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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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No. 87.

HISTORICAL SKETCHES.

No. 87.—THE APOSTLE TO THE INDIANS.

THE man to whom this honorable title has justly been assigned might also appropriately be designated the Pioneer Foreign Missionary. Fifty years before

Wm. Carey started his missionary enterprise, John Eliot left England to begin his work of preaching the Gospel to the Indians of North America. He was the first Protestant missionary that ever left Britain to work among the heathen in foreign lands. His father was a man of good estate, and lived at Nazing, Essex, a village on the borders of Hertfordshire, and close to Hoddesdon, Herts. Nazing was the home of not a few of the Puritan fathers, many of whom left their native village two hundred and fifty years ago, went to America, and became the founders of influential families there. John Eliot's father gave him a good university education, and had the means to start him well in life; but the son forsook all, and at thirty years of age devoted himself to mission work.

He endured untold hardships in that desolate and trying region, but remained at his post till, at eighty-three years of age, he died. Probably he was the first to translate the English Bible into a heathen language.

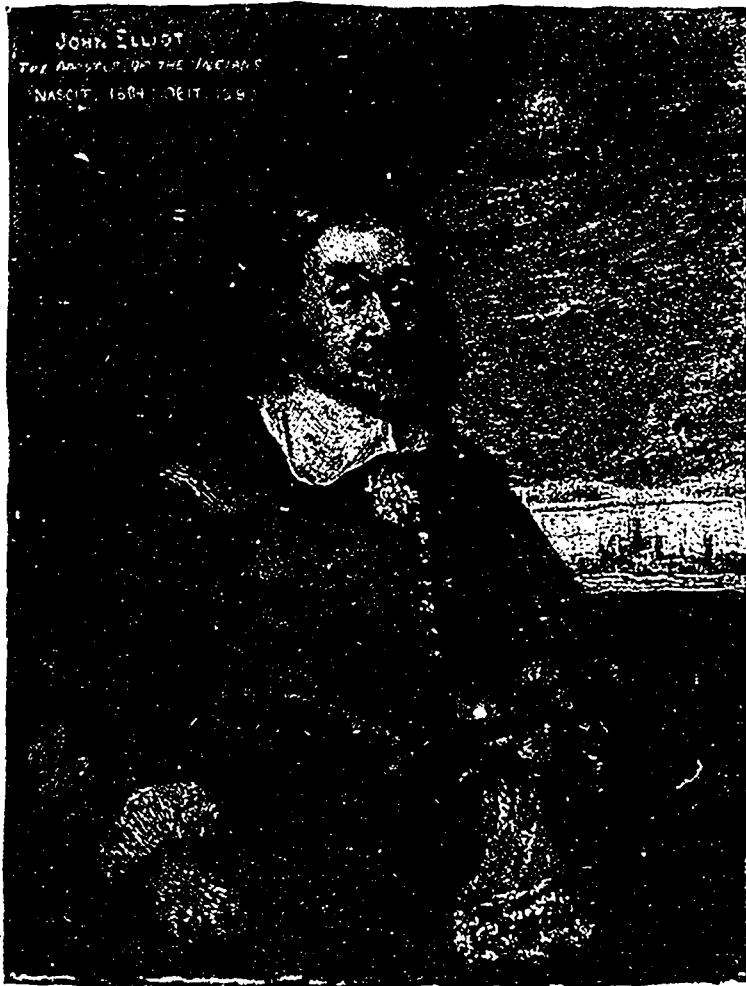
He wrote a book which he entitled, "The day breaking, if not the sun rising, of the Gospel with the Indians in New England."

This book, which is now very rare, was dedicated to Oliver Cromwell, and in it Eliot tells of his experience among the Indians. One quotation will serve to show the hardships endured. He writes: "I have not been dry day nor night from the third day of the week to the sixth, but have travelled from place to place in that condition, and at night I pull off my boots, and wring my stockings, and on with them again, and so continue." "But," he adds, "God steps in and helps me."

Thus John Eliot went forth like a second John

the Baptist, making a highway for the spread of the Gospel among the wild redskins of the new world.

Many anecdotes are related of this excellent man. He was said to have been so busy with his thoughts regarding the Indians that he could



scarcely think of anything else. One day some of his own cattle were standing at the door of his house and his wife asked him whose they were, but his mind was so full of Indian alphabets and words that he said he could not tell. He was so good-hearted that he never could keep money. If he had it he always gave it away, and the consequence was that his friends kept it from him as much as possible. On one occasion, when the treasurer of the parish paid him his salary, the latter, knowing the missionary's habits, tied it up in a handkerchief and twisted it into a number of knots, so that he should not be able to untie it before he got home. On his way he called on a poor woman, and, seeing that she was in need, took out the handkerchief and began untying the knots; but they were tied so tight that he could not get them undone. After a few vain attempts he threw it all to the woman and said, "Here, my good woman, take it, I believe the Lord designs it all for you!"

The habits of this good man were of the best. His whole heart was with God. Whenever he visited a house he would not leave without saying a prayer, and as for himself he used to set apart whole days for prayer and fasting. At the age of forty-two he began to preach to the Indians. This was in the year 1646, fifteen years after his arrival in America. Every one who has attempted to learn the language of the Indians has found it a hard task. Most of the words are so long that one man who tried to learn the language said that they must have been growing from the time of Babel. But Eliot persevered until he was able to speak to the Indians in their own tongue. He lived among these Indians, and was as a father to them. It was, too, at a time when the whites and Indians hated one another and carried on great and terrible wars. But Eliot's life was always safe. He tried to teach the Indians to be peaceful, and to live in towns like the white men. Under his directions they built a town, and he called it Nonanetum. According to the custom of the times, this town was surrounded with a stone wall and a ditch. Here he established quite a little Christian community, amongst whom prayers were continually said. But, of course, there were Indians who opposed his work, and did not wish to be civilized. They ridiculed his "town building," and worked against him. Still he persevered in his good work until friends began to help him in England.

This they did by forming the New England Society in 1649, the oldest missionary society of modern days. This great man seems to have had all the ideas of a true missionary, for, among other things, he saw the importance of "native help," and trained two of the most promising from among the Indians to be themselves missionaries. But the unsettled

state of the country regarding the whites and Indians gave him great trouble, for deadly strife chilled all Christian feeling and brought back to some of his Indians the natural feelings of the savage breast. But the fearless missionary had done his best. He saw that the Indians had souls, and that those souls ought to be saved, and his work among them is one of the noblest examples of missionary work that we have.

A little more than two hundred years ago, as the flowers of the early summer were blooming, and the foliage of the Indian forest had burst forth into freshest green, this eminent saint of God lay dying. His thoughts were all for the Indians and the work he loved so well. Here are his last words. "There is a dark cloud upon the work of the Gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work that I have been doing much and long about. But what was the word I spoke last? I recall that word *my doings*. Alas! they have been poor and small and lean doings, and I will be the man who will throw the first stone at them all . . . Welcome joy! Come, Lord, come!"

THE SUDAN MISSION—THE NIGER.

BY N. W. HOYLES, ESQ., Q.C., TORONTO.

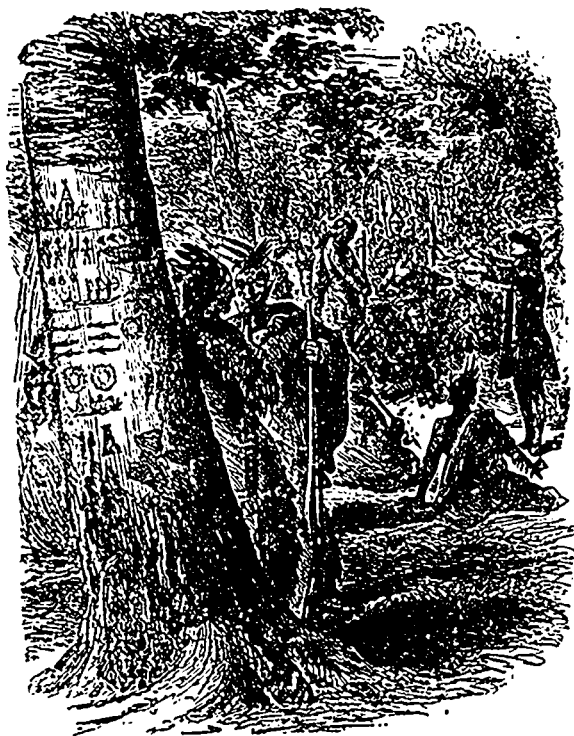
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IN September, 1890, Mr. and Mrs. Brooke left Lokoja, the former suffering from an attack of typhoid fever, and went to England.

They returned to Lokoja in May, 1891, accompanied by two young Cambridge graduates, Mr. Roberts and Mr. Callender. Dr. Battersby, with Miss Clapton, who had previously joined the mission, and Miss Lewis, the two former invalided, had left Lokoja before their arrival, and the Rev. Eric Lewis left from the same cause immediately after.

Three months later, in August, Mr. Roberts was ordered home, and Mr. Callender had a bad attack of fever, and the following month Mrs. Brooke had a severe illness. Mr. Callender left in October, not, however, on account of his health, but for domestic reasons; and Mrs. Brooke and Miss Griffin came home in January, 1892, leaving Mr. Brooke alone.

Thus, during the thirteen months from April 4th, 1890, to May 4th, 1891, five out of the six European missionaries who arrived on that date had returned home, one of them a second time, and of two additions to the staff meanwhile, one had also returned home. Only one, the secretary and joint leader of the Sudan mission, had remained out all the time. But on the 25th June, 1891, he passed away to his rest. His first symptoms were those of severe fever, but when these disappeared those of cerebral



"PREACHING AMONG INDIANS."

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meningitis became more distinct, disclosing the real foe. To the last he was wonderfully free from acute pain, and quite free from delirium; but on the 25th his strength sank rapidly, and he became quite calm. Towards midnight, after a long period of quietness, he awakened suddenly and completely, and with a strong and vigorous voice called out "God be praised!"; then sinking back he fell asleep. Possessed of rare energy of body and mind, and with great power of adapting himself to circumstances, the mission could hardly have been started without him.

The country round Lokoja was rendered very unsettled during the last months of 1891 by the incursions of slave-raiders from the lawless tribes to the north of the Binue upon the populous and industrious communities inhabiting its southern banks, even venturing on the last days of December to attack the outskirts of Lokoja itself, and for a time Mr. Brooke was apprehensive of a general Mohammedan rising.

In consequence of these events, and of the sickness and frequent migrations of the missionaries, the special features which it was hoped by Mr. Robinson and Mr. Brooke would characterize this mission were only exemplified in a very limited degree. Mr. Brooke was called upon by the necessities of the case to work upon the more usual missionary lines, for which he considered his previous experience had scarcely fitted him.

He wrote: "A cavalry trooper trying to direct a steam loom is scarcely a strained illustration of my perplexities in being responsible for a parish." But he added: "It has been, however, a most valuable discipline to have been thus forced into applying myself to duties which would naturally have been most irksome; yet they have not been irksome."

His journals and leaflets, which have been published in England, and from which much of this paper has been taken, give many most interesting details of evangelistic journeys undertaken by himself and some of the native agents among the heathen to the north of Lokoja, which it would be most interesting to quote, did the limits of this paper permit.

In spite of the many trials which came upon the mission, he was able to report at the end of 1891 that the Gospel had been fully preached over a large area, and not only preached, but understood.

In August, 1891, Mr. Brooke writes an interesting report as to their experiences during the year, from which I make the following extracts:

"We have found Lokoja much more unhealthy than we anticipated, but in an unlooked-for direction; enteric illness of one kind or another, dysentery, typhoid, and enteritis, having been our chief foes. Our living down in the native town, which is at the foot of a wooded mountain—an ideally bad situation—has proved a mistake, and in future we purpose living on the hillside, where we are at present."

"We have been disappointed at the small amount of direct evangelistic work which we white missionaries have achieved. We have managed a great deal, as west African missions go, but that is rather due to the comparative simplicity of our machinery than to any great application to duty on our part. On the other hand, the work of the African agents has exceeded anything we could have hoped for, the numbers who are daily being evangelized by them being very considerable; in fact, they have taught us how much it is possible for a man to do, by God's help, in twenty-four hours. I trust, however, that we have been able to have some share in their work, not only by saving them from interruptions, but by suggesting or working out appropriate subjects for Bible study and teaching."

And, writing a month later, speaking about evangelical work undertaken in the picturesque region to the southeast of Lokoja, he gives the following interesting statements as to the character of the people with whom they had to do:

"For some years all these towns and villages have owned no sovereign lord, but they contrive to get along with fewer bickerings and squab-

blings than one usually sees accompanying such divided authority. Their customs, religious as well as social, seem to be comparatively mild. A great God, the ruler and maker of all, is known of and admitted, but is not regarded as practically influencing human affairs. Lesser deities, demons, are selected for worship and honor; but they are always associated with misfortune and sorrow, all evil being explained by 'the god has willed it.' All love, veneration, and gratitude is reserved for the spirits of departed relatives, who alone are supposed to have their kinsmen's welfare at heart, and who, after death, are supposed to haunt their former abodes and advance the prosperity of their children, provided that they receive the libations and sacrifices and other tokens of respect that are considered their due. Thus they picture to themselves a future life as free from all responsibility to a ruler as their own political life is; the idea of being called to account by a Supreme Being is apparently quite foreign to their notions. In an anarchy like this there is no place for a heaven or a hell, and the idea of a resurrection to answer for the deeds done in the body only calls forth ridicule—their ethics being much the same as those of modern spiritualism."

"While I have spoken of these people as comparatively mild, inasmuch as the ferocious cruelty of the tribes to the south is not common among them, I do not wish to convey the impression of a happy, innocent simplicity. Cheating, lying, false witness, adultery, poisonings, thefts—such are the incidents of which their whole life is made up. The young folk scoff at warning or expostulation, but the aged, who feel themselves drawing nearer and nearer to that mysterious disembodied state of which they can learn nothing certain, are often ready to give a patient hearing to Mr. Thomas' words, for 'Come-and-hear-what-God-says,' as the Igbiras have nicknamed him, is now well-known in most of their towns and villages."

The last letter received from Mr. Brooke was written at the close of the year 1891, in which he gives many valuable suggestions, and discusses many questions in regard to the mission work in that district, from which one point of practical interest may, perhaps, be extracted with advantage:

"Should we aim at getting influence with the natives as a preliminary to unfolding unwelcome truths to them? or should we at once declare the whole counsel of God in faith that He will be responsible for our influence? It is our experience in this field that the influence which is gained at the price of keeping unpleasant truths in the background is not worth having; for it parts like a rope of sand the moment a faithful attitude is resumed. On the other hand, we have again and again been amazed at the way in which God has supported a message of uncom-

promising outspokenness, and has suddenly smitten the hearers with conviction, when, humanly speaking, nothing but curses or violence could have been looked for in reply."

At the conclusion of his report—the last received from him, and having great interest as his dying message—he speaks about the work as follows:

"For the last five or six months our work has been rapidly developing, almost, I might say, in geometrical progression, and that in spite of the steady diminution of our numbers, and the fact that no European, except Miss Griffin, has had any prominent share in the mission work. 'The people are yet too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.' These words, the subject of one of our Bible readings in the end of September, have sounded in my ears ever since.

"Thus closes 1891, the results of the work equalling our most sanguine expectations, for the Word of God has been fully preached over an area equal to Hertfordshire, Middlesex, Kent, Surrey, and Hants. But the means chosen of God have been different from what we had planned. 'The people... are too many for me' was written in large characters across the record of the first half-year, and now 'The people are yet too many' is written across the record of the last half-year. The least we can do is to accept God's will, and not be as the horse or mule. He would seem to wish that we should give up for a little any feverish attempts to reinforce the work with new men, but just wait on Him, and see how many He can turn to Christ with those whom we have already got. 'Come and let us go over, it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.'"

Shortly after this, writing to his wife and giving an account of his plans for serious work upon the lines of the mission as originally contemplated, he says in an almost prophetic spirit, "Thus you will see how man proposes; later on we will learn how God has disposed all these plans."

Soon after the excellent spirit was at rest. He was taken ill on the evening of February 29th, and on March 5th passed away.

Dr. Harford-Battersby writes as follows in regard to his last moments:

"One fact eclipses everything else that may be written in this letter, and that is the loss of our leader, Graham Wilmot Brooke. What that loss is none but those who have worked with him, and a few of his intimate friends, can attempt to realize. Others better qualified than I will, no doubt, speak of the work which he has done; but I must bear this testimony, that although I do not know of a single case of conversion amongst the heathens or Moham-

medans around this place which could be traced directly to his work, yet that he did a work which will affect, not this mission only, but missionary work throughout the world. At any rate, I can say for myself that I have learned more from him as regards missionary principles than from any other man."

On March 1st, Mr. Brooke had repeated paroxysms of fever, but on the following day he seemed better. On March 4th, Mr. Bako and Mammy Peters (an old church member spoken of in previous letters) called, and joined Mr. Williams in prayer. Even whilst they were praying, there seemed to be improvement in some of the symptoms. He said to Mr. Williams, "There is one thought that troubles me much; it is curious and I cannot understand it: why it is that, whenever I am preparing to advance with the work into the interior, God sends sickness and other things to prevent me?" During the night Mr. Brooke was rather restless, and Mr. Williams prayed with him, after which he repeated two pieces of poetry, one beginning with the words "He knoweth," by Charlotte Murray; the other beginning with the words, "Only one step more." Mr. Williams, the faithful native agent, who was with him, writes: "God alone knows how happy I was under the glorious picture of a Christian homeward bound. My face was bedewed with tears of joy when I arose from my knees. I thanked God, and took courage, that death, through Christ, has no power over the believer."

During the morning of March 5th, he seemed better, and even advised Mr. Williams to go away for a time. Mr. Bako and Mr. Thomas came up during the day. In the afternoon he had a very severe paroxysm of fever, and, in spite of treatment, the temperature never went down, and he breathed his last about 10.45 p.m. All through he had been nursed with unremitting care by Mr. Williams, assisted by Willie John, the hospital assistant, and it may be said that all that human care could do was done for him.

In the C.M.S. *Intelligencer*, S.G.S. writes the following touching "In Memoriam":

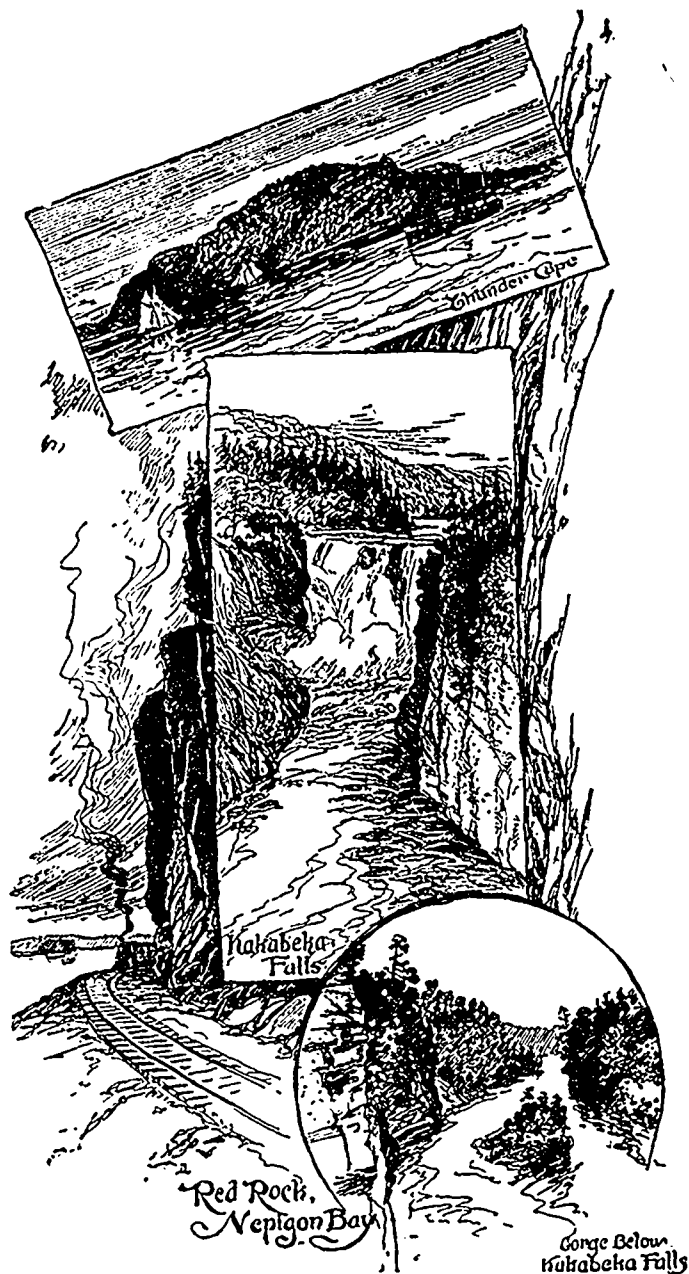
"That life and death speak loudly to us all. They show the highest mental and moral gifts, the prime of life with its vigor and opportunities, laid simply and wholly upon the altar of Christ, and this, not as a sacrifice, but as a matter of course. He believed that Christ called him and he went. Nothing had as yet been attempted for the Sudan, when he stepped forward, like Jonathan of old (I. Sam. xiv.), knowing that 'there is no restraint to the Lord to save by many or by few,' and, as the Lord's command was real to him, so was the Lord's presence: Wrapped in this, as in invisible armor, he passed unhurt, untouched, through scenes of horror, and vice, and peril. His countenance betokened the quiet, 'stayed' mind (Isa. xxvi. 3)

of one who trusted in Jehovah. Counting not his life dear to himself, there was yet no foolhardiness about him. He realized that he was the servant of Christ, a 'man under authority'—authority restraining as well as prompting, guiding as well as calling, paramount in its claims, and demanding the careful exercise of every faculty. To one whose holy zeal was the outcome of simple faith and loyalty, the quiet, seemingly unconcerned, attitude of Christians at home, in view of the perishing heathen abroad, was a matter of sorrowful amazement. The writer can never forget how he spoke of those who were content to dwell in their 'ceiled houses,' while the house of the Lord lay waste; how he gave utterance to the oft-stifled feeling of disappointment that sometimes rises at the small result of home efforts, and uncarthed the cause of these results—small blessing at home because small care for the work abroad; how he drew a picture of the great enemy lulling Christians to sleep, while their fellow men, far away, were going down to destruction; how he imagined, with all reverence and solemnity, the Lord Himself standing sadly in the midst of heathen multitudes, mute, because there was no consecrated human voice by which He could speak. With deep sorrow did he on one occasion tell the crowd who had assembled to hear him speak that he had heard of no fruit of his previous visit. 'When I came back here,' he said, 'I enquired if any one had yet gone out to the heathen. I was told, no I shall not describe to you any more the sorrows of heathendom. It is of no use. What you need is to get into sympathy with Christ.'

"Real sympathy with Christ—that is what He Himself commended in Mary, of Bethany. Not the costliness of the gift lavished on Him, but the sympathy which responded to what was in His heart and mind as He sat at the table in the house of Simon the Pharisee, and which led her to do 'what she could' without thought of measuring or sparing. And this is the great lesson of the life of Graham Wilmot Brooke. His talents and his opportunities are not given to all. But all may enter into the same sympathy with the Divine Master, placing with willing obedience what they have at His disposal. And though his work on earth is finished, the glorious fruit of it is still to follow. The harvest reaped goes to feed thousands, and to be the precursor of other harvests, and what he has been enabled to do on the Upper Niger is but a small earnest of the blessings we may look for in God's good time

"As truly as Hannington gave his life to purchase the road to Uganda, and *has won it*, so truly has Graham Wilmot Brooke laid down his life that Christ may be preached through the length and breadth of the Sudan. And shall he not win it, too?"

And so for the present the story of the Sudan



SCENES IN THE DIOCESE OF ALGOMA.

mission ends—apparently in disaster and defeat—two lonely graves all that remains. God has buried His workers, but shall not the work go on? An earnest appeal has been issued by the C.M.S. for volunteers for this post of honor in the great mission battlefield. Canadians joined in the expedition for the rescue of Gordon, and a Canadian was with Stanley in his last great journey across Africa. May we not hope that some Canadians may be moved by the story of the Sudan mission, may be kindled with admiration for the devotion and heroism of its gallant leaders, and responsive

to the cry of the millions of Mohammedans sitting in darkness and the shadow of death, and to the call of the Spirit, may be led to say: "Lo! here am I: send me"?

DIOCESE OF ALGOMA.

BY MRS. GAHAN, LONDON WEST.

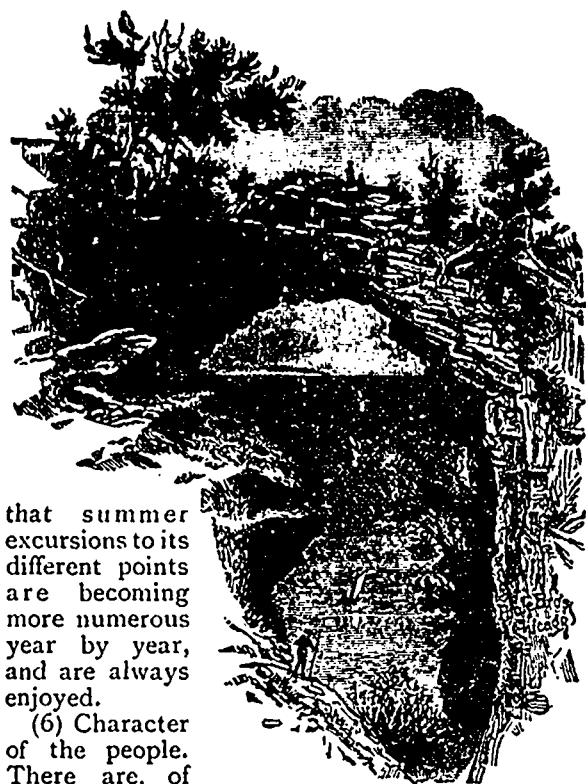
INFORMATION about Algoma is very limited.

(2) Part of our own province, not merely of Canada, but Ontario, lying north of the dioceses of Huron and Toronto, our nearest neighbors.

(3) Extent. From Lake Huron to north of James Bay, the southern extension of Hudson Bay, that great inland sea. From Manitoba and Keewatin, on the west, to Quebec and the Northeast Territories, on the east, including the greater part of the disputed territory that was lately acknowledged as belonging to Ontario. It comprises the districts of Muskoka, Parry Sound, Nipissing, and Thunder Bay, besides that of Algoma proper, and the Great Manitoulin Island and adjacent islands in Lake Huron. It covers an area of 48,000 square miles. It is four times the size of the Diocese of Huron, larger than Ireland or Scotland, larger than the State of New York, and nearly as large as England.

(4) Population. By the last census, 90,000; Algoma, 45,500; Nipissing, 13,000; Muskoka and Parry Sound, 26,500; Thunder Bay, 5,000. What the population will be by the next census it is impossible to estimate. The C.P.R. has given a great impetus to immigration. We might take one district as an example. In 1871, Nipissing had 1,759 people; in 1881, 1,959; and in 1891, 13,000.

(4) Country. It is the rocky belt of Canada, but well watered and wooded. The southern part is spoken of as the richest mining country in the world; copper, silver, and nickel are found in great abundance, and even traces of gold have been seen in several places, while gypsum and marble are also plentiful. The country is completely netted with rivers and lakes, which, interspersed with its fine timber lands, make it not only a favorite hunting and fishing ground for the Indians, but also a great resort for the tourist of similar tastes. Its scenery, too, is so picturesque and diversified



that summer excursions to its different points are becoming more numerous year by year, and are always enjoyed.

(6) Character of the people. There are, of course, many Indians. We

ARCH ROCK, MACKINAC ISLAND.

may say that Manitoulin Island is their headquarters for Ontario, and the very nature of the country, its facilities for hunting and fishing, make it suitable for their mode of life. Of the fifty-eight Indian reserves in Ontario, thirty-seven are within the boundaries of Algoma diocese; over 7,000 in number, or nearly half the Indians in Ontario. The government assists them to support themselves by reserving the rights of fishing near the coast for them and the white settlers, so that all fishing for export must be done in the deep waters of the lakes. Many of them, however, are becoming experts in this branch of the art. The Hudson Bay Company and other fur traders afford them a mart for the furs secured by them, and they use as food the flesh of fur-bearing animals. But as the settlements of the civilized man increase, the less can the Indians support themselves in this way, so they are gradually resorting to agriculture. In some parts they earn considerable sums during the summer from tourists who hire them and their canoes while they engage in fly fishing and other sports. In Muskoka and Parry Sound sawmills and other lumbering industries have been established, which affords almost constant employment to those willing to work. The reports sent to the government from the superintendents of the different districts speak of marked improvement and gradual civilization

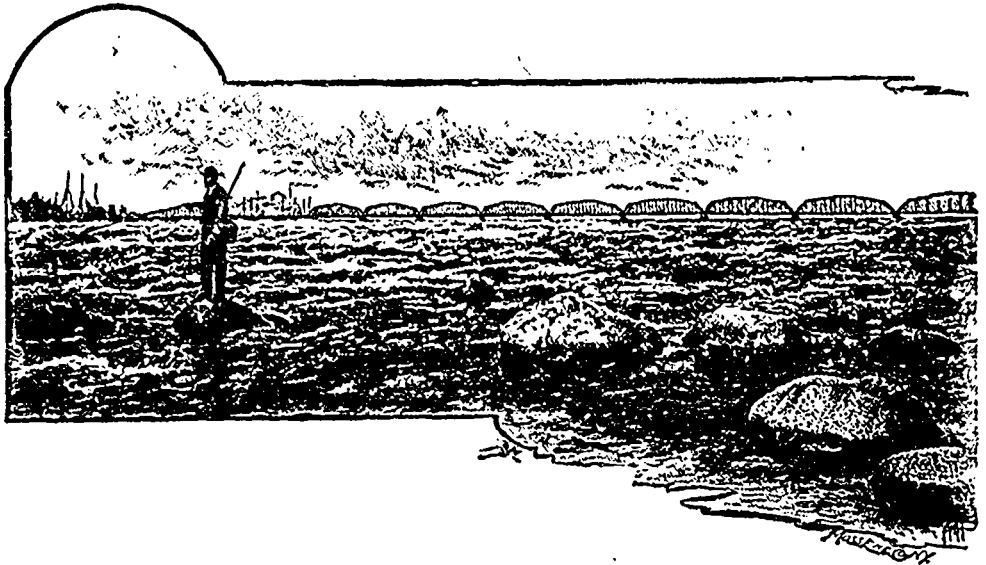
from nearly every quarter. The white settlers number nearly 80,000. As the mines have not yet been developed, they are chiefly engaged in either farming or lumbering. While the farms are fairly fertile, the rocky nature of the country renders their labors much more arduous than those similarly engaged in this part of the province; while the distance from market not only makes their work less remunerative, but deprives them of many comforts which are to us necessaries. To the Algoma farmer life must be one continuous struggle, and he must often need to be reminded of the One who makes all yokes easy and all burdens light.

Communication. The C.P.R. enters the diocese at the east, near the Ottawa River, and traverses it from end to end, striking the coast about the middle of the north shore of Lake Superior. It skirts the lake shore to Port Arthur, from which it proceeds north to Manitoba. It also has a branch running from Sudbury, in the middle of the mining district, to Sault Ste. Marie. The Northwestern branch of the G.T.R. also runs north from Toronto to Nipissing, and the C.P.R. have projected another branch to James Bay. The water communication by boat and canoe is very good. It was for this reason that the present bishop bought a small steamer, the "Evangeline," that he might visit many places accessible only by water. But the sum of \$500 per annum is necessary to keep the steamer in running order.

State of the Church. Practically without any Protestant church, except the Church of England; twenty-six clergy and five lay readers; two only self-supporting—Port Arthur and Sault Ste. Marie; 101 congregations, four to each. England has 24,000 clergy; Ireland, 1,807. Huron, one-quarter the size, with other churches in abundance, 130. Two Indian homes, Shingwauk for boys, and Wawanosh for girls. Clergy so hard-worked should be paid well. Refer to extracts of Report on Indian Affairs, pages 14 and 22.

Future prospects. The future prospects of the district, in a material point of view, are of the brightest. Lying in a latitude the same as that of France, there is no doubt that as the country is opened up the climate will become milder. Skirted on the north by the great inland sea, whose area is fully half that of the Mediterranean, and whose waters may yet be covered by the ships of many nations; and on the south by the largest body of fresh water in the world, the head of the great chain of lakes which forms the great highway of America; possessing in itself rich soil and mineral wealth incalculable, interspersed with river, and lake, and woodland, its possibilities pass the reach of man's imaginings. When the

Phœnicians, the great traders of ancient times, and the Romans, the great conquerors, came to the little sea-girt isle whose white cliffs rose beyond the bounds of civilization in search of tin and pearls, etc., they little thought



INTERNATIONAL BRIDGE OVER SAULT STE. MARIE RAPIDS.

that that isle would be mistress of the sea, the leader of the commerce of the world, the gem of the ocean. When Augustine and his forty monks carried the cross in procession from the sea coast, he little thought that the language which he had to learn ere he could speak to the barbarous Saxon would be the language in which the story of the cross should spread from pole to pole. Neither can we measure what mighty issues may come from our tiny efforts; but we do know that, as their nearest neighbors, the responsibility particularly rests on us, the command and the encouragement is still the same, "All power is given unto me; therefore, go ye into all the world, beginning at Jerusalem." Algoma seems to be our Jerusalem; shall we leave it hungering for the bread of life?

MODERN CHURCH HISTORY.

VI.—THE CHURCH IN THE VICTORIAN AGE (ABROAD).

IN the following year, 1857, the old original diocese of Toronto, which embraced the whole of Upper Canada, or Ontario as it is now called, was relieved of its western portion by the formation of the diocese of Huron, and Australia provided for its western portion by establishing the diocese of Perth. In 1858, a further partition of New Zealand took place by the establishment of three new sees—Nelson formed from the eastern part of Christ Church, and Wellington and Waiapu from the western part of the eastern island. In 1859 Australia received an additional diocese called Brisbane, embracing the western portion

of the island, and extending northward from the diocese already established. In the same year, by the liberality of some lady in England, British Columbia was provided with a bishop, and also the lone, rocky island of St. Helena, which was originally part of the see of Capetown.

About this time the celebrated Dr. Livingstone paid a visit to England and tried to arouse some interest in missionary work to the native African. After two years he returned to Africa somewhat discouraged, as his visit seemed to have accomplished but little. Dr. Gray, however, the zealous bishop of Capetown, visited England to keep alive the spark of enthusiasm which Livingstone had raised. The result was that a meeting was held in Cambridge which led to the formation of the Universities' Mission to Central Africa. It happened that at that very time Archdeacon C. F. Mackenzie, who had been helping Dr. Colenzo, bishop of Natal, in missionary work, arrived in England to plead for special help for Zululand, and he was at once appointed bishop of the newly established see. The melancholy story of Bishop Mackenzie is well known—how in his attempt to find Livingstone, his canoe was upset. Tired and sleepy, he and his companion passed the night upon the ground, wrapped in wet blankets, with the result that the good bishop was seized with the fatal African fever, and, as their quinine and other medicines had been lost by the upsetting of the canoe, there was no help for him. He died on the 31st of January, 1862, just thirteen months after his consecration. His companion, himself weak and dying, dug a shallow grave, and by the dull light of receding day read a portion of the burial service, and then made

his way to the headquarters of the mission only in time to tell his melancholy tale, when he, too, joined his bishop in that land where "the wicked cease from troubling, and the weary are at rest." As these men lay dying in the wilds of an African forest, they thought, no doubt, as the soldiers of the Crimean war thought, "What will they say in England?" And in Christian England they said, "Twas nobly done." The work of the Church abroad was not carried on without additional names being added to the noble army of martyrs.

In this same year, 1861, three other missionary dioceses were formed, one in Honolulu, with jurisdiction within the Hawaiian or Sandwich Islands, and other dominions of the king of Hawaii; another in the West Indies, when Nassau was set off to include the Bahama, Turk's, and Caicos Islands. The fourth was Melanesia, which takes us back once more to New Zealand. When Bishop Selwyn departed for his work, in 1841, it had been impressed upon him that he should not neglect the numerous islands of the Pacific adjoining New Zealand. This meant more than one would suppose. It meant frequent journeys by sea over enormous distances; it meant visiting people the most savage and barbarous perhaps on earth, speaking so many languages and dialects that they were often unable to understand one another; it meant, indeed, "perils by land and sea," and long and anxious absence from home. But what were these to a man like Selwyn? He gloried in the sea, and was full of English hope and love of adventure as well as of a longing desire to win souls for Christ. He made his voyages in his own mission ship, the "Undine," and later the "Border Maid," and subsequently the "Southern Cross." More than once his life was in danger from the savages, and on one occasion it was saved by an adverse wind, which prevented him from landing among people who had resolved to kill him. Seeing the importance of a work like this, from a missionary point of view, he set sail for England, and arrived there about the same time as Dr. Livingstone and Bishop Gray from Africa. England was moved by such an array of missionary pleading. The missionary spirit extended to many of her sons and daughters. It penetrated the home of Sir John Patteson, who willingly offered his much-loved son to Bishop Selwyn for missionary work, and the good bishop, who seventeen years before had set sail for New Zealand in company with a little Maori boy as his preceptor, now embarks again with the young and hopeful John Coleridge Patteson to be first bishop of Melanesia. Such was the work of 1861, a year to be remembered in the annals of Church work abroad.

In 1862 Dr. Lewis was consecrated first

bishop of Ontario in Canada, thus relieving the diocese of Toronto of all the eastern portion of the province; and in the following year another diocese was added to Africa, to the north of Grahamstown, and was called Bloemfontein; and another also was formed in Australia to the northeast of Melbourne, and was designated Goulburn.

The work of the Church of England in distant lands was carried on mainly through the agency of the great missionary societies, the S.P.G. and C.M.S., with the valuable aid of the Colonial and Continental Church Society, the Society for the Promotion of Christian Knowledge, and other kindred associations. The C.M.S. had opened a vigorous work in Africa and had penetrated the Niger territory, where one of the most interesting events of modern missions occurred. A little negro boy was carried off by Mohammedans and made a slave. His life was so wretched that he refused to work, and was bartered about from place to place, so discouraged that he attempted to take his own life. Rescued from the horrors of a Portuguese slave ship, he was taught to be a Christian, and was baptized under the name of Samuel Crowther, a London clergyman. The C.M.S. educated him, and soon found him possessed of such rare gifts that they admitted him to the sacred ministry, and afterwards took the bold step of advancing him to the episcopate. The slave boy that had been traded once for a horse and returned as a bad exchange, who had been sold for a little rum and tobacco, became a learned and venerable bishop of the Church of England, and, though black as any African, was always treated with respect and honor by the noblest in England, and to-day there are few colonial and missionary bishops whose memories are more respected than that of Bishop Crowther. He was appointed bishop of the Niger territory in 1864, and died but recently.

In 1866 the western portion of Christ Church, New Zealand, was formed into a separate diocese under the name of Dunedin, and in the following year the diocese of Grafton and Armidale was established between Newcastle and Brisbane in Australia. This year, 1867, was marked by the resignation of Bishop Selwyn, who yielded to the importunity of his friends, and accepted the home diocese of Lichfield. The great apostle of the Pacific became the occupant of the ancient chair of St. Chad. The conversion of New Zealand, but yesterday the home of savages and cannibals, to Christianity, the formation there, including Melanesia, of six dioceses in the short space of twenty-five years, are in themselves sufficient to mark the glory of missionary work in the Victorian age.

Church work in Australia kept steadily increasing, and in 1869 the diocese of Bathurst

was formed to the north and northwest of Goulburn. One is tempted to pause here to tell the story of Allen Gardiner and his attempt to plant the cross of his Master in the southern limits of South America among the wretched savages of Patagonia and Terra del Fuego, whom the late Charles Darwin pronounced incapable of instruction or improvement, a decision which the work of the missionary soon afterwards obliged him to reverse; but time will not admit of this. Suffice it to say that his melancholy and lonely death led to further efforts, until a diocese was established in 1869 in the Falkland Islands, with jurisdiction extending to the neighboring portion of South America. One is tempted also to tell the story of the unhappy troubles in Africa, through the infidelity of Colenzo, bishop of Natal; but time will only allow one to chronicle the fact that a new bishop was sent to take charge of the work which he had injured, and the name of the diocese changed to that of Maritzburg. This, as well, was in 1869, in which year also the name of the diocese of New Zealand was changed to that of Auckland.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 57.—TRINITY EAST, TORONTO.



ON Sunday, July 2nd, Trinity Church, King street east, Toronto, celebrated its fiftieth anniversary by jubilee services. The Right Rev. Dr. Sweatman, bishop of Toronto, preached at the morning service from the words: "I remember the time past: I muse upon all thy works," Psalm cxliii. 5.

In the course of his sermon, his lordship gave the following historical resumé of the events connected with the parish from its earliest days:

In 1842, St. James' was the only Church of England place of worship in Toronto. The city had been incorporated for eight years, and the portion of it where we are now assembled was called the Park. A considerable settlement had grown up here, chiefly of the poorest class and members of what was then the United Church of England and Ireland. They were in a state of spiritual destitution, as there was no Protestant service in this part of the city. The existing need was urgently represented to the bishop, and he at once entered into the scheme for relieving it. On the 12th of July in that year, a meeting of gentlemen was held in the house of Mr. Reynolds, on King street, at which Messrs. W. Gooderham, Alderman Dixon, J. G. Beard, Joseph Shuter, Enoch Turner, and Samuel Mitchell were present,

when it was resolved to purchase land and build a church and schoolhouse.

Efforts were then made to secure subscriptions throughout the city. Amongst the early gifts made may be mentioned a grant of £120 from the Society for the Propagation of the Gospel in foreign parts, obtained through Alderman Dixon; two lots given by Bishop Strachan, one on Parliament street, and one on Power street; and a ten-acre lot on the Kingston Road, given by J. Beverley Robinson for the rector's income. Mr. W. A. Cawthra was appointed treasurer of the building fund, and contributed £50.

The present site was secured, consisting of three acres, and the original designation chosen for the church was the "Holy Trinity."

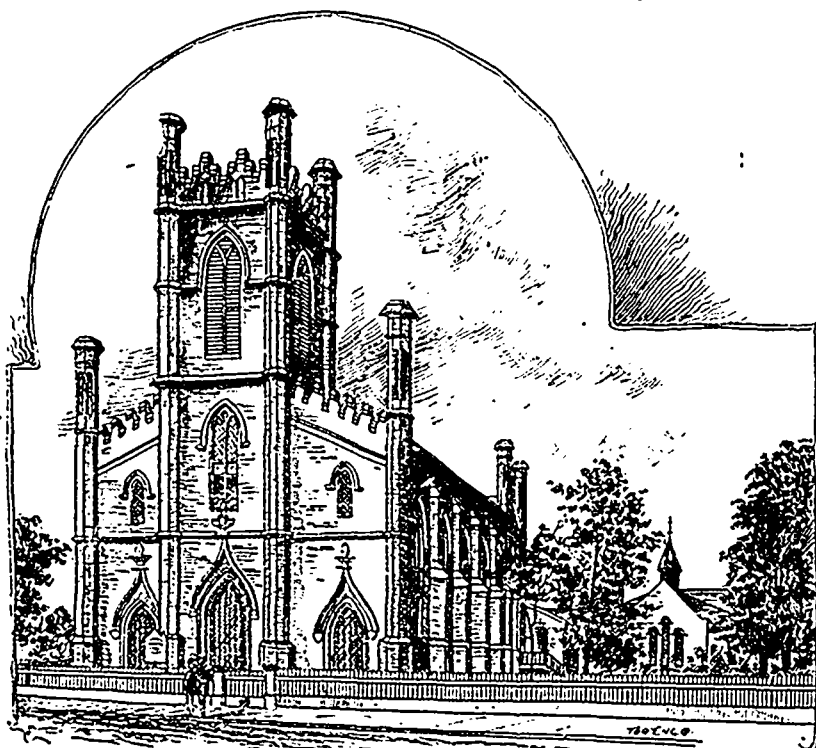
The obtaining of subscriptions seems to have proceeded very slowly, but before the end of the year materials for building were being prepared.

In the *Church* newspaper of April 21st, 1843, a detailed description of the proposed church was given. It was to be "plain or undecorated perpendicular" in style, 70x45 feet in dimensions, with a tower 80 feet in height, surmounted by a spire 30 feet high. It was to contain 400 sittings, the two aisles to be pewed and the centre to be filled with free seats. Provision was made for adding galleries. The contract was taken by Mr. Ritchey for £1650, but it was estimated that £150 more would be needed for pews and seats. The architect was Mr. Henry D. Lane. The church was to be finished in the fall, and it was hoped that the parsonage and schoolhouse would be built in the following year. The subscription list at this time had reached nearly £800.

It may be interesting at this point to notice that a movement for providing a church in the west end of the city was being carried on simultaneously with this effort to supply the east end. It resulted in the erection of St. George's Church.

On the 20th of July, 1843, the corner stone of the new Trinity Church was laid by Bishop Strachan, with due ceremony. A full account is given in the *Church* paper. A preliminary service was held in St. James' Church; and from the sermon preached by the rector, the Rev. H. J. Grasett, we learn that the total population of Toronto at that time, including the military, was 17,000, with but the one church to supply their spiritual wants. The population of the locality called the Park was 3,000, of whom two-thirds were professed members of the Church of England. The collection at the ceremony amounted to £7 6s. 3d.

I have been unable to ascertain the date on which this church was first opened for divine service; but the first incumbent was the Rev. Wm. Honeywood Ripley, B.A., of University College, Oxford, who, holding the position of second classical master in Upper Canada



TRINITY CHURCH, KING STREET EAST, TORONTO.

College, was able to give his valuable services gratuitously. He thus ministered "without money and without price" for six years, until his death in October, 1849, at the early age of 34. Mr. Ripley was also honorary secretary of the Church Society.

He was succeeded by the Rev. Dr. Mitchell, during whose pastorate the debt of \$4,000 was reduced. Dr. Mitchell served from January, 1850, till July, 1852, at which date the Rev. Alexander Sanson entered upon his lengthened incumbency.

In the following year, the rectory was built at a cost of £1400, and part of the schoolhouse was built by Mr. Enoch Turner, the western end having been added during the present incumbency, at a cost of \$3000.

Subsequently Mr. Turner left \$5000 for improvement and \$2000 for the enlargement of the church; and Mr. Gooderham bequeathed \$1000 for repairs.

The only further event to be chronicled in the history of Trinity Church is the enlargement, alterations, and beautifying effected with so much taste and skill five years ago, by which a hitherto unpretentious building has been converted into one of the handsomest churches in the city. It was my privilege to unite with you in your service of praise and offer you my congratulations on the reopening of the church on September 23rd, 1888; and it is a great pleasure to me to be permitted to share in your

jubilee rejoicings to-day, and once more speak a word of hearty sympathy and loving interest which I seriously entertain towards you as a congregation, and especially towards your beloved and venerated rector, who for forty-two years has labored amongst you in the Word and sacraments, and been to you a very father in God.

Such a remembrance of the time past as we have been making leads naturally to a comparison with the time present, and a musing upon all God's works, which have been marvellous and full of goodness. The population of 17,000 which constituted this city fifty years ago has grown more than tenfold. The bounds of the city have been enlarged; and we have cause to rejoice and thank God, as loving

children and loyal members of the venerable old Church of our fathers; that she has given proof of undiminished vigor, and fully kept pace with this rapid progress. As Trinity was the first daughter of St. James', the old parent church of Toronto, so has she, in her turn, become the mother of churches. St. Peter's, All Saints', St. Bartholomew's, and St. Matthew's may be regarded as her goodly offspring; and the same process of multiplication has been going on in the case of other offshoots from the parent stem, until to-day, for the two churches of 1843, we can count no less than thirty-five within the city limits and five in the immediate suburbs. Of course this is due to the large and rapid increase of Toronto itself, which is now the second city of the Dominion.

The bishop concluded his sermon with the following pious wish, in which we may be permitted to join:

"And may your honored rector be spared for further years of faithful and fruitful service to lead your worship in this time-honored Book of Common Prayer and administration of the sacraments, and to preach this unchanging word of truth.

"May his prolonged ministry be rich in blessing to those who are privileged to enjoy it, and in happiness and comfort to his own soul, and at its close be crowned with the true pastor's reward, at the hands of the Chief Shepherd, of many souls for his hire!"

THE TEST.

It is easy to be good
 When life's skies are clear and calm,
 When the voice for gladness drifts
 Unaware into a psalm ;
 When, full fed, we sit content
 In our garden fair and sweet,
 When temptations pass us by,
 And our lives grow full, complete.

When the harp of life is set
 To rare strains of melody,
 Pleasant now, and full of hope
 For the time that is to be ;
 When our lessons are each day
 Easy to be understood,
 When life's skies are calm and clear,
 Then 'tis easy to be good.

But the real test is when
 Close we hear the battle blare,
 When we wrestle face to face
 With our foemen, want and care ;
 When our happy gardens lie
 Waste beneath the spoiler's tread,
 When our toil has seemed for naught,
 And our fairest hopes are dead.

When we feel within us rise
 Passions that we thought were slain,
 When we find the stalwart tares
 Growing in our fields of grain ;
 Then, if patiently we toil,
 If temptations be withstood,
 If we stand and overcome,
 Then may we be counted good.
 —Lillian Gray, in *Christian Advocate*.

"I USED MY TWO KNEES."

A POOR Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deeply-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking ; he was cured, and he stayed cured. One day some one asked him how it was that he had broken off the terrible habit ; he answered : "I used my two knees."

How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink despondent and despairing, who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows, and promises, and resolutions, but they do not use their two knees.

No man was ever overcome by temptation while calling on the mighty God to help him ; no man need despond, though billows and waves go over him ; if a man will only pour

out his heart to the Lord, he may go down like Jonah to the bottoms of the mountains, and the earth with her bars may be about him ; but if out of the belly of hell he will only cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, use your two knees ; you will climb out of horrible pits, and mire, and clay on your knees sooner than in any other way.—*Selected*.

UNKNOWN MINISTERS.



HERE are ministers in humble places where they are scarcely heard of from year to year. Yet in lowly homes and simple churches they meet the people and do a work without which the earth would be poor indeed. They will not be known as great preachers. They will not be spoken of as having achieved notable success. They will not be pointed out as men of commanding influence. They will be unheralded and not widely known. But what would the world and the Church be without these earnest, faithful heroes, who work for Christ and for eternity? In the light of "that great day for which all other days were made," when every secret thing shall be brought to light, it will be seen that no place was humble where there was the opportunity to lead a single soul to Christ. To be unheralded here does not mean that one shall be unknown forever. Usefulness is greatness, and to do one's duty in love to God and man, in one's own place, is to make life a success, so that at last, in the presence of angels and men, all shall see that it was successful and beautiful.—*Selected*.

"It is very strange," says a Chinese scholar who believes in Christ ; "foreign ships came here ; everybody said they are better than ours. Foreign steamships came ; all are glad to travel in them. Fire-oil (kerosene) came ; everybody said 'This light is better.' Foreign cotton came ; people everywhere began to use it for clothing ; not much market now for native white cloth. Foreign needles came ; everybody agrees they surpass our own. But the foreign doctrine came and nobody wants it. Very strange ! Men admit this teaching of our God and a Saviour is good ; the moral precepts are fine ; but they won't accept it. Queer state of things, yet here it is. If you pray to God in Christ's name, you must repent, be humble, ask forgiveness. A Chinaman goes to his god and says, 'Venerable ruler, protect and prosper me, but don't control my heart ; only make me rich and honored.'"

Young People's Department.



SUMMER.

SUMMER.

IN almost every respect summer is a delightful season of the year. Winter, it is true, has its pleasures, but summer has many attractions peculiar to itself. The nice warm weather, the merry streams of water, the fields full of grain, the farmers busy at the harvest; the lambs and the calves and all young creatures skipping about; boating, fishing, swimming, cricket, baseball, picnics, travelling, by land and water, all unite to show the beauty of summer—to say nothing of the green trees and beautiful flowers and gardens filled with things that are good. Summer is like people that are young and strong. It is their best time. Old age is like winter; and as in summer we prepare for winter, so in young life we should get ready for the time when we shall be able to work no more. We know that the lovely summer will soon pass away, and the rivers will be frozen over and the fields covered with snow, and so it will be with our life. Let us be with God in summer, and He will be with us in winter. For He made all things. The summer and the winter rejoice before Him.

CLASS NO. 6.

BY ANNIE A. PRESTON.

WHAT shall we do while our Miss Carter is shut in with her broken ankle?" asked Agnes Lee; and the other members of class No. 6 all echoed, "What shall we do?"

Then Rose Clark said: "Next Wednesday will be Miss Carter's birthday. We can get up something as a surprise for her."

"What?" asked Nellie Wood, abruptly. Nellie Wood was always abrupt. She was not on a social level with the other girls. She worked for her living, while they were in school. Her dresses and hats were never the very latest, and she lacked refinement. The girls did not fancy having her in the class; but Miss Carter would persist in making much of her, and now, for the sweet teacher's sake, the girls treated her after a half-tolerant fashion common to many girls in like circumstances.

The girls all smiled at her query, and Bess Wilks replied, "Oh, a gift of some sort, of course."

"She's got everything," went on Nellie; "books, a whole roomful; flowers, a greenhouse full; pictures, birds, dogs, kittens, and, oh, everything."

"That is so," assented the girls. "I don't know what we can give her, after all."

"I know what we can do," said Nellie.

"What?" queried all the girls, becoming abrupt in their turn.

"The things that she has been doing all along for a good while—reading to Aunt Sallie

Williams; taking lame Elsie to walk to the top of the hill and back every good day; singing to Uncle Tom Harris, who is bedridden; helping little Jack Quinn, who can't go to school, with his lessons; and saying pleasant things to all the Crooked Lane people when we chance to meet them."

"Oh, we never could do all of those things," sighed the girls.

"We could try," said Nellie; "and it would be a comfort to her to know that we were trying, for she feels worse about her poor Crooked Lane people than about the pain she is suffering. I heard the doctor tell his wife so. You know I work at the doctor's. He said, too she was wondering who would take her Sunday-school class; and I thought we could all try to get our lessons extra well, and take turns in being teacher, if the superintendent is willing. He doesn't want it to break up."

"Break up No. 6! Of course not, and there is really no teacher for us. That is a bright idea of yours, Nellie."

"All the ideas are Nellie's," said Susy. How about Crooked Lane?"

"Oh, let us try it." There was not a dissenting voice.

So Susie wrote this letter, which they all signed:

"DEAR TEACHER,—To show our love for you on this, your birthday, we pledge ourselves to do all the good we can in Crooked Lane until you get well."

"Don't you think you had better add, 'for Jesus' sake'?" said Nellie, who was standing back of the other girls, speaking modestly.

Nellie always stood back, and she was fast assuming a gentle, quiet manner that showed a good influence. "Of course we cannot do the Crooked Lane work unless He helps us."

Susie turned abruptly, and, putting her arms around Nellie, gave her a hug and a kiss. "Nellie Wood, you are a blessing!" she said, and the poor girl's face turned rosy with delight at this first expression of appreciation from the girls that she so much admired and looked up to. "Now we will all sign our names. Here, Nellie," and Rose handed her the pen.

"I do not write well," said Nellie; "it will spoil the looks of the letter. I will help all the same."

"That will never do," said they all. "Miss Carter would be troubled if your name was not down. She would think we were trying to snub you."

Miss Carter was delighted with the letter, and sent for the girls to come for a call.

"The greatest proof you could give me of your love is to take up my work," she said, "and try to do it as I have done it, for Jesus' sake. It was so nice in you to think of it."

"We didn't," said Eva, quickly; "it was Nellie Wood. She is such a blessing."

"And the girls are all so good to me," said

CHRISTMAS.

HELP one another," the snowflakes said,
As they cuddled down in their fleecy bed ;
" One of us here would not be felt,
One of us here would quickly melt ;
But I'll help you, and you help me,
And then what a big white drift we'll see."

" Help one another," the maple spray
Said to his fellow leaves one day ;
" The sun would wither me here alone,
Long enough ere the day is gone ;
But I'll help you, and you help me,
And then what a splendid shade there'll be."

" Help one another," the dew-drop cried,
Seeing another drop close to its side ;
" This warm south wind would dry me away,
And I should be gone ere noon to-day ;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

" Help one another," a grain of sand
Said to another grain just at hand ;
" The wind may carry me over the sea,
And then, oh ! what will become of me ?
But come, my brother, give me your hand,
We'll build a mountain, and there we'll stand."

" Help one another," a penny said
To a fellow penny, round and red ;
" Nobody cares for me alone,
Nobody'll care when I am gone ;
But we'll stick together and grow in time
To a five-cent piece or even a dime."

" Help one another," I heard the dimes
Whisper beneath the Christmas chimes ;
" We're only little folks, but you know
Little folks sometimes make a show ;
Ten of us, if we're good and pure,
Equal a big round dollar, sure."

And so the snowflakes grew to drifts,
The grains of sand to mountains ;
The leaves became a pleasant shade,
And dew-drops fed the fountains ;
The pennies grew to silver dimes,
The dimes to dollars, brother !
And children bring their Christmas gift
By helping one another.—*Selected.*

A FORTUNE FROM A FEW CORKS.

BY REV. S. L. R. SPEARE.

CÆSAR was successful as a military commander because he was careful about the smallest details. Each legion, or cohort, was kept up to a high standard of appearance and discipline, as if the whole campaign depended upon it alone. But this principle applies no less to obscure workers in small places—to boys and girls—than to world-conquerors. For an example, the following story may be related :

A Boston merchant had made up his mind to take a young man as partner in his growing business. While looking for the right man, he chanced to overhear, in the store of a friend, a

conversation between two clerks, somewhat as follows :

" Have you thoroughly cleaned up the floor behind those barrels ? "

" Yes ; with the exception of a few corks, which are of no consequence."

" That won't do. You must not waste even corks. Pick them all up."

That reply of the senior clerk made for him a fortune. The merchant, because of the business qualities it indicated, made the clerk an offer of partnership. A career of continued success followed, which was closed a few weeks since by death at the early age of fifty-seven. His senior partner retired early, and for twenty years this young man was head manager of the business.

Someone has defined genius as " conscientious thoroughness." No key to business favor and success is more reliable than such thoroughness, and it is within the easy reach of all

BISHOP HANNINGTON.

IN Dawson's " Life of Bishop Hannington," we are told that one of his friends at college, who entered the ministry at the same time as he, was moved to write to him as to the state of his soul. He had known Jim Hannington as a young man devoted to spiritual religion, holding quite aloof from and good-naturedly ridiculing the more earnest men of his college, the men who thoroughly believed in conversion and consecration. To write to him thus was no easy task when he thought of the mockery, real, though kindly, with which he believed his words would be met ; but sitting down he wrote to him lovingly about his own personal experience, and his finding in Jesus rest and peace for his troubled heart. The letter seemed like bread cast upon the waters. No answer came for months, but meanwhile, unknown to the writer, his words were working in Hannington's heart, and were in the end the means of bringing him to a personal knowledge of Jesus Christ, of changing rollicking, careless Jim into the whole-souled, devoted Christian worker and missionary who, on the shores of Victoria Nyanza, gave up his life for Christ's sake, as truly a martyr bishop as old Hugh Latimer.

" Saviour, who didst from heaven come down
A little child a while to be,
Whose precious Blood and thorny crown
From death and sin have ransomed me,

" Teach, me dear Saviour, some return
Of lowly service for Thy love,
Such as a thankful child may learn,
Such as Thy Spirit shall approve."



BEDFORD JAIL.

Nellie, with her eyes overflowing with tears. "I never was so happy in my life, and it seems wrong to be happy when you are suffering so much."

"I think my broken ankle is a blessing," said Miss Carter. "I supposed I knew you all perfectly well, but you are developing qualities that surprise and delight me. This is really the happiest birthday of my life."

"God takes strange ways to teach His children lessons, said Nellie, as they went down the stairs, and out into the bright May sunshine to make their first calls in Crooked Lane. —*The Golden Rule.*

BEDFORD JAIL.

YEARS and years ago, John Bunyan was sent to prison for preaching the Gospel of Christ. He was confined in Bedford jail, a picture of which is here given, for twelve years. It was while he was in this prison that he wrote a great part of that wonderful book, the *Pilgrim's Progress*.

His jailer proved to be kinder to him than his enemies, and sometimes allowed him to go to see his family. His enemies, suspecting this, sent a messenger overnight to question the jailer. Bunyan had gone home and to bed, but could not rest. So he rose and returned, late as it was, to the prison. The jailer blamed him for coming at so unseasonable an hour; but early in the morning the messenger came and said, "Are all the prisoners safe?"

"Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger left, the jailer said to Bunyan, "Well, you may go out again when you think fit, for you know when to return better than I can tell you."

A. PRECIOUS PENNYWORTH.

WILLIE'S penny made heaven rejoice. It would not have bought more than a stick or two of candy, or given much help to a starving family. What did he do with it?

His sister was a missionary's wife in Africa; and the family were filling a box to send her. As one after another brought their gifts, Willie said, "I want to give my penny."

"What shall be bought with it?" was the next question. It was decided to buy a tract and write its history on the margin, and with a

prayer for its success send it on its distant errand. The box arrived on its mission ground, and among its valuable contents Willie's gift was laid away unnoticed, and for a while forgotten. But God's watchful, all-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the mountain. He knew the language well, and was a great help to the missionaries; but he was not a Christian. He had resisted everything the missionaries had done to make him one.

In looking over some papers, Willie's tract was discovered, with the writing on the margin, and the fact that prayer was offered in America for its success in doing good. It was handed to the native teacher. He read it on his journey, and what years of labor by the missionaries had not done was now brought about by the penny tract. The man became a sincere Christian. Those who put the tract in his hand were overcome with joy; and there is joy in heaven over one sinner that repenteth. So Willie's penny caused "joy in heaven."—*Selected.*

SENECA wisely says: "We all complain of the shortness of time; and yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them."

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS.—One dollar a year in advance. In Great Britain—five shillings.

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

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An illustrated monthly paper for the Children of the Church, suitable for Sunday-schools.

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EDITOR.—REV. CHAS. H. MOCKRIDGE, D.D., 37 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed.

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VOL. VII.

SEPTEMBER, 1893.

No. 87.

EDITORIAL NOTES.

MISS JENNIE C. SMITH has arrived at Kobe, Japan, and has at once commenced to learn Japanese.

THE next meeting of the Board of Management of the Domestic and Foreign Missionary Society is appointed to be held in Halifax on October 11th.

THE diocese of British Honduras has been vacant since July 6th, 1891. The *British Honduras Churchman* may well ask if it is not high time that the vacancy should be filled up.

RICHARD SNELLING, Esq., LL.D., Chancellor of the diocese of Toronto, died recently in Toronto after a long illness. Dr. Snelling was for years an active member of the Toronto Synod.

THE Rev. R. L. Stephenson, rector of Perth, diocese of Ontario, died on the 7th of August. He was a graduate of Bishop's College, Lennoxville, and was rector of Perth for thirty-six years.

AT the last convocation of Trinity University, Toronto, Mr. E. B. Robinson, a blind student, carried off unusually high honors in mental and moral philosophy, obtaining the remarkable average of 84 per cent.

THE Church Missionary Society (England) has a staff of 548 missionaries, of whom 325 are clergymen, 79 laymen, and 144 women, "exclusive of wives." The income of the society last year was about \$1,200,000.

THE Rev. Jervois A. Newnham, M.A., D.D., was consecrated bishop of Moosonee in the Church of the Holy Trinity, Winnipeg; on Sunday, August 6th, by the Most Rev. Dr. Machray, Metropolitan of Rupert's Land.

REV. THOS. F. GAILOR, D.D., who from time to time has refused honorable and valuable preferments, has consented to be bishop-coadjutor of Tennessee. He was consecrated at his own University of Sewanee on the 25th of July.

WE are rejoiced to know that the bishop of Algoma has returned, and will be present at the General Synod to be held in Toronto in September. His lordship feels ready for his work again, and hopes to resume it early in October.

IN a letter received recently from Rev. J. G. Waller, of Japan, he states that in addition to the four natives baptized last Whitsunday, seven more were expected to be received into the fold on the 15th of July. Mr. Waller hopes to commence the erection of a church after the summer heat subsides.

BISHOP BICKERSTETH, of Japan, will pass through Canada early in November on his way to his diocese. He will be accompanied by his bride. The secretary of the Domestic and Foreign Missionary Society is trying to arrange a series of meetings at different places, so that the bishop may be heard on the different phases of his work.

THE Most Rev. Dr. Machray, Metropolitan Bishop of Rupert's Land, has been appointed by Her Majesty the Queen to the office of "Prelate of the most distinguished Order of St. Michael and St. George." The first prelate to hold this position, we understand, was Bishop Selwyn, of New Zealand, and afterwards of Lichfield. From him it descended to Bishop Perry, and then to the late Bishop of Guiana; passing from him to the Metropolitan of Rupert's Land, who, for many reasons, is well worthy of the attention thus bestowed upon him.

THE General Synod is to meet for the first time in Toronto this month. It is a pity that its constitution seems to have adopted the system of local substitutes to represent distant dioceses who may not be able to send delegates. This means that the synod will consist largely of Toronto men, after all. Is there need for this kind of legislation? There may be something in the fact that it is a good thing at times to bring the whole Canadian Church together by means of representation; but if that is to come down to a mere assembly of "substitutes," the usefulness of the synod will vanish, and before long will itself die a natural death.

GREAT privations are felt sometimes in the cold regions of Selkirk and Mackenzie River. Rev. Wm. Spendlove on one occasion tasted nothing but water for five days. Mrs. Bompas (the bishop's wife) and Mrs. Spendlove "never actually went longer than twodays quite without something," but that something was a stray fish caught by themselves, and of a kind not considered good for food. Our prayers and exertions might at least be that our missionaries may not suffer the pangs of hunger. Yet there are missionaries at home who suffer—not from hunger, it may be, but from hard work and contact with disease. A writer in *Church Bells* thus speaks of an instance of this kind: "I know a case where a vicar—a comparatively young man—was killed by his labors in one of the most difficult and poverty-stricken of London parishes after a few years' residence and work. At the grave where he was laid to rest stood three of his curates, who had nobly borne with him the burden and heat of the day. One was lame, one was all but blind, and the third was voiceless. In the case of each of these young priests, their affliction had been brought on by their unremitting toil.

LAC SEUL MISSION.—GOOD FRIDAY AND EASTER.*

BY REV. W. A. HURMAN, B.D.

LAC SEUL, or Lonely Lake, is an extensive, irregular shaped expanse of water, in the English River watershed, about 250 miles northeast from Winnipeg. The whole country about it is a wilderness of rocky hills, lakes, rivers, and forests of pine, spruce, birch, and poplar. It is best reached from Wabigoon, on the C.P.R. From this point we started on Tuesday, March 28th, our party consisting of the Rev. T. H. Pritchard, missionary in charge; Dr. Hanson, Medical Superintendent of Indian Reserves for the district; the writer and two men. The doctor was kindly making a special trip to see a much respected Indian at Frenchman's Head, who had sent an urgent request for help in his sickness. Our conveyances were two dog sleds, each drawn by four dogs, for the doctor and myself. The rest of the party walked on snowshoes.

The Rev. G. Prewer, of Wabigoon, kindly assisted us in our preparations. At 3 p.m. we started, and at 5.30 p.m. found ourselves at Sandy Lake. Here we made our camp in the snow, and after supper and prayers lay down for a little rest until 1 a.m., when we started across the lake. Simon, one of our men, who was dragging a small sled, had become snow blind

and had to be left behind until he could travel. It was blowing hard, and the drifting snow hid the faint track so that we lost our way for a time, but on reaching the other shore we soon found our portage over the steep, rocky hill, where we found the doctor, who had also gone astray, waiting for us. As we travelled on, camping twice for food, the day got warmer, blinding snow storms came on at intervals, and the soft snow gave way beneath us, so that travelling became difficult. However, by dint of perseverance we reached Frenchman's Head, the first of the Indian houses, just at sunset. We were all tired, and glad to seek shelter, in a little house kindly placed at our disposal by Mark, the sick man. Here a big fire in the mud fireplace soon made things cheerful, and we were quite ready for supper and bed. Before resting, the doctor did all he could for the sick man, and we were much pleased to note his careful anxiety to relieve him if possible. It continued to thaw through the night, and next morning it was at first doubtful if we could travel. However, at 11 a.m. we said good-bye to the doctor, and in company with Simon, who had turned up early in the morning, we started—Simon breaking a new road through the deep snow, in which our dogs followed as best they could. The road lay over lakes and portages affording many pretty bits of scenery. Stopping only to eat a biscuit in the middle of the afternoon, it was evening before we reached the mission, both Mr. Pritchard and his dogs quite weary with their struggle through the snow. The mission is pleasantly situated on the north shore of the lake, and looks very pretty with its background of pine. There is a fairly good house with its little garden carefully fenced, and the white-painted church with its belfry is a striking feature in the landscape. To the west is the Hudson's Bay post, and on the south side of the lake are the Indians' houses. The reserve is a large one, and the Indians (Ojibways) number about 500. Frenchman's Head, already referred to, is part of the reserve. We have a mission there with schoolhouse, and a church is now being built. Unfortunately our catechist there, Mr. Wood, was badly frozen on the lake at Christmas, and the work is therefore temporarily suspended. The reserve has lately lost its excellent chief, Cromarty, who was always on the side of "Christianity and progress." We hope as good a man may be elected to succeed him.

The first resident missionary here, the Rev. J. Irvine, opened the work about 1882. He was succeeded by the Rev. J. G. Anderson, now at St. Peter's, who was followed by the Rev. T. H. Pritchard, now in charge. The work has been one of much difficulty owing to the distance over which the Indians are scattered, even in summer, when they are most on the reserve. In the winter they are much away hunting over an immense area, and only coming in occasion-

*This article has been crowded out from time to time, and now appears rather late in the day, but it is hoped it will be none the less interesting.—Ed.

ally for necessaries from the fort. This practically closes the school in the winter, and greatly interferes with the directly spiritual work of the mission. The food problem is a very serious one, and greatly affects the work. Often the Indians are in a starving condition, and have to be relieved as far as the missionary has power.

Good Friday opened dark and dismal; snow, turning to rain, came on, and the snow, waist deep in the woods, gave way beneath the feet and made walking very difficult. This affected the attendance somewhat, but by 9 o'clock Indians on snowshoes were seen crossing the lake, and by the time for morning service some 25 adults with several children were assembled in the neat church. There were also several persons connected with the post, and Mr. Evans, our catechist and teacher at Opuskang, about forty miles westward, who had tramped on snowshoes from his lonely post to be present at the services.

The service in Indian was read by the Rev. T. H. Pritchard, and the sermon preached by the writer was very ably interpreted by Mr. Mackenzie, a retired H. B. Co.'s officer. The singing, led by a melodeon, was surprisingly hearty at this and all other services, and the solemnity of the occasion was fully appreciated by all present. I may remark in passing that very suitable seats in the church have been made and are occupied by different Indian families, an example which might well be followed elsewhere. In the afternoon, which was very stormy, we had an English service. The next day was taken up in seeing individuals, and in conference with the whole of them regarding the claims of the Industrial School.

Very early on Easter morning Indians began to arrive. Some had tramped for two days through the woods to be present, and one party walked thirty miles through the night to be in time for the services of what they call "The Great Praying Day." It was a pretty sight to see them coming from every direction, even the sick and infirm being brought on dog or hand sleds. At the services forty adults and twenty children were present, all neatly clad; mothers with little babies strapped to the curious native cradles, old men bent with age, and a goodly number of "young men and maidens" met to "praise the name of the Lord." Before the full service the intending communicants were gathered in the church for a short address by myself on the meaning and privileges of the Holy Communion. This was interpreted by Dorcas, one of the native converts, who has been of great service to the different missionaries. The service was all in Indian, except such prayers as were taken by myself, and the sermon. The latter was, of course, the great event in all minds, and was interpreted by Mr. Mackenzie. The attention and reverence of the Indians was all

that could be desired, and the familiar Easter hymns in Indian were sung wonderfully well. Sixteen Indians joined us at the Lord's table, and seemed thoroughly to appreciate its blessed significance. Before the offertory was taken I noticed several fathers passing money to their children, a proof that Indians can be taught to give to God's work. The offertory, \$6.50, was given to the Clergy Widows and Orphans' Fund.

After the service all present went to the mission house for dinner, some bringing their own food—bread and venison—and kettles for making the indispensable tea; while others were regaled on soup, potatoes, and tea given by the missionary. An English service was held in the afternoon, and the Indians started on their long tramp through the deep, yielding snow. So ended a very happy Easter day, fraught, we trust, with much blessing to these simple children of the forest.

Easter Monday was spent in seeing individual Indians and in meeting the council respecting the Industrial School. Tuesday was so very wet and stormy that nothing could be done. Early the next morning I started homeward drawn by four dogs, and having two young men each drawing a sled containing food for ourselves, and dogs to beat a track through the soft snow. I may mention that the dogs are only fed a full meal at night, their portion being one fish and about a quart of mush made of cornmeal and grease. After a hard day's travel we camped at six o'clock amongst lovely pines—and after supper and prayers, sheltered by a snow bank and with a grand fire of pine for warmth and light, we were soon sound asleep on our beds of fragrant pine. At midnight I roused the men, and after what they called a "cup of tea," really a substantial meal of lake trout, etc., we were soon on our way again. The moon shone brightly, and the rocky woods through which we passed, with every branch and twig of pine, birch, and willow outlined with newly fallen snow, were like enchanted gardens. Unhappily no kind genii had removed stumps or overhanging trees, so that our dreams were several times rudely dispelled as, despite the driver's skill, at a sharp turn in the narrow path some obstruction brought us to a sudden halt.

Out on the beautiful Lake Minitaki travelling was better, and just at sunrise we were at the top of Sandy Lake portage, from which the view, always a fine one, was supremely beautiful, with the bright blue sky overhead, and forests, hills, and lakes bathed in the soft light of the early sunshine. By eight o'clock we had made eighteen miles, and were not sorry to camp for breakfast. After a rest we made our way to Wabigoon camp early in the afternoon—having covered about sixty miles the previous morning.

The next day was spent with the Rev. G. Prewer at Wabigoon mission, and at night, after a tramp of six miles through a heavy snow

storm, dragging our baggage on a hand sled, we reached Brule on the C. P. R., very wet and weary, just in time to catch the west bound express. Mr. Prewer, in addition to his Indian work, which has lately been begun, ministers to the few section men and others along the railway, and was going to visit various points for services.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

Communications relating to this Department should be addressed to Mrs. A. E. Williamson, 81 Wellesley Street, Toronto.

THE president of the Central Board of the Woman's Auxiliary has called a meeting of the officers, to be held in Toronto on the 14th and 15th of September. There are now two life members of the Central Board, Mrs. Hamilton, of Niagara, and Mrs. Von Iffland, of Quebec. This life membership is valued at \$50, and entitles the possessor to a seat and vote at the triennial meeting of the Provincial Woman's Auxiliary.

REPORTS of the Niagara, Ontario and Toronto Diocesan Auxiliaries are to hand. All are well printed and arranged. Niagara has set a good example in lessening the expense of printing. The recording secretary's report shows a marked increase in membership, and the total receipts reported by the treasurer amount to \$1,631 40.

The Dorcas work is very satisfactory, and 600 Leaflets are taken in this diocese.

The Ontario report shows an increase of membership, more meetings held, and cash receipts \$3,095.27, Leaflet and Dorcas report inclusive. 950 Leaflets are circulated in this diocese.

Toronto report suffered from the undue haste of the printers, who finished and sent out the reports without waiting for the corrected proofs. Hence a long list of errors (see August Leaflet), very annoying to the diocesan secretary and officers.

The treasurer reports thirty-eight branches as having nearly doubled their subscriptions; others have done well, but thirty branches do no more than provide for their own parochial needs, and send out a bale or parcel. Every member pays ten cents yearly to the Diocesan Board, which covers all necessary expenses.

"In February of this year (1893), a report was presented in the House of Lords of the expenditure in England during recent years for building and restoring churches. The report shows that the generosity of English Churchmen is amazing, and without parallel. The sum raised for church building is reported, in round

numbers, as \$48,038,915. The amount expended during the eighteen years (1873 to 1891) for restoration is \$53,648,135. One diocese, that of Newcastle, reported \$1,569,960 expended upon both building and restoration. The totals, therefore, from all the dioceses amount to the sum of \$102,657,610. Of this, no sum under \$2,500 has been reckoned, but even upon this basis it appears that the Church of England is spending, in addition to the vast sums given for missionary and parochial work, something more than \$5,000,000 a year upon her fabrics alone. This money is not from the national treasury; it is the free gift of the zeal and self-sacrifice of English Churchmen of every class; rich and poor have done their part." This information is taken from *The New York Churchman*, and is inserted here by the editor of the Woman's Auxiliary Department in the hope that the noble example of our mother country may stir up more zeal and liberality among our Canadian Churchmen and women. From four to six hundred dollars will build a mission house or school, so many of which are needed in our own dioceses and the great Northwest. "The love of Christ constraineth us" is a motto which should be the mainspring of the professing Christians of this favoured country; and "By their fruits ye shall know them."

THE following is an account of the Washakada and Kisoto Homes at Elkhorn, from Mr. Archibald Wilson's report:

"The work was originated by the Rev. E. F. Wilson. It began in the year 1871, when, accompanied by an Indian chief from Garden River, Algoma, Mr. Wilson made a tour, first of all in Canada and afterwards in England, to collect funds for the erection of what the chief called 'a big teaching wigwam.'

"With the money collected, the well-known Shingwauk Home was erected at Sault Ste. Marie, having accommodation for about 70 Indian boys; that was in 1874. Five years later the Wawanosh Home for Indian girls was erected—also at Sault Ste. Marie. Then Mr. Wilson began to think about establishing branch homes in the Northwest, and he was greatly encouraged in this idea by the unexpected gift of a thousand dollars. The late Mr. George W. Rowswell was at that time a merchant at Elkhorn, and, without knowing anything of Mr. Wilson's projects, had made up his mind to devote \$1,000 towards the establishment of an Indian home in his neighborhood. Just at the very time when he was thus deliberating the matter in his mind, one of Mr. Wilson's pamphlets—asking \$1,000 towards the establishment of an Indian home—came into his hands. Thus it was that these homes for Indian children at Elkhorn were, under the providence of God, first brought into existence. Another link in the chain was as follows: In the Jubilee

year—1887—Mr. Wilson took 30 of his Indian boys and girls from the Shingwauk and Wawanosh Homes on a visit to Montreal and Ottawa. While at the latter place they fell in with the late Hon. Thomas White, at that time at the head of Indian affairs. Mr. White was very much impressed with the appearance of the children in their uniforms, their intelligent looks and their good singing, and through his good offices a grant of \$12,000 was made to the Elkhorn institution. Thus it was that from a humble little frame house, with accommodation for 12 or 15 children, the Elkhorn institution sprang suddenly into a group of four large substantial buildings, with accommodation for 80 pupils."

Funds are much needed for these and other Indian Homes.

Books and Periodicals Department.

On Canada's Frontier. By Julian Ralph. New York: Harper & Bros., Franklin Square. This is a fine, attractive book on the great Northwest of Canada. It is a book of history, sport, and adventure; a book of Indians, missionaries, and fur-traders, and of the new settlers in the wild regions of this great Dominion. The book is profusely illustrated with about seventy pictures, giving almost every phase of pioneer and Indian life. Here are the settler's cabin, the Indian wigwam, the prairie home, the pioneer hotel, the track in the winter forest, the camp at night, a moose bull fight, the Indian hunter, rival traders racing to the Indian camp, and other romantic scenes, presented at once to the eye in a series of first-class illustrations. The author dedicates his book to the people of Canada in grateful acknowledgment of kind treatment received by him "everywhere in many long journeys in the Canadian west." He writes in charming style, and never fails to secure the interest of the reader. By all means, send to Harper & Brothers and get this book, which is a valuable contribution to literature bearing upon the posts of our own great frontier.

Indian Wigwams and Northern Camp Fires. By Eger-ton R. Young. Toronto: William Briggs, Wesley Buildings. Price, \$1.25. This book is written from a missionary point of view, and is given as the experience of a Methodist missionary who, for twenty-five years, has lived among the Indians and fur-traders of the Northwest. He gives an account of his journey from Hamilton, Ontario (accompanied by his young wife), to Norway House, far up in the yet unexplored regions north of Manitoba, and then of his life and adventures there. A short time ago, Mr. Young published a book called *By Canoe and Dog-train Among the Cree and Salteaux Indians*, which met with a wide sale. He now presents the public with another of a similar nature, *Indian Wigwams and Northern Camp Fires*—a book printed in attractive style, and abounding with illustrations. It is evident, from books like these, that it requires no small amount of courage to live and work, whether for commerce or for God, in the inhospitable regions of the Northwest. There are perils there continually from "hunger, bitter cold, and savage men." And yet, however hard it may be to lead a life under circumstances so trying, the recital of deeds connected with it is always entertaining. By one's own quiet fireside, this book will be read with absorbing interest—pity, wonder, and amusement vying with one another to produce it.

The Life and Work of the Most Rev. John Medley, D.D., first Bishop of Fredericton and Metropolitan of Canada. By William Quintard Ketchum, D.D., St. John, N.B. J. & A. McMillan, publishers. Materials for a good, com-

prehensive history of the Church of England in Canada are gradually being produced. In the handsome, well-printed volume before us, we have one more contribution towards it. The foundation of the diocese of Fredericton dates back to the early days of colonial Church history, and the long episcopate of its first bishop connects it with our own days. This book tells us about that good bishop, but recently gathered to his fathers. In twenty-four chapters, embracing in all 335 pages, Dr. Ketchum traces the history of New Brunswick from earliest days, its native and French population, the arrival of the U. E. Loyalists, the ecclesiastical archdeaconry set apart from Nova Scotia, the establishment and endowment of the bishopric, the appointment of the Rev. John Medley as the first bishop, and his subsequent career from his arrival in Fredericton in 1845 to his death in the same city in 1892, a period of forty-seven years, and it is only right to say that he has done his work well. Many of the bishop's letters, charges, addresses and sermons are given, and the words as well as the deeds of a truly great man are thus preserved for posterity. The publishers have also done their work well. It is encouraging to find a firm sufficiently enterprising to produce a book of this kind, and it is hoped that they will be encouraged in it.

The Expositor. London: Hodder & Stoughton, 27 Paternoster Row. In *The Expositor* for August there are valuable articles on St. Paul's Conception of Christianity (the Righteousness of God), A Prophet's View of International Ethics, The Church of the Empire in the First Century (the Pastoral Epistles and Tacitus), Hebrews vi. 4-6, The Demoniacs of Gerasa, Weizsäcker on the Resurrection, and a valuable survey of recent Biblical literature. *The Expositor* is always a welcome visitor to the student of sacred things.

The Clergyman's Magazine. Edited by Rev. F. B. Proctor, M.A. London: Hodder & Stoughton, 27 Paternoster Row. The August number of this magazine (which is issued monthly at sixpence a month) will commend itself to the clerical mind. Articles of an instructive and practical nature, sermon sketches for the Church seasons, and brief notices of new books make up a useful collection of reading.

THE medical missionary preaches a gospel that the most degraded heathen understands. The subject of medical missions is one of the greatest importance, and the leading article in the September *Missionary Review of the World*, on "Medical Missions in Syria and Palestine," by Rev. George E. Post, M.D., of Beirut, Syria, furnishes some striking illustrations of the power exerted by missionary physicians. The religions of Japan are discussed by A. H. McKinney, Ph.D., in an article on Shintoism, the title being *Kami-no-Michi*, a term used by Japanese scholars to describe their religion, the expression meaning, "The way to the gods." Korea is discussed in two different articles, and many other subjects are well and copiously treated of. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2.00 per year.

The Illustrated News of the World (New York edition of *The Illustrated London News*). The single picture of the sinking of the *Victoria* is followed in a subsequent number of this finely illustrated periodical by several scenes of that great disaster, one of the saddest of modern times. Other pictures sustain the reputation of this well-known paper, while the reading matter, chess column, etc., are in keeping with its reputation.

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

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

RETURNS FROM THE DIOCESE OF ONTARIO.

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Pictou.....	13 20			13 35	18 67		
" Woman's Auxiliary.....	30 00	12 00		6 00		93 22	Rev. E. Loucks
Pittsburgh.....							
Stormington.....							
S. Lake.....							Rev. E. Scamnell
Plantagenet.....							
Alfred.....							
Caledonia.....							Rev. C. O. Carson
Portsmouth.....	34 06	43 35		25 00	*13 32		
" Woman's Aux.....	13 00	5 00		20 00		153 73	Rev. F. W. Doblis
Petawawa.....							
Alice.....							
Chalk River.....							
Sunday School.....							Rev. F. Bliss
Prescott.....	4 02			9 32	10 68		
" Sunday School.....		14 65		9 09			
" Woman's Auxiliary.....				10 00		79 76	Rev. W. Lewin
Renfrew.....				4 00	2 00	6 00	Rev. W. Quartermaine
Richmond.....	5 12			3 20			
Rathwells.....	88			80		10 00	Rev. A. H. Coleman.
Roslin.....				4 07			
Thomasburgh.....				1 80		5 87	Vacant

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Selby.....	60			40			
Salmon River.....				30			
Kingsford.....	1 75			50		3 55	Rev. C. O'D. Baylee.
Shannonville.....							Rev. T. Godden
Sharbot Lake.....				1 39	90		
Oso, Christ's Church.....				3 19	1 67		
" St. Paul's.....				4 09	1 43		
Maberley.....				1 73		14 40	Rev. C. J. Hutton
Smith's Falls.....	9 60	14 54				24 14	Rev. A. C. Nesbitt
Stafford, St. Thomas.....	1 47						
St. Stephen's.....	3 00				1 32		
St. Patrick's.....	1 74					7 61	Rev. J. P. Smitheman
Stirling, St. John's.....	3 48						
Rawdon.....	1 60					5 08	Rev. R. J. Harvey
Tweed.....	3 00			4 00	1 00		
Bridgewater.....				1 00		9 00	Vacant.
Tamworth.....	3 00			4 16			
Marlbank.....				90			
Clareview.....						8 06	Rev. J. R. Serson
Trenton.....	5 50			10 90		16 40	Rev. F. W. Armstrong
Tyendenaga.....				1 09			
All Saints.....				1 60		2 69	Rev. G. A. Anderson
Vankleek Hill.....							Rev. J. Halliwell
E. Hawkesbury.....							
Westport.....							Rev. F. B. Norrie.
Formoy.....							
Williamsburgh.....	1 00			1 00	3 00		
Aultsville.....	2 50			2 00			
Gallingertown.....	2 00			1 00		12 50	Rev. M. G. Poole
Wolfe Island.....	1 00						
Trinity Church.....	1 00			3 01			
Christ Church.....						4 01	Rev. J. Lipton.
Wellington.....	1 60			1 00		2 60	Vacant.
Woman's Aux. Diocesan.....	45			6 00		6 45	
	1,375 35	961 40	332 41	1,272 08	346 15	3,954 98	

NOTE.—The \$332.41, children's offerings, is included in the Domestic and Indian totals.

RETURNS FROM THE DIOCESE OF TORONTO.

FROM APRIL 30TH, 1892, TO MAY 1ST, 1893.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Albion.....	79			1 16	81	2 76	
Caledon East.....							
Campbell's Cross.....	76			90		1 66	
Palgrave.....	45					45	
Sandhill.....				40		40	Rev. H. V. Thompson.
Alliston.....	1 72	6 00		18 60	3 10	29 42	
West Essa.....					55	55	Rev. W. E. Carroll.
Apsley, St. George.....					1 06	1 06	
Chandos, St. Stephen.....					3 00	3 00	
" East.....							
Eel Lake.....							Rev. Canon Harding.
Ashburnham.....		24 68	24 68	8 03	3 50	36 21	Rev. H. Symonds.
Atherley.....							
Longford.....							Vacant.
Aurora.....	1 65			1 80	5 68	9 13	
Oakridges.....	2 15			27	75	3 17	
Minesing.....	78			66		1 44	Rev. E. H. Mussen.
Barrie.....	8 88	15 00		9 33	5 30	38 51	
Allandale.....	2 75			1 14	2 30	6 19	Rev. Canon Reiner.
Batteau.....	3 40			2 20		5 60	
Duntroon.....	3 30	2 30		1 45		7 05	
Singhampton.....	1 35			1 45		2 80	Rev. John Lindsay.

RETURNS FROM THE DIOCESE OF TORONTO

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions. to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Beeton				2 00	1 81	3 81	Rev. J. T. Bryan.
Tottenham				95		95	
Belmont	1 33				2 27	3 60	
Birdsall							Rev. E. W. Pickford.
Havelock						7 61	
Berkeley, Norway				3 00		3 00	
Chester	4 05	8 80	8 80		2 15	15 00	Rev. C. Ruttan.
York Station, St. Saviour					2 00	2 00	Rev. E. Ashcroft.
Bobcaygeon	3 90			4 40	3 37	11 67	
Dunsford	3 10			1 90	1 25	6 25	
Verulam, St. Alban							Rev. W. Farncomb.
" St. Peter	95					95	
Bolton	1 70	15 00				16 70	
Sandhill	80					80	Rev. F. W. Kennedy.
Bradford	3 36			2 00	2 55	7 91	
Middleton							Rev. E. Chilcott.
Coulson's	3 06			2 44		5 50	
Brampton	13 05	5 00	14 40	15 32	5 95	39 32	Rev. W. Walsh.
Brighton				4 63	1 54	6 17	
English Settlement							Rev. A. G. E. Westmacott.
Hollands							
Brooklin	2 50	75		36	35	3 96	
Columbus	1 00			75	30	2 05	
Ashburn	55			35		90	Rev. J. H. Harris.
Cameron							Vacant.
Cambray							
Cannington	1 25					1 25	Rev. G. A. Rix.
Beaverton	25					25	
Cardiff and Monmouth							
Cheddar							
Wilberforce S. H.							
Deer Lake	35					35	
Essonville	65					65	
Dixon's Shanty							Rev. H. T. Bourne.
Pandash West							
Cartwright	4 00			5 00	2 30	11 30	Rev. John Creighton.
van							
Millbrook, St. Thomas	9 00	109 08		21 70	4 00	143 78	
" Trinity	1 25	46		6 00		7 71	
Baillieboro	5 00	19 11		2 00	1 82	27 93	
Ida	2 85	10 68		3 00	1 58	18 11	
Beaufort, S.S.			2 00	2 00		2 00	Ven. Archdeacon Allen
Clarke (Newcastle)	26 71	18 00		120 47	5 75	170 93	
Orono				1 00		1 00	Rev. Canon Brent.
Coboconk	50			50	53	1 53	
Victoria Road	40			40		80	
Head Lake	54			40		94	
Rosedale							Rev. A. B. Chafee.
Norland							
Cobourg	38 68	177 00	20 63	49 32	17 52	282 52	Rev. Canon Spragge.
Colborne	1 64	52 75	1 64	4 70	7 01	66 10	Rev. G. H. Webb.
Coldwater, St. Matthias	4 58			5 00	2 78	12 36	
Waulaushene	4 41				1 87	6 28	
Matchedash	2 20					2 20	
Fesserton's S. House							
Cross						13 58	Rev. J. H. Sheppard.
Collingwood	26 10	127 43		148 51	55 65	357 69	Rev. L. H. Kirkby.
Cookstown	3 26	2 29	2 29	3 50	2 20	11 25	
Pinkerton	2 96			1 00		3 96	Rev. G. Scott.
Craighurst							
Crown Hill				2 00			
Midhurst							
Vespra, Christ Ch.							
Credit	8 10	15 00		75	4 00	27 85	
Dixie		30 65		2 00	2 44	35 09	
Port Credit	50				1 64	2 14	Rev. R. W. Hindes.
Creemore		11 00		2 18	1 00	14 18	
Lisle				75		75	
Banda				1 01		1 01	Rev. C. H. P. Owen.
Darlington (Bowmanville)	10 68			5 00	6 90	22 58	Rev. R. A. Bilkey.
Dysart (Haliburton)	2 64			95	1 69	5 28	
Dysart West							Rev. F. E. Farncomb.
Guilford							