to the tongue, but to the heart. You see it don't you? If we want to speak gentle, loving words, we must think gentle, loving thoughts. But is that too hard? How can we help our thoughts, do you say? We cannot help them; no man can control them. But God's Spirit can. If we ask Him he will give us charitable, excusing, loving thoughts, which will lead to gentle, loving words, and our tongue will no longer be an unruly member, but an instrument of good.

Don't then, try yourself to control your tongue. Go deeper, and instead, ask God to control your heart.—*Selected.*

RELIGIOUS DOGS.

The famous St. Bernard dogs are very carefully trained. A traveller who visited some of the monasteries of the monks of St. Bernard a few years ago, found the monks teaching their dogs from the earliest stages of puppyhood.

Not only is physical and mental training in-

cluded in the teaching, but spiritual culture is by no means neglected.

At meal-time, the dogs sit in a row, each with a tin dish before him containing his repast. Grace is said by one of the monks; the dogs sit motionless with bowed head. Not one stirs until the "Amen," is spoken. If a frisky puppy partakes of his meal before the grace is over, an older dog growls and gently tugs his ear.

A LIVING ROPE.



NUMBER of boys were skating and sliding in Yorkshire nearly a hundred years ago. On a sudden the ice gave way almost in the middle of the lake, and one poor little fellow fell in.

There was no house near where they could run for help; no ropes which they could throw to their struggling companion. The boys stood on the bank, with pale, sorrowful faces, afraid to try to reach their friend, in case the ice should give way and swallow them all up.

But one boy suddenly remembered that although you cannot stand a board upright on the ice without its going through, yet if you lay the same board flat on the ice it will be quite safe. Not only that, but he knew that he could run along the board without fear of cracking the ice.

It only took him a moment to remember all that; the next he spoke to his friends something after this fashion:

"I will lie down flat on the ice near the edge; then one of you must come to my feet and push me along till you too can lie down. If you all lie down in that way, and push the boy in front of you, we shall make a line long enough to reach poor Reuben."

Thus, taking the post of danger himself, the brave boy was able by his living rope to reach his friend. He pulled him out, though he was not one moment too soon, for he was so exhausted with his efforts to keep his head above water that he would very soon have sunk.—*Selected.*

DON'T MENTION THE BRIERS.

It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers?"

"Won't your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.

ROVER IN CHURCH.



IT WAS a Sunday morning in early May,
A beautiful, sunny, quiet day,
And all the village, old and young,
Had trooped to church when the church bell rung.
The windows were open, and the breezes sweet
Fluttered the hymn books from seat to seat.
Even the birds, in the pale-leaved birch
Sang as softly as if in church?

Right in the midst of the minister's prayer
There came a knock at the door. "Who's there,
I wonder?" the gray-haired sexton thought,
As his careful ear the tapping caught.
Rap-rap, rap-rap—a louder sound,
The boys on the back seats turned around.
What could it mean? for never before
Had any one knocked at the old church door.

Again the tapping, and now so loud
The minister paused (though his head was bowed),
Rappety-rap! This will never do,
The girls are peeping, and laughing, too!
So the sexton tripped over the creaking floor,
Lifted the latch and opened the door.

In there trotted a big black dog,
As big as a bear! With a solemn jog
Right up the centre aisle he pattered,
People might stare, it little mattered.
Straight he went to a little maid,
Who blushed and hid, as though afraid,
And there sat down, as if to say,
"I'm sorry that I was late to-day;
Better late than never, you know,
Besides, I waited an hour or so,
And couldn't get them to open the door
Till I wagged my tail and bumped the door.
Now, little mistress, I'm going to stay,
And hear what the minister has to say."

The poor little girl hid her face and cried!
But the big dog nestled to her side,
And kissed her, dog fashion, tenderly,
Wondering what the matter could be.
The dog being large (and the sexton small),
He sat through the sermon and heard it all,
As solemn and wise as any one there,
With a very dignified, scholarly air!
And instead of scolding, the minister said,
As he laid his hand on the sweet child's head
After the service, "I never knew
Two better listeners than Rover and you!"

James Buckham.

Land and Water has the following:—"An anecdote was told me the other day, which, being true, is worth repeating. The late Duke of Rutland, when walking one fine morning in his grounds, came across a gamekeeper's little girl, 'Well, little one,' he asked, 'and what do you call yourself?' 'For what we are going to receive may the Lord make us truly thankful,' replied the little one, with apparent irrelevance. It seemed that the child's mother's instructions had been: "If you meet the duke, be sure to say 'your grace.'"

THE EMPIRE FLAG.

The Empire flag shall proudly brave the storms that fill the sky,
From war's rude shocks, from crested wave, from faction's party cry;
In peace or strife, for death or life, its folds remain unfurled;
Serene on high the flag shall fly, the mistress of the world.

An English tongue its praise shall sing while loyal spirits call;
Nor Scot, Colonial, Celt, are we, but Britons one and all.

From far Australia's sunny land the pulse beats warm and strong,
On Afric's shores, Canadian seas, is heard the patriot's song;
In peace or strife, in death or life, we boast of English blood,
And England's Empire flag will bear through fire and field and flood.

From flowing Ganges sacred founts, from islands of the main,
From rocky Zealand's misty mounts is heard the fervent strains;
In peace or strife, for death or life, the banner proudly waves,
O'er world wide Britain's happy soil where free men live, not slaves.

From north to south, from east to west, let hand to hand be given;
And from each loyal English breast this song ascend to heaven;
In peace or strife, for death or life, while shines the radiant sun,
We'll guard each fold of the Empire flag, and stand or fall as one.

MISSIONARY HYMN.

Away to the work! cast aside all your fears,
There is no time for sighs, there is no time for tears.
As we met let us part for the far harvest land,
With a kind word, a smile, and a clasp of the hand.

There are broad fields awaiting the unscattered seed,
And young eyes to watch where our footsteps may lead.
There's a harvest of gold but the gold lieth deep,
And now we must hasten the harvest to reap.

With hearts full of hope and hearts full of love,
We go asking strength and reward from above.
We give one another a hearty "God speed,"
And wish all a harvest of ripe golden seed.

Away to the work! hear the Great Master's call,
There is room in this world, there is work for us all.
Behold! to the eastward the bright dawning day,
Too long have we lingered—away, then, away!

A MAN'S virtues are pearls, and the thread on which they are strung is the fear of God; break the thread and the pearls are lost.—*Ancient Jewish Aphorism.*

HE who imagines he can do without the world deceives himself much; but he who fancies the world cannot do without him is under a still greater deception.—*Rochefoucauld.*

WRITE your name in kindness, love and mercy on the hearts of those who come in contact with you and you will never be forgotten. Good deeds will shine as brightly on earth as the stars in heaven.—*Chalmers.*

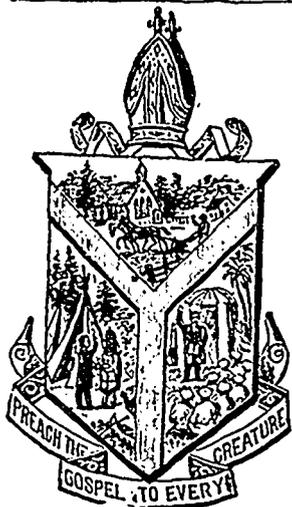
IN Ceylon there are religionists of almost every possible variety, from the atheistical Buddhist who denies the existence of an intelligent Creator, to the Brahmin who worships three hundred millions of gods; we have the insincere professor of Christianity and the propitiator of the malignant demon; there are also the followers of the false prophet of Arabia, the fire worshipping Parsee, and the fakir and the yogi of India; and we have a large mass of population the most easily accessible, but in many respects the most destitute, who believe in everything, and practice nothing that requires giving up of sin.

DR. THOMAS S. CHILDS, of Washington, an eminent Presbyterian divine, has withdrawn from that communion and become a member of the American Episcopal Church. He hopes to take Holy Orders in the Diocese of Maryland. In his published reasons for taking this step he says: "There are two tendencies in the Presbyterian Church—one toward disintegration and one toward unity. This tendency toward disintegration is that which produces the wide differences of opinion. I find in the Episcopal Church a doctrinal faith in substantial harmony with our own. I find a communion of saints, in which I hope to enlarge the experiences of the past, and have a pledge of the still wider communion of the future. I hold as satisfactory the basis of Christian union proposed by the House of Bishops of the American Episcopal Church and revised by the Lambeth Conference. The first three terms—the Scriptures, the Creeds and the Sacraments—could hardly cause serious discussion among Protestants. All accept them. We are unable to see why there should be any more difficulties with the Historic Episcopate. Calvin admitted it; the best historic scholarship of our age admits it. The House of Bishops made their deliverance intelligently and honestly. They do not ask us to accept any particular theory of the Episcopate. They ask us to accept the fact; and there is the fact, whether we accept it or not. We are unable to see a simpler basis of union than this."

BISHOP BLYTHE, of Jerusalem, says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains" which had been withheld since the times of the exile, had been granted again during the last two years.

A YOUNG man in the Union Theological Seminary, in New York, says he cannot go yet to the foreign field, but will pay for a substitute in the meantime at \$500 a year.

AT the last confirmation services at St. Bartholomew's Church, New York City, seven Chinese and seven Syrians were presented by the rector, the Rev. Dr. David H. Greer.



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

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

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The Canadian Church Magazine

AND MISSION NEWS.

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

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REV. CHAS. H. MOCKRIDGE, M. A., D.D., Editor and Manager, 17 Trinity Square, Toronto, Ont.

NO. 50. AUGUST. 1890.

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	1887.	1888.	1889.	1890.	1891
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
December.....	18	30	42	54	66

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If in arrears kindly remit to us. Hundreds neglecting this keep us out of hundreds of dollars—a serious matter to us.

BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

NOTES.

✍ THE Editor requests that all communications be addressed to him at 17 Trinity Square, Toronto, Ont.

MRS. CUMMINGS, Diocesan Secretary, Woman's Auxiliary, and Miss Paterson, Dorcas Society, have been sent by the Auxiliary to visit a number of the Indian Schools and Reserves from Algoma to the Pacific Coast.

A BRANCH of the Woman's Auxiliary has been formed at Thessalon; and also a branch of the Church of England Temperance Society.

BISHOP'S COLLEGE, Lennoxville, is in a flourishing condition. A new Divinity House is about to be added to the building, towards which \$12,500 has been subscribed. A flourishing missionary organization exists within the college, directing the minds of the students to this greatest of all clerical work. Two free tuitions, value \$50 a year each, are offered in 1890.

THE centennial of King's College, Windsor, Nova Scotia, was well and duly observed, notwithstanding the rain which fell incessantly upon the scene. A full account of this college was given in the January number of this MAGAZINE.

THIS year's Toronto Industrial Exhibition will be held from the 8th to the 20th of September next. A copy of the Prize List can be obtained by any of our readers, who may desire one, by dropping a post card to Mr. H. J. Hill, the Secretary, at Toronto.

MR. SAM SMALL did not remain long in the Church. He has accepted the presidency of some college of the Northern Methodists.

ROMAN Catholics have not increased in England. Statistics show that the actual number of native Roman Catholics in the United Kingdom is actually less than it was at the beginning of the century, although the population has more than doubled.

REV. MR. GORE, whose article on Inspiration in "Lux Mundi" has caused so much anxiety and adverse criticism, has been selected Rampton Lecturer by the Heads of Colleges at Oxford.

THERE is still a lamentable want of zeal in the Church in England for the missionary cause, evidenced by the fact that the income of the S. P. G. for the last year was only £125,000 from all sources. That of the C. M. S. was larger, amount-

ing to £260,000. At the same time the S.P.G. is doing a great missionary work, as may be seen from the following figures taken from the last annual report: "The number of ordained missionaries, including ten bishops, on the present list, is 646, that is to say, in Asia, 205; in Africa, 147; in Australia and the Pacific, 14; in North America, 210; in the West Indies, 35; and 35 in Europe. Of these 121 are natives laboring in Asia, and 26 in Africa. There are also in the various missions, 2,300 lay teachers, 2,650 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa."

THE King of Belgium has appointed Mr. Stanley Governor of the Congo Free State, and he will go out there next year with his bride.

BISHOP TUCKER has arrived at his East African diocese, and is hastening on the preparations for the advance into the interior. The caravan will, on this occasion, be much smaller than hitherto, for the party mean to take as few of this world's goods with them as possible, in the hope of thereby escaping the frightful exactions of "hongo," which have done so much to increase the expense of mission enterprise inland.

BISHOP HORDEN, of Moosonee, is now in England. He is desirous of relinquishing his work as soon as a suitable successor can be found.

THE Rev. Principal Fowell, to the regret of all who knew him, has severed his connection with Huron College, and for private and family reasons has returned to England.

If the Orangemen, instead of merely beating their drums in commemoration of what was done long ago to resist Roman power, would work as a unit against the undue privileges granted in this Protestant country to the Romanism of the present day, they would show some good, tangible reason for their existence.

THE McAll Mission in France has been obliged to close thirteen of its halls or chapels for want of funds.

IT is stated that 15,000 Jews have been led to Christ through reading Dr. Franz Delitzsch's Hebrew translation of the New Testament.

FORTY THREE young ladies of New Orleans, members of different religious bodies are carrying on Christian work among the Chinese in that city.

IN Tampa, Florida, there is a colony of 4,000 Cubans, among whom no word of the Gospel is spoken in their own language. Very few of them speak English.

THE DIOCESAN SYNODS.

NOVA SCOTIA.

The Synod of this Diocese meets only every second year. Considerable importance, therefore, is attached to each session. This year this was increased by the centennial of King's College, Windsor, which had just taken place in that town. This centennial had been the means of drawing several noted ecclesiastics from the United States and elsewhere to the ancient province by the sea, and these were detained by Bishop Courtney, so far as could be, to assist at the services and meetings held in connection with the Synod.

The Synod opened on Friday, June 27th, in Halifax, the day after the centennial encenia held in Windsor. The opening sermon was preached by Bishop Dudley, of Kentucky, and was one of eloquence and power. The same bishop also spoke in the evening at a public meeting that was held in the interest of King's College. At this meeting the Bishop of Iowa, Dr. W. Stephens Perry, who has done much in the way of throwing light upon the early history of the Church, both in Canada and the United States, also delivered a speech upon the incidents which led to the establishment of the college. Professor Clarke, of Trinity College, Toronto, also spoke with ability upon the broad subject of religious education. On the Sunday of Synod week the Church people of Halifax listened to sermons from the distinguished visitors. The Bishop of Iowa preached to a large number of sailors upon the deck of the admiralty ship.

The principal work transacted by the Synod was the establishment of a school for girls at Windsor, which will thus become the great head of all educational work in the diocese.

FREDERICTON, N.B.

The Synod opened its twenty-first annual session in the School Room of Trinity Church, St. John, on Tuesday, July 1st, the Most Reverend the Metropolitan in the chair. As soon as the opening prayers were said, the rules of order were suspended and a resolution proposed and passed by a standing vote, relative to the death of the Hon. B. R. Stevenson, whose loss will be severely felt, not only in the Diocese but in the Provincial Synod. Obituary notice was also taken of the late Canon Medley, Rev. G. M. Armstrong, and Mr. E. B. Chandler.

Graceful allusion was made in the Report of the Mission Board to the work of the Domestic and Foreign Missionary Society, and also to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS. An animated discussion took place upon the temperance question, and some speeches were made in favor of prohibition, but the Synod finally adopted a resolution recognizing the evils of intemperance, and urging the promotion of every effort to check them and promote sobriety.

QUEBEC.

The Synod of the Diocese of Quebec assembled in the ancient capital on Wednesday, June 4th. After the opening service in the Cathedral the corner stone of a new building, to be known as the Cathedral Hall, was laid by Mrs. Henry Russell, President of the Ladies Guild, in the presence of the Bishop, Dean and members of the Synod.

This Synod also, like that of Nova Scotia, meets but biennially.

Bishop Williams presided, and in his charge referred to the deaths of Rev. W. S. Vial and Rev. J. H. Jenkins, the latter for many years a faithful and strenuous missionary of the diocese, and more recently the Rector of Three Rivers.

A committee was appointed to make preparations for the celebration of the hundredth anniversary of the Diocese of Quebec in 1893, it being the second colonial diocese formed.

TORONTO.

The Synod of Toronto met in the School House of Holy Trinity Church on Tuesday, June 10th at 11.30 a. m., after the celebration of Holy Communion in the church. The Bishop's address was carefully prepared and gave a clear idea of the work of the past year and also of the present position of the diocese. Touching allusions were made to the late Rev. J. W. R. Beck, Rector of Peterboro, and Rev. Algernon Boys, Professor of Classics, Trinity University, Toronto. Under the head of statistics the Bishop deplored the general falling off in the number of children baptized, and also the reduction of the amounts contributed by country parishes and missions to the support of the clergy. His Lordship made encouraging allusion to the work of the Domestic and Foreign Missionary Society.

The attendance at the Synod was not as large as usual, owing chiefly to the fact that several parishes had failed to pay the unusually high assessment made upon them.

A movement was commenced which it is hoped will lead to the establishment of a Church Book Room for Toronto.

Much time was taken up in adjusting the Toronto Rectory Surplus Fund so as to meet, as near as might be, the needs of the various city parishes. A falling off was reported in the Clergy Commutation Fund, owing to the difficulty of procuring good investments, and this led to the appointment of a committee to consider the whole question of investing the funds of the diocese.

The Report of the Mission Board showed a slight increase in the income for Diocesan purposes over the previous year. The result as regards Domestic and Foreign Missions is reported as most gratifying, and if the increase in the Diocesan Mission Fund had kept pace with it there would be room for nothing but congratulations.

NIAGARA.

The Synod of the Diocese of Niagara met in Hamilton on Wednesday, June 11th. Holy Communion was administered at 7 a. m. in Christ Church Cathedral.

The Bishop in his charge announced that during the past year two new parishes had been formed, that of St. John's, Hamilton, and St. James', Guelph. The Mission Board Reports showed a falling off of \$130 over the previous year. It also indicated that the average stipend of the missionaries was only \$555.

A committee was appointed to consider the constitution and canons of the Synod, with a view to making changes that may be deemed necessary. A spirited debate took place upon the question of prohibition of the liquor traffic and a resolution passed sympathizing with all judicious efforts to advance the cause of temperance and to remove the evils arising from insufficient limitation and restraint of the liquor traffic, but not favoring prohibition because it was felt that the country was not yet ripe for it, and that legislation in advance of public opinion leads to dishonor of the law, and retards the attainment of the object it seeks to promote.

MONTREAL.

The thirty-first annual Synod met in the Synod Hall, Montreal, on Tuesday, June 17th, the Bishop of the Diocese presiding. His Lordship, in his charge, defended pew rents, but at the same time counselled every one to do what he could in the direction of free churches. The report of the Mission Fund—thanks being especially due to increased liberality of the congregation of St. George's Church—was considered quite satisfactory. A resolution congratulating the Bishop upon the completion of the 50th year of his ministry was carried with applause. The Synod expressed itself strongly in favor of putting in force the canon on deaconesses, so that the powerful aid of women, duly qualified, might be obtained for parochial work. The prohibitive question was not approved of but the Synod "acknowledged the great evils inflicted on the community by the liquor traffic, and would encourage any practical movement towards the removal of such evils."

HUON.

The Synod met on Tuesday, June 17th, the opening service being held in St Paul's Cathedral. The Bishop referred to the death of the late Rev. J. G. R. Salter, who came to this country in 1847 and was first appointed to Sarnia, and to that of the late Rev. T. W. Magahy, and stated that four new churches had been built and two consecrated during the year. A debt of \$14,271.15 was reported on the See House. Mr. E. Baynes Reed,

who for sixteen years had served as Secretary-Treasurer of the Diocese, having retired from his work to accept a Government post in British Columbia, Mr. J. W. McWhinney, of Chatham, was appointed in his place. A motion to allow women to be members of vestries caused considerable discussion and was laid over for future consideration. On the prohibition question the Synod expressed "its entire concurrence in all action which tends to total abstinence," and rejoiced in "the success which has attended the temperance movement through the associations in connection with the Church."

ONTARIO.

This Synod also met on Tuesday, June 17th. It was held in the Synod Hall, Kingston, after divine service in St. George's Cathedral. When the Synod assembled in the afternoon, it was discovered that a quorum was not present and the Bishop announced that the Synod would reassemble on Wednesday morning, when the necessary number for transacting business was reported as present, and the business of the Synod was proceeded. A decrease in the receipts for the Mission Board of \$600 compared with last year was reported, owing to "la grippe." It was said that an annual income of \$13,000 was absolutely needed for carrying on the missionary work of the diocese. References were made to the deaths of Rev. Canon Bleasdel, Rev. S. Forster, Rev. F. Prime, Rev. F. L. Stephenson, and Messrs. S. Keefer, W. Wilson and Stephen Young. The various funds of the diocese, as a general rule, were reported to be in a good condition.

MISSIONARY FACTS.

It is well when we read, "Go ye unto all the world and preach the gospel" to have facts in mind which shall in some measure impress upon us the magnitude of the work and the need of workers. Some stirring facts have been collected from many sources and published in condensed and collected form. Though these facts have often been stated in public by speakers on missionary topics, their re-publication will serve to kindle and increase missionary zeal in behalf of the many millions who are in the darkness of heathen lands. The following facts are quoted from a missionary paper :

Chinese Empire.—Population 397,000,000; 110 Bibles, each letter one soul, all Europe and United States; one quarter of all the world; area 5,500,000, all Europe and India; total converts, 32,500; one missionary ordained to 902,000 of population and 12,500 square miles. Total number of Protestant church members in the world could be represented by the population of one province in China, Sz-Chuen, and this province has not a score of male missionaries, and four-fifths of those are laymen.

In the great Mohammedan region of western Asia there is one district, surrounding the Persian Gulf, comprising 500,000 square miles, and with a population over 10,000,000, where there are only five missionaries of the Cross.

Africa.—Population 206,000,000, twice North and South America; area 11,514,770, North America and Europe, or one fifth of land area of the world; missionaries ordained, 635; laymen, 170; female, 415; medical, 31; total missionaries, 1,188; total converts, 81,500; one missionary ordained to 324,000 of population and 13,100 square miles; as many dialectic languages in Africa as ordained missionaries; if Africa were divided into 700 squares of equal size, 500 of these squares would represent unoccupied territory.

Unoccupied.—Ecuador and large tracts in South Africa, Thibet and large tracts in China, Mongolia except border, Turkestan, S. & W. Bhotan, Afghanistan, Kafiristan, Beloochistan, Nepal, Annam, Siberia, the Soudan and large tracts in Africa.

The unoccupied fields would be represented by the Western Hemisphere in land area, and also in population, if Great Britain and Germany would emigrate to our western world.

In heathendom a number equal to half the population of the United States die yearly, or 3,500 every hour.

Two-thirds of a thousand millions of heathen have not yet heard the gospel message.

MY LIFE AMONG THE INDIANS.

BY BISHOP WHIPPLE IN THE NORTH AMERICAN REVIEW.

I HAVE been requested to write for the *North American Review* my Indian experiences.

In 1859 there were twenty thousand Indians in Minnesota. They belonged to the two great families of northern Indians—the Algonquins, whose beautiful language was heard by the Pilgrim Fathers, and the Dacotahs, whose bands extended from the Mississippi River to the Rocky Mountains. Both were noble types of wild men. They were hereditary foes, but neither knew the origin of their hatred. The Dacotahs, or Sioux, were the Indians of the prairie, and the more warlike. The Ojibways, or Chippeways, were the Indians of the forest and the more cunning. Their habits and customs were similar; the languages totally different. The language of the Dacotahs has more vowels, sounds harsher, and is stronger. The Ojibway is the language of poetry and is made up largely of labials and liquids. Nearly every Indian word of Longfellow's "Hiawatha" is Ojibway. Indian words are descriptive. "Chair" in English is arbitrary; "a pu-bi-win" is "the something on which he sits." Names of persons or places are descriptive, and are often changed.

A mother names her boy Ne-in-da—"the passing cloud;" in manhood he may receive the name Taopi—"the wounded one." In English the verb "I love" is the same when applied to a person, a thing, a quality of mind or of matter. [If an Ojibway says, "I love," and stops, you can tell by the inflection of the verb who it is or what it is he loves. These unwritten Indian tongues are marvelous for their beauty and power, and are capable of conveying as nice shades of meaning as classic Greek.

The Indian is not in any gross sense an idolator. His universe is peopled with spirits. He recognizes a Great Spirit; he believes in a future life. He has passionate love for his children, and will gladly die for his people. He is a true friend and a bitter enemy. I have never known of an instance where the Indian was the first to violate plighted faith. General H. H. Sibley, the chief factor of the Northwest Fur Company, says that for thirty years it was the boast of the Sioux that they had never taken the life of a white man. The Hon. Henry M. Rice, the chief factor among the Chippeways bears like testimony to their firm friendship and honesty.

Thirty years ago our Indian system was at its worst. It was a blunder and a crime. It recognized nomadic tribes as independent nations. It destroyed the advisory power of the chiefs and gave nothing in its place. It recognized no personal rights of property; it gave no protection to person or life; it punished no crime. Its emoluments were rewards for political service, and most of its solemn treaties were framed to use the Indian as a key to unlock the public treasury. At best it established heathen almshouses to graduate savage paupers. Three white men passed a sleeping Indian. One said, "I will kill the damned redskin," and drew his rifle and shot him. No one was punished. An Indian woman died in a border village from brutal violence. The agent was appealed to and said, "It was none of his business." A mixed-blood killed an Indian woman; he was arrested and sent to the nearest United States fort. After three months in the guard house the Secretary of War ordered his discharge, saying that there was no law to punish an Indian.

It was not strange that the poor heathen, surrounded by evil influences, were dragged to a depth of sorrow which their heathen fathers never knew, and that robbery and wrong brought a perennial harvest of blood. Statesmen and philanthropists pleaded in vain. Changes were made, but the system was unreformed. Secretary Barbour asked Congress to remove the bureau from the War Department. It was done; but spurious coin is not made good by changing pockets.

Friends advised me not to undertake any Indian Missions. In my boyhood I listened to the stories of an old soldier of the Mohawk, whose life had been spent among the Indians. A sainted mother taught me to defend the weak. I believed

that these wandering red men were children of one God and Father, and that He loved them as He loved us. I carried it where I love to take anything which troubles me, and I vowed that, God being my helper, I would never turn my back on the heathen at my door. I have tried to keep the vow.

Three weeks after I reached my diocese I visited the Indian Mission at Gull Lake. I had pictured the Indian of Cooper; the gay dress of wild men and women; the picturesque wigwam with its trophies of war and chase; the happy groups of dark haired women and children. We had hardly entered the forest before we came to the new-made grave of an Indian killed in a drunken brawl. The first wigwam was a scene of desolation—dirty, squalid, half naked children; a poor mother standing in the snow scraping the pitch from the inner bark of the pine-tree to satisfy the gnawing hunger of her babes; a young girl dying from scrofula; all a picture of woe to make me cry, "How long, how long, O Lord?"

The lights and shadows of that first visit are the epitome of years. We held a sweet service in the log church of St. Columba, on the banks of the loveliest of Minnesota lakes. The service was strange to me. I only knew one word, and that is the same in every tongue—"Jesus." It made us of kin. I preached through an interpreter and tried to tell the old, old story so as to reach these hearts. After service I was asked to bury an Indian child. It was at even, when the shadows of the pine tree rested on the grave. Never did service sound sweeter than as I christened this Indian lamb "dust to dust" in the acre of God. An Indian burial is sacred. The mother lays the child's treasures in the grave; friends place the weapons of war and the chase in the warrior's hands, and the faithful dog is slain to bear his master company to the happy hunting grounds. After the service the mother brought me a lock of hair, black as a raven's wings and said: "I have heard that when the white mother's lose their babes they have their hair made into a cross to remind them of the baby who has gone and of Jesus, who has taken it. Will Keche-muck-a-day-a-konay have my baby's hair made into a cross?"

(To be continued.)

Woman's Auxiliary Department.

"The love of Christ constraineth us"

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

"We cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except with annoyances, except with care and difficulty. We must each of us bear our cross with Him! When we bear it, each day makes it easier to bear."

"THE shortest and surest way to live with honor in the world, is to be in reality what we would appear to be, and if we observe we shall find that all human virtues increase and strengthen themselves by the practice and experience of them."

THE following hints from the "Woman's Work" columns of *The Spirit of Missions* are too valuable not to find a place in the pages of our CANADIAN MAGAZINE; all workers who read them will be made wiser and more careful, as helpers in the Dorcas Department of the Auxiliary:—

HINTS ABOUT CHRISTMAS BOXES.

As many branches and individual members of the Auxiliary are now engaged in preparing Christmas boxes for mission schools and stations, a few hints on the subject may not be untimely. It is of course the wish of all who engage in this work to make it of the greatest benefit to the recipients of their gifts, and any suggestions that can help them in the preparation of boxes must be of value.

And first, a hint contained in a private letter from a missionary to Japan, will be applicable in the case of boxes sent to any mission station whether at home or abroad:—"If you ever have any advice to give in regard to a mission box," writes this missionary (evidently smarting under the remembrance of some careless and untimely gift), "do not allow anything to be sent that you would not want your own child to use at home. These girls are not babies, and we want to develop in them good ideas of neatness and cleanliness, and to avoid gaudily dressed, dirty dolls. And the boxes cost the society quite a good round sum to send them, more than the contents are worth." This same missionary suggests the following list of articles to be sent in Christmas boxes to Japan, and these articles would be equally acceptable in China:—

CHRISTMAS GIFTS FOR CHINA AND JAPAN.

Towels, handkerchiefs, brushes and combs, boxes of hairpins, work-baskets and work-boxes, thimbles, emory-bags, pin-balls (not needle-books), knives, material for fancy work, ribbons, mittens, flannels (these are particularly appreciated), pictures, good scrap books, books of stories told very simply, and nice dolls, new and prettily dressed. It should be remembered that even more acceptable than a box—will be a gift of money, to be sent to the missionary teacher, who can spend it to much better advantage than it could be used for here in this country.

EQUALITY IN GIFTS.

Here is a specially practical hint. Make the presents as nearly equally as possible. Much heart-burning and jealousy will be saved if the Christmas box contains gifts of equal attractiveness, instead of a collection of inferior articles, with a few handsome and desirable ones put in, it

may be, to redeem the character of the rest.

Colored children in the south, dearly love musical toys and instruments, while Indians are skilled with pen and pencil. A worker in the Indian field writes that work-bags containing small scissors, needles, pins, thread—a cake of soap, buttons, etc., are always in demand, and that such things are good missionaries among the people. He also suggests a few aprons, and says that the young women, and older ones too, have come to value these "little dresses" as they call them, and feel very much "dressed up" in an apron.

What not to put in:—Anything that is broken or soiled or faded or tawdry; any books that has lost as much as one page, or is defaced or thumb-marked; any cast-off clothing that is not clean or in perfect repair; anything in short that would make one's own child turn in pained disappointment from its share in the Christmas tree. Under this head come also as a rule, papers and magazines, and especially old school books.

FREIGHT CHARGES AND OTHER MATTERS.

Great care should be taken to prepay all charges on the Christmas box if possible, and when this cannot be done to ascertain from the missionary the exact amount he is obliged to pay on it, and to send it to him without delay. Missionaries are sometimes seriously embarrassed by the neglect of friends to attend to this matter. Mark the box, not only with the address of the person to whom it is sent, but also in one corner with the name of the society that sends it, in order that it may be identified and acknowledged.

Write to the missionary to whom your box is to be sent, when you first undertake it, telling him how many gifts you expect to send, and again when the box is started on its way, then he may know when to look for it. Send the box in good season. Christmas trees that bloom two weeks and sometimes a month after the proper day may be very beautiful, but they seem to lose a certain flavor which pertains to those that are not so long delayed. No work is pleasanter or more popular than the preparation of Christmas boxes, and none gives greater pleasure to those who receive.

We are glad each year to see the work better done, with fewer mistakes, and with more of that thoughtful care which the Christ-child inspires in the hearts of those who truly love His little ones."
—*The Spirit of Missions.*

Books and Periodicals Dept.

"Jubilee Volume. Toronto Diocese, 1839-1889."

The Church of England in Canada is gradually becoming rich in historical records, chiefly because we live in days of jubilees and centennials. The jubilee of the Diocese of Toronto was an important event, and the handsome little volume which preserves, well collected together by the Secretary, the Rev. A. J. Broughall, the speeches, sermons

and lectures delivered upon the occasion are valuable for the light they throw upon early events connected with the founding of the Church in "Upper Canada." It is well that these documents and utterances have been thus preserved, and if the jubilee celebration has done nothing more than this its inauguration and completion were well worth the effort.

"General Booth, the Family and the Salvation Army," By S. H. Hodges: Manchester.

That the Salvation Army is not likely ever to realize the lofty hopes that its founder and "general" has built upon it, being none else than that it will shortly conquer the world, is very evident from this pamphlet. That the Salvation Army is one of the remarkable movements of the present age can scarcely be denied, but that it has within it the signs of decline is also evident. The little work before us is worth reading. It may be had at Britnell's, 298 Yonge street, Toronto, for 10 cents. It shows that it is as much under the power of the "general" and his family, who are well described, as the Church of Rome is under the Pope. The tyranny to which the officers are subjected, according to Mr. Hodges, is something unworthy the present age. But while he mentions several things which threaten the decline and fall of the Army, his own want of training in the first principles of Christianity lead him to omit what must be fatal to it, its entire ignoring of the two great Sacraments of Baptism and the Lord's Supper, instituted by the Divine Redeemer Himself.

"Practical, Sanitary and Economic Cooking," By Mrs. Mary Hinman. Published by the American Public Health Association.

This is a common-sense little cookery book, giving excellent directions for persons of moderate and small means to prepare wholesome and tasty dishes for the table.

"Who Made the New Testament?"

Being No. 9 of the Anti-Infidel Library, written and published by H. L. Hastings, Editor of *The Christian*, 47 Cornhill, Boston, Mass. Price, 5 cents. Cheap edition for distribution, per dozen, 40 cents; per 1,000, \$15.

The Church Review: New York; Henry Mason Baum.

The April number of this excellent review is unusually interesting. Apropos of the centennial of King's College, Windsor, Nova Scotia, the first part of a valuable article on the history of the college itself, is given, written by Mr. H. Y. Hind, who has evidently spared no trouble to throw every possible light upon the early days of this interesting institution, and has succeeded in obtaining much information regarding it and the Church in Nova Scotia, never before published. Among other valuable articles there is a symposium of opinions given by leading divines of various de-

nominations outside the Church itself on the articles of Christian union, proposed by the House of Bishops. It is interesting to see how they view things, especially the question of the "Historic Episcopate."

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

As usual this magazine is full of interesting and valuable matter of a miscellaneous as well as churchly nature.

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

Santa Claus: 1,113 Market st., Philadelphia, is full of interest each month. The editors evidently know how to please children, and not only that, but to instruct them. A bound volume of *Santa Claus* will form a grand book for young people.

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

The Magazine of Christian Literature: The Christian Literature Co., New York. A useful periodical, especially for clergymen, who from its pages may cull information upon the great questions of the day, both within and without the Church of England. It also contains each month an instalment of a "Concise Dictionary of Religious Knowledge." The articles are eclectic,—gathered from leading Magazines, Reviews and religious periodicals.

The Youth's Companion: Boston, Mass.; \$1.75 a year. Full of stories of adventure and interest for young people, and well worth the price of subscription.

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction. This magazine has so prospered that the subscription price has been reduced from three to two dollars.

Biblia. New York and Meriden, Conn., contains every month much useful Biblical information