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1887

THE

CANADIAN
CHURCH MAGAZINE
AND
MISSION NEWS.

Volume 1.

JULY, 1886, to DECEMBER, 1887.

HAMILTON, ONT.;

Published by the Domestic and Foreign Missionary Society
OF THE CHURCH OF ENGLAND IN CANADA.

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Her Majesty the Queen.
CANADIAN BISHOPS—Most Reverend
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3—MISCELLANEOUS.

Upwards of NINETY other pictures,
 illustrating various Canadian and for-
 eign scenes, past and present.

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 W. Pilot (Newfoundland).

Our Mission News.

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

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATTHEW xxiv, 14.

VOL. I.

JULY, 1886.

No. 1.

A PREFATORY WORD.

THE Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada now feels itself in a position to undertake the publication of a monthly magazine in connection with HER MISSIONARY WORK. It is earnestly hoped that this will be found a field on which all the members of the Church of England in the nine Dioceses which constitute this Ecclesiastical Province of Canada can unite.

This society is under the control of

THE PROVINCIAL SYNOD,

which, by its own act, has resolved itself into the General Board of Missions of the Church of England in Canada, the third day, which is usually the most important day of each session, being set apart for the business of the Society. (See Canon XIX, P.S., Art. iii.)

When the Provincial Synod is not in session the business of the Society is conducted by a Board

of Management, consisting of ALL THE BISHOPS OF THIS ECCLESIASTICAL PROVINCE, together with two clergymen and two laymen from each Diocese, appointed by the Provincial Synod on the nomination of each DIOCESAN SYNOD, so that every Diocese is well represented and has equal voice in the management of the affairs of the Society.

The Board of Management of this Society now feels itself in a position to commence, in the interest of Domestic and Foreign Missions, a Monthly Periodical to be known as "OUR MISSION NEWS,"

and it is hoped that in time it will reach the great bulk of the members of our Church.

It has been placed under the editorship and management of the General Secretary of the Society, who is directly responsible to the Board of Management and to the Domestic and Foreign Missionary Society itself.

This periodical will contain, from time to time, intelligence from the great mission fields in Algoma and the North West, and from all over the

world, together with articles on all questions relating to missions and Christian liberality.

It will be devoted particularly to the advocacy of SYSTEMATIC AND PROPORTIONATE GIVING

as the best means of securing support for missions and, of course, for all other Church objects. The periodical, however, will be missionary in character, both as to the past, the present and the future.

Through it the Board of Management will be able to make its official announcements; sums of money received by the Treasurer can be acknowledged

monthly, and intelligence as to what the Church of England in Canada is really doing in missionary work can be supplied.

Much valuable and interesting information reaches the Board, but is confined to its officers for the want of such a periodical, which should be to the Church of England in Canada what the *Spirit of Missions* is to the sister Church in the United States, and it is now sent forth, in the name of the adorable Trinity, with prayers for the Divine blessing upon its efforts.



RT. REV. SAMUEL SEABURY, D. D.,

First Bishop of this Continent.

(See page 2.)

HISTORICAL SKETCHES.

NO. I.—BISHOP SEABURY.

BY THE EDITOR

STIMULATED by the discoveries of Columbus, Sebastian Cabot set sail for America under the sanction of Henry VII in the year of our Lord 1497, and in 1501 there is a record of two pounds having been paid by the same monarch to "a priest that goeth to the new island." This is probably the first record in existence of any species of Anglican Missionary work being extended to America. Over 70 years flew by, while settlers were making their way to the new world. All the events of the Reformation under Henry VIII and his youthful son Edward VI, together with the tragic scenes in the reign of Mary, when scores of Englishmen were burned at the stake for their religion, took place, and the stately Elizabeth was twenty years on the throne before we read much about any spiritual exertion having been made for the colonists who continued battling with the forests and the natives of their distant home. Then, in 1578, we read of one "Maister Wolfall, minister and preacher, being charged to serve God twice a day with the ordinary service of the Church of England," and to him belongs the honor, as far as is recorded, of having celebrated the first English Communion in the New World. It was about this time that Sir Walter Raleigh made a donation to the Virginian Company "for the propagation of the Christian religion in that settlement." Queen Elizabeth passed away, and her successor, James I, in 1606, gave directions that the word of God should be preached in Virginia, not only to the colonists, but to the savages also. From that time we begin to hear of missionaries in America. Rev. Richard Seymour, a minister of the Church of England, preached the first sermon known to have been delivered in New England. Robert Hunt began his work in Jamestown, Virginia, with an old sail suspended from four trees for his Church, where he held daily service, till he erected a wooden Church, set up on four forked posts and covered with rafts, sedge and earth as a roof.

James I dies, and his unfortunate son, Charles I succeeds him, but during the troubles of his reign we have but little record regarding the spiritual condition of America.

The colonies in North America began to attract attention all over the world, and emigrants of all kinds and forms of belief left the old world in large numbers to seek a new home. In 1620, the *Mayflower* left Holland and dashed through the sea to the New World, landing the "Pilgrim Fathers" on the shores of Massachusetts, and from them began the settlement of New England.

Still no thought seems to have been entertained regarding the planting of the English Episcopate in America till this reign, when the idea presented itself to Archbishop Laud in the year 1636, but he

was unable to carry it out. What bright things might have been for our Anglican Church in this country had this plan succeeded! It was the one sad cry for all these weary years, and many yet to follow, that the mother Church sent no bishop, no chief pastor, to oversee the flock in the infant world fast growing into maturity on this side of the Atlantic. The head of Charles I rolled from the block on the scaffold, and Cromwell, with his iron heel, strove hard to crush the Church of England, so that all her energies were directed for several years to the maintenance of her own existence at home. Yet Cromwell, in 1649, sent out an ordinance for the promoting and propagating of the gospel of Jesus Christ in New England, or the district comprised by Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. In this, however, there was no element of Episcopacy. But Cromwell had his day, and the reaction came, and with it the restoration of monarchy and Episcopacy in England, under the giddy minded Charles II. Then, in 1662, Cromwell's charter was renewed under proper Episcopal guidance, but still no thought was entertained of sending a bishop to America. But missionary work was by no means suspended there. The Indians even were not forgotten. John Eliot had labored among them since 1646, and translated the Bible into the Indian language in 1663, or in reign of Charles II. The first seal of Massachusetts represents an Indian uttering the words, "Come over and help us." In this way matters continued during the remainder of the reign of Charles II, and during the short but eventful reign of James II, who was obliged to give place in 1689 to William, Prince of Orange, who reigned in conjunction with Queen Mary, the reign being known as that of William and Mary, when, in 1696, Dr. Thomas Bray was appointed Commissary to the Bishop of London, and in 1699 set sail for Maryland. What a pity he had not been sent out as a bishop! But our dear mother Church held her bishops too precious in those days. She thought, it would seem, that they were never meant to live outside the dignified and aristocratic circles of the mother land. Alas, who can reckon the injury that came to the struggling Church through century even after century being allowed to go by without a single bishop being sent to organize and guide with master hand the work? The 19th century has pursued a wiser policy. The bishop is sent out as the pioneer, and work begins at the right end. The face of the globe is being dotted with the head-quarters of these self-denying and earnest men, the missionary bishops of the Church of God. But this plan seemed impossible in the olden days. The Church must languish because a bishop, living on this side of the Atlantic, could not sit in the House of Lords, or for some kindred reason! But about the time when Bray sailed for Maryland, the missionary spirit began to be aroused in England. Attention was called to the fact that, after all the centuries that had rolled by

since the Lord ascended into Heaven, "not more than one-fifth of the population of the world bore the name of Christian." In North America alone, from Maine to South Carolina, there were 240,000 colonists, multitudes of whom were without any public form of religion whatever.

By the zealous efforts of Dr. Bray and others, a charter was obtained in 1701, under the seal of King William III, constituting ninety-six persons a corporate

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS,

the inception of the noble society so well known still under its ancient title. Then brighter days came

for America, but no episcopate. Missionaries came but no bishops, and how lost the Church of England is without a bishop! Episcopalians without the Episcopos! In 1702 Queen Anne came to the throne of Great Britain, and in that year the first missionaries of the newly formed society landed at Boston. Their names were George Keith and Patrick Gordon. But the weary years went by and yet no bishop. John Wesley came out as a missionary of the "S. P. G.," as the Society for the Propagation of the Gospel is usually called, and labored for two years in Georgia; and work of

various kinds went on without Episcopal supervision for forty years. Queen Anne died, and George I reigned, and George II and George III came to the throne, and yet no bishop for America. Then in 1775 came the war of Independence, a day of darkness and sorrow for the Church of England in the colonies. Congregations were dispersed, and clergymen fled either to England, Canada or Nova Scotia, and the peace of 1783 found the Church in woful state. In Virginia alone, where, at the beginning of the war there were 164 churches, and 91 clergymen, most of the churches were in ruins, and 28 clergymen only remained.

But out of this gloom sprang a fresh light. New hopes came with the freedom to meet and elect a bishop. This the clergy of Connecticut lost no time in doing. They met in 1783 (about one hundred years ago) and chose for their bishop

DR. SAMUEL SEABURY,

one of the S. P. G. missionaries. But then there were no bishops on this continent to consecrate him. He was therefore obliged to cross the Atlantic to seek consecration. In this, as far as the English bishops were concerned, he was doomed to disappointment, the reasons being chiefly political. The bishops of the Church of Scotland, however, performed the ceremony on the 14th of November,

1784 (or about one hundred years ago), and Bishop Seabury sailed homewards, and commenced the first Episcopal work on this continent, "and the See of Connecticut stands at the head of the hundred and thirtyninesees that have been founded in America, in the colonies, and other parts in communion with the Church of England during but one hundred years."*

He performed his new duties for twelve years, when he was called to rest; but before he died he saw Pennsylvania, New York, Virginia, Maryland, South Carolina and Massachu-

sets all formed into dioceses with bishops at their heads, and those, with his own Diocese of Connecticut, made seven in all. He saw too a bishop established for Nova Scotia and one for Quebec. He saw the bright dawn of the light which now shines over American and Canadian territory, as the Anglican Episcopate is making itself powerful with renewed strength every day.

This is a sad history, and yet how clearly it shews the power inherent within our grand old Church of England. No blow, no neglect, no political combinations, could force her into non-



THE MAYFLOWER. (A. D. 1620.)

* Mission Field, November, 1884.

episcopacy. The noble prelate whose picture adorns this first number of our periodical, and whose fine open countenance repays inspection, had to take a long and tedious voyage; he was forced to linger in England nearly a year, hoping for consecration, but only to find the boon finally denied him; he found relief only, and at last, from the persecuted Church in Scotland, and was consecrated privately in an "upper room," by a Church itself crushed and weak, and in the possession of but four bishops, one more only than enough to make the consecration valid. And yet no difficulty was allowed to render the work in the slightest degree invalid or doubtful. The continuity of Episcopacy must extend itself without a flaw of any kind, from the old world to the new. And the Church which has come through such trying times on this American Continent, and yet has asserted and kept her true position, is worthy of all honor from right thinking men, and of what we have every reason to hope she fully has, the blessing of her crucified and risen Lord.

SHALL WE SUPPORT MISSIONS?

IT might seem almost superfluous to ask such a question, but it is greatly to be feared that the ordinary layman of our Church in Canada does not see the importance of it. The clergy should endeavor to induce him to see differently. The cruel indifference underlying the expression which so many use, "The heathen are just as well as they are" should be exposed. The modern missionary is usually a worker. He is not satisfied with preaching and baptizing only. He gathers the young together in schools and institutions, and endeavors to wean them from barbarous practices and instincts to the purer and more healthy ways of Christianity. If the results of missionary labors, in educational work alone, such as those of Mr. Wilson in his Indian Homes in Algoma, to go no further for an illustration, were well understood, many laymen would open their hearts to missions who now look coldly upon them. The modern missionary works not only for the soul, but for the body of his converts. And every intelligent layman should endeavor to acquaint himself with such facts, so that he may be sure that the position he too often takes regarding this matter is correct.

As regards mission work of the present day, whatever the practices of other religious bodies may be, the Church of England missionary toils faithfully to wean the heathen from barbarism, and to teach him better things. His work is *education combined with religion*, and there is abundant evidence (such as we hope from time to time to present to our readers) that that is a system which is beginning to tell, and produce satisfactory results. Of course the education is Christian and leads the soul along the pathway of eternal life

through Jesus Christ the Redeemer, but it is also useful for the converts in the ordinary battle of life, and there are many evidences that this work is rapidly on the increase. For the present we content ourselves with the following paragraphs clipped from the *Spirit of Missions* :—

"The *Missionary Review* summarises in the following table the statistics of growth in the missions of the Church Missionary Society alone in Tinnelly, during the fifty years' service of Assistant Bishop Sargent, of Madras. The Bishop began his work in India in 1835 :

		There were in 1835.	In 1885.
Native Christian Adherents.....		8,693	56,287
" Communicants.....		114	11,246
" Clergymen.....		1	08
" Teachers (Christian).....		183	700
" Boys in Schools.....		2,257	10,693
" Girls ".....		147	2,573
" Christian' Contributions.		0 Rupees	33,057
		Gain in fifty years.	Gain per cent.
Native Christian Adherents.....		47,594	547.49
" Communicants.....		11,132	9,764.49
" Clergymen.....		67	6,700.00
" Teachers (Christian).....		517	282.51
" Boys in Schools.....		8,436	373.77
" Girls ".....		2,426	1,650.00
" Contributions.....		Rupees 33,057	33,057.00

"The *Review* says truly: 'Such figures may well be studied by those who call Foreign Missions a failure.'

"There are many reasons for hope that God is preparing Japan for a mighty moral and spiritual revolution. A missionary writes: 'Buddhism in Japan is breaking down much faster than Christianity can take care of the wrecks. The Rev. Dr. Hepburn, next to Bishop Williams, the most experienced missionary in that country, says: 'Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow, the work would be carried on by natives.' Though this may be a little too sanguine, yet there is good reason to believe, if there should continue to be the same increase in the number of foreign missionaries in Japan as there has been during the last ten or fifteen years, that in two or three decades more the idols will be utterly abolished, and the nation included among the Christian peoples of the world.'

A WONDERFUL PENNY.

Fifty years ago a child gave a penny to the missionary box. A little tract, costing just one penny, was bought with it, and some one gave it to a young man, the son of a Burman chief. He travelled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized.



NAPOLEON AT ST. HELENA.

NAPOLEON AT ST. HELENA.

HE above picture, of Napoleon, a prisoner at St. Helena, brings to our minds the words which Shakspeare puts into the mouth of Cardinal Wolsey :—

“Farewell, a long farewell! to all my greatness.”

It also brings to mind the following words, taken from *Geikie's Life and Words of Christ*, (chapter 1) :—

No one will accuse the first Napoleon of being either a pietist or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in moral sense. Conversing one day, at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned round to one of his suite and asked him, “Can you tell me who Jesus Christ was?” The officer owned that he had not yet taken much thought of such things. “Well, then,” said Napoleon, “I will tell you.” He then compared Christ with himself, and with the heroes of antiquity, and showed how Jesus far surpassed them. “I think I understand somewhat of human nature,” he continued, “and I tell you all these were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend?

Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for Him.” “The Gospel is no mere book,” said he at another time, “but a living creature, with a vigour, a power, which conquers all that opposes it. Here lies the Book of Books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own: God possesses it entirely: He directs its thoughts and faculties; it is His.” What a proof of the divinity of Jesus Christ! Yet in this absolute sovereignty He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a Conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself, not a nation, but the whole human race!

Further thoughts of a similar nature are given by Rev. G. F. Maclear, D. D., in a sermon preached in Ely Cathedral in 1884, on behalf of Christian Missions :—

“Christ claims for his gospel a regular and systematic proclamation in the centuries to come. *‘And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’*”

"He anticipates that this proclamation will be undertaken and achieved as 'a distinct and direct work,' for 'a witness unto all the nations.'

How fares it generally with any human undertaking, any human enterprise, when exposed to the action of a long period of time? How fares it with an empire which some earthly conqueror has built up when he himself is withdrawn from its direction and superintendence?

"Let one of the greatest modern conquerors answer the question.

"'I have so inspired multitudes,' the first Napoleon is reported to have said at St. Helena, 'that they would die for me. But after all my *presence was necessary*. The lightning of my eye, my voice, a word from me, then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power which lifts the soul; but I could never impart it to any one. None of my generals ever learnt it from me, nor have I the secret of perpetuating my name, and love for me in the hearts of men, and to effect these things without physical means. Now that I am at St. Helena, now that I am alone, chained upon this rock, who fights and wins empires for me? Who thinks of me? Who makes efforts for me in Europe? Who are my friends? Yes, two or three, whom your fidelity immortalises, you share, you console my exile—you, but none other.'

"What human being could have divined so unique a future for the proclamation of a single message as Christ did for His? What human being sits down calmly to the evolution of a project which can be executed only after the lapse of centuries? 'Time,' said a celebrated diplomatist, 'is the great enemy.' The Utterer of this prediction defies time, and history proves that he has not defied it in vain.

"But if even to have *conceived* such a conquest over the world of mind places him beyond and above the range of ordinary humanity, what shall we say to the fact of its progressive fulfilment? Who could have provided for and superintended its development and success?

"Shall we say it was One, Who, having died upon a Cross, still 'sleeps near a Syrian town?' To put such a question is to answer it. 'Can you conceive,' asked the first Napoleon at St. Helena, 'a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle crushes us, and adversity scatters our friends. Can you conceive a Caesar as the eternal Emperor of the Roman Senate, and from the depths of his mausoleum governing the Empire, watching over the destinies of Rome?' It cannot be. The perpetual miracle of the progress of the Faith, its marvellous history of recoveries through the continuity of the Missionary zeal of its evangelists, cannot be due to the 'splendid guess,' or 'the vague and loving hope' of a few enthusiasts.

"He who uttered the prediction on the slopes of Olivet was scourged, crucified, killed. He was pursued in His sufferings and in His tomb by undying hatred, and yet he demanded Apostles, Martyrs, Missionaries from all posterity, and finds Apostles, Martyrs, Missionaries, and will find them in all generations, so long as the Church shall last.

"Why?

"Because, though He died, He rose again, ascended up to heaven, *sits there as the God-Man, and through men is acting on the world of men.*

"This, the belief of the Church throughout the centuries, alone affords a satisfactory account of the matter, and no other account can be given, but what is imaginary merely and invented.

"This alone explains how it comes to pass that the words left by scornful ignorance or indifference on the bronze gates of the Church of S. Soshia at Constantinople, I. X. NIKA, Jesus Christ conquers, are being and will be fulfilled.

"But who can adequately estimate the bearing of this fact upon ourselves?

"If we know, as men never knew before, that no fresh worlds remain to be discovered, and that the future for good or evil lies with the nations of today and their descendants; if our existing nations are 'the reserve of the world,' and everything, humanly speaking, depends on our fidelity; does it not suggest to each one of us the momentous question, What am I individually doing for the spread of the Redeemer's Kingdom? What am I personally contributing to the realization of His ultimate triumph?"

A SIGNIFICANT INCIDENT.

A correspondent of the *Sydney Herald*, writing from Levuka, Fiji, in September last, reports that a famous stone which bore the name of Vatunimbokola, and which, years ago, stood in front of the chief heathen temple at Bau, has been transformed into a baptismal font. In the days of paganism the dead bodies which were destined for a cannibal orgie were dragged to this stone and their heads dashed against it, this being the manner in which the sacrifices were presented to the divinities. These bodies were then devoured by the chiefs and warriors of Bau. The victims whose blood has covered this stone are said to be almost innumerable. For thirty years, however, no human blood has stained it. It has stood in the old place simply as a monument of the past. But now, by the consent and with the co-operation of the chiefs, it has been taken into the great church at Bau, and a cavity hollowed out, fitting it for a baptismal font.

PROFESSOR MAX MULLER says: "Christianity is a missionary religion, converting, advancing, aggressive, encompassing the world; a non-missionary church is in the bands of death."

MISSIONARY UTTERANCES.

RIGHT REV. A. CLEVELAND COXE, D.D., Bishop of Western New York,
at the Diocesan Missionary Meeting of the Diocese of Niagara.

IN Buffalo the sounds reached us of the festivities of the Canadians on the Queen's Birthday. The sounds brought to me thoughts of that Imperial Lady, who for so many years has ruled so wisely the British Empire—an Empire before which the much boasted sway of the Cæsars is as nothing. What a mere farm or garden plot was it compared with the vast empire presided over by Queen Victoria! Here is imperialism indeed. The sun rises continually to the beat of Queen Victoria's drum. And the noblest thought of all is that wherever the Anglo-Saxon goes there goes also the Christian Church. The Anglo-Saxons are not scattered over the world. That term may be used of the Jews, dispersed as they are among all the nations of the earth, but it can not be used of the Anglo-Saxons; they are massed throughout the world. They have their reserves ever ready to take possession. Like the reserves whom Wellington kept all day and at the right moment called, "Up Guards and at them," so the mighty phalanx of the Anglo-Saxon moves on, as if at the command of God, "Go in and possess the land." Christian people, in the midst of their own spiritual luxuries, do not sufficiently appreciate the self-devotion of missionaries. Think of those who labour among the Esquimaux, a people who for six months of the year are huddled in snow houses with nothing to do but swallow train oil! Among them young gentlemen, delicately brought up, reared within the precincts of the grand universities of England and under the shadow of her venerable cathedrals, are spending their lives amidst hardships and privations, to soften savage natures and to tell them of Jesus Christ, the Redeemer of mankind. The poet Gray has said of this cold, inhospitable region:—

"In climes beyond the solar road
Where shaggy forms o'er ice-built mountains roam,
The Muse has pierced the twilight gloom
To cheer the shivering native's dull abode."

Let us take his word for it; I fear they get little comfort from "the Muse;" but let us read it thus: "The Faith"—"the Faith of Christ" has done this: that is the star "that cheers the shivering native's dull abode."

One gets an idea sometimes of the glory of the British Empire from some trivial matter. The other day a letter was sent to me from Sydney in Australia. There is a city in comparison with which we Americans, usually not behind hand in boasting, need say but little even of our Chicago and San Francisco. And with the letter came a paper, the *Sydney Herald*, in form and size like the *London Times*, full of excellent articles and wholesome news, a better stamp of news than that usually found in our American journals; full too, of advertisements, which indicate a large and thriving

city, and there, at the antipodes, as here, is owned the sway of Great Britain. Oh God forbid that that mighty empire should ever be dismembered!

Is it a time for us to spend in indulgence? Thank God, the wealthy are not all selfish. Let me tell you of a gentleman whom I once visited. His house was elegant and surrounded with luxury, but his pastor told me that I might well enjoy the luxuries I saw there, as the owner never made a purchase of such things without giving a like sum to the Lord. When his wife would suggest a purchase he would say, "Yes, my dear, but remember you must calculate whether you can afford the double, for for every dollar I spend in luxury, there must go a dollar for the cause of God!" That man could enjoy his home. He had learned the secret of making his life happy. And even the poor can do as much, for the mite given by them often represents greater self-denial than that, and they can give their prayers which are as powerful for good as the prayers of the rich. As to the needs of the church, men are wanted now as much as money, and I believe that the Church of England will yet accomplish a great work in securing both for the cause of God. Of this the Church in the United States may be taken as an example. It has grown marvellously and almost from nothing. After the Revolution it was called "the Tory Church" for 50 years, and one of her own bishops said he saw nothing for it but extinction when the old colonial families should die out. And indeed it did decline, and kept declining until the year 1810. Bishop Hobart, third Bishop of New York, in 1811 had no young men whom he could ordain to the ministry, but in 1818 he could say "we have the prospect of numbers of young men coming forward for Holy Orders." How much do we all owe to England! It is the custom of many to speak in glowing terms of Francois Xavier and others of the Jesuit fathers, but care should be taken in that. The early Jesuits had the missionary spirit; but after the Council of Trent, this "military order" was made an instrument of widely different purposes. It lent itself to the kingdoms of this world, till even the kingdoms of this world could endure their intrigue no longer. The history of the Canadas illustrates this. The mission of such men was more to set up the kingdom of France than the kingdom of Christ, to extend the territory of the "Grand Monarque" from the mouth of the St. Lawrence to the deltas of the Mississippi. While these are lauded for a zeal and self-devotion which we must all admire, there have ever been English heroes in the mission field, who with as much self-abnegation and devotion, have done a far more enduring and healthy work.*

* Francis Parkman, whose works are a delight to read, corroborates this statement of the Bishop's. After describing the heroic exertions of the Jesuit fathers among the Indians in the early days of America, he says: "Such intrepid self-devotion may well call forth our highest admiration, but when we seek for the results of these toils and sacrifices we shall seek in vain. Patience and zeal were thrown away upon lethargic minds and stubborn

Names might be mentioned that are almost unknown. There is Robert Hunt, for instance, who came out to this continent before the days of the pilgrim fathers and preached Christ in a wilderness where the wolves howled round him and the beasts beset his path. He founded Jamestown, and his first work was to build a church, and when the sacramental wine grew scarce he said, "We will keep a little even from the sick, for the sake of the Lord's Supper." All that self-devotion the world has forgotten. I might speak of Whitaker and Copeland, who founded the first college on James River; of Bray who laboured in Maryland, and whose name is connected with the formation of that grandest of all Missionary societies, the Society for the Propagation of the Gospel in Foreign Parts. I might speak of Berkeley, then known as Dean Berkeley, who endowed Yale College and gave it a public library and afterwards, returning to the old country, became Bishop of Cloyne. I might speak of Wesley and Whitefield. Where are men like these now? I might speak of Henry Martin. In him we have a noble type of a missionary. When insulted and persecuted in Persia, he sought for relief in his favourite verse:—

"If on my cheek for thy dear name,
Shame and reproaches be,
All hail reproach and welcome shame,
So thou remember me."

Oh! mothers why do you not stir within the breasts of your boys this missionary spirit? Tell them of Henry Martin, and other heroes of the mission field, and they will grow up with respect, if not enthusiasm for this glorious work of God.

Are we in any sense doing our duty in the work of missions? Let this thought dwell upon the minds of all till the multitudes now regardless and supine, rise to their true position with regard to Christian missions.

A MESSAGE TO MEN OF WEALTH.

IN the May number of the *Church Missionary Intelligencer and Record* there is a thoughtful and stirring article headed "The Titled and the Wealthy; their Contributions to Foreign Missions." Referring to the subscription lists of the Church Missionary Society the writer says:—

"We have been much struck by the fact, for which we were not prepared, that the lists do not reveal a single subscription of £1000 a year; they tell of one only of £500, and of but eleven of £100 a year. Such numbers and such amounts may appear excessive; but they are not so, if viewed from a proper standpoint. Consider how that for a large number of wealthy persons, £1000 a year is little more

hearts. * * The seed was sown upon a rock." Further on he adds: "In judging the relative merits of the Romish and Protestant missionaries, it must not be forgotten that while the former contented themselves with sprinkling a few drops of water on the forehead of the proselyte, the latter sought to wean him from his barbarism and penetrate his savage heart with the truths of Christianity."—EDITOR, O. M. N.

than a trifle. It represents a passing whim, a new picture, a venture on the Stock Exchange, an agricultural experiment, an elaborate entertainment; the parting with what they can in no true sense be said to miss, and of which, if by force of circumstances deprived, they are not a whit the less happy. We allow in the fullest sense for the obligation (we use a strong term) which binds wealthy persons to encourage arts which beautify life—the jeweler's, the painter's, the sculptor's, the upholsterer's, &c., &c. But we also plead in the fullest sense for their tenfold greater obligation to set forward the arts which adorn and beautify human souls, the image of God—the preacher's, the catechist's, the teacher's, &c. If the encouragement of the former is seated in the nature of things, tenfold more is the encouragement of the latter, and this is emphasized by the last command of Christ, in trumpet tones as loud and as clear as were the trumpet tones of Sinai. We know, too, that such a subscription list is possible, is easily attainable. We know the large sums that the excitement of an election draws forth; we know the noble hearts that have given £60,000, £100,000 for the restoration of an abbey, of a cathedral, and we know there are hearts equally noble, and hands equally capable, if we can but reach them, who for the pure love of Christ are willing to give sums quite as large and larger for the building into His Temple the living, imperishable stones of human souls. We cannot but recall the conversation of Livingstone with his family the night before he left, in 1840, to commence his missionary labours in South Africa. 'I remember,' writes his sister, 'my father and him talking over the prospects of Christian Missions. They agreed that the time would come when rich men and great men would think it an honour to support whole stations of missionaries, instead of spending their money on hounds and horses.' This time has not yet come; but, Lord, Thy Spirit is not straitened."

Will not some of our wealthy churchmen in Canada remember the needs of the newly formed Domestic and Foreign Missionary Society of their Church? The similar society of the Protestant Episcopal Church of the United States has greatly assisted in that way. Large gifts and legacies have placed it upon a firm and sure basis. The same can be done here. We have men and women blessed with means, whose hearts are always touched with the importance of missions as the foremost work of Christ. Immense power rests in their hands. Will they not come forward to assist the Missionary Society of their own Church? "Riches are one of God's most blessed gifts; in the full and free dispensing of wealth for God, we become like God. Our great work therefore is to develop a *Godward spirit of liberality*. To this end we need earnest efforts to instil (1) right views of Missions, and (2) right views of the place which Missions should occupy in our gifts.

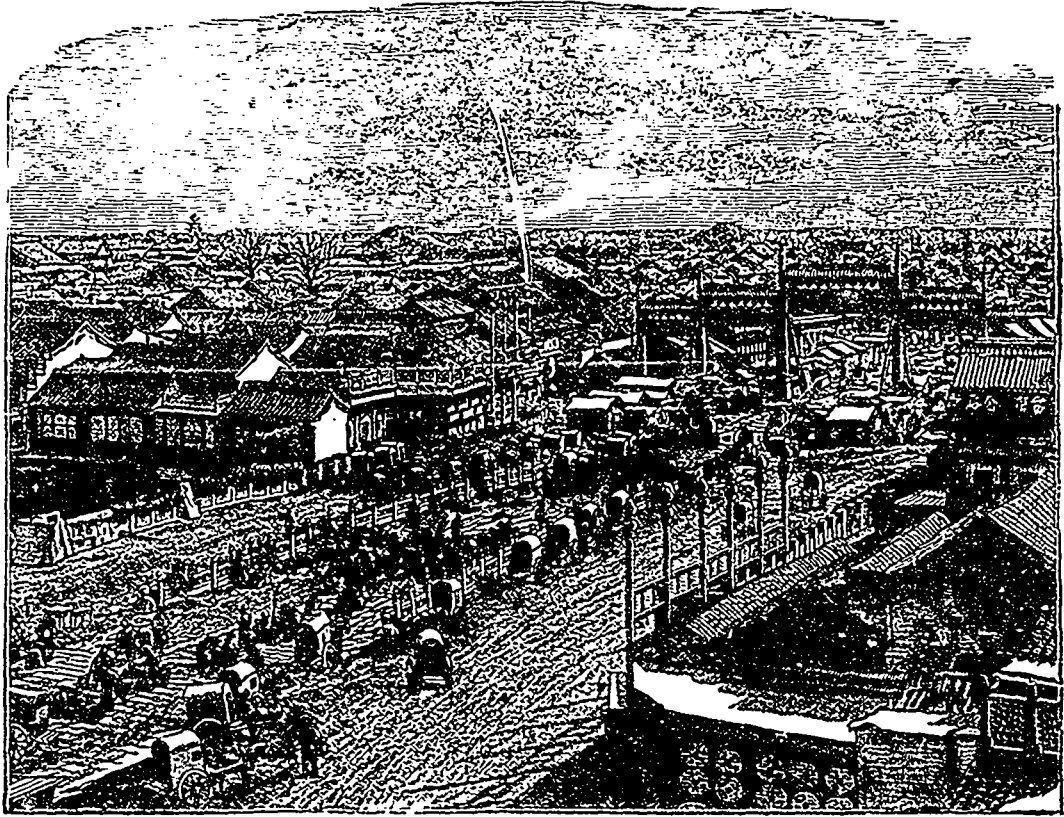
As Keble sings:

"Is this a time to plant and build,
Add house to house, and field to field,
While souls are wandering far and wide,
And curses swarm on every side?"

A RETURNED missionary tells how, after reading the first chapter of the Epistle to the Romans to a heathen congregation, they crowded around him and said, "You wrote that chapter for us."

AS A RULE, the people who give the most to the treasury of the Lord are they who are personally busy in the work for Him.

Young People's Department.



VIEW OF PEKING.

MISSIONARY WORK IN CHINA.

PEKING or Peking is the capital of the Chinese Empire. It is a large, straggling city in the north-eastern corner of China, covering an immense area. Viewed from a distance it looks like a city of gardens. Its population is over one million, or considerably more than that of all the cities of Canada put together! Think what an immense population for one city alone, yet it is but a fraction of the teeming multitudes that swarm throughout the balance of the "Celestial Empire." They are numbered by the hundreds of millions, and as yet Christianity has made but little headway. Why? Because people will not give money enough to enable the Missionary Societies to send men there. The Church of England has three bishops there, and the American Church has one. Each of these bishops has a small staff of clergy, but "what are they among so many?" Is such an effort likely to inspire respect among the Chinese for the cause advocated? Should not members of our Church in Canada strive earnestly to help forward the work of shedding the light of the Gospel of Jesus Christ over that dark land?

ITINERATING IN CHINA.

THE itinerant Missionary in rural districts in the interior of China awakens much interest among the natives. In very many regions a foreigner has never been seen, and the ignorance of the people is so dense that it might almost be truthfully said that the people scarcely know there are foreigners, or that there are countries lying outside of China. I have travelled through villages not very far distant from Wuchang where I was told there had never been seen a single foreigner since the world began! Of course, my appearance created a sensation, which was in some instances far from agreeable to me in its results. My usual course was, on arriving at a small village, to call at the house of some prominent person, where I was very politely entertained in the guest hall and in the seat of honor. The rabble of men, women, and boys that had followed me outside would at once crowd into the open court yard, at one end of which was the hall in which I was sitting. So dense was the crowd in many instances that a sea of eyes seemed gazing at me from every inch of space in front and alongside.

The feeling of disquiet that comes from knowing that your every movement is noted by scores or hundreds of eyes is not an agreeable one. "Ah! he talks," "He eats," "He can take tea," etc., are mingled with occasional shouts of laughter. Meanwhile you enter into a polite conversation with your host—exchange names and ages—for the first greeting between well-bred persons is the interchange of the inquiries, "What is your precious or [honorable or exalted] name?" You then try to place before him the object of your visit. How you have come many thousands of miles to tell him and his countrymen of a better world, of a loving and merciful Father and Redeemer. To all of which he listens with apparent interest, and you feel happy and thankful that God has permitted you to sow a few seeds of truth in that household, although it is very seldom that the itinerant preacher is permitted to see the result of such household preaching. As you rise to take your departure your host follows you to the outer gates, with much expressed friendliness. And through the hootings of boys and the pelting of small stones, the barking of numerous curs, and the jeering and laughter of the women, you make your way, with as much dignity as you can command under the untoward surroundings, toward the next village or hamlet. You must watch for every opportunity that comes for dropping a few words. Sometimes there will be occasions for serious conversation in the inns while drinking your tea or eating your meals; at other times a ferry boat will furnish a pulpit with the crew and passengers for an audience. There never fails an abundance of hearers—the strange dress of the foreigner, which is distinguishable at a long distance, as the traveller slowly makes his way over the narrow paths, attracts an immediate and constant following. Indeed, the annoyance caused by the curiosity of the people, showing itself in all sorts of questions as to the stranger's outer and inner garments, their cost and material, as well as the inconvenience arising from efforts to feel of and perhaps remove the said garments, has led many Missionaries to lay aside their own costumes and dress in the style of the natives. It is oftentimes discouraging after a half hour's earnest discourse with some seemingly interested listener to have him break his silence, not with an eager question as to more light, but merely to ask, "What you paid for your coat!" But notwithstanding the discouragements, of whatever kind they may be, there is no work in all the world that gives more happiness and thankfulness to the one engaged in it than that of trying to preach to the heathen in their own homes and tongues the unspeakable riches of CHRIST.—*W. S. Sayres, in Church Mission News.*

"A PARISH that does not give to missions," says a Western clergyman, "is dead, and this parish shall not fill a place in the dead list while I am rector."

WHO WILL BEGIN?

EVERY member of our Church should give a DEFINITE PART of his or her income. Even children should be taught this great principle of giving to God out of what is given to them for their amusement or their private use, as a privilege and a pleasure. And as we look to God's Word for guidance we find that He required a *tenth* of their income from His people, the children of Israel. Christians, who are not under the law, but under grace, should have a higher standard for the measure of their gifts to God rather than a lower. They should certainly not be content with less. If every member of our Church, then, made even this the standard of his *dues* to God's service, at once the resources of the Church would grow, as they ought to grow, with the wealth of the country. Many have thus tithed their income, and they have found that they were able to give far more than they thought before they could afford, and, moreover, they have found also that God wonderfully blesses such systematic, regular giving. I heard lately of a merchant who began the principle when he had only a few hundred dollars to tithe. His *tithe* is now many thousands, but he goes on paying it as regularly as when he began with the few dollars. He has seen no cause to regret the principle on which he began. When we accustom ourselves to reckon one-tenth of our income as God's own, not ours, we do not feel the loss of it. It is as though we never possessed it. And yet it is voluntarily given to the Lord, and what we lend to him is in the safest treasury.

Who will begin?

The clergyman of each district will be ready and glad to receive the names of any persons who may desire to enroll their names as tithe-givers. A definite promise made to some one else sometimes helps to give permanence to good resolutions.

But whether you resolve, my brethren, to give this proportion of your income or not—some definite proportion every one must devote, who would give "*according as God has prospered him*"—realize, I earnestly ask you, the great need there is for your utmost liberality if the Church is to be what she ought to be in the future of this country, and resolve that, as far as you are each able, the Church of this Diocese shall be known as one that is jealous for the honor of being, as far as possible, self-supporting.—*From a late Pastoral by the Bishop of Qu'Appelle.*

THE most influential man, in a free country, at least, is the man who has the ability, as well as the courage, to speak what he thinks when occasion requires it.

TEACH self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

AN ENGLISH BISHOP, KILLED IN THE WILDS OF AFRICA.

WE give on this page a picture of Bishop Hannington, who was lately killed in Africa,—one more martyr to the cause of our Lord Jesus Christ. It was prepared for us from a picture published by the Church Missionary Society, and will give some idea of the appearance of the noble young bishop,—young at least for a bishop, for he was only thirty eight years old,—who was killed in Africa in October last. For a long time hopes were entertained that he might be found alive, but the story of his death has proved only too true.

In his younger days he was known as "Jim Hannington," and was always cool and venturesome in the face of danger. As a school-boy he was excitable and noisy, and was called "Mad Jim." He was brought up a Baptist, but chose the Church of England for himself as being the better way. His heart was entirely given to the Lord, and to Him he ardently devoted himself. He chose Africa for his place of work, and soon found himself at the south end of the great lake Victoria Nyanza. Look up this lake on your map of Africa. You will find it on the East side of the map on the line of the Equator. The journey to it from Zanzibar was too much for Hannington. The deadly climate of equatorial Africa weakened him so that he was obliged to return to England. On this short trip he had an adventure which shewed the cool daring of his disposition. He shot a lion's cub, which he saw moving in the shrubs before him on his way. The gun-bearer, knowing what the result of this might be, took to his heels, and cried "Run, bwana, run." It was time, indeed, to do so, for a large lion and lioness (the parents of the cub) came bounding towards them with deafening roars. The lions, as seen in Africa, are not the poor, spiritless, skinny things that are seen in menageries, but are large, and terrible to behold. When the natives see a

lion they run for dear life, and, if possible, betake themselves to water and stand in it up to the chin, with chattering teeth and rolling eyes, till the danger disappears, for lions, like cats, have no love for the water. Hannington, however, did not run, but with that cool bravery which so often belongs to Englishmen, he deliberately turned round and faced his enemy. We have often heard of the power of the human eye in arresting the ferocity of savage beasts. It proved true in this case. The great brutes were transfixed, and stood glaring upon their intrepid foe with fiery eyeballs, yet advance they dare not. Then quietly placing one foot behind the other, Hannington increased gradually the distance between himself and his dangerous foes, till at last they both walked away.

Most men would have been satisfied to escape with this, but Hannington wanted the skin of the cub that he had shot, and walked back to get it. When he approached the spot where it lay he saw the two monsters from which he had just escaped, walking round the dead body of their offspring, licking it, and growling the while. Hannington was fond of Botany, and just as he came in view of the lions he saw a rare specimen of a flower. To shew the coolness of the man, he plucked this flower and, after classifying it, placed it in his pocket book, when, throwing up his arms and shouting, he advanced so unexpectedly upon the lions that they turned and



BISHOP HANNINGTON.

fled, leaving him the master of the position. He then shouldered his prey and conveyed it to the camp.

However, as we have seen, fever conquered him, and he was obliged to return to England. Restored to health he set out, in 1884, a second time, for Africa. This time he set out as a Bishop, having been consecrated "Bishop of the Church of England in Eastern Equatorial Africa." When he arrived in Africa a thousand people stood on the shore to welcome him. Guns were fired, horns blown, and women shrieked, and laughed, and cried; but the Bishop quieted them, and made them kneel down in prayers and thanksgiving to God. Here he worked with unceasing toil for six months, when on the 22nd of July he started on

the expedition which proved his last. This was to reach Uganda (at the North of Lake Victoria Nyanza) by a route which had been traversed once only before by a European. The Bishop knew the dangers of the route, and therefore he would not let any missionary accompany him, but a native African whom he had ordained to the ministry. His journey took three months, and was nearly completed, when the young king of Uganda, whose name is Mwanga, stopped him. He had been incited against white men by some Arab traders, who spoke of the Germans as intending to invade and annex his territory. The foolish young king thought he would put a quietus upon this at once, and therefore arrested the bishop and the fifty men who were with him. They were kept in confinement for eight days. The natives were speared, and the good bishop shot with his own rifle.

Thus has another brave Englishman fallen in Africa, but though we mourn the loss, we know that the work will gain by it. Already it has given an impetus to missionary work in that dark continent, and more men are ready to go than the societies are able to provide for. Thus, as Eugene Stock, from whose account we have taken the main facts of this article, well quotes, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

MISSIONARY DIOCESE OF ALGOMA.

WE have received the following interesting letter from Rev. E. F. Wilson, of the Shingwauk Home, Sault St. Marie. It will well repay perusal:

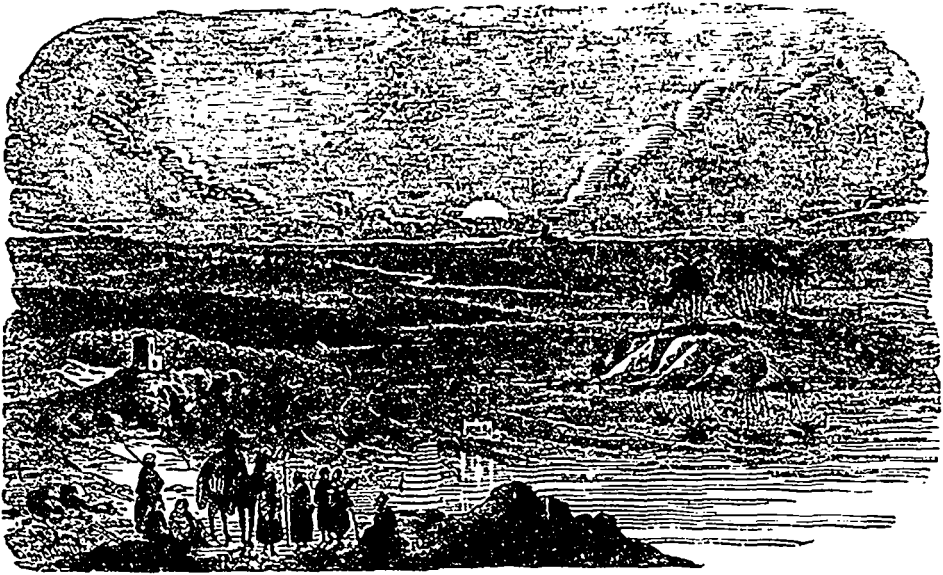
I have just got back from an interesting and very satisfactory trip to the North West, and have brought with me seven new boys of the Shingwauk Home; six of them are Sioux boys from a point about 200 miles west of Winnipeg, and one an Ojibwey from the neighborhood of the Lake of the Woods. Their names are, John Fluuder, Elijah Crow, Joseph Ben, Willie Mowat, Jesse Eastman, "Yellow Pine," and "Rattling Walker." These Sioux Indians, though most of them pagans, were all very willing to let their children come; they seemed to be a very intelligent class of people, and most anxious to be educated and instructed in the ways of the white people. One of the above boys, "Rattling Walker," had an ox which had been given to him when a little calf by his father, and directly I consented to accept him as a pupil he sold this ox to a trader, bought two new suits of clothes and other outfit, cut his hair short, and underwent such a thorough transformation in his appearance that I hardly knew him again. He had evidently made up his mind to be a white man. And yet this boy had only a week or two before been joining in the pagan dances of his people, and his relatives were among those who, twenty years ago, were engaged in the Minnesota massacre.

Besides getting these boys, another principal object of my trip was to select sites for the two Branch Homes which it is proposed to erect in the North West. My idea now is to erect one of these homes on a very picturesque wooded island on Lake of the Woods, about $2\frac{1}{2}$ miles from Rat Portage; the land, though stony round the shore, is good in the interior, and the island contains about 200 acres; it is contiguous to the steamboat channel on the route from Rat Portage to Fort Francis, and seems to be in many ways a very desirable spot. And there are nearly 1000 pagan Indians living around the lake. We propose to call it the "Menesika Home." Menesika has two meanings. In Ojibwey it means a "maze of islands," and in Sioux, "clear water."

The other Branch Home we propose to erect at Moose Mountain, just within the borders of the Qu'Appelle Diocese, and it is to be called the "Washakada Home." Washakada is a Sioux word and means "that which is good and strong." The kind donor of \$1000, of whom mention has already been made in the church papers, has at my request consented to divide his gift between these two Branch Homes—\$500 each. A fund therefore is already on foot for each of them. The Menesika Home in Manitoba has \$555 standing to its credit, and the Washakada Home in Assiniboia, \$600. We want to raise each of these amounts to \$5000. Will not some new Sunday Schools come to our aid? I would like to enlist the help of 20 Sunday Schools towards each of these Branch Homes, and ask them to contribute \$50 each per annum for three years. This would make up \$3000 in each case, and with what is already collected and help from government and other sources, we would soon have these homes built: and in active operation; then the Sunday Schools who had helped us in building could continue their good work by undertaking the support of the pupils. These boys I have brought down with me from the North West are to stay with us three years, and after that will form the nucleus with which to start the Branch Homes. May Almighty God continue to bless and prosper our work.

A CHARACTERISTIC anecdote is told of Bishop Steere, Missionary Bishop of the Church of England in Africa:

He was to speak at a missionary meeting in London; only three people attended, and the chairman proposed to give it up, but the Bishop insisted on speaking. At the close of the meeting one of the three walked up to him and said, "My Lord, you little know what you have done for me to-night. I came here thinking that Missionary Bishops were humbugs, and I came to make sure; but you have taught me the power of Christian faith and self-denial. I ask your pardon, and I beg to offer you all I have in my purse for your work." It was £25.—*Exchange.*



THE EUPHRATES AND PLAIN OF CHALDÆA.

CHALDÆA.

THE land of the mystic east! The cradle of the human race! The place from which sprang the knowledge of the God of Abraham, the God of the Jews, the God of the Christian! It was in Ur of the Chaldees that God found Abram. It was here, in a land fruitful in luxuriant vegetation, that he lived. The Date Palm, of which we give an illustration on another page, is an instance of the growth of trees there. An idea of its height can be formed from the figures represented at its base. Under some such tree Abraham himself used to rest, and from it pluck its fruit. God called him as recorded in the 12th chapter of Geneses:—"Now the Lord said unto Abram, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; *and in thee shall all the families of the earth be blessed.*'"

The words that are printed in italics are very wonderful words. They foretell blessings for all families of the earth through Abraham. From Abraham sprang the Israelites, from the Israelites came the Redeemer of mankind, from them came also the Holy Scriptures, and through Him the wonderful old prophecy written above will yet be fulfilled. He took it up and breathed life into it. He sent living men to give force to it. His undying words, "Go ye therefore and teach all nations," have never lost their force. History shews a long list of heroic missionaries who have devoted their lives to carry out these words of Christ. And

when Christianity shall gain the day, and Christ shall be known in all lands, then will the prophecy sounded in Ur of the Chaldees, be fulfilled. Does Christ bring a blessing where His Holy Name is known? Do the Holy Scriptures bring a blessing to those who study them? Both may be traced to Abraham. Missionary energy is but working along the lines of God's ancient prophecy, in Abraham "shall all the families of the earth be blessed."

HEROISM IN OUR MISSION FIELD.

MISSIONARIES in Algoma, as well as in other parts of our "Domestic" field, often work with a faith and patience, and un murmuring self denial not surpassed elsewhere; indeed we have heroes of the mission field within our own midst, and we propose from time to time to give examples of this. In many cases they represent labors, which, if not rewarded, should at least be known with the hopes of kindling a kindly feeling in the breasts of Christian people towards our own Domestic Missionaries. Our illustrative example for this issue is furnished us from the Diocese of Algoma.

The Rev. G. C. came out from Ireland about three years ago, as a layman, and requested employment as a catechist, with a view to holy orders, coupling with the request the hope "that the bishop would give him the roughest work he could find," and the hope was realised. The Canada Pacific Railway was then in construction, from Lake Nipissing, round the north shore of Lake Superior to Port Arthur. From 5000 to 7000 navvies were at work on it, gathered from half a dozen different nationalities. This was situated on Mr. G's mission. How faithfully and lovingly he did his work

along the track, in his public ministrations in the hospitals erected by the company, for their sick and injured employes, and in daily intercourse with the men during the long winter evenings in their rude shanties, may be inferred from the fact that on the completion of the road, the navvies, engineers and contractors united in presenting him with a sum of money and a valuable gold watch, as a token of their gratitude for his unremitting labor, alike for their souls and bodies. Shortly before this, an adventure occurred which serves to illustrate the severity of his labors and the spirit in which he undertook them. A bottle of medicine had been left with him the previous autumn for a sick woman on Manitoulin Island. The winter had almost gone by without any opportunity of getting it to her. He determined to take it himself. The March of 1885, as many will remember, was the most severe known for many years. Undeterred by its bitter inclemency, Mr. G. started from Blind River on foot. He accomplished his tramp of twenty-two or three miles in the teeth of a cutting wind, and executed his commission, not forgetting to gather the people together and tell them of the great Physician of souls. This done, he set out on his return journey, notwithstanding the earnest entreaties of his hosts to wait a while till the snow storm that was threatening had blown over. Finding it impossible to dissuade him, they sent a boy with him to show him the track. The boy returned and Mr. G. went on alone. Presently the storm broke, the heavy blinding snowflakes fell thick and fast, obliterating in a moment or two every trace of the beaten pathway, and leaving Mr. G. entirely dependent for his guidance on the pocket compass he carried, and the general direction of the wind. The cold was so intense that he was unable to get at the bread in his wallet. The blood almost seemed to freeze in his veins. Still he held on his way bravely, despite cold and hunger, and at last reached the north shore, but missed his destination by two or three miles. The only shelter that offered itself was a fisherman's shanty, deserted, of course, at that season of the year. Here he crept in, thankful for any refuge, and spent the night as best he could, alone, without food, fire or blankets. At last the night wore slowly away, and the missionary resumed his journey, exhausted with cold, fatigue and hunger, and at last succeeded in reaching Blind River, to the amazement of the settlers, who had concluded that he had shared the fate of two or three other travellers who had perished not many miles away, while attempting the same dangerous journey. A good sleep in a comfortable bed was strongly urged as an effectual recipe for this case, but, resisting all persuasions, he simply rested a while, then visited some of the people in their homes, held service that evening, and next morning resumed his journey on foot to Ludbury Junction, a distance of ninety-six miles more, arriving there just in time to see the volunteers passing through on their way to the North-West, and distribute among them all the Bibles, Prayer Books, etc., that were left in his poss-

ession, after which he sat down and wrote to his bishop, that if a chaplain was needed for the troops, he was ready to go at twenty minutes' notice! So ended a tramp of *two hundred and seventy miles*, of which one hundred and fifty had been on snow-shoes.

And all this was done for Jesus' sake, and for the sake of His Holy Church on earth. It is only one little instance of the labors continually endured by Missionaries even in our own country. Men and women of Canada, remember such laborers in your alms and in your prayers.

MISSIONARY MEETINGS.

Four Domestic and Foreign Missionary Society has done nothing else than produce the excellent missionary meetings which have always been held at the meetings of the Board of Management, it has done sufficient to vindicate its position. In Ottawa, Kingston, Toronto, Montreal and Quebec, large and enthusiastic meetings have been held, and it is hoped that these meetings, at our great centres of population, will be continued. The object has been, not so much the obtaining large collections at the meetings, in which respect the success so far attained has been limited, the largest collection having been that at Quebec last May, but that was under \$200,—but to interest people in the subject of Missions.

With the strong speaking power which the Church of England in Canada can now command both among her bishops, priests and laymen, the cause of missions can not want for advocates whose voices must and will be heard. It is only a question of time, if the friends of missions are faithful. Preach it, speak of it, tell of it. It will brighten all branches of Church work. What Church people we have, let us have them active and zealous. A few of them are worth a host of the cold and indifferent; but let us win all to life and zeal, by work, and literature, and speech—in all ways possible let it be the object of the awakened to arouse the indifferent.

“Arise, shine; for the light is come, and the glory of the Lord is risen upon thee.” (Is. lx. 1).

Tell it out among the heathen, Jesus reigns above,
Tell it out among the nations that his name is love,
Tell it out among the highways and the lanes at home;
Let it ring across the mountains and the ocean foam!
Like the sound of many waters let our glad shout be,
Till it echo and re-echo from the islands of the sea.

NOTHING more is wanting to render a man miserable than that he should fancy he is so.

HUMAN nature is so constituted, that all see and judge better in the affairs of other men, than in their own.

HE who receives a good turn should never forget it; he who does one should never remember it.—
Charron.



THE DATE PALM.—(See p. 13.)

OUR PENNIES.

ONLY a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny—
It was all that I had to give;
But as pennies make the dollars,
It may help some cause to live.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That costs me nothing to say;
But the poor old man died happy,
And it helped him on the way.

GOD loveth the cheerful giver,
Though the gift be poor and small—
What doth he think of His children,
When they never give at all?

AIM at perfection in everything, though in most things it is unattainable; for those who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

A POPULAR MISTAKE.



MANCHESTER clergyman, walking along a street in the dinner hour, passed a lot of bricklayers smoking their afternoon pipe, and heard one of them say, "I'd like to be a parson, and ha' nowt to do but walk about in a long black coat, and carry a walking stick in my fist, and get a lot o' brass."

Of course there was a laugh at the parson's expense, but he turned sharp round and said, "So you would like to be a parson. How much do you get a week?"

"Twenty-seven shillings a week," was the reply.

"Well," said the clergyman, "though I'm only a poor man I will give you twenty-seven shillings if you'll come along with me for six days and see how you like it. Then you will be better able to talk about it."

The bricklayer would have liked to back out of it, but his mates said to him, "Nay, man, thou saidst thou'd like it; thou mun go with the parson chap."

So he put on his coat and started with the parson, amidst a roar of laughter. The parson presently turned down an alley, and told his companion that they were going to see a sick man, and that he must mind and not make a noise going up-stairs.

"What might the matter be with him?" asked the man.

"Small-pox," said the parson.

"Oh, then," said the man, "I'll just wait outside for you, for I've not had it myself, and I've got a wife and children to think of."

"That's exactly my case," replied the clergyman, "for I have not had it, and I have a wife and children depending on me; but you agreed to come with me wherever I went."

The man of bricks began not to like it, and after a moment's hesitation he asked, "And where be you going next?"

The parson told him they would have to visit another house that day where the father lay in his coffin, and all the family were down with scarlet fever, and a house where there was typhus, and on the morrow there would be a longer round. This floored the bricklayer.

"Sir," he said, "I'll go back to my old job, if you please, and I'll say no more agin you parsons."

So off he went; and let us hope he kept his word, and never taunts the parsons with having "nowt to do but walk about in a long black coat, and get a lot o' brass."—*The Church Worker*.

ACCUSTOM children to a strict attention to truth, even in the most minute particulars. If a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them: you do not know where deviations from the truth will end.
—*Johnson*.

GRANDMA'S ANGEL.



AMMA said: 'Little one, go and see
If Grandmother's ready to come to tea.'
I knew I mustn't disturb her, so
I stepped as gently along, tiptoe,
And stood a moment to take a peep—
And there was Grandmother fast asleep!

"I knew it was time for her to wake;
I thought I'd give her a little shake,
Or tap at her door or softly call;
But I hadn't the heart for th. . at all—
She looked so sweet and so quiet there,
Lying back in her high arm-chair,
With her dear white hair, and a little smile,
'That means she's loving you all the while.

"I didn't make a speck of noise;
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to God—she told me so.

"I went up c'ose and didn't speak
One word, but I gave her on her cheek
The softest bit of a little kiss,
Just in a whisper, and then said this:
'Grandmother, dear, its time for tea.'

"She opened her eyes and looked at me,
And said: 'Why, Pet, I have just now dreamed
Of a little angel who came and seemed
To kiss me lovingly on my face.'
She pointed right at the very place!

"I never told her 'twas only me;
I took her hand, and we went to tea."

—St. Nicholas.

EARNING MISSIONARY MONEY.



LOOKING through a missionary treasurer's report, I noticed this clause: "Miss Rags 25 cents," and I said to myself, "That young lady has a queer name, and not a pretty one, either." A little further down I noticed again, "Miss Rags, 45 cents," and thought, why, there is a family of Rags in that town. But when I came to the third "Miss Rags, 31 cents," I saw that instead of it meaning a young lady, it was an abbreviation for Missionary Rags."

I then understood that here and there some one had carefully put all the rags and waste paper, not into the fire, but into the rag bag, and the money received from the rag man had been sent to the missionary society. Here seemed to be one answer to the question, "What can boys and girls do to earn missionary money?"

On further study of the subject I found Miss Patchwork, Miss Berries, Miss Flowerseeds, and even Miss Hens.

All over the county we find earnest, eager groups of boys and girls who have found that interest and enthusiasm belong to that strange class, of which the more you give away the more you have left. "There is that scattereth and yet increaseth."—*Home Missionary.*

"YOU WON'T MISS IT."

A TRUE INCIDENT.

IN one of the provinces of the Dominion of Canada there lives a blacksmith who has a little daughter of whom he is very fond. The child was persuading him to let her have what she wished, and he promised. "Let me look over all your money at night when you come home, and take out all the five cent pieces for myself and put them in my money box. *You won't miss them!*" He promised to let her do this for a year, and kept his promise. Some times there was one or two "half dimes," some times there were none; but all that could be found were stored in the box, and he *did not miss them.*

In the middle of the year the churchwardens came round to collect subscriptions for the minister's stipend, and other church expenses. The blacksmith complained of the *hard times* and thought he could not do much. He was reminded that he paid nothing for his pew in church, and should therefore give liberally towards the expenses of the church, since he should not offer to the Lord his God of that which cost him nothing. After some demur he gave *one dollar and a half* as his year's subscription for religious purposes.

At the end of the year his little daughter, with great glee, brought out the money box to see how much *her* fund amounted to. When it was counted it proved to be nearly \$27—*twenty-seven dollars.* He *had not missed it.*

If only he had regularly put by *God's share* of his earnings, he would have been able to give at least one hundred dollars for religious purposes. He would *not have missed them* in this world, and would have his reward laid up in the next. But when men do not give God His just share in this world they will certainly *miss* their reward in the next.—*Society of the Treasury of God.*

IF THERE is one power more than another that is needed throughout all departments of Church life, it is the lighting of the fires of enthusiasm all along the line. Apathy is the distinguishing characteristic of the average Churchman, or, possibly, some might call it dignity. What we need now, is to throw off all that is superficial, and to buckle on the armor for an aggressive warfare against the foes of the Church. We want to pray more, sing more, be more devout and reverent in the house of God, beautify the sanctuary, enliven the services, gather in the children, have more frequent services, more stir, more active charities,—in short, we want to make a business of our religion, and "push it" with somewhat of the world's wisdom, when great results are sought.

Let us try and get some of the "hurrah" spirit into our work, and make greater efforts to deserve some of the rich blessings God has provided for all who gather under the protecting care of Mother Church.—*Young Churchman.*

Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

All Communications to be addressed to

REV. C. H. MOCKRIDGE, D.D., HAMILTON, ONT..

GENERAL SECRETARY OF THE SOCIETY.

JULY, 1886.

WILL THE CLERGY HELP US?

THE clergy can render valuable service by procuring subscribers for this magazine. Our object is to supply our Church people with wholesome information regarding Mission work. No better way can be found to serve the cause of Missions than by spreading Missionary intelligence. The lack of interest in Missions is due chiefly to want of information about what is being done. This information we hope, in some measure, from time to time to give, and with interest aroused in Missions, there will come, in unmistakable power, a reaction for good upon all departments of Church work in the parish.

ILLUSTRATIONS will always form a feature of the magazine. To enable us to carry this out successfully, we ask for subscribers, as illustrations are expensive. Our object is to spare no expense to make this magazine a first-class and attractive Church Journal, and as our friends send us subscribers, with the money paid in advance, we will be able to make improvements till a worthy standard is reached.

WITH A GOOD CIRCULATION, such as we hope to obtain, we shall be able to give from time to time portraits of our own bishops and leading churchmen, together with illustrations of Canadian Churches. There are numbers of very beautiful Cathedrals and Churches within our own Dominion, views of which we hope in time to be able to give. The old clap-boarded, square-towered churches of rural districts are continually giving place to handsome, Gothic structures, many of them picturesque in the extreme, and worthy of being preserved in illustrations which may be seen by church people at large.

THE EDITOR desires to express his warmest thanks to Rev. H. Tucker, Secretary of the Society for the Propagation of the Gospel in Foreign

Parts, Eugene Stock, Secretary for the Church Missionary Society, Rev. Dr. Langford, General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, for providing valuable material towards the commencement of this periodical.

ECCLESIASTICAL PROVINCES.

THE question is sometimes asked "What do you mean by 'our Ecclesiastical Province?'" It is a term certainly which is often used in connection with the Domestic and Foreign Missionary Society, and may as well be explained. There are in the Church of England in the Dominion of Canada, two Ecclesiastical Provinces. That of prior standing is our own, which consists of the Dioceses of Nova Scotia, Quebec, Toronto, Fredericton (New Brunswick), Montreal, Huron, Ontario and Niagara and the Missionary Diocese of Algoma. It is presided over by a Metropolitan, who is one of the Bishops elected to that important position by the House of Bishops itself. Though Montreal is appointed the Metropolitan city of this Ecclesiastical Province, the Metropolitan himself is not required to be resident within it. In the present case the Metropolitan is the Most Reverend John Medley, D.D., Lord Bishop of Fredericton, N. B. He is chairman of the House of Bishops, and head of the Church in that portion of Canada embraced by the nine dioceses above mentioned.

This officer in the Church is designated differently in different places. Sometimes, as in England, he is called Archbishop, sometimes, as in Scotland, he is called Primus, and sometimes, as with us, Metropolitan. In the United States he is styled simply "Presiding Bishop," and by regulation he is naturally that, as the Bishop of longest standing succeeds by right to the position.

There is also another Ecclesiastical Province in the North-west, consisting of the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Mackenzie River, Athabasca and Qu'Appelle. The Most Reverend R. Machray, D.D., whose residence is Winnipeg, is the Metropolitan.

The three Dioceses in British Columbia will be attached probably, some day, to Rupert's Land, or else formed into a separate Ecclesiastical Province.

While in Canada there are these two Ecclesiastical Provinces, in the sister Church in the United States, there is but one organization from the Atlantic to the Pacific. It is all presided over by the senior Bishop.

It is to be remembered then that our Ecclesiastical Province consists of what used to be called Upper and Lower Canada, together with the Maritime Provinces, Newfoundland alone excepted, because it is not in the Dominion of Canada. It stands by itself, an independent Diocese.

The Provincial Synod is the Synod of this Ecclesiastical Province as described above. It has an Upper and a Lower House, the Upper

House consisting of the Bishops resident within its borders, and the Lower House of clerical and lay delegates, twelve of each order from each diocese, being ninety-six clergymen and ninety-six laymen, The place of meeting of the Provincial Synod is always the City of Montreal.

IS YOUR CHURCH INSURED?

This is an important question for incumbents and Church wardens to consider. We clip the following paragraph from the *Toronto Mail*:

WINNIPEG, June 8.—The Anglican Church at Fort MacLeod has been destroyed by fire. Loss, \$3,000.

That looks as if there had been little or no insurance upon the Church in Fort MacLeod, and what a thousands pities! No doubt, that \$3,000 had been hard to raise, and can it be that, for a little business forethought, it has all gone for nothing? It would be a good plan for those who subscribe money to the building of churches, to stipulate that the buildings, as soon as erected, shall be insured. The Church at Port Arthur (Algoma) was destroyed by fire some years ago, without, we believe, any insurance, and how hard it was to rebuild! Would it not be well for the bishops to inquire closely into this question of insurance? It would be found, in many cases, that the insurance on churches, if there be any at all, is far too small in accordance with the value of the buildings. We sincerely hope that the item regarding Fort MacLeod may prove to be not so bad as stated. It is only the other day that the Bishop of Saskatchewan devoured some of the money sent him by the Treasurer of our Society to the building of this very church.

ARCHDEACON PINKHAM has succeeded in collecting about two thousand dollars in aid of the mission funds of Rupert's Land.

AFTER the splendid missionary meeting held in May in Quebec, in connection with the Board of Management of the Domestic and Foreign Missionary Society, a layman of that city came upon the platform and said that, for the future, he desired to give \$50 a year to the Diocese of Algoma. And subsequently a layman of the same city gave the Bishop of Algoma a cheque for \$200, and a like sum to Archdeacon Pinkham for missionary work in Rupert's Land. So the work of the Society is beginning to bear fruit. May it increase many hundred fold! Let the missionary meetings continue.

Two noblemen in England put down a subscription of £50,000 each, for the expenses of the approaching elections. How men will give when they are interested! Nearly \$500,000 subscribed by two men! The Episcopal Church of the United States is now endeavoring to raise one

million of dollars from the whole country, for the funds of the Domestic and Foreign Missionary Society, and yet nearly half of that amount was put down by two men in England for the expenses of an election! See the article on page 8 of this issue, "A Message to Men of Wealth."

It is amongst the probabilities that a monthly mail service will be established from either Prince Albert, Fort Pitt or Edmonton to Fort Chipewyan, Athabasca. This will probably be a good thing. At present, communication with the Northern bishops of Moosonee, Athabasca, and Mackenzie River is very slow. The Treasurer of the D. & F. M. Society received a reply from one of them only the other day to a letter written last December.

THE mayor of Prince Albert, (Saskatchewan), Mr. Thomas McKay, seems to be an active member of the Church of England. He is churchwarden in the Bishop's church, and lay delegate to the Diocesan Synod of Saskatchewan.

LORD ROBERT MONTAGU (who some years ago went over to the Church of Rome and afterward reverted) has been elected a vice-president of the Prayer Book Revision Society.

THE Christian World says: "The escense of Congregationalism as a system is its liberty, its freedom from eternal control." To this it is aptly replied that it is this freedom from "eternal control" which is the bane of all churches. It is the very object of the Church to teach men to conform his will to the will of God. What he needs in the Church and everywhere is to learn the lesson of obedience.

DR. MOOREHOUSE has been enthroned in his cathedral as the third Bishop of Manchester, preached his first sermon, and confirmed his first class in the diocese. At the confirmation upwards of six hundred candidates were presented. The ceremony of enthronement was very impressive. The mayor and corporation of the city, in official robes, and over four hundred clergy were present, besides a congregation that filled every available space in the cathedral.

THE RT. REV. HENRY COTTERILL, Bishop of Edinburgh, died at that city last April. In 1856 he was consecrated Bishop of Grahamstown, in South Africa, where he did an excellent work among the Kaffirs. He was a man of brilliant attainments, having been Senior Wrangler at Cambridge, a first-class man in the classical tripos, the first Smith's prizeman of his year, and a fellow of his college. He was called back from his distant diocese in Africa to the old country in 1872 to be Bishop of Edinburgh, which position he held till his death, having been for 30 years an honored bishop in the Church of God. Rev. Canon Lid-don has been elected to succeed him.

MEETINGS OF DIOCESAN SYNODS.

MISSIONARY REFERENCES.

NIAGARA.

The Synod of the Diocese of Niagara met in the School House of Christ Church Cathedral, Hamilton, on Wednesday, May 26th.

At the opening of the Synod the Bishop delivered an able and practical address in which the support of missions was by no means forgotten. His Lordship said :

"The information conveyed in the two appeals issued by the Domestic and Foreign Missionary Society, will soon interest and influence our people to unite intelligently, and heartily, and systematically in contributing generously towards the extension of the Church in Algoma and the North-West, and in Pagan and non-Christian lands. I would ask my Reverend brethren to think how much force and reality may be imparted to these two annual appeals by a few hearty, earnest words from them, urging their people to consider their responsibilities as well as the blessedness of promoting the Redeemer's work amongst men. I must ask you all to study the column in the "Abstract of Receipts" headed "Foreign Missions." For although the letter at Epiphany, in January last, must have been read to each congregation, yet 31 Parishes and Missions have sent in no contribution. I hope both Clergymen and Laymen will look and see where their congregations stand in this important matter. What can the state of any congregation be which makes no offering whatever during the whole year towards carrying out the Saviour's command that we should send into all the world and make disciples of all nations? The total amount contributed by the 27 Parishes and Missions which responded to the appeal is only \$371. Now remember that we are only called upon once a year to aid in extending the Gospel amongst the heathen; and then think that \$371 represent all that our appreciation of the blessings of Christianity, and our love for Him who gave His life for all, moved us in this Diocese to contribute. The secret may be discovered here of our being so straitened in all our Diocesan and Parochial Funds, of our being so little removed from starvation point in the support of our Missionaries and of our other Clergy too, and in the erection and maintenance of our Churches. We have not yet given ourselves unto the Lord, who gave Himself for us, and so we really care for none of these things which are so dear to Him.

"I desire to urge you all, my Reverend brethren, to promote the formation of a Woman's Auxiliary Committee to the Domestic and Foreign Missionary Society, in each of your congregations. The effect of even two or three devout women in each Congregation meeting once a week, or once a fortnight, to say together the short Litany and the Collects provided for their use, to read together the account of the Church's Missionary efforts,

and to work for her advancement, will be most beneficial in many ways. Spiritual life will be promoted and developed in the community. The narrow spirit of congregationalism will disappear before the interest which will be awakened in the efforts of the Church in the Diocese of Algoma and the North-West, and amongst the heathen nations of the east. Even if you and they should be at a loss as to the particular way in which they should work, let them meet and pray together, and read about Missions. They will soon discover how they can most effectually and actively promote the blessed work of Christian Missions."

A Missionary Service was held in the Cathedral, in connection with Niagara Diocese, on the evening preceding the meeting of the Synod, at which Rev. O. J. Booth, of Buffalo, read a short paper on missionary work, and stirring speeches were made by Rt. Rev. Bishop Coxe and the Venerable Archdeacon Pinkham. An epitome of Bishop Coxe's eloquent address will be found on page 7 of this issue.

MONTREAL.

The Synod of Montreal met on the 15th of June.

THE LORD BISHOP stated in his charge that the Church of England in the Diocese of Montreal was never stronger or more prosperous than at the present time. He urged his clergy to put the mission fund strongly, and as the matter of prime importance above all things before their people. The time of the Synod was occupied for a long time in debating the powers that should or should not belong to the Diocesan Theological College, with regard to conferring Degrees. The synod, by a large majority, declared in favor of the action of the Faculty in petitioning the Legislature for power to grant degrees.

The Synod came to an abrupt termination by attention being called to the fact that there was no quorum present, and in consequence a large amount of important business was left untouched.

HURON.

The Synod encountered very warm weather for its session, and many of the members remained outside to avoid the closeness of the room, but for all that, some good and important business was transacted. The disagreeable litigation which has existed for some time between Rev. Joel T. Wright and the Diocese was brought to a happy termination and all proceedings were abandoned. Bishop Baldwin congratulated the Synod warmly on the restoration of peace, and attributed it largely to the fervent prayers that were offered by faithful men on its behalf.

The resolution regarding the appointment of a day of intercession on behalf of Christian Union, was lost by a vote of 34 to 28.

The Bishop urged strongly upon his Diocese the importance of forming Woman's Auxiliaries to Missionary Work. His Lordship said :—

The power, indeed, and utility of such associations have been demonstrated in too clear and convincing a manner to need any arguments from me to prove their efficiency; all

that remains is to establish, with as little delay, as possible a kindred society among ourselves, and endeavor hereafter to support it with all our influence and prayers. I may define its objects under three heads :

First—The advancement of pure missionary work among the heathen.

Secondly—The rendering assistance to our North West missions—those now called "Domestic," by which are meant the Dioceses of Algoma, Rupert's Land, Saskatchewan, Athabasca, Moosonee and others situated in the north and west.

Thirdly—The furtherance of our Home or purely Diocesan work.

For all details as to the mode and manner in which the Association is to be carried on, I must refer you to a paper of instructions, which, God willing, will shortly be issued to the clergy.

The Bishop also paid the following tribute to the memory of a departed missionary of his Diocese :

The Rev. Andrew Jamieson, late missionary to the Indians of Walpole Island, has fallen asleep in Christ. I may say of this saintly missionary that he was one whose self-sacrificing devotion to the cause of Christ among the Indians won for him, not only the deep affection of his people, but also the admiration of all those who were privileged to know him. I trust that, though he himself has gone, his example will ever be fresh and living, to stimulate all other workers in the field.

The annual Missionary meeting was held in St. Paul's Church. The attendance was not large, but it was a pleasant and profitable meeting. The Bishop of Huron presided, and the speakers were the Venerable Archdeacon Pinkham, Rev. Dr. Mockridge, and Rev. Septimus Jones.

TORONTO.

The Synod of this Diocese is in session as we go to press. The Bishop's charge was a thoughtful and able address, to which we shall make future reference. We regret, as his Lordship does, that "no fewer than 90 congregations failed to make the Epiphany collection for Foreign Missions." The Bishop urges his clergy to remember that the Epiphany collection is the only opportunity afforded the people throughout the year of assisting in the work of sending the Gospel to the heathen.

SYNODS YET TO BE HELD.

FREDERICTON, June 30th, in St. John, N. B.

ONTARIO, July 5th, in Ottawa.

QUEBEC, July 29th, in Quebec.

NOVA SCOTIA, July 3d, in Halifax.

THE Synod of the Diocese of Ontario was postponed, we regret to say, to the above date, on account of the dangerous illness of Mrs. Lewis, the wife of the Bishop.

THE NEW BOARD OF MANAGEMENT.

The following nominations have been made for members of the Board of Management for the new term of three years, to begin in September :

NIAGARA, Ven. Archdeacon Dixon, Rev. Canon Houston, Mr. Henry McLaren, and Mr. Sutherland Macklem. Rev. Dr. Mockridge and Mr. J. J. Mason are members of the Board *ex officio*.

HURON, Rev. Canon Innes, Rev. W. Shortt, Mr. E. Baynes Reed, and Mr. V. E. Cronyn.

Board of Management Dept.

THE PRESENT BOARD OF MANAGEMENT.

EX-OFFICIO MEMBERS.—Most Rev. John Medley, D.D., Metropolitan, Fredericton, N.B., Chairman ; Rt. Rev. J. T. Lewis, D. D., L.L.D., Bishop of Ontario, Ottawa, Ont ; Rt. Rev. H. Binney, D.D., Bishop of Nova Scotia ; Rt. Rev. J. W. Williams, D.D., Bishop of Quebec ; Rt. Rev. W. Bond, L.L.D., Bishop of Montreal ; Rt. Rev. A. Sweatman, Bishop of Toronto, Ont. ; Rt. Rev. H. T. Kingdon, Coadjutor Bishop of Fredericton, N.B. ; Rt. Rev. E. Sullivan, D.D., Bishop of Algoma, Sault Ste. Marie, Ont. ; Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron, London, Ont. ; Rt. Rev. Charles Hamilton, D. D., D. C. L., Bishop of Niagara, Hamilton, Ont.

Rev. C. H. Mockridge, D. D., Hamilton, Ont., General Secretary ; J. J. Mason, Esq., Hamilton, Ont., General Treasurer.

MEMBERS ELECTED.

Nominated by each Diocesan Synod and elected by the General Board of Missions,—(Canon XIX, Provincial Synod, Arts. III and IV).

Diocese of Nova Scotia.—Rev. F. Partridge, D.D., Halifax, N.S. ; Rev. F. R. Murray, Halifax, N. S. ; Hon. Judge Savary, Digby, N.S. ; W. C. Silver, Esq., Halifax, N.S.

Diocese of Quebec.—Rev. M. M. Fothergill, Quebec ; Rev. A. A. Von Iffland, Quebec, Judge Hemming, Drummondville, Quebec ; W. H. Carter, Esq., Quebec.

Diocese of Toronto.—Rev. Canon Du Moulin, M.A., Toronto ; Rev. J. D. Cayley, M.A., Toronto ; Hon. G. W. Allan, Toronto ; A. H. Campbell, Esq., Toronto.

Diocese of Fredericton.—Rev. Canon Brigstocke, St. John, N.B. ; Rev. G. M. Armstrong, St. John, N.B. ; R. T. Clinch, Esq., Rothsay, N.B. ; G. R. Parkin, Esq., Fredericton, N.B.

Diocese of Montreal.—Very Rev. Dean Carmichael, Montreal ; Rev. Canon Norman, D.C.L., Montreal ; Hon. Thos. White, Montreal ; Leo. H. Davidson, Esq., Montreal.

Diocese of Huron.—Rev. Canon Innes, M. A., London, Ont. ; Rev. John Gemley, Simcoe, Ont. ; E. Baynes Reed, Esq., London, Ont. ; B. Cronyn, Esq., London, Ont.

Diocese of Ontario.—Ven. Archdeacon Jones, L.L.D., Napanee, Ont. ; Rev. E. P. Crawford, M.A., Brockville ; R. T. Walkem, Esq., Kingston, Ont. ; Jas. Reynolds, Esq., Brockville, Ont.

Diocese of Niagara.—Ven. Archdeacon Dixon, B. A., Guelph ; Rev. Canon Houston, M. A., Niagara Falls ; H. McLaren, Esq., Hamilton, Ont. ; Hon. J. B. Plumb, Niagara, Ont.

THE MAY MEETING.

At the May meeting of the Board of Management there were present the Lord Bishop of Quebec in the chair, the Lord Bishops of Algoma and Niagara, Rev. Dr. Mockridge, General Secretary, J. J. Mason, Esq., General Treasurer.

Rev. Dr. Partridge and Rev. F. R. Murray (Nova Scotia), Rev. M. M. Fothergill, Rev. A. A. VonIffland, Capt. Carter (Quebec), Rev. G. M. Armstrong (New Brunswick), Very Rev. Dean Carmichael and L. H. Davidson, Esq. (Montreal), James Reynolds, Esq. (Ontario).

Every Diocese was represented except Huron and Toronto, the distance of Quebec being no doubt the reason why these two Dioceses were not represented, as hitherto the members have been faithful in their attendance.

Several reports were presented and read, among them one from Mrs. Williams, President of the Woman's Auxiliary for the Diocese of Quebec, through Mrs. McPherson, Recording Secretary, announcing the formation of the Diocesan Auxiliary, and also of parochial committees in each of the parishes of the City of Quebec.

The General Secretary read letters from the Bishop of Ontario, Rev. Cannon Norman, Hon. G. W. Allan, and Dr. Hemming, regretting their inability to attend the present meeting of the Board, also from the Rev. R. Lindsay of Montreal, requesting the Board to ask the mission societies of the Church of England to which the mission money is sent, so to locate it that reports can be sent to the Church in Canada of the work being carried on through its instrumentality, a course which the Board consented to take. Also, from the Most Rev. the Metropolitan and Canon Brigstocke, expressing regret that they were unable to prepare the Ascensiontide Appeal.

The General Treasurer also read letters from (1) the Bishop of Moosonee, expressing gratitude for aid received, and asking the Board to assume the whole cost of maintaining a mission station at Prince of Wales Sound, Hudson's Strait. The Board thought it best not to assume the care of any particular mission, but to send the Bishop a grant for general purposes.

(2) From the Bishop of Saskatchewan, acknowledging with thanks the receipt of \$431.01 from the Board, and stating that he had devoted \$400 of it to the salary of Rev. H. T. Bourne, missionary of the Piegon Indians, near Fort McLeod, and the balance towards helping the Fort McLeod people to finish their Church.

(3) From the Bishop of Mackenzie River, acknowledging with many thanks the receipt of \$244.46 for the missions of his Diocese.

(4) From the Venerable Archdeacon Pinkham, enclosing a statement of the amounts of money collected by him in Eastern Canada in aid of the Diocese of Rupert's Land.

(5) From Miss Yielding, Ottawa, regarding the forwarding and distributing of \$95.85 for mission-

ary purposes. A resolution was passed requesting that the contributions from the Woman's Auxiliaries be sent through the treasurer of each Diocese.

The treasurer's report was received and referred to the auditors.

The Bishop of Algoma stated that his Diocese required \$16,000 per annum for stipends, of which \$4,000 could be raised by the people themselves, \$4,000 could be counted upon from England, leaving \$8,000 as the amount which should be contributed through the Canadian Society.

The Lord Bishop of Quebec and the Rev. M. M. Fothergill were appointed to prepare the Epiphany Appeal.

The Rev. E. P. Crawford, being about to pay a visit to the North West, was requested to obtain while there such information as he might glean with regard to the work and needs of the Church, and report the same to the Board.

It was directed that all money that might come into the treasurer's hands between this and the annual meeting for appropriation to foreign missions be divided equally amongst the Society for the Propagation of the Gospel, the Church Missionary Society, and the Colonial and Continental Church Society, and to Domestic Missions, as follows, viz: Two-thirds to Algoma, one-sixth to Rupert's Land, and the balance equally between the remaining dioceses of the Northwest.

The Venerable Archdeacon Pinkham, being requested to address the Board, imparted the information that in the Dioceses of Mackenzie River, Moosonee and Athabasca, there are no white settlers, and that in the Diocese of Saskatchewan, which embraces the districts of Alberta and Saskatchewan, there are 13,000 white people, in Qu'Appelle (Asiniboia) 15,000, and in Manitoba 100,000.

The Ascensiontide Appeal was read by the Secretary, and, on motion, was referred to a committee consisting of the Bishops of Niagara and Quebec and the Secretary, and on their approval, to be printed and issued.

A committee, consisting of the Bishop of Niagara, Rev. J. D. Cayley, with the Secretary and Treasurer, was appointed to make arrangements for the September meeting of the General Board of Missions.

A committee was also appointed to prepare and issue suitable prayers for use at all meetings in connection with Missionary work.

A resolution was passed requesting each Diocesan Synod to endeavor to make larger grants than heretofore for the funds of the Society, and to discuss the situation forced upon them by the needs of Algoma and the North West, so that material may be placed before them at the general meeting, to be held in Montreal in September next.

The Secretary of the Society was authorized to issue monthly a periodical to be called OUR MISSION NEWS, and to be the organ of the society, the secretary to be the editor and manager, subject

to the control and rule of the Board of Management.

It was directed that the following words be added for the future to the circulars calling the meetings: "Members of this Board are earnestly requested, when attending its meetings, to allow themselves sufficient time to remain in attendance till the work is completed."

The following resolution was also passed: The Board of Management, in its May meeting, having under its consideration the advantages of employing a paid Secretary whose time shall be wholly devoted to making known far and wide through all the Dioceses, the work and needs of the Society, is of opinion that the stipend of such a Secretary would prove a serious drain upon the funds placed at the disposal of the Board, and be viewed as very objectionable by the contributors; that in the judgment of this Board the most effective and successful representations of the work of the Society will be made by those who are personally engaged in missionary work; that this Board would especially urge that the Bishop of Algoma and the Bishops of the North West Dioceses should be induced, either in person, or by their representations, to arrange with the Board of Management to bring before the congregations at the great centers of population, periodically, the story of the Church's work and needs in their several Dioceses.

NOTICES OF MOTION.

Mr. Reynolds gave notice of motion to amend Article V of the By-Laws by fixing other days than those therein stated for the meetings of the Board.

The Rev. F. R. Murray gave notice of motion to amend Article IX, by the substitution of 31st of July for 30th of June.

The Rev. M. M. Fothergill gave notice of motion to amend Article I of the By-Laws, so as to include the Dioceses of Mackenzie River, Athabasca and Moosonee among foreign and not domestic missions.

TREASURER'S DEPARTMENT.

J. J. Mason, Esq., Hamilton, Ont., General Treasurer.

RECEIPTS FROM 1ST OCTOBER, 1883, TO 8th JUNE, 1886.

DIOCESR.	Domestic.	Foreign.	Total.
Huron.....	3,059 52	3,185 11	6,244 63
Niagara.....	4,497 30	1,029 71	5,527 01
Toronto.....	2,158 50	3,021 76	5,180 26
Ontario.....	1,597 25	1,785 31	3,382 56
Montreal.....	3,412 94	3,545 72	6,958 66
Quebec.....	3,989 42	2,658 37	6,647 79
Fredericton.....	291 08		291 08
Nova Scotia.....	1,070 88	754 42	1,825 30
Algoma.....	56 47	138 96	195 43
Miscellaneous.....	158 04	158 04	316 08
Total.....	\$20,291 40	\$16,277 40	\$36,568 80

ANALYSIS OF RECEIPTS FROM 1ST OCTOBER, 1883, TO JUNE, 1886.

DOMESTIC MISSIONS.

For Algoma.....	\$5,591 12
" N. W. Missions.....	924 82
" Rupert's Land.....	1,295 54
" Saskatchewan.....	614 62
" Moosonee.....	48 75
" Athabasca.....	113 09
" Qu' Appelle.....	114 39
" Labrador.....	1 50
" Sabrevois Missions.....	175 00
Unappropriated.....	11,412 57
Total.....	\$20,291 40

FOREIGN MISSIONS.

For the S. P. G.....	\$5,081 37
" " C. M. S.....	922 61
" " London M. S.....	12 00
" " Col. and Con. Ch. S.....	10 85
" " S. P. C. K.....	16 75
" " Jews.....	1,743 57
" " Irish Society.....	20 15
" Dr. Bernardo's Home.....	5 52
" Zenana Missions.....	129 20
" Mexican Missions.....	16 19
" Southern India.....	93 00
" Education of East Indian Child.....	32 00
Unappropriated.....	8,194 19
Total.....	\$16,277 40

THE Diocese of Fredericton reports the following statement of contributions received from 30th of June, 1885, to 1st May, 1886:—

DOMESTIC MISSIONS.

For Algoma.....	\$456 20
" North-West.....	28 60
	—————\$484 80

FOREIGN MISSIONS.

For S. P. G.....	\$332 67
" Conversion of Jews.....	107 58
" " " " Parochial Missions.....	16 23
" Church Missionary Society.....	4 00
	—————\$460 48

Total.....\$945 28

THE Church Missionary Society of the City of St. John reports, through Rev. G. M. Armstrong,—Receipts, \$429.23. Spent as follows:—

Indian Homes, (Algoma).....	\$ 75 00
Church Missionary Society.....	149 95
For Conversion of the Jew.....	192 28
Printing.....	12 00
	—————\$429 23

Rectors and Incumbents will please remember that the Treasurer's Books will be closed on the 31st of July and that their returns should be sent to the Secretary-Treasurers of their several Dioceses so that these officers may make their returns to the General Treasurer on or before that date.

Woman's Auxiliary Department.

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

THE FIRST AUXILIARY.

On the 16th of April, 1885, the Board of Missions was in session in Ottawa when a deputation of ladies waited upon them, and one of their number addressed the Board as follows:—

My Lord, Reverend Fathers in Christ and Members of the Domestic and Foreign Board of Missions:

We come before you as a small deputation of churchwomen of Ottawa to ask your consideration of woman's work in connection with your Board. There are in the Church to-day Marys who have chosen the better part. There are the restless, serving Marthas, who only want the opportunity to do something for Jesus, the Magdalenes who tell the story of our blessed Lord's resurrection, the Phoebes who convey messages of love and Christian greeting, the Tryphenas and Tryphosas, Dorcas who are never weary in well doing, Priscillas who are occupied in shewing the way of the Lord more perfectly;—yes, in the Church of Canada from Victoria to Sydney, there are women longing to labor more abundantly to consecrate all their talents to the Lord's work. And knowing this we ask that as the Apostles of old recognized the women of their day as laborers with them, you, our beloved Fathers in Christ, may recognize the women of the Church of Canada and give your hearty and earnest consent that there should be established in connection with your Board a *Woman's Auxiliary*; that you will consider before separating the best and most practical method of work in every way facilitating the formation of branch Auxiliaries in the different Dioceses and Parishes. We are assured that the women of the Church are prepared to accept whatever plans your Board may consider the wisest for the promotion of Missionary effort and the advancement of our Master's kingdom.

We are very faithfully and in the love of Christ.

Your co-workers:

FANNY M. J. FOREST,	HARRIET MUCKLESTON,
ANNIE M. POLLARD,	GERALDINE STEWART,
ROBERTA E. TILTON,	JESSIE BELL.
ANNIE MATHESON.	

After a few words of encouragement and sympathy from the Lord Bishop of Ontario who was in the chair, the ladies retired, when it was moved by Venerable Archdeacon Jones, seconded by the Bishop of Algoma, that this Board has received with unfeigned gratitude to God the deputation of ladies initiating the formation of a Woman's Auxiliary Association. Most heartily the Board wishes

this important movement God speed and will welcome the co-operation of all our Christian sisters in the Church of this Ecclesiastical Province in carrying out the noble object of our Missionary Society.

Subsequently the following resolution was passed by the board:

Moved by the Secretary, seconded by Mr. Walkem, that this Board has heard with pleasure of the formation of a Woman's Auxiliary Society in connection with the Domestic and Foreign Missionary Society of the Church of England in Canada, and highly recommend that the ladies of Ottawa who have so vigorously, commenced the work do proceed with it on the full and hearty authorization of the Board itself. Carried.

THE WOMAN'S AUXILIARY TO THE DOMESTIC
AND FOREIGN MISSIONARY SOCIETY OF
THE CHURCH OF ENGLAND IN
CANADA.

General Committee.

Mrs. Medley, Fredericton; Mrs. Binney, Nova Scotia; Mrs. Williams, Quebec; Mrs. Lewis, Ontario; Mrs. Sweatman, Toronto; Mrs. Sullivan, Algoma; Mrs. Baldwin, Huron; Mrs. Hamilton, Niagara; Mrs. Pollard, Mrs. Stewart, Mrs. Forest, Mrs. Bell, Mrs. Matheson, Mrs. Muckleston, Mrs. Tilton, Secretary.

Diocesan Committees.

ONTARIO.—Mrs. Lewis, Mrs. Grant Powell, Mrs. Newell Bate, Mrs. A. B. Yeilding, Secretary.

TORONTO.—Mrs. Sweatman, Mrs. Thorn, Mrs. Maurice Hutton, Miss Wilson, Secretary.

ALGOMA.—Mrs. Sullivan, Mrs. William Plummer, Mrs. John Hamilton, Mrs. B. S. Beley, Secretary.

QUEBEC.—Mrs. Williams, Mrs. Hamilton, Mrs. Macpherson, Miss Houseman, Miss H. Hunt, Secretary.

NIAGARA.—Mrs. Hamilton, Mrs. Mockridge, Mrs. E. Martin, Miss Bellhouse, Mrs. McGiverin, Secretary.

Nova Scotia, Fredericton Montreal and Huron Dioceses have active associations for Missionary work, but they are not yet organized as Auxiliary Branches.

A GENERAL MEETING.

A general meeting of the "Woman's Auxiliary" to the Board of Domestic and Foreign Missions, will be held in Montreal in September, at the time of the Provincial Synod.

All women interested in the work of Missions, will be made welcome.

The special object of this meeting being to organize the Woman's Auxiliary for the Ecclesiastical Province of Canada, the committee desire as general a representation of church women as can find it convenient to attend.

Books Department.

History of the World, or Cyclopaedia of Universal History, by JOHN CLARK RIDPATH, LL. D. Jones Brothers Publishing Co., Cincinnati. The Balc! Brothers, Toronto.

This work, complete in three volumes, gives a clear account of the principal events in the career of the human race from the beginnings of civilization to the present time. It is illustrated with numerous maps, charts, sketches, portraits and diagrams, to such an extent as to present the leading events of history in panoramic view to the eye. As a book of ready reference for historical information, it will be found a useful and attractive work for the library of any one interested in literary pursuits. The first volume presents to us the Ancient World, and in it we see the rise and fall of ancient dynasties and empires, with pictures shewing the characteristics of the different ages. We have Egypt, Chaldea, Assyria, Media, Babylonia, Persia, Greece, Macedonia, Rome to the capture of Constantinople and the end of the Eastern Empire.

In the second volume we have the devastations of the barbarians from the North, and their ascendancy over the wrecks of the Roman Empire, the rise of the Mohammedan power, the age of Charlemagne, the rise and sway of the Feudal System in the leading countries of the day, the Crusaders with their romantic adventures, the darkness of the middle ages, the light of the Reformation and the discovery of the New World, with the speedy colonization which followed it in what is now known as New England and the United States.

The third volume opens with the reign of James I, and describes the English Revolution and Restoration, the age of Frederick the Great, the War of Independence in America, the French Revolution, and ends with ten chapters on the Nineteenth Century, with an account of China, Japan, and Australia.

We have noted one or two little inaccuracies in ecclesiastical matters, such as representing the thirty-nine articles and the Westminster Confession of Faith as being the same document, but these will probably be corrected in a second edition. In the account given of the Reformation, the Anglican Churchman will miss the prominence which he considers ought always to be given to the fact that the Reformation in England was different in a marked degree from that in Germany. It was a great national event, a wonderful movement on the part of the whole church, bishops, priests, deacons and laymen, with but a comparatively few exceptions. It was not, as on the continent, a few struggling against power, but it was the movement of the whole church itself, without the loss of its continuity or place in history. Few secular historians do the English Church justice, as a mere fact of history, in this respect.

We are pleased however, to note the following tribute paid to our Prayer Book:—

"It was proposed to make the new Liturgy conform as nearly as possible to what was conceived to be the usages of the primitive fathers of the Church, and at the same time to retain so much of the Romish form of worship as the commissioners considered to be authorized by the Scriptures. Without entering into the merits of the English Prayer Book, viewed as an aid to devotion, it may be safely averred that the service rendered thereby to the English language has been beyond estimate. The grave and elevated forms of our speech, its strength in assertion, its depth in feeling, and its dignity in apostrophe, were crystalized in this formative period of the national religion, and found a full and sonorous utterance in the early handbook of English Protestantism."—(Vol. II, p. 654.)

The work, as a whole, is the successful carrying out of an excellent design. Its great worth lies in the panoramic style in which all the great events of history are massed together and successively presented to view.

The great attractive feature of the work is its illustrations, some of which are very beautiful. In this respect it will be found useful in the way of interesting children in the delightful and wholesome study of history. The illustrations found on pages 3, 5, 9, 13 and 15, of this issue of OUR MISSION NEWS, are samples of the pictures found in it.

The Ante-Nicene Fathers; Translated into English, by REV. A. ROBERTS, D. D., and JAMES DONALDSON, LL. D., revised and chronologically arranged, with brief prefaces and occasional notes, by A. CLEVELAND COXE, D. D., (Bishop of Western New York.) Vols. I—VI. The Christian Literature Company, Buffalo, N. Y.

Unquestionably a useful work for the clerical library. The expensive and scattered editions of the Ante-Nicene Fathers are here published in the very best of form, on good paper, and with excellent print, at low prices, and are arranged in chronological order, with notes by Bishop Coxe. In themselves they form a valuable ecclesiastical history of the primitive days of Christianity, and are books which cannot fail being appreciated by every churchman interested in the early literature of his religion. The work has been so well patronized as to enable the publishers greatly to improve upon their first efforts, and to bring out a second edition of the earlier volumes, so that all may be uniform in the improved form.

Missionary Work among the Ojibway Indians, by REV. E. F. WILSON, Sault Ste. Marie. S. P. C. K.

An interesting book of early missions among the Indians, written by Mr. Wilson, who for many years has labored, as he still is laboring, to civilize and christianize the Red men of this country.

We hope to refer to this book at greater length some future time. It will be found useful for distribution in our Sunday Schools.