

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							✓				

# THE CANADIAN CHURCH MAGAZINE

• • ANE MISSION NEWS • •

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

VOL. VI.

TORONTO, APRIL, 1892.

No. 70.

## HISTORICAL SKETCHES.

No. 69.—FIFTY YEARS A BISHOP.

**W**HE senior bishop of the Anglican communion throughout the world is to-day a missionary bishop, the Rt. Rev. Dr. Austin, Bishop of Guiana, South America, and Primate of the West Indies. He was consecrated in 1842, the next in point of time being the Most Rev. John Medley, Metropolitan of Canada, who was consecrated in 1845, and the next the senior Bishop of the United States, the Rt. Rev. Dr. Williams, Bishop of Connecticut, consecrated in 1851. Of the bishops consecrated in the eighteen hundred and forties only two remain, Bishop Austin and Bishop Medley, the former of whom has now reached his jubilee, an occurrence exceedingly rare throughout the whole history of the Christian Church.

It is said by those who have studied this question carefully, that Bishop Austin is only the sixth bishop who has held office so long from the days of the Apostle St. John downwards. If this be true, only one Episcopal Jubilee has been celebrated in every ten generations.\*

William Percy Austin was born at Stone, in Staffordshire, in an inn, where his father and mother were staying when on a journey from Scotland to the west of England. On his father's side he was of one of the oldest and most respected families of the West Indies; and on his mother's,

of gentle Irish blood. Born a traveller, such he has been almost ever since. His sympathies naturally being with the colonies, he looked out upon them early in life as the true and proper field for his work. The missionary spirit was strong within him, at a time when the Anglican Church was beginning that career of zeal for the evangelization of distant lands which has been a marked characteristic of the present age.

South America, especially the northern part of it, seemed to promise a fruitful field for missionary work. British Guiana, through the midst of which flows the River Essequibo, was once the Eldorado of Raleigh and early seekers for gold and fabulous wealth. It has a territory larger than Great Britain and Ireland. Here there is an exuberance of vegetation only to be met with in the tropics. Trees of every variety, flowers and plants of every colour, the graceful foliage of the palm, and the tangled net-work of lianas, all alive with birds of gay plumage and lively song, together with creatures of every description, from the reptiles crawling upon the ground to the numerous kinds

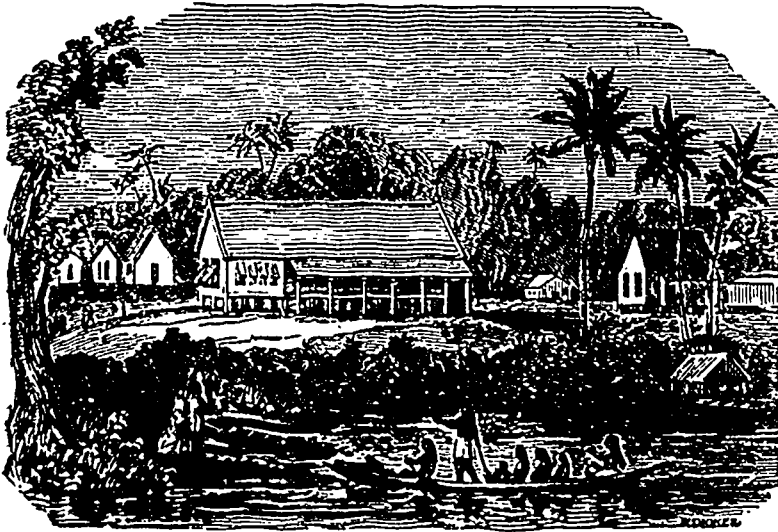


WILLIAM P. AUSTIN, D.D.,  
Bishop of Guiana, and Primate of the West Indies.

of monkeys swinging in the thick, overhanging branches, mark this distant possession of the British Crown.

Roaming through it are numerous tribes of natives, such as the degraded Warows, who delight in places that are low and swampy, the gentle and superior Arawaaks, dwelling further inland than the Warows, the fierce, man-eating Caribs, who dominated over the whole of the West Indian Islands before they were known to Europeans, and from whom the Caribbean Sea

\*See "The Bishop of Guiana's Jubilee," by the Ven. Thomas Farrar, D.D., in *Mission Field* (S.P.G.) for December, 1891.



A SCENE IN GUIANA.

takes its name, the marauding and murderous Accawoios, skilled in poisons and the instruments of assassination, ever ready to execute revenge for any who will hire them, and the Macusi, roaming over the Savannahs or vast, unwooded plains of the interior, always dwelling on land, never found upon the water and busy manufacturing arrows tipped with a deadly poison, the secret for making which is known only to themselves. These tribes and a few others are found to the number of from twenty to fifty thousand in the forests, waters and plains of British Guiana, and attracted at an early date the attention of those who longed for the evangelization of the heathen. The Moravians, the pioneers of missionary work almost every where, were on this field at an early date, and, in 1826, the settlements of "Demerara, Essequibo and Berbice," were annexed to the see of Barbadoes which had been established in 1824, with Dr. William Hart Coleridge as bishop. At this time there were but four clergymen in Demerara, two in Essequibo and one in Berbice. From the year 1796 there had been only one colonial chaplain for the three places or colonies as they really were. In 1831 the Church Missionary Society established a mission in Essequibo, and in that same year came William P. Austin to the West, to be Curate of St. George's Church, Demerara. On his way he was admitted to the diaconate by Bishop Coleridge. He returned, however, to England, accepted a curacy in Somersetshire, and was priested in 1833. Two years afterwards he returned to Demerara and was appointed to take sole charge of St. George's, the health of the rector, Mr. Lugar, having entirely broken down. In 1884 he referred to this period of his life as follows:—

"I can remember when I stood alone in this town as the representative, ministerially, of the

Church of England. I had hardly arrived in this colony, with no intention of making it, as it has been, my home, when the incumbent of the Church of St. George was laid low with a severe illness, and, at the request of the governor of the colony, I went to his relief in order that he might seek for a time a change of climate. The church, as it then stood, held, I suppose, between three and four hundred people. Since that period the population of this town, with its rural additions, has increased about three-fold, and we have now accommodation in seven places of worship for about four thousand

five hundred persons; and I have reasonable hope that an eighth will soon be erected in a newly created district."

Guiana was formed into an archdeaconry in 1838, and Mr. Austin was appointed archdeacon. At this date the number of churches and clergy were in Demerara, respectively, twelve and eight; in Essequibo, fourteen and six; and in Berbice, eight and four; or eighteen clergymen and thirty-four churches and chapels in all.

In 1842 the Bishop of Barbadoes, Dr. Coleridge, resigned, after fifteen years hard pioneer work, and was succeeded by Archdeacon Parry. At the same time two new sees were created, Antigua and Guiana. To the latter Archdeacon Austin was appointed, and was consecrated Bishop of Guiana on August 24th, 1842, so that if he lives till St. Bartholomew's day of this year he will enter upon his fifty-first year of episcopal work.

Dr. Farrar gives a bird's eye view of the work done during this long period of time, as follows:

(1). In 1842 there were sixty-nine day schools, with 3,623 scholars. Now there are seventy schools under the government inspection, with 10,276 scholars. And there are, in addition, some thirty private and mission schools, with 4,718. In all, one hundred schools with 15,000 scholars. I am sorry I am unable to say anything about Sunday schools, as the Synod returns are useless here.

(2). In 1843 there were 5,131 communicants. Now there are 15,084 communicants.

(3). The number of clergy in 1842 was eighteen, it is now 41; and, I need not add, far too small for the increased and increasing Church population in our midst.

(4). The number of clergymen who have died in harness since 1842, is fifty-seven. The number who have left the diocese since that date is 105.



GUIANA INDIANS.

(5). There are resident in the diocese *five* clergymen who have served it for thirty-seven years and upwards; and there were *five* more, *not long gone*, now working at home, who served the diocese for upwards of thirty years. Not a bad record of tropical longevity, nor a bad answer to those who speak evil of our colony.

(6). Since 1842 the bishop has brought into the colony some \$12,000,000—to say nothing of the amount raised in it during the Episcopate now entering upon its jubilee—and all for the moral, mental, physical and religious education of his spiritual children.

(7). Since 1842 the then Embryo Mission to the Aboriginal Indians, begun by the Rector of Holy Trinity, Duke, and extended by Bernan, T. Youd, and that prince of missionaries, William Henry Brett, to say nothing of the labours of the Austins, of Dufferin, of Canon Heard, of the brothers Quick, of George W. Mathews and others, has grown and spread until now we have a chain of such missions extending from the upper Corentyne to the far North-West, and from this city to the Brazilian frontier. Then there is the East Indian Mission, with its first fruits of ordination, and its Bel-Air Training College; and lastly there is that most interesting and most primitive body of Christians, the Chinese, whose liberality is of the type of the "Acts of the Apostles," not of that which costs them nothing, not grudgingly and of necessity, but "exceedingly magnificent," as believing their creed, and as showing their faith by their works. And if we glance at the more general diocesan work, we have ready to our hand the bishop's charges delivered during his long episcopate,

and obviously of great historical value and personal interest; for they all bear the same stamp, and are impressed with the same calm personality. They are almost invariably words for peace, always words for truth, and never, by any means, articles of war. There is the same calm, dignified and natural, quiet gracefulness of literary style in all, reflecting in every line the great characteristic of the man who wrote them. In all there is a perfect peace of mind and heart; a perfect, all-prevailing trust in the power of God to watch, unaided, over His Church; a patience and self-control which may seem strange to men of hotter blood in these restless times, but which has been, doubtless, the secret of a life's success, and an instrument from the manifest reflection therein contained of the holiness and restfulness of the Christ, surely most pleasing to God, who has used in it His great work for this colony and diocese.

Thus, in a continuous round of hard missionary work, the fifty years went by and he is still tall and erect, in full possession of his faculties, one of the most remarkable men of his age. Dr. Farrar thus concludes his eloquent tribute to his worth and work:—

"At the age of eighty-two the bishop started on a visitation tour to the distant Potaro and other missions, a journey of eighty-one days; a journey that taxes the strength of much younger and stronger men. And during the present year, his eighty-fourth, the travelling on visitation is incessant. The time must come when these journeys will be no longer possible. But meanwhile we may thank God for His protection to our chief guide and pastor. As the years

draw onwards to the end, and the shadows lengthen, who can guess the thoughts of such a man as this? What depths of hope, of holy fear, and joy, and chastened sorrow are in that past! What a life story is here, if it could ever be really told; if it could ever be really known! God grant to our bishop, in his declining years, the peace that passeth understanding, and the happiness that grows more real, more radiant, as the traveller hastens to the brightness of the other shore, and when, at last, that shore is won, O just and faithful knight of God,—the beatific vision."

### THE ROYAL ROBE.

**V**ERY often people are deterred from giving by the feeling that all they can offer is of so little apparent value; but the following incident shews that the chief thing is to give what we can in the right spirit with prayer and love, and leave the results with God. Some English people in Africa wanted to build a church where God might be worshipped, and His work furthered. But they had no land and no money to buy it with. They asked the native chief to give them some land, but he made conditions they could not accept.

"You shall have the land," he said, "if you give me firearms in exchange. I want them to fight my enemies."

They could not do that. It was an impossibility, in every way out of the question. They must wait, and do without their church. So they did wait, but they worked too, and friends in England helped them.

There was an old woman in England who longed to help—would have given anything to help substantially. But she couldn't do that, she was too poor. She had not even money to buy material, or skill to work much. She thought she would make a patchwork quilt, however; it would be better than nothing. So she got any bits of rag she could collect, the oddest collection! And as she sewed she prayed—prayed earnestly for God's blessing on the work.

When it was done it was a frightful thing, all the colours of the rainbow. The other workers couldn't help laughing. "You can't send *that*," they said to the clergyman who was packing up all that he wished to send to Africa—all they had made for the mission. Yes, everyone agreed it would be absurd—downright ridiculous to send the quilt.

But the clergyman couldn't bear to think of the old woman's earnest work being wasted, so he packed it up with the rest, big and ugly as it was.

I believe it was the custom for the chief to come when a parcel from England was unpacked. Anyhow he came this time. He

didn't show much interest until the quilt was taken out. Then he sprang forward, took it, hung it round his shoulders. "This is a royal robe for me," he said; "give it me, and you shall have the land you want."

So they got the land and built their church, and the old woman's gift was the best after all—the absurd quilt that everyone had laughed at, and she had prayed over. If you can't do much, you can all do your best.

### THE LATE BISHOP OXENDEN.



**H**IS recent death in England of the Rt. Rev. Ashton Oxenden, D.D., at one time Bishop of Montreal and Metropolitan of Canada, is deserving of some special notice. It recalls an important episode in the history of the Church in Canada. The first Bishop of Montreal, Dr. Fulford, was appointed by the Crown, and, by virtue of his office, as the bishop of the most important city of Canada, was also made Metropolitan; but on his death a difficulty arose owing to the fact that the Diocese of Montreal was to have the right of electing its own bishop, because the House of Bishops (as the new bishop was to be metropolitan) had the right of nominating those who were to receive the votes for the position.

This, as might be expected, produced a deadlock, the Synod of Montreal refusing to elect any of the persons nominated by the bishops. After much wearisome balloting, the Synod adjourned in November, 1868, without having secured an election. It met again in May, 1869, when the same result threatened, but after many fruitless ballots the name of the Rev. Ashton Oxenden, then Rector of Pluckley, Kent, England, was accepted by both parties and he was duly elected.

Bishop Oxenden's episcopate was of a missionary character. He laboured to extend the ministrations of the Church to every settlement in the diocese. One mission, Glen Sutton, was supported by him from private means for three years. For the purpose of assisting the Mission Fund of the diocese, he started a Sustentation Fund which soon amounted to \$68,000, and is now productive of an important revenue for carrying on diocesan work. To him, also, is due the foundation of the Montreal Diocesan College, which is now the institution to which the diocese looks mainly for its clergy.

After nearly ten years of hard and self-denying work, which severely taxed his strength, Bishop Oxenden, to the surprise and grief of the diocese, suddenly and unexpectedly resigned, his formal resignation bearing the date of September 2nd, 1878. He then returned to his native land and was appointed Vicar of St. Stephen's, Canterbury; but for several years past he had retired from active work and lived

in the south of France, where, especially at Biarritz, he did occasional duty. In Biarritz he died on February 23rd, at the ripe age of eighty four.

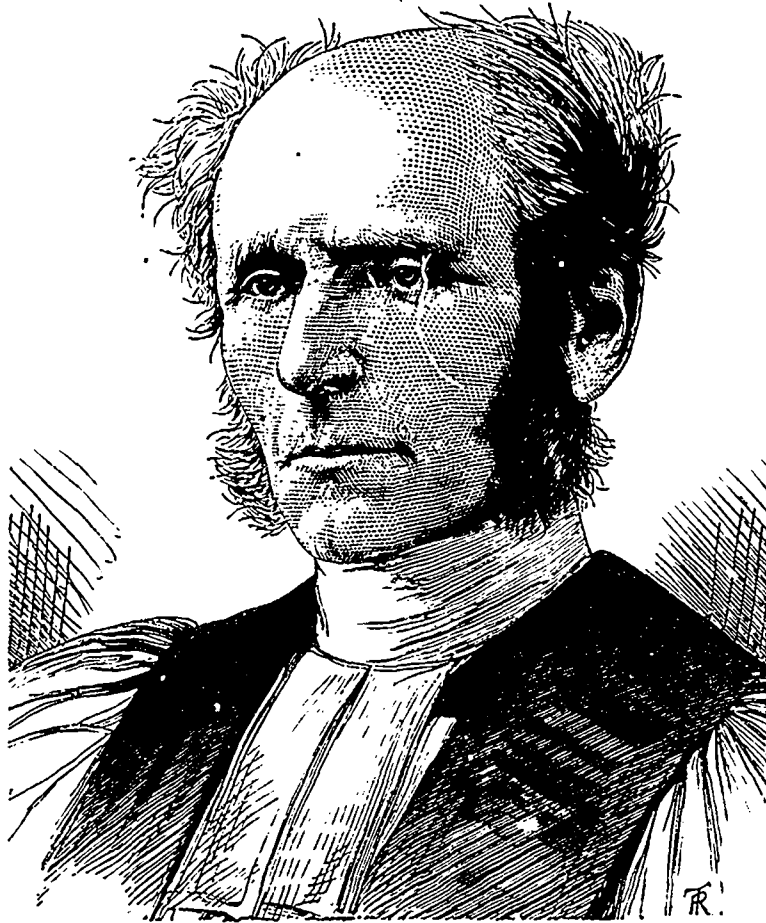
The name of Ashton Oxenden was a household word in many Christian homes before he became more prominently known as Bishop of Montreal and Metropolitan of Canada; for his books and tracts, written in the simplest English possible, reached the large class of persons whom the Church in England has been so lightly charged as having handed over to other teachers. The devout of every communion recognized and appreciated the earnest devotional tone of all his writings, and Churchmen were delighted to have a literature they could distribute in which the Lord Jesus Christ was so truly set forth and the teaching of the Church maintained.

BISHOP KEMPER was not a man who courted or cared for publicity. He lived in the eyes of all men. Possibly no face and figure were as widely known in the great North-West as his. But he was a *bishop*. That title summed and rounded his ideas of his business in this world. For reputation, for

honour, for influence, for wealth, for anything this earth contained, except as it helped to fulfil that office, he cared absolutely nothing. He swerved neither to the right hand nor to the left. He was utterly single-minded and single-purposed. Everywhere and always he was the same—the bishop. He cared to be nothing else. He cared to be known for nothing else. He walked under the awful burden of that high office humbly and prayerfully, kindly and lovingly, and cared not whether he was known or unknown beyond it.

Two years ago we were in a railroad carriage, when the bishop came in. A number of gentlemen were conversing, and the conversation turned on success in life. One of them (not a Churchman), known all over the West as one of its largest capitalists and most successful business men remarked: "Gentlemen, there is a man (pointing to Bishop Kemper) who is the most successful man I know, as well as the most devoted to his business. When I look at him I consider my self an entire failure. He is the richest man in the North-West."

A rather obtuse personage in the company said: "Why, I did not know the bishop was rich." "Rich," was the answer, "why, he is so rich that he doesn't think as much of a million dollars as you or I would of a hundred, and we are not paupers. Why, he'd give away a million on sight, and never miss it. What grubbing fellows he must consider such as we! Yes, the bishop is rich. He is the only man I could envy. The look on half the faces in this car, when he came in, is something all the money in the country couldn't buy."—*Christian Year.*



THE LATE MOST REV. ASHTON OXENDEN, D.D.

(Sometime Bishop of Montreal and Metropolitan of Canada).

THE final figures of the Indian Census of last year show that the whole population of our great dependency is more than 288,000,000. The great majority of this vast number of folk are, alas! still heathen. Nearly 208,000,000 of them are Hindoos, over 57,000,000 are Mahomedans, over 7,000,000 Buddhists, and of the remaining 16,000,000 only 2,284,191 are Christians. These are figures which may well make the stoutest heart faint; but, overwhelming as they are, they need cause no despair. In good time, if we do our part, the door will be opened unto these people.

## MISSIONS TO THE JEWS.

BY MRS. W. D. NORTHROP, BELLEVILLE, ONT.



O those of us who view the Christian Church, not merely as a beneficent organization happily existing at the present day, but as a divinely ordained institution, founded by its great head, the son of Mary, the descendant of David, the carpenter of Nazareth, on the lines and with the members of the old Jewish Church, it must seem passing strange that a paper on the Mission to the Jews should be needful or even possible. Words would fail to express the astonishment, probably the indignation, that would have seized the members of the first Church Council at Jerusalem, had one of the blessed Apostles, inspired by prophetic foresight, arisen and predicted that eighteen centuries later, the despised Gentiles would be carrying, not only to the heathen world, but even to the Jews at Jerusalem the glad tidings of great joy, which they were commissioned to bring to every nation. Time, however, with unfaltering step has marched steadily on, eighteen centuries have rolled by, the prophecies of the dispersion of Israel and the growth of the Saviour's Kingdom have been fulfilled, and to-day it is at once our pressing duty and our exalted privilege to go to the oppressed kinsmen and countrymen of Jesus and his Apostles, and tell them of that life, that love, that salvation, and that heaven which their forefathers made known to ours, and to which we owe all our happiness here and our hopes for the hereafter.

It is now generally recognized that the missionary activity of a Church is an unflinching barometer to register its spiritual life, and it must be a subject of devout thankfulness to each of us to see that, as the years roll by, the barometer of our Church is steadily rising; still in the missionary work to which this paper is devoted I am sure that all will agree that we have not done all we should, and, perhaps, alas, not all we could.

It is not my purpose here to advocate the cause of missions, but I will venture briefly a few reasons why the Mission to the Jews has special claims on the members of our Church. And, in the first place, let me say a few words of explanation so that we may understand not only who, but where and what, the Jews are.

Geographically, intellectually, and socially then, the Jews throughout the world may be conveniently divided into three sections, first: those living in the interior of Africa, mainly in the Provinces of Algiers, Tunis and Morocco, numbering about a million, with whom may be joined those residing in Arabia Felix, Persia and Turkestan, in all about 350,000 more. This section is quite outside the borders of civilization, the people are ignorant, superstitious, bigoted and most fanatical, and yet among

them, while our mission stations are few, much seed has already been sown, and not a few sheaves already gathered in. Want of money, however, rises on every hand as an insuperable barrier and has withheld the Gospel still from many hundred thousands.

The second section includes the Jewish population of the more important cities that fringe the southern shores of the Mediterranean, the Jews of Egypt, European Turkey, Asia Minor, Palestine and parts of Russia, Austria and Poland. These, though far from being ideal types of modern civilization, are better educated, more intelligent, less bigoted than the first mentioned, and in every way superior to them. The grinding oppression, constant exactions and daily injustice to which they are exposed and which in Russia seem to have culminated in national expulsion, have, not unnaturally, embittered many against Christianity, while the idolatrous practices of the Roman and Greek Churches have disgusted a people who, whatever their faults, are never idolators.

Here, too, the want of money hampers the work on every hand and yet much has been done. Missionary stations have been opened in all these countries, while agents, assistants, teachers and colporteurs are daily journeying through the lands.

In Constantinople a large school is maintained and attended by over 600 children. In Russia, prior to the late imperial decrees, whose effects can as yet hardly be estimated, a wonderful movement had been for some years attracting the attention and calling forth the prayers of the Christian world. Its leader was one Joseph Rabinowitch, a lawyer in South Russia, who had for years been interested in the question of the Jewish future, and, in 1883, during the time of persecution, he visited the Holy Land with a view to investigating the possibilities of a Jewish return. Study and reflection at length led him to believe that the historical Jesus was the true Messiah, and that the marvellous sufferings of the Jews in the last 1,800 years were their punishment for His crucifixion.

His contention has ever been, "the key to the Holy Land lies in the hands of our Brother Jesus," and this expression, "our Brother Jesus," has always been his watchword. A powerful talent it has been too, for hundreds of families not joining any church have united in one communion under the title of "The National Jewish New Testament Congregation," "the Sons of the New Covenant," or "the Brethren and Friends of Christ." In this section, too, is the Holy Land with its most interesting and important mission at Jerusalem, but of that I shall speak later on.

The third and last section comprises all those who live in the western half of Europe, principally in Germany and Austria, numbering over two million, to whom may be added the Jews

residing in Canada and the United States, probably 300,000 more.

These Jews are for the most part in daily contact with the intellectual, commercial, financial and political world, and in every branch their success has been so phenomenal as to excite the hatred of the Gentile world. In religion they have long been wavering, and the time seems at hand when, leaving the religion of their forefathers, they must repudiate religion altogether or embrace Christianity.

The reform originated by Mendelssohn has rapidly developed, the venerable dogmas and traditions of the Rabbis have been discarded, they are beginning to see that, from the exclusively Jewish stand-point, their scriptures are a delusion and their religion a snare, for their Messianic hopes have not been fulfilled. Their priesthood ordained to offer sacrifice for the people is extinct, and even the temple appointed for their regular sacrifice and worship has eighteen centuries since been blotted from the earth, and so, despairing of an explanation of these mysteries from the Jewish stand point, they are turning to ours.

Granting then the universal and irresistible claim of missions, has the Mission to the Jews any special claims in addition to, and beyond, those among other peoples?

I might say many, but from the number I would select but a few and say on the grounds of justice, of gratitude, of obedience, of loyalty, of love, we should especially support the Mission to the Jews, for we should be just before we are generous. Let the religions of Mahomet, of Buddha, of Confucius be blotted from the pages of human memory and let their sacred books be lost in oblivion, and the lives of their founders and followers be forgotten, still our religion is unaffected and the majesty of the great head of the Church is undimmed, but apply the same test to the Jewish Religion; let us imagine the sacred books and the traditions of their contents all lost, the name of the founder of their church forgotten and even the name of every Jewish teacher melted away like the morning mist in the dim azure of the past. I am very certain we should not be here to day, and we would have nothing to do if we were.

The Jews, selected in the inscrutable wisdom of the Almighty for that end, guarded and preserved the Jewish Church and Jewish Scriptures until, in the fulness of time, the prophecies were fulfilled, when the Messiah, a Jew, coming, they, the Jews, gathered around him assisted with him as his apostles in founding the Christian Church, penned our Scriptures and carried the glad tidings to the Gentile world. We remember all about the Jews who cried crucify Him, we forget those who wept at the cross, who buried Him and witnessed His glorious ascension, and how have we Gentiles repaid our obligations? What return have we as a people made to them

as a people for the blessings we have received from and through them? Surely if there be one people whose blood at the last day will cry out for vengeance against the Gentile world it is the Jews. From the first century down to this century, yes, and to this very year and day, the Jews have suffered the most atrocious and continuous persecutions of any race in the world. But I need not tell the bloody story, you all know it; thus have the followers of the meek and loving Jesus repaid the Jews for that Gospel and that salvation which their forefathers gave to ours. Is it not time in common honesty and justice that we began to pay our debt in a different coin?

We are the debtors of the Jews too, on the grounds of gratitude, and the life and teachings of the Great Master must have wholly failed to soften our hearts and beautify our natures if we have not a tender spot of sweet gratitude for the people of our Lord.

He could weep over the coming woes of Jerusalem and her people, are we so stony-hearted that we would refuse the story of His life to His own people? If our Great Master should judge our appreciation of His sacrifices and love for us, as a mere human being would be likely to do, I am afraid the coveted encomium, "well done, thou good and faithful servant," would never gladden our ears.

In our society we often hear the divine authority for our work given, to preach the gospel to every creature, but it is the rarest thing in the world to hear the rest of our Lord's injunction, beginning at Jerusalem (Luke xxiv., 47). We are bound then by the law of obedience to support the Jewish Mission.

The spirit, too, of loyalty to our Church should constrain us to support these missions, for our Church, the Church of England, was the first that undertook the task of converting the Jews. The society founded in 1809 has been going slowly, but steadily on, and has in a certain degree led to the formation of societies in other lands to promote Christianity amongst the Jews. In the year 1841 a bishopric was established in Jerusalem under the control of England and Prussia, England raising £20,000 and Prussia granting £15,000. The arrangement being made between the two countries that they should alternately nominate the bishop. The English Government nominated the first bishop, a Christianized Jew, named Alexander, who only laboured four years, dying very suddenly at Cairo in 1845. According to the arrangement between England and Prussia that the bishop should be appointed alternately, the King of Prussia sent out Rev. Dr. Gobat to the vacant see. Bishop Gobat held the position for thirty-three years, then came England's chance again, and she sent out Rev. Dr. Barclay; his missionary work was very short, only two years. At his death, in 1881, came Prussia's turn to nominate



his successor, but much delay took place owing chiefly to the Germans not wishing to pay the bishop's stipend, and after a few years the Prussian Government withdrew altogether, leaving the bishopric entirely to England. In 1887 the Rev. Dr. Blyth was appointed fourth Bishop of Jerusalem, and now that the bishopric is entirely Anglican there is surely a more pressing reason for our working with renewed energy for the Jewish Missions.

There stands on Mount Zion, in Jerusalem, Christ Church, built by the London Society and used by the bishop as his cathedral. They also have a well equipped hospital there, where, within the last few years, 200,000 cases of illness have been treated. Besides these the Society has in Jerusalem an Enquirers' Home for Jews who are anxious to know the truth, also the House of Industry; but all these provide very feebly for the constant influx of Jewish population, although under Moslem rule, in addition to the mosques of that faith, there were some years ago in Jerusalem, eighteen monasteries of the Greek orthodox section, eight Roman Catholic, three Armenian Catholic, one Greek Catholic and one Abyssinian. Also fourteen Protestant Institutions, including schools, and fourteen Jewish Synagogues and two schools. For years past there has been a steady tide of Jewish immigration flowing into the Holy Land and especially into Jerusalem, in which city the arrivals annually are from 1,200 to 1,500. The great capitalists of the Jewish faith approve of this return to the land of their fathers, and are said to be now preparing plans for a scheme of a great Jewish national return to Palestine. The present then seems a peculiarly appropriate time for the extension of this mission work. Now more than in the past, perhaps more than ever again will be in the future, is the old adage true, "He gives twice who gives quickly;" now is the Church's opportunity to enter in and possess this field. Rest assured that if we fail to respond to the Master's appeal other servants, more faithful than we, will be called, and the glorious privilege of ministering to His people which is now ours, will pass from us to them.

May we not hope and pray for a substantial increase in our interest, and aid for the coming year? May we remember who expects of us that as we have freely received so we should freely give, and may we by our sympathy and assistance in teaching, elevating and Christianizing His chosen people render ourselves worthy to receive from His own lips in that happy land, where sin and sorrow are no more, that heavenly welcome, "Inasmuch as you have done it unto the least of these my brethren ye have done it unto Me."

THE Christian whose life below was poor in kind deeds, will not need a large mansion above, to hold his spiritual furniture.

## OUR INDIAN HOMES.

REV. E. F. WILSON'S QUARTERLY LETTER.



I have but just completed my Annual Report for 1891, I think it will be best in this Quarterly Letter to give a synopsis of its contents, as there are many readers of the CHURCH MAGAZINE who may not see it, and should any wish for more full details of our year's work, I will gladly furnish them with a copy of the report.

Our Committee of Management for the Algoma Homes consist of the Bishop (as President), Judge Johnson, Mr. F. W. Johnston and myself. We meet once a month, the duties of the Committee being to assist the work by their counsel and advice, and it is understood that the erection of new buildings, alterations to existing ones, the dismissal and appointment of teachers, the examination from time to time and the annual auditing of the accounts are matters that rest with the Committee.

My Report for 1891 necessarily covers the entire extent of my work, embracing the Homes at Medicine Hat and at Elkhorn, as well as those at Sault Ste. Marie, as the accounts of all have been kept in one set of books; but, with the close of the year, I am taking steps to have the Medicine Hat and Elkhorn accounts kept separately, with a view to those Homes being carried on as soon as possible under their own local Committees and Superintendents. The Elkhorn Committee consists of Ven. Archdeacon Phair (President), Rev. R. G. Stevenson, Rev. George Rogers, Rev. H. L. Watts, Rev. C. Quinney, Dr. Rolston and myself. The Medicine Hat Committee of the Bishop of Qu'Appelle (President), Rev. W. Nicolls, Rev. J. W. Tims, Rev. H. G. Stocken, Col. McLeod, H. Cochrane, Mr. Sanderson and myself.

With the concurrence of the Superintendent-General of Indian Affairs, the Indian Commissioner at Regina and Archdeacon Phair, my son, A. E. Wilson, will, this next spring, undertake the Superintendency of the Elkhorn Institution, and payments towards the support of pupils may, after April 1st, be made direct to him.

Of the Medicine Hat Institution, the erection of which is not yet completed, I cannot at present speak definitely, but I am in correspondence with the Bishop of Qu'Appelle and the local Committee at Medicine Hat in regard to it. I would like to see the building completed and the Institution fairly launched before I withdraw from it.

To confine myself now to our Algoma Homes:—We commenced the year with an attendance of thirty boys at the Shingwauk and sixteen girls at the Wawanosh, the number of pupils having been greatly reduced about Christmas time (1890) on account of the lack of funds. As spring came on, in anticipation of an increased



WIGWAMS AND RIVER.

Government grant, we gradually augmented our numbers, the boys to fifty-one, the girls to twenty-eight. At the close of the year we had forty-nine boys at the Shingwauk, twenty-three girls at the Wawanosh. The entire number of pupils under my charge during the year at Sault Ste. Marie and at Elkhorn has been 140.

I regret to say that we had several cases of sickness during the year, and that two pupils, while resident in the Home, died; a boy named William Esquiman in April, and a little girl named Mary Petuhwegezhik in December. Both were scrofulous subjects and died of consumption.

We were disappointed in our expectation of a Government grant towards adding to and improving our buildings. There had been placed on the Estimates for us for building purposes \$2,500, for fire protection \$900, and towards support of additional pupils \$1,380, but, on account, we suppose, of the Premier's death and things being thrown somewhat out of gear, these items failed to materialize and we had to do without them. And not only so, but even the allowed grants towards the maintenance of our Algoma Homes have, since July 1st. last, been only partly paid, and are now very considerably in arrear.

Notwithstanding all these drawbacks we have managed, I am thankful to say, to keep things together and have even launched out upon new ventures. We have now a man, instead of a female as formerly, in charge of our tailor shop, and the other trades, carpentering, shoemaking and weaving are also in full operation. Government having failed us, we have sought orders from the towns-people, and have been doing a good deal of work for outsiders. Our present buildings consist of five stone ones and five frame ones; they include our main building, chapel, drill hall, industrial building, hospital, factory, cottages, farm buildings, etc.; they stand on ninety acres of land and were built at a cost of \$22,000.

Instead of giving our pupils summer holidays we, at present, divide the year into six school terms of about seven weeks each, each term being followed by examination and seven or eight days' holiday. It is allowable to pupils to miss a term in the year if the parents want

them home for a visit, but there is no general break up during the year.

I have been feeling a little disappointed of late in regard to the results of our work. The Indian parents shew but little gratitude for what we are doing for their children, and comparatively few of our pupils follow the trades they have been taught after they get back to the Reserves. It seems a pity that the Indians—even the most advanced and civilized of them—cling so much to their own language and seem

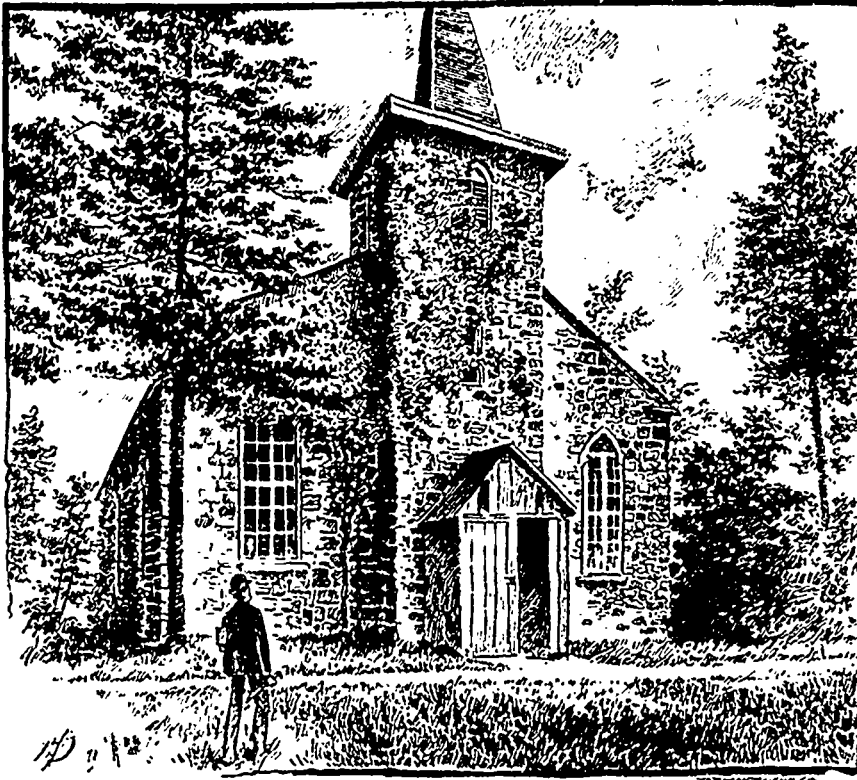
to prefer living in separate communities to mingling with the white population.

Still I feel that the past twenty-three years of my life have not been wholly wasted. Numerous other Institutions for Indian children have sprung up and are springing up in the North-West, and this alone shews, I think, that the idea of gathering young Indians into such schools as our Shingwauk Home, is a right one. The progress may be slow, but I think it will tell in the end. Since our Homes were first started we have received, altogether, 516 pupils; of these 325 have been boys and 191 girls. Of the tribes they belong to, 334 were Ojibways, fourteen Mohawks, forty Sioux, forty-six Crees, twenty-three Delawares, thirty-three Ottawas, four Blackfeet, fifteen Potawattamies.

In drawing my Report to a close I would wish to thank most heartily those Sunday schools, ladies of the Woman's Auxiliary and others in Canada, who have aided us so much by undertaking the support of pupils or providing clothing for our Homes, and also those kind English friends who, from the first outset of the work, have done so much to help us. . . . Whether or not it may be the will of God for me to continue in the work much longer I do not at present know.

Of course, the separation from me of the Western Homes diminishes, to some extent, my own personal interest in the work, as it does away with the idea of making the Shingwauk our central Institution and bringing to it from time to time the little wild children from our branch Homes in the west. My own sympathies are, I think, more with the western Indians than with these half civilized natives of Ontario. Sometimes, too, I think for the sake of my growing family, and especially on account of my wife's feeble health, that I ought to be withdrawing altogether from the Indian field and seeking work in some other sphere. But these things, happily for us, are not for ourselves to decide.

There is a hand that rules above and orders for us our destinies. By that hand alone do I wish to be guided, and to engage only in such work as it may be the will of the Almighty for me to engage in, and I know and feel that that work, from time to time will be given me.



TRINITY CHURCH, CHRISTIEVILLE.

## OUR PARISHES AND CHURCHES.

No. 69.—CHRISTIEVILLE, DIOCESE OF MONTREAL.

**T**HE Parish of Christieville is situated in the County of Iberville, Province of Quebec, thirty miles from Montreal, extending a few miles along the River Richelieu north and south, as well as a few miles eastward from the river, the most distant parishioners residing nine miles from the church. The French Roman Catholic parish is nearly coterminous with the English parish and bears the French name St. Athanase. Both parishes have for their centre the incorporated Town of Iberville. This town is pleasantly situated on the east shore of the River Richelieu, opposite St. John's. It is the chief town of the county. A fine toll bridge and two railway bridges unite the two places; and the Vermont Central, Grand Trunk and Canadian Pacific Railways connect them with the chief cities of Canada and the United States. The scenery of this part of the Richelieu Valley is delightful, and its attractions as a summer resort are increasingly appreciated, especially on the Christieville side of the river.

This is, however, one of those English parishes in the Province of Quebec, which have suffered much through emigration. Forty years ago there

were about eighty families worshipping chiefly in Trinity Church; now there are left about twenty-five families or 105 souls. With the exception of four families these all reside in the town of Iberville, of which the whole population is a little over 1,700. From this will be seen the relative strength of the French and English population of the place.

There is some hope, however, that the decrease of numbers has reached its lowest ebb; and it is pleasing to note that, while the parish has suffered so much in this respect, the Church and school privileges remain permanent, through the endowments provided therefor. There is a prospect of an increasing number of Montreal families settling permanently in the parish.

The rector, besides his work in Trinity Church and school, is able to reach and minister to some twenty families in adjoining parishes, also to a few French Protestants. The parish school is open, of course, to all, and there are a few French Roman Catholics who attend.

The side walk leading to the church door conducts straight to the rectory a few rods farther to the right. Both are pleasantly situated on the high bank of Hazen Creek, the grounds being planted with trees, and presenting a beautiful appearance through the summer months. The cemetery is in the rear of the church.

The parish was founded by the late Major Christie, of Bleury, Sabrevois, Lacolle, etc., in the year 1841, who then donated two acres of land for church, school, rectory and burial ground, and caused to be erected thereon the present rectory and church edifice, with seigniorial school at the rear, to serve also as vestry of the church. Trinity Church was opened fifty years ago last September. Besides the land occupied by these buildings and the cemetery, another strip of land to the south of it, along Hazen Creek, extending to the public street, was set apart for ornamental ground, and Mrs. Christie afterwards gave to the church a glebe lot, completing the square of four acres more or less. These, however, form but the smallest part of the gifts of these benefactors to the parish of



THE RECTORY.

Christieville, to say nothing of the church edifice erected for Trinity Church parish, Montreal, in 1840, and the church and parsonage erected a few years later for the parish of Sabrevois. The provision made for the maintenance of the church and school, in perpetuity, will scarcely, I think, find a parallel in this country. By Major Christie's will he endowed the church with \$600 for the clergyman's salary, and the school with \$200 annually, chargeable on the seignior of Bleury; and in addition to these sums (by agreement with the Bishop of Montreal) \$200 annually, in two instalments, to be paid to Christieville parish by the congregation of Trinity Church, Montreal, in return for the church edifice which Major Christie had built for them. The latter Church, however, ceased long since to make this payment.

The congregation of Trinity Church, Christieville, have reason to be thankful for the endowment which they still enjoy and will enjoy through all generations; for, without outside help, they would not be in a position to maintain a church and school of their own. Nor yet can it be said, as may be sometimes the case, that because of this endowment they are less mindful of their duty to contribute of that which is their own than congregations less highly favoured. Over \$500 was raised in this parish last year for church purposes, contributed by less than twenty families. The only condition on which the above gifts were made to the parish was that the right of patronage should belong to the donor, which was vested by him in a body of three trustees, a self-perpetuating body, who, after Major Christie's decease, should choose the pastors of the church. To the same

body of trustees was given the right of appointment of the clergymen of Trinity Church, Montreal, as well. The trustees named by Major Christie were the late Colonel Wilgress, of Lachine; the late Jeffrey Hale, Esq., Quebec; and the late Wm. McGinnis, Esq., of Christieville. The last mentioned gentleman, as Major Christie's agent, was largely instrumental in executing his bequests and benevolent work for the benefit of the parish, and, during the thirty-five years that he was spared to survive him, ever manifested the deep-

est interest in the welfare of the Church, whether as a Sunday school teacher and superintendent, churchwarden and lay delegate to the Synod, or as a constant counsellor and helper of the clergyman of the parish. Major Christie died at Blackrock, near Dublin on May 4th, 1845, as may be seen by the memorial tablet over the church door, erected, as it is there stated, "in affectionate remembrance of the founder of this church, their friend and benefactor, by the inhabitants of Christieville." Another tablet in the west wall, erected by friends and former members of this Church, including Mrs. Christie and members of the family of the late Hon. Robert Jones, to the memory of Mr. Wm. McGinnis, bears "loving testimony to a long life of active Christian benevolence, and of wise and faithful supervision of the interests of this community for nearly fifty years." The parish registers furnish further interesting facts respecting the successive Incumbents of the Church, among whom, however, I will only mention the names of a very few.

The first rector of the parish was the Rev. Wm. Dawes, who was appointed in March, 1841. The following are the clergymen who succeeded him, with the dates of their appointment:—

Rev. Joseph Antisell Allan, April, 1843; Rev. E. G. Sutton, January, 1845; Rev. Wm. Thompson, July 1845; Rev. C. L. F. Haensel, May, 1849; Rev. G. M. Armstrong, August, 1850; Rev. J. A. McLeod, September, 1853; Rev. H. J. Evans, July, 1866; Rev. J. Schulte, D.D., March, 1878. He was succeeded by the present incumbent, the Rev. B. P. Lewis, B.A., who was appointed in December, 1878.

## YORK FACTORY, MOOSONEE.



ON many occasions during the winter the congregations were unusually large, the little church being almost filled. It will, of course, naturally be supposed that it is a good thing to see a nicely filled church at any season of the year, but we cannot, I am sorry to say, regard it in that light in the winter, for we have learnt by bitter experience that a large congregation means scarcity of food. It was even more than that with the majority, for food was so scarce that they were in a semi-starving condition for several months. I have been frequently overwhelmed with pain and grief when looking upon my flock assembled in church, some of whom were reduced to such a degree that they were hardly recognizable. Strong, well-formed, and fine looking men and women had become fearfully emaciated. During the terrible season of starvation, my wife, and the wife of the officer in charge, and others, were compelled to turn their eyes away from beholding such figures. Three dear children and a young woman died from the effects of starvation, and matters had become so serious that we dreaded the approach of any one towards our house, fearing news of death by starvation.

Amid all this terrible suffering there were some who never lost heart. They were always hoping for better times; and what a relief it was to all when, on April 11th, the dogs were seen running off at full gallop over the snow! They had scented the deer, and were after them. In the course of a few hours many animals were killed, and on the same day every starving person had a "good feed." We had our harvest thanksgiving on the following Sunday, April 13th, and thanksgiving prayer the Sunday after. When the people had preserved the venison by drying it, they went into the woods, and we saw nothing of them for some time afterwards.

During the present summer we have used our large church as usual, but the congregations have been very little larger than they were in the winter. This is owing chiefly—as I stated in my last letter—to the fact that the Hudson's Bay Company cannot find employment for the Indians as in the palmy days of old. It was then usual for every man and youth to be set to work on their arrival. But now they either remain in their hunting-grounds, or subsist by fishing at the riverside in the interior, or migrate to other posts—as a large number have done for the last few years. In this way our population is gradually decreasing. Still I hope and pray that they may realize the presence of their Saviour in the woods, although cut off from the public services of His house of prayer.

The school-work has been carried on in the same way as of old. It is still plodding on with simple minds, in some cases only removed one generation from heathenism. The extreme cold

weather sometimes prevented us from opening the school—30°, 40° and 50° below zero was rather too much for our badly built schoolhouse; and, moreover, I did not like the idea of bringing the poor, starving children through such weather. Many of the little creatures had gone without food so long that they sank down in the school fainting. When they recovered we sent them to our kitchen to get a good breakfast.

During the long winter we taught English and Cree, but as soon as the Indians made their appearance in spring, we devoted our time to Cree only, yet we have not had more than half our usual number of children for the summer school. I was absent for a month, but Mrs. Winter continued the work every day, notwithstanding her multifarious household duties, including the care of an infant.

CHURCH BELLS (England) has the following:—  
 "The best answer we have yet seen to Professor Huxley in his attempt to shew that the order of creative events, as related in Genesis, does not correspond with that laid down by science, is contained in an admirable letter, written a few days ago, by the Rev. Brownlow Maitland, who says: "The inspired cosmogony, which is ideal and poetic, and the scientific cosmogony, which is actual and prosaic, need not have any relation or correspondence with each other. Imagine the inspired seer hymning the creation according to his mental conception of its order, and the structure of Genesis i. is the natural result. First, the light breaking forth on the dark chaos, whereby the development becomes visible; next, the division of the lower waters from the upper, and of the land from the water, to provide the floor for the emerging world, and the roofing it over with the firmament. Then the clothing of the floor with all kinds of vegetation, and the appointment of the heavenly bodies to rule the seasons, on which seed-time and harvest depend. Then the peopling of the scene with animal inhabitants; first, with the denizens of the water, as the most remote from contact with man; next, with the fowls of the air, as somewhat nearer to him, breathing the same element; and, lastly, with the tribes of the land, as closest to him, treading the same soil. And when all is thus prepared, man is placed in possession as lord of all. There is the order of the poetic conception as the seer pictures the scenic development from the gloom of chaos to the glory of the cosmos, built up, stage by stage, for the man fashioned in the Divine image. Why disturb this magnificent psalm by trying to force it into the mould of prosaic science?" Why indeed? Surely the days when some discrepancy in the account of the creation of the world as related by the Bible, and as presumed by science, could worry unstable minds, have utterly gone by."

---

 Young People's Department.
 

---



INDIANS OF THE PRAIRIE.

---

 ORIGIN OF THE INDIANS.

**T**HE origin of the aborigines of America is involved in mystery. Many have been the speculations indulged in and the volumes written by learned and able men to establish, each one, his favorite theory. The Indians have been supposed, by certain writers, to be of Jewish origin; either descended from a portion of the ten tribes, or from the Jews of a later date.

Efforts have also been made, but with little success, to detect a resemblance of words in their language to the Hebrew, and some very able writers have adopted the opinion that this fact is established. There are striking resemblances between the ideas and practices of our North American Indians, and those of many eastern nations, which show them to be of Asiatic origin, but yet they do not identify them more with the Jews than with the Tartars, or Egyptians, or even the Persians.

The pretensions of the Welsh have been put forth with not a little zeal, and have been considered by some as having more plausibility.

They assert that about the year 1170, on the death of Owen Gwyneth, a strife for the succession arose among his sons; that one of them, disgusted with the quarrel, embarked in ten ships with a number of people, and sailed westward till he discovered an unknown land; that, leaving part of his people as a colony, he returned to Wales, and after a time again sailed with new recruits, and was never heard of afterwards.

A supposition more plausible than any other is, that America was peopled from the northeastern part of Asia. This seems to correspond with history in another respect. By successive emigrations, Asia furnished Europe and Africa with their population, and why not America?

---

 THE HILLSIDE.

**A**T a dinner party in New York a Californian happened to mention the annual yield of some of the richest gold and silver mines in the Pacific State, when a quiet old man beside him said:—

"When I was a lad, I accompanied my father, who was sent by the Government to treat with a tribe of Indians in California. On the way we encamped for a week in what is now the State of Nevada upon a certain bleak hillside. I might have bought the whole hill for ten dollars, but I slept and ate and amused myself, and paid no attention to the sterile ground beneath.

"My barren hill was the site of the famous Comstock lode, which has yielded hundreds of millions in silver and gold. To think that it all might have been mine if I had dug but a little way below the surface, as other men coming after me had the luck to do!"

Every boy in the world encamps on a certain hillside; he sleeps, eats and amuses himself thereon. Long after, when he grows old, and his lot in life is fixed, he is apt to look back upon the hillside of youth, and see how full it was of golden nuggets. Other men found them while he played away his time.

This one dug for knowledge, which brought him fortune; that one gained the material there for a high and enduring fame; still another found ties and friendships which made all his after-life sweet and beautiful. But the boy who was satisfied to live on the surface, to care only for the next meal or the next game, left youth behind, a barren tract, whose gold had all been hidden from his eyes.

You—the boy who reads these words—still stand on the hillside. Beneath you is not a barren soil, but measureless wealth. You may take away with you out of this mine of youth, the trade, the profession, the acuteness, which, if you have adequate natural gifts, may make you many times a millionaire; or you may take the simple tastes and habits which will command for you a healthy, happy life. You may find affections which will endure unto death; or you may acquire vices which will taint your body and soul for all time.

More than all, it is on that height of youth that God speaks to each man the words which, if he takes them with him, will give him victory and peace not only in this life, but also in the life hereafter.

What will you carry away? Now is the time to choose.

### LOST IN DARKEST AFRICA.

**L**ITTLE Saburi was "a dark cherub, round as a roller, strong and sturdy, with an old man's wisdom within his little l y's head." This little African boy was Mr. Stanley's rifle-bearer in his late expedition, and his place when on the march was immediately behind Mr. Stanley, so as to have the gun ready for any emergency. Being a favorite with his master, many a choice bit of nourishing food from Mr. Stanley's own portion found

its way into little Saburi's mouth, so that the little black boy was fat and flourishing when some of the other natives were suffering for want of nourishing food. But at last there came a day when even Saburi was hungry and began to grow thin. In the depths of the dismal African forest no food could be found. The men became too weak to march any farther, so the burdens were put down and a camp was formed. Then a party of the strongest set out to forage for food, and were absent for several days. Meanwhile those left behind suffered extremely. In their eagerness for food some of them wandered away from the camp in search of berries or mushrooms. Little Saburi was one of these. Poor little boy! He was only eight years old, and, like many another boy of that age, he never stopped to think that he might lose his way. He wandered on and on, eating a few berries here and there, as he found them, till at last he was some miles away from the camp. Turning to retrace his steps he knew not where he was—he was lost! In that wild forest there was no path. The little boy had no idea in which direction the camp lay, and there he was alone in the dark forest, with night fast coming on.

Meanwhile Mr. Stanley was becoming very much alarmed for his little favorite. Signals were fired, the "halloo" was sounded, but all to no avail. Mr. Stanley says:—

"The picture of the little fellow seeing the dark night come down upon him with its thick darkness in those eerie wilds, with fierce dwarfs prowling about, and wild boar and huge chimpanzee, leopards and cheetahs, with troops of elephants trampling and crushing the crisp phrynna, and great baboons beating hollow trees—everything terrifying, in fact, round about him—depressed us exceedingly. We gave him up for lost."

Fortunately our little story has a happy sequel. The next morning little Saburi walked into camp, bright and fresh as usual.

"Why, Saburi! where have you been?"

"I lost my way while picking berries," replied the little fellow, "and I wandered about, and near night I came to a track. I saw the marks of the axes, and I said, Lo! this is our road, and I followed it, thinking I was coming to camp. But, instead of that, I saw only a big river. It was the Ihuru. Then I found a big hollow tree, and I went into it and slept; and then I came back along the road, and so and so, until I walked in here. That is all."

What terrible danger the little boy had been in! But the all-seeing God had watched over the little African lad in the lonely forest, through the dark night; and in the morning the same kind Providence that had preserved him from the dreadful dangers of the night guided his little feet in the right direction, till he was restored to his friends in the camp.

God knows where the lost children are. His eye is on many a lost child both in Africa and England, wandering away from the fold of Christ, wandering in the paths of sin and ignorance. They know not the dangers that surround them. Oh, let us strive to search them out, and bring them back to the fold of the Good Shepherd, who came "to seek and to save that which is lost."

#### A LIGHT IN THE DARKNESS.

**I**N some countries, as in Africa, there are vast regions over which one language is spoken, and when once the Book of God is translated into that tongue, it makes its way where travellers and missionaries have never been, and carries light and blessing on its way.

In the closing pages of Robert Moffat's *Missionary Labours and Scenes in South Africa*, he tells of finding a New Testament where he little expected to see it. In one of his early journeys with his companions, they came to a heathen village, on the banks of the Orange River, between Namaqua Land and the Griqua country. He says:

"We had travelled far and were hungry, thirsty and fatigued. From the fear of being exposed to lions, we preferred remaining at the village to proceeding during the night. The people rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons which still remained on my jacket for a little milk; this also was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for, in addition to repeated rebuffs, the manner of the villagers excited suspicion.

"When twilight drew on, a woman approached from a height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking-vessel on her head, and a leg of mutton in one hand, and water in the other. She sat down without saying a word, prepared the fire, and put on the meat.

"We asked her again and again who she was. She remained silent, till affectionately entreated to give us a reason for such unlooked-for kindness to strangers. The solitary tear stole down her sable cheek when she replied:

"I love Him whose servants ye are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place."

"On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament which she had received from Mr. Helm, when in his school some years previous, before she had been compelled by her connections to retire to her present seclusion.

"This," she said, "is the fountain whence I drink; this is the oil which makes my lamp burn!" I looked upon the precious relic, printed by the British and Foreign Bible Society; and the reader may conceive how I felt, and my believing companions with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our heavenly Father. "Glory to God in the highest, and on earth peace, good will to men!"

How important that the word of life be scattered abroad among the nations of the earth who sit in darkness and in the shadow of death. Let every Christian child pray and labour to bring this about, for such labour is not in vain in the Lord.

THERE is a curious custom of the Esquimaux that when a baby dies the next child born in the village shall receive its name and take its place; and it is always thought by the parents that the new baby is in some measure their child. They have a share in the care of it, and advise with its own parents about the best way of bringing it up. Sometimes the father and the mother of the new baby are too poor to feed and clothe it, and then the other father and mother take it to their own "igloe," or snow hut, and give it a home there. No doubt they are very glad when this happens, and the place of their own little one thus filled; but, of course, the parents to whom the baby really belongs are not always willing to give it up so entirely. In that case the foster-parents contribute something every year to its support; and it lives at home, coming, perhaps, now and then to make a long visit at the "igloe" that is its other home.—*Missionary Visitor*.

A NUMBER of clergymen got into a railway car, and began to chatter, as only parsons can, when a layman, who was present, began muttering aloud, as rapidly as his tongue could wag. "At Parbar westward, four at the causeway, and two at Parbar." After he had repeated it several times, one of the clergymen wanted to know why he uttered such gibberish. "Gibberish," he exclaimed. "Call yourselves clergymen and don't know the Bible when you hear it!" The layman was right. The words he quoted are a verse of the Bible. Find it.



## POETRY.

**F**AR off our brethren's voices,  
Are borne from distant lands,  
Far off our father's children,  
Reach out their waiting hands :  
" Give us," they cry, " our portion,  
Co-heirs of grace Divine ;  
Give us the word of Promise,  
Give us the three-fold line."

Remote where Athabasca,  
Her beacon cross uprears,  
And Qu'Appelle's lonely heralds,  
Toil through the waiting years.  
From wild Algoma's waters,  
From northern wastes of snow,  
The cry comes over " Help us  
One God, one Christ to know."

Yea, though the world of waters  
Between us ever rolls,  
No ocean wastes can sever  
The brotherhood of souls.  
Far from us they are of us ;  
No bound of all the earth  
Can part the sons and daughters,  
Who share the second birth.

Send, O Eternal Father,  
Thy Spirit from above,  
For His dear sake who loved us,  
To quicken us in love ;  
Bless us with his compassion,  
That we, or ere we rest,  
May work to bless our brethren,  
And blessing, be more blest. Amen.

## GETHESEMANE.

BY HENRY COYLE.

**G**ETHSEMANE ! Joy hath no flower so sweet  
As those which cluster o'er thine olive slope ;  
Beneath the crimson glimmer of pierced feet  
Springs up the blossom of a deathless hope.

To-morrow, I dare hang upon the cross,  
Take thou the nails and hammer in thine hands ;  
Fiercely beneath my grief, life's mob may toss,  
What matter, if the Master understands ?

Each has his trial-hour—if I have known  
A keener wrestling with unbelief,  
A dread of being left by God alone,  
No more I fight against a God-sent grief.

Life is no costly wreck, and heaven no dream ;  
In all my griefs I know that God is love ;  
Calm ocean hath a bourne for every stream,  
My Father hath a rest for me above.

O not as I will, but as Thou wilt, Lord ;  
I will not thrust aside my cup of pain ;  
Sorrow is but gladness at Thy word,  
And each Gethsemane a land of gain.

## INCIDENTS AND ILLUSTRATIONS.

THEY who think that any race of the heathen is too degraded to be converted and civilised may learn from Cicero's advice to the General to make slaves of all prisoners *except the British*. *They were too lazy and stupid to be of any use.*

THE compression of ladies' feet in China is merely a mark of gentility, but it is a most barbarous practice, which the other nations of the earth ought to put a stop to. Has the world no pity for the thousands of little girls that must suffer agony in their poor little iron-bound feet, when they should be running about chasing the butterfly and the sunbeam? Has the world no pity for them when as women they must remain crippled for life? Surely some pressure should be brought to bear upon the Chinese to cause them to discontinue this heartless custom. The only hope, it seems, is the work of missionaries.

IT is said of Gladstone that the force of his good example in early days was beneficial to many. At a students' dinner, rather than drink a toast of which he disapproved, he turned his glass upside down. At Oxford the effect of his example was so strong that it was said " that undergraduates drank less in the forties because Gladstone had been so courageously abstemious in the thirties." He has often been heard to remark that, had it not been for his Sunday rest, he would not now be the man he is. At his home at Hawarden, he always begins the day, no matter what the weather is, by attending a short, early (8:30) service at the Church, three quarters of a mile away.

THE editor of an English Missionary magazine was looking at some missionary pictures one day with a friend who was acquainted with Chinese ways, when he was puzzled by the quick remark, as they took up one picture, " Those are Christians." He looked closely at the group, which consisted of a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him ; but he failed to see anything in the picture to indicate what the religion of the family was. " How do you know they are Christians?" he asked. " Don't you see the father has the baby in his arms?" was the reply. " No heathen Chinaman would think of that!"

THE Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts : The Church of England, thirty-eight bishops, 24,090 other clergymen ; the Church in the United States, sixty one bishops, 3,800 other clergymen ; the Church of Ireland, thirteen bishops, 1,807 other clergymen ; the Church in Canada, twenty-four bishops, 1,300 other clergymen ; the Church in Asia, thirteen bishops, 713 other clergymen ; the Church in Africa, thirteen bishops, 350 other clergymen ; the Church in Australasia, twenty one bishops, 269 other clergymen ; the Church in Scotland, seven bishops, 280 other clergymen ; scattered dioceses, nine bishops, 120 other clergymen. Total bishops, 189 ; total clergymen, 32,729.

## The Canadian Church Magazine AND MISSION NEWS.

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

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

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

RATE OF ADVERTISING—\$2 per inch, Nonpareil measurement (on page of three columns), one month; \$5 per inch, three months; \$8 per inch, six months; \$12 per inch, for a year. Discount for space exceeding three inches, 20 per cent.; exceeding six inches, 30 per cent.; exceeding 10 inches, 40 per cent. Whole page, 50 per cent.

### EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann Street, Toronto, to whom all communications of an editorial character should be addressed.

### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 53 Bay Street, Toronto to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed. REV. W. ALMON DES BRISAY is their duly authorized travelling agent for the purpose of collecting subscription dues and enrolling new subscribers.

VOL. VI. APRIL, 1892. No. 70.

### EDITORIAL NOTES.

*We have made a contract with that most brilliant monthly, the "Cosmopolitan Magazine," which gives in a year 1,536 pages of reading matter by some of the ablest authors of the world, with over 1,300 illustrations by clever artists, whereby we can offer it for a year and our own magazine for a year—both for only \$3.00, the price of the "Cosmopolitan" alone.*

THE Board of Management is appointed to meet in Toronto on April 27th. It is hoped that a good mass missionary meeting will be held in the evening. The Woman's Auxiliary of Toronto will hold their annual meetings about the same time.

THERE are undoubted signs of Church progress in the Diocese of Qu'Appelle. At Kutawa a new church is to be built of rubble stone work at a cost of \$1,000, and at Cotham a new church also is to be built, towards which about \$500 has already been provided.

It is hoped that all the Churches will be able to devote their Good Friday offerings to the funds for the conversion of the Jews, and send them through their Diocesan Secretary-Treasurers, to the Treasurer of the Domestic and Foreign Missionary Society, Mr. J. J. Mason, of Hamilton, Ont.

THE Bishop of Niagara has appointed the Rev. E. P. Crawford to be a member of the Board of Management in the place of Rev. A. W. Macnab, who has removed to the United States. Mr. Crawford was for some time formerly a member of the Board and will receive a hearty welcome back to it again.

WE regret, exceedingly, the death of Mr. R. T. Clinch, of St. John, N.B., who for many years was a prominent Churchman in the Diocese of Fredricton. He was also a member of the Board of Management of the Domestic and Foreign Missionary Society. His amiable disposition and upright life won for him many friends who now sincerely mourn his loss.

THE missionary meetings of the Woman's Auxiliary for Niagara and Huron Dioceses were both largely attended. Both of them were addressed by Rev. Dr. Mockridge, the General Secretary of the Society. The Bishop of Algoma also spoke at the Niagara meeting and Rev. Principal Miller at Huron. The ladies certainly are doing a good work, and are proving of the greatest value to the Society whose Auxiliaries they are.

A PROPOSED partition of Japan into two districts to be presided over by the English and American bishops respectively, may necessitate the removal of Rev. J. G. Waller from Fukushima to some other missionary post. A change so quickly made may prove somewhat injurious to the work, but Mr. Waller will no doubt be ready to transfer his missionary work elsewhere if desired. The winds at Fukushima are very cold and cutting, and the Japanese houses, with their thin paper walls, offer but little resistance to it. The health of the missionary and his wife, particularly the latter, has had, we regret to say, to suffer accordingly.

IT is one of the hopeful signs of the times that the theological colleges are becoming alive to the importance of missionary work. In Toronto, both Trinity College and Wycliffe have their missionary associations, and from time to time have public meetings on their behalf. And not only that, but already the movement has taken practical shape. Two Wycliffe College students will leave for the Mackenzie River district in May to pursue missionary work. Mr. I. O. Stringer will be sent as a mission worker to the Esquimaux, on the shore of the Arctic Ocean, at the mouth of the Mackenzie River. He will be 2,000 miles away from civilization. His future station is perhaps the hardest mission field in the world to reach, and it is seldom visited by white men. The other student, Mr. T. J. Marsh, will labour among the Chippewyan Indians at Fort Laird, in the southern portion of the Diocese of the Mackenzie River.

THE *Empire* (Toronto) in a recent issue says: "The Church of England is yearly becoming more and more the recipient of great voluntary subscriptions and less dependent upon its endowment funds. The Rev. Canon Burnside has recently compiled a statement of voluntary sub-

scriptions for church purposes, as received from the different dioceses during the year 1890, which shows a total of £1,608,829, or over \$8,000,000, which was subscribed for purposes indicative of the life, energy and progress of the Church. As a State Establishment it may be open to praise or censure, according to the views of the critic, but as a great religious organization there can be no doubt of the immense progress during recent years of the Church of England. That good work is going on all over the country as regards what may be called the material welfare of the Church and its people is evidenced by the expenditure of the sum mentioned above, which is as follows:

Church building and restoration.....	£1,334,226
Burial grounds.....	29,148
Endowment of benefices.....	126,990
Parsonage houses.....	118,465

Total.....£1,608,829

"It is thus apparent that the beautiful old cathedrals and churches of Merrie England are being well looked after. We know that the Colonial and Foreign missions of the Church are also progressing splendidly and receiving much material aid, whilst its religious spirit at home is, according to all reports, expanding year by year in power and influence."

#### "ARE WE IN EARNEST ABOUT FOREIGN MISSIONS?"

**U**NDER the above heading an interesting correspondence was carried on recently in England in the *Guardian* and *Church Times*. The following letter, signed "A Missionary," will give some idea of the nature of that correspondence and at the same time furnish some useful thoughts upon an all important subject:—

"We High Churchmen have to face the simple fact that missionary ardour burns far more brightly amongst our Evangelical brethren than amongst ourselves. To the work accomplished by the latter, as well as by the Nonconformists, it is needless to point in detail; it is before the world's eyes.

"When an appeal is made for workers in East Equatorial Africa, Bishop Tucker receives a crowd of applicants. When a similar appeal is made by the Bishop of Zanzibar, there is no response. Who can help drawing invidious comparisons, or resist asking, if not determining, what is the reason of the contrast?

"I venture to think, moreover, that the affections of the clergy are apt to attach unduly to their material sanctuaries. God forbid that I should undervalue reverence for the place where His honour dwelleth; but it is possible for this right feeling to become a weakness, an indulgence in a religious luxury. There is, I think,

a strong tendency to the opinion that the people exist for the Church rather than the Church for the people, and congregations are regarded as ornaments for the fabric—an appropriate decoration of the nave—rather than as the 'lively stones' for whom the dead ones exist. Hence there is some loathness to pass out among the people and proclaim the Gospel apart from the adjuncts of the highest ecclesiastical civilization. We get too domesticated in our beautiful material homes of worship, too fastidious of all that is outwardly inadequate, to face the exigencies of a life where much that we value in the service of God will have to be foregone. To embrace a missionary vocation means giving up 'home comforts' in a double sense—a sense which our Evangelical brethren do not feel, or at least not to such an extent.

"But surely we must feel that there is something amiss, something unmanly, in a type of religion that shrinks from going out of doors, and fears transplantation. No one values or appreciates more than I the ceremonial glories which have illuminated our sanctuaries of recent years; but I cannot help fearing that one of their attendant dangers may be to foster a stay-at-home piety which will cause us to shrink from an intolerable hardship, from anything short of external perfection.

"A too sheltered religion, a lack of holy adventurousness, is a feature of ill omen in a Church or a Church party, for what does it amount to but a lack of the spirit of self-sacrifice? If enfeeblement be the necessary result of a ceremonial revival, it would be better if it had not taken place. If the movement is to be rescued from evaporating in æstheticism, a new start seems to be required.

"Our Roman Catholic brethren do not experience the difficulty, and Cardinal Lavigerie meets with as hearty a response as Bishop Tucker.

"If the sacrifice be greater for the High Churchman, is not the reward apportionate? Those who have made it will testify that the presence of our Lord may be realised more intensely in a palm-leaf chapel or a mud hut than in the very 'correctest' of town churches, and that the surrender is but a 'leaving Christ for Christ,' and that in the joy of worship there is a 'manifold more' even in this present world."

THE following little Missionary Catechism may be found useful. Other questions will probably be added in time:—

1. What is a missionary? A messenger—one who is sent to preach the Gospel to those who have it not.

2. How are missionaries supported? Principally by money from the missionary funds, collected from congregations and individuals in all parts of the country.

3. What is the name of one great Missionary Society? The Domestic and Foreign Missionary Society.

4. Who are the members of the Domestic and Foreign Missionary Society? All baptized members of the Church.

5. What assistant organizations has the Board of Missions? The Woman's Auxiliary and the Junior Branch.

6. What is the Woman's Auxiliary? A society composed of women of the Church, formed to aid the Board of Missions in its work.

7. What is the Junior Branch? The junior department of the Woman's Auxiliary composed of young people and children, with girls and boys.

8. What can the Junior Branch do? They can pray for missions, learn about missions, interest others in missionary work and give to missions.

9. What is the name of the monthly magazine published by the Board of Missions? The CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

10. Why should every family in the Church subscribe to this? Because every Churchman should know about and be interested in the missionary work of the Church.

11. What is meant by Domestic Missions? That part of the missionary work that lies within the borders of Canada.

12. What is meant by Foreign Missions? That part of the work that lies outside the borders of our own country.

13. What is included in our Domestic Missions? Missions to the people of our own race; missions to the Indians, and to the Chinese in Canada.

14. What is a Diocese? A Diocese is an extent of country presided over by a bishop elected by the Church within its bounds.


15. Who was the first bishop of the Canadian Church? Bishop Inglis.

16. When was he consecrated? In 1787.

17. How many Dioceses are there in Canada? Twenty-one.

18. Name them. Newfoundland, Nova Scotia, Quebec, Montreal, Ontario, Toronto; Niagara, Huron, Algoma, Rupert's Land, Moosonee, Saskatchewan, Qu'Appelle, Calgary, New Westminster, Columbia, Caledonia, Athabasca, Mackenzie River and Selkirk.

### THE TRUE STORY OF "NORTH AXE."

 THE Rev. H. T. Bourne, of the Piegan Mission, thus writes to us:—

In the January number of the CANADIAN CHURCH MAGAZINE appeared an article entitled "The Mohawk Church and Institute."

No doubt the article was written hastily and

from memory; for it has a mistake which I desire to correct. In justice to the lad, "Many Guns," who was formerly a pupil of the Piegan Mission School, I feel it my duty to correct these errors.

This lad is described as "North Axe," the dread of the Piegan Indians. The truth is, he was a nephew of the late Chief North Axe, and by no means the dread of any one; on the contrary, he was always mild and gentle and beloved by all who knew him. Scarcely a day passes but some of his friends come to see the photograph of the two boys, so kindly sent us by the principal, the Rev. R. Ashton. In fact quite an affecting scene was witnessed here a few Sundays ago.

After service the widow of the late chief came in leading by the hand her old blind mother, asking to see the photo of the boys. After fondly gazing at it for some time, she was asked by the old blind woman, to guide her finger to the face of Many Guns, the old woman raised the picture reverently to her lips, the tears in her old blind eyes.

Scarcely a day passes but we have a request to show the picture of the boys. And yet it is said that Indians have no affection.

There are so many interesting incidents in the last few years of the life of the late head chief of the Piegans, that a short sketch of them might be interesting to your readers.

When the inauguration of the Brant memorial took place, almost every Indian tribe of importance was represented. North Axe was the representative of his tribe, the North Piegans. He, in company with Crow Foot, the head chief of the whole Blackfoot nation, of which the Piegans are a branch; Red Crow, the present head chief of the Bloods, and one of his minor chiefs and an interpreter were sent down and entertained at the expense of the Government.

The importance of this visit to the future of the Indians in the North-West cannot be over-estimated. It settled the question at once and forever as to the numerical strength and superiority of the white man over the Indian; at the same time it inspired him with a certain amount of emulation and ambition. Nothing that he saw in all his travels, from Winnipeg to Quebec, seems to have impressed North Axe so much as his visit to the Mohawk Institute, and he returned home full of the idea of sending some of his family to be educated there. When asked the reason for the change in his ideas, on the question of education, he said, "I see the great difference it has made in my brethren in the east, and I wish my people to be as great as they are. They have fine farms, they have churches, they have schools, and, better than all, they are happy and contented. I wish my people to be like them."

Shortly after his return, he came to me

urgently asking for baptism, advancing the same reasons for the desire. I answered him that the desire was a most laudable one, and as he had but one wife, there would be no impediment in that way; but that he had much to renounce and he must learn what a responsibility Christianity would be to him, and that if he was acting without love in his heart, God would not accept him. He then very reluctantly consented to delay, and put himself under instruction for a time, when he was promised baptism if all was satisfactory.

Most unfortunately for the success of this project, a revival of the heathen ceremonies and fanaticism took place about this time. Poor North Axe was beset by medicine men day and night, till he became too bewildered to decide. When pressed on this point, he said: "I have weighed both religions in the balance and find them equally weighty, it is now my turn to wait." Shortly after this he fell into a rapid decline and died a heathen. Towards the last we could, with difficulty, gain admittance to him, so closely was he guarded.

Three days before his death my wife and I went to try and comfort him. It was a long time before we could gain admittance, and found him unconscious and surrounded by at least twenty medicine men. The same day, it is said, his little four year old boy, seeing his father failing fast, ran to his bedside with the medicine pipe crying: "father smoke; this is the best medicine." This fine little fellow was his father's favorite, of whom he was very fond. One day, after the funeral, he was missing, and after several hours search, was found asleep on his father's grave.

It is the custom to bury all moveable belongings with a dead chief.

At his funeral quite a pathetic scene took place after all his worldly goods had been placed in his coffin, and in his mission waggon, to be taken to the grave—his two chieftain's coats included—and just as the funeral procession was about to move off, his brother came with a large sized portrait of the Queen, which had been left tacked to the wall. Nailing it on the head of the coffin said, "he loved this in life, it must accompany him in death." This funeral was quite an exception to the general rule. The funeral offices are usually performed by several old women, but this was attended by all his male relations and friends.

Two days before his death North Axe obtained a promise from the agent to prevail upon the Government, if possible, to send his son and brother to the Mohawk Institute. The chief's dying wish was fulfilled in the following November with this exception; that the brother's courage failed him at the last, when his nephew, Many Guns, manfully volunteered to go in his place. The two boys bid us a sorrowful adieu; their only guide being letters to the principal of

the Institute, and railway conductors. 'This may not seem much of a feat to a white boy; but to an Indian knowing scarcely a word of English it is a severance of every sacred association and tribal and family tie.

We have heard very good accounts of our boys at the Institute, and our most earnest wish and prayer is, that they may be led to embrace Christianity, and not only so, but that they may be filled with a desire to carry the Gospel back to their tribe, and become missionaries in the truest sense of the word.

One thing is certain, they are much more likely to become fitting instruments in God's hands than the late chief would have been.

---

### THE CHINESE OF BRITISH COLUMBIA.—"OUR HEATHEN IMMIGRANTS."

---

IT will be, doubtless, a pleasant surprise to many to find that missionary work has at length been begun by the Church of England among the 1,800 Chinese heathens, in the city of Victoria, B.C. While the Methodists have been actively at work for some years, and have stations in New Westminster, Vancouver and Victoria, and are beginning work at Nanaimo for these people, it was only in December last that our work was undertaken in Victoria. In the autumn of 1890, however, a Chinese Mission was begun in Vancouver under the charge of Rev. H. P. Hobson, of Christ Church, and three Chinamen have since been baptized. In New Westminster work among the Chinese has also lately been undertaken by the Church, and a night school started under the charge of Mrs. Williams. Rev. E. F. Lipscombe is Superintendent of the Victoria Mission, with a lay teacher and an interpreter under him, besides the assistance of some churchwomen. In a recent letter he writes, "We started in December with two or three pupils in a room in the Chinese quarter, but our number soon increased and we have had as many as eighteen in the school being taught at the same time. The 'boys' have been very irregular in their attendance, and the Chinese New Year seems to have disorganized them very much. However, we have now a fair attendance and good progress is being made. The room is comfortably furnished and well lighted, and it is pleasant to see the 'boys' so earnestly striving to master English, but I am convinced we could have done little had it not been for the lady teachers, it being one of my first duties to ask those ladies, who showed an interest in the Chinese, to unite with my wife and daughter in the teaching. Two ladies in turn attend on the three evenings the school is open and occasionally we have a fourth night in the week."

We meet once a month in my house for prayer and consultation.

"With regard to the *fees*, which were fixed at first at one dollar a month, but, inasmuch as few of the scholars paid but a fraction of this sum, and some none at all, pleading 'out of work,' I decided on relaxing the fee in this way: the scholars were told by the interpreter, Chin Fung that henceforth they would not be asked for any school fees, but at the end of the month those who wish to contribute towards the lighting and warming of the rooms, etc., could do so, and their cents would be gladly received.

"The class of scholars we have are labourers, some of them brought here as slaves from Hong Kong or Canton, others, when they have worked out expenses incurred on their account by their masters, are turned adrift and take any odd jobs in stores, etc. The servant class, cooks, etc., do not finish their labour until late in the day and are often too tired to come so far for instruction, but, as I have said, they are not encouraged to come by many employers. I hope, however, I shall be enabled to reach this class when we are better known. They can afford to pay (and do pay a lady here and there) three dollars a month.

"We all like our 'boys,' who give us no trouble whatever, and are for the most part simple fellows from the villages near Canton. . . . Our great aim is to have a *building of our own*, and when this is accomplished we shall draw large numbers. . . . In January the Bishop hand the oversight of the mission to a committee consisting of Archdeacon Scriven, Messrs, T. R. Smith and E. Baynes Reed. We are without hymn books, English and Chinese, also prayer books. I should be very thankful for a small supply of these, also the Lord's Prayer, Creed and Commandments."

It will be seen by this letter that, owing to the money (\$500) sent by the Board of Domestic and Foreign Missions, Bishop Hills has been able to inaugurate this important work, and it now rests principally with the Church people of Eastern Canada (for the financial position of the Church in British Columbia is not strong) to sustain it generously and especially to remember it earnestly in their prayers.

A recent number of *The Living Church* reports that a number of Chinese converts of the Congregational Mission in California have given up their business and have returned to China at their own expense as missionaries. Hundreds of these heathen, are coming yearly to our land, in spite of our imposition of a poll tax of fifty dollars. They only remain a few years and then return, while others come in their places. Shall we not then strain every effort to give them the light of the Gospel while they are with us, so that when they return to their own land they may carry the glad tidings to the millions now sitting in darkness, and in that way can we try to atone

for the evil England did when she forced upon China the awful opium traffic.

Let us thank God this good work has been begun, but let us see to it that it does not languish through our indifference. Rather let us give freely so that the Board may be able to designate to it \$1,500 next year, for then a native Christian teacher could be brought from China, and proper buildings could be procured, to which might be added in time a Chapel, Rescue Home, Reading Rooms, etc. "Ask of Me and I will give thee the heathen for thine inheritance."

SINCE the above was written a letter has been received from Mrs. Williams, teacher of the Chinese Mission in New Westminster, in which she says: "There are between 1,000 and 2,000 Chinese in this city, and the only missionary work hitherto attempted among them has been done by the Methodists. The Chinese are very anxious to learn to read and write English and are most painstaking and intelligent scholars. There is, therefore, a great field for missionary work among them. This will explain to you the bishop's desire to secure a stipend for a missionary for them. There is now a clergyman, Rev. Mr. Gowan, who has offered himself for the work. He has a knowledge of the language and is an able missionary, and the bishop hopes, if a sufficient stipend is secured to him, that he will devote his whole time to the Chinese here and at Vancouver. The teachers of this little class, of whom I am one, are looking forward to Mr. Gowan's arrival, in the hope that he may turn this small beginning to good account." Who will help Bishop Sillitpe in this matter?

## Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed  
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.

ANNUAL Meetings, both of Diocesan and Parochial Branches of the Woman's Auxiliary have been held during March. The Niagara Diocesan Meeting was held nearly three months earlier than usual. It was, therefore, thought that there would be less business to transact, but the reverse proved to be the case; and, in point of attendance and work accomplished, Niagara's Sixth Annual Meeting proved a great success. The Treasurer's report showed \$1,200 receipts in the nine months. The Dorcas Secretary reported fifty-eight bales sent off, no valuation placed upon them. Among the items of the report submitted by the Literature Committee, it was shown that seventeen missionaries had been supplied with Church and other literature.

HURON, also, held her Sixth Annual Meeting during March, the interest manifested during the two days session never flagged. All reports were very encouraging, the Treasurer's statement showing an increase of \$700 over last year. The Huron Auxiliary have assumed a special work for their diocese, by pledging themselves to support Lion Head Mission, to the extent of \$400 yearly, a brave example to all diocesan workers.

MONTREAL Auxiliary is doing good service in agitating increased knowledge of missionary work, which can only be accomplished by more widely circulating our literature throughout the various diocesan centres. Short papers, type-written, are often asked for by country branches, and the central Committee of Literature in each diocese ought to be placed in a position to supply this long felt want. A paper entitled "Modern Homes in the Mission Field," by Miss Derrick, is one which would prove interesting to all thoughtful readers. We do not always in our comfortable homes realize the hardships cheerfully borne for the Master's sake, by our North-West and other missionaries. Life memberships are increasing in the Montreal Auxiliary, Mrs. Houghton and Miss Moffatt having each been made the recipient of this graceful gift in the Cathedral Branch.

QUEBEC reports a most enjoyable Quarterly Meeting, held on March 16th. The Annual Meeting is arranged for May 18th. They hope to have the Bishop of Mackenzie River with them on this occasion, on his return journey from England to his great diocese in the far-away portion of this Dominion.

IN a letter received from Miss Mellish, now at work in Mr. Burman's Industrial School, she says the Christmas trees were immensely enjoyed, the girls receiving each a doll and a work bag, and it being difficult to say which they valued most; girls of seventeen being delighted with dolls and begging for bits of material to dress them in.

MR. and Mrs. Hinchcliffe have been appointed to the charge of the Piegan Reserve, Miss Brown, Ontario Lady Missionary, remaining with them, her knowledge of the language making her a valuable assistant. Miss Brown writes that the Home is greatly in need of ordinary culinary and table utensils, half a dozen plates and three teacups being about their all in this line. The boys have to use old fruit cans, and they are scarce! Enamelled dishes and mugs would be very useful in this school. All the Indian schools send forth the same cry, "more clothing for boys." Why do not some of our branches work altogether for

boys, taking lessons from a tailoress as to how pockets, etc., are put in the various garments.

TORONTO Auxiliary hopes to hold its Annual Meeting early in May. The various branches have been busy with the Parochial Annual Meetings which all show a decided increase in missionary zeal. The non-valuation of the bales of clothing will make a decided difference in the apparent cash value, but is a much more satisfactory plan to both givers and recipients.

MISS SHERLOCK is hard at work learning the Japanese language. The mission work of our Canadian clergy is meeting with much success. We much regret to hear of Mrs. Waller's ill-health; illness at home is trying, but in a strange land far from friends it is doubly trying.

### Systematic Giving Department.

*The object of this Society is to advocate the duty and privilege of all Christians to give unto God systematically and in proportion to their means, and to promote the study of examples of those who in less favoured times paid tithes and offerings to God.*

*The present Organizing Secretary is Rev. Canon Sweeney, D.D., Toronto, to whom all communications are to be addressed.*

### JOHN RUSKIN ON "MONEY MAKING."

"**H**EREIN," says Mr. Ruskin, "is the test with every man, whether money is the principal object with him or not. If in mid-life he could pause and say, 'Now I have enough to live upon, I will live upon it, and having well earned it, I will also well spend it, and go out of the world poor as I came into it.' Then money is not principal with him; but if having enough to live upon in the manner befitting his character and rank, he still wants to make more and to die rich, then money is the principal object with him, and it becomes a curse to himself and generally to those who spend it after him. For you know it must be spent some day; the only question is, whether the man who makes it shall spend it, or some one else and, generally it is better for the maker to spend it for he will know best its value and use. This is the true law of life." How true is all this, and how often have we seen the truth illustrated in our experience; patrimonies squandered, the accumulated hoardings of generations misused and God's gifts turned into a curse instead of a blessing.

#### GIVING AN ACT OF WORSHIP.

Systematic and proportionate giving will, undoubtedly, increase in the Church, as we act upon what the large majority of Christians be-

lieve, that giving is an act of worship. Like every other duty giving has its God-ward and its man-ward aspect. The latter is the lower and human aspect in which the large majority contemplate it. Our common phraseology, as well as the smallness of our gifts, proves this. "Taking up the collection" is the common phrase for what the prayer book terms the offertory—a Scriptural expression no doubt, but yet indicating only half the truth, viz.: that the alms of the congregation are for a special human object, the other half being that the collection is an offering made to God. The question of giving as an act of worship is included in the larger one of the object of church going, and the following selection will be appreciated.

#### WHY DO YOU COME TO CHURCH ?

Let me hear if you can give me the correct answer to this question. To be respectable?—No. To listen to preaching or praying?—No. To have an intellectual treat of oratory?—No. . . . All wrong answers. Why do you come to Church? Think again. To worship God?—Yes. That is the one and only right answer. You come for *worship*. That is, to give God something in return for what God has been giving you all the previous week, and always. This something is worship; the homage paid publicly by man to his Maker out of a grateful heart. Morning, noon and night of every day God is giving to you. God asks you to give to Him on one day of the seven, this return called worship. You see then that you come to give and not to get; to do something for God, and not for God to do something for you. No doubt it is most true that in the giving and doing of this you receive a blessing from God. He gives back far more and far better things than you give. Still this is not what you come to church for. You come, or you ought to come, with little idea, if any, of what God is to give or do for you there, but simply with the idea of what you ought to do for and give to God; that is to offer Him worship.

W.C.A.

### Books and Periodicals Dept.

*Principia or the three Octaves of Creation. A New Eirenikon.*  
By the Rev. Alfred Kennion, M.A. London: Elliott Stock, 62 Paternoster Row., 1890.

We shall be surprised if many thoughtful persons will not be profited by having their attention drawn to this small but remarkable book. It pours a flood of light on the first two chapters of Genesis. The way it sweeps away difficulties is certain to meet with adverse criticism. Our own prepossessions started up in opposition but had to yield. After toiling through many books designed to reconcile Science with Revelation, and thinking that at length we were reasonably equipped, it was reluctantly conceded that we must reconsider, and reconstruct perhaps, our views on this vital subject.

If our author's interpretation meet with acceptance, it will supersede previous attempts in the same field. It is revolutionary but constructive; far reaching but definite; as loyal to inspiration as sympathetic with scientific research.

His convictions are as calm as strong, and spring from forceful argument, conducted by a well stored and balanced mind.

This new interpretation, offered with characteristic modesty, puts no strain on Hebrew lexicon or grammar, shirks no admitted difficulty, calls no halt to advancing science; but is a devout, fair, scholarly, yet radical attempt to disprove the existence of any discrepancy between the Biblical cosmogony and the conclusions of modern research.

No serious student will be content with once reading it, but will weigh the evidence at every stage of the argument and so will have his attention rivetted by every page of this clever and satisfying book.

*A Select Library of Nicene and Post Nicene Fathers of the Christian Church. Second series. Volume IV. St. Athanasius: Select Works and Letters.* New York: The Christian Literature Co.

The fourth volume of this valuable series has appeared out of its proper order, the third volume having not yet been published. Vol. III., however, is promised to follow very shortly and will contain, in addition to the works promised, "Jerome's Illustrious Men," "The Controversy between Jerome and Rufinus, with other works of the latter author.

But for these works of Jerome and Rufinus, not heretofore promised, the volume could be issued at once. Vol. IV, however, ably takes its place in the meantime. It places before us the great Athanasius and the celebrated controversy so intimately connected with his name. A full account is given of Arianism and the connection that Athanasius had with it. The writings, character and theology of the fearless Bishop are fully described, and eighteen of his treatises are given in full. These embrace his "Arian History," "Defence of the Nicene Council," "Life of Antony," "Apologia ad Constantium," etc., and are all well and carefully arranged. Nearly a hundred pages are devoted to the letters of Athanasius, many of which are of much historic and theological value. These are all given in English by faithful translation and with prolegomena, indices and tables make up a volume which will not only adorn, but much enhance the value of the clergyman's professional library. It is produced under the editorial supervision of Philip Schaff, D.D., of New York, and Henry Wace, D.D., of London, England.

*Light on our Lessons, or "What is the use?" Bishop Crowther, His Life and Work. The Bengal Mission.* London—Church Mission House.

The C.M.S. has just issued these little books. The first is a missionary book for boys and girls, by Georgina A. Gollock. Under the headings of reading, writing, arithmetic, history, geography, etc., many useful things are told, in an attractive way, regarding missions and missionary work throughout the world. The story of Bishop Crowther, in pamphlet form, will be found useful and also the History of the Bengal Missions.

*Year Book and Clergy List of the Church of England in the Dominion of Canada, 1892.* Toronto: Joseph P. Clougher, Publisher.

This little book reflects great credit upon the publisher. For years a Committee of the Provincial Synod has had such a book in preparation, but owing to the difficulty of getting it published, it has never seen the light. Mr. Clougher has taken the bull by the horns himself, and on his own responsibility has produced a useful little manual which doubtless will be improved year by year. Such an act of enterprise should be warmly supported by Church people, for hitherto we have not had too much of it in the Church of England in Canada.



*The Dominion Illustrated.* Montreal; Sabiston Litho. & Publishing Co. This magazine in its literary, artistic and mechanical features is a credit to Canada. The contents of the second number, both in literary excellence and artistic illustration, will command the admiration of every reader.

*The Pulpit* each month contains complete sermons from many eminent divines of the old and new world. It is an exclusively sermonic magazine, and will be found helpful to clergymen. \$2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

*The Magazine of Christian Literature:* The Christian Literature Co., New York. A useful periodical, especially for clergymen who, from its pages, may cull information upon the great questions of the day, both within and without the Church of England. In addition to many valuable articles each number contains a portion of the "Theological Propædeutic"—a general introduction to the study of Theology—by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

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

*The Youth's Companion.* Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

*Germania:* A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

*The Churchman:* New York; M. H. Mallory & Co., 47 Lafayette Place, New York. A weekly church paper, well known as one of the best church periodicals published.

*Newsbury House Magazine:* Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

*The Canadian Poultry Journal and Pigeon Fancier* is issued semi-monthly at Beeton, Ont. It is neatly gotten up, and illustrated with a splendid frontispiece. The reading matter is of vital interest to all keepers of poultry. To those desirous of obtaining practical information in reference to this subject, a subscription to this journal will be found a good investment.

The Secretary-Treasurers in each Diocese, to whom all moneys for missionary purposes are to be sent, are as follows:

*Nova Scotia,* Rev. Dr. Partridge, Halifax, N.S.  
*Quebec,* George Lampton, Quebec, Que.  
*Toronto,* D. Kemp, Merchants' Bank Buildings, Toronto, Ontario.  
*Fredericton,* Geo. F. Fairweather, St. John, N.B.  
*Montreal,* Rev. Canon Empson, Montreal, Que.  
*Huron,* J. W. McWhinney, London, Ont.  
*Ontario,* R. V. Rogers, Kingston, Ont.  
*Algoma,* D. Kemp, Toronto, Ont.  
*Niagara,* J. J. Mason, Hamilton, Ont.



## DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

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

### BOARD OF MANAGEMENT.

#### EX-OFFICIO MEMBERS.

Most Rev. John Medley, D.D., Bishop of Fredericton (N.B.) and Metropolitan of Canada.  
 Rt. Rev. J. T. Lewis, D.D., Bishop of Ontario.  
 Rt. Rev. J. W. Williams, D.D., Bishop of Quebec.  
 Rt. Rev. W. B. Bond, D.D., Bishop of Montreal.  
 Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.  
 Rt. Rev. Dr. Kingdon, Coadjutor, Fredericton, N.B.  
 Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.  
 Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.  
 Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.  
 Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia.

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

#### MEMBERS ELECTED.

##### *Diocese of Nova Scotia.*

Rev. Dr. Partridge, Halifax, N.S.; Ven. Archdeacon Kaulbach, Truro, N.S.  
 W. C. Silver, Esq.; J. W. Wylde, Esq., Halifax, N.S.

##### *Diocese of Quebec.*

Very Rev. Dean Norman, Quebec, P.Q.; Rev. Canon Von Iffland, Bergerville, P.Q.  
 Judge Hemming, Drummondville, P.Q.; Captain Carter, Quebec, P.Q.

##### *Diocese of Toronto.*

Rev. A. Williams, Rev. Dr. Sweeny, Toronto, Ont.  
 Hon. G. W. Allan, A. H. Campbell, Esq., Toronto, Ont.

##### *Diocese of Fredericton.*

Rev. Canon Brigstocke, St. John, N.B., Rev. Canon Forsythe, Chatham, N.B.  
 W. M. Jarvis, Esq., St. John, N.B.

##### *Diocese of Montreal.*

Very Rev. Dean Carmichael, Rev. G. Osborne Troop, Montreal.  
 Leo H. Davidson, Esq., Charles Garth, Esq., Montreal.

##### *Diocese of Huron.*

Very Rev. Dean Innes, London, Ont.; Rev. R. McCosh, Petrolia, Ont.  
 V. Cronyn, Esq., London, Ont., Matthew Wilson, Esq., Chatham, Ont.

##### *Diocese of Ontario.*

Ven. Archdeacon Bedford Jones, Brockville, Ont.; Rev. Rural Dean Pollard, Ottawa, Ont.  
 R. T. Walkem, Esq., Q.C., Kingston, Ont.; R. V. Rogers, Esq., Q.C., Kingston, Ont.

##### *Diocese of Niagara.*

Rev. E. P. Crawford, Hamilton, Ont.; Rev. Canon Houston, Niagara Falls, Ont.  
 Henry McLaren, Esq., Hamilton, Ont.; W. Ellis, Esq., St. Catharines, Ont.