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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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Vol. V.

TORONTO, AUGUST, 1891

No. 62.

## 1883 HISTORICAL SKETCHES.

No. 62.—RT. REV. J. C. WHITLEY, FIRST BISHOP OF CHOTA NAGPORE.

**C**HOTA NAGPORE is a large hill country province in the Bengal Presidency nearly 200 miles west of Calcutta, in the Central Indian plateau, which is more than 2,000 feet above the level of the sea, and extends over an area of 7,000 square miles. It is a well wooded and undulating country, with a climate more nearly approaching that of Europe than is generally found in India. Its principal inhabitants are the aboriginal tribes known by the name of Kol (or Kohl), whose religion, if it can be called a religion, consists in the propitiation of evil spirits. They all believe in witchcraft.

In 1844 John Gossner sent out from Berlin to Calcutta four Lutheran Missionaries, leaving it to them to find out on their arrival where it would be best for them to plant themselves. Their sender was a remarkable man. Born in Bavaria in 1773, he was ordained a priest in the Roman Church in 1796. He worked hard and zealously in several parishes. His preaching fell under the suspicion of his ecclesiastical superiors, and he was subjected to a searching inquiry and imprisonment. He was subsequently reinstated in his office, and eventually took a charge in Munich. Here he set about a work he had long contemplated—a translation into German of the New Testament. It was a fresh translation, not a revision of Luther's, though it retained,

where it was possible, the fine old German of that version. This translation was adopted by the British Bible Society. After moving from Munich to Dusseldorf and St. Petersburg (whence he was banished), he went to Leipsic, where he spent three years. It was there that his connection with the Church of Rome ceased. He was excommunicated, and resolved to seek admission into the German Evangelical Church. Gossner, after much opposition, was appointed pastor of a church in Berlin. His first impulse to undertake Foreign Mission work arose from his reading translations of English Missionary Tracts. When seventy years old he learnt

the English language so as to be able to read more about missions. The four missionaries whom he sent to Calcutta were waiting, uncertain which way to go, when they noticed among the coolies repairing the streets some people of a peculiar type of countenance. The missionaries spoke to them, and made inquiries, from which they found that they were Kols from Chôta Nagpore, and that they belonged to tribes that had never heard



*Yours sincerely,  
J. C. Whitley*

FIRST BISHOP OF CHOTA NAGPORE.

of the Gospel, and were steeped in ignorance and superstition. Here, then, was what these missionaries were looking for—a field for Mission-work. They started at once for Ranchi, the seat of the local government in Chôta Nagpore, and arrived there in March 1845. For five years these good men laboured among the Kols amid discomfort and privation, having but small provision for their wants, building houses with their own hands, and often driven with stones out of the villages—and at the end of these five years they had not made a single convert. In



A KHOL WOMAN.

1850, however, they were cheered by a visit from four Kols, who sought an interview with them at their Mission-house at Ranchi.

From the time that these first Kol converts were brought to the knowledge of the truth, the good seed began to take root and bear fruit, so that in 1857 the number of converts amounted to 700.

The mutiny in 1857 broke up the Mission and scattered the native Christians. When, however, with the restoration of peace the officials and residents returned to Ranchi, the Missionaries came back also, and soon gathered together their scattered flock. The mutiny, far from impeding the work of conversion, appears to have given it an impulse. The native Christians who fled into remote villages took with them the good seed. At the close of 1860 there were 1,400 baptized converts, and in the following four years 4,600 were added to the number.

Yearly the number of converts increased, till, in the beginning of the year 1868, they had 10,000 baptized converts, and a large number of catechumens.

During these years the Rev. Frederick Batsch had the headship of the Mission, and the commissioner of Chôta Nagpore, Colonel Dalton, wrote that "humanly speaking, it is to his untiring zeal, devotion to the cause, his ability, noble character, and intimate knowledge of the language and ways of the natives that this success is mainly due. Mr. Batsch is known to almost every man in Chôta Nagpore, and by every man that I ever heard speak of him—Hindu, Mohammedan, Kol, or Christian—he is looked up to for piety, ability, amiability, and unaffected simplicity of character."

The Berlin Committee, however, under whose control the missionaries laboured, conceived the idea that the fact of Mr. F. Batsch and his fellow-labourers not being University men was opposed to their efficiency as Missionaries, and younger men who had been educated at a university, and some of whom were relatives of members of the Berlin Committee, were sent out to this Mission. The result was that the older missionaries declined to join the new organization of the Mission which the Berlin Committee decided to introduce. They were therefore informed that their connection with the Berlin Committee was dissolved, and they were thus forced to leave the church and Mission-compound which had for so many years been the centre of their labours.

The residents at Ranchi and the neighbouring station of Dorunda now came forward in a body, and, finding that the leading members of the bulk of the native Christian body adhered to Mr. F. Batsch, wrote to the Berlin Committee, earnestly urging them to do justice, and warning them of the pending disintegration of the native Christians.

No answer came, but the Berlin Committee informed Mr. Batsch that his and the elder Missionaries' connection with them had ceased forever. As soon as this became known among the Kol converts the greater part of them immediately presented a petition to the Bishop of Calcutta praying him to receive them and their pastors into the Church of England. The residents also, when Bishop Milman (the seventh Bishop of Calcutta) visited Ranchi in March 1869, presented an address to him. The prayer of the petitioners was in accordance with the wish of the founder of the Mission, Pastor Gossner, that his Mission should one day be associated with the Church of England. The result of the addresses to the Bishop was that he agreed to receive the Kol Christians who followed Mr. Batsch, in number about 7,000, into the Church of England, in connection with the Society for the Propagation of the Gospel, and that he expressed his intention of returning to Ranchi for the purpose of ordaining Mr. F. Batsch and others of the elder missionaries.

The sight of the Bishop delivering his address to the native Christians was most impressive. He stood in a flower-girt verandah at Colonel Dalton's house, where most of the residents were assembled. Below were hundreds of native Christians, listening eagerly to every word as it fell from the Bishop's lips; beyond them was a fine teak avenue, sloping down to the Ranchi lake, which is studded with richly wooded islands, surrounded by trees, and backed by a high conical hill.

The Bishop, in answer to the petition of the native Christians, addressed them fluently in their own language. The anxiety of the hearers to know that they really were received into the



A VILLAGE IN CHOTA NAPONRE.

Church of England was perhaps the most remarkable part of this impressive scene. When told by the Bishop that he would, after Easter, return to Ranchi to ordain their pastors and to receive them formally into the Church, their countenances at once fell, and the question was immediately put, and put too with evident sorrow, "Then we are not *now* received?" They could not see the force of the Bishop's answer that he wished first to make the necessary arrangements for the affiliation of their Mission with the Society for the Propagation of the Gospel. It was not until they received the Bishop's positive assurance as to their reception into the Church of England that their countenances brightened; and when, after having received the Bishop's blessing, they sang the Thanksgiving Hymn, "Now thank we all our God," their very notes seemed replete with exultant joy.

At a second visit, on Sunday, April 19, 1869, the Rev. F. Batsch, H. Batsch, and H. Bohn were ordained Deacons and Priests, and Wilhelm Luther, a native pastor, was ordained Deacon in the presence of a congregation of about 1,100, of whom about half received Holy Communion; forty-one natives were baptized, and 630 were confirmed.

Immediately upon the connection of the Mission with the Society being formally recognised, the Rev. J. C. Whitley was transferred from Delhi, and he reached Chôta Nagpore in June 1869. He found the prospect most encouraging at Ranchi, and on the day of his arrival he was introduced by Mr. Batsch to the congregation, who greeted him with their usual salutation, "Yasu saháy," or, "Jesus help you." In 1870 Bishop Milman again visited the Mission and preached to a congregation of 1,200, of whom 585 remained for Holy Communion. He also on

his visit confirmed 255 candidates. The district within the sphere of the Mission comprised 300 villages. "Christianity," wrote Mr. Whitley, "now spreads spontaneously, as it were, among the Kols. Within the last ten months there have been over 600 baptisms, including the children of Christian parents, and there is every reason to hope that the whole people will become Christian." A theological class was formed, to which Mr. Whitley lectured on St. John's Gospel, the Epistle to the Romans, and

the Thirty-nine Articles, etc., and the wives of the students made efforts at self-improvement, being greatly assisted by Mrs. Whitley, who formed them into a class which she taught for two hours daily. Church organization and discipline were carefully developed by Mr. Whitley and his colleague, Mr. Kruger, in Chayabassa, Katabari, and the outlying villages, which were periodically visited. The readers were summoned to a conference at Ranchi, and the system of instruction to be adopted was defined, so as to tend more to the edification of the Christians scattered through the district than desultory preaching. Mr. Whitley's visits aided greatly the establishment of the native Christians in the faith, and he records how, at Chayabassa, the congregation, which in November 1869 numbered 124 baptized members, had increased in November 1870 to 173. On Christmas Day 1870, the congregation was so large that services were held in two places, and 450 communicants greeted Mr. Whitley and Mr. Vallings, the Secretary of the Calcutta Diocesan Committee, on their return from their visitation of the district. The Missionary staff was not sufficient in numerical strength to meet all the demands made upon it by the daily increasing numbers of inquirers and candidates for baptism, and they very wisely concentrated their efforts upon the consolidation of the Church by promoting the advance of the people in knowledge and godly life, and by training for Holy Orders natives who might conduct for their own people the elementary work of Christian instruction. Drunkenness, superstitious belief in evil spirits, and tyranny of the zemindars or head-men of the villages, who, like the craftsmen of Ephesus, saw their system of illegal taxation endangered, were the chief hindrances against which the

Mission had to contend. The growth in purity and spirituality became therefore a matter for more earnest care than mere accessions of converts. "There is a great cause for sorrow, as well as for joy," said the local report for 1871, "When we reflect upon the state of Chôta Nagpore Church. There is an idea among many persons at home that a congregation of newly converted men and women in the midst of a heathen land is a kind of a New Jerusalem in which everyone is a saint. Superficial observers—or rather non-observers—in India entertain an idea equally distant from the truth in an opposite direction. Our experience is, that there is a very distinct and broad line between the moral conduct of Christians and heathens, and that there is a considerable amount of genuine piety in the Church, though not generally of a high order, but the national vices are in many cases not wholly eradicated." It was against these vices that the discipline of the Church was brought to bear, though not always with success. The absence of any notions of caste, as among the Hindoos or Mussulmans, operated sometimes prejudicially to the progress of Christianity. If a man desired to go back to heathenism, a few rupees spent in treating his heathen friends to a dinner, with something to drink, was considered a sufficient atonement for his having once professed Christianity.

(To be continued).

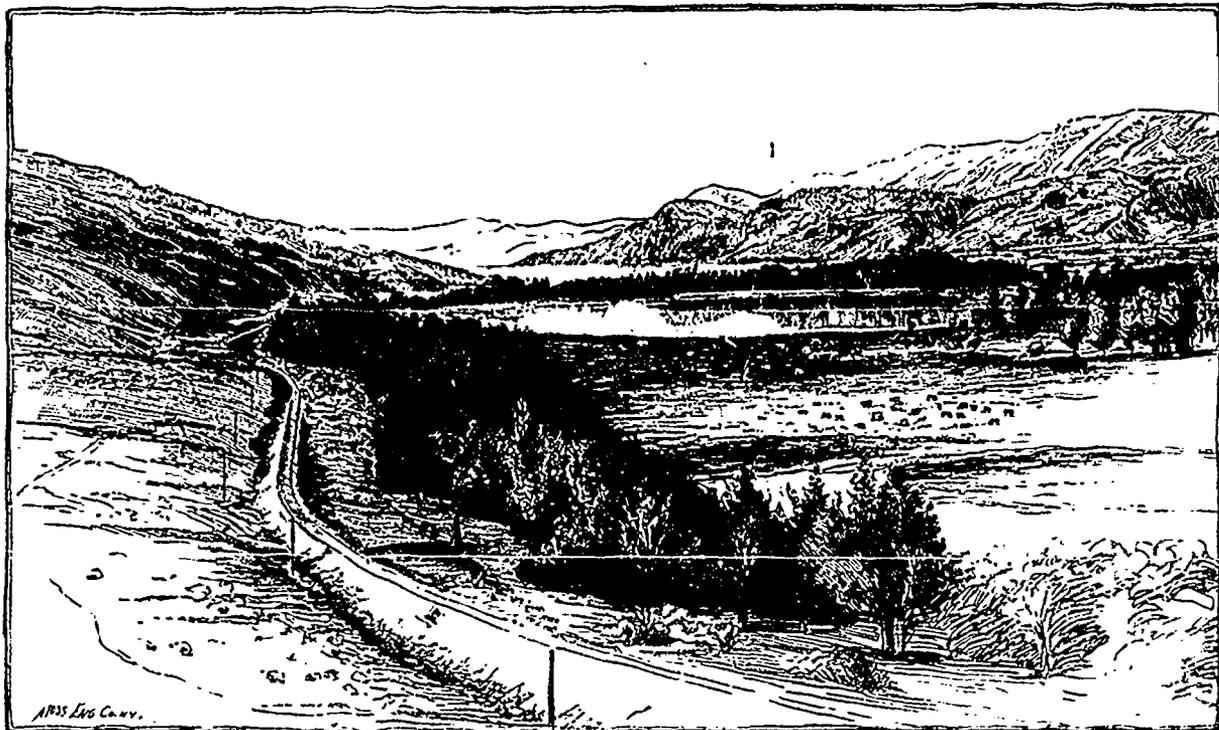
## SOME ASPECTS OF LIFE IN BRITISH COLUMBIA.

BY MRS. WILLOUGHBY CUMMINGS.

**I**N these days of hurry and ceaseless activity few travellers seem to have time to devote more than a few days at best to seeing something of the countries through which they pass. This is perhaps especially the case with those, who, anxious to accomplish the through journey to the Pacific Ocean in the least possible time, have to content themselves with seeing the marvellous and oft-time awe commanding grandeur of the scenery through which they pass from the window of a "Pullman," or possibly from the more advantageous "observation car."

And, yet, had it been possible for these persons to have taken the trip in a more leisurely fashion, and stayed a day or two at the various points of interest through which they rushed they would have found very much to interest them, not only in the country itself, but more especially in the social life, manners and customs of the inhabitants thereof, for a greater variety of "all sorts and conditions of men" cannot be found in any other part of our fair domain. One of the first impressions made on one's mind is, perhaps, the rapidity with which we have come to

recognize this western Province as part of our own Dominion, and not a sort of *terra incognita* of which we knew little or nothing, but which within the last few years seems to have come so much nearer to us, for one is apt to measure distance, from a standpoint of time. As one advances towards the coast, one meets on all sides with the Indians, and one who has, perhaps, heard nothing before hand of the British Columbian Indians is apt to ask,—“Are those really Indians?” for certainly they bear very little resemblance to the Indians of the eastern Provinces, and still less to the Indians of the prairies. In stature they are, as a race, short, and in their features bear a much greater likeness to the Asiatic races than to the typical North American Indians. Many theories have been advanced as to their origin, and perhaps the most probable one is that their home was originally Asia; indeed, the opinion is strongly held by many that in the four principal tribes into which they are divided, may be traced four distinct invasions, coming through Alaska down the coast. Nor is it only the likeness to Asiatics which one notices in the countenances of these Indians which gives rise to this impression as to their origin, but also one is struck by the sort of family resemblance which can be noticed in many articles of their manufacture, their silver jewellery, and carvings in slate or carbonized wood, etc., reminding one of work of the same sort done by Chinese and Japanese. Some of their customs, especially of the coast tribe, also bear a resemblance to those of the natives of eastern Asia, particularly the "Potlach," and secret societies. These "Potlach," or gift-feast, is given by any man who is anxious to gain distinction among his people, and, it seems to an outsider to be a most ruinous proceeding, for the giver, after saving all he possibly can, perhaps for years, invites all his friends and gives everything he has away to them. However, this is really a way of putting his possessions out to interest, for everyone who has received a gift from him is morally bound to return it, at least two fold, at some future time. The British Columbian Indians are not "treaty" Indians, and therefore do not receive aid from the government, although they are placed on Reserves and agents are appointed to look after the men and to guard their interests. Many ways of earning a livelihood are open to those people, particularly fishing for the canneries, mining, seal hunting, working on railways or steamboats, hop picking, etc., while a supply of food is easily acquired from the game in the mountains and fish in the rivers. It will be easily understood, therefore, that these Indians differ materially in themselves, and their surroundings from other tribes in the Dominion. Missionary work has been carried on among them, especially, in the Diocese of Caledonia for very many years, and the Mission of Mettakatla with its chequered his-



A CATTLE RANCH, BRITISH COLUMBIA.

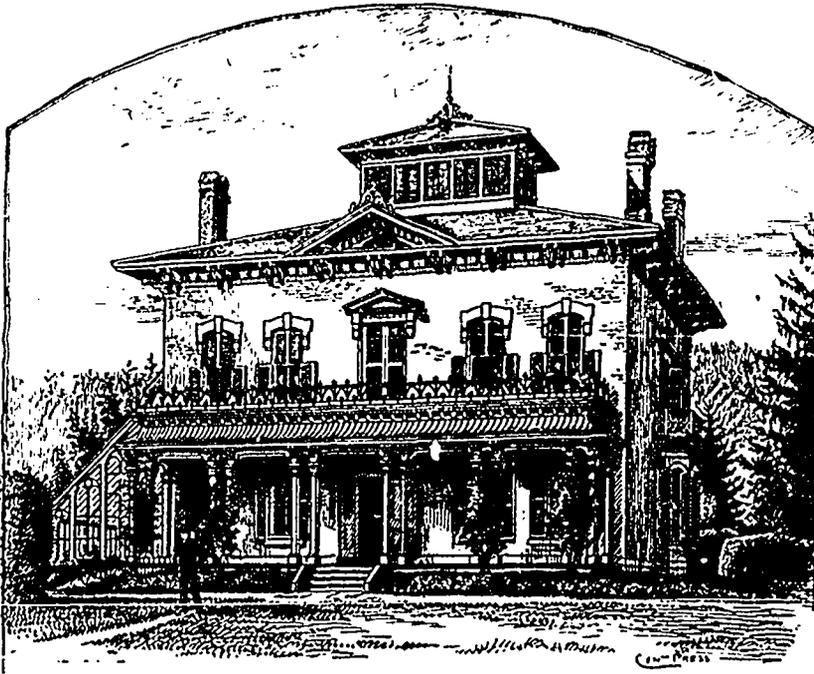
tory is one of the best known of the C.M.S. Missions. There are now many Christian Indians, and those who know them best, speak most highly of their sincerity and devotion; in fact, one who has lately gone to work among them has expressed the wish that he might be able to send some of his people down "to Toronto to be an example to the Church people there."

Sad to say, however, all the British Columbian Indians are not Christians, and very many have never yet heard the story of "Jesus and His Love." Here, as elsewhere, we have taken their lands from them, surely we are bound to give them in return that Gospel, more precious than all else.

But other heathen meet one on every side in British Columbia, strangers and aliens in our land, and it behoves us to ask ourselves earnestly, why has God permitted them to come among us? Surely it cannot be for the sake of the money they earn. Wherever one goes, from the coast as far east as Donald, and north and south from the line of railway one sees the Chinese. In the cities and towns one finds few other domestic servants but the Chinese; working on the railways, in the mines, on the ranches, in fact everywhere are to be found these people, and surely the Church must arouse herself and at once take active steps to do something for these "strangers within our gates." One evening while in Vancouver we went to see the small

Mission School, established by the Methodists there. It is held in the house of the native Christian Catechist, who was brought by them from China to take charge of the Mission. Two young ladies were busily at work teaching some twelve or fourteen Chinese men, or "boys," as they are always called, to read, and very diligent pupils they seemed to be. After the school was over we were taken into the Catechist's house, and introduced to his wife and two children, one a boy twelve years, dressed in European clothes and speaking much better English than his father, for he has attended one of the public schools in Vancouver for some time. The other child was a girl of about eight, and she, like her parents, wore the native costume. This Catechist I afterwards met when we were both journeying to Kamloops. He told me there were many of his people there and in the surrounding country, and he visited them and held services as often as possible. The Methodists have also a mission for the Chinese in Victoria, and while we feel thankful that some Christian teaching is given, surely it must make us feel, more and more, with shame and sorrow, that we, as a Church, are standing aloof as if to say, "Am I my brother's keeper." It is estimated that there are nearly 30,000 heathens in British Columbia, Indians and Chinese!

Still another class of people in British Columbia demand a share of our attention, and also of our help as a Church. I mean the miners. We are



ST. PETER'S HOME, EAST HAMILTON.

all familiar with the stories of the wild, hardly civilized life of the mining towns in California and other western states, in days gone by, where a man's life was of no account, and religion was unheard of. Few would willingly have such tales told of any portion of our Dominion, and, yet, already we hear of mining towns springing into existence in British Columbia where vice flourishes, while there are as yet only occasional religious services, if any at all. As I mentioned in a former article,\* in one of these new mining towns called Nelson, on the Kootenay River, there are nine saloons and not a single place of worship. The miners are men of many different nationalities, and are for the most part rough and illiterate. Very few women live in these mining camps, and homes in the true sense are almost unknown. The railway navies form another type of people to whom the Church should minister more frequently than is possible with the present limited staff of clergy. Many interesting stories were told us of mission work among these men during the building of the C.P.R. of days and nights spent on construction trains, of rough meals, etc., undertaken for the sake of "Witnessing for Christ." The three clergymen attached to the Kamloops Missionary district (a district 50,000 square miles in extent), give services to the men employed on the C.P.R., and other railways now under construction as often as possible—probably once a month, for which they are always warmly thanked.

The farming community together with those

who go in for cattle raising on ranches are very rapidly increasing in numbers in British Columbia, and although many are still struggling to make both ends meet, the prospects are bright for them, and few there are who are not satisfied with their new homes in this favoured country. And, certain it is, that although unable to do much now towards the support of the Church's work, these people will, in the days to come be those from whom that support may safely be expected, and this is only one more reason why the Church should strain every effort to bring these people and to keep them within her fold now, for otherwise they will certainly

be lost to her if left in the days of their poverty as sheep without a shepherd.

## OUR PARISHES AND CHURCHES.

No. 61.—ST. PETER'S, HAMILTON, ONTARIO.

**H**AMILTON is the see city of the Diocese of Niagara and of late years has formed several new parishes. Quite recently it has enlarged its borders by taking in a portion of the township of Barton, which lies on the eastern side. This will extend the city considerably to the east and increase its size and population. East Hamilton has always been considered a very beautiful part of the city, and numerous fine residences are to be found there. Gardens are to be seen there, blooming with flowers and loaded with fruits and vegetables. The climate is so temperate that grapes and peaches grow to great perfection, while apples of the choicest kind flourish abundantly.

For a long time the good old church of St. Thomas was monarch of all it surveyed, but its rights have been disputed in a brotherly way by other parishes which recently have come into existence.

On the first of May, 1887, the first service in connection with S. Matthew's Church was held in a small store-room on Wentworth Street (in the north-eastern portion of the city), when the Rev. Thomas Geoghegan, the newly appointed incumbent, conducted the service and had about

\* April, 1891.



APPLE ORCHARD, EAST HAMILTON.

south-east part of the city. Here he is beginning *de novo* to found another parish, which is to be known as St. Peter's. But, in commencing this work he has taken a new plan. He begins with caring for the sick and has already established the first benevolent institution the church has yet undertaken in the diocese. It is known as "S. Peter's Home," and is intended to care for those suffering from chronic and incurable diseases. The establishment of the "Home" has been a venture of faith, the incumbent purchasing a handsome property containing about three acres of land with a fine residence, which has been fitted up in comfortable and convenient style, and will accommodate twenty-five or thirty patients. At present there are fourteen patients cared for by an able matron and staff of assistants. In connection with this Home there are regular Sunday and week-day services, so that parochial work of all kinds is being done, and around this charitable institution there will yet be, as money can be procured for the purpose, the church, school-house and clergy house to mark what ought to be, in every sense of the word, an efficient and useful parish. Mr. Geoghegan has no private means whatever, and yet he enters into vast projects of buying property and building churches, parsonages, homes and school-houses which might fill a dozen

thirty of a congregation. A few weeks afterwards a small house was taken on South Street, and here the foundation of the present parish was laid, an account of which has already been given in our columns, together with the picture of the fine church which Mr. Geoghegan was enabled to build. After having established this parish, this indefatigable and self-denying worker handed it over to his assistant, the Rev. C. E. Whitcombe, and took up fresh work in the

men with dismay, and so far has succeeded in what he has undertaken.

THE two great Anglican Missionary Societies (the S. P. G. and the C. M. S.) in the Tinnevely district, South India, in 1888-89 covered 1,636 villages, with 163 native clergy; the schools contained 23,524 pupils; the churches 20,024 communicants, with 18,396 catechumens, 77,171 baptized persons and 95,567 adherents.

## OUR PARISHES AND CHURCHES.

## TRINITY CHURCH, KINGSTON, NEW BRUNSWICK—(Concluded.)

**I**N the Spring of 1808 the sum of one hundred and three pounds was subscribed by forty-nine persons for the purpose of erecting a steeple with an end gallery and completing necessary repairs on condition that the sale of pews be revoked, and they be free in the future. On June 15th, the steeple was framed and raised in good order without any accident happening to any one.

It was not until 1810 that a stove was procured for the church, when fourteen pounds fourteen shillings was raised for erecting a stove and completing the same with pipe.

The following year it was voted that the chancel be built square with a Venetian window at the end. In September, 1813, was received a bell weighing 129 lbs. generously presented by some gentlemen of Saint Johns as a gift to the church. It was voted that the sum of two pounds ten shillings a year shall be allowed for tending the stove of the church and ringing the bell.

On December 19th, 1808, it pleased God to take to himself our worthy and revered rector, in the seventy-sixth year of his age, and fiftieth year of his ministry, of which twenty years he was rector of Kingston.

He was succeeded by his son, the Rev. Elias Scovil, who held the position till February 10, 1841.

On Sunday, the second day of August, 1835, the Right Rev. John Inglis, Bishop of Nova Scotia, ordained in the Church of Kingston, William Scovil (son of the second rector), Deacon, to the office of Priest. After Divine Service, his Lordship addressed the Corporation in the Vestry room where in his pleasing address he represented the Church in Kingston as the root from which all other churches in the country were sprouts.

Having brought my history this far, I must now bring it to a conclusion hoping that my readers may judge of my infirmities without severity.

It may be mentioned that on Mr. Frederick Dibblee's removal from Kingston, in 1790, to be ordained as the first clergyman at Woodstock, it was voted that some fit person be appointed to read papers and a sermon in the absence of the Rector. Walter Bates was selected and by this means the Church in Kingston has ever been kept open upon the Lord's Day.

Having now with all fidelity treated of my subject, I would fain hope it is something more than idle curiosity that prompts me to wish it were possible to know the future destiny of this country.

One conjecture, I presume to offer on the

subject, that sometime or other there will surely be a restoration of the colonies of America—that after a long series of dissentions and contests their downfall will come from the north, and by the like means which hath been usual in the course of history, and that at some future period the vast and northern deserts of Acadia and Canada will give laws to all North America. But what will be the destiny of the three portions of the globe where a few have acted their part alone? I refer to British North America, the British settlements in Hindostan and the vast but yet infant colony of Botany Bay. What is to hinder Great Britain from transporting her empire to the East, where she might possess in India a territory inferior only to the kingdom of China, which, for love of peace, would be a good neighbor?

I am tempted to hazard the conjecture that there will be eventually the appearance of a great new power in the world under one great British monarch, which it is no more within my province than it is within the compass of my abilities to delineate in detail. I cherish the idea of a new, strong and durable wise confederacy—a triple cord, formed by the three happiest countries in the three quarters of the world.

This concludes the narrative of Mr. Walter Bates. While the good man's prediction regarding the "colonies of America," certainly has not been realized, his closing words are almost a dream of Imperial Federation, a consummation which many still feel will yet be reached.

Mr. G. Herbert Lee, writes in his book, "The First Fifty Years of the Church of England in the Province of New Brunswick," as follows:—

"It is noteworthy that father, son and grandson, occupied successively the position of rector in the same parish. For one hundred and thirty years the three Scovils were in the ministry, and for ninety years they officiated at Kingston."

"Bishop Inglis in his reports to the Society at home, frequently alluded to the flourishing mission of Kingston, which he considered the finest church mission in the Province. Archdeacon Best termed it the keystone of the Church in New Brunswick, and remarked that here might be seen a church widely and firmly established, with 200 communicants, ably ruled by a 'learned and orthodox Scovil.'"

The following inscription to the memory of the first and second rectors appears in the chancel window of Trinity church:

"The Rev. James Scovil, the first rector, took charge of this mission in 1788, and lived to December 19, 1808, the 76th year of his age, and 50th of his ministry."

"His son, the Rev. Elias Scovil, succeeded him as rector, and lived to February 10, 1841,



TRINITY CHURCH, KINGSTON, N.B.\*

the 70th year of his life, and the 40th of his ministry."

"Each, after he had served his own generation, by the will of God, fell-on-sleep, and rests here beneath this chancel."

In the vestry of the church may be seen two separate tablets, with inscriptions to each of the above rectors.

On the death of the Rev. Elias Scovil, his son the Rev. William Elias Scovil, succeeded as third rector of Kingston, and after a faithful ministry of forty-three years, entered into his rest. Close to the chancel window, a granite monument has been erected by loving hands.

The present rector of the parish, the Rev. Hastings S. Wainwright, came into residence September 3, 1876.

A noteworthy event in the history of the Parish of Kingston, was the service held on June 27, 1889, in commemoration of the one hundredth anniversary of the erection of the church. An immense concourse of people from all parts of the parish filled the church to overflowing, and the occasion is one that will be long remembered by all present. The sermon was preached by the Rev. David W. Pickett, rector of Greenwich, a grandson of the first church-warden of Trinity Church, from the text, "Her foundations are upon the holy hills."

\* This cut appeared in a late number of the *New England Magazine*, Boston, in an article on the U.E. Loyalists, and was kindly loaned to us by the Art Editor of that magazine for use in our columns. An engraving of the church was given in our June issue, but this shows it from a different view.

For nearly seventy-five years, Kingston was the shire town of King's County. Since the removal of the court house and jail, grammar school, and all the offices appertaining to the administration of justice, to Hampton, the importance of Kingston has largely diminished, and it is to-day a very quiet country village. Yet around the locality linger the names and memories of many of the Loyalist founders of our province. The records and traditions of the Parish of Kingston from its first settlement onwards are deeply interesting to the student of local history, as, indeed, are many other places in New Brunswick and Nova Scotia.

## CHILDREN OF A FAR AWAY LAND.

BY MRS. FORSYTHE GRANT.\*

(Concluded.)

One day we were walking along a very rough path, and pushed our way into an enclosure of bananas, mangoes, and creepers of all kinds, making a very thick tangle. Close by the river race, and set far back in the road, was a grass hut; a lot of people were sitting on the floor, talking away, and over in a corner lay a boy of about twelve years old. He looked desperately ill, with such a white, thin face, and the skin drawn tight over his features. We did not stay longer than to ask a question or two, as they all seemed sulky at our looking in at the doorway, and all stopped talking suddenly, one woman who was near by, giving us a very contemptuous look, and then saying something which made the others grin and laugh. No doubt this boy was a leper, and the friends felt themselves quite secure from invasion in that dark, strange hiding place amongst the trees.

There are very good schools in Honolulu for the natives, and many people have bequeathed large sums of money to keep them up. Our Bishops and the Roman Catholic priests have each large, good schools or colleges, the first known as the "Bishop's School," the other the "St. Louis College;" then there are the "Ramehameha Schools" for natives, founded by a generous native lady who died recently, and their great holiday is "Founders Day," which is the birthday of the founders.

The Choristers in St. Andrew's cathedral are native boys, who sing very well; the natives having frequently very sweet voices, and quick ears for music. Then in the "Priory" close to the Cathedral, presided over by our Anglican sisterhood, is a school for native and half-white girls, where the girls are taught many useful things.

\* Written for a Children's Missionary Gathering.

On another Island there is a large school for girls superintended by a lady from England, who left her far-away home to come and teach and care for the girls at Lahaina. So you see how many great changes must have come about since the first white missionaries went out to raise the heathen out of their degradation and darkness into self-respect and light, and though so much of the old native superstition still lingers, and will always do so—as no southern, tropical native can be transformed into an active northerner—still the children will help their own people to do better, and every little helps in the great result.

There is a flourishing Branch of the "Ministering Children's League" in Honolulu, and the people all over the Islands are most successful in their efforts to raise money for church purposes. Only recently I received one account of an open air Bazaar held on the Island where we lived, where the shortest distance between Plantations is two or three miles, and many are fifteen and twenty miles apart; the people worked hard to make it a success, and the things, simple as could be: native baskets and food, such as Poi, Taro, Fish; native shells for lees, or necklets, perfume, work, flowers made up, soda water, etc., all were sold out before seven o'clock, and the sale cleared \$1,200, and all for the one little church, where not very many could come such distances.

There were lots of toys, and one gentleman bought a lot to be given to the little native and Portuguese children at Christmas, when there is always a great treat on the Plantation for the school children. Though it was so near Christmas it was a bright, warm day in that summer clime, and the gardens were full of most lovely flowers.

#### RED DEER MISSION, DIOCESE OF CALGARY.

**R**ED DEER,—where is it? It is a new town situated on the banks of the Red Deer River just ninety five miles north of Calgary. The town at present is scarcely more than a town on paper, there being only some fourteen buildings on the town site, which is the prairie land in its rough state, there being, as yet, no attempt at grading the streets, although the town has been properly planned and laid out. But it is not so much with the town of Red Deer that this article has to do as with the mission of which it is the centre. The mission extends from the district known as "the Lone Pine" to Wolf Creek along the line of the main trail leading from Calgary to Edmonton, a distance of sixty miles. This mission has been without the regular services of the Church from June, 1890, until Trinity Sunday of this year, from which time it has been under the temporary charge of a clergyman from

the Province of Ontario, who intends returning to his work in Ontario early in August. During the year in which the regular services of the Church in the mission were discontinued, occasional duty was performed by the Rev. Canon Newton of Clover Bar, Edmonton, whose name is a household word among the settlers of this district, who at all seasons of the year has travelled by sleigh or buckboard (according to the season), the distance of one hundred and five miles, that he might be able to give the settlers of this district the ministrations of the Church. On these journeys Canon Newton always brought with him his tent, and, summer or winter, would camp on the trail when night overtook him, and while in the mission would set up his tent near some settler who could furnish him with board. As one travels through the mission, the question is frequently put to one, "Have you ever met Canon Newton?" or "the Doctor," as he is more familiarly called. Among the older settlers it has been almost impossible to find an unbaptized child, the majority of those born in the mission, or unbaptized when coming here, having been baptized by Dr. Newton. But the needs of this mission are fast increasing. Settlers are pouring into the country south of the Red Deer almost every day. To the north of the river settlers do not enter so rapidly, the country being unsurveyed until nearing Edmonton where the population is fast increasing, owing to the incoming of so many settlers. The mission of Red Deer requires more than the *occasional* ministrations of the Church; it requires the presence of a permanent missionary in priest's orders, who can not only hold Sunday services and administer the Sacrament, but who can also devote a large portion of the time in visiting the settlers throughout the mission. With the coming in of settlers, the Church has received her quota of the population, and there are now throughout the mission, thirty-three families, and thirty-seven single individuals, making in all a church population of one hundred and fifty souls, men, women and children. At present, the greatest portion of the Church, as of the general population, is south of the Red Deer River. South of the River the Church ranks about third in numerical strength, Methodists ranking first and Presbyterians second, but north of the river where the population is very sparse the Church has by far the greater number, small though the number be. At present, Sunday services are being held in six stations, Red Deer, Mr. Threlfall's (a stopping place on the Edmonton trail, seven miles south of the Red Deer River), Poplar Grove, (eighteen miles south of the River), Wavy Lake, (six miles directly east of Mr. Threlfall's, across the prairie), Mr. Wm. Smythe Parker's house on the Red Deer just below the mouth of the Blind Man River, and Messrs. Elliott and McCue's stopping place (Wolf Creek on the Edmonton trail.)

The service at Mr. Parker's (Blind Man,) and that at Wolf Creek are the only two places where services are held north of the Red Deer, which two stations are twenty-two miles apart. The services on Sunday are fortnightly at Red Deer, Mr. Threlfall's, Poplar Grove and Blind Man, but only once a month at Wolf Creek and Wavy Lake. At Wolf Creek a Wednesday evening service is held once a month. Another service should be held in the district of the Lone Pine, ten miles south of Poplar Grove; here there are seven church families, besides two individual members of the Church. The reason this is not now a regular Sunday station is because it was only a couple of weeks ago attached to this mission, the Bishop having hoped to be able to send another missionary to visit the settlers, but having failed in doing so, the missionary at Red Deer was asked to visit this district. The settlers have very willingly expressed their readiness to drive the ten miles to Poplar Grove to attend the services of the Church, some of them having to drive over a very rough prairie trail. In his visit to "The Lone Pine," not only did the missionary find seven families, but also four children for Holy Baptism, two of whom he baptized; the other two are to be brought to the service at Poplar Grove (ten miles off), and three candidates for confirmation. All through the mission, many of the settlers are most anxious for regular services, and more than one has this summer expressed his gratification at seeing an "English minister," and looks greatly disappointed on learning that they have not yet a permanent missionary, but that the prospects are that by the middle of August they will be once more as "sheep without a shepherd." It is true that there are some who have been careless and indifferent to the services of the Church, although professing to belong to her. Alas! are not such to be found in the best appointed parishes in the land? And are we to be surprised if such be found in a distant portion of this great North-West when the church has sent no one to watch over them in Christ's name? And again, can we be surprised if the more earnest of our people now see little difference between the Church and the sects about her, and attend the services of the Methodists, who have had a resident missionary for some time back, or of the Presbyterians who have just sent a missionary to reside among the people? It is a difficult matter to persuade many that "the Church" is the branch of the Catholic and Apostolic Church for this country when she fails to extend to them the blessings and privileges to which they have a right. The great, the pressing need of the Church in this century is *men*; money is needed, and never was there a time when one and all we should offer more freely of our substance, "according as God hath prospered us," for the mission work of our great Canadian

North-West, but the great and pressing need is *men*. The cry goes up from this mission of Red Deer, and of many similar missions throughout the North-West, "Come over and help us," help us with both money and men." In the spiritual needs of this and other mission, we may hear the voice of the Lord, saying, Whom shall I send, and who will go for us?" Will any one who reads these words say, "Here am I; send me?" "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest."

It is quite plain to anyone reading the words of this article that the missionary in charge of this mission must be a *travelling* missionary. In order to do the work of the mission he must be ready to move about, staying a night or two in this portion of the mission, and again in some other portion, returning to his headquarters for his necessary rest and study. To do the work of a travelling missionary it is almost necessary that he be an unmarried man, so large a portion of his time being spent away from home. Are there not many of our young men who will remain single for three or five years after their ordination to the priesthood in order that they may devote themselves for that period to work in such a mission as this of Red Deer? Again, it may be asked, "What will the Churchmen of such a mission as Red Deer do towards the support of a resident missionary? There is a grant from S. P. G. and so soon as it is known that a clergyman is coming to reside among them, there is no doubt but that the sum of four hundred dollars could be raised in this mission for his support, and if he be a man of tact, full of zeal and devotion, something could also be raised towards the erection of churches throughout the mission, many giving their time and labour, and even material, gratuitously, for this purpose. There is a double call in this article, a call for both men and money, let each reader ask himself, what does it mean for me? May the Holy Ghost, the comforter, guide each reader in the answer which he may give to this question, that both men and money may be found for the maintenance of the work of Christ's Holy Church in all portions of our great Dominion.

#### A WONDERFUL CAR.

**B**ISHOP WALKER, of North Dakota, writes from Pembina, May 20th, of the good work which he is able to do by means of his "cathedral" car, as follows: "The car is packed with people at every service. There are seats for upwards of seventy persons. We invariably have a larger number present. Very frequently three persons sit on two chairs. Ninety persons have

been present again and again. The worship is very hearty. I use Mission Services, or Leaflets. Every one responds; every one sings. I am often thrilled by the roar of the voices as men and women join in the worship, apparently with their whole hearts. The fact that they are sitting or standing so closely together, that elbow of neighbour touches elbow of neighbour, gives courage to all to use their voices.

"Of course the car is for use only in very small places. Sometimes a number equivalent to the entire population of the village and also many from the surrounding country come to the service. In many places where I anchor the car for worship there is no room in any house of the entire hamlet where twenty persons could gather. In a village which numbered thirty-eight persons sixty-five gathered for worship in the 'cathedral.' The attendance in one place, with a population of forty, numbered seventy; in another of sixty persons there were eighty present at the service; in another where there were seventy-seven, there were ninety at worship, and several could not get within the door; and this is the story everywhere.

"Men who have not attended services of any kind for ten, fifteen, even twenty years, who scoffed through these years at the very idea, have been present again and again. They were absent from other worship because they claimed to be free-thinkers or agnostics or sceptics. They have looked on quietly, or they have joined in the singing of some popular hymn because they could not help it, so thrilling was the experience as every voice was lifted up in song.

"A new contingent for the Church's ranks has been reached. It is railroad employees. Everywhere they have been present at our worship. The church has, alas! in the past, busy as they are on all days, at all hours, seemed far away from them. Now it has come near. They feel that it is theirs and they welcome it, and come to it. The effect upon them has been a revelation to me. From the president of one of the largest and most important railroad systems in this country I have received a letter thanking me for the good already done among the employees of his road. As I go here and there all over North Dakota, brakemen, conductors, yardmen, engineers, firemen, telegraph operators, dining-car waiters, porters, switchmen, ticket-agents, baggagemen, express agents, superintendents, general managers—all ask affectionately about their 'cathedral,' where it is, when it will come to them again. It is a new ecclesiastical zeal and affection appearing in a new place.

"My highest comfort in connection with this work has come from the fact that more individual souls have been personally reached than in all the years of my ministry in proportion to the

number preached to. That is to say, I have had more *men* coming to me after the services to talk solemnly about duty, life, their souls, than ever in my previous experience. Careless men, godless men, reckless men, sinful men have come and opened out their hearts. The embarrassment which attends visiting a clergyman at his home or talking with him in a church is wanting in the car. It is open and free to come and to go in and out of at will.

"My custom is to do all the work necessary in the car with my own hands. It would be very unlike a missionary in this new North-West to bring a uniformed porter on my journeys. It would give unreality to the work. So I prepare the lamps and light them. I sweep the floor and make my own bed, and distribute the leaflets, and make the fires, and put the seats in order. About half the time it falls to my lot to play the organ. I find all this no hardship. Often I have three or four hours on my hands while waiting for service-time to arrive, on a side-track. Many then come to see me, and feel disposed to look on me as a workingman like themselves. I only desire to say in closing that the 'cathedral car of North Dakota' is pre-eminently a success."—*Spirit of Missions*.

#### WHY THE BISHOP ABSTAINED.

66 **D**OCTOR," said a lady at a fashionable dinner-party, a few years ago, to Bishop Henry C. Potter, "I observe that you take no wine." "No," said Dr. Potter, "I have not done so for many years—in fact, for twenty-five years." She expressed surprise in the look which met the doctor's answer. "It may interest you to know why I abstain," said Dr. Potter, observing the expression of his companion. "I will tell you. A man with an unconquerable passion for drink, came constantly to see me, and told me how this miserable passion was bringing him to utter ruin; how his employers, every time he obtained a situation, were compelled to dismiss him because of his terrible habit. One day, I said to this man, 'Why will you not say, here and now,—before God and in his help, I never will taste liquor again?' The man said, 'Doctor, if you were in my place you would not say that.' I answered, 'Temperate man that I am, I will say so this moment.' And I spoke the solemn vow that I had called upon him to make. My poor friend looked at me with consternation: then an expression of hope overspread his face. With steady voice he pronounced the vow. A moment after he left me, but returned often to see me. The vow has been kept; and he that was fast losing soul and body, found a position, kept it, and became not only a sober, but a godly man."—*The Armory*.

## Young People's Department.



THE RIVER.

### THE RIVER.

**S**OMETIMES if you follow the course of a ravine you will see, as you notice its high banks on both sides, with perhaps a little rivulet running between them, that it must have been once the course of a river, and this makes it evident that rivers that once existed, have ceased to be. We are told that the miners who are working in the gold mines of California, are, in their search for gold, excavating the bed of a mighty river which, far back in distant ages, rolled on to the sea; that it took its rise at the base of some enormous hill full of gold; that some mighty upheaving threw it all into a heap of golden gravel, which the ancient river carried down in its course by degrees, till its whole bed was filled up, and there to-day the miners are working. How long ago was that? Who dare say when it was that that huge golden mountain was standing and that ancient river sweeping on in its mysterious way? What were the animals that came to satisfy their thirst at its brink and gaze across its water? Strange creatures, no doubt they were, now lost and gone like the ancient river itself. So have rivers passed away, so doubtless will others disappear, however slow the process may be, and it will be slow, the work, indeed, of ages,—yet doubtless others will take their places, for rivers must ever belong to the face of the earth. We read of them first in Genesis and last in Revelation. What more beautiful thing on earth is there than a large river? It winds on

its way silently, sometimes through enormous stretches of country, sometimes through the forests, where the tall trees almost entirely shut out the rays of the sun from its limpid waters, sometimes through the prairies where buffaloes, beavers and trappers alone gaze upon its beauties, sometimes through the wild regions where rocks abound, forming high walls to the right and left as in the canyon or the fjord, sometimes through the corn patches and wheat fields making its way with continued, restless motion till it finds its way to the sea.

This idea of the river making its way through different scenes has been well presented by a master hand in this way: At first it is a little, babbling stream, clear and cool and sparkling, the very picture of purity. Then, as it gains strength it winds its way "by laughing shallow and dreaming pool," now passing in gentle play under the trees and past the crags and perhaps under the wall where the church-bell rings. But it passes on till it reaches some forbidding place, and here its pure waters become "dank and foul." It passes the "smoky town, the foul sewer and the slimy banks,—

"Darker and darker the further it goes,  
Baser and baser the richer it goes,"

so foul that we shrink from it as a thing defiled. But the river makes its way again through these impurities and hurries on, "free and strong," pure once more, away to the sea, with its muddy foulness left behind.

And is not all this very like the picture of human life? At first there is the sweet innocence of childhood, when everything is pure;

sprinkled with the drops of the baptismal water they are themselves as pure as the clearest of babbling streams. But presently, as the stream of life runs on, there comes the knowledge of sin; some fault is committed; the life becomes clouded and, like the river, murky, dank and foul. So much for the knowledge of good and evil. But a soul is not necessarily lost because of sin. Sin brings misery and misery sometimes drives the soul to God, and then are heard the words of peace. As soon as repentance is sought through Christ, the Son of God, a voice is heard speaking that beautiful word "forgiveness," and now nothing can stop the hopes of the immortal soul, as it sees eternity before it. It is once more the strong and pure river, making its way to the eternity of rest.

"Strong and free!  
The flood gates are open away to the sea.  
Free and strong!  
Cleansing my streams as I hurry along  
To the golden sands and the leaping bar,  
And the taintless tide that awaits me afar,  
As I lose myself in the infinite main  
Like a soul that has sinned and is pardoned again!"

## TWO SMALL FISHES.

**P**ETER OHLSEN was a small, yellow haired Norwegian boy, who took his first fishing-trip with many bright expectations. His father and other fishermen of the village set out for the northern fishing place in their strong little boat, the *Freia*, and were well prepared for storms, or for a big catch of fish, or for a little catch, even, so well contented and merry were they all. But they were not prepared for what came to them; that is usually the way, it is the unexpected thing that happens.

When they were near the island of Kvaloe, on the coast of Norway, far north of the Arctic Circle, a strange fever broke out among the men. During the first few days they did not think much of it, but when all the four men began to complain of headache and pains in their limbs, so that they could hardly stand, they gave up fishing, and hastened to land on the nearest approachable place, which proved to be a desolate little island, separated from the main island by some very rough water that dashed constantly against the high rocks.

The sick men anchored their boat and then went to bed too sick to give any orders to Peter, who was perfectly well but terribly frightened. The weather was cold and the sky grey, and a storm might come at any time, and dash the boat against the rocks, in spite of the anchor. The men lay in their berths, tossing about, and muttering senseless talk, and there was nothing for the boy to do but to keep up

the fire in the stove, and get himself something to eat when he wanted it.

But he was too uneasy to have much appetite, and for the greater part of one day he sat and looked at his father and uncles, and wondered what he could do. He could not sail the boat back home, for he was only eleven years old, and small for his age, and had never been much on boats. His older brother, Carl, was the boatman of the children; Peter had been attending school, and Klas Ohlsen intended to make a merchant of him. In all practical matters the family would say, "Oh, Peter is no good! Peter is a book-boy, he has no sense for common things."

Now this was not correct, but Peter supposed it was, and his modesty kept him from boasting about the praise he won at school. His favorite expression was, "Maybe I can't but I'll try," and he always did try to make himself useful, and to learn everything that seemed to be needed in the simple life at the fishing village. But he could not sail a boat.

"What can I do?" he asked himself over and over again. Suddenly he remembered that, when Olaf Jensen had a fever, his grandmother gave him bits of ice. He hurried out to the island, and found there was ice in the pools of rain-water among the rocks, for this was in the autumn. He filled a pail with the broken pieces, and gave each of the men some, waiting carefully till each piece had dissolved in the patient's mouth, before giving another.

He did this several times, during the day and evening, and at last he fell asleep and slept till morning. Then he found the men still asleep. They had a mild form of typhoid fever, caused by their having drunk some water from a keg that had not been cleaned. The keg was now empty, and Peter's healthy body had resisted the fever, so there was no more danger for him; but he saw that it would not do for the men to have no better nursing than he could give.

"If they are going to sleep like this for days," he thought—and Olaf did that, "I think I could get down to the fish hut on the south side of the bay over there on Kvaloe."

There was a large party of men at that hut, and he knew that they would help to sail the boat home. But how to get there was a puzzle. Peter wondered if he could get the row-boat launched, and if he could row it across the rough channel.

"Maybe I can't; but I'll try," said the little boy. But first he made a great pot of weak tea, and put it on the stove, so that if any of the sick men were able to sit up while he was gone, they could have a refreshing drink. He slacked down the fire, and put a pail of water beside the stove, and took every care that there should be no danger from fire. He filled his pockets with biscuits and sausage, and then worked at the row-boat until he got it into the water.

He was very wet by that time, but he had such trouble in rowing that he was warm enough. At first he thought he would go straight across the channel to the large island, and cross over a hill, and walk around the shore of the bay till he reached the hut; but when he reached the shore nearest him, he saw that the rough rocks were glazed with ice, and he knew it would take a long time to walk over such slippery surface.

"If I get out of this channel, most likely the bay will be smoother," he thought; and so he toiled bravely through the waves till he cleared the channel and rounded the point into the bay.

It was much smoother there, and the moon shone out suddenly, as if to guide him; but the poor little fellow was so wearied that it was midnight before he reached the fisher-hut, and he had hard work enough to waken the soundly-sleeping men. When at last he made them understand the trouble, he sank in a shivering heap on the hearth, where there was still enough fire to warm his drenched and half-frozen body; and, before he knew it, he was sound asleep.

He did not hear the words of praise the fishermen gave him, as they made ready to go off in their boat. "I would not have believed that weak slip of a boy would have done that," said big Hans, struggling into his overcoat.

"He's given the best he had," said Grandfather Lassen, making up the fire, and putting on the kettle to get some tea ready, for he was to stay with Peter while three of the young men went to sail the Ohlsen boat home to the village.

"It isn't often that a boy's best is worth so much," said another of the young men.

"Never say that, Aaron," answered the old man. "What did I read to you last night, out of Holy Scripture? Wasn't it about a boy who had a few bread-cakes, and a couple of fish, and by the Lord's blessing they fed five thousand hungry folk? Suppose that boy had said, 'I've got nothing worth giving, I'll just keep quiet about it,'—sure, the Lord would have done the miracle with something else, and that boy would have been no use to his Master. Give your best, boys; and hurry now, for there's a storming around the moon."

The young men hastened to the row-boat, for they had no time to set sail in their own fishing smack, which lay at anchor in the moonlit bay.

"The weather's too peaceful to last; we'll have a storm soon; and the Ohlens must be gotten home," said big Hans. Three strong pairs of arms made it easy to take the boat back quickly, and before daylight the sick men were on their way home.

Little Peter awakened in a great fright, feeling sore all over, and having had his struggle with the waves repeated in his dreams. Grand-

father Lassen comforted him for being separated from his father, and promised he should go back to Gronthal in a day or two. "You were soaking wet, my child; and had you sat in the open boat again, last night, your mother would have had two to nurse."

Before night a heavy storm set in, and as Peter looked anxiously out at the sea, old Mr. Lassen patted his shoulder, and said, "No need to fear, my child; my boys are taking good care of your people. Their boat is strong, and they will reach home at dawn. But if you had delayed coming, the *Freia* would have dashed to pieces, where she was anchored. You have been wise and brave, and I think the good God must have given you wisdom, for you are not used to sea life. What made you think you could row all the way here?"

Peter smiled gratefully, as he answered, "My teacher at school often says, 'If a thing ought to be done, try to do it; for it is God's work; and if you fail, He keeps account of you.' I wasn't sure I could row, but somebody had to do something, and there was nobody but me."

"Come now," said Grandfather Lassen, "your schooling hasn't spoiled you for common folk's life, as they say it has. Keep right on doing things that ought to be done. Now sit by the fire while I read you about a boy who gave what he had, and it turned out to be more than any one could have expected. Never mind the storm. The dear Lord, who showed you what to do, will attend to the rest of this matter."

Then Grandfather Lassen brightened the fire, rubbed his spectacles, and read, from an old, well-fingered Bible, the sixth chapter of St. John's Gospel; and little Peter, curled up in the chimney corner, understood that, when we do our best to help others, we give the Lord something with which He does a great deal more. Our two small fishes, become, in His hands, food for many people.—*Young Christian Soldier.*

Just a little dew-drop brightens up the flower,  
Growing by the wayside or in shady bower;  
Just one little songster, singing in the tree,  
Makes the place around him ring with melody;  
Just a little candle, shining in the dark,  
Drives away the shadows with each tiny spark.

So each little effort, though 'tis small and weak,  
Will be blessed of Jesus if His aid we seek;  
Just one cup of water, given in His Name,  
Just a song of praises, just a little flame  
Shown to those about you in some word or deed,  
To the great Light-giver will some other lead.

—*Youths' Instructor.*

A DISTINGUISHED man once said to a friend, "Never bear more than one kind of trouble at a time. Some bear three kinds—all have had, all they have now, and all they expect to have."

## THE FIELD IS THE WORLD.

66  O ye, therefore and teach all nations."—St. MATTHEW xxviii. 19.  
"Beginning at Jerusalem."—St. LUKE xxiv. 47.

"Wait till our own the Gospel have received,  
For with our own we surely must begin."  
"Begin and finish?"

Well, that work achieved,  
We shall have leisure to call others in :  
"Go to all nations' *some* when we allow.—  
'Beginning at Jerusalem' means *now*."

"And yet, methinks the two commissions blend  
With one another, in distinctive force.  
'Go to all Nations' was the appointed end,  
'Beginning' only pointed out the course.  
Beginning only, if we wait to show  
One work completed, we shall never go."

The earliest, holiest teachers of Christ's name  
Knew not this truth at first. They would abide  
To finish their beginning, till there came  
A persecution. Sainted Stephen died.  
Then they commenced the work too long deferred,  
And "all Samaria received the Word."

The World, henceforth must be their Mission Field ;  
All nations then meant everywhere. They thought  
Asia and all its provinces should yield  
Space for their next beginning, and they sought  
To preach the Gospel there ; but they forgot  
Their first mistake. "God's spirit suffered not."

They must go on, their mission field the same—  
All nations, and all countries, one and all,  
Europe and Asia, have an equal claim  
In Christ's great sacrifice and gracious call ;  
And if they doubted, God removed the doubt ;  
Lo, in a vision was their course laid out.

Thus was the Gospel spread by guiding force,  
To all the world were the glad tidings shown ;  
Well-proved tradition marks its further course,  
In far off regions, then but little known ;  
And now, as every land is open laid,  
Christ's name is preached, and Christ's command  
obeyed.

And did those earliest teachers cease to care  
For those with whom their toils began? Not so.  
Compelled to travel on, nor linger there,  
Beginning, but not ending, well we know  
How graciously they sent, in love to them,  
Alms and oblations to Jerusalem.

And this, then is our lesson. Every day  
We find some work which we must not refuse,  
And we must do such work as best we may ;  
Yet must we never quote it to excuse  
Our cold neglect of Christ's supreme command—  
"Go forth and preach My Name in every land."  
F. W. M. in *Mission Field*.

## INCIDENTS AND ILLUSTRATIONS.

THE year 1858 was a wonderful year for Missions. Dr. A. T. Pierson editor of the *Missionary Review of the World* speaks of it thus:—

When Paul and Barnabas came back to Antioch from their first mission tour, "they gathered the Church together and rehearsed all

that God had done with them, and how He had opened the door of faith to the Gentiles." But did God ever open doors to access in Apostolic times with such rapidity and on such a scale of grandeur as in our own day?

The events he refers to, all occurring in 1858, are : (1) Great Britain, after two hundred years of exclusion, made her treaty with Japan. (2) By the treaty of Tientsin, China threw open her ports, and her interior, and provided that any Chinese subject might embrace the Christian faith without molestation or persecution. (3) India was transferred from the sordid East India Company to the British Crown, and Victoria became Empress of the Indies. (4) The revolutionary changes in Papal Europe laid the basis of free Italy. (5) David Livingstone sailed a second time for South Africa, to complete his pioneer path for missionaries. (6) Benito Juarez, in Mexico, overthrew the monastic system, confiscated the estates and revenues of the Papal Church, and opened the way for Protestant missionaries to enter Central America. (7) Elizabeth Sale, of Helensburgh, Scotland, successfully penetrated the Zenanas of Hindustan, and led the way in woman's work for woman !

Thus in one year, doors of approach were opened to from thirty to forty millions in Japan, three hundred to four hundred millions in China, two hundred and fifty to three hundred millions more in India, including all her millions of women and girls, two hundred and fifty to three hundred millions more in Africa, besides the hosts in Papal Italy and Mexico !

THERE are very few men or women with character stalwart enough to endure continuous idleness, writes Dr. Talmage in *The Ladies' Home Journal*. I see a pool of water in the country, and I say : "Thou slimy, fetid thing—what does all this mean?" "Oh," says the pool of water, "I'm just stopping here." I say : "Didn't you drop like a beautiful gem into a casket of other gems as you tumbled over the rock?" "Oh, yes, I sang all the way down from the cliffs to the meadow." I say again : "Didn't I see you playing with those shuttles and turning that grist-mill?" "Oh, yes, I used to earn my living." I say again : "Then what makes you look so sick? Why are you covered with this green scum? Why is your breath so vile?" "Oh," says the water, "I have nothing to do. I am disgusted with shuttles and wheels. I am going to spend my whole lifetime here, and while yonder stream sings on its way down the mountain side, here I am, left to fester and die, accursed of God because I have nothing to do." Sin is an old pirate that bears down on vessels whose sails are flapping in the wind. Morning, noon and night, Sundays and week days, thank God every day for plenty to do.

# The Canadian Church Magazine

## AND MISSION NEWS.

A 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.

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### EDITOR.

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

### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 38 Bay Street, Toronto, to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. V. AUGUST, 1891. No. 62.

### EDITORIAL NOTES.

THE Synod of the Diocese of Fredericton (New Brunswick) was held on the first of July, the Metropolitan, assisted by Bishop Kingdon, presiding.

THE newly appointed Bishop of Honduras,—a diocese lately separated from that of Jamaica (West Indies) was shipwrecked on his way to his diocese and lost nearly everything that he had with him.

BISHOP TUCKER of East Equatorial Africa is now in England, pleading for forty missionaries to go with him to the work consecrated by the martyrdom of Bishop Hannington and is meeting with marked success.

BISHOP BLYTH says it is not right to call him Bishop of Jerusalem. His proper title is Bishop in Jerusalem. He also says that the Jews who have taken up their residence in Palestine amount to three times the number of those who returned from the captivity in Babylon.

THE appointment of the Hon. and Rev. Canon Legge as Bishop of Lichfield seems to give much satisfaction. The Canon is already known in our pages as having written an historical sketch of the present Bishop of Qu'Appelle (the Hon. and Rev. Dr. Anson) with whom he was closely associated in early days.

THERE are those who regard Imperial Federation as a dream. If it is so it is a magnificent

one. But it is likely to be far more than that. Something must be done with the enormous colonies now themselves large and important countries or dominions. It will probably soon be discussed in the Imperial Parliament.

DR. GOTT, the newly appointed Bishop of Truro, possesses, it is said, considerable private means, and spends the whole of his official income on Church work. He has been nicknamed "Dean Forgot" and "Clean Forgot," because he is forgetful, but he certainly does not forget to do his duty as steward of his possessions and for God.

THE real secret of the harsh treatment administered to the Jews by the Emperor of Russia is his fear of their becoming too numerous within his dominions. He is in exactly the same condition as the Pharaoh of Egypt who tried to check their growth. He found, however, that "the more he afflicted them the more they multiplied and grew." What is to become of the Jews that are being forced out of Russia is indeed an anxious question with them.

BISHOP LEONARD writing from Salt Lake City, Utah, says: "I thought I was interested in missions when I was a Presbyter, but I look back upon that interest now as exceedingly weak. I sometimes wish I could be a Presbyter again and have a parish. I am absolutely sure I could interest any parish, no matter how small, in missions. It seems to me many of our clergy have no interest in missions, or else they are afraid to talk about the matter. I am absolutely sure that every dollar which any parish contributes to so good a cause will be received back greatly multiplied in all sorts of blessings."

THE third "Synod of the Japan Church" was recently held. The constitution accepts the Bible, the threefold ministry, and the Apostles' and Nicene creeds, and provides for a biennial Synod, consisting of all the Bishops with clerical and lay delegates, appointed by local councils, of which there are four. These councils meet annually and correspond with our diocesan synods. The Synod is composed of English, American and native bishops and clergy, elected on equal footing as delegates. The Japanese, as yet, object to the acceptance of the Prayer Book and Articles, till further deliberation takes place. They object also, to the use of the surplice, not because they are opposed to suitable vestments for divine service, but because of the likeness that the surplice bears to the dress of the Buddhist priests. The Bishops expressed their willingness to forego the surplice, provided some other suitable vest-

ment could be found. The Synod of 1893 will be an interesting one and fraught with great importance to the Infant Church of Japan.

FATHER CURCI, whose death has been recently announced, was cause for considerable uneasiness to the Roman Church in Italy. In the preface to his "Four Gospels with Notes," he uses the following startling words:—"The New Testament is the book of all others, the least studied, and the least read among us (in Italy). So much so that the bulk of the laity, even of those who believe they have been instructed and profess religion, is not aware that such a book exists in the world, and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the Breviary and Missal. Without exaggeration it may be asserted that in the worship of the present day the Divine Person of Jesus Christ, His doctrines and His examples, are the least known and the least considered among Christians (he has reference, of course, to his own co-religionists). The Apostle Paul (he goes to say) with fine hyperbole says nobly to the Corinthians that he was determined not to know anything among them save Jesus Christ and Him crucified. We, if we will speak the truth, must confess that Jesus Christ, especially in his quality of the crucified one is what we least of all know." This shews that the Rev. Father had within him very much the spirit of the Reformation.

THE Prize List for the next Toronto Industrial Fair, which is to be held from the 7th to the 19th September, has been issued. Copies can be procured by dropping a post card to Mr. Hill, the secretary, at Toronto.

WHILE men are wanted for the foreign field and for the domestic field, they are also needed for home work, even in England. The Bishop of Worcester appeals for eighty additional clergy for Birmingham alone, and even then there would be but one clergyman to every three thousand of the population.

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### Our Indian Department.

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

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 THE REV. A. E. COWLEY, secretary of the Church Missionary Society in Rupert's Land has lately been to San Francisco, to meet and take charge of the Rev. J. Ellington, who has been working in the Yukon valley—as a missionary

of the Society. His health has been completely wrecked by the privations and isolation he has endured. He has literally laid down his life for his people, and his case is one that calls us to serious reflection regarding the attitude of the Church in Canada, and each one of us individually, toward Indian Missions.

Mr. Ellington went out to do single-handed the work of several men. A solitary outpost, he represented the army of the Church of God, and because never relieved of his charge, never cheered by the presence of a fellow-worker, face to face with difficulties enough to daunt a score of men, he has broken down.

What right have we, dear readers, to expect this of any man? These brave workers in the field represent us. How can we, dare we, leave them all unsupported all alone, to do the work that belongs to the whole Church?

This is no solitary case, there are others like it all through the northern Mission Field; and I would once more plead as I have done again and again to our people to wipe away the stigma which attaches to us. We do *not* do our duty by the Indians, or by those noble men who are sacrificing life and all for their sakes. Never should it be that in the wilderness, workers are sent to labor alone. There is always ample work for at least two men, and it must never be forgotten, that men and women must have companions if they are to work effectively in elevating the degraded and outcast. This was the Saviour's method, He has been wisely followed by the Church of Rome. There is a crying need for more men to fill vacant missions, or to strengthen those that are already occupied by some solitary worker. We commend this work to our Churchmen. The women are already doing noble work, why should not the men come forward, and, unable to work in the field personally, send out men as substitutes for services, or provide means for their maintenance. A "SUBSTITUTION FUND," should be started at once,—its object, to provide the funds for the maintenance of workers in the Indian Mission Field, as substitutes for those who, desiring to see the work done, cannot go themselves.

We are sure the Board of Management of the D. and F. Missionary Society would gladly undertake the management of the fund, and we would suggest that an effort be made by the men to support one such substitute in each of our north western dioceses.

THE Rev. M. Scott, of Vermilion, Peace River, has just arrived in Winnipeg to recruit his much impaired health, and to bring his children to school. He is another example of what we have just referred to. The privations endured by his invalid wife and himself have told seriously on both. Mr. Scott was obliged to come in; Mrs. Scott is unable to travel and has therefore to be left at Vermilion. Mr.

Scott hopes to get back in September. In our next, we hope to give a brief account of his work. Bishop and Mrs. Young expect to be at Vermilion in August. Letters and parcels may be addressed: Care of H. B. Co., Edmonton, Alta.

Mr. J. Lawrence having resigned the management of the Irene School at Vermilion, Bishop Young has appointed Mr. Giles, lately from England, to the position.

In Ruperts' Land Diocese the Rev. W. Owen having removed from Fort Alexander to Rainy River, his place at Fort Alexander has been filled by Rev. A. Cook, who has been working at Manitoba Post on the lake of that name.

Rev. Gilbert Cook, late of Touchwood Hills is to replace him, and Rev. B. Mackenzie of St. Peter's will go to Touchwood Hills.

Mr. J. Johnstone, a native, has gone to Jack Head Lake, Winnipeg, as lay-reader; and John Maggrah, one of Mr. Wilson's boys, now at St. John's College, Winnipeg, is assisting at Fort Alexander for the summer.

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### TORONTO DIOCESAN SOCIETY FOR THE PROMOTION OF SYSTEMATIC AND PROPORTIONATE GIVING.

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#### MEMBERSHIP.

**T**HE Society consists of: (1) Members of the Church who agree to practice and promote systematic and proportionate giving; (2) Members of the Church who pay not less than a tenth part of their income to church or charitable purposes.

Associate parishes may be formed by the Rector, and not less than two members of the Society.

Membership fee, 50c., Children 10c., payable annually to the Secretary-Treasurer of the Synod.

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It is interesting to note what Christian bodies, other than the Church of England are doing in the matter of Systematic giving. The committee of the Presbyterian body on 'Systematic Beneficence' reports with regard to certain Presbyteries:—

"It is gratifying to learn from the reports of these Presbyteries that Systematic giving for the cause of Christ is generally adopted by the Congregations within these bounds, and with the best results. The attention of the young is especially called to the duty of serving the Lord with our substance, and thus seed is being sown which will bear fruit in coming days.

The late Bishop Lightfoot, whose liberality is well known, said on the subject of giving, "If men only knew the joy of seeing the fruits of their offerings, such joys as I know in this church, they would never wait till death to make their benefactions for the rest of mankind."

Bishop Maclagan, of Lichfield, in the year 1883, instituted for the special benefit of the clergy, "The Pastoral Order of the Holy Ghost," one of the rules of which is "To devote some fixed portion of income to the service of God, and the relief of the poor."

Such testimonies as these, to the value and importance of Systematic giving are worth taking to heart, and it is gratifying to know how widely the practice is spreading in the Christian Church.

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### Books and Periodicals Dept.

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*Stories of the Land of Evangeline.* By Grace Dean McLeod. 12 mo, \$1.25. Boston: D. Lothrop Company.

The old days of Nova Scotia are full of life and colour. Their story is picturesque—its incidents stirring, its lines full of fire, pathos and sentiment. Mrs. Catherwood and Miss Machar have already shown us the romantic side of the story of New France; in this dainty volume, its cover etched with the rocky outlines of Cape Blomidon, its narrative illustrated by Sandham's striking pictures, Miss McLeod has done the same for Evangeline's home-land—the land of Acadia. Here are tales of French patriotism and English daring, of Indian patience, loyalty and cunning, of Acadian love and life. To one who loves the story of the wandering Evangeline and whose interest has been awakened in the woes and worries, the hopes and fears of the "evicted" peasants of old Acadia this collection of thirteen dramatic and absorbing stories of the old land and its early people will be found fresh, entertaining and delightful reading.

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*The Youth's Companion*, Boston, Mass. Always charming and useful. This excellent weekly, well printed and beautifully illustrated, is eagerly looked for by all those young people who are fortunate enough to subscribe for it.

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*The Dominion Illustrated* steadily improves upon the high standard of literary and artistic excellence which has especially marked it since its enlargement at the beginning of this year to twenty-four pages weekly. The engravings are well selected, while a group of bright and gifted

writers are regular contributors to its literary contents, and its pages reflect the best thoughts of clever men and women. Such a journal deserves the support of the reading public. The publishers are the Sabiston Litho. & Pub. Co., Montreal.

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

*The Magazine of Christian Literature:* The Christian Literature Co., New York. A useful periodical, especially for clergymen, who from its pages may cull information upon the great questions of the day, both within and without the Church of England. It also contains each month an instalment of a "Concise Dictionary of Religious Knowledge." The articles are chiefly eclectic—gathered from leading magazines, reviews and religious periodicals.

*Newbery House Magazine:* Griffith, Farr & Okeden & Welsh, London, England.

As usual this magazine is full of interesting and valuable matter, of a miscellaneous as well as Churchly nature.

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

*The Young Canadian,* box 1896, Montréal. Every young Canadian should be proud of this magazine. If your bookseller has not a copy left, send five cents for one to the above address. Its illustrations and reading matter are always good.

*The Churchman:* New York, M. M. Mallory & Co., 37 Lafayette Place, New York. A weekly church paper, well known as one of the best church periodicals in existence.

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

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

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Next meeting of Board of Management, Oct. 14th, 1897, Montréal.

## Returns by Parishes—Domestic and Foreign Missions.

## RETURNS FROM THE DIOCESE OF ONTARIO.

FROM MAY 1ST, 1890, TO APRIL 30TH, 1891.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Adolphustown.....	2 25	2 24	*1 25	5 74		
Gosport.....		50		50		
Fredericksburg.....	2 59	4 67	*3 50	10 76		
Union Church.....	1 00	85		1 85	18 85	Rev. R. S. Formeri.
Almônte.....	46 60	6 00				
Sunday School.....	25 00				77 60	Rev. G. J. Low.
Ameliasburg.....	1 46				1 46	Rev. J. A. Morris.
Amherst Island.....						
St. James'.....						
Christ Church.....						Rev. W. Roberts.
Arnprior.....	13 43	2 25				
Galetta.....					15 68	Rev. W. D. Mercer.
Ashton.....	2 45			2 45		
Munster.....	1 00			1 00		
Rathwells.....					3 45	Rev. T. Austin Smith.
Augusta.....						
Maitland.....	17 50	6 55		24 05		
St. George's.....	70	1 65		2 35		
Lord's Mills.....	1 80	80		2 60	29 00	Rev. R. Lewis.
Barriefield.....		4 80	*8 38		13 18	Rev. K. L. Jones.
Bath.....	13 81	6 05	*2 51		22 37	Rev. E. H. M. Baker.
Beachburg.....		3 21		3 21		
Cobden.....						
Foresters.....		1 29		1 29		
Westmeath.....		2 04		2 04	6 54	Rev. C. P. Anderson.
Bearbrook.....						
Railway.....						
Canaan.....						
Vars.....						Rev. M. Taylor.
Belleville, St. Thomas.....	81 58	23 64	*15 00	120 22		
" Woman's Aux.....	30 00	20 20		50 20		
" St. Paul's.....	2 19	2 63		4 82	175 24	Rev. J. W. Burke.
" Christ Church.....	25 25	5 00			30 25	Rev. S. Daw.
" St. John's.....	4 35	2 00	*4 43		10 78	Rev. D. F. Bogert.
" General.....	26 50		60 28		86 78	
Bell's Corners.....	4 05	1 22		5 27		
Fallowfield.....	3 00	2 57		5 57		
Hazeldean.....	4 65	3 66		8 31	19 15	
Rathwell's.....						Rev. C. S. Goodman.
Brockville, St. Peter's.....	40 56	34 15	*16 55			
" Christ Church M. G.....	25 00				116 26	Ven. Arch. Bedford Jones.
" Trinity.....	5 00	7 85	*8 73			
" Woman's Aux.....	5 00				26 58	Rev. J. H. Nimmo.
" St. Paul's.....	75 00	48 30	13 00		136 30	Rev. O. G. Dobbs.
" Woman's Aux.....					21 50	
" General.....	6 50		15 00			
Camden East.....	5 63	2 68	*1 56	9 87		
Yarker.....		1 82		1 82		
Newburg.....		1 17		1 17		
Hinch.....		55		55		
" Woman's Aux.....	5 00			5 00	18 41	Rev. F. D. Woodcock.
Cataraqui.....	8 85					
Williamsville.....	1 66				10 51	Rev. A. W. Cooke.
Carleton Place.....	117 53	11 06	*6 35			
Beckworth (9th Line).....						
Woman's Auxiliary.....	25 00					
Sunday School.....	9 00				168 94	Rev. A. Elliott.
Clayton.....	4 00	2 76		6 76		
Innisville.....	4 25	1 68		5 93	12 69	Rev. John Osborne.
Clarendon.....						
Ompah.....	1 18			1 18		
Plevna.....	1 90			1 90		
Ardôch.....						
Strathadden.....						
Fernleigh.....					3 08	Rev. W. Y. Daykin.

\*Parochial Mission to the Jews.

## RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS By Stations.	TOTALS By Parishes.	INCUMBENTS.
Cobden						
Douglas						
Scotch Bush						Rev. J. A. Shaw.
Combermere	1 07			1 07		
Rockingham	3 95			3 95	5 02	Rev. A. E. Clay.
Cornwall	19 34		*4 22		23 56	Rev. Canon Pettit.
East Cornwall	5 61				5 61	Rev. S. G. Poole.
Deseronto	39 00	6 00	*2 00			
"    Woman's Aux.		25 00			72 00	Rev. T. Stanton.
Dungannon						Rev. H. Farrer.
Edwardsburgh						
Cardinal	8 00	7 56	7 25	22 81		
Linekilm		2 06		2 06		
Shanly		1 00		1 00	25 87	Rev. G. Metzler.
Egansville	6		*3 03	9 03		
Lake Dore	1 80			1 80	10 83	
Elizabethtown and Lyn						
New Dublin						Rev. G. W. G. Grout.
Finch (Crysler)						
Chesterville						Rev. S. Tighe.
Fitzroy Harbor						
9th Line						
Torbolton						Rev. J. F. Snowden
Frankford	6 06	3 05	*2 87			
Sunday School	6 30					
Woman's Auxiliary	5 00				23 28	Rev. F. Codd.
Franktown	1 48			1 48		
Prospect						
Montague					1 48	Rev. J. Fairburn.
Gananoque	1 12		*9 35		10 47	Rev. H. Auston.
Gloucester	1 60	3 00	2 00			
Taylorsville						
Cowansville						
Woman's Auxiliary					6 60	Rev. T. M. V. King.
Hawkesbury	13 50	1 00				
Woman's Auxiliary					14 50	Rev. A. Phillips.
Hillier	2 75	2 25	3 48		8 48	Rev. W. Fleming.
Huntley (Christ Church)		1 03	2 23	3 26		
6th Line		73	1 60	2 33		
Carp		1 25	1 52	2 77	8 36	Rev. G. Scantlebury.
Kemptville	36 95	4 53		41 48		
Woman's Auxiliary	2 00			2 00		
Marlboro'	70	1 04		1 74	45 22	Rev. C. P. Emery.
Kingston, St. George's	174 60	53 03	*26 79			
"    "    Woman's Aux.	230 48	38 95	2 80		526 65	Rev. B. B. Smith.
"    St. James'	108 34	41 00	19 62			
"    "    Woman's Aux.	136 14	25 45	15 35		345 90	Rev. J. K. McMorine.
"    St. Paul's	39 00	5 00	*6 15			
"    "    Woman's Aux.	35 75	9 30			95 20	Rev. W. B. Carey.
"    All Saints'	1 00	4 96	*2 43		8 39	Rev. R. W. Rayscn.
"    General	58 75				58 75	
"    Woman's Aux., gen'al.	67 00				67 00	
Kitley (Frankville)	1 52	1 89		3 51		
Redans	1 49	1 51		3 00		
Dacks	1 20	75		1 95		
Easton's Corners	69	1 00		1 69	10 15	Rev. T. J. Stiles.
Lanark	4 00		*2 00	6 00		
Balderson			*5 00	5 00		
Bathurst					11 00	Rev. S. D. Hague.
Lansdowne Front	1 07				1 07	Rev. C. J. Young.
Escott Yonge						
Lansdowne Rear						
Farmersville						
Delta						Rev. W. Wright.
Leeds Rear						
Lyndhurst		4 50		4 50		
Seeley's Bay						
South Crosby						
Morton Woman's Aux.	2 50			2 50	7 00	Rev. J. W. Forsythe.
Lombardy	1 16			1 16		
Port Elmsley	88	2 00		2 88		
New Boyne	1 46			1 46	5 50	Vacant

\*Parochial Mission to the ws.

## RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Loughborough		3 13	*91	4 04		
Murvale						
Slack's School H.			47	47	4 51	Rev. T. R. Cooper.
Madoc						
Glen Lewis						
Queensboro'						Rev. W. W. Burton.
Manotic	2 85	2 81		5 66		
Osgoode	1 13	1 62		2 75		
Wellington						
Kars	3 33	1 50		4 83	13 24	Rev. T. F. Fraser.
March, St. John's	4 57	10 75			15 32	
St. Mary's						
Dunrobin						Rev. W. H. Stiles.
Marmora	2 00	1 80	*1 65	5 45		
Rawdon	3 25	1 20	*85	5 30	10 75	Rev. C. M. Harris.
Marysburgh						Vacant.
Mattawa						
Deux Rivieres						
Lake Tallon						Rev. R. M. Samwell.
Matilda (Iroquois)	4 30	4 68	*4 06		13 04	Rev. Canon White.
Maynooth		16				
Moore		01				
Hybla		26				
Shields		25			68	Rev. E. Pick.
Merrickville	5 20	3 10		8 30		
Burritt's R'pids	5 15			5 15	13 45	Rev. R. L. M. Houston.
Millbridge						
Glanville						
Stoney						Vacant
Morrisburgh	29 70	5 74				
"    Woman's Auxiliary					35 44	Rev. C. L. Worrell
Morton Woman's Auxiliary						(See Leeds Rear).
Mountain Station	1 37			1 37		
Inkerman	82			82		
W. Winchester	10 40	2 98		13 38		
S. Mountain	57	3 10		3 67	19 24	Rev. T. B. Haslam.
Napanee		10 71				
"    Woman's Auxiliary	5 00				15 71	Rev. A. Jarvis.
Navan		6 41	1 05	7 46		
Cumberland		91		91		
Gloucester		51		51	8 88	Rev. A. A. De Pensier.
Nepean						
Merivale						
Richmond Road						Rev. E. H. Buller.
Newboro'	5 54	4 55	*2 41	12 50		
Portland		2 90		2 90		
Elgin		1 00		1 00	16 40	Rev. G. Bousfield
Newington	1 90	1 03		2 93		
Avanmore	60	1 39		1 99	4 92	Rev. D. Jenkins
North Augusta						Rev. J. Elliott
North Gower						
Pierces						
Marlboro'						Rev. R. Atkinson.
Odessa	90		*52		1 42	Rev. R. W. Wright.
Osgoode		2 75		2 75		
Russell		3 11		3 11	5 86	
Metcalf						
Greely						Rev. J. M. Bradshaw.
Osnabruck	1 30			1 30		
Moulinette	4 26			4 26		
Wales	7 00		2 89	9 89	15 45	
Ottawa, Christ Church	156 81	36 83			193 64	Rev. G. A. V. Rollin
"    St. Alban's	57 65	35 88	*17 57	111 10		Ven. Archdeacon Lauder
"    Ch. Ch. M. G.	15 00			15 00	126 10	Rev. J. J. Bogert
"    St. John's	84 56	27 09			111 65	Rev. H. Pollard
"    St. George's	283 50	30 15			313 65	Rev. L. M. Snowden.
"    St. Bartholomew's	18 81	8 00	*10 19		37 00	Rev. E. Hannington
"    St. Margaret's	9 70	3 75	*1 21	14 66		
"    "    W. A.	1 00			1 00	15 66	
"    St. Luke's			*2 50		2 50	Rev. T. Garrett
"    Holy Trinity		1 60			1 60	Rev. T. Bailey.
"    Grace Church	9 00	20 00			29 00	Rev. J. F. Gorman.
"    St. Barnabas		6 75	5 03		11 78	Rev. T. Bayley.

\* Mission to the Jews.

## RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS. By Stations.	TOTALS: By Parishes.	INCUMBENTS.
Ottawa	5 00				5 00	Rev. T. Bayley.
"    Stewarton	8 18				8 18	
"    General	63 90		*5 00		68 90	
"    Woman's Auxiliary	124 50	20 00			144 50	
Oxford Mills	1 92	3 25	*1 51	6 68		Rev. F. W. Forsythe.
Actons	50	1 00		1 50		
Oxford Station	1 12	1 51		2 63	10 81	
Packenhams	17 64	17 31	*3 88	38 83		Rev. R. N. Jones.
Antrim		2 50		2 50	41 33	
Parham						Rev. J. W. Weatherdon
Olden St. John's						
Arden						
Pembroke	71 95	9 20	*8 00	89 15		Rev. W. A. Read.
"    Ch. Ch. M.G.	5 00			5 00	94 15	
Perth	28 00				28 00	Rev. R. L. Stephenson
Pieton	26 57	17 00	*9 55			Rev. E. Loucks
"    Woman's Auxiliary					53 12	
Pittsburgh	66	1 80		2 46		Rev. E. Scammell
Stormington	92			92		
S. Lake	52			52	3 90	
Plantagenet						Rev. C. O. Carson
Alfred						
Caledonia						
Portsmouth	61 85	30 00	10 40			Rev. F. W. Dobbs
"    Woman's Aux.	15 00	10 00			127 25	
Petawawa			*96			Rev. F. Bliss
Alice			*80			
Chalk River						
Sunday School	2 82				4 58	
Prescott	16 34	13 03	*8 89			Rev. W. Lewin
"    Woman's Auxiliary		10 50			48 76	
Richmond		3 06			3 06	Rev. W. Quartermaine.
Roslin	3 55	3 26		6 81		Rev. A. H. Coleman
Thomasburgh	1 31	2 06		3 37		
Tweed	2 24	3 80		6 04		
Moneymore					16 22	
Selby						Rev. J. W. Forster
"    St. Leon River						
"    St. Andrew						Rev. C. O'D. Baylee
"    St. Andrew						
Shannonville		1 68			1 68	Rev. T. Golden
Sharbot Lake	72		*5 11	5 83		Rev. C. J. Hutton.
Oso Christ's Church	1 13			1 13		
"    St. Paul's	1 03			1 03		
Maberley	75			75	8 74	
Smith's Falls	29 32		*7 00			Rev. A. C. Nesbitt
Stafford						Rev. J. P. Snitherman
St. Stephen's						
St. Patrick's						
Stirling St. John's	13 96	3 05	2 80	19 81		Rev. R. J. Harvey
Rawdon	98	1 59		2 57	22 38	
Tamworth	5 00	5 58			10 58	Rev. J. R. Serson
Marlbank						Rev. F. W. Armstrong
Clareview						
Trenton	17 00	7 00	*6 90		30 90	Rev. (P.) A. Anderson
Tyendinaga		2 23		2 23		
All Saints		7 66		7 66	9 89	
Vankleek Hill						Rev. J. Halliwell
E. Hawkesbury						
Westport		1 02	*1 50	2 52		Rev. F. B. Norrie.
Formoy		58		58	3 10	Rev. M. G. Pool-
Williamsburgh	1 52	1 58		3 10		
Aultsville	5 00	2 75	2 50	10 25		
Gallingertown	1 16	2 22		3 38	16 73	
Wolfe Island						
Trinity Church	1 76					
Christ Church	51				2 27	Rev. J. J. Christie
Wellington		3 00	*2 00		5 00	Rev. W. Johnson
Woman's Aux. Dis.	45 00				45 00	
	3,003 08	902 31	464 34		4,309 73	

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