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THE
CANADIAN
CHURCH MAGAZINE
AND
MISSION NEWS.

VOLUME IV.

FOR THE YEAR OF OUR LORD 1890.

TORONTO, ONT.

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

CANADIAN CHURCH MAGAZINE

AND

MISSION NEWS.

FOR A. D. 1890.

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No. 43.

HISTORICAL SKETCHES.

No. 43—ARCHDEACON McMURRAY.

BY THE EDITOR.

IN the quiet little town of Niagara, in the diocese of that name, once the capital of Upper Canada, but now left far behind in the great growth of the towns and cities of Ontario, there lives a clergyman who is said to be the oldest in orders, with the exception of the Venerable Metropolitan of Canada (Bishop Medley, of Fredericton, New Brunswick), from Vancouver to Labrador. Up to but a very short time ago scarcely a sign of old age was to be seen in his tall and manly form. His black hair, keen faculties, firm and rapid step, shewed him to be of the kind whose force was certainly unabated. That clergyman is the Venerable William McMurray, Archdeacon of Niagara, whose life is historic and inseparable from the annals of the Church of England in Canada.

He was born near Portadown, Ireland, on the 19th of September, 1810, and in the following year was brought to Canada by his parents, who settled at York, then a mere hamlet, now Toronto. At the early age of 8 years, he was received into the School of Dr.

Strachan, then held in a small frame building on King street, a little east of Yonge street, and is now supposed to be its only surviving pupil. In the year 1828 he was admitted, as a student in Divinity, by the late Dr. Stewart, Bishop of Quebec, and placed under the instructions and supervision of the late Dr. Strachan, then Rector of St. James' Church, and officiated as catechist in March, 1830, in which capacity he, with James Padfield and Adam Elliott, served several stations in the country around York, such as Mimico, Weston, Thornhill and York Mills.

In the month of August, 1832, though not of the age for Holy Orders, he was appointed by the Society for converting and civilizing the Indians, as

well as by Sir John Colborne, the Lieutenant-Governor of Upper Canada, to Sault Ste. Marie, then a terra incognita, for the purpose of establishing a mission there, and also on the north shores of Lakes Superior and Huron, the Government at that time having had the selection of clergymen for the Indian Missions. Mr. McMurray left York for his unknown mission—for no information as to its exact locality could at that time be obtained*—on the 20th of September, 1832, and reached Sault Ste. Marie after a perilous journey, on the 20th of October, having been conveyed part of the way by steamer, part by schooner, and the remainder by canoe. The Hudson Bay

Co. kindly gave him quarters in their agents' house, which enabled him to proceed at once with the object of his mission. Having obtained an interpreter, he at once established Divine service, and opened a school for the instruction of the Indian children.

In July, 1833, Mr. McMurray being now nearly of the age for Holy Orders, left his mission and proceeded to York (Toronto), hoping there to find the Bishop (Hon. and Rt. Rev. Dr. Stewart, then the only bishop in Upper and Lower Canada), but to his disappointment, was informed that His Lordship had left for Kingston. On reaching that place he learned that he

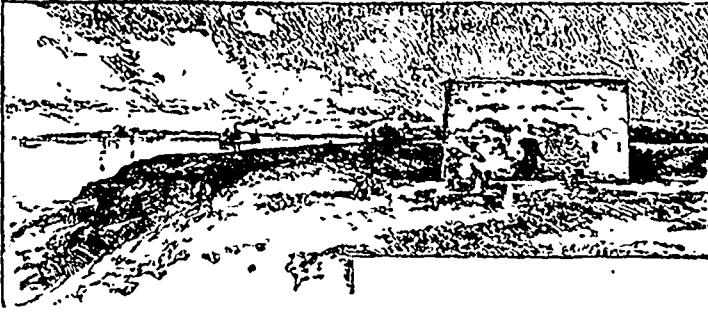
had gone to Montreal, and to his further disappointment on reaching that city, he was informed that His Lordship had gone to the Eastern Townships (Quebec) in the discharge of his episcopal duties. There being no alternative, he proceeded to St. Armand's, now Freligsburg, where he overtook the Bishop, by whom he was ordained, after examination by the Bishop's chaplain, the Rev. S. I. J. Lockhart, on the 3rd of August, 1833.

On returning to his distant mission, after a fatiguing journey, in those days, of some 1,100,

*The best direction that he could get, and that was by the Governor himself, was that if he went by way of Buffalo and Lake Erie to Detroit, he might receive information as to the rest of his journey.



THE VEN. ARCHDEACON McMURRAY, D.D., D.C.L.
Diocese of Niagara.



OLD FORT, MISSISAUGA, NIAGARA.

miles by the Lakes, he was married to Charlotte, the third daughter of the late John Johnston, Esq. As this marriage was somewhat of a romantic nature, we gladly give some account of it here. The loneliness of a life such as that lived by Mr. McMurray in those early days and in such a place as Sault Ste. Marie, can scarcely be imagined. There was a village on each side of the river, the inhabitants of which consisted mainly of French, Indians and "half-breeds." On his own side of the river there was, according to his own account, "only one person with whom he could hold conversation," and that was the gentleman in charge of the Hudson Bay post, and even in his case his wife was a "half-breed" and his children spoke French and Indian. On the other side of the river, however, was a larger village (population about 200) where there was a trading post under the management of John Johnston, Esq. Though loyal to the British flag, this gentleman found himself, by the settlement of the boundary question between Canada and the United States, obliged to transact business in a foreign country. His wife was an Indian woman named O-zah-gush-o-gah and they had eight children, four sons and four daughters. Charlotte, the third daughter, was very useful to the young missionary as his "interpreter," and he offered her a permanent position in that respect as his wife. She was known as O-ge-bu-ne-qua, the "Wild Rose," and as the lovely maiden of the Sault. Mrs. Jameson has described her as rather above the average height and of "indescribable grace and undulation of movement, speaking the perfection of form." Her features, though distinctly Indian, were softened and refined, her dark eyes having a fawn-like shyness in their glance. Her manner, though timid, was quite free from embarrassment or restraint. She spoke English well, but with a slight foreign intonation, which was interesting.

As the wife of a missionary to the Indians she was invaluable, interpreting prayers and sermons and leading and teaching singing; and in after years, when her husband was called to more civilized fields of labor, she proved herself quite equal to the occasion, performing her duties, both in the parish and in the home, with grace and dignity.

In 1838 Mr. McMurray retired from his mission, having in the five years he was there baptized 160 Indians, and admitted 40 members to a participation in the Holy Communion. In 1840 he succeeded the Rev. John Miller, as Rector of Ancaster and Dundas, where he remained till 1857, when he was appointed Rector of Niagara. Here he and his interesting and truly noble wife labored side by side for twenty years, and then she was called away. On a

beautiful monument in St. Mark's Church there is recorded the simple announcement, "Charlotte Johnston McMurray died 17th of January, 1878, aged 71."

In February, 1867, Dr. McMurray was appointed Rural Dean of Lincoln and Welland, and on the setting apart of the Diocese of Niagara he was appointed Archdeacon of that diocese by the late Dr. Fuller, Bishop of Niagara. During his ministerial life, the Archdeacon has filled three most important missions for the benefit of the Church, appointed by the late Bishop Strachan. In 1853, at the solicitation of several of the bishops of the Church in the United States, moved by the necessitous condition of "our infant college," he was delegated to ask assistance in the United States for the University of Trinity College. He was received there in the most cordial manner, a liberal response was made to his applications, which was most opportune and beneficial to the university at that particular juncture. Whilst prosecuting his mission, which occupied nearly a year, Trinity College, Hartford, conferred on him the degree of M. A., and Columbia College, New York, that of D. D. In addition, a beautiful and costly stained glass window was erected by his many friends, in his church at Dundas, to commemorate, as the donors stated, his visit to the Church in the United States.

In 1854 Dr. McMurray was selected by Bishop Strachan to proceed to Quebec, to watch the Clergy Reserve Bill, and he used his influence with politicians in such a way that the Church in Upper Canada has in its possession a large Fund known as the Commutation Fund, which has proved, and will continue to prove, a great benefit to the various dioceses in Upper Canada, which now participate in it, if carefully and judiciously invested. On Dr. McMurray's return to Toronto, after nine months' distinction as a Lobby member of Parliament, Trinity College conferred on him the degree of D. C. L., and appointed him member of the Council. He was also presented by the clergy who derived benefit from his exertions, with a handsome service of solid silver plate.

In 1864 Dr. McMurray was again selected by Bishop Strachan and the Council of Trinity Col-



HENSLEY MEMORIAL CHAPEL, KING'S COLLEGE, WINDSOR.

lege, to ask assistance to enlarge its usefulness from the Church in the mother country.

Bishop Bethune, in his life of Bishop Strachan, says with reference to this, "That a happier choice for this mission could not have been made, than the worthy Rector of Niagara, who from the unaffected zeal with which he pursued his work, combined with a frankness and geniality of manners, which amounts to a charm, won the regard, and we may say love, of the highest and lowest in the United Kingdom. His mission was attended with very satisfactory results, though these might not correspond with the cordiality and warmth with which he was universally received. Dr. McMurray has left such an impression upon the minds and affections of all classes in England, that we must hope he will not hesitate to render such services again, if for some great Diocesan object, it should be felt desirable, and perhaps necessary, to solicit them."

Soon after his arrival in London, a very distinguished honor was conferred upon him. The Bishop of London, who had the appointment of the special preachers, at that time, under the Dome of St. Paul's, appointed him to preach on the 24th of April, 1864, on which occasion over 7,000 persons were present. This honor was never before conferred upon any Colonial Bishop or Presbyterian. He had also the distinguished honor of being elected as an honorary member of the Athenæum Club.

To Mr. Gladstone, then Chancellor of the Exchequer, he was indebted in no small degree for his success in his mission. He was not only the first to give his contribution, but also invited him to his own house, and gave him letters of introduction to persons of the highest distinction in the kingdom. Mrs. Gladstone was equally interested in his mission, and of her kindness and attention, both in London and at Hawarden, Dr. McMurray speaks to this day, with gratitude, which he can never forget.

At the late jubilee celebration of the Diocese of Toronto the Venerable Dr. McMurray was a con-

spicuous figure, and his addresses upon the work of the past were listened to with profound attention.

GEORGE MULLER, the man who prevails by prayer, is still at eighty years of age travelling and preaching the Gospel. When heard from last he was at Darjeeling, on the Himalayan Mountains. From this point he has sent forth the fiftieth report of his orphanage at Bristol, England, which tells the same tale that was told in past years. Summing up the sums by which the work has been sustained, he reports that the total receipts since March, 1883, have been very nearly \$6,000,000. Nearly 8,000 orphans have been cared

for, and five large houses have been built in Ashley Downs, Bristol, at an expense of \$575,000, which can accommodate 2,800 orphans at a time. During the year 1888-89 one legacy has been received of \$25,000, another of \$10,000, and later another of \$25,000. The old principles on which the institution was founded still prevail. The managers make no debts; they buy nothing on credit; they ask God for the supply for every need. The institution, unless some great deception has been practiced by Mr. Muller and his associates, is a marvel of faith—a standing demonstration of the mighty power of prayer in the midst of a skeptical and scoffing generation.—*Selected.*

KING'S COLLEGE, WINDSOR.

"**T**O the Society for the Propagation of the Gospel in Foreign Parts," says Duncan Campbell in his History of Nova Scotia, "connected with the Church of England, belongs the honor of making the first effort to educate the people of the Province. Shortly after the settlement of Halifax, schools were established in various sections of the province, under the auspices of the Society. As early as the year 1768 the Governor and Council submitted a plan for a collegiate school to the Board of Trade and Plantations, with the view of procuring aid, and this was promised, should such an institution be set on foot."

The result of the deliberations consequent upon this was the establishment of an academy in 1778 at Windsor, that town, about forty miles from Halifax, having been selected as being a place exposed to fewer temptations than Halifax. In the following year, 1779, a proposition for the erection of a college was submitted to the Assembly of Nova Scotia, who voted £400 sterling a year for its support and £500 for the purchase of a site for the college. Material aid was also obtained from the British House of Commons and from private persons in England. John Inglis, son of the first Bishop of Nova Scotia, went to England in 1800 when a young man, and advocated the interests of



LIBRARY AND CONVOCATION HALL,
King's College, Windsor.

the college with great zeal and ability. A charter was accordingly obtained in 1802 with an additional grant of £1,000, which was continued annually till the year 1834. One of the by-laws of the college in those early days ran as follows,—“No member of the University shall frequent the Romish mass, or the meeting houses of Presbyterians, Baptists or Methodists, or the conventicles, or places of worship of any other dissenters from the Church of England, or where divine service shall not be performed according to the liturgy of the Church of England, or shall be present at any seditious or rebellious meeting.”

This naturally aroused the opposition of all dissenters and also of many Churchmen, the bishop himself (Dr Charles Inglis) being opposed to it, entering a strong protest against it, but, largely through the influence of Sir Alexander Croke, an influential man of the province, the by-law was entered upon the statute book without the bishop's protest.

The Earl of Dalhousie on his arrival in the province as Lieutenant Governor disapproved of the restrictions imposed by King's College, and succeeded in establishing Dalhousie College at Halifax on the principle of the Scottish Universities, where young men of all denominations might have the benefits of a good education. Attempts were at once made to unite these two universities and have been continued from those early days till now, but without success.

The college was without a President till the year 1804 when the Rev. Thos. Cox, D.D., of Worcester College Oxford, accepted the position. His death, which occurred in the following year, again left the college without a head. The Rev. Charles Porter, D.D., of Brazenose College, Oxford, succeeded to the position in 1807. His salary was £400 sterling, with an additional £100 per annum for undertaking temporarily the duties of professor of mathematics; £100 also was granted to him for passage and outfit. This continued for many years, but darker days came for the college, and in 1834 the stipends of the two professors were cut down to £150 each. Dr. Porter, through ill health, resigned in 1836, receiving from the British

Government a pension of £400 a year. He was succeeded by Rev. George McCawley. Subsequent Presidents were Rev. Canon Dart, Rev. Canon Brock and Rev. Dr. Willets, the latter appointed to that position in June of last year.

King's College, though a Church of England institution, is now open to students of all denominations and imposes no religious test, either on entrance or on graduation, in any Faculty except that of Divinity. Had this liberal policy been adopted from the first, as the first Bishop of Nova Scotia earnestly desired, much opposition would have been disarmed, no harm could have been done to the college, and probably Dalhousie would never have been established.

The college grounds are situated in a field adjoining the town of Windsor and in a beautiful and commanding position. Apart from the main building is the library (well stocked with many valuable books of all kinds) and four separate residences for the professors. This was erected by the Alumni of the college in 1866 to be: “chapel, library, college hall and museum.” Its use as a chapel, however, was discontinued when, in 1877, the Hensley Memorial Chapel was built. Rev. John Manuel Hensley, D. D., was Vice-President of the College for many years, and was largely instrumental in procuring the erection of the library and museum. On his death, the late Bishop Binney contributed handsomely towards the building of a chapel to Dr. Hensley's memory. The late Mr. Edward Binney contributed the balance of the amount necessary to complete it, which was done at a cost of about \$14,000. It is a handsome Gothic building, capable of holding about 200 people, and is connected with the main building by a corridor. Not far from the main building are four houses, built for residences for the professors. The professors are as follows:—

President and Professor of Classics, Rev. C. E. Willets, M. A., D. C. L.; Divinity, Rev. F. W. Vroom, M. A.; Mathematics, Natural Philosophy and Engineering, W. R. Butler, Esq., B. E.; Chemistry, Geology and Mining, G. T. Kennedy, Esq., M. A., B. A. Sc., F. G. S.; English Literature, Political Economy and Logic, C. G. D. Roberts, Esq., M. A.; Modern Languages, H. P. Jones, Esq., M. A., Ph. D.

The college is thus well equipped with its able professors, excellent library and museum, to impart a first-class education. It offers as well valuable scholarships that have been established from time to time since its foundation. But time, nearly a century, has left its mark upon the building, which in the interior needs thorough repair. This will doubtless soon be done as Bishop Courtney, the present able Bishop of Nova Scotia, and others are making strenuous exertions to raise money for this and other purposes advantageous to the college. On the list of graduates of King's College are the names of many eminent and distinguished men, men whose names are well known in British



KING'S COLLEGE, WINDSOR, NOVA SCOTIA.

history, and it needs only a little warm support on the part of those who should be her friends to place her in a position of undoubted usefulness and efficiency.

Adjoining the college is the school for boys, now over a hundred years old, a more extended notice of which we hope to give before long.

JOHN INGLIS, D. D., THIRD BISHOP OF NOVA SCOTIA.

By REV. RURAL DEAN MOORE.

WHEN Bishop Charles Inglis, the first Bishop of Nova Scotia, died in 1816, it was thought by many that he would be succeeded by his son, John Inglis, but the House of Assembly addressed the Prince Regent, requesting that their chaplain, the Rev. Robt. Stanser might be appointed to the See, and the prayer of the address was granted. After eight years Bishop Stanser resigned and was succeeded by the subject of these notes, who had been his commissary during his long absence—in compiling which the the writer

is chiefly indebted to Rev. C. F. Bliss, of the Diocese of Ontario. Early in 1825 Dr. John Inglis arrived in Nova Scotia, having been consecrated in England, and Nov. 11th was sworn in Counsellor. He set to work with vigor. His first act was to divide his extensive diocese into four archdeaconries. The Rev. Robt. Willis, the Rector of St. Paul's, Halifax, who was known to the day of his death, and is still remembered as "the poor man's friend," was made Archdeacon of Nova Scotia; Rev. Mr. Best, Archdeacon of New Brunswick; Rev. A. G. Spencer (afterwards Bishop of Newfoundland), Archdeacon of Bermuda, and the Rev. Geo. Coster, Archdeacon of Newfoundland, but he was afterwards removed to New Brunswick. The Bishop's work may be estimated somewhat from the facts during the first year of his Episcopate he consecrated 44 churches and confirmed 4,367 persons. Next year, in a man-of-war he visited Bermuda, the first bishop who had ever been there. All possible marks of respect were paid him. Divided into nine parishes—each having church and glebe—yet he found but four resident clergy: Archdeacon Spencer at Pagets and Warwick, Mr. Lough at St. George's, Mr. Hare at Somerset, and

Mr. Pott (who had just arrived) at Hamilton. While in the Islands the Bishop confirmed 1,200, of whom 100 were people of color. He found the negroes anxious for religious instruction, and made arrangements to establish schools. These schools soon became a conspicuous feature in the work of the diocese. Independent of many inferior schools for the education of the poor—bond and free—measures were taken to secure a good grammar school, with an English clergyman as headmaster. The Society for Promoting Christian Knowledge, as always, lent its aid. During the following summer, having the Government brig "Chebucto" and sometimes a frigate at his command, he visited every part of his diocese. He reports finding "his clergy throughout laboriously engaged, both in the regular discharge of their duties to the several congregations more particularly committed to their care, and in occasional ministrations to remote settlements as frequently as circumstances would permit." Availing himself of the facilities afforded by the man-of-war boats, he visited the out-harbors of Newfoundland, and so by personal inspection acquired a knowledge of the state of those remote Church stations. The Society for the Propagation of the Gospel had requested him particularly to look to the schools, which they partly maintained in Newfoundland. He found 23 schoolmasters in the island, to each of whom the venerable society paid £20 each above the children's fees. Arrangements were made for building many new churches, besides the 44 already mentioned as consecrated during this visitation. The Bishop next visited the eastern part of Nova Scotia. Almost all hereabouts were Presbyterians—though some of them were members of the Church of England, and others were found without spiritual care. Here he took steps to establish several new missions. Cape Breton, too, received a missionary (Rev. Mr. Shaw) who could speak French and thus reach the settlers from the Channel Islands. Up to this time Rev. Chas. Ingles, Rector of Sydney, had had charge of all Cape Breton. In 1827 the S. P. G. reports of Prince Edward Island: "It is only within the last four years that the Society have extended their operations to this fertile and valuable colony; it was considered as almost exclusively devoted to the Presbyterian form of worship, the principal proprietors being originally from Scotland.

In 1828 the Bishop reports 3,500 communicants in the Diocese with 20 missions marked "no returns." A charter was obtained this year for King's College, Fredericton, New Brunswick.

In 1835 the Bishop fought manfully against an attempt to take away the charter of King's College, Windsor, and was successful in his efforts.

In 1837 the Bishop established the Diocesan Church Society for the following purposes: "Supply of books and tracts, missionary visits to destitute settlements, sustaining King's College, Windsor, aiding students in theology, and assisting in the erection and enlargement of churches." This

was a wise and noble work, and has formed the broad foundation on which the Bishop's successor was able to build up the present Home, Domestic and Foreign Mission organizations, and by being the first means of bringing the clergy and laity together may be said to have prepared the way for the establishment of the Diocesan Synod—Bishop Binney's great work.

In 1839 Newfoundland with the Bermudas (with 10 clergy) were made into a separate See, thus relieving Bishop Inglis of a very trying part of his work.

In 1842 the Bishop visited throughout Nova Scotia, the gulf shore of New Brunswick and Cape Breton, consecrating 22 new churches, holding 44 confirmations (1,197 persons), and ordaining thrice. Reporting on the Archdeaconry of New Brunswick, the Bishop says: "The state of things here, although not free from difficulties, was never before so prosperous as at this time."

In 1845 the Bishop's diocese was reduced to its present size. Our present venerable and highly venerated Metropolitan was then consecrated first Bishop of Fredericton, thus relieving the Bishop of Nova Scotia of the whole Province of New Brunswick.

In 1846, the S. P. G. having contemplated a withdrawal of £500 per annum from King's College, Windsor, the Bishop promoted the formation of the Association of the Alumni, from which so much good has accrued to the University. This year the Bishop held a visitation at Halifax; upwards of 30 clergy were present, out of whom 26 were King's College men, and with few exceptions had been ordained by Bishop Inglis himself. The Bishop spoke highly of the zeal and diligence of the clergy and of the prosperity of the Church in most parts of the diocese, and hopefully of the future. "I have," said he "finished 68 years with less interruption from sickness than I might reasonably have expected; neither can I hope any longer to possess the strength and activity that belong to earlier years. I will pray for a ready mind and wish to do the little which God may enable me to perform in his service during the small remainder of my pilgrimage and throw myself entirely on His mercy, through the adorable Saviour and Redeemer, for all omissions, imperfections and short comings, with earnest prayer, that His name may be continually glorified by the prosperity of His Church and the sanctification of all her members."

A portion of 1847 was spent by Bishop Inglis in Prince Edward Island, where he held the first ordination ever held there by a Church of England Bishop.

In 1848 a large increase of work by clergy and lay readers was promoted about the harbors to the east of Halifax.

For 25 years did Bishop John Inglis thus vigorously bring his Diocese into order, having also been instrumental in reducing it to about one third of its original extent. He is still spoken of

by those who can remember as far back as 39 years as the "dear old bishop," for not only was he remarkable for his holiness of life and his apostolic labors, but for his gentle courtesy. It must not be thought, however, that with all his sweetness of manner and disposition he held the pastoral staff in weak hands, for he was always firm where firmness was required.

The Bishop has two daughters still living, and he was the father of that gallant soldier, Sir John Inglis, of whom all Britons, and Nova Scotians in particular, are so justly proud.

AN INCIDENT IN INDIA.

A LETTER FROM REV. F. N. ALEXANDER, ELLORE, MADRAS PRESIDENCY

BRAVELY we have had a wonderful instance of the power of the Gospel. A young widow, only 16 years old, heard in her village some preachers from the neighboring district; she went on a visit to some friends and there she heard the same truths from agents of the American Lutheran Mission. She returned impressed with the truths she heard, and determined to become a Christian. No Christians were near, so she applied to a Pariah woman living in her village, and by her she sent a message to the nearest station that she wanted to become a Christian. Our Catechist sent her word to come, and she set off by boat, leaving word that she had gone to visit her friends, and arrived at her Catechist's house, who brought her to Ellore. I happened to be away at the time, but she was kept in the house of a native Christian till I came back, and called her mother to come and tell us if there was any evil way in her. There was much weeping when the mother arrived, for the friends had no idea where the young woman had gone till my messengers arrived. Mother and daughter were together for a whole day, and every effort was made to induce the latter to go back, but she stood firm and said, "No, she would remain with us and become a Christian."

At last the old woman went away to eat food in a heathen rest-house, for, of course, she could not eat bread or drink water with us, as her caste would in that way be broken.

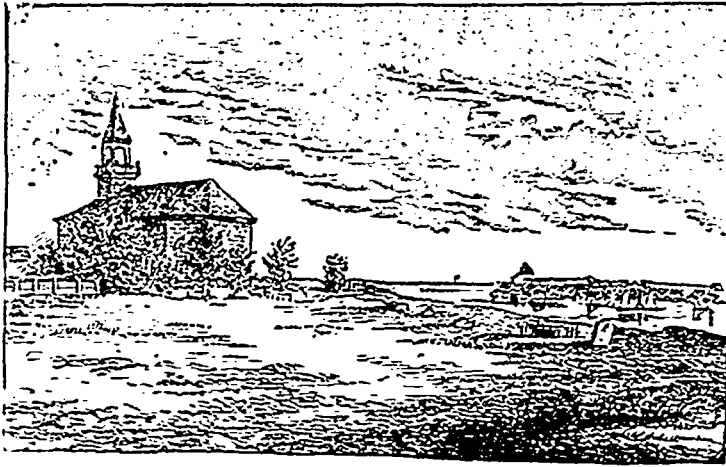
She came back with us to stay during the night, and next day she departed with many tears, begging us to be kind to her daughter as she was no longer her mother. It was a sorrowful sight to see the parting scene, but what can we do? Our Saviour said, "I came not to send peace, but a sword," etc. Friends living in a Christian home can hardly know what it is to leave all for Christ and His Gospel, but here is quite a young woman who has left home and relatives for an unknown place, and for aliens in race and religion, breaking her caste and eating with despised Pariahs to gain a better resurrection. No one but a caste person knows how terrible it is to break caste, and how loathsome it is to eat rice and drink water with Pariahs. This she did to win life eter-

nal. She is now in our school, learning to read and learning the way of God more perfectly.

There is now an itinerancy established in this circle. It consists at present of one European missionary, one Brahmin convert, an A. B. of Madras University, and another Brahmin convert.

The staff will be enlarged from time to time and they go about in all parts preaching chiefly to caste people in bazars and in large towns and villages. The A. B., who is also an ordained man, gave me a description of his work one day. They had to go to a village several miles away, the road was through deep mud and thorns, which often stuck in their feet. For years this man has been a professor in the Noble College, accustomed to every luxury, but now that he is an itinerant he has to toil on foot through mud and water. When they arrived at the village they only found one man to speak to, and having said their say to him they marched back through mud and water. The poor fellow told me this with piteous voice, but I said to him, "Do not faint, you still did your duty," but it is seldom like that, generally they have crowded audiences, and many hear who never heard before. Now, let me tell you something of our woman's work. Mrs. Alexander, her two daughters, and a lady from Australia, have among them Christian girls' boarding schools, Hindustani caste and Mohammedan girls' day schools, and Zenana visiting and schools. Once we were alone, but God has gradually added to the workers and given us an open door for doing his work. The boarders come to us from at least 30 different village primary schools. Most of them are the children of Christians, or inquirers, some are the daughters of professed heathens. They will send their children to a day school at their own doors, and by and by when the benefit is manifest they will let them come to our Home for fuller instruction, and in every case this is followed by conversion. These dear girls have the benefit of Christian education. They are shut out from sight and sound of heathen abominations, and have the refining influence of English ladies to elevate and sanctify them. They become afterwards wives of our native agents, and help on their husband's work. They are teachers in Hindu caste schools. They learn Hindustani and teach their Mohammedan sisters now for our Zenanas. This morning I was called out to speak to a woman of the silversmith caste. She had brought up children, and they had rebelled against her. She was telling us her troubles, and I said, "Cast your burden on the Lord and He will sustain you." She said, "Yes, I do, and I believe on Jesus Christ." Was not that a wonderful confession to make? Surely Jesus heard it and rejoiced for the travail of His soul.

There are now fifteen places in Tokyo, Japan, where the Gospel is preached weekly by persons connected with the Protestant Episcopal Mission.



THE OLD CHURCH, NIAGARA.

OUR PARISHES AND CHURCHES.

No. 41—ST. MARK'S CHURCH, NIAGARA, ONT.

WHETHER viewed in the light of natural scenery or historic interest few places more readily invite attention than the somewhat ancient town of Niagara. All the way from the great cataract of that name to the mouth of the river, scenery lofty, sublime and lovely, stands out prominently to view; but the town itself is small, having lost golden opportunities that were seized upon by other places of more enterprise and worldly wisdom. Once it was the seat of Government and the chief military station of Upper Canada. Now it is not even a county town, and but traces only of a quondam greatness are to be seen. Here, at the close of the last century lived Governor Simcoe and his estimable lady, so well known as his efficient co adjutor in a great deal of his official work. Here was held the first Upper Canadian Legislature, and here were the headquarters of those who, with General Brock, stood up manfully for the defence of Canada. To the magnificent harbor hard by came troops of United Empire Loyalists at the time of the American Revolution, preferring to start life afresh rather than live under an alien flag, and peopled the Niagara district, which ever since has been noted for the patriotism of its inhabitants. It was here that they, in their first Parliament, enacted a law abolishing slavery,—Canada thus being the first country in the world to possess the honor of passing such a Christian-like enactment, becoming at once the refuge for many a poor slave, chased by bloodhounds, from the Republic which the Loyalists had left.

Here in the year 1792 was laid the foundation of St. Mark's Church, and the Rev. Robert Addison was appointed missionary, and subsequently

Rector of the parish, by the Society for the Propagation of the Gospel, which about that time was so wisely established. The register of the parish has been carefully kept from the beginning, and by it we are enabled to judge of the heterogeneous population, English, Irish, Scotch, French, Indians and Loyalists from "America," that went to make the town in early days. We find the names here of Col. John Butler, regarded by the Americans with feelings of horror, and of the descendants of Theyendinagea, or the famous Capt. Brant, and of his sister, intermarried with some of the best of the English people.

"Brant and Butler!" says an eloquent writer in the *Buffalo Courier*, "What an ominous conjunction of names—baleful names—redolent of the blood of Wyoming and Cherry Valley; of shuddering revolutionary horrors! Not a mother along the frontier settlements but turned pale and gathered her babe closer to her bosom at the sound of those hated names, for they called up visions of savage massacre, midnight skies reddened with the glare of burning homesteads, and captivities hopeless and more terrible than death. The Tories, Rangers and Royal Greens were deemed more cruel and remorseless in those days than their barbarous allies." Recent investigations, however, have shown that many of the hard things attributed to Col. Butler by American writers were unfair exaggerations.

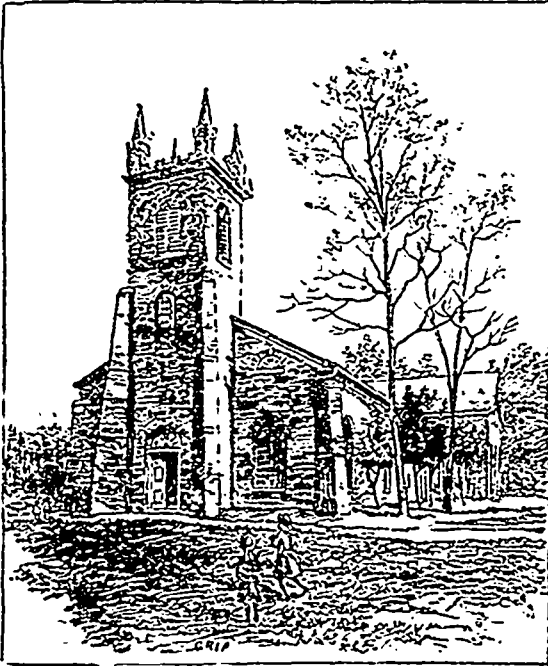
The earliest record of burial in St. Mark's is taken from a rude tombstone, now in the vestibule of the church, is thus written and spelled:—

LENARD BLANCK

Descend 5d August 1782

In 1797 there is the following entry: "February 5, Moses, Phebe (married), negro slaves of Mr. Secretary Jarvis." "Oct. 28, 1801 (burial), 'Poor Old Trumper,' Capt. Pilkington's gardner." "April 29, 1802, 'Cutnose Johnson, a Mohawk chief.'" Such are the entries found, interspersed among the names of Colonels, Captains and other great ones of the parish. For example, "May 3d, 1805 (baptism), Eliza Anna Maria Vigoureux, d. of Captain Henry, royal engineers, and Eliza; godfather, Rev. Louis Vigoureux; godmothers, Dowager Lady Spencer and Anna Maria Vigoureux."

During the war of 1812 the Americans held the town of Niagara for a short time, and the graveyard of St. Mark's and even the sacred edifice itself bear traces of their sacrilegious touch. On some of the large flat tombstones may be seen the marks of their weapons as they used them for a bench in preparing their rations, or for various



ST. MARK'S CHURCH, NIAGARA.

other purposes. In the Burial Register of this period there is the following important entry :

"1812, October 16. Burials: General Sir Isaac Brock, Colonel John McDonald. They fell together at Queenston, and they were buried together in the N. E. bastion, Fort George."

During one of the battles of this war, St. Mark's took fire and everything was consumed but the four walls, and we do not read of its restoration till the year 1828, one year before the death of its aged Rector, the Rev. Mr. Addison. But during all that period this pioneer clergyman pursued his labors, interrupted materially as they were during the time of the war, with faithful and continuous zeal. He records in the Burial Register, on Dec. 21st, 1819, the death of "James Rogers, iron keeper," and quaintly adds, "a bad profession for any but very sober men."

The following record of Mr. Addison stands now in St. Mark's Church on a tablet erected to his memory :—

"To the memory of the late Rev. Robert Addison, first missionary in this district of the venerable Society for the Propagation of the Gospel in Foreign Parts. He commenced his labors in 1792, which, by the blessing of Divine Providence, he was enabled to continue for 37 years. Besides his stated services as minister of St. Mark's Church in this town, he visited and officiated in different parts of this and the adjoining districts, until other missionaries arrived."

This devoted clergyman died in 1829, and was succeeded in 1830 by the assistant minister of the

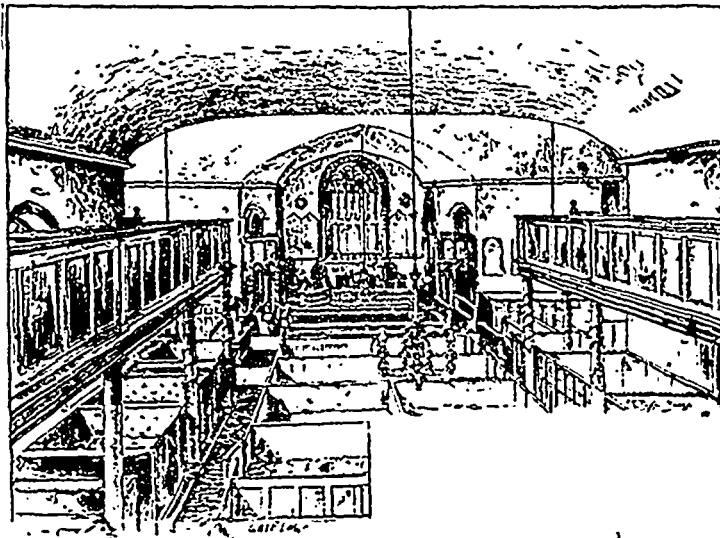
parish, the Rev. Thomas Creen, who held the position for 26 years, when he resigned in 1856 and was succeeded in 1857 by the present Rector, the Venerable Archdeacon McMurray, a full account of whom is given elsewhere in our present issue.

The Church was restored and enlarged to its present proportions in the year 1828. With its venerable appearance and surroundings, and its sweet peal of bells, it is said to resemble closely an English parish. The late Dean Stanley is said to have exclaimed, on seeing it, "Why, this is old England over again." The parish is remarkable for having had only three Rectors since its establishment in 1792, close upon a hundred years ago. If God spares the life of the present Rector for three years longer, he will be able to see the centennial of this most interesting parish, he himself being but the third Rector.

Close to Cape Town, in Southern Africa, is a curious little island called Robben Island. It is only three miles in diameter, and its population consists of 130 lepers, 230 lunatics, 30 convicts and their guardians. What a place to live in! Yet for many years, almost silently, the Rev. A. Wilsheere has worked among the dying lepers who are banished to the island from South Africa. It is in point of fact the South African Molokai.

The disease in this part of the world assumes a most hideous and revolting character, but neither this nor the forbidding aspect of the place has prevented clergymen and Moravians from ministering to the lepers and living close to them. What a terrible population amongst whom to pass one's existence, on a barren island three miles in diameter! Not even glorious natural beauties, such as are found in the islands of the Pacific, assuage the pain of dwelling in Robben Island. How strong must be that love which constrains to a work like this!

SAYS the Rev. James Chalmers, of New Guinea. "Savage life is not the joyous hilarity some writers depict. It is not always the happy laugh, the feast and the dance. Like life in civilized communities, it is varied and many-sided. There are often seasons when tribes are scattered, hiding in large trees, in caves and in other villages far away from their homes. Not long ago, inland from Port Moresby, a large hunting party hiding in a cave, were smoked out by their enemies and all killed but one. Once, when travelling inland, I found the Makabili tribe in terrible weather living in the bush, under shelving rocks, among the long grass, in the hollow trees. The people of Moresby say now for the first time they all sleep in peace, and that as they can trust the peace of God's Word, they mean to keep to it. This is significant, coming from those who not long since were the most noted pirates and robbers, and murderers along the whole coast of the Peninsula."



THE INTERIOR OF ST. MARK'S, NIAGARA, ONT.

THE report of the Central African Mission for 1889 (Bishop Smythie's) says that the great work of the year was the completion of the Swahili Bible, and adds: "What cost of time and labor and thought this implies can only be appreciated by those who have had some serious experience of such work. It is an achievement which well entitles the name of Archdeacon Hodgson to go down to posterity in Africa, beside that of Bishop Steere, whose great work of translating the Word of God into Swahili he has so worthily completed. Nor should we forget to add that its publication is only being made possible to us by the generous aid of the Bible Society."

THE "brotherhood" idea is extending. We read that the Baptist Missionary Society have decided to make a fresh experiment in India. The Rev. W. R. James, one of their ablest and most experienced missionaries, and a notable bazar preacher, is to be entrusted with it. He is a single man himself, and half-a dozen earnest young men, who are prepared to devote themselves to the work in which he has been so long engaged, are to be found and go back to India with him. They are all to live together in the native quarter of some great city, probably Calcutta, and there to commend the Gospel in life and deed, as well as by word. Mr. James estimates that they can live in comfort and good health at a cost of about £50 a year each.

THESE are years of destiny. We are making history. The first century of Christianity was proved by miracles. The latest century of Christianity is proved by achievements. We must work faster or we will go down. God has planted this nation and given Christianity here the greatest

opportunity. The way to bring more money to this society is to plant wider. Fill the land with your publications. Money must come or the missionaries cannot go out. We want men equal to the work. We want strong, earnest men. God is here working out the problem of the ages with us. If we trust in the Lord God omnipotent all will be well.—*Dr. Goodell on Home Missions.*

WE are living at the eventide of the world, when all things point toward the second coming of our King. God has placed the English-speaking people in the forefront of the nations. They number one-tenth of the human family, and I believe God calls them to do the work of the last times. The wealth of the world is largely

in Christian hands. There never have been such opportunities for Christian work—never such a harvest as awaits the husbandman. You may tell me of difficulties and dangers. We have only one answer. Sin, sorrow, and death are not the inventions of a Christian priest. "There is none other name under heaven given among men where-by we must be saved."—*Bishop Whipple.*

A WRITER on foreign missions says: "First came India, the land of the Vedas, now consolidated under the British rule, and numbering, with its dependencies, 240,000,000 people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and sprightliest of them all, with 35,000,000. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who had girded Cyrus of old, raised up another to complete his work. Into the heart of the dark continent plunged Stanley 'Africanus.' When he came out it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Nothing less than the conquest of all these great people for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Tauism, so that Christ alone shall be exalted in that day."

THE first Malagasy who ever learned the alphabet died January, 1883, at the age of 72. He had lived to see 50,000 of his countrymen taught to read, and over 20,000 profess their faith in Christian fold.

Our Indian Department.

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



FORT VERMILION, PEACE RIVER.

LETTERS are to hand from Rev. M. Scott, of the above Mission, dated Sept. 3rd. During the summer Mr. Scott went up the Peace River with traders as far as the Smoky River, and returned from that point alone upon a raft. His health, which has been seriously impaired by severe and constant labor, has been improved by the journey, but he is still far from strong. He writes, "I have seen very few Indians since my return, and somewhat unfortunately the few that have appeared have come just when it was almost agony to speak to them. Still I am deeply thankful to say that I have always had most careful attention paid to the words of Life. I think that I told you of a Cree woman whom I felt had accepted Christ last winter. She came in last Sunday, and I firmly believe that she is trusting and loving her Saviour; and from what she told me is endeavoring to witness for Him. May the good Lord honor this little glimmer of light in a dark land. . . . We have a very heavy crop throughout and are now busy harvesting. Our neighbors (settlers, etc.) are exceedingly kind, giving us all the help they can. . . . The book you sent came soaked, as most of our things were. The scow had sunk coming down the river, but nothing of any account was really destroyed, except the tea, which I think we cannot use. When it arrived, six days after the accident, it was quite hot, and sticky as mud. We dried it, but it tastes like mouldy hay."

We trust many of our readers will remember Mr. and Mrs. Scott and their struggling mission before the Throne of God.

Our readers are also asked to remember Mr. and Mrs. Renison, of Negwenenang, Lake Nepigon, in the serious calamity which has befallen them and their mission, in the total destruction of their house, furniture, and personal effects by fire. This will be a sad blow to their work for the present, and will probably necessitate their remaining at Red Rock for the winter.

We trust that this disaster may so draw out the loving, practical sympathy of friends, that the mission may arise from its ashes, better equipped than ever for its important work. Those who have the interests of our Indian missions at heart will, we are sure, respond very liberally to the appeal made by the Lord Bishop of Algoma.

THE Rupert's Land Indian School, having being completed, was handed over by the Government to the Bishop of Rupert's Land on Nov. 20th, and is now being furnished in readiness for children. It is proposed to receive them about the beginning of the year.

JOHN MAGRAH, a former Ojibway pupil of Shingwauk Home, has been granted a Church Missionary Society scholarship at St. John's College, Winnipeg, and is now preparing for missionary work. We trust he may in every way be blessed, and made a blessing to his own race.

A MODERN MIRACLE.

By Rev. F. J. TASSELL.

THE following incident is confirmed by the best authority:

A few days since an Indian from Turtle Mountain (associated with Bishop Walker's mission there) called on me to help him on to White Earth, Minn.; on his return home to the mountains he again visited me, and handed to me a letter from our well-known White Earth Chippewa Indian clergyman, the Rev. J. J. Enmegahbowh. The letter relates to this man, Benj. Holowell by name, and as it is quite interesting I venture to send you a transcription.

"I am glad to hear a good testimony of our humble Benj. Holowell, who bears such a good Christian character among his own Christian and heathen brethren. I baptized him, his wife and four children, twenty-one years ago here, and under the shade of the trees, when we had no place to worship in the Church of God. From that time to the present he has never wavered from the faith of God and from his Christian profession. It was he that saved his people when starvation stared them in the face, and in the midst of the winter, when hunting was impossible because of the deep snow. His heathen brethren came to his humble wigwam in a mocking way, calling upon him to call his Christian God and to save them from star-

vation and from utter destruction. This was after the heathen had failed receiving help and food from their heathen gods. For several days and nights the beating of their drums had been carried on with its full equipments without any answer; like the prophets of Baal they totally failed.

"Hence failing, they went to call upon this poor man. In the evening he called together his Christian friends and family and exhorted his brethren to ask God to have pity on them, to save them from starvation. After a hymn all united in fervent prayer—for one or two days they had nothing to eat—very early the next morning after another prayer, he took his show-shoes and started out hunting. Like Elijah's faith he was confident that the Great Spirit would give Him food. After wandering about on the mountains he became exhausted and sat down on the bank of a large lake—he started to go and take a drink of water when he saw an opening near the shore; looking down into the opening to his astonishment he saw a moving mass of fishes, of all sizes. He took his tomahawk and cut a hole a few feet from the opening and to his astonishment it was the same—thousands of moving fishes.

"He took a drink and knelt down to thank God for his great mercy toward him and toward his starving people; he took the fish, all he could carry. When near at home he met one of the heathen men who called out with a loud voice, 'My friends, my friends, here is a Christian man loaded down with something, maybe the bark of a tree!' He put his fish near the door of his wigwam. Men, women and children came to see what it was; 'Fish, fish, fish!' was the loud cry. Very early in the morning both heathen and Christian Indians started out after the fishes—for several weeks, day after day, the fish were brought over to the wigwams. There were about 200 heathen and twenty Christian Indians. They often talk about this great blessing, and the heathen afterwards never spoke lightly of Benj. Holowell's God, but respect him greatly."—*The Churchman*.

REV. E. F. WILSON.

THE Bishop of Algoma, in his annual report to the Committee of the Colonial and Continental Church Society, says:

"The Rev. E. F. Wilson still prosecutes his Indian work with unflagging faith and perseverance, undaunted by the many and serious difficulties that bestrew his path. Indeed, discouragement seems only to fan the flame of his zeal, for he has been obeying the command, 'Enlarge the place of thy tent: spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left.' Already preliminary steps have been taken towards sundry improvements in the buildings and internal equipment in the old-established Shingwauk Home, and also the planting of 'branches' in Manitoba and the North-west, the Bishops of

Rupert's Land and Assiniboia having consented to become patrons of their respective institutions. Mr. Wilson's courage, in undertaking these new ventures of faith, springs from three sources: 1st—He believes that the work he is doing is 'of God,' as firmly as Chinese Gordon believed in the divine origin of his mission, and in this faith he "laughs at impossibilities and cries, 'it must be done.'" In presence of such a conviction, fears and doubts for him 'take to themselves wings, and fly away.' 2nd—He has, within a short period, paid two visits to the United States, for the purpose of visiting the Government Schools for Indians, at Hampton, Carlisle, and elsewhere, besides inspecting the home life of the 'Five Nation territory,' and has returned with larger views of the Indian question, and a firmer faith than ever in the possibility of their social, civil, intellectual and religious development, when the problem is given a fair chance and dealt with on the common-sense principle of adequate machinery and equipment. Quite recently, too, he has received a most gratifying evidence of the soundness of his theory, in the fact that one of his pupils, David Osahgee, has just passed the Civil Service Examination, *with honors*, in Ottawa, and has been appointed to a junior clerkship in the Indian Department. Now it is quite possible that a majority of our Indian pupils may not pass the average line of attainment; some, indeed, may fall far below it—nay, in some cases, as I have seen, they may sink back to the level, little higher than their primitive savagery; and even then, surely the promptings of gratitude for our own blessings, and of obedience to the Saviour's parting command, to say nothing of the obligation lying on us to make some righteous reparation for the wrongs we have done them—all these bind us to the duty of toiling and praying, as well as giving, for their deliverance out of darkness into the knowledge of Him who declares Himself the Light of the World. 3rd—Mr. Wilson has been not a little encouraged by the friendly attitude of the Dominion Government towards his Mission, and is now in expectation, among other grants, of a sum of £1,000, to be expended on the enlargement and internal improvement of the Shingwauk Home.

No greater mistake could be made by missionaries, says the *Indian Witness*, than that of yielding to the present popular demand for "results" in the shape of conversions and baptisms. Any missionary knows that he could baptize very many more than he does: he could bring in flaming reports every year; but it would be fatal to the native church of the future if there is any letting down of the high standard of the Gospel in order to secure converts. Sacrifice of quality will wreck missionary effort. Better have 20 truly converted and fully consecrated souls in your native church than 2,000 whose daily lives bring reproach on the cross of Christ.

Young People's Department.



GOING TO CHURCH IN JANUARY.

CHURCH-GOING.

DO you like to go to church? We hope you do. Young people, learn to love your church, for then when you get older you will have the habit with you and it will be a good one. Some people don't go to church much, but still they like to have the church in their midst. Sometimes a man will give a large subscription and work hard to build a church, and then, when it is built, will be satisfied if his wife and children attend it and let him stay at home. How strange this is! But it shows that the man knows the value of the church, but that he had got into a careless habit about it himself. With some people it is very easy to go to church. If they live in a city, perhaps all they have to do is to go round a corner on a good, dry pavement, for in all Christian countries churches are built very close to one another. But sometimes in the country and in missionary districts it is a very difficult matter to attend church. The church, perhaps, is a long distance off, the roads are muddy and bad, or all blocked up with snow. See them in the picture. This is the way they had to go to church in early days in new settlements, and yet they prized it—prized it all the more because it was so hard to reach it. Sometimes people travel a great many miles to have a baby christened or some dear one buried, or to receive the Holy Communion, or to hear the Word of God preached. The church should be to us the dearest spot on earth. We should always go to it with feelings of reverence and love. Like the Israelites of old, who

thronged their temple and shouted for joy that they had such a privilege.

"Oh! 'twas a joyful sound to hear
Our tribes devoutly say,
'Up Israel to the temple haste
And keep your festal day.'"

JACK'S OFFERING.

FROM THE "YOUNG CHRISTIAN SOLDIER."

IT was Sunday afternoon, the lesson was ended, and in each class the collection was being taken. There was certainly something very unusual going on, for the children watched anxiously as the little envelopes passed from one to another. The day had long been talked of, for the money from this collection was to go to missions, and the scholars were deeply interested and anxious that it should be as large as possible. In a certain class of boys, the excitement seemed particularly high.

"I wonder how much we will get?" said Max Sheldon, a bright-faced boy, turning anxiously to his next neighbor. "I hope it will be a lot. If we can only beat Mr. Colton's class it's all I care about! How slow Harry is in passing that envelope! Ah, now it's going to the rich member; I wonder if he will put in ten dollars, as usual?"

The two boys laughed heartily over their joke. They did not mean to be unkind, did not even intend that their words should be overheard; but they had carelessly spoken louder than they knew; unnoticed by them, their remarks had reached and cruelly wounded the sensitive little

child who sat so quietly in his corner. His face had been very happy up to this time, but now it looked sad and downcast, and the tears seemed very near. Miss Edith, too, had heard and seen it all, and putting out her hand, she drew little Jack to her side, saying gently :

"Jack dear, will you take the envelope to Mr. Stanton, and wait while he counts and marks it? I see that there are several boys before you at the desk, but you can sit on the bench and wait your turn."

The child's face lighted up, and he took the envelope with a smile. As soon as he was gone, Miss Edith turned to the boys: "I am glad to believe," she said kindly, "that you had no intention of hurting poor little Jack, and I know that you will feel very sorry when I tell you something which happened yesterday.

"I need hardly remind you how poor he is, and how very little money it is possible for him to give. Yesterday afternoon I went to call upon his mother, who is ill, and found Jack with a very sad little face, on a stool beside the fire, with a wooden chair before him, upon which was spread a small number of pennies. 'Why are you looking so sad, Jack, and Jack, and what are these pennies for?' I asked. 'They are for the collection to-morrow, Miss Edith,' he answered, looking mournfully into my face; 'but they are very few, and I feel so sorry, for I wanted to help those poor people build their church; and besides, you know God loves us if we give our money to him, and I've saved, and saved—but these are all that I could get!'

"I sat down beside him, and said, 'Jack, if your sister Fanny had a little candy, and brought it to you, would you think that she did not love you because it was not a great deal?'

"Oh, no, Miss Edith," he answered. 'Fanny loves me very much, and if she only gave me a little it would be because she had only a little herself.'

"And that is just the way God feels to you, Jack," I said. 'If you give Him your money because you love Him, it does not make any difference how much or how little it is. If we have a good deal, we can give a good deal; but if we have only a little, our Heavenly Father would rather have pennies, given for love of Him, than dollars without the love—given.'" Miss Edith continued, "though I did not say this to Jack—because *the other fellows give that much, or to beat Mr. Colton's class.*"

"Well, Jack was comforted, and gathered up his pennies with a sigh of relief, saying, 'I would give lots if I had it, Miss Edith, but I'm very, very glad that God won't think I'm stingy.' Perhaps you have never thought of it before, boys, but I want you to try to remember, that 'if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.'"

"I am very sorry I said that about Jack, Miss Edith," said Max remorsefully, "he's a

first-class little chap, and I'm sure he has given a sight more than any of the rest of us to-day."

The boys were sitting very quietly when Jack came back with the envelope, and took his place shyly among them; but when he glanced at Max, he was surprised to see him smiling and nodding to him; and he could not understand why all the boys were so kind to him during the remainder of the service, or why, from that day, some one of them always seemed to be trying to do him a kindness. They could have explained, but though they did not, none of them forgot the lesson he had taught them.

"MY DOG RUINED."

THE great and good African Missionary, Moffat, relates the following amusing incident. We wish the Bible might always have the same effect on *people* as it was supposed to have on this poor animal:

One day as I was passing by the hut of one of the most important but least attentive of my Sunday hearers, this exclamation: "Oh, what a misfortune!" pronounced by a man's voice, struck my ear. Quite concerned, I pushed the door open and went in.

"What is the matter?" I said, "what misfortune has happened to you. I hope neither your wife nor your son is ill, my poor friend."

"No," replied he, "there is no one ill in the hut."

"Well, what trouble were you speaking of just now in such a melancholy tone?"

The man scratched his woolly head with an embarrassed air, and said: "Why, sir, the boy has just come to tell me that my dog has eaten a leaf of the Bible that you gave us."

"Oh, well," I said, "that mischief is not irreparable; I can, perhaps replace the leaf."

"Ah, but," said the man, "my dog is spoiled! He will never more fetch me the smallest bit of game, nor will he fly at the throat of my enemy when I tell him to. He will become as gentle as a lamb, like our warriors do now who read that book! I tell you what, missionary, my dog is ruined and it is your fault!"—*The Christian.*

WHAT A CHILD'S KISS DID.

In a prison in New Bedford, Mass., there now is a man whom we will call Jim, and who is a prisoner on a life sentence. Up to last spring, he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, but was "given away" by one of the conspirators. He plotted a general mutiny of rebellion, and was again betrayed. He then kept his own counsel; and, while never refusing to obey orders, he obeyed like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the others

ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party came to climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him :

"Jim, won't you help this little girl up the stairs?"

The convict hesitated, a scowl on his face ; and the little girl held her arms out to him, and said :

"If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half-way up the stairs she kissed him. At the head of the stairs, she said : "Now, you've got to kiss me, too."

He blushed like a woman, looked into her innocent face and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe in his far Western home he has a Katie of his own. No one knows, for he never reveals his inner life ; but the change so quickly wrought by a child proves that he has a heart, and gives hope that he may forsake his evil ways.—*The Methodist*.

TO THE POINT.

At a Woman's Missionary Meeting, while the question was discussed, "How to Interest the Daughters," an old lady, after listening to what the others had to say, finally related the story about the farmer hitching up the colt with its mother. When asked why he did so, he replied, "Oh, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him." This certainly was to the point, and we believe that if all the mothers in our Church would get into the harness, and let the daughters get in, too, that when the time comes for the daughters to take up the work, they, too, would go right along, and the Church would have no trouble with them. "Well," says one, "what of the boys?" We would recommend the same rule, and say, "Fathers, get into the work, and hitch the boys up by your side, and let them do some lively trotting, while you are yet with them, and when the time comes for the boys to carry on the work, why, they will be so accustomed to it, that the Church will have no trouble with them. As a rule, the children will follow their parents.

A REGIMENT of soldiers once received orders to plant some heavy guns on the top of a steep hill. The soldiers dragged them to the base of the hill, but were unable to get them further ; but the officer in charge cried, "Men, it must be done. I have the orders in my pocket." So the Church has orders to disciple the world.

HOW TO DO IT

The fields are all white,
And the reapers are few ;
We children are willing,
But what can we do
To work for our Lord in His harvest ?

Our hands are so small,
And our words are so weak,
We cannot teach others ;
How then shall we seek
To work for our Lord in His harvest ?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in His harvest.

Until by and by,
As the years pass at length,
We too may be reapers,
And go forth in His strength
To work for our Lord in His harvest.

A LITTLE red Indian boy had a whole shilling given him for attending a gentleman's horse. He immediately changed it into cents and said, "This will do now for 24 Sundays for the missionary box."

The Indians of the North-west, as a rule, have no money to give for their offerings. A subscription list there often runs thus : Susan Mamenskonao, two deer skins ; Betsey Kijekesinck, two fine marten skins, etc. One good Indian at York Factory brought a prime silver fox—the most valuable skin there is. The missionary hardly liked to take it, but the Indian said, "I enjoy the services here : I want others to hear of Jesus, too. I have already given it in my heart to God, and I can not take it back." This is the true spirit of Christian giving.

AN old Moravian woman was told that her son, who was a missionary, was killed. Her reply was, "Has God called my Thomas? I would then that He would also call John." John did become a missionary and was killed. When the mother heard of it, she again said, "Would that God would call William," and when William went, she said, "Oh ! that I had a thousand sons to give to the Lord." Oh ! for a thousand mothers like her ! Then would the ranks be full.

At a village school not many miles from Canterbury a precocious boy being asked to parse the sentence, "Mary, milk the cow," went on accurately till he came to the last word, when he said, "Cow is a pronoun, feminine gender, third person singular and stands for Mary." "Stands for Mary?" asks the master in astonishment. "Yes, sir," responded the urchin with a grin, "for if the cow didn't stand for Mary, how could Mary milk the cow?"

AT SUNSET.



WAS evening, while the slanting ray
Made roofs all gold, and streets all gloom ;
She rested at the close of day,
Her heart in peace, in peace her room.

And gently fell upon the calm,
The old cathedral's evening chime,
Making her soul a siler psalm,
Like some unspoken poet's rhyme.

She rose to see the quiet sky,
As called by some celestial lips,
And lo! the golden gates on high,
Revealed a John's Apocalypse.

Opened by God's Almighty hand
To eyes that have the heart to see,
She gazes on that blissful land,
Which gives to time, eternity.

The lowing kine upon the mead,
The swallows in the sunny air,
The creatures which on matter feed,
See not Heaven's gate in vision there.

Within her, thoughts eternal glow ;
Eternal love breaks into prayer ;
Her room, the world, the street below,
Her new and vast compassions share.

Will all life's days so fairly close
Those in that street when shadows lie ?
Will they but fall in death's repose
To wake to Heaven's Epiphany.

The sick, the weary and the poor,
Who blindly seek Thy living street,
Will they all find that mansion door,
The place where want and fullness meet ?

She prayed, oh painter of the land,
For which all men and ages wait !
Grant that our tribes at last may stand
Within its everlasting gate.

THE Reformed Jews have long ceased to believe in a personal Messiah ; but how entirely even the orthodox Jews have lost the knowledge of the real purpose of His coming will be seen from the following passage of Maimonides : "The days of the Messiah are the time when the kingdom will return to Israel, and the period of their restoration to their own land. He will be an exceedingly great Monarch, and His metropolis will be Zion. His renown will be greater even than that of King Solomon. All people will live in peace with Him, and all lands obey Him on account of His righteousness and the wonders which it will be in His power to perform. All His enemies will be destroyed ; for the protection of God will be continually with Him. Numerous passages of the Scripture allude to His prosperity, and to ours with Him. In other respects the order of things will not in any way be changed from what it is now. According to the language of the Rabbanim : 'There is no difference between this world and the days of the Messiah, except the return of the kingdom.' In His days there will be rich and poor, strong and weak, and other varieties in the same way, excepting that in those times it will be very easy for mankind to obtain the means of subsistence, so that by a little exertion much may

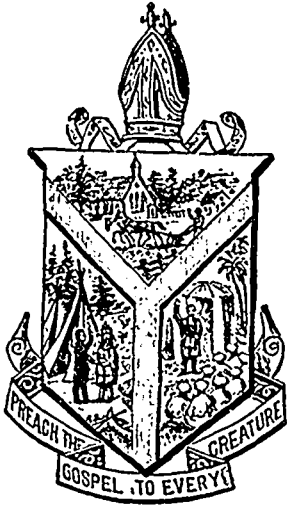
be effected. . . . The great advantage of those times will be that we shall recover from the subversion of our kingdom, which will be restored to its splendor ; thus affording us greater opportunity of performing the commandments, and thereby of increasing wisdom ; as it is said, 'The earth will be full of knowledge! Wars will cease: Nation shall not lift up the sword against nation ;' and in those days universal peace will prevail, and mankind will merit the life of the world to come. The Messiah, likewise, will die, and His Son and posterity will reign after Him. The prophet remarked concerning His death, that 'He will not cease until He establish judgment in the earth.*' Like His reign, men's lives will also be greatly prolonged ; for the absence of cares generally lengthens human existence. It is not to be a matter of wonder if His reign should even last two thousand years ; for, as the Rabbanim say, 'When good company meet, they are not soon separated.' —*Preface to the Talmudic Treatise Cheleek.*

"WHEN the famous Colonel Edwards, who during the Sepoy Mutiny of 1857 was stationed in Peshawur in the Punjab, said in a speech which he delivered three years afterward in Exeter Hall : 'The border station Peshawur is one of the most difficult and dangerous posts in India. But during the terror of the mutiny perfect quiet prevailed here. How came that. Because we honored God there from the very beginning, because we founded there a Christian mission, and I tell you, Dr. Pander, one of the ablest missionaries of India, went out in that time into the street of Peshawur, where 60,000 heathens and Mohammedans stood before him, and there he opened his Bible and preached the Gospel to them. He feared nothing, and did his duty in confidence of God's defence, and I testify here that we in Peshawur owed our security to a Christian mission which was among us, as it were, an Ark of the Covenant.' When Luther, against the will of the Elector of Saxony, returned to Worms, he wrote to him : 'In this matter no sword shall nor can give counsel or help ; God must deal here alone without any human care or officiousness. Therefore he who believes most will here defend most.'"

THE editor of the Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From 38 churches they have grown to 151, and from 3,700 members to 11,000.

CAREY and his compeers (Baptist missionaries) labored seven years before the first Hindoo convert was baptized. Judson toiled on for years without any fruit of his labor, until those who were sustaining him began to get disheartened, and yet the result of their work is plain to be seen after all these years.

* Isa. xliii, 4: "He shall not fail nor be discouraged, till He have set judgment in the earth."



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The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

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

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JANUARY, 1890.

NOTICE.

This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, Windsor, Nova Scotia.

The figures after your name indicate the number of the magazine up to which you are paid. The present issue is No. 43. No. 12 was June '87; No. 24, June '88; No. 36, June '89, etc.

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

BACK NUMBERS.

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

THE corner stone of a new wing for Trinity University, Toronto, was recently laid. The college is in a flourishing condition.

KINGSTON, the see city of the Diocese of Ontario, rejoices once more in the possession of the bishop of the diocese as a citizen, his Lordship, after an absence of many years having returned to it. Mrs. Lewis, his estimable wife, has already thrown herself into active Church work there, and is teaching two Bible classes.

THE Church Missionary Society periodicals refer in touching terms to the life and work of the late Bishop Sargent, who, for a life-time, had toiled as a zealous and devoted missionary to India, particularly in Tinnevely.

SOME friends of the Bishop of Northern

Dakota are endeavoring to purchase for him a private car, which is to be fitted up so that services may be held in it at points along the line where there are no churches. This is a new method for missionary work. The missionary boat has now a rival in the missionary car.

MISSIONARY exhibitions are now being held in England with marked success. They are found useful for informing and interesting people concerning the countries and tribes reached by missionary enterprise.

THE presence in England of Bishop Crowther, the colored bishop of the Niger Territory, is stirring up renewed interest in African missions, and it is expected that soon a band of workers will leave for active missionary work in the "Dark Continent."

It is greatly to the honor of St. George's Church, Ottawa, that it contributes \$500 a year towards the missions of the North-west; but it only shows what might be done if our various congregations only had the willing mind. The Bishops of the North-west feel great anxiety over the work in that vast territory, where it is largely increasing on their hands. The Rev. Canon O'Meara, as a deputation, is now representing this with vigor to our congregations. The English Societies are gradually withdrawing their grants, and unless the congregations of this Province lend timely aid the Church must lose ground where it has been well and vigorously started. One congregation has set a good example. Who will follow in its train?

BISHOP SWEATMAN, of Toronto, is to be congratulated upon the inauguration and successful carrying out of the Jubilee of the foundation of the diocese. Many thoughtful and earnest speeches were made, which must result in good to the Church and her progress in the future:

WE gladly welcome the first number of the Parish Magazine of St. Paul's Church, Woodstock, Diocese of Huron. Localizing our own pages, the proprietors have done much towards encouraging "home enterprise." Several congregations have adopted our pages as their parish magazine. Some day we hope to give a list of them, with their circulation.

MR. H. V. EDMONDS, Diocese of New Westminster, B. C., has given three lots in the city of Vancouver as a site for a Parsonage for St. Michael's Church, Mt. Pleasant, in addition to the lot on which the Church now stands, which had been previously given by him. Mr. Kells, of Port Kells, has also given an acre of land for Church purposes close to the line of the New Westminster Southern Railway.

THE Bishop of Qu'Appelle (Dr. Anson) confirmed 178 persons last year, just one more than the whole number previously confirmed since the formation of the diocese in 1884.

THE *Algoma Missionary News* comes to us as a welcome visitor. It is well edited by the Rev. H. Gaviller and beautifully printed by the J. E. Bryant Co., Toronto.

BISHOP PINKHAM started from his home at Calgary about the middle of May on his Episcopal journey, and by the time he gets back will have been absent over four months. He travelled from the snow-capped Rocky Mountains on the west to Lake Winnipeg on the east, and up north through the English River district far beyond the bounds of settlement. Before he gets back to Calgary he will have travelled a distance of between five and six thousand miles, chiefly by canoe, and the rest in an open waggon on the prairie, never being near to a railway during the journey, and most of the time away from postal or telegraphic communication. During his visit so far he has confirmed over 350 persons, nearly 300 of whom were Indians.

THE work among the Maoris is carried on as usual. As a rule they come regularly to the meetings and are interested. Their average moral conduct is above that of the Europeans. Most of them have given up their habit of drinking. They are not all total abstainers, but drunkenness is rare, at least in this district. Large meetings and festivals are held at which not a drop of intoxicating liquor is used. They are becoming more and more industrious. They also clothe themselves respectably and build good houses. In comparing them with those of other countries where the drink traffic abounds, we have much to be thankful for. Yet there is such a thing as being sober and industrious whilst without Christ and without life. Were these Maoris proud and self-righteous and despisers of the Gospel, we should have no hope of them, but seeing that they willingly listen to it, and always ask me to come again, we have real reason to hope—indeed in some instances we are sure that it has been made the power of God unto salvation.—*Mr. A. Honore in Echoes of Service.*

In Japan there are twelve distinct sects of Buddhists, and in China thirteen.

THE CANADIAN CHURCH AND FOREIGN MISSIONS.

Last month we published the names of those parishes that contributed twenty dollars and upwards towards Foreign missions in answer to the Epiphany Appeal of last year. We now give a list of those that contributed between twenty and ten dollars. There is room for hope surely that these contributions will be largely increased. If

the Church of England in Canada is ever to undertake its own direct foreign work, much larger offerings must be sent in for that purpose. The following is the list:—

ONTARIO.

Kingston, St. Paul's.....	\$19 75
Cornwall.....	17 65
Carleton Place.....	14 45
Belleville, Christ Church.....	13 65
Brockville, St. Peter's.....	12 92
Smith's Falls.....	11 50
Manotic.....	11 45
Trenton.....	11 34

NIAGARA.

Stamford.....	\$19 00
Orangeville.....	16 86
Niagara.....	16 00
St. Catharines, St. Thomas'.....	16 00
Georgetown.....	15 59
Thorold.....	15 64
Omagh.....	11 39
Burlington.....	11 00
Waterdown.....	10 00

TORONTO.

Tullamore.....	\$19 82
Woodbridge.....	19 16
Barric.....	17 49
Toronto, Trinity East.....	16 00
Penetanguishene.....	15 13
Clarke.....	14 75
Toronto, St. Luke's.....	14 32
Sunderland.....	13 50
York Mills.....	13 35
Toronto, All Saints'.....	12 66
Craighurst.....	12 10
Walkerville.....	10 85
Thamesford.....	10 81
Durham.....	10 32
St. Mary's.....	10 07

QUEBEC.

Hatley.....	\$16 35
Lennoxville.....	16 30
Sandy Beach.....	16 12
Drummondville.....	15 21
New Liverpool.....	14 00
Trinity.....	14 00
St. Sylvester.....	13 52
Inverness.....	13 02
Gaspe Basin.....	12 61
Compton.....	12 00
Melbourne.....	12 00
Magog.....	11 61
Kingsey.....	11 56
Ireland.....	11 25

FREDERICTON.

Sussex.....	\$15 00
Carleton, St. Jude's.....	13 01
Restigouche.....	12 57
Moncton.....	11 02
Petitcodiac.....	12 02
Chatham.....	12 00
Grafton.....	11 47
Norton.....	11 12
Carleton, St. George's.....	11 00
Toronto, St. Barnabas.....	10 50
Aurora.....	10 14
Kingston.....	10 00
Woodstock.....	10 00

NOVA SCOTIA.

Aylesford.....	\$13 56
Albion Mines.....	12 90
Sackville.....	12 30
Tangier.....	12 06

Eastern Passage.....	11 20
Halifax, St. George's.....	11 00
Yarmouth.....	11 00
Cornwallis.....	10 46

HURON.

Port Dover.....	\$19 80
London, West.....	19 62
Brantford, Grace Church.....	17 85
Goderich.....	17 00
Stratford.....	16 89
Sarnia.....	16 70
Haysville.....	15 96
Chatsworth.....	15 30
Mitchell.....	15 21
Hanover.....	15 00
Galt.....	14 78
London Township, St. John.....	13 93
Millbank.....	13 12
Simcoe.....	13 00
Markdale.....	12 82
Clinton.....	12 51
Thamesville.....	12 26
Listowell.....	11 70
London, Christ Church.....	11 00
London Township.....	11 00
West Farnham.....	19 84
St. John's.....	19 17
Granby and Milton.....	18 20
Longueuil.....	18 10
Vaudreuil.....	17 59
Clarendon.....	15 80
Montreal, Grace Church.....	14 50
Hull.....	14 06
Nelsonville.....	13 88
Sutton and Abercorn.....	12 45
Chambly.....	12 00
Montreal, St. Jude's.....	12 00
River Desert.....	11 60
Lachute.....	11 53

MISSION WORK FOR THE MASSES.

CONSTANT dwelling upon any given subject often brings a solution of the difficulties connected with it. It seems that this is about to be the case with the great question of the evangelization of the masses,—the vast crowds of people for whom, alas! the churches of all denominations, with but few exceptions, are either too expensive or too "respectable." The Salvation Army is an attempt to solve this question, and its more orthodox rival, the Church Army, is another. These organizations, by engaging men of but indifferent education, but aglow with Gospel enthusiasm (receiving but the pay of ordinary working men, to keep up a continual round of evangelistic services and house to house visiting) are doing something, at least, to reach a people hitherto but feebly touched, if touched at all, by the churches.

But they are but attempts to be followed up, it is hoped, by something more staid and substantial. And such are the indications. Archdeacon Farrar thinks he sees it in the establishment of a Poor Brotherhood,—a brotherhood banded together for the purpose of living and working amongst the poor. The Church of England, in its Lower House of Convocation, has adopted the principle of the proposition, and from it we may confidently hope for good results. Surely such an

attempt, without going into any of the details of the question at present, is in the strictest accordance with the loving work of the Master Himself. His Spirit is there and must be there.

But outside the Church there is this same principle working among master minds. Mr. Moody advocates something of the same kind. He says: "My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they strayed into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusement. This is a source of vice and crime. My thought has been to establish places of meeting open every night, for these people, where they might find some up-lifting influence. Then they will find their way to the churches. There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

As to the need of such work, he says: "There is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day and cannot be seen except at their shops. In the evenings they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges and so compel them to come in. Again, there is a large class of mothers in such a city as this (Chicago) who, if they are to be reached at all, it must be by carrying the Gospel to them and by cottage meetings in their homes."

The workers he speaks of should be qualified, he thinks, as follows: "The qualifications should be mainly three. First, I shall aim to have given a sufficient knowledge of the English Bible; so far as may be, a practical mastery of it. Second, I would have workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third, I would give a great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

Let us hope then—and have we not good grounds for hoping?—that, what with the idea of the Salvation Army and the Church Army, both of which have already taken practical shape, and with the proposed Church Brotherhood for the Poor, and Mr. Moody's idea of trained workers, whose duty it shall be "to fill the churches,"—brighter prospects are in view for the "many crowds" that used to follow the Master more than certainly at the present time they follow the churches.

EPIPHANY APPEAL.

REVEREND SIR,—It is our desire that this address, from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, be read as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, January 5th, 1890, and that the offerings of the people on the following Sunday be given to Foreign Missions.

JOHN FREDERICTON, Metropolitan.
J. T. ONTARIO.
J. W. QUEBEC.
W. B. MONTREAL.
ARTHUR TORONTO.
E. ALGOMA.
MAURICE S. HURON.
CHARLES NIAGARA.
F. NOVA SCOTIA.

DEAR BRETHREN,—

Once more, in the light of an approaching Epiphany-tide, when all true hearts should be stirred with a sincere desire for the manifestation of Christ as a living Saviour to those who know Him not, the Domestic and Foreign Missionary Society of the Church of England in Canada, addresses you in love, reminding you of the duty which rests upon us as a branch of God's Church to take our part in carrying out the blessed words, "Go ye into all the world and preach the Gospel to every creature."

Brethren, the danger of the day, even to Christian people, is that of spiritualizing and toning down the distinctive realism of divinely inspired commands. The foregoing words admit of no possible rendering save that which inculcates a plain, unmistakable duty. We, as a branch of God's Church, are not to confine our efforts to extend the Gospel to our own dioceses within our Dominion; but in some practical and vital sense we are to "go forth" and we are to "preach the Gospel." This is our plain duty—a duty that cannot, and ought not to be avoided, inasmuch as it is one of the practical notes of our legitimacy as a branch of the Catholic and Apostolic Church.

There are three distinct ways in which the Church of England in Canada can more fully obey this divine command. One method has already been partially adopted, that of forwarding to the great Anglican missionary societies centered in England the offerings of the Canadian Church. The second method is now being inaugurated, that of nominating to the great Anglican societies, those earnest children of the Canadian Church, who may freely offer themselves as missionaries for Christ in foreign lands, and through these societies to support such missionaries in the glorious work for which the Spirit of God has moved them to offer themselves.

The third method is that which the Canadian Church will adopt when it uses willingly to its God-ordained mission, and sends forth its own messengers to plant and build up in selected spots of the heathen world, the Kingdom of the ever-

lasting Gospel of the Lord Jesus Christ.

The first of these methods has been followed by the Church in this country during the last six years through the formation of the Domestic and Foreign Missionary Society of the Church of England in Canada. Whilst we cannot say that even according to this method the Church has done all that it might have done in generous and open-hearted gifts, still we have every reason to take heart and courage as we notice that there is a steady growth in the number and amount of such gifts, testifying to the fact that the Church in this Province is realizing more clearly its duty to the wide mission field in which the great Anglican Societies carry out their magnificent work. It is cheering to notice that whereas the Report of the Board of Domestic and Foreign Missions for the first three years, stated that the sum of \$16,453.27 was offered for foreign missions, the report recently laid before the Provincial Synod for the last three years shows the offerings at the advanced sum of \$35,740.98. A large portion of this amount has been forwarded directly to the great missionary societies of England, and we feel thankful that in this small way the Church of this Province has done something towards acknowledging in a practical way the debt which she owes to these faithful Societies who sustained her in her first struggling years.

In this our annual appeal to you on behalf of the Church's work among the heathen we now solemnly entreat the members of the Church to realize, more than ever they have done, the sacred duty of placing our efforts in connection with Foreign Missions on a more definite basis. We feel that the time has come when, through either the second or third method, the distinctive stamp of the Church in Canada should be placed on our efforts in the foreign field.

The Board has arranged with the great English societies to place on their lists Canadian missionaries representing the Canadian Church in the foreign mission field. This method will prove a marked step in advance of our present position; but it will also prove to be a rash and ill-advised step unless the Board is supported by generous and liberal offerings of the united Church of the Province. We do most earnestly urge on you, brethren, the prayerful consideration of the blessing which this step forward in supplying both the men and the money for foreign mission work will bring upon us as a Church, and the impetus which it will give to the growing faith and missionary zeal of our children, who, we earnestly hope, will take up the Church's work in the world with more love and zeal and unsparing devotion than our generation has manifested.

We feel strongly that the arrangement now made with the English societies to place our missionaries on their lists is only a step towards the point at which we should aim—namely, the sending forth from the Canadian Church a Canadian bishop with his staff of missionaries fully equipped and generously maintained to represent it in the field which

God calls all branches of His Church to work in. This certainly should be our ultimate aim, bearing in mind that neither the poverty nor the paucity of members will excuse us if we fall short of what we recognize to be our duty—if we drop out of the place we should occupy as the Church of England in Canada, in the wide mission field of God.

We pray you brethren of the clergy and laity to realize the responsibility that rests upon our Church as an agent of God in the conversion of the world, and to rise thankfully and joyfully to a share in this glorious work. We realize to the full our own Diocesan and Provincial needs. We know indeed, full well, the power of the anxious voices within our own fold that plead with us for a wider extension of Church privileges. We know how little we are doing in comparison with what we might effect, if only God's Treasury were more bountifully filled. We know all this and feel it, and yet we urge you to look beyond yourselves, to help others—to follow in the blessed steps of Him, who, as the Shepherd of the folded sheep, is ever ready to follow into the wilderness the lost, the dying and the weak. We know our own needs, but we also know that in the last great day that branch of God's Church which has gone most out of itself to the help of others, will surely see of the travail of its own soul, and be satisfied, as it hears the words of divine and blessed commendation, "Inasmuch as ye have done it unto the least of these ye have done it unto Me."

We therefore commend the cause of Foreign Missions to your most serious consideration, and we pray God that the united gifts of the Church in this Province at the season of the Epiphany may awaken us to the fact that the latent power of the Church in Canada, when once aroused, can do, and by Divine help will do, great things for God and the glory of His holy name.

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

RUPERT'S LAND.

The Secretary has received a complete list of the needy missions of Rupert's Land. Mrs. Gusdale, President of the Woman's Auxiliary for that diocese, says in a recent letter:—

"I am writing to ask whether you think we can get any assistance from any of the branches of the Woman's Auxiliary toward furnishing the small churches, which are being erected in our new settlements.

One branch of the Auxiliary in Winnipeg has received four applications, written the last fortnight, from struggling parishes, and we find ourselves unable to comply with the requests of the applicants,

simply because we have not the means at our disposal.

Three churches want altar cloths and communion linen and communion plate, the other one does not require the plate.

I am not asking for new things; there may be churches which possess some of the articles named—which have been discarded for new ones. If there are, the possessors of them would confer a great benefit to this diocese if they would kindly donate them to it. It would greatly encourage our clergy in these out-of-the-way districts, and enable them to render the services of our Church in a decent and becoming manner. I feel sure, when our wants are known (if it is possible to supply them), they will be supplied. I only wish it to be known that vessels or linen which are done with in your large churches, will do splendidly for the small churches in this diocese."

The following letter (dated Dynevor, July 10th, 1889) has been received from an old Indian clergyman, who is still laboring for his own people:—

"My Dear Friend,—I am at this present hard at work building a church at Oak Point, 10 miles north of St. Peter's. The people there have been without a minister or church, so I went out to them to act as a substitute, and have continued to act to this day—since last August. And, now, in a few days hence, we begin with another chapel. This one will be entirely for the poor Indians, on the north side of St. Peter's parish. The Indians say they will work and do what they can, but you know we shall need nails, glass and boards; however, some of them have cattle. Would you be so kind to mention my case to your kind ladies, and tell them if they could send me some men's shirts and print, cotton, or anything that they know is much needed by the Indians. Such help could assist our work. I know the ladies in Winnipeg are very generous, and very liberal to do kind offices to forward the work of the Gospel. Though I have not called to see you to thank you for your kindness shown to me, I pray the Lord to bless you, and trust you are well.—I remain, madam, your obedient servant,
J. SETTEE.

All bales of clothing, books, etc., not sent direct to special missions in this diocese, will be gratefully received and judiciously distributed to the missionaries by the Woman's Auxiliary of Rupert's Land. Address Miss Sarah E. Milledge, Secretary W. A., R. L., St. John's Boys' College, Winnipeg.

THE Secretary gratefully acknowledges the receipt of the list of missionaries in the Diocese of Rupert's Land.

ALGOMA.

One missionary writes: "It is a source of deep anxiety to me to see I have no one to share the responsibility more than in name—all being so poor. If we in Canada could but feel more that if 'one member (of the body of Christ) suffer, all

members suffer with it,' and have more of that spirit that causes men to give up country, position, friends and money to help their weaker brethren, how different would all this be."

A member of the Auxiliary says in a kind letter: "I am sure the Dorcas arrangement you speak of will be of very great use, and it will gradually fall into shape. We have just had a good meeting of the Sault Ste. Marie Branch; 27 members were present. The Bishop gave a very interesting address, the heads of which are retained in a notice sent to the *Algoma Missionary News*, also to the CHURCH MAGAZINE, which I dare say you have seen. The Bishop is forwarding you 4 copies of his report, where you will find all the missions recorded. I agree with you, there are few parishes where a few Christian women could not be found to associate for Church work. Thanks for the papers; I will send some to Mr. Robinson, and may possibly visit Thessalon; all the papers will be useful. Mr. Llwyd, of Huntsville, who is here at present, was glad to get some."

THE INDIAN HOMES.

Mrs. Wilson, who now has more time to devote to the Homes, has taken the care of the clothing. Many of the branches have probably received her circular, appealing for warm clothing. She writes: "Our clothing has been an anxiety to me of late. Our stores are nearly empty, and the two Homes are crowded; indeed, some of the girls that are old enough will have to find places out. The missionary at Garden River wants one, and several people in town. I am sending you some lists and a copy of a letter. I have been sending out to all the names I could think of, asking for help. I have mentioned what we are most in need of just now; of course, our wants change, and next year we may be short of girls' underwear, of which, we have a good supply now. The boys' uniform coats are made by our own workwomen, with the boys' help, and I think it would be best to ask for the material or money for those; the cloth has been made from the wool of our sheep and woven here, but the expense is too great to keep that on. If dark cloth is sent we find the buttons, and we hope to get some old uniforms given us to trim with; we had some sent to us before, and they were most useful. The summer uniforms can easily be made by the ladies—those on dark blue serge. The cost of winter uniform coat would be about \$4.50. I think the girls' uniform dresses would be better if skirts could be made and material sent for jackets and basques. The skirts have tucks, to which one could be added, or one let out, as the child may require, and the body could be made here and made to fit the child; oftentimes this is not the case—in dresses coming to us ready made.

I shall so gladly send any particulars that are needed. My time has many calls upon it, with such a large family, but I willingly give what time I can spare to this work also."

The Secretary has received lists from the Dorcas

secretaries of the following dioceses: Quebec, Montreal, Ontario, Toronto, Niagara and Huron. Miss Gwynne, of Ottawa, has kindly consented to assist in the Dorcas branch of the Secretary's work.

CHURCH OF ENGLAND ZENANA SOCIETY.

INDIA.

Miss Ling sailed from New York for England on the 4th of December. Her tour through Canada was a very successful one. Her good-bye letter will be of interest to the Auxiliaries visited by her and interested in the Zenana work:—

NEAR RICHMOND, OHIO.

MY DEAR MRS. TILTON:

You must begin to think that being through with my work in Canada, I intend to be through likewise with you, but indeed I do not desire to be so, for I can never forget the great kindness I have received everywhere in Canada, and especially your careful arrangement of my tour from Nova Scotia to Huron. I send you a tabulated statement of my tour in the dioceses, and am happy to be able to tell you that I have in no way suffered from the larger number of meetings I have addressed over and above those specified by the committee, which was 30. In the Dioceses of Toronto and Huron the time was entirely insufficient; such a number of places applied that had to be refused. I think it might be placed on record for guidance in arranging for another such deputation at some future time, that three months is not long enough for the growing interest which is evidently felt in Zenana work throughout Canada, but I think three months is as long as any one could keep addressing meetings continuously. A longer spell of work would have to be broken by occasional "rest weeks." I am now enjoying a visit with an uncle and aunt in Kentucky (just over the River Ohio), whom I have not seen for many years, and arrived to find one of my cousins down with typhoid fever. I am glad to be able to take my share in nursing. I will write a letter for the MAGAZINE, as you ask, and let you have it before I leave the country. It will give me great pleasure to join the Auxiliary. If you let me know what the membership fee is I will send it. I will write you from England, if possible, if not, after I get settled down at my work again in India. With love, and praying that God may bless all in their endeavors to "aid missionaries" for His dear sake, I remain yours affectionately,

C. F. LING.

From Miss Ling's tabulated statement of meetings held in Canada:—

Number of meetings	70
Attendance	10,473
Collections	\$687.74
Value of books sold	\$147.14
Number of \$1 collecting-cards distributed	327

Books and Periodicals Dept.

Rebekah, A Tale of Three Cities. By M. P. Jones: New York, John B. Alden.

The three cities are Rome, Cæsarea and Jerusalem, and the tale begins with the destruction of Rome by fire under Nero and ends with the siege and capture of Jerusalem by Titus. Christianity in its incipient state is touched upon, and the barbarous age into which it was born clearly shown, but as a story we should say that it is somewhat wanting in plot and the coherence of its different parts. St. Paul is alluded to and even introduced as a character, and the death, in Jerusalem, of St. James the Brother of our Lord, is described.

The Church in Thy House. Daily Family Prayers. By Rev. Rufus W. Clark, Rector of St. Paul's Church, Detroit. New York, Thomas Whittaker, 2 & 3 Bible House, 1890.

We commend this little Book of Family Prayer to those desirous of brief and suitable prayers for the household. It is arranged for four weeks, with a few verses of Scripture and a short prayer for each morning and evening. In these busy days, it is just the kind of book that ought to be in each household.

Don't fail to send twenty cents to *Boys and Girls*, Springfield, Ohio, for the grand Christmas and New Years' numbers of that beautiful illustrated home magazine. Each number contains tales of adventure, scientific and historical articles, puzzles, fun, games and other interesting matter. A year's subscription would make a splendid Christmas present for a young friend. Regular price, one dollar. New subscribers, until Dec. 20th, only fifty cents. This will include Christmas and New Year's numbers. Do not delay; send immediately.

Lippincott's Monthly Magazine, January, 1889. Price 25c. J. B. Lippincott Co., Philadelphia.

This number contains excellent articles, and interesting stories and general matter, making in all an attractive, useful and well printed work of 153 pages.

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

The Christmas number of the *Newbery House Magazine* is excellent. A somewhat novel feature is a "Fairy Operetta for Christmas Festivities," entitled "Snowbelle," by C. F. Hernaman and Arthur Henry Brown. It is very bright and pretty. "In Trust" and "Christmas Bells," two short stories, are good, and, together with other fine articles on various subjects, make up an exceedingly interesting and attractive number.

Santa Claus: 1,113 Market st., Philadelphia, is a welcome visitor each week. Young and old

alike can enjoy its pages and glean useful information from them. It is well and carefully edited, and when the first volume is completed and bound it will form an excellent book for young people.

The *Missionary Review of the World* for December closes the second year of this magazine under the editorship of Drs. Sherwood and Pierson. Its career thus far has been brilliant and successful in an eminent degree. Besides the numerous articles which are original and good, the statistics of missions are noted for their variety and fullness, and will prove useful to the friends of missions.

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

A course of lectures for \$1.75. A notable gathering of the world's leaders comes before the readers of *The Youth's Companion* during the year 1890. It is like a great Lecture Course of 52 weeks, with over 100 lecturers, each a famous authority in some branch of Art, Literature, Statecraft, Science or Education. And these lectures cost only 3½ cents each, on the basis of a year's subscription, or 52 numbers for only \$1.75. Is it not worth 3½ cents to have Gladstone address you for half an hour? Or to listen for an equal time to Tyndal on the wonders of Nature? And it is just great men, following each other in rapid succession each week, and discussing every instructive and entertaining topic of the day, who speak to you through the medium of their paper and your paper—*The Youth's Companion*. 430,000 families attend this great Lecture course. You can attend it by reading *The Youth's Companion* each week. It will be sent you regularly until January 1st, 1891, at a cost of only \$1.75. Send for Illustrated Prospectus of the entire series to *The Youth's Companion*, Boston, Mass.

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

The Magazine of Christian Literature. The Christian Literature Co., New York. Promises to be a most useful eclectic for clergymen and others interested in Christian subjects of the day. The December number has some of the best articles from leading periodicals. It publishes also each month a portion of some important work, to be completed within the year.

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction and conveys a great deal of help even without a teacher.