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HISTORICAL SKETCHES.

NO. 24.—THE FIFTH BISHOP OF NOVA SCOTIA.

MUCH attention has been given to the Diocese of Nova Scotia for some time past owing to the centennial celebration last summer of the establishment of the see, the first colonial bishopric,

and to the lamented death of Bishop Binney at the very time when the celebration was to take place, and as well to the subsequent meetings of Synod, ending in failure to secure a successor to the departed prelate and to their final success in securing Rev. Dr. Courtney, rector of St. Paul's Church, Boston, as their diocesan. We are glad that herewith we are enabled to give a portrait of the new bishop.

The Rt. Rev. Frederick Courtney, S. T. D., fifth Bishop of Nova Scotia, was consecrated at St. Luke's Cathedral, Halifax, on St. Mark's Day (25th April) 1888.

The Bishop was born in England in the year 1837, and having graduated at London University was duly ordained and held an English living. In the year 1876 he accepted a warm and urgent call

to the post of Assistant Minister in the beautiful Church of St. Thomas, New York. From St. Thomas, New York, he proceeded to the rectorship of St. James', Chicago, and from thence to St. Paul's, Boston, and while there he was called by the unanimous voice of the Synod to preside over the Diocese of Nova Scotia.

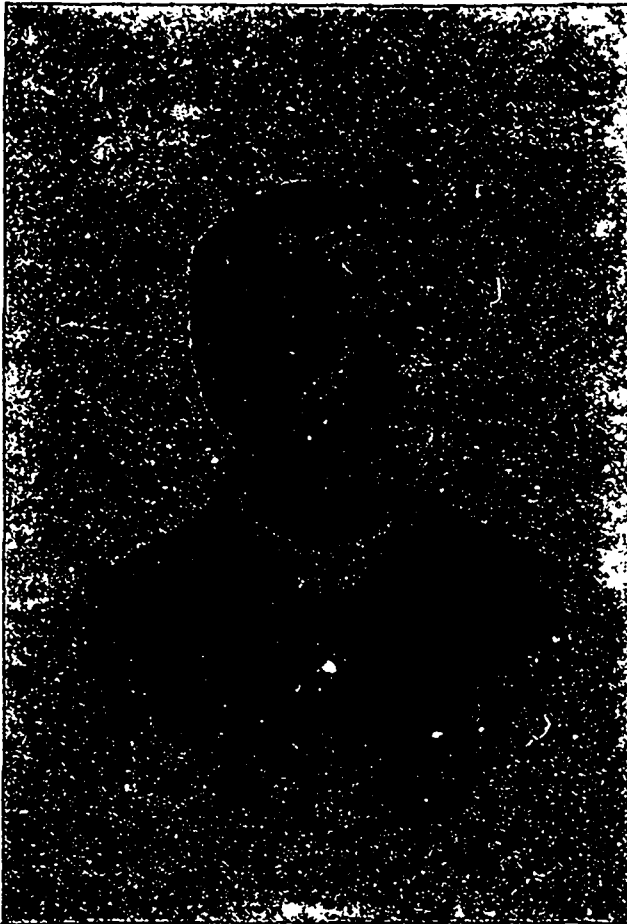
The subject of this sketch is one of great interest to the Canadian Church, whether we consider the man, the diocese, the nature of his call thereto, or the sacred occasion of his consecration.

Dr. Courtney is no ordinary man. To a stately presence, a fine physique, and a well cut intellectual countenance, he joins noble qualities of head and heart. A sympathetic nature, and a ready utterance make him at once "a good minister of

Jesus Christ," and a preacher with demonstration and power. These qualities, which have shone in him so brilliantly, and have wielded so great an influence in New York, Chicago and Boston, will be of priceless value to the Church in Nova Scotia, and indeed to the Church in the whole Dominion.

If we remember that the Diocese to which he has been called is the first that was created in British North America, and further that after much difficulty and delay the call from that Diocese to its present Bishop was both cordial and unanimous, we have enough to assure us that the occasion of his consecration was one of intense interest.

St. Mark's day, 1888, in Halifax, was one of sunlight and beauty. By ten o'clock the streets leading to St. Luke's



RT. REV. FREDERICK COURTNEY, S. T. D.
Fifth Bishop of Nova Scotia.

were thronged with those anxious to participate in the solemnities of the day. There was but one cause of regret; the capacity of St. Luke's was not equal to the demand, and many had to retire disappointed. When the procession was formed it was a very dignified and imposing sight. It was composed of the clergy of Nova Scotia and of



other Canadian Dioceses as far west as Toronto. A deputation of clergy from the Diocese of Massachusetts, U. S., headed by the, in every sense, gigantic Dr. Philips Brooks, the Bishop of Maine and the Canadian bishops present. The function was from beginning to end great, solemn, sacred. A more devout congregation it would be difficult to find. Throughout the entire service, from the processional to the final benediction the whole congregation remained, and left the House of God after the procession of clergy and Bishops, as if unwilling to depart from its sacred courts.

The luncheon in the afternoon was one of the happiest, most successful and most gratifying of events.

The sacred and long to be remembered day was closed with the service of Enthronement of the Bishop in St. Luke's Cathedral. This ceremony was preceded by choral Evensong, beautifully rendered, and was followed by an apparently impromptu, but most dignified, graceful and loving address from the newly consecrated and enthroned prelate.

It is no small gratification to know that no election of a Bishop in the Canadian Church was ever more cordial and unanimous by the people of his own diocese, or more welcome to the Church both in Canada and the United States than that of which we have just been telling. May the constant love, loyal duty and earnest prayers of the Diocese which called Dr. Courtney be his from henceforth, and may the Divine blessing constantly attend the life and work of the fifth Bishop of Nova Scotia.

He is called upon to preside over a diocese which is not only territorially large but in every way important. It includes the Province of Nova Scotia, with the islands of Cape Breton and Prince Edward Island and their dependencies. Though the oldest colonial diocese it is still largely missionary, a very large annual grant being given to it by the Society for the Propagation of the Gospel. The work of travelling through such a diocese as that of Nova Scotia will be found to be the work of a missionary bishop, whose journeys will be truly by land and sea. The area of the Province of Nova Scotia alone is about 300 miles in length by 80 to 100 miles in width,—its length running about north-east and south-west. It contains about eleven millions of acres, five millions of which are

fit for tillage. "There is no finer scenery to be found in America than in many parts of Nova Scotia; there is a great variety of hill and dale, small, quiet, glassy lakes, and pretty, land-locked inlets of the sea, which would afford charming studies for an artist. The gloriously bright tints of our autumn forest scenery, warmed by an Indian summer sun, cannot be surpassed anywhere."* The climate as a rule is temperate, (more so than that of any other part of the Dominion), salubrious and bracing. The fisheries of Nova Scotia are

world renowned, and our neighbors of the United States show their appreciation of them by constantly encroaching on them. It is a grand place for the sportsman whether with fishing rod or gun, and many avail themselves of the hunting afforded them in the many forests, lakes and rivers of the province. Every facility is offered in Nova Scotia for education, the schools being free, the good effect of which is already evident in the improved condition of the inhabitants.

The see city is, Halifax, one of the regular military stations of the empire. The harbor of Halifax is one of the best, perhaps the very best, in the world. It is six miles long by about a mile wide, and the largest ships of the ocean can anchor in any part of it or float along side its wharves. There is room in it for all the navies of the world. The city and harbor of Halifax are protected by eleven different fortifications.

The Anglican churches of Halifax are nothing to boast of, being principally wooden structures of long ago. St. Luke's, which is used as the cathedral, is a plain, wooden building with old-fashioned galleries, anxiously waiting to be replaced by something more worthy the ancient city of Halifax. It was always a favorite scheme of the late Bishop Binney to erect in Halifax a grand cathedral to commemorate the centennial of the establishment of the first colonial bishopric. This he was not able to see accomplished, but the new Bishop, with his well known energy, will doubtless take up the work, with good material already at hand as a commencement, and carry it on to a successful issue.

The Province of Prince Edward Island is situated on the south side of the Gulf of St. Lawrence. It has its own Governor and Legislature, with Charlottetown as its capital. The island is 130 miles long by about 34 wide, with an area of 2,133 square miles, and from beauty of scenery and salubrity of climate is said to be one of the most pleasant places to live in on the continent. With the adjacent islands it would make a charming diocese separate from Nova Scotia. Charlottetown is the chief city of the island and has a population of 11,000.

Over this large and historical territory Bishop Courtney is now the presiding officer in the Church, and our prayer is that he may long be spared to exercise its functions and fulfil its duties.

*From a pamphlet by Mr. Herbert Crosskill.



CHARLOTTETOWN, PRINCE EDWARD ISLAND.

WHY IS IT?

Why is it that good Churchmen find it so easy to give from three to five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to attend meetings of the vestry or committees, occasionally, to transact the important work of the Lord?

Why does ten dollars seem so large when asked for church purposes, and so small when it is to be expended on personal indulgence?

Why is time so very scarce when the church bell calls to worship, but so plenty when the world calls for pleasure?

Why are Sundays and other church days colder and hotter and wetter than all other days?

Why do people who seldom or never respond to special calls for money, find most fault because the calls are made?

Why is Sunday sickness the sickest kind of sickness?

Why are excuses that will keep people from church not considered sufficient for "regrets" when the usual social requisitions are made?

Why is not the sal-

vation of the soul made the first consideration with professing Christians at all times?

It is said that in Kischeneff, Russia, 50,000 Jews have become Christians. The converts have not joined the Russian Orthodox Church, but have constituted themselves into a Judæo-Christian community, and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded State acknowledgment to these new and flourishing Christian congregations. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

DR. JESSUP, of Beirut, writes that "the Sultan of Turkey has set his seal of Imperial approbation upon 32 editions of Arabic Scriptures, allowing them to be sold, distributed and shipped without let or hindrance." Of the books issued by the Beirut press, 290 have passed under examination in Damascus by the Government officials, and have received authorization.

WORK IN BRITISH COLUMBIA.

NO one sailing from the green island of Vancouver can have crossed on a fine day the Gulf of Georgia, which separates it from the mainland, without admiring the beauty of the scenery. The waters sheltered by Vancouver Island are generally tranquil. The islands around present a picturesque appearance of rock and dense wood. The snow-capped coast range of British Columbia lift up their bold, jagged peaks. The scene is enlivened by numberless waterfowl of many species. A mile or so to the east of Plumper Pass—the narrow channel between Galiano and Mayne Islands—the vessel passes suddenly into a stream, turbid and clay-colored, in which are seen floating masses of drift-wood. This is the volume of water which the noble Fraser pours into the Gulf of Georgia. The sand banks caused by the deposit of the stream extend some five miles to the westward of the entrance. There is no formidable bar to cross, as in the case of the Columbia and so many other rivers; a narrow channel having been forced through the shoals by the struggles of the river. With an entrance sheltered from storms, and a depth of water sufficient for any vessels save of the very largest class, the Fraser seems intended to be a gate through which the wants of a great country may be supplied, and its riches distributed to all lands.

“Proceeding onward we soon leave the low and marshy lands at the mouth of the river, and come to where the forest bristles along each bank. Above the brush rise the maple, the alder and the cottonwood trees—yet higher are the cedars, and above them all tower the mighty pines, truly the giants of the forest. Viewed from a distance, however, their extreme height is not apparent. The truth is, that all being so tall, and everything in sight being on so large a scale, the eye finds nothing with which to compare them. It is only when, standing beneath them, we measure their trunks, or compare them with a building, or pace the length of one that is fallen, that we perceive how vast they really are. The majority of the pines exceed 200 feet, and many of them are over 300 feet; the cedars, though less in height, are often of amazing girth.”

So wrote the Rev. R. C. Lundin Brown in 1873, in an interesting little book published by the Society for Promoting Christian Knowledge, and called “Klatsassan, or Missionary Life in British Columbia.” The bold scenery is all there to-day, as vividly described fifteen years ago, and yet great changes have taken place in the country. It seems so much nearer to us in eastern Canada since the Canadian Pacific Railway has united us together. Tourists from all parts of the world meet together now under the shadows or upon the bold fronts of the famous Rocky Mountains, while many travel inland to see the rural life, the rude hotels, or the miners’ camps.

The resignation of the venerable Bishop Hills, who for several years (till two other prelates relieved him of the main land) presided over the whole vast territory, brings this country once more before our notice. As a priest of the Church of England he labored faithfully amongst the poor, even in times of small-pox epidemic, and in such a way as to show that his was the true spirit of the missionary. And now old age has warned him to retire; now, too, his wife has died—and so the world brings its bereavements and its changes.

The accompanying engraving represents the Rev. J. B. McCullagh, one of the missionaries of the Church Missionary Society, returning two years ago from a preaching tour among the scattered fishing camps on the river Naas and neighboring streams, all close to the famous Metlakatla Mission. It is reduced in size from a very fine picture which appeared in the *Church Missionary Gleaner* for April, 1886.

On the occasion represented the forest through which the stream shown in the picture passes was on fire, and Mr. McCullagh was hurrying home to save, if possible, the Mission premises from destruction. He arrived none too soon, for the fire was travelling that way; but by dint of almost superhuman exertion a trench was dug four feet wide, one foot deep, and a hundred yards long, made at the rate of a yard a minute, the fire diverted into another course, and the Mission house and school saved.

The mouth of the Naas river is one of the great fishing resorts of the Indians, and during the season as many as five thousand Indians gather together, thus affording a grand opportunity to the missionary for prosecuting amongst them the work of evangelization. Some idea of the nature of this work may be gathered from Mr. McCullagh’s own words, as follows:

“The Gitlakdamuks (men-upon-the pool) are the particular tribe with which I have to do. I began my work last winter among them by holding services, as usual, in one particular house. My congregations were generally very small, and on one occasion I had none. Upon inquiring as to the reason of this, I was told the chiefs had made a ‘new law’ forbidding any one to attend Christian services. I thereupon went from house to house, holding a short service in each, at the conclusion of which I found I had preached that day to a very large congregation, about six times the usual number, so that their *new law* turned to my purpose, and will also turn, let us hope, to their advantage; for it is a law to which I shall adhere while among the Indians.

“On another occasion I came to a house where they were making medicine-men. My people would have dissuaded me from entering, but I thought it would be a pity to pass by so large a congregation already assembled, and so went in and sat down. The yelling and tom-toming was quite deafening; now and again a lull was reached in the performance, when one of the number was



MISSIONARY TRAVELLING IN BRITISH COLUMBIA.

left to sing a solo. This he did as if enduring great agony, always ending with the words, 'Go away! Go away!' in English. Of course I did not go. Presently there was a pause, of which I quickly took advantage to stand up and speak, taking them, as it were, in the flank, for they only paused a moment, that they might come down on their tom-toms all together. They did not attempt to interrupt me, but sat, as it were, in a state of suspension and surprise, listening, it seemed almost unconsciously, while the truths of the Gospel flashed in upon them through the *darkness*. Some at length began to be ashamed, some sullen, and others angry; but I had said what I wanted to say, and departed before they could recover themselves.

"For a long time after this I sought to find 'Go away,' as he is now generally called, but he always

hid himself. However, one Sunday afternoon I found him sitting alone in his house, by the fire; and sitting down by his side I talked long and earnestly to him, seeking to fix the all-important truth upon the words 'Go away,' which I was sure he would never forget."

Besides the Indians in British Columbia there are the Chinese. Of these we are told there are no less than 25,000, all of whom are in heathen darkness, and chiefly in the Diocese of New Westminster. It is probable that one of the results of the Conference which will be held by our Canadian bishops when in England attending the Lambeth Synod with the great Missionary societies, will be that some steps will be taken towards preaching the Gospel among these swarms of heathen, living within our own Dominion.

CLERICAL STIPENDS.

The following taken from *Church Bells* applies very much to the Anglican Church throughout the world, and it suggests the question whether God is not in this manner bringing home to the clergy their neglect to teach the people the duty of paying tithes and offerings:—

"Few persons have an idea of the positively fearful condition of penury to which many of the clergy are reduced. Poverty has come down upon not a few with a force that cannot be resisted.

"Men of gentle birth and of high education—men, again, who by industry and a good use of natural ability have acquired a position in society, with excellent wives, equally well cultured and willing to share the anxieties of their husbands—are now frequently to be found quietly and without a murmur submitting to the pinching trial of penury, denying themselves almost the necessaries of life, unable suitably to clothe themselves and their children, and abandoning all hope of securing for them such an education as they themselves enjoyed. Formerly, many a father was able to secure for his son the same room which he and his fathers before him had occupied at the same College at Oxford or Cambridge, and when he married he had every reasonable expectation of continuing the family custom. But this is changed, and the son will get no more education than a Board School will afford to him, for with the utmost frugality there are barely means to pay for coarse food and coarser clothing; while the fear is that the income of the clergy will suffer greater deductions, and the threat and endeavor of some unprincipled, noisy demagogues, are that the clergy shall lose all income if only their efforts shall succeed.

"All this has been borne with a patience and submission that is marvellous. The clergyman and his wife have taken counsel what to do for the best, and have manifested exemplary high principles in their proceedings. Day by day, it is believed they have sought to cast their burden upon a Heavenly Helper, and to do their duty, hoping, trusting, struggling, and looking for the time of trouble to depart. God is allowing a severe lesson to be taught and learned by bitter experience. Doubtless He has his own wide, great, and wise purposes in all He allows to befall His Church and the clergy, and one thing that He intends ultimately to secure may be perhaps the establishment of much more mutual sympathy between parishioners and the parish priest than, in too many cases, has existed.

"This appeal ought to touch every part of the United Kingdom. Easter Day approaches. It is a very ancient custom to make offerings at Easter to the clergy. Never were they so needed as now. To the Churchmen of England, Wales, Scotland and Ireland, let this Easter become more than ever before the time to show their practical determination 'that they that preach the Gospel should live of the Gospel.'

DAVID LIVINGSTONE.

"**D**R. LIVINGSTONE, I presume." How strangely these words must have sounded in the ears of the great missionary and explorer, Dr. Livingstone, when, after a seclusion of six years in the wilds of Africa, during which he had not heard any white man's English, they were suddenly spoken at his tent door by Stanley on the 10th of November, 1871. Stanley's commission from his great employer, James Gordon Bennett, had been, "Find Livingstone," and with this single charge before him he had pushed his way with intrepid zeal into the heart of Africa, where he first found the town Ujiji, and in it the great Livingstone. His beard was grey, his clothing was faded, but never was a man more rejoiced to see another than was Stanley to see the long-missing explorer. That Livingstone was a great man there can be no doubt, and that he was a good man his missionary work abundantly shows. He was born in 1813, and spent his early years in a Scotch cotton mill, where, amid hard work, he taught himself Latin and other branches of education which afterwards proved so useful to him. From an early age the missionary spirit was in him, and with a view to satisfying it he studied medicine, rightly concluding that one who could heal the body would have ready access towards healing the soul. Owing to a war with China on the unhappy opium question his favorite field was barred against him, so he chose Africa, landing at Cape Town at the time that Robert Moffat, himself a noble missionary, was laboring to teach the Bekuena tribes the way of Christ. Here, in the person of Miss Moffat, the daughter of the missionary, he met his future wife, whom he married in 1844, and who for eighteen years, after which she fell a victim to the deadly African fever, was a brightness and joy to his anxious and too often dreary life. Once he paid a short visit to England, and during that visit he succeeded in arousing that missionary spirit which has since produced such good results.

Many are the books that have been written on the life of this truly great man and from these may be gathered those extraordinary deeds of exploration and missionary enterprise which are so intimately connected with his name. One year after Stanley discovered him the soul departed from the body in a low thatched hut at Kahenda. It left for its place of rest while the body was bent in supplication, for the great missionary died upon his knees. According to custom his African attendants took out his heart and buried it, with fitting grace, in African soil, on which his best affections had been lavished. Then they dried the body, wrapped it in bark and carried it with much toil to Zanzibar, from whence, across the water, it was conveyed to England and deposited in "that great mausoleum of Britain's mighty dead,—Westminster Abbey!"

"For a space the tired body
Lies with feet towards the dawn,
Till there breaks the last and brightest Easter morn."



DAVID LIVINGSTONE.

MISSIONARY WORK IN PAST AGES.

BY THE BISHOP OF NIAGARA.

WE have the experience of more than eighteen centuries to guide us in our study of the great question, How can the Church best bring her members to discharge the duty of sending into all the world and making disciples of all nations? The answer has been furnished not once or twice but frequently. It has not always been the same. It has been as varied as the position and circumstances in which the Church has found herself in many countries amid many nations and peoples widely differing from each other, during the long centuries

of the Christian era. It is exceedingly difficult to realize the vast difference between the positions occupied by the Church at various periods. At one time she has stood with the poorest and weakest classes in society; wielding no more influence than they did; obliged to take refuge with them in dens and caves; offering in secret their worship to the King of kings, and ministering His gifts and graces and consolations to them. She has, too, shared the Monarch's throne and occupied the highest place, with all its power and influence at her disposal.

Only in times of coldness and worldliness and spiritual deadness has she failed to extend herself and to bring up hardy sons ready to deny all and

endure all for the sake of establishing Christ's Kingdom in the regions still beyond. The way in which the Church has been able to adapt herself to circumstances and surroundings the most opposite, the wisdom and the skill with which she has discerned and applied the best methods and the most suitable means of reaching and subduing to Christ the most barbarous and stubborn tribes,—these features in her life and growth through the centuries are more than interesting to the student. They are irresistible evidences that she is not merely human but divine, that it is not in her origin only, but in her life and its powers that she is divine—because she is the Body of Christ, because she represents Him amongst men—speaking and acting in Him and for Him, so that those who hear her hear Him.

I may not do more than indicate here, as one amongst many, illustrations of this, the wondrous manner in which the Christian Church set herself to the Master's work amongst the untutored, wild, savage hordes of northern Europe, who completed the fall of the great Roman Empire. From its ruins emerged the Church alone, of all the countless societies and organizations for which the Latin race was famous. They were all dead—because the only life they had was from the systematic, orderly people who created them. The Church's life was as sound and vigorous as ever, because it is from God, because it is in Jesus Christ. Her circumstances and surroundings were indeed completely changed because her members are human, and they were involved in the loss and confusion and disorder which prevailed everywhere. Her life and powers were, however, unchanged. They were as fresh and buoyant and vigorous as before the Fall of the Empire, for their springs were not in human governments, and so the overthrow of these could not touch them. Her life and powers were not changed, but her position and her work were both seriously affected. Indeed the task before her was as gigantic and appalling as any which has been assigned to human beings—even as Christians, as members of the Church which is the Body of Christ, and therefore in possession of a life and powers which are from heaven, which are of God, which are Divine. That task was to subdue to the will of Christ the fierce tribes which had swarmed over Europe, taking possession of the fairest provinces of the Roman Empire and pouring down into Italy. Indifferent to the nature of human life, utterly careless as to the possession of any property or settled home; spending their time and energies in invading and destroying the homes of all who were peaceably disposed. Constantly engaged in deeds of cruelty and bloodshed, yielding to no control except that of force—proud, haughty, contemptuous—how were they to be won to Christ, how was the Kingdom of God to be set up amongst them? Hopeless and forbidding to the last degree must the very contemplation and much more the undertaking have appeared. The history of the monasteries in the middle ages shows how

the task so impossible, so little worth attempting in the eyes of unbelieving men, was actually effected. The necessities of those unsettled times when there was no protection for life or property led Christian men to band themselves together in Communities. These communities were the monasteries. The inmates tilled the land, took care of the weak and sick, taught the young and worshipped God. Their church and their music, their prayers and their study, their good works and their calm, quiet life shed an influence far and wide. The love of God and devotion to the Church as His own instrument for subduing all men and bringing them into union with Himself—these graces were developed and deepened by the daily life and labors of all in the monastery. How could it be otherwise, when prayers and good works engaged the hearts and hands of all, day in and day out, and far into the night, and sometimes through the night. Here in the monasteries brave, heroic men were trained, who went forth in little companies of ten, twelve or twenty, very like the forlorn-hope of some army, to make an assault upon the Kingdom of Satan—an assault in which they sought only to give the life and peace and hope of Heaven, and in which they received, wounds and death in many cruel forms. From the monasteries in Ireland alone proceeded almost countless bands of missionaries, who began their work by building their huts and chapels of wattles, which were to give place in time to stately churches and attractive monasteries in numerous districts all over Scotland and the north and east of England, and over large portions of France and Germany.

They thus made their own homes amongst the savage people, and won them to make their homes around them, and to follow with them the paths of righteousness and peace. Thus the Church accomplished for her Redeemer and her Lord a work far more full of peril and hardship and discouragement than any which lies before her in any quarter of the globe to-day.

Many of these monasteries, it is true, like most other things under the baneful rule of the papacy, drifted into shameful corruptions, but originally their work was missionary and pure.

During the last two centuries many difficult problems has the Church had to study and seek to solve in connection with her extension and work. A great many influences have been at work, rendering it exceedingly difficult for her to realize her own powers and responsibilities. First of all, the Puritan blight which fell upon the people after the Reformation, banished nearly all life and faith and love. Indifference, coldness and deadness, hidden under a fair exterior of respectability and morality, prevailed amongst all classes in society. Zeal and enthusiasm, wherever they showed themselves, were pounced upon and promptly banished as out of place in the Church, and inconsistent with true Christianity. When at last the life which was in the Church all the time—which had been kept in check and almost quenched by the narrow little

hard ways of men—began to revive and assert itself, a few only here and there were capable of recognizing it and appreciating it. The great body both of clergy and people were, at the period, without any desire or disposition for it, but at the present day we are glad to note that that dead apathy has to a great extent passed away.

VALUABLE WORKERS.



MISS WILDER, daughter of the late editor of the *Missionary Review*, on her way to India by way of England, sends back some interesting items of news. She travelled from London in company with some ladies who were on their way to China in connection with the China inland mission. Two of these ladies were going at their own expense. Another, Miss Hanbury, has her passage paid by her brother. She leaves a beautiful home and a class of some sixty workmen; several of them were notoriously wicked, but are now earnest Christians. In a farewell to Miss Hanbury, these men knelt in prayer, and one after another the prayers followed, some praying for the first time. Upon rising to their feet they found they had been praying an hour and a half.

"As our train moved out of London," says Miss Wilder, "I noticed salutes from many officials. All along at stations between London and Southampton these farewells were repeated, and here and there a railway man slipped a note into the hand of dear Miss Campbell. All was explained when I learned that some hundreds of railway men have been brought to Christ through the efforts of this Scotch lady. Miss Campbell's going to foreign work has enlisted four ladies to take up her home work."

Work for Christ at home is the best preparation for work in His cause abroad.—*The Missionary*.

MISSIONS AND MISSIONARIES.

By MRS. JAMES MCCAUGHY, INGERSOLL, ONT.



SOME few years ago an article appeared in the *London Times* on the subject of missions, dealing particularly with foreign missions. In that article the writer affirmed "that missions do not excite the interest and command the support to which they are entitled," and asked how it was that, whilst merchants and manufacturers build and endow churches, and others spend immense sums for purposes of mental and social improvement, "very few are troubling themselves much about the propagation of the Gospel, the richest and most generous being content to give the merest trifles towards the extension of that heavenly kingdom which, besides its sublimer aspects, is beyond a doubt the great political power, the civilization and the hope of the world." In reply to his own position the writer goes on to say, that the reason for all this, is to be found in

the absence of facts and details, and that account of results which every sensible person requires in every matter he takes in hand; that very few people get any satisfactory information about missions and missionaries; that the reports of the various societies are unreadable and unread, and that it is the almost universal belief that there is no work in progress worthy of the name. As it has been calculated that in the Peninsular war, for every Frenchman killed, England had sent out the weight of a man in lead, and eight times that weight in iron, so it is believed that the conversions bear no proportion whatever to the means and agency employed. If this be not so, if multitudes hear and gladly believe, if pentecostal wonders are repeated in city after city; if there is any great success anywhere, why are the public not made thoroughly acquainted with it in language which they can read, believe and feel?

One scarcely knows whether to feel pity or indignation on reading and hearing remarks like these, and though it is difficult to understand how educated people can be such utter strangers to the religious literature of the day, it is an undeniable fact that this is the language which those interested in missions hear on all sides every day of their lives. It may be the misfortune, but certainly it is not the fault, of the various missionary societies that so many people are ignorant of their existence and success. All have not succeeded equally well, perhaps; but patience and persevering toil has invariably been crowned with success, and the uniform testimony of the messengers of the Churches is, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." It may be that, in the judgment of some persons, annual reports are unreadable and unread; but so are the Blue Books of the House of Commons, upon which England spends £100,000 every year. Reports are for the most part business documents, abounding in what, taken alone, may be regarded as dry details; but there is other missionary literature, and I am not afraid to say that, for power, poetry, romance, thrilling incident and sterling interest, there is nothing in modern literature to surpass the records of missionary adventure and enterprise. Let any unprejudiced person read the journals of the missionaries, the intelligence contained in the regular monthly papers of the various societies, and the records of the labors of missionary heroes and martyrs who have gone to their reward, and I think he will come to the conclusion that there is something to tell—that it is told, and well told—and that they who will not and do not read it, are very seriously in fault, and ought to be silent upon a subject which they do not understand, and on which they are not qualified to pronounce.

In this paper I propose to give the barest outlines of the working of the various missions conducted under the auspices of the different sections of the Church of Christ; to furnish statistics of their

agency and operations, and then slightly to sketch the history and condition of existing missions in different parts of the world. I trust I shall be able to show to the young people engaged in mission labors that there is no nobler work for the life which is before them, than that which will come to them if they continue to join themselves to those who spend their strength for Christ's Kingdom. Brighter than if they wore coronet or crown will the glory be about their head as life goes on and eternity draws nigh, if they are found thus in loving toil for the souls of their fellow men. The Master will come in the evening shadow, and casting on their face the brightness of His eternal smile, say, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto Me."

The Society for the Propagation of the Gospel in Foreign Parts commenced its labors in 1701. It has now extensive missions in India, employs 1,000 agents, including catechists, teachers and students, has upwards of 7,000 communicants, and enjoys an income of £66,000.

The London Missionary Society took its rise in 1795, and was composed of persons of various denominations. It has large and prosperous missions in the South Sea Islands, in South Africa, India, China and Madagascar. In 1798 Dr. Vanderkemp went as the first missionary to the Kaffirs, and in 1815 Barnabas Shaw commenced to preach the Gospel of Jesus to the slaves of the Cape Colony, and also to the heathens of Africa as opportunity might serve; Robert Moffat and David Livingstone have also earned for themselves imperishable names in this land. In 1865 four English bishops exercised their episcopal functions in South Africa, 224 stations were occupied, upwards of 350 agents employed, 144 schools under the care of 148 teachers, containing 15,000 scholars, were maintained. We have "new relations" in South Africa in the shape of 20,000 converted Hottentots and Kaffirs, and 45,000 regular hearers in the various churches of the land. In 1875, two years after the heroic Livingstone died on his knees in a grass hut amid the swamps near Lake Bangweolo, a party of missionaries from the Churches of Scotland reached the mouth of the Zambesi, and with headquarters at Bandawa began to survey the lake, erect buildings, make roads and till the soil, establish medical dispensaries with competent physicians; to give the people the Bible and Christian literature in their own tongue. Livingstone's death set in motion many other agencies for the evangelization of Eastern Africa. Among them all none was of greater importance than his influence over Stanley. This intrepid explorer in 1874 entered at Zanzibar, and in 1878 emerged at the mouth of the Congo. So soon as the news reached England, a vessel bearing missionaries sailed for Africa. In 1882 the Church Missionary Society were about to send out men to reinforce the brave two, Mr. A. M. Mackay and Rev. P. O'Flaherty, at Rubago. The Rev. James Hannington offered himself for the work, and during three years did this noble and


intrepid servant of Christ work bravely and faithfully, and endure sufferings and hardships patiently and cheerfully, and in a loathsome prison hut, almost torn to pieces, deprived of every comfort and all the decencies of life, literally racked by fever and with the shadows of an unknown doom darkening his heart, he could say, "I will lift up mine eyes unto the hills from whence cometh my help." And his dying testimony will not be forgotten on the shores of the great lake: "I am about to die for the Ba-ganda, and have purchased the road to them with my life."

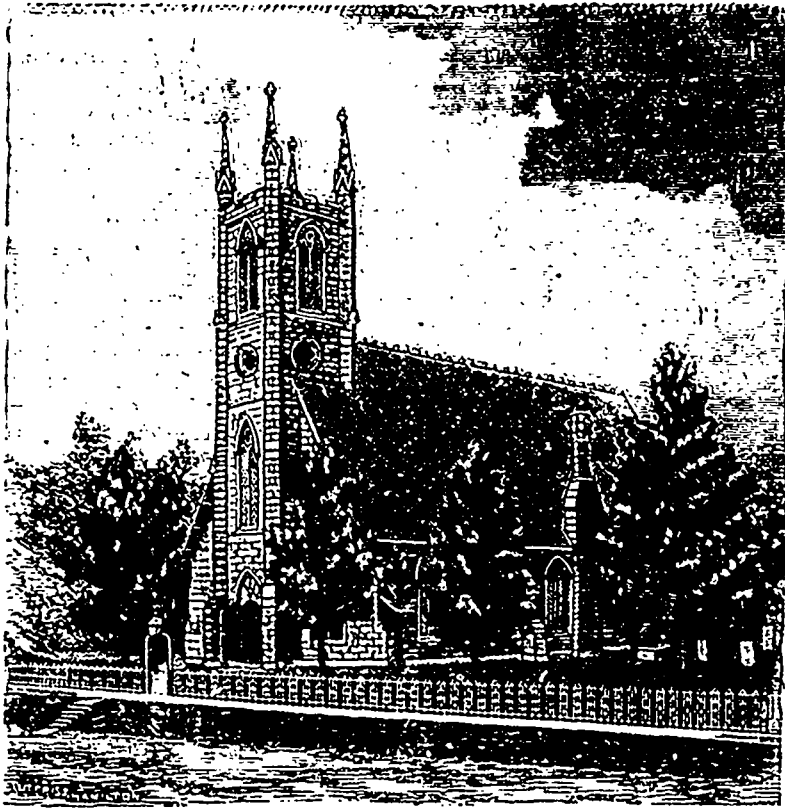
In Madagascar a mission was commenced in 1818. It enjoyed the protection of the King until his death, in 1828. In 1835 an assembly of the people was called by the Queen. She expressed her indignation that her people should have dared to depart from the old established customs, to despise their gods, to neglect divinations, to receive and practise a new religion. Then commenced a system of persecution unequalled in modern times. The Christians still met for prayers. They were betrayed to the government; a number were made slaves, and others were put to death most cruelly. For many years missionary operations in Madagascar were in abeyance. But the blood of the martyrs has been ever the seed of the Church. In 1864 the Malagasy Christians, numbering 8,000, might worship according to their own consciences. The Bishop of Mauritius paid a visit in 1870 to the island, and bore unqualified testimony to the results of the labors of the London Society. He believed that the work they had initiated was in very deed the work of God. The Bishop spoke highly of the Malagasy version of the Holy Bible, and informs us further, that when he wanted a translation of the Prayer Book, a dissenting minister undertook the task. This Christian unity would be invaluable in promoting the success of our foreign missions. As Macaulay says, "When heathen unite to worship a cow, the differences between Christian sects dwindle into insignificance." It is the reproach of missions that several denominations are needlessly occupying the same field, whilst other fields have not a missionary of any sort.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 21.—ST. JOHN'S CHURCH, ANCASTER, DIOCESE OF NIAGARA.

 HIS beautiful church stands at the head of one of the oldest villages or towns in western Canada, and is situated about seven miles west of Hamilton, on the mountain. The parish is the oldest in the Gore District, and the second or third oldest in the Diocese, and on account of its beautiful winding roads and landscapes, fine old oak trees, pretty stone church and churchyard, much resembles a rural parish in



ANCASTER CHURCH.

Governor of Upper Canada, and into it the Rev. John Miller, M. A., was immediately inducted its first Rector by Archdeacon Strachan.

In August, 1838, the Rev. Wm. McMurray (now Archdeacon of Niagara) was appointed Incumbent, and in 1842 was inducted Rector of Ancaster, *cum* Dundas, which he held till 1857, when the Rev. F. L. Osler, M. A., of St. Catherine's College, Cambridge, succeeded to the living, which he still holds. In the winter of 1868 the old church was destroyed by fire.

On the 9th of May, 1869, the present handsome structure, shown in our engraving, was opened for divine service, and on the 1st of May, 1873, it was consecrated. The cost of the building was \$8,200. In May, 1870, the Rector set apart St. John's Church as a separate charge, so far as he could without resigning the Rectory. In the same year the Rev. T. S. Cartwright (late editor of the *Church Press*, New York) was appointed Incumbent.

England. The population of the village, owing to its situation, has been reduced to about 600. The parish, however, is one of the strongest of our rural parishes, and responds generously to the various calls made on behalf of missions.

The first clergyman of the parish was the Rev. Ralph Leeming, a graduate of St. Bee's College, Cumberland, who was sent out in 1818 by the Society for the Propagation of the Gospel. Mr. Leeming included with his mission Ancaster, Hamilton, Dundas and a portion of the Grand River Reserve. For six years the services of the Church were held in the village school house at Ancaster. In 1824 the late George Rousseaux donated a piece of land, on which a frame building was erected, in which Presbyterians, Methodists and the Church of England held services.

In 1830 the Church secured the property for her exclusive use, and in the autumn of the same year old St. John's Church was consecrated by the then Bishop of Quebec. In the same year the missionary was obliged to resign on account of ill-health, and the Rev. John Miller, M. A., Trinity College, Dublin, was appointed to succeed him. For about five years Mr. Miller had charge of Ancaster, Barton, Hamilton and Dundas, holding a fortnightly service at each place. Ancaster was one of the fifty-even Rectories established in the year 1836 by Sir John Colborne, the Lieutenant-

cumbent. During his incumbency a fine stone Rectory was built at a cost, including the land, of nearly \$7,000. In May, 1875, the Rev. W. Belt, M. A. (now Rector of Burlington) was appointed Incumbent. He succeeded in removing \$700 of the debt incurred in building the Rectory. He was followed in March, 1879, by the present Incumbent, the Rev. W. R. Clark, M. A., who has been able to wipe off the balance of the mortgage (\$2,300). A neat Sunday school room has also been provided, and since the 1st of January last a handsome pipe organ has been erected in the church. The debt of the parish does not now exceed \$100.

The parish has now an endowment of nearly \$10,000. The beauty of the church is increased by the effect of its elevated position and the fine trees which surround it. It is enriched by nine stained glass windows, erected for the most part as "memorials," and by several costly pieces of furniture, and appropriate hangings and altar cloths, which are admired for their beauty and richness.

ONE of the German papers states that "at Vienna last year no less than 363 Jews became Christians," and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

MISSIONARY ILLUSTRATIONS.*

THE time has passed for discussing the need of missionary work. It is now generally admitted. The query is how to do it. The army has heard the clear, sharp ring of the trumpet, and is advancing; war has been declared. Are we prepared to join?

Lord Cairns tells a story of a sweep who took an interest in missions and had "invested" twopence-halfpenny. One day, with face washed, he was met by another, who asked where he was going. His reply was, "To the mission. I am a partner in the business, and I am going to see how it is getting on." So it is that people are not interested in mission work unless they have capital in it.

Some people say that Christianity has great questions to settle with science; but the truth of the matter is, that science has to settle with us. It is difficult to know sometimes what science is. A scientist in a recent paper had stated he had made a slight mistake of 75,000 miles, and yet religion is asked to bow to this *grande dame* science. Geologists of to-day look upon those of 40 years ago as pigmies, and 100 years hence the present geologists will be in the same position. Will the lovers of science ever be agreed as to what the points really are that Christianity has to settle with it?

Christianity is that which will yet draw all men together. It contains a bond of union that is wonderfully strong. Men of different languages and nationalities may be drawn close together by it. On one occasion a Hindustanee and Sandwich Islander met face to face. Though ignorant of one another's language they nevertheless wished to exchange civilities. They were both Christians, but did not know it. With a heart full of Christ one cried to the other, "Hallelujah!" to which the other immediately replied, "Amen." And at once a good understanding was established between them. So it is with the world in general. All people and nations will yet unite on the common ground of Christianity, and its sacred language will be a bond of union among them.

A writer has indulged in speculations as to what St. Paul would do should he come on earth now. The people of the great cathedrals would say, "Preach for us, Apostle. Do not go to the little churches." But one thing is certain about the great Apostle. He would not spend his time preaching in pulpits that were filled by other men; he would go where there was work to be done; he would preach where there was no gospel, and would not build on other men's foundations. He would go out to the wide territories and plains of Thibet and Arabia and proclaim Christ, where His name had never before been uttered. This was the true missionary spirit, and it is sorely needed among us to-day.

*From a speech made by the Rt. Rev. Dr. Baldwin, Bishop of Huron, at the late missionary meeting held in Montreal in connection with the meeting of the Board of Management.

THE RELIGION OF THE JAPANESE.

ONE hardly knows, when thinking of the Japanese, whether to be most interested in the contrasts, or the correspondences, which are found between them and ourselves. Among the correspondences are to be noticed the similarity of their position, the nearly equal size of the country, the correspondence in number to ourselves (36,000,000), the mixed character of the people—blending together the Eskimo (Aino), Korea., Chinese and Malay races; as we blend Ancient Britons, Picts, Scots, Romans, Saxons, Danes and Normans; their Feudal system, their title of Mikado—exactly equivalent to Sublime Porte; and their term Shin-to, which is the literal equivalent of Theology. It is of this last-named we would say a few words. The Shin-to system of the Japanese embodies all that conjectural mythology which filled the minds of the people prior to the introduction among them of Buddhism and Confucianism. It is full of fanciful legends, sun-myths and nature worship—all these somewhat incongruously blended. But there are some peculiar features about this system which give it a unique claim to consideration. In the first place, it is entirely free from idolatry—understanding by that term the use of images in worship. The temples are remarkable for their entire simplicity of structure and finish: nothing but the native wood, unpainted; and no "graven image, or likeness of anything in heaven, or earth, or water"—only a mirror, suggesting the Pythagorean injunction: "Know thyself." True, there are some fluttering strips of white paper, connected with which persons of a symbolical turn of mind imagine a good deal of meaning may be intended; for instance: the name of the material itself, *kami* (paper) is a play on the word *kami* (gods); then, the whiteness suggests purity; the shape—three zig-zags, like forked lightning—might mean *fire* and *trinity*, etc. All very pleasantly fanciful, and a pretty object lesson in symbolism.

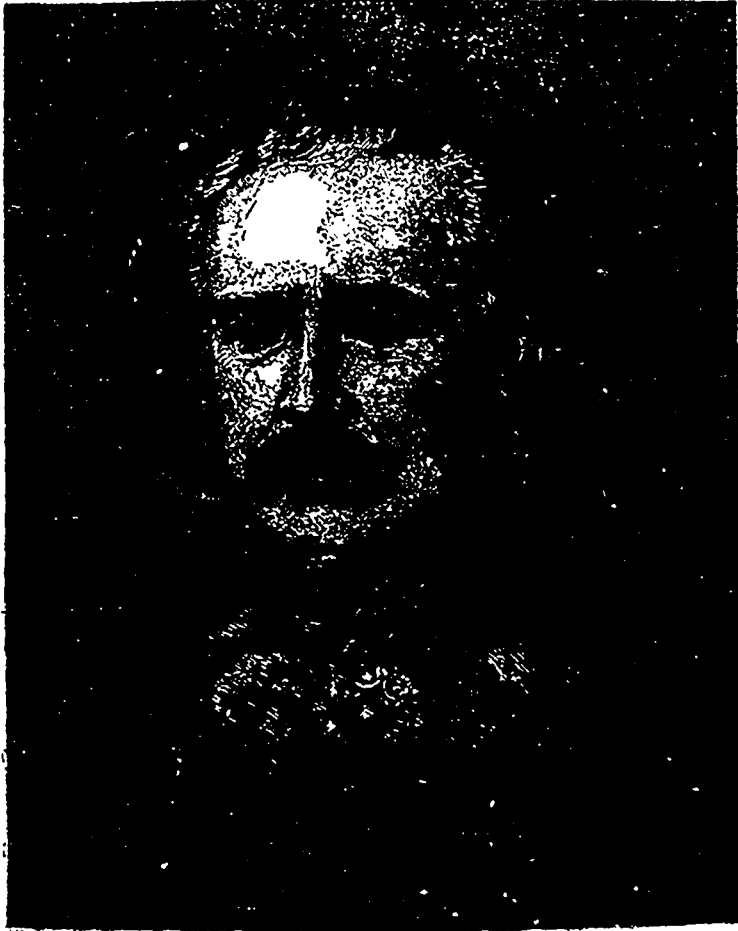
But the real and unquestionable value of the system is this—that its foundation idea is Purification. It presupposes a sense of defilement, and expresses a strong desire for cleansing. This is exhibited in an impressive manner by the worshippers as they approach the shrines, many of which are beautifully situated on hill-sides, among groves of trees, and near springs of water, pure and ever flowing. The stream is often led to the close neighborhood of the shrine, and there is caused to keep in perpetual fulness a stone trough, so perfectly cut and adjusted that the water overflows its brim in an even glassy sheet—noiseless and pellucid, "like unto crystal." From this trough the worshipper dips with a bamboo cup enough to pour over his hands and cleanse his mouth.

Who does not see in all this a refreshing contrast to the debasing Buddhist and Brahminic rites, and also something that bears upon the second commandment, and the fountain of cleansing from sin.

Young People's Department.

GENERAL GORDON.

IN the portrait of General Gordon, which is given on this page, may be seen the same as the frontispiece to Dr. Riley's biographical sketch, in which he says that in this portrait one sees the soldier, knight, the gray-haired man of fifty; strong, determined, with a smile playing about the mouth, and with eyes drawn by sorrow and tears. One of his biographers says of him that he was slightly built, somewhat below the middle height. His face was almost boyish in its youthfulness, his step as light and his movements as lithe as those of a leopard. Another says of him, his face was furrowed with deep lines: his fine broad brow and most determined chin indicated a remarkable power of grave and practicable thought. He appeared to be as gentle as he was strong, for there was a certain tenderness in the tones of his rich, unworn voice and in the glance of his delicately expressive blue eyes. Mr. Arthur Stannard, says of those eyes: "What eyes they were! Keen and clear, filled with the beauty of holiness; bright, with an unnatural brightness, their color blue-grey. I know not what effect those eyes had on all whom he came in contact with, though from the unflinching and willing obedience with which his orders were carried out, I fancy that, to some extent he unconsciously mesmerized nine out of ten to do his will; but I know that upon me their effect was to raise a wild longing, a desperate desire to do something, anything at his bidding."



CHARLES GEORGE GORDON.

The life of Gordon is one for boys to read and study, for he was a hero and a saint that any boy might be proud to emulate.*

An interesting volume, "The Letters of General C. G. Gordon to his sister, M. A. Gordon," has just been published and dedicated, by special permission, "To Her Most Gracious Majesty the Queen." It contains the following letter (among others), written by Her Majesty to Miss Gordon, after the news of her brother's death:

"DEAR MISS GORDON,—It is most kind and good of you to give me this precious Bible, and I only hope that you are not depriving yourself and family of such a treasure, if you have no other. May I ask you, during how many years your dear heroic brother had it with him? I shall have a case made for it, with an inscription, and place it in the Library here with your letter and the touching extract from his last to you. I have ordered, as you know, a Marble Bust of your dear brother to be placed in the Corridor here, where so many busts and pictures of our great generals and statesmen are, and hope that you will see it before it is

finished, to give your opinion as to the likeness.

"Believe me always, yours very sincerely,

"VICTORIA R. I."

Apart from the letters, the volume itself is a highly interesting one, as throwing new light on the character of a man whose fame is not likely to grow dim.

*From "The Young Churchman," Milwaukee, Wis., to whom we are indebted for the portrait of this most excellent man, and also that of Dr. Livingstone on page 127.

THE CHURCH CATECHISM EX- PLAINED FOR THE LITTLE ONES.

By MISS M. L. SUTTON, ST. CHRISOSTOM, P. Q.

(Continued.)

CHAPTER VII.

THE SACRAMENTS. (BAPTISM.)

THE catechism tells us there are two sacraments, which Jesus Christ when He was on earth appointed, which ever since that time have been used in His Church. One is Baptism, the other the Lord's Supper. "Two only as generally necessary to salvation." Does that mean that we cannot be saved unless we use these sacraments? No; for it is by the death of Christ we are saved, but if we live in a Christian land where we can receive these Sacraments, we have no reason, speaking generally, to hope to be saved if we ignore or neglect them. A sacrament has two parts. An outward part which we can see, and an inward part which we cannot see. Which sacrament do we make use of first? Baptism; for you know in Baptism we are received into the Church of Christ. In baptism there are two parts, as I told you. The outward part, which we can see, is water used to baptize the person in the name of the Father, and of the Son, and of the Holy Ghost. These were the words our Saviour used when He ordained Baptism.

Just before He left His Apostles to go back to His Father in Heaven He said to them, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The inward part in Baptism is "a death unto sin, and a new birth unto righteousness." Do you know what that means? We are called the children of wrath because we are sinful by nature.

Why are we sinful? I will tell you. In the beginning God made Adam and Eve, who were the father and mother of us all, pure and without sin, like Himself; but they did not remain good; they disobeyed God and became sinful, and so all their children, that is, all people, have sinful natures until they are brought to Holy Baptism, when they are made the "children of grace." Can we see the grace which God gives us? No; we cannot see our souls, nor can we see anything which God sends to them, but He gives us the outward visible sign, which we can see, to make us feel more sure that we receive the inward grace which we are not able to see. What is required of persons to be baptized? Two things: Repentance and faith. Repentance is true sorrow for our sins, and it will make us put them away and try to live a good life. Faith is trust in God, and it will make us believe the promises He makes to us in Baptism. You remember the three things we were made at our Baptism: Members of Christ, children of God,

and inheritors of the Kingdom of Heaven. Is it right to have children baptized so young that they cannot promise to forsake their sins and believe God's promises? Yes; because, as I have told you before, their sureties, that is, their godfathers and godmothers, promised for them until they should be old enough to do so for themselves. When you are confirmed by the Bishop you will make these promises again in your own person. You are then supposed to be old enough to know and understand the promises your godfathers and godmothers made for you, and not only to make them for yourselves, but also, by the help of God's Holy Spirit, to keep them. At your confirmation the Bishop will ask you if you make again the vows which were made for you by others at your Baptism. All those who are to be confirmed will answer, "I do."

Then the Bishop will lay his hand on the head of each person, praying Almighty God that He will give him His Holy Spirit more and more, until at last he comes to His everlasting Kingdom.

CHAPTER IX.

THE LORD'S SUPPER.

The other sacrament is the Lord's Supper. This is a Holy feast which was ordained by the Lord Jesus Christ the night before He was crucified, and which He commanded His Apostles and all other Christians who believed on His name to keep always, so that they would remember Him; and because of the great good which they would gain by doing so.

After you have been confirmed you will be allowed to go to the Lord's Supper, and as it is the duty of every one to prepare themselves carefully before coming, you ought to learn something about it. There are two parts in the Lord's Supper, just as there are in Baptism. The outward part, which we can see, is bread and wine; the inward part, or what is meant by bread and wine, is the Body and Blood of Christ.

Why is it that bread and wine is used as the outward sign? Because that is what the Saviour commanded when He ordained this sacrament. "He took bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is My body, which is given for you. Do this in remembrance of Me." Likewise, after supper, He took the cup, and when He had given thanks He gave it to them, saying, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins. Do this as oft as ye shall drink it in remembrance of Me." Jesus calls the bread His body, and the wine His blood. How could this be? We cannot understand, but we know that Jesus has told us to do this to remember Him by. And shall we not obey Him who has done so much for us?

The Catechism tells us that the Body and Blood of Christ are verily and indeed taken and received

by the faithful in the Lord's Supper. That is, those who come with prepared hearts, and trusting in their Saviour, to this holy feast, will have their souls fed and strengthened with the Body and Blood of Christ, just as the bread and wine would strengthen their bodies. We need not trouble ourselves about how this can be; we have the words of our Saviour telling us to "do this," and in another place He says, "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." So that we know we are drawn near to the Saviour and strengthened to lead better lives. What is required of them who come to the Lord's Supper? I have told you it is the duty of all who come to the Lord's table carefully to prepare themselves, and in the Catechism we are told of four things we must search our hearts to see if we have before we come,—Repentance, Faith, Thankfulness and Charity. We must examine ourselves. St. Paul says: "Let a man examine himself and so let him eat of that bread and drink of that cup." We are to have a true repentance or sorrow for the sins of our past life, and this will make us really intend to lead new and better lives afterwards; we must believe that our sins will be forgiven for the sake of Jesus Christ, with our hearts full of thankfulness for the sacrifice of His death; and we must be at peace with all people. You need never stay away from the Lord's Supper because you do not feel as sorry as you would wish for your sins, for it is from the Holy Spirit alone that repentance comes; we cannot make ourselves sorry, and the way we may know that our sorrow is real is by the change it makes in our lives; so that if we really wish to do better in the future, and have asked the Holy Spirit to help us, we need not stay away.

Some people say, "We cannot go to the Lord's Supper, for we are not good enough." They fancy it is only for good people. This is quite wrong, for if all were to wait till they were "good enough," they would never go at all; for we know we have no goodness of our own that can make us fit to go; but we trust to the goodness of the Saviour Himself, and our part is to go with true sorrow in our hearts for our sins, and really intend to live better lives for the time to come.

We are to have a thankful remembrance of His death. Our thankfulness will show itself, like repentance, in our lives. As the Prayer Book says, we will "show forth His praise, not only with our lips but in our lives."

And we are to be in charity with all men. We must not think of going to the Lord's table unless we are living at peace with every one, and unless we have forgiven those who have wronged us; and if we have injured any person we are to do all in our power to make up for it. Is it our duty to go to the Lord's supper? It is, most certainly; and although it is very wrong to go in a careless spirit, with an unprepared heart, it is also very wrong and dangerous to lead such a life that one dare not go. How can a person who cannot go to the Lord's

Supper be ready to die should he be called to do so at any moment? I trust, my dear children, that it will not be so with you; that once you are allowed to come to the Holy Communion, that you will never neglect it, but that you will grow in grace more and more until you are brought to the Kingdom of Heaven.

THE MISSIONARY POTATO.

It wasn't a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building away out in Illinois. To this church came James and Stephen Holt every Sunday of their lives.

On this particular Sunday they stood together over by the square box-stove waiting for Sunday school to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were not used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to give. Not a cent had the Holt boys to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the poor folks. I say, Stennie, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea!" he said eagerly. "Let's do it!"

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest!"

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split it in two and each put a half on the plate?"

"No," said Stephen, laughing, "we can't get it ready to give to-day, I guess; but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance; this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it! "Beats all," said Farmer Holt, who was let into the secret. "If I had a twenty acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing: While the boys were picking them up, they talked over the grand mass meeting for missions that was to be held in the church next Thursday, an all day meeting. The little church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, and wrote out in their very best hand this sentence forty-one times:

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James Holt and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By three o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing. They each have a missionary garden, and it thrives.—*The Pansy.*

NEVER HUNCH WHEN OTHERS CROWD.

One very warm afternoon in July I visited a school in Boston. There were about sixty children, from four to eight years old. The schoolroom was small, and the children looked much oppressed by the heat, especially the youngest. I stood up before them and asked, "Children, can you tell me what peace-children will do?" One said, "Love your enemies;" another, "Forgive your enemies;" another, "When others strike one cheek, turn the other;" another, "Overcome evil with good."

All these were good answers. At length a little girl whom I had observed on the middle of a seat directly before me, looking very uncomfortable, being so crowded that she could not move her elbows, looked up, and in a most piteous and plaintive tone said, "Peace children don't hunch when others crowd." That was the very thing! The little crowded suffering child gave the best definition of peace I ever heard. She gave a sure and certain antidote to all anger and fighting: "Never hunch when others crowd." And she drew it directly from her own personal experience; she said what she felt. That makes it all the better.

WHICH SHALL I CHOOSE?

BY THE LATE REV. G. H. SWINNY.

I KNOW not which to choose—whether to live
A little longer here or to depart.
That would be sweet—to be at rest; to toil
No more; no more feel pain, to have no griefs,
No anxious fears, nor for myself nor others.
That would be sweet, and sweeter still to have
No more to sin, affection or desire.
But to be near, and feel that nearness—near
Unto my Lord—to have a thrilling sense
Of Blessedness, the certainty of joy
At hand yet greater; safe for ever safe—
A moment since by cruel foes pursued;
Now nestling 'neath the Everlasting Wings.
Conscious and glad of their most tender shade—
So to be resting would be sweet. And yet
To live for Christ—to live to do His pleasure.
In His strength to run the race or wrestle;
To fight the fight, clad in His panoply,
Knowing that He looks on the while and smiles,
By love unfathomable ever moved;
To go and tell to others of His grace,
The riches of His Wisdom and His Truth,
The bliss unutterable of the Life
That is in Him. To win them as they lie
Wallowing in sin or dead in trespasses;
To wake and rouse, to see His glorious Light,
And come to Him and bathe themselves anew
In the all-healing Fountain of His Blood.
And to be clean and whiter than the snow,
And clothed with Him, the Righteousness of Saints.
Surely a life so spent in Blessedness,
And all too little to repay His Love—
The Love of His most costly sacrifice.

Which shall I choose? Living to live to Christ,
Or dying, die to Him. Which shall I choose?
Whichever of the twain shall to Thy glory be,
That Lord, I pray Thou wilt appoint for me.

PROBLEMS FOR ATHEISTS.

If you meet with an atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises you must learn to make the rabbi's answer, "I do not know." But ask him these seven questions:

First.—Ask him where did matter come from. Can a dead thing create itself?

Second.—Ask him where did motion come from.

Third.—Ask him where did life come from—save from the finger tip of omnipotence.

Fourth.—Ask him whence came the exquisite order and design in nature. If one told you that millions of printer's types should fortuitously shape themselves into the divine comedy of Dante or the plays of Shakespeare, would you not think him a madman?

Fifth.—Ask him from whence came consciousness.

Sixth.—Ask him who gave you free-will.

Seventh and last.—Ask him whence came conscience.

He who says there is no God in the face of these questions talks simply stupendous nonsense.—*Canon Farrar.*

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.

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REV. J. C. COX, B. A., Business Agent, 28 Park Road, Toronto, Ont.

JUNE, 1888.

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CANADIAN CHURCH MAGAZINE

AND MISSION NEWS.

TESTIMONIALS.

The CANADIAN CHURCH MAGAZINE AND MISSION NEWS is ably managed, catholic in tone, spiritually earnest in aim, and worthy of being a welcome visitor to every Christian home that would cultivate and cherish the true missionary spirit.

L. G. STEVENS,

Rector of St. Luke's Church, Portland, N. B.

I have great pleasure in recommending the CANADIAN CHURCH MAGAZINE AND MISSION NEWS as being a most interesting and valuable publication; containing not only a *resume* of the proceedings in our Canadian missionary work, but also interesting historical sketches of the Church of England in the various Canadian Dioceses, together with brief reference to the most important events in the church life of the day.

WILLIAM O. RAYMOND.

Curate of St. Mary's Church, St. John, N. B.

In complying with the request of the editor that I should write a commendatory notice of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, I feel I can only endorse what has now been often written of it, namely, that it is full of interesting and important information touching the missionary work of our Church; and as the official organ of the Domestic and Foreign Missionary Society deserves a large circulation. I should be glad to know that it was taken in every Church family, and read, if possible, by all the members of it.

F. H. S. BRIGSTOCKE,

Rector of Trinity Church, St. John, N. B.

THE name of Judge Hemming, of Drummondville, we regret to say, was omitted from the list of members who attended the late meeting of the Board of Management in Montreal.

THE Rev. E. F. Wilson has just received word from Ottawa, we are glad to say, that the Government has granted \$8,000 towards the erection of his Washakada Home at Elkhorn, Manitoba, besides guaranteeing four fifths of the cost of tuition and maintenance of eighty pupils.

THE Metropolitan has appointed the Bishops of Ontario, Toronto, Huron and Niagara to represent our society at missionary conferences in England in connection with the Lambeth Conference.

THE deepest sympathy is expressed on all sides for Bishop Hills (British Columbia) whose beloved helpmate through life has been called away from his side, just as he was about leaving for the old home across the Atlantic, to spend the future years of an earnest and useful life amidst the scenes of his youth and early manhood. The deceased, who was the eldest daughter of Sir Richard King, K. C. B., was aged 65 years. She became the wife of the Right Rev. Bishop Hills in 1865, and for twenty years resided in Victoria, loved and respected by all who knew her.

THERE are some people in the United States who have some idea of giving in accordance with their means. Mr. Harold Brown has just left \$100,000 to assist the missionary dioceses of the American Church, and Dr. Talman Wheeler, of Chicago, has given in all \$250,000 towards the Theological Seminary of that city, besides other munificent gifts to various institutions. What power for good rests in the hands of the wealthy.

WE have much pleasure in calling attention to the advertisement of the Hellmuth Ladies College, London, Ont., Rev. E. N. English, M. A., Principal.

Bishop Parker, the successor to the martyred Bishop Hannington, has fallen a victim to the deadly African fever, and once more equatorial Africa is without a Bishop. Portraits of both these missionary heroes have already appeared in this magazine.

AT the late meeting of the Synod of the Diocese of Ontario, Rev. K. L. Jones presented the report of the Committee on the Division of the Diocese. It is stated that Rev. Dr. Mountain, of Cornwall, offered to give property in Cornwall valued at \$10,000 to found a mission canonry, to be called "The Mountain Memorial Canonry." The rents, issues and profits of the property are to be allowed to increase until the property yields an annual income of \$1,000 or \$1,200, when an incumbent of the

canonry shall be appointed by the Bishop. The canon's duty will be the work of an evangelist. He must be an extempore speaker, a man of earnestness, zeal and love, to do occasional duty in the Mountain family memorial church, Cornwall, and to have a stall in the cathedral church whenever a cathedral with a stall for canons shall exist. In case of a diocese being formed with Cornwall as the see city, the income of the canonry will be transferred to the Episcopal Fund, so as to make up a sufficient stipend for a Bishop. The committee recommended the acceptance of the donation.

THE Synod of Niagara closed its labors late on Thursday night, May 31st. The business was carried on with spirit, and the attendance both of clerical and lay members much better than in former years. The missionary meeting was well addressed by Rev. Canon Sutherland, Rev. Reginald Radcliffe, and Mr. A. H. Dymond, of Brantford, Diocese of Huron. The latter gentleman spoke with great power upon some of the defects which have been evident in managing the affairs of the Church in the past and, avoiding these, the glorious future which he thought was in store for the Church of England, not only in Canada, but all over the world.

MISSIONARY SOCIETY AND BOARDS.



AMONG the first signs of reviving life in the Church of England of modern date was the formation of the two great societies for promoting Christian knowledge and propagating the Gospel in foreign parts. These were voluntary societies within the Church, but they were not the Church herself. The members of the Church generally, both clergy and people, were indifferent and careless about such aims and objects as these societies sought to promote. It is, however, to be remarked, that those who gave heed to the returning life and power of the Holy Spirit in their own souls, became at once conscious of the responsibility and duty of extending to others the blessings and influences of Christianity, and so they put themselves in the most favorable position to begin the work by forming themselves into a society whose aim should be to interest and engage others to help them, and then to use the contributions of all in maintaining missionaries and building churches in the plantations, and in foreign lands. They were the little leaven which in time would leaven the whole. The process and the progress were, however, very slow, and not always sure. This may have been due in some measure to the fact that it was not the Church herself, doing her own proper work, but only societies within the Church which were doing it for her. Countless difficulties and hindrances must, in the very nature of things, beset any human organization, any society of man's planning and arrangement, when

seeking to do work which properly belongs to the Church herself—for the accomplishment of which she has been set up, as the Kingdom of God upon earth—as the body of Christ—as the Holy Spirit's instrument for teaching all to observe whatsoever Christ hath commanded.

The great voluntary Societies of the Church of England have had their difficulties, but it is simply marvellous how well they have surmounted them and promoted the Church's work. They have labored faithfully and persistently to bring home to all in every parish up and down the length and breadth of England the claims of the vast heathen populations of the earth—should we not rather say, the claims of the Saviour, that all should be gathered to His feet—that all should be brought to know, and love, and serve Him. Through the efforts of these Societies the Church has been planted and supported up to and beyond the period of self support and independence, not only throughout the Dominion of Canada, but in all the colonies. As we contemplate the vast and widespread results of the efforts of voluntary Societies within the Church of England, our hearts are lifted up and we are glad. We are almost tempted to think that the Church could not have done better herself. We have, however, to bear in mind that it is simply the bounden duty of Christians to do the best they can under the circumstances. When the circumstances rendered it impossible—humanly speaking—for the Church to undertake the work, Christian men of devout and earnest minds, recognizing this, formed themselves into voluntary associations and did it for her, and they have done it well—so well that the Church in England continues, even in the full strength of her present vigorous life, to encourage them to act for her, and seeks not merely to impress upon their acts her own stamp, but as far as may be to make them her own. There is no sign anywhere in England of any disposition, much less of any movement, to disband the great Missionary Societies and substitute for them the Church's own acts and efforts as the great corporation of Christianity. There is indeed a movement to gather them as far as may be into one great house—the Church's house, as a home provided for them. There is, too, a movement in the Convocation of Canterbury for a Board of Missions—not to supersede the great Societies or to collect money, but to promote Missionary principles and work. What may grow out of these movements, what they may lead to, no one can anticipate.

When the Church in the United States began to occupy the domestic and foreign field, there was no occasion that she should entrust to any voluntary association her own work. She was in a position to undertake it for herself. Following her example, profiting by her experience, the Church of England in Canada has proclaimed herself to all her members as the Domestic and Foreign Missionary Society. She has declared that all her members—all who have been baptized by her—are

members of this Society; that they become such, not by the payment of an annual subscription, but by being baptized. She impresses upon them continually that they must live up to all the obligations of the Christian covenant, amongst which is the plain duty to extend that Kingdom which we daily pray may come. Many, nay, large numbers, are not prepared to set any value on their position as members of the Church—the great Domestic and Foreign Missionary Society. What should the Church do? Should she be as indifferent to them as they are to the claims and the obligations existing on them?

When men are careless and wicked generally, does the Church abandon them? Does she not seek all the more earnestly—does she not put forth special efforts to arouse them to a sense of their duty, and to win them to discharge it—and on whom does this work devolve? On the clergy of the Church. Hence we recognize that the strength of the Church for Missionary work lies under God just where it lies for the spiritual care and training of Christians generally.

The clergy are responsible to God and the Church for her work in its every department being well done. They must secure all the help they can, so as to bring all the influence of loving hearts to bear upon each other in the development of their spiritual life, and in the faithful discharge of all its duties; but, whether few or many are co-operating with them, they are responsible—the responsibility rests with them. They are the Church's overseers, parsons, representatives in each diocese, parish or congregation.

It is here, in this very fact, that we recognize one pre-eminent and practical advantage which the Church must have over many societies in promoting and carrying on the Church's Missionary work. Voluntary societies have to employ special agents and send them everywhere to plead for funds and secure subscriptions. The Church has her agents trained in her own institutions and filled with her own spirit—already established—in charge of each congregation. He is her parson—the *persona ecclesie*. The spirit which is in her must be in him if he is true and faithful; and this same spirit he must seek by his life and acts and teaching, to infuse into all intrusted to his care. Now the spirit which is in the Church must be that of her Lord—the spirit which brought Him from Heaven to seek and save the lost. Clergy and people can only be like Christ in proportion as they have His spirit and seek to do as He did—as He has set them the example. Twice a year the Church puts into the hands of all the clergy a solemn pastoral letter to be read to their congregations. At Epiphany the appeal is for Foreign Missions; at Ascensiontide it is for Domestic Missions—*i. e.*, for Algoma and the North-West. Diocesan Missions, *i. e.*, the Missions in each Diocese, are of course cared for by the Church in each Diocese. It will be evident at once that the force of the pastoral letters and their appeals at Epiphany and

at Ascensiontide will be largely influenced by the clergyman. If his heart and life are such that there is little in common between him and the appeal, the people will be conscious of it. On the other hand, if his sympathies are with the appeal—if his spirit and the spirit which breathes in it are one and the same—the effect will be apparent, of course, in his manner of reading it, but even more, through those subtle influences which need no words, or tones, or looks, to convey them from one human soul to another.

We notice amongst our brethren in the United States a disposition to introduce into their Domestic and Foreign Missionary Society methods which are of the essence of voluntary societies, but must prove as undesirable and unnecessary for the Church as a fifth wheel is to a coach. They propose to have an official of their society who is to inspire all, both bishops and clergy, with Missionary zeal, and who is to be the source of life and energy to each diocese in their Missionary efforts. They propose also to employ agents in urging on the work. The temptation to follow our practical neighbors in this respect will soon present itself to us in Canada. We encourage the hope that our bishops and clergy will be themselves so full of zeal and devotion that they will sufficiently provoke their people to self-denying efforts in the extension of Christ's Kingdom. The head centre of a society and a band of travelling agents, however intelligent, enthusiastic and eloquent, will accomplish very little of a thorough and lasting character. Moreover, their salaries and office expenses, and outlay in travelling, will form a heavy charge upon the total amount of contributions which they may secure.

As the work of our Society develops, her responsibilities will grow, and there will be anxious times if all our dioceses do not contribute faithfully, regularly and generously. If, however, the bishops and clergy are in earnest, their interest and zeal will, as we have said, infect their dioceses and congregations, and the offerings of all will be in proportion to the work which our Church may be led to undertake. It ought to be observed that our Society, though co-extensive with the Church, is as free as any voluntary society to engage as many of her members as may be willing in each congregation, in influencing others and collecting their contributions. It ought also to be observed that if party feeling may at times ruffle the surface of a society which is co-extensive with the Church, voluntary societies are liable to trouble of a similar nature. Their experience would no doubt be repeated in the case of the Church's great Missionary Society. Her resources might be curtailed for a space, but the space would be very brief, and the reaction would overflow in more substantial gifts.

Only one voluntary society, so far as we know, has been started in the American Church since the organization of her great Domestic and Foreign Missionary Society. It sprang into existence in consequence of some party feeling which entailed

loss of confidence, and it did some good work. But when confidence was restored the Society was felt to be unnecessary.

This safety-valve is always open for those whose confidence may be disturbed. The times, however, do not encourage active party spirit, and so, no doubt, in spite of the troubles which our fallen nature may create amongst us, our Canadian Church will be able to induce all her members to promote steadily and persistently Missionary work upon the lines of her own divine organization, without the burdensome and costly machinery of a large office, with special officers and agents.

The whole question depends largely upon the action of the clergy. If they are supine, the work must languish. The Church issues her orders. She makes her appeals. The clergy are her officers to see that her commands and appeals are circulated and supported. Without a missionary clergy how can there be a missionary Church? Can not the bishops, who are members of the Board of Management, influence the clergy to work for the Church's Missionary Society?

Beginning with the bishops, extending to the clergy, the work must operate for good upon the laity, and the whole Church must thus in time become true to its character as the one great Missionary Society.

Two hundred and fifty millions of women depend for the Gospel upon the women of the Protestant churches of America. Nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership, while only one-half of the membership give anything. The average amount per member is 50 cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of people. An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year \$16,500,000. Ninety-eight per cent of the Church's contributions for religious purposes is spent at home, while only two per cent is supplied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. There are 1,500 counties in China without a single missionary.

THE missionaries of the Pacific have lost one of their most devoted friends in the death of Pomare, the Queen of Tahiti and Monea, in the Society islands. For over fifty years this woman led a simple Christian life. When she was born, seventy years ago, the missionaries had not made a convert in the South Sea Islands. When she died more than three hundred islands had been wholly evangelized, and civilization is fast spreading in all the islands in this part of the Pacific.

THE INDIAN HOMES.

WE receive many, very many kind letters from the many friends of our work here among the Indian children, and many friends, both young and old, are, we know, denying themselves in order to assist us; and schools in Toronto and elsewhere have supported children in our schools since the first inception of our work fifteen years ago. Still, we must confess with sorrow, and almost a feeling of disappointment, that our work has not gained the hold upon the Christian public, or drawn forth their liberal help, as some years ago we hoped it would. The work before us is so great, and yet the means placed at our disposal are so small, we keep on adding to our work, enlarging and extending our buildings, and increasing the number of our pupils, and yet the money needed for the support does not increase—rather of late years has it been somewhat falling off. Will the Church people of Canada ever rouse themselves to give that proportion of their time and thoughts, and their energies and their money, to God's work, which surely, bearing the sacred name of Christian, they ought to give? Our situation seems in one way an unfortunate one. Here is a work of charity depending on charity, yet situated in a missionary diocese, which is also depending on charity. As must be well known, our bishop has been sorely pressed of late to find funds to support the diocese, and we cannot but feel that our work among the Indian children, depending as we are, like himself, on outside sources for help, must be an additional cause of trouble and anxiety to him. But why should it be so? Surely there is means sufficient in the country to support both the missionary diocese of Algoma, and also the Indian homes, if only Christian people could be stirred up to do their duty.

How readily is the very slightest excuse made for not supporting a work of this kind. Sometimes it is one thing, sometimes another; first one little thing is found fault with, and then another; but we pass over these criticisms of our work; we offer no reply; in fact we have no time for it; we have too much to do—too much to think about. We know that, for ourselves, we have no aim or object other than the true welfare of the Indian race and the glory of God, and so we keep "going forward," believing that God is with us—that our seeming hindrances from time to time are but a part of "His plan," and that all will in the end "work together for good." We will say no more, further than to present in the very fewest words possible our present position, and we leave results with God.

Last summer we had eighty pupils, had overstepped our resources about \$1,400, were obliged to retrench, dispensed with services of assistant superintendent, and reduced the number of pupils to sixty. The effect of this was, that by Christmas time, we were only about \$300 in debt. Just now we are brightening up again. Our feeling is that *the work must go forward*. We have received ap-

plications from new pupils, have accepted them and told them to come. We shall probably increase our numbers again this summer. Our branch home at Elkhorn, in Manitoba, is completed, painted, and will now be furnished. We are in correspondence with a lady well qualified to act as lady superintendent, and hope to open the home in June. We take two or three pupils from here to make a commencement, and shall gather in others from the neighborhood. The continuance of the work must depend on how funds come in from the Christian public, and on the action of Government. We have just "the handful of meal in the barrel and the little oil in the cruse," and that is all. We are going on out also to the Rocky Mountains again. One Blackfoot is dead; the other is a Christian—we believe a true Christian, and him we must take home. The project for another branch home at Banff, or somewhere in that neighborhood, we have by no means given up. God will yet, we believe, open the way for us. We trust that the returning Blackfoot boy may become a shining light among his people. The death of the Neepigon boy at the Shingwauk Home ten years ago led to the conversion of the Neepigon Indians. We know not yet what the death of this Blackfoot boy may lead to. All is in God's hands.

E. F. W.

SHINGWAUK HOME,
Sault Ste. Marie, May 5, 1888. }

Woman's Auxiliary Department.

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

TORONTO.

The Woman's Auxiliary Mission and the Church Women's Mission Aid Societies met in Toronto. The Holy Communion was celebrated in the morning at St. James' Cathedral, by the Lord Bishop, an address being delivered by Rev. Arthur Baldwin. After the conclusion of the service the delegates, representing almost all parts of the diocese, proceeded to the school house for the business part of the programme.

Mrs. Renaud presided, and the morning session was mainly occupied in the reading of different reports from the various branches, which was of an encouraging character. Luncheon was served at 1.30 o'clock, and at 3 o'clock the chair was taken by the Bishop of the Diocese. The school house was well filled with ladies, and quite a number of clergy were present.

The election of officers was proceeded with and resulted as follows:—Elected President of the Woman's Auxiliary, Mrs Williamson; with Mrs. Baker and Mrs. Cartwright as 1st and 2nd Vice-Presidents; Mrs. Francis, Corresponding Secretary; Mrs. O'Reilly, Secretary of Dorcas Work, and Mrs. Skae, Treasurer.

For the Church Women's Mission Aid these officers were elected: President, Mrs. J. D. Cayley; Secretary-Treasurer, Mrs. O'Reilly; Superintendents of Sewing, Mrs. Tinning and Mrs. Wyatt. Committee of Management—Mrs. A. M. L. Howard, Mrs. C. Thompson, Mrs. Lydie, Mrs. J. S. McMurray, Miss Thorne, Mrs. H. Thorne and Mrs. Barnes.

The first annual report of the Woman's Auxiliary referred to the success which has attended the labors of Miss Brown, who was sent out to work among the women and children of the Blackfoot Indians.

The report showed a satisfactory state of affairs. In the six dioceses of Huron, Niagara, Toronto, Ontario, Montreal and Quebec, there has been contributed \$7,216 in 1886 and 1887, and missionary boxes have been sent out to the value of \$5,166.50. Of this total Toronto Diocese has given \$2,402 and sent boxes at a value of \$2,357. The Treasurer received \$1,558.85 for various funds, and \$2,905.55 was reported to her as sent by various branches direct. Within the year there have been established seven new branches.

The report of the Church Women's Mission Committee showed that a good amount of work has been accomplished. Before this the work done had mainly been in Algoma. Now, help is extended to the North-West and to the home diocese. The financial statement showed the total value of gifts to be \$1,650. The balance on hand up to April 1st was \$100.97.

QUEBEC.

The Cathedral Branch, Quebec, has organized a band of collectors, book in hand, to canvass the parish in aid of Missions, and has undertaken other means of raising money with a spirit which evidently means the procuring of large contributions. The following are the officers appointed for the ensuing year:—President, Mrs. Colin Sewell; Vice-President, Mrs. James Patton; Secretary, Mrs. Edward Sewell; Treasurer, Miss Mary Anderson.

NIAGARA.

The annual meeting of the Diocesan Branch met on Monday afternoon (May 28th), Mrs. Mockridge presiding. Several reports from parochial branches were read, and there was an indication that the Auxiliary was to some extent growing in interest throughout the diocese. The following officers for the ensuing year were appointed:

President, Mrs. Hamilton; Vice-Presidents, Mrs. Mockridge, Mrs. Sutherland, Mrs. Carmichael, Mrs. Geddes, Mrs. Bland, Mrs. McNab and Mrs. Irving; Recording-Secretary, Mrs. McGiverin; Corresponding Secretary, Mrs. Henry McLaren; Treasurer, Mrs. Edward Martin; appointed by the Bishop as members of Committee, Mrs. Thompson, Mrs. Gregory, Mrs. Walker, Mrs. Slater, Mrs. Gunn, Mrs. Stiff.

Books and Periodicals Dept.

The Holy Land and the Bible. By Cunningham Geikie, D. D., New York. John B. Alden, publisher. Price, \$1.25; postage, 28c.

John B. Alden is a wonderful man for lovers of books. His late publications have been of a high order, but perhaps his most superb effort is Dr. Geikie's "Holy Land and the Bible." For about a dollar and a-half, including postage, one gets a book full of delightful reading, such as always comes from the graceful pen of Dr. Geikie, together with over 200 vivid and attractive illustrations, all descriptive of the Holy Land, the cradle of the Christian faith. Beginning at the first landing at Joppa, so well described that one could almost fancy himself personally engaged in the scene, through Cæsarea, Gaza, Ascalon, on to Hebron, then to Bethlehem and Jerusalem herself, round which the author lingers with evident reluctance to quit the sacred precincts; then on to the Plain of Jericho, the Jordan, the Dead Sea, to Gerizim and Nazareth; then to Damascus, Sidon and Sarepta, and numerous other places by the way, the reader journeys on as if riding side by side with the gifted author, and when arrived at the end parts with him with regret.

The Best Mode of Working a Parish. By John F. Spalding, S. T. D., Bishop of Colorado. Milwaukee, Wis. The Young Churchman Co. Price, \$1. By mail, \$1.10.

A very important question, and Bishop Spalding makes some valuable suggestions regarding it. The whole of the first part is devoted to lay work, and the second part to miscellaneous questions of importance in the right management of a parish. A condensed form of this book, put in the shape of a manual, would prove most helpful to many a parochial clergyman, as indeed the book itself cannot fail to be.

The Missionary Review of the World (Funk & Wagnalls, 18 and 20 Astor Place, New York) is always full of interest. The publishers say that the circulation has doubled in three months, that the *Review* is becoming immensely popular, and that edition after edition of the earlier numbers of the year have been exhausted.

Alden's Library Magazine contains 196 pages, in large type; an extraordinary amount of high-class literature for the price of \$1 a year, or 10c. a copy. John B. Alden, publisher, 393 Pearl street, New York; 218 Clark street, Chicago.

Literature, Alden's new illustrated weekly magazine, is certainly one of the brightest, handsomest and most readable of the literary papers—of course it is the cheapest, for Alden publishes it; \$1 a year; specimen copy free.

A DEFINITION OF TITHES AND OFFERINGS.

“OBSERVE on the one hand, what Tithes are, and their testimony, essence, application and reward.

1. Tithes are the one-tenth (as the name implies) of a man's yearly increase (as respects land, as of old), or yearly income (as it suits better our modern habits to call it), which God has reserved to Himself, and has appointed to be returned to Him.

2. Tithes are the recognition of God's lordship over the earth as Creator, and of His providence in the earth as the disposer of the events and the sustainer of the creatures therein.

3. Tithes, then are a debt. Payment of the exact amount is to be made unconditionally: this is a trial of a man's honesty; its being made is a token of the fear of God being in his heart; and it entitles him to the praise of being, so far, a faithful steward respecting that which was entrusted to him.

4. The Tithes of Christians are assigned by God to Christ as his High-priest, to enable Him (as Man making use of natural means) to provide for the carrying on of His priestly work on earth.

5. Tithe-paying promotes an increase of that faith in God's providence of which it is the fruit, and which is confirmed by the continued gifts of his bounty.

AND ON the other hand observe what Offerings are, their testimony, essence, application and reward.

1. Offerings are all that a man gives in any shape to God, for his glory and for the service of men, out of his worldly goods, after having paid to God the tithe thereof.

2. Offerings are the acknowledgment that God is love. For we love Him because He loves us, and this sets our hearts on desiring to exercise—even towards Him—the natural expression of love, the presenting of gifts.

3. Offerings are love-gifts. Their measure and application are as a man wills; but their being given cheerfully and liberally is a test of a man's love to God; and the devout offerer may expect the response of love, of which response the acceptance of the gifts is an assurance,—a sign of amity between God and his creature.

4. The Offerings of Christians are assigned by God to Jesus as the Elder Brother of Men, to enable Him (as Man making use of natural means) to relieve the wants of all his poor brethren, to bless the nations with rule, and to provide the outward things necessary for the service of God's house.

5. Offering-making fosters an increase of that faith in God's redeeming love of which it is a fruit, and which is strengthened by the responses of his love.

RETURNS BY PARISHES—DOMESTIC AND FOREIGN MISSIONS.

DIOCESE OF NIAGARA.—From April the 1st, 1887, to March the 31st. 1888.

NOTE.—These returns were made by parishes, not by the different stations.

| PARISHES. | INCUMBENTS. | DOMESTIC. 1887. | FOREIGN. 1888. | JEW'S FUND 1887. | TOTALS. |
|-------------------------|--|--------------------|-------------------|---------------------|---------|
| Acton | Rev. A. G. E. Westmacott, Acton | \$ 7 92 | | 1 35 | 9 27 |
| Rockwood | | | | | |
| Ancaster | Rev. Canon Osler, M. A., Toronto | 43 50 | 11 34 | 2 82 | 57 66 |
| Arthur | Rev. C. Elwin S. Radcliffe, Arthur | 13 80 | 5 80 | 1 28 | 20 88 |
| Alma | | | | | |
| West Luther | | | | | |
| Barton | Rev. C. R. Lee, M. A. Hamilton | 76 32 | 10 00 | | 86 32 |
| Glanford | | | | | |
| Bullock's Corners | Rev. W. Bevan, Greensville | 9 02 | 10 30 | | 19 32 |
| Rockton | | | | | |
| Burlington | Rev. Canon Belt, M. A., Burlington | 38 37 | 8 74 | 7 00 | 54 11 |
| Caledonia | Rev. Rural Dean Mellish, Caledonia | 25 52 | 18 06 | 10 03 | 53 61 |
| York | | | | | |
| Caistorville | | 7 79 | | | 7 79 |
| Warner | | | | | |
| Cayuga | Rev. A. Baultbee, Cayuga | 37 32 | 7 06 | 12 60 | 56 98 |
| Chippawa | Rev. E. J. Fessenden, B. A. | 42 28 | 14 95 | 3 50 | 60 73 |
| Colbecks | Rev. P. T. Mignot, Bowling Green | 17 03 | 3 00 | | 20 03 |
| Bowling Green | | | | | |
| Bowes Station | | | | | |
| Dundas | Rev. E. A. Irving, Dundas | 26 69 | 15 33 | 8 72 | 50 74 |
| Dunnville | Rev. P. W. Smith, Dunnville | 35 03 | 13 32 | | 48 35 |
| Port Maitland | | | | | |
| South Cayuga | | | | | |
| Elora | Rev. R. S. Locke, M. A., Elora | 10 62 | 3 25 | 6 41 | 20 28 |
| Erin | | 15 13 | 2 33 | 2 92 | 20 38 |
| Hillsburgh | | | | | |
| Reading | | | | | |

RETURNS FROM THE DIOCESE OF NIAGARA—(Continued).

| PARISHES. | INCUMBENTS. | DOMESTIC 1887. | FOREIGN. 1888. | JEW'S FUND 1887. | TOTALS. |
|---|--|-------------------|-------------------|---------------------|-----------|
| Fergus..... | Rev. J. Morton, Fergus..... | 12 04 | 2 40 | 3 27 | 17 71 |
| Fort Erie | Rev. W. J. Piggott, Fort Erie..... | 34 84 | | 5 64 | 40 48 |
| Bertie | | | | | |
| Georgetown | Rev. Jos. Fennell, Georgetown..... | 23 34 | 21 00 | 3 63 | 47 97 |
| Stewarttown | | | | | |
| Grand Valley | Rev. R. T. W. Webb, Grand Valley..... | 3 23 | | 1 58 | 4 81 |
| Farmington | | | | | |
| Amaranth | | | | | |
| Grimsby | Rev. Canon Read, D. D., Grimsby..... | 38 39 | 5 00 | | 43 39 |
| Guelph | Ven. Archdeacon Dixon, B. A., Guelph .. | 23 84 | 25 50 | 34 02 | 83 36 |
| Hamilton, Cathedral..... | Rev. Canon Mockridge, D.D..... | 278 41 | 143 40 | 49 15 | 470 96 |
| " Ascension..... | Rev. H. Carmichael, M. A..... | 135 46 | 25 00 | | 160 46 |
| " St. Thomas..... | Rev. Canon Curran, M. A..... | 47 45 | | | 47 45 |
| " All Saints..... | Rev. Rural Dean Forneret, M. A..... | 23 86 | 28 00 | | |
| " S.S..... | | | *3 00 | | 54 86 |
| " S. Mark's..... | Rev. Canon Sutherland, M. A..... | 5 39 | 3 14 | | 8 53 |
| " St. Luke's..... | Rev. W. Massey, M. A..... | 4 43 | | | 4 43 |
| " St. Matthew's..... | Rev. Thomas Geoghegan..... | 3 58 | 1 93 | | 5 51 |
| Harriston | Rev. Rural Dean Belt, M. A., Harriston.. | 17 81 | 4 55 | 5 00 | 27 36 |
| Clifford | | | | | |
| Drew | | | | | |
| Jarvis | Rev. G. Johnstone, B. D., Jarvis | 32 32 | 3 60 | | 35 92 |
| Hagersville..... | | | | | |
| Louth | Rev. Rural Dean Gribble, Pt. Dalhousie.. | 23 51 | 5 90 | 2 11 | 31 52 |
| Port Dalhousie | | | | | |
| Lowville..... | Rev. John J. Morton, Lowville | 10 24 | | | 10 24 |
| Nassagaweya | | | | | |
| Merritton | Rev. Jas. Ardill, Merritton | 31 09 | 8 09 | | 39 18 |
| Homer | | | | | |
| Grantham | | | | | |
| Milton..... | Rev. Rural Dean Mackenzie, Milton..... | 49 56 | 12 28 | 6 30 | 68 14 |
| Hornby | | | | | |
| Moorefield | Rev. A. Bonny, Moorefield..... | 14 59 | 6 05 | 2 10 | 22 74 |
| Rothsey | | | | | |
| Drayton | | | | | |
| Mount Forest..... | Rev. R. S. Radcliffe, Mount Forest | 33 95 | 15 34 | 12 66 | 61 95 |
| N. Arthur | | | | | |
| Farewell | | | | | |
| Nanticoke | Rev. J. Seaman, Nanticoke | 17 00 | 2 68 | | 19 68 |
| Cheapside | | | | | |
| Niagara | Ven. Archdeacon McMurray, D.D., D.C.L. | 78 84 | 13 00 | 16 15 | 107 99 |
| Niagara Falls..... | Rev. Canon Houston, M. A., Niagara F..... | 20 58 | 13 65 | 5 75 | 39 98 |
| Queenston | | | | | |
| North Wentworth | | 2 17 | 2 12 | | 4 29 |
| Norval | | 6 25 | | | 6 25 |
| Oakville | Rev. Canon Worrell, M. A., Oakville..... | 7 06 | 9 20 | 6 27 | 22 53 |
| Omagh | Rev. J. H. Fletcher, Palermo..... | 34 03 | 13 35 | 3 46 | 50 84 |
| Palermo | | | | | |
| Orangeville | Rev. A. Henderson, B. A., Orangeville... | 9 69 | 13 18 | 6 84 | 29 71 |
| Palmerston | Rev. G. B. Cooke, Palmerston..... | 8 48 | 10 50 | | 18 98 |
| Port Colborne | Rev. R. Cordner, Port Colborne..... | 19 39 | 5 00 | 4 50 | 28 89 |
| Marshville | | | | | |
| Saltfleet | Rev. T. Smith, Tapleytown..... | 22 74 | 14 00 | 11 00 | 47 74 |
| Binbrook | | | | | |
| Barton East | | | | | |
| Smithville | Rev. F. C. Piper, Smithville..... | 7 10 | 3 37 | 2 70 | 13 17 |
| Wellandport | | | | | |
| Stamford..... | Rev. Canon Bull, M. A., Niagara Falls S..... | 43 89 | 20 32 | 9 56 | 73 77 |
| Niagara Falls South..... | | | | | |
| St. Catharines, St. George's... " St. Thomas'..... | Rev. E. M. Bland..... | 17 71 | 44 41 | 18 34 | 80 46 |
| " St. Barnabas' | Rev. W. J. Armitage..... | 75 62 | †12 00 | 5 00 | 92 62 |
| Stoney Creek | Rev. A. W. Macnab..... | 4 67 | | 2 36 | 7 03 |
| Bartonville | Rev. F. E. Howitt, Stoney Creek..... | 24 50 | | 80 | 25 30 |
| Thorold | Rev. P. L. Spencer, Thorold..... | 66 58 | 16 00 | 17 00 | 99 58 |
| Port Robinson | | | | | |
| Waterdown..... | Rev. Samuel Bennetts, Waterdown..... | 17 66 | 12 31 | | 29 97 |
| Aldershott | | | | | |
| Nelson..... | | | | | |
| Welland | Rev. R. Gardiner, Welland..... | 23 29 | 7 50 | 5 00 | 35 79 |
| Fonthill | | | | | |
| Hamilton Woman's Auxiliary..... | | | *15 00 | | 15 00 |
| Synod Services | | 23 21 | | | 23 21 |
| Bequest (W. J. Elliott)..... | | 200 00 | | | 200 00 |
| | | \$1984 13 | \$665 25 | \$296 82 | \$2946 20 |