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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

Vol. III.

APRIL, 1889.

No. 34.

HISTORICAL SKETCHES.

No. 34—ARTHUR SWEATMAN, D. D., D. C. L.,
THIRD BISHOP OF TORONTO.

ON the death of the venerable Dr. Bethune, the second Bishop of Toronto, which took place in that city on the 3rd of February, 1879, the diocese seemed to have severed the last tie which connected it with the Church of the early Colonial days in Canada. Dr. Bethune had been the pupil and constant companion and helper of the pioneer Bishop, Dr. Strachan, and was, therefore, closely connected with all the struggles through which the Church of early days was obliged to go. But on his death a new era seemed to open up for the diocese. The greater part of Ontario, known then as Upper Canada, had become a rich and prosperous Province, divided into five different dioceses and well provided with thriving cities and towns. Toronto itself had become a large and flourishing city, and those who could remember the "muddy little York" of old were very few. Brilliant prospects also of a much larger growth were beginning to open up before her.

As to the Church it became at once evident that a struggle was at hand. The two parties, "high"

and "low" seemed keen to make the vacant episcopate the opportunity for a great contest. The Church Association was a thoroughly organized body of laymen, together with a few of the clergy, the great bulk of whom, however, seemed to be opposed to it. Committee meetings of both sides were held long before the time appointed for the election, and active preparations were made.

On the assembling of the Synod under the presidency of the late Dean Grasset, balloting was at once proceeded with and resulted in a large clerical vote for the late Archdeacon Whitaker, Provost of Trinity College and a large lay vote for Rev. Dr. Sullivan, the present Bishop of Algoma, then on the move from the Rectorship of Trinity Church, Chicago, to that of St. George's, Montreal. The result was no election, owing to the want of concurrence between the two orders of the house. Ballot after ballot was then taken with the same result. Days were spent with little or no variation. The Synod remained

in Toronto over Sunday and resumed the balloting in the same form. At length the name of the late Dr. Loble was substituted for that of Archdeacon Whitaker, but still with substantially the same result. Then a conference was proposed. A committee of equal number on both sides was appointed to agree upon some clergyman who would be acceptable to the Synod. The result of



RT. REV. ARTHUR SWEATMAN, D. D., D. C. L.,
Third Bishop of Toronto, Ontario.



TOWN OF PARIS, COUNTY OF BRANT, ONT.

this conference was an agreement to elect a clergyman of Evangelical views on condition that the Church Association should be disbanded. The name of the Venerable Archdeacon Sweatman, of the Diocese of Huron was then agreed upon by the Committee and submitted to the Synod with the result of an election on the first ballot by a vote that was almost unanimous. Strange to say one ballot was steadily cast for him from the beginning of the contest, and the voter, whoever he was, had the satisfaction of seeing his modest judgment finally approved of by the Synod. Shortly afterwards the Church Association was disbanded and the new bishop entered upon his work free from the worry of party organizations.

The Right Rev. Arthur Sweatman, D. D., Bishop of Toronto, was born in London, England, in 1834. He is a son of the late Dr. John Sweatman, of Middlesex Hospital, an eminent London physician. From his youth he was destined for the Church, and his education was conducted with a special view to that end. His primary education was obtained in private schools. He was next a pupil in London University College, where he spent several years. In 1855 he entered as a student at Christ's College, Cambridge, an institution noted for the education of eminent divines. In 1856 Mr. Sweatman obtained a scholarship. His course at the university was marked by practical Christian work. He was for some years Superintendent of the Gownsmen's Sunday School, in Jesus Lane, Cambridge. Mr. Sweatman graduated in 1859, with mathematical honors, as Senior Optime. He was ordained in the same year by Bishop Tait, of London, and became curate of the Church of the Holy Trinity, Islington. While there he founded the Islington Youths' Institute, an evening club for boys, which has since become well known. In 1862 he took his degree of M. A., and was shortly after appointed Curate of St. Stephen's, Canonbury, and Master of the Modern Department of the Islington Proprietary School. Mr. Sweatman came out to Canada in 1865, on the invitation of Bishop Hellmuth to be first Head Master of the London Collegiate Institute. In 1871, he became Mathematical and Science Master in Upper Canada College. In 1872 he was appointed Rector of Grace Church, Brantford, and

examining Chaplain to the Bishop of Huron. From 1873 to 1879, he acted as clerical Secretary to the Synod of Huron, and Secretary to the House of Bishops. In 1874 he became Head Master of Hellmuth College. He was appointed Assistant Rector of Woodstock and Archdeacon of Brant in 1876 and was Bishop's Commissary

from June, 1878, to February, 1879. He was consecrated in St. James' Cathedral Bishop of Toronto, on May 1st, 1879. In the same year he received the degree of D. D., from the University of Cambridge, and in 1882 that of D. C. L., from the University of Trinity College, Toronto.

The Mission Fund of the Diocese was heavily in debt at the time of his entering upon his work but largely through plans devised by himself and carried out in the various parishes the debt speedily disappeared, but of late years a fresh debt was incurred owing to a falling off in contributions for its aid. Last year, however, the Bishop was able to state to his Synod that the contributions to the Diocesan Mission Fund, which had never before exceeded \$13,500, had that year reached the sum of \$15,055, and the overdraft which the year previous had been \$4,820, has been reduced to \$1,473. In this connection the Bishop spoke as follows:—

"The experience of the year furnishes a striking and convincing corroboration of the truth which people find it so difficult to believe, that the more largely they give to outside missionary work the more they will be disposed and able to give to the work at home. An increase of \$2,498 in the gifts of the Diocese to domestic and foreign missions has not crippled the Diocesan Mission Fund, but has been marked, may I not say rewarded, by an increase of \$1,777. An apprehension has been frequently expressed that the Epiphany collection for Foreign Missions in the month of January would injure the regular collection for our own fund in the same month. What is the result? The Epiphany collection was this year \$1,340, against \$979 last year, while the January collection was \$1,592, as against \$1,146. The most satisfactory consideration which results from an examination of the accounts is, that the improvement in which we rejoice is not due to any unusual effort or exceptional benefaction, much less that it begins to exhaust the giving power of the diocese. On the contrary it will be found that the contributions from the country show a slight falling off, and there are more defaulting congregations who have failed to make their collections than ever. The increase has been wholly in the city contributions, and I feel satisfied that it is attributable to the awaken-



A CANADIAN COUNTRY RESIDENCE, PROVINCE OF ONTARIO.

the missionary revival. The active co-operation of the Christian women of the Church must have a marked effect upon the sentiment as well as the practical contribution of support of the diocese at large. This organization has raised the sum of \$633 for the reduction of the Mission Fund debt, for which our grateful acknowledgments are due. The Churchwomen's Mission Aid have also faithfully carried on their gracious and helpful work during the year, in connection with the Woman's Auxiliary, and have sent valuable gifts to the missionary clergy of this and other dioceses to the amount of over \$3,000."

During the nine years of Bishop Sweatman's episcopate no fewer than 68 new churches have been erected in the Diocese. Of these, 24 replace old churches and 44 are entirely new. The total number of churches now reaches 207 (against 163 in 1879). Of these 15 are of stone, 102 of brick, 74 frame, 12 rough cast, and 4 of log; 107 are consecrated, 100 either unconsecrated or doubtful. The aggregate value, as returned, of these buildings (there being three blanks) is \$938,900, the debt upon them, \$240,580, but of this \$80,510 rests upon St James' Cathedral, and \$106,772 upon 15 other city churches, leaving \$53,298 upon the country churches. Four churches have failed to return their debt, and 157 are free from debt. The total church accommodation returned (with two blanks), exclusive of

halls, mission rooms, etc., is 49,903, of which, 36,480 are free seats.

The bishop has inaugurated a scheme for establishing a Cathedral for the Diocese, to be known as St. Alban's. He has acquired a large and valuable property in the region of Seaton Village, at present but a suburb but destined in time to be an important part of the city. Already a commencement has been made at the building and the contractors had engaged to have the choir and chan-

ing of a real interest in the cause. There are manifestations of this awakening. People are beginning to make enquiries about the mission work both in the diocese and abroad; missionary publications are being sought after and read with interest; spontaneous and anonymous gifts are being sent to me as the fruit of missionary appeals. All this new interest is doubtless, in a large measure, to be ascribed to the influence of the Woman's Auxiliary, which is itself an outcome and evidence of

cel roofed in by the end of last year. The materials employed in the construction, red Credit Valley stone and Ohio freestone, are not only pleasing to the eye but convey the sense of massive strength and durability, all the workmanship expended upon it is the very best, the design is pure in its simplicity and its strict adherence to recognized examples, and imposing in its dignity and truly ecclesiastical character.

It will be, in all probability, a long time before the whole structure is completed, but when finished it will far exceed in beauty and correctness as well as massive solidity anything that has yet been attempted in church building in Canada.

The number of clergymen at present in Toronto Diocese is 151, of whom 125 are engaged in active parochial work, 15 in tuition and chaplaincies and 11 are retired or on leave.

The bishop carries on the work of his diocese in all its departments, with much thoroughness and system, showing undoubted energy and administrative ability.

THE MOHAWK INSTITUTION.

FROM "OLD FOREST CHILDREN."

I HAVE been asked to write a description of life at the Mohawk Institution. First of all, it is necessary to say what and where the Institution is. It is an Industrial School for ninety Indian children—(forty five boys and the same number of girls,) maintained by the New England Company of London, England; situated near Brantford. Although in object and character similar to the Shingwauk Home, it draws its pupils from the older settled of the Indian reservations, and chiefly from amongst the Iroquois tribes, the Six Nations of Grand River, the Mohawks of the Bay of Quinte and the Caughnawagas from near Montreal; there are also a few Munceys and Chippawas from various places.

Of "Life at the Mohawk Institution" there is so much to tell you that it is hard to know where to begin, so I won't speak of anyone's life in particular, but will commence with the "opening day."

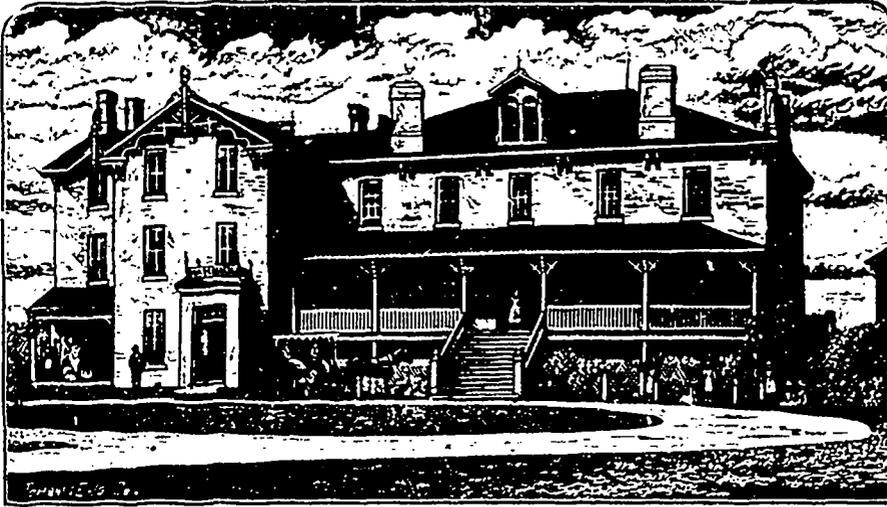
The summer vacation is just over, and all day long buggies and waggons have been driving up to the front door and depositing boys and girls, new and old pupils. After being welcomed by the Superintendent and saying good bye to their relatives, they pass to their respective departments and form groups, inquiring after old companions who are not returning, and forming new acquaintances of "old companions." We hope that all will make use of the advantages they have had here, and be examples and helps to their friends, for you must know that to impart mere book learning is not the sole object of this Institution. The girls learn everything that will make them useful in their homes—cooking, baking, washing, ironing, sewing, knitting, etc., and the boys learn gardening, farming, carpentering or some other trade.

Besides all this, every one here learns to sing, and the senior girls learn to play on the organ; for, as the Superintendent says, every one is not sufficiently clever to become a teacher, but all can make their homes brighter, and what helps to make their home bright as much as music? and then one must sing, in order to join heartily in public worship. I wish you could be at one of our winter entertainments; we have readings, recitations, singing, playing and dialogues; some of the latter are great fun, being composed by the pupils themselves.

To return to the "opening day"—at six o'clock the supper bell rings and all assemble in the large dining hall, but who wants any supper when there are baskets and bags full of cakes and pies outside? After supper the duty roll is made up, for everyone has to help to keep the place in order, and with so much to be learnt there is no time to waste, so the private clothes are called in and the school uniform distributed, and work begins at once. At eight the prayer bell rings. When all are assembled in the large school room, the Superintendent gives his opening address, urging all to make good use of their opportunities, and encouraging them by giving many instances of the success of former pupils. Amongst these are two clergymen, two physicians, one civil engineer, one Dominion land surveyor, two civil service clerks, a great many teachers, of whom seventeen are now teaching, two of them holding second class public school certificates, several are following the trades they were taught here (carpenters, blacksmiths, seamstresses, etc.), whilst a number are well-to-do farmers and wives of farmers. Then follows the usual evening prayer, and the first day is over.

You will think as there is so much to be learnt that there will be no time to play, but not so, there is plenty of time every day and a half holiday every week. The boys have a large play house and play grounds, with vaulting bars, and a field with a fine cricket crease, where they have splendid games of baseball and foot ball. Some times they challenge the town boys for a game. The girls have a play room and ground, with swings, etc. There is a library of over two hundred volumes, of which the "Boys Own" and "Girls Own" Annuals are the favorites. The boys mostly go up town on their half-holidays, but the girls only go out with their teachers or with their friends when they come to see them on Saturdays.

The Institution does not close at Christmas, but there is no school. The day before Christmas is spent in decorating the building. The dining hall looked so pretty with cedar ropes over the archway, doors and windows, with bright-colored tissue paper chains festooned from the ceilings, and the words "A Merry Christmas" put up in several places. Last year we had a splendid Christmas tree, bearing a present and a bag of candies for everyone, it looked beautiful, hung with lighted



THE MOHAWK INSTITUTION, NEAR BRANTFORD, ONT.

wax candles, chains of oranges and queer Chinese lanterns. During the week there was something going on every evening; either the boys or the girls gave an entertainment, or the Superintendent exhibited his magic lantern. The days were spent in sliding and skating, going for a sleigh ride or to town to see the Christmas stores, and make purchases of little presents for our friends. It is a wonder how the heaps of plum puddings, mince pies, cakes and other good things disappear during Christmas week.

On Sundays we have service at the old Mohawk church, an historic building, the oldest church in this province. It is situated about a quarter of a mile from the school. Although there is no regular congregation besides the inmates of the Institute, a good many visitors from Brantford attend in fine weather, for they like to join in our hearty responsive and musical service.

A NEW ZEALAND PARISH.*

BEFORE the Canterbury pilgrims settled on the plains of Christchurch, Divine service was held in Lyttelton. In "Canterbury Sketches," the Very Rev. Dean Jacobs gives a description of the first Sunday, as follows:—

"I wish to draw now a little picture of our first Sunday in Canterbury, which I ought to be able to do, as it was my privilege to officiate at the very first service, simply because, for reasons I need not enter into, I was the first of the pilgrim chaplains to leave the ship and take up my abode on shore. There was no church, no school room, no place even in which it seemed possible service could be held. There was a warehouse on Norwich Quay, close by the water side, full, above and below, of

sugar barrels, flour barrels, tar barrels, tar paulins, coils of rope and what not, a most unecclesiastical exterior, and most unattractive interior. It was a barn, with of course a lean-to. This lean to style of architecture predominated in those days, so much so that many buildings were lean-to's, pure and simple, having nothing whereon to lean.

The upper story of this warehouse was to be our church, better after all, or at least more wholesome and airy than the 'Catacombs,' in which our Christian forefathers were fain to find a refuge and sanctuary; but though airy it was dark, for there were no windows, but only a wide opening at the seaward end, whereat protruded a windlass for lifting barrels and heavy goods. Stairs, of course there were none, whereby to ascend the church aloft, a ladder sufficed. The seats were rough planks resting on cases; the lecturn—a case upon a case. Very hearty, notwithstanding, was our first service in this shapeless, ungainly building. The first service was held in the early morning, Mr. and Mrs. Godley and a few others attended, the bulk of the passengers of the three ships had not yet come to live on shore. A sermon was preached, and the Holy Communion was administered. At 10.30 a.m. several boat loads of colonists came ashore for a second service, and strange it was to see the bright summer costumes and the pink and blue ribbons of the pilgrim mothers and daughters contrasted with those rough planks and cases, and that dingy, cobwebbed, lowering roof. Not less marked was the excellent singing and chanting we had at those services."

Later on services were held in a building which did double duty as school and church, and now a substantial edifice exists, the foundation stone of which was laid by the Right Rev., the Bishop, on the 20th of June, 1859. The church was consecrated on the 10th of April, 1860, and the Rev. F. Knowles, (now the Diocesan Treasurer), inducted as incumbent of the parish.

The church is built in the Gothic style of a reddish stone, the dressing being of white stone. The exterior is exceedingly picturesque, and resembles very much the country churches in Eng-

*Holy Trinity Church, Lyttelton, N. Z.

land, nestling as it does amongst trees and with a well kept garden. The heavy stained and varnished roof of the interior contrasts beautifully with the delicate pearl grey tinted walls. The greatest taste has been displayed in the choice of the curtains, carpets, cushions, etc., the colors of which blend so as to produce a most harmonious effect of crimson, black and gold, a great contrast truly to the building in which the first service was held.

ON the western coast of Africa there are over one hundred congregations. In Sierra Leone fifty thousand civilized Africans worship the God of our fathers. Two thousand miles of sea-coast have been wrested from the slave trade, and the church and the school substituted for the slave pen.

IN Formosa the first baptism took place in 1865. Now the Canadian and English Presbyterians have 8,000 converts.

OUR PARISHES AND CHURCHES.

No. 31—ST. PAUL'S CHURCH, CHARLOTTE-TOWN, PRINCE EDWARD ISLAND.

DIFFICULT as it may be to give a succinct account of the origin of many of our Canadian parishes, it is not with many of them on account of their antiquity. There are but few, for example, that are in a position to speak of their parochial events of the last century, simply because, long after the present century opened, their parishes were still in a state of primeval grandeur, inhabited only by wild animals of the forest, or the aborigines of the country. It is not so, however, with the parish of Charlottetown. It, at least, can speak definitely of events concerning itself which transpired during the latter part of the last century.

Obscure and unreliable as are the stories told of the earliest work of the Church in this Province, the parish of Charlotte, now known as St. Paul's, Charlottetown, could have celebrated its centenary several years ago. The writer has duly authenticated books of the registration of baptisms, marriages and burials. all the way back to 1777, when occurred the first entry by the Rev. Theophilus Des Brisay. But before that time the Minutes of the Town Council record the payment of moneys to the Rev. John Eagleson, for the performance of Divine service. Mr. Eagleson, former a Presbyterian minister, was ordained by the Bishop of London in 1769, and stationed at Fort Cumberland. At the request of churchmen in the island, he visited it under the direction of the Government, and the Corresponding Committee of the Society for the Propagation of the Gospel. In 1778 the garrison of Fort Cumberland was besieged by an American revolutionary force, and Mr. Eagleson was taken prisoner, and carried off to New England, where he endured six months imprisonment, at the expiration of which he effected his escape, and returned to his Mission.

In 1774 his late Majesty George III. appointed

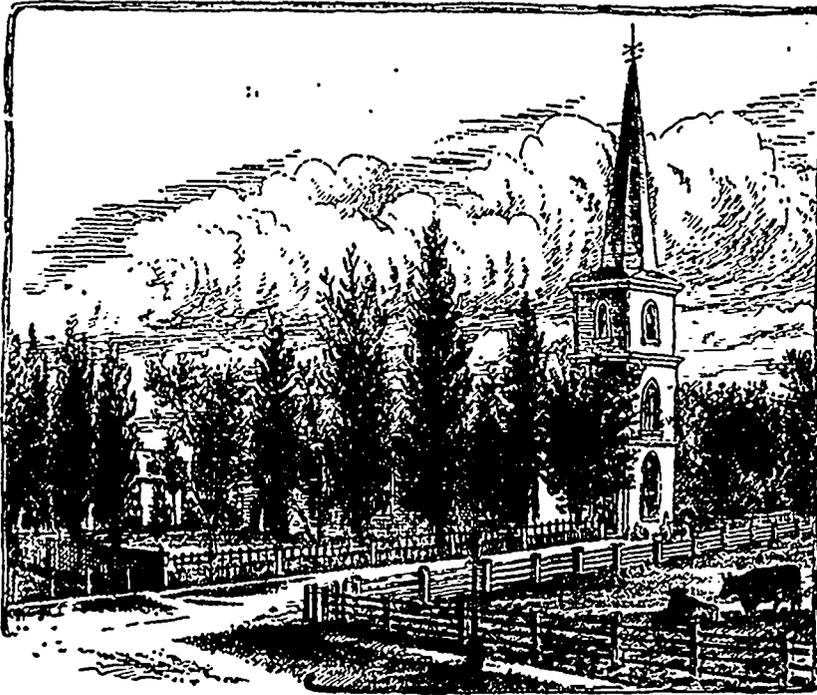
the Rev. Theophilus Des Brisay rector of the parish of Charlotte, in the room of John Caulfield, Clerk, but he does not appear to have entered upon his work until 1777. How long Mr. Caulfield remained (if he ever even visited the parish) we cannot say. Between therefore the casual visits of the Rev. John Eagleson, and the commencement of the work of the Rev. T. Des Brisay, the history of the parish is shrouded in oblivion. Whether John Caulfield was rector, or like Eagleson, travelling missionary merely, cannot now be determined. The history of the parish therefore, as a parish, may be said to have commenced with the appointment of Mr. Des Brisay. Of this gentleman, who was a son of Col. Thomas Des Brisay, the Lieut.-Governor of the Colony in 1779, there are several of the lineal descendants now living in Charlottetown, some of whom are regular and faithful members of St. Paul's.

The first church of which there is any record, was built in about the year 1800, near the spot where now stands the market hall. In the year 1828 that site being wanted for public purposes, a large, central and finely situated piece of land was selected, and granted to the Church of England by the Crown, for the purpose of erecting a church upon it. A frame was soon raised, but destroyed by a fearful gale of wind, which did much other damage. It was not until 1835 that a second effort was made, and this time a large church which is now being used by the parish, was successfully completed, and opened and consecrated in 1836 by John Ingles, Bishop of Nova Scotia, with impressive ceremonies. This church has been since enlarged twice, to accommodate the increasing population of the city. The most recent enlargement was the extension of the east end by the addition of a brick chancel in 1873, at a cost of over \$5,000. The old structure is now much weatherworn and somewhat decrepid. The spire, the second one since 1835, has recently been condemned, and will soon have to be taken down.

A strong movement is now on foot to build an entirely new structure, more in keeping with the requirements of the day. The position of the new church will probably be slightly changed so as to give the group of buildings and the beautiful grounds in which they stand a more pleasing and picturesque appearance.

In the year 1843 a wooden building was erected on the south-east corner of the lot, for the purposes of a daily infant school. Subsequently, when the present excellent public school regulations came into force, this was no longer needed for its original purposes, and was therefore and has been ever since devoted entirely to Sunday School objects. Three times it has been enlarged. In one part resides the sexton and his family, and there are, besides the ordinary lecture room, two class rooms, an excellent library room, and a large, comfortable room for the use of the rector.

During the year, the congregation has built a rectory, of ample dimensions, upon the church lot



ST. PAUL'S CHURCH, CHARLOTTETOWN, P. E. I.

replete with every modern improvement, in the pleasing renaissance style of the Queen Anne period. It is built of the native sand-stone throughout, with the exception of the gables which are of wood. The stone is of a very handsome dark red color, and is found to be well adapted for building purposes. Eventually it is hoped that all the buildings upon the Church lot will be mainly of the same material. Designs are now in the possession of the rector for a beautiful cruciform church, with a massive tower and stone spire. When built it will be a credit to the Province, and in every respect suitable as well for such Cathedral purposes as the needs of the Church in the island may hereafter require, as for its own parochial objects.

The present structure is quaint in the extreme. There are probably few churches in all Canada which can in any way vie with it for its (to us) antique peculiarities. The writer knows of only two which can at all compare with it viz., St. Mark's, Niagara, Ont., and St. Paul's, Halifax. All round the walls are the old fashioned mural tablets of large proportions telling of bygone people of bygone days, some of whom were distinguished on the field of battle, some in the political arena, or in the gubernatorial office. More than one prefixes a title of nobility to the name, whilst the feet of to-day's worshippers, on their way to their seats, tread over the dust of at least one scion of a noble house. Upon the east walls of the chancel are the tables of the Lord's Prayer, the Creed, and the Ten Commandments, which were placed in the

first church by the family of Governor Fanning. These are all that remains to-day of the original church, and are close upon 90 years old.

The congregation is noted for its Christian activities, and its liberality towards the varying needs of its own parish, and the missionary fields in remote corners of the globe.

The following is as correct a list of the rectors of this parish, and the dates of their incumbency, as can be procured:—

The Rev. John Eagleson, Rev. John Caulfield, about 1773, travelling missionaries, Rev. Theophilus Des Brisay, 1774 to 1823; Rev. Thomas Adin, 1823 to 1826; Rev. William Walker, 1827 to 1828; Rev. Louis Charles Jenkins, 1828 to 1854; Rev. Charles Lloyd, 1854 to 1857; Rev. David Fitzgerald, D. D., 1858 to 1885; Rev. Charles O'Meara, 1885 to 1887; Rev. S. Weston-Jones, 1887.

IN the South Seas, to-day, the natives have learned to link in their thoughts every beneficent result with the Gospel's introduction and prevalence. Their very idioms of speech are a revelation. Their simple classification is this: "This is a missionary man; this, *no* missionary man," according as they detect on the one hand honesty, integrity, generosity; or on the other meanness, treachery and deceit. Such testimony is not only spontaneous, it is involuntary and unconscious. It belongs to the ethics of language. Certain convictions of mankind stamp themselves on human speech. The word *miser* is the unconscious testimony of humanity to the wretchedness of greed. And so the term, missionary, has come to have a moral meaning to the savage and cannibal. It stands for heroism, honesty, self-denial, love. And it would take more than Canon Taylor to shake this solid bastion in the fortress of missionary success; it rests upon the bed-rock of the popular consciousness.

AFRICA was for thousands of years emphatically the dark continent; yet so rapidly is missionary exploration going forward that our maps of yesterday are scarce accurate to-day, and will be obsolete to-morrow.

AN AUSTRALIAN BISHOP.

DIGNITARIES of the Church do not all live in palaces and clothe themselves with purple and fine linen and fare sumptuously every day. Archibald Forbes, the English traveller and newspaper correspondent describes an Australian bishop, whom he met in a small coast town of Queensland.

"Assisted by a grinning black native woman," he says, "the bishop was carrying his trunk out of a hotel in which he had spent the night. When his reverence and the lady had taken the trunk to a wagon he remunerated the latter with a three-penny piece; and taking a friendly farewell of the hotel-keeper's wife, whose tone I thought rather patronizing, he walked down to the pier and went on board the steamer. His diocese is about the same size as England. He makes his progresses through it on horseback, nags being found by the scattered settlers. At first they used, in pure fun, to furnish him with buck-jumpers, and lie in wait to see the catastrophe; but when they found he could ride the worst buck-jumper in the colony, they took him to their hearts. I may add that he works harder than a bush-hand, and lives entirely on his small private income, refusing to draw his official stipend."

The world could do with a good many more such clergymen as this Australian bishop.

WHATSOEVER.

By MRS. MACLEOD MOORE, PRESCOTT, ONT.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccles. ix., 10.

WHEN a real desire to engage in any of the many forms of work to be done for Christ, is awakened in our hearts, the injunction quoted above seems to be nearly the best motto we can choose, expressing as it does so much of readiness and earnestness as to create the feeling of being engaged in some important matter. "Might," receiving to presuppose an undertaking which requires strength and energy, so we are led to feel a sense of power and of confidence in ourselves, which may be one reason why we are so prone to think and even act as though the latter clause of the saying of the preacher was the only one really claiming active attention, and while considering how we may best fulfil the command as we interpret it, our mental vision may be so obscured that our duties in this connection are "seen as through a glass darkly," and the many open doors, the ever ready channels of usefulness, which, so to speak, beset our daily walk in life are overlooked and passed by in the self-created shadow cast by our too ambitious straining after some great thing into which we can put the might or force which in our fond and vain imaginings is the necessary part.

But is it so enjoined? Are we always to reach after some great task? Or shall we best obey the

counsel of the wise King by taking the "Whatsoever" as our guide to a usefulness which will not overlook even the least of its opportunities, to which nothing is too small when done for Christ, though if possible results are considered, no act of a missionary character can be regarded as trifling, indeed it may well be questioned if we are not distinctly wrong in ever supposing that such should be, no matter how slight they appear to us. "Whatsoever thy hand findeth to do" is addressed to all, young or old, rich or poor, weak or strong, and assuredly whosoever will can respond, in whatever form is dictated by circumstances, or in other words by the station unto which it hath pleased God to call us. There is absolutely no excuse for the neglect of our manifest duty as no special act is now urged upon, or even suggested to us, simply, "whatsoever." Can anything be plainer? Not this or that impossible task, which we wish, or fancy we wish, we had means to accomplish, but merely what our hand findeth to do. Be it remembered, however, those who would find must seek, with the word of God as a "lamp unto their feet and a light unto their path." Else we may grope on in the gloom of doubts and difficulties until the night cometh when no man can work. But let us not seem to undervalue the doing with our might. Without a willingness to do whatever our hand findeth to do we shall not accomplish much, yet no one errs who asks God to be made both to will and to do of His good pleasure.

When we accept the position of not choosing our duties but of doing whatever we can, looking upon the mere opportunity as a call and a privilege we shall not fail to see, and seeing to understand how much there is for the humblest missionary or messenger (the words in this sense being synonymous) to do. To visit the sick, comfort the afflicted, strengthen the weary, are works which if the "love of Christ constraineth," are simple and easy, yet how valuable! If of silver and gold we have none, still we may give of such as we have, our time, influence and example, the last not being least of the factors at our command. We may lend missionary literature, read to others, or repeat what we have read or heard or seen. These are within the reach of all, and are a very few of the helps we may give if permitted. But if all active work is denied us and our strength is to sit still, let us keep the door of our lips and forbear censure or criticism. Let us say with the Psalmist, "I will take heed unto my ways that I offend not with my tongue," and it will be accounted unto us for good. If we concede as we must do, that *all* can work out and should work out their own part in the "whatsoever," also that "the trivial round, the common task, will furnish all we ought to ask," it naturally follows that *now* is the accepted time. We must begin at once to do whatsoever our hand findeth to do. Let us not hesitate or even procrastinate lest in the quaint language of the grand old Christian allegory, "The street of Bye and Bye should lead to the House of Never."

MY WIFE AND I.

(Continued from Feb. No.)

THE following are some further extracts from Mr. Wilson's manuscript, describing his visit to the Zuni Indians in New Mexico:—

Along the side of the room opposite to the fire was a long string of sixteen men and youths all stark naked except for a covering over the loins, their hair tied up in knots behind, and shell and coral necklaces on their necks, silver bracelets on their wrists, their skins all glistening wet with the excessive exercise in which they were engaged. They were placed in single file one after the other, and all kept time with their hands and feet: they had turtle-shell rattles attached to the backs of their legs and gourd rattles in their right hands, and they stamped the adobe floor in a quick, impatient manner, first with one foot then with the other, and swung their arms first one up then the other, keeping time with the wild Indian song which both they and the men in the corner were excitedly chanting. . . . People have said that the Zuni Indians are not Indians at all, that they are a distinct and superior race; but after witnessing this scene and hearing their wild music, so wonderfully similar in its notes and rhythm to that which I have heard repeatedly among the wild tribes of the North-west, I could have no doubt at all but that the Zuni people are North American Indians just as much as the Ojibways or Blackfeet. We stayed only a short time in this house and then climbed the ladder and went to another. Seven new houses have been built in Zuni during the year, and these dances are held for the purpose of consecrating them. There is no fun or nonsense about these performances and no laughing—they are religious dances performed for a religious purpose.

These Zuni Indians certainly seemed very friendly and hospitable. What more beautiful and graceful way of receiving a stranger could be conceived than to take his hand, shake it kindly and smilingly, then lift the hand that has held the strangers' to the lips and draw in the breath? I noticed my new found friends of Zuni doing this, so of course I did the same. I was struck too, by the reverent way they approached, one by one, a heathen shrine which had been erected at the end of the room, muttered some words of prayer or address to their unseen God, then put out their hands, grasped the air in front of the shrine, raised their hands to their lips, and drew in the breath. These people certainly seemed to be in earnest about their religion, worthless though it may be, —far more in earnest than are the great majority of professed Christians.

I wondered why people all had their houses flat-roofed in New Mexico. At first I did not like to display my ignorance by asking. (I was sitting at breakfast in a flat-roofed adobe house belonging



to the "Hemenway archaeological expedition," near Zuni.) Of course there was some good scientific reason which I ought to know, which probably every educated person who had read books did know, except myself. I pondered and I thought, but I thought in vain. At length I blurted out, "Why do you have flat roofs?" I expected every one would look at me in disdain, and that the youngest of the party would reply in lofty manner and set me down as an utter ignoramus. I was genuinely surprised that none of the party could give me any reason whatever for the roofs being flat except that 'it was cheap.'

After breakfast I went with Mr. G. (one of the expedition) over to Zuni. It was day light now, and I could see what the place was like. There was the muddy little stream about ten inches deep which they call the Zuni river flowing or rather muddling along just below our camp ground; there was the string of waggons by which we had crossed in the dark the night before; and there upon the opposite bank were the adobe walls of Zuni, with its 1,600 inhabitants,—five tiers of reddish grey terraces rising in irregular order one above another, and bristling up towards the sky, were the upper ends of ladders, some short, some long, by which the Zunians come from their squares and courts to their dwellings up above. I imagined the tower of Babel must have been built something after this plan. Mr. G. and myself plodded through the snow and slush, crossed the wagon bridge, mounted the muddy bank, entered the muddy town; the streets through which we wended our way were narrow and intricate, and each one had its complement of children, "burros" (donkeys) and dogs. The first person I was introduced to was the ex-governor, Politawa, who sheltered and befriended Mr. Frank Cushing at the time of his visit to Zuni six or seven years ago, described by him so graphically in the pages of the *Century*. Politawa had a kind, pleasant face, he shook my hand warmly, then lifted his own to his lips and drew in his breath and I did the same. Then we went to Mr. Graham's store. Mr. Graham is a white man and has a store in Zuni,—one of the low, small windowed, adobe houses, for which he pays rent. At Graham's store I made a purchase. It was a raw goat's skin—from a goat just killed. The skin was cut in two pieces and given to an Indian, and the Indian was instructed

to make a pair of overshoes for me such as the Indians wear in bad weather. Half the skin was to make the overshoes and the other half was to be the Indian's pay, the total cost was half a dollar. When they were made an Indian adjusted them to my feet,—they were just mere bags or pockets into which I shoved my toes, boot and all, and then the Indian wound the remainder of the loose skin round my ankles, enclosing the ends of my trousers and tied all up with string. The overshoes were very warm and comfortable and kept my feet dry, but they had rather a strong odor.



AN ENGLISH MISSIONARY MEETING OF LONG AGO.

By MISS FANNY SIMPSON, HAMILTON, ONT.

THE parish of Aspal Stonham is in many respects a good specimen of an English village in one of the eastern counties. The prominent men there are tenant farmers. There are a few shopkeepers and mechanics and a large contingent of farm laborers. Some years ago the rector of Aspal Stonham was the Rev. Francis Bloomfield, an energetic and popular clergyman who took a practical view of the text, "Go ye into all the world and preach the Gospel to every creature."

Although he did not feel it his duty to resign his preferment he was none the less the friend of all missionaries and did all in his power to promote their welfare. Not content with preaching sermons he held an annual missionary meeting on a rather extensive scale, and this practice being continued for a long series of years the missionary meeting at Aspal Stonham came to be regarded as an institution through all the country side. It was generally held in the month of July, after the gathering in of the hay and before the labors of the regular harvest commenced. The neighboring clergy were always represented, farmers with their wives and families came from miles around, and the agricultural laborers donned their Sunday suits and trudged to the meeting.

At nine in the morning on the particular occasion to which we refer, the magnificent peal of bells for which Aspal Stonham is justly celebrated rang out merrily announcing to the neighborhood that something important was impending.

The peal consisted of ten bells, and five men were required to play them all, and the bell ringers were held to be persons enjoying a most desirable status in village society. Bell ringing was an ac-

complishment much studied in Aspal Stonham and those who excelled in it were proportionately esteemed. For the ordinary Sunday service only eight bells were used, but for festivals the entire peal was set in motion. On this day Divine service began at 11 a. m. and was well attended. The choir sang "From Greenland's Icy Mountains" with more than their usual fervor and Mr. Blomfield took for his text, "For we preach not ourselves but Christ Jesus the Lord." There were a few high old fashioned pews, and one or two were furnished with curtains, but the greater part of the congregation sat on open benches, the men on one side of the church and the women on the other side, which is a system frequently observed in many parts of rural England, being merely a matter of custom and having no special significance. After the service was over the attention of the visitor was drawn to the peculiar memorial brasses of which there were several fine specimens, and also attracted by a very conspicuous monument to the memory of a member of the Wingfield family, who is said to have come to his death under peculiar circumstances. He was lying on the grass probably near a shrubbery or under the shade of a tree, and while asleep was stung by a viper, the bite causing death a few hours afterwards. The monument which is in white marble and fully life size, represents a young man dressed in the fashion of the 17th century, in a recumbent posture, apparently just awakened from sleep, the face upturned and the poisonous reptile coiled about the wrist.

The Wingfields have long departed from Aspal Stonham, nothing is known of them, and another family owns their land, but the monument remains, and although somewhat out of repair, is still interesting to those who love to wander among the tombstones of a bygone generation, to gaze on the quaint devices, and decipher the half obliterated inscriptions.

In the meanwhile preparations for luncheon were rapidly progressing. A marquee had been set up on the glebe land, and one of the churchwardens was personally superintending the arrangement of a number of tables, which were set out with bread and butter, cakes and jam, a large urn filled with tea being placed at the head of every table.

These tables were presided over by the principal women of the parish, and soon the pleasant hum of conversation and the genial jingle of tea-cups filled the marquee. At the conclusion of the repast, when the rector had said grace, the tables and the remains of the refreshments were put away, more benches were brought in, and the missionary meeting in serious earnest was about to begin. The rector spoke first, and as he well knew he had a long list of speakers to follow him, he merely expressed his pleasure at seeing so large a meeting, and to notice so many of his own parishioners present, and then introduced Dr. Ryan, once bishop of Mauritius and at that time the holder

of a Suffolk living. The retired colonial bishop is a well known figure in clerical circles in England, and whether or not he has a right to the title of semi-feudal respect never withheld from an English prelate is a question often raised.

Dr. Ryan, however, was a man of practical ideas and simple manners, on whom the lawn sleeves sat very easily, and like Gallio he did not trouble himself about these things. That day he gave the people an account of his former diocese, which he said was an archipelago rather than an island, with a strange medley of races, tongues and creeds, and related what his own experience had been in dealing with the Malays and the coolies, the English residents and the descendants of the French and Dutch settlers, and concluded by reminding the assembly that although very few of them were more than three miles from a church, had good roads to travel on, and in many cases horses and carts at their command, there were thousands of Christians in the scattered isles of the Indian ocean who had to traverse long stretches of land and sea on foot, or in slender canoes, if they cared to hear preached to them the Gospel of Christ.

Mr. MacDougal, missionary from Fort Garry, was the next speaker. He was Mr. Bloomfield's guest for the time, and was relied on to give some authentic anecdotes about the great work in the vanguard of civilization. The reader must remember that this was a year or two before the date of Sir Garnet Woolseley's expedition to the Northwest, when Manitoba was an unknown term even to the educated classes, and to whose minds the Red River and the Assiniboine meant nothing but lines on a map connected with perhaps the wildest of tales about red Indians and trappers. Mr. MacDougal spoke forcibly and well. Something of the freedom of the prairie seemed to be in his mind and manner. He talked about Cree Indians and white squatters, and alluded to the French half breeds as a rather troublesome class. He explained the position of the Hudson Bay Company, and told of his long drives across the country from station to station with the thermometer 40 below zero. He expressed his thanks for the substantial help he and his flock had received from the people of Aspal Stonham, and by way of a peroration sung the following stanza to the good old tune of Canterbury,—

Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on.

A fashionable looking London clergyman in a full clerical suit (by no means common in those days) then mounted the extemporized platform and faced the assembly. His language was polished and his delivery graceful, and he gave some details about the working of the Church Missionary Society, but he seemed to feel that he was speaking over the heads of his audience, so he finished

with a polite reference to Mr. and Mrs. Bloomfield and sat down.

The next speaker was an elderly gentleman who had once been an army chaplain and who wore the medal of the Indian mutiny. He had been with the British army at Lucknow during the terrible siege, had known Sir Henry Lawrence, and told tales of Christian heroism on the part of English soldiers of all ranks, and of the extraordinary personal fidelity shown by some of the native servants to their white masters under very trying circumstances, which are the bright spots relieving the darkness of the dismal picture. Then a few lesser lights amongst the clergy followed in quick succession, but still though the afternoon was slipping away and the shadows were lengthening and the farmers were looking at their watches, no one thought of moving, because it was known that the Rev. J. C. Ryle, the handsome and eloquent vicar of Stradbroke had been sitting next to Mrs. Bloomfield for three hours and had not yet been heard from. The most attractive man had been kept to the last, and it was 6 o'clock before the favorite orator was fairly on his legs. Mr. Ryle (he is now the Bishop of Liverpool) was at that time one of the most brilliant of the Suffolk clergy, and his tracts had a large circulation, and were widely read by the country people. He was one of the pillars of the evangelical party and those who did not exactly share his views still acknowledged his ability and felt the spell of his eloquence. When the cheering with which he was greeted had subsided, Mr. Ryle said that previous speakers had left him very little to say, and all he had to do was to finish off what the others had done, and in fact to "plough the headlands of the meeting." The cheers which were again renewed showed how thoroughly the agricultural audience appreciated the happy comparison. Mr. Ryle's powerful voice roused the enthusiasm of the farmers, and though his speech was the last it was listened to with as much attention as any of his predecessors. A few words from the rector followed by the doxology closed this part of the day's observances, and then came the excitement of counting over the contents of the collection plates. There was a nice sprinkling of gold coins found in the heap, crowns and half crowns were of frequent occurrence, shillings were plentiful and the aggregate sum made in sixpences and threepenny bits was quite surprising. Mr. Bloomfield and his immediate circle were more than satisfied, and as the people slowly dispersed in the prolonged twilight of an English summer, the bells which had ushered in the morning service again filled the evening air, bringing to an appropriate end one of the most successful missionary meetings ever held at Aspal Stonham.

Of the eighty-four American and European societies represented at the General Missionary Conference in London last year, twenty-two were "Women's Boards," each sending accredited delegates, more than fifty in number.

THE CANADIAN EXARCHATE.

By REV. F. V. BAKER, GREENWELL, NORTH-WEST CANADA.

WITH regard to the recent proposals for union between the Provinces of Canada and Rupert's Land, would it not be possible without either province losing its identity, to unite them into a Canadian Patriarch or Exarchate on the lines of the Patriarchates of the ancient Church? The Metropolitan of Rupert's Land in his address to the Provincial Synod in 1887 regarded this idea with favor, citing as an example the action of the Australian Church; of which the Bishop of Sydney is Primate, although he is only Metropolitan of the Province of New South Wales. The constitution of the early Church, however, in which it was customary to group together the various provinces under a presiding Bishop of the whole country called Patriarch or Primate, would be a more important precedent.

It is interesting in this connection to recall the patriarchal constitution of the primitive Church, that is of the Church as it existed at the time of the Nicene Council, A. D. 325. Bingham tells us that "Learned men reckon there were about thirteen or fourteen Patriarchs in the Church, that is one in every capital city of each *Diocese* (Dominion) of the Roman Empire." He gives these Patriarchates as follows:—

Alexandria, Egyptian Diocese; Antioch, Eastern Diocese; Ephesus, Asiatic Diocese; Cæsarea (Cappadocia), Pontic Diocese; Thessalonica, Eastern Illyricum; Sirmium, Western Illyricum; Rome, Roman Praefecture; Milan, Italian Diocese; Carthage, African Diocese; Lyons, Gallican Diocese; Toledo, Spanish Diocese; York, Britannic Diocese. To these were afterwards added the Patriarchs of Constantinople and Jerusalem, the latter being honorary as the "Mother of all the Churches."

As the Roman Empire began to break up under the incursions of the barbarians the balance of power became more unequal between the patriarchates, Rome by encroachment, and Constantinople by law absorbing the rights of the less powerful patriarchs, until we find at the Council of Chalcedon (A. D. 451) the only independent Patriarchs are those of the cities of Rome, Constantinople, Jerusalem, Antioch and Alexandria. Originally, however, all those mentioned above were co-ordinate and independent of one another. A striking illustration of this is given by the answer of the British Bishops to Augustine when he sought to assert the authority of the Bishop of Rome over Britain in A. D. 601. They told Augustine in the name of all the Britannic Churches, that they owed no other obedience to the Pope of Rome, than they did to every godly Christian, to love every one in his degree in perfect charity. They were under the government of the Bishop of Cæleon upon-Uske, who was their overseer under God.

The principle on which these patriarchates of

the primitive Church were organized is perfectly plain. They corresponded territorially with the different civil divisions, or dioceses as they were called, of the Roman Empire. In modern language, each country or nation had its own organization of provinces grouped under its own independent Patriarch. It is this principle of the primitive Church to which our Church refers in the XXXIV. Article of Religion: "Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

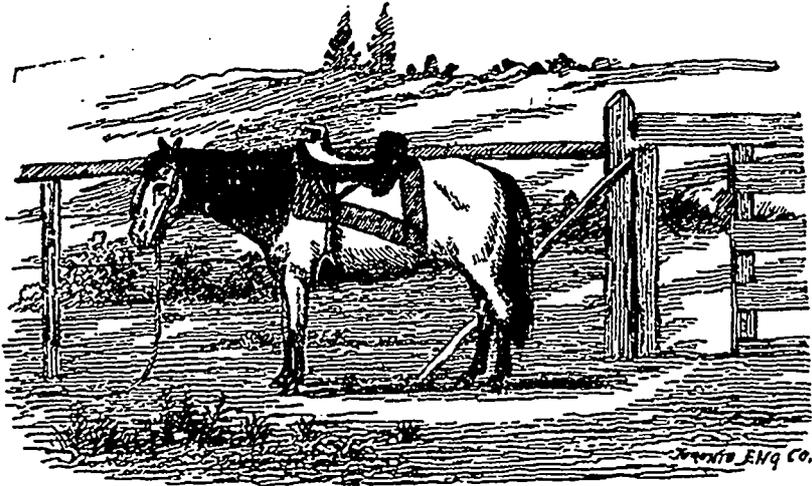
Applying this patriarchal organization of the Primitive Church in the Roman Empire, to our Anglican branch of the Church in the British Empire, each national or territorial government should have corresponding to it a patriarchate of the Church. The Dominion of Canada, the United States of America, the Colony of Australia would each form a patriarchate, which would be further organized, according to primitive precedent and the manifest needs of the Church, into various provinces each under the guidance of its own Metropolitan.

MISSIONARY VERSATILITY.

"A little book," says the *New York Sun*, "printed in one of the languages of New Guinea, derives a unique interest from the fact that from typesetting to binding it is the product of a missionary who had no previous acquaintance with the trades of the printer and bookbinder. The Jack at all trades is in great demand in the newer parts of the world. It is mentioned among the qualifications of the German explorer, Reichard, that he is well up in the arts of the carpenter, mason, boat builder, blacksmith, farmer and machinist. There is a one-eyed chief on the lower slopes of Mount Kilima Njaro who perversely declines to be interested in Christianity, but who is eager to learn all he can about machinery. He holds technical skill in the highest respect, and wants to know how everything that reaches him from Europe is made. A missionary named Reid, who has a talent for machinery, has just been sent to Chief Mandara to fill him with facts about the technical arts; and while he is talking machinery and hand crafts it is hoped he will be able to work in a few words edgewise about religious matters."

Miss Muir writes on the Greek New Year's Day, January 13th: "We had our Christmas tree on Friday, the 4th. Unfortunately it was a very boisterous day, with rain and sleet. Still we had a good crowd of children and a goodly number of friends, among whom were the exarchs of Jerusalem and Mt. Sinai, the clergyman of the English Church at Athens, and a few others of note. All expressed great pleasure and satisfaction with our work."—*Spirit of Missions*.

Young People's Department.



AN INDIAN PONY.

THE INDIAN PONY.

This is a picture of a Sarcee pony, standing outside the Indian Agent's office. Some Indian has probably gone in to speak to the agent on some matter of business. The Indian pony is a patient little creature, a sort of rough diamond in horse flesh. Sometimes, especially in winter, he gets very little to eat, but like the Indian dogs he learns to be content simply with what he can get. In winter he may be seen sometimes pawing away the snow so as to get at the stubble or stunted grass that lies beneath it. The Indians, as a rule, are good horsemen and can shoot well while galloping on their ponies. They use them for moving their tents from place to place, and always find them very useful. There are Christian Indians or missionaries among them who use these ponies when preaching Christ to those who do not know Him. Thus even a pony may be a missionary for God, or, like the missionary ship, may be an important means of helping the good work to be carried on to its end.

Who are they whose little feet,
Pacing life's dark journey through,
Now have reached that heavenly seat
They have ever kept in view?

"I from Greenland's frozen land,"
"I from India's sultry plain,"
"I from Afric's barren sand,"
"I from islands of the main;"

"All our earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portal of the sky."

Each the welcome "Come" awaits,
Conquerors over death and sin;
Lift your hearts, ye golden gates,
Let the little travellers in!

ALICE, THE WAIF.

By DOROTHY.

FAR back in a Canadian forest there stands the log house of a "settler." He is known as Mr. Gracey. The evening sun is sinking down to rest. The cow bells tinkle lazily in the distance and the trees sway gently to the breeze. Two little girls are playing before the house. Merrily rings their laughter as they chase one another in the play. One was Mary and the other Alice. Mary was Mr. Gracey's daughter; Alice was an adopted child, but the two grew together as sisters. Both were treated alike, yet Alice was once a poor little waif that had been picked up by a charitable lady, off the streets of London, the great metropolis of England. A poor little, dirty, ragged child was she, almost without a home. Better indeed had she been without such a home as was the place which she called by that name. Her father drank and beat them all and made the house a dreadful place to live in. And soon her heart-broken mother wilted and died and then poor Alice used to beg for pennies on the street till the kind lady took her home, and made her clean and tidy, and giving her an outfit of clothing sent her out to Canada. Mr. Gracey at the time wanted a little girl to grow up as a companion to his own little daughter, and to help his wife in the management of the house. And they were all happy together. Alice thought with a shudder of the dreadful home she had had across the ocean. She remembered her poor loving mother and her sufferings and her death. She remembered the good, kind lady that found her when she was hungry and cold and then the great ship that bore her across the deep; but she did

not care to think much of the past. She was happy in her new home. It was a dreary place it was true. The wind moaned piteously sometimes through the trees and in winter the snow drifted high in the lanes and pathways and the wintry blasts were cold: but Alice was happy because she had found love and a home.

And so the two girls played before the house. Soon they looked up attracted by the sound of wheels.

"Oh! here is father," said Mary.

"Yes, here is father," cried Alice, for so she called him. He was, indeed, a father to her.

"And what is in that box?" asked Mary.

"Ah! what indeed?" said Mr. Gracey. "I know," cried Alice, "they are the Sunday School books."

And so they were,—a new library for the little backwoods Sunday School.

"I wish Mr. Branscombe was here now," said Mr. Gracey. And Mr. Branscombe was sent for. His house was not far away. Then they overhauled the books and got them ready for their place in the library, and Mrs. Gracey said that tea was ready, and they all sat down to a good substantial evening meal.

That night Mr. Branscombe spoke to Alice and asked her something about England. She answered him, but soon changed the subject to something more pleasant to her.

"Mr. Branscombe," she said, "Will you please tell me how you became a clergyman? because I have heard you say that it was late in life when you were ordained."

"Well, dear child," he replied, "I will tell you. I came out here to seek a home in the backwoods. I was always a devoted member of the Church of England; but I found no church here. The Methodists had their place of meeting and the Presbyterians and others also, but the Church had none. And yet there were many in the settlement who were Churchmen like myself, and one day I announced that, on the following Sunday, I would read the Church of England service in my house, and invited others to come. Several came and enjoyed it very much, and so I continued every Sunday until, at the urgent request of the Bishop I was set apart as a clergyman to minister among the people. And now you see," he continued, "we have a church and a Sunday School library."

These words were not heard by Mr. Gracey, but Alice heard them and pondered them well.

CHAPTER II.

"And I am old enough to be confirmed," said Mary.

"And so am I," said Alice,— "but oh! it is not only age that is needed, Mary,—it is the heart, which we must give to God."

And the two girls prayed and studied and Mr. Branscombe prepared them for Confirmation. They were confirmed in the little log church in the

woods, and there, too, they knelt for their first communion.

"Oh! Alice," said Mrs. Gracey, "I wish you were stronger. You always have such a severe cough." And Mrs. Gracey thought of the cold streets of London and a poor little ragged girl standing barefooted on the cold pavement. All the after care and attention could not undo the harm that came to poor Alice's health, when she was a waif on the London streets.

"Yes, mother dear," she said, "Do what I will I can not get strong, but God's will be done."

And so the little happy family circle in the woods lived on. The love grew stronger but Alice by slow degrees grew weaker.

One day Mr. Gracey announced that he had sold the old place and had bought another farm in a better settlement but further back. It was a better settlement as far as the farming land was concerned, but not as regards the people, who were somewhat rough and untaught. And so the move was made. To the great grief of all there was no church in their new settlement. How they missed the little log church in the woods! No grand cathedral or costly minster was ever more keenly missed than it by this worthy Church family. Sometimes in cities and wealthy places there are those who do not think that the Church is missed by people in the backwoods, but they have not studied well the devotional heart of the true Churchman. He misses his church sorely when he has none to go to. The Sundays were dreary for the Graceys. They tried to go to a Methodist meeting house near by; but it was not church to them. There was no service such as was dear to them.

One day Alice came home crying. Some people had spoken roughly to her and had taunted her about the Church. "What did she mean by Church," they said, "when already there was one to go to."

But Alice in the simplicity of her heart did not call it a church. She meant that there was no service; but they laughed at her and called her "stuck up" and all that. And this made her cry. Her mother soothed her as best she could, but they were all unhappy, because they had no church, no clergyman. That night Alice said to Mr. Gracey,—

"Father, why can we not commence to have service in our own house on Sundays? I am sure you could read the prayers and we could use our little melodeon and have the chants and hymns. Oh! how lovely it would be."

Now Mr. Gracey was a good man but very quiet and diffident. He was afraid he was too nervous, but Alice coaxed him, for she remembered what Mr. Branscombe had told her about the way his own parish had commenced. At last, however, he consented, and notice was put up in the Post Office and other places that Divine service would be held in Mr. Gracey's house on Sunday morning at 11 o'clock.

And that was a happy Sunday! The prayers and lessons were beautifully read, for Mr. Gracey was a good scholar, and the chants and hymns were nicely sung. Many people present were so happy because they heard their good old service again. It made them think of home in better days.

And so the time went by and Mr. Gracey's house became too small. He wrote to the bishop and asked if anything could be done to build a church in his settlement. The bishop told him that he could get him a small grant if he would collect what he could among the people. A meeting was called and some money was raised, but they all set to work to build what they could could of it themselves. A site was selected close to Mr. Gracey's house. Trees were cut down and soon a neat log church was erected.

How happy were the Graceys when they saw the building being put up, with every prospect of its being soon ready for divine worship! But a cloud was gathering for the little household. Alice kept getting worse. The cough troubled her very much, and she kept her own room a little longer it seemed nearly every day. Still she was made very happy by the progress that the new church and parish were making. When the church was nearly ready Mr. Gracey received a letter from the bishop saying that a congregation in one of the cities of Ontario had undertaken to support a missionary in his diocese in whatever place he might choose and that he had selected Mr. Gracey's newly made parish for that purpose. And this was fresh joy. Mr. Perry, the new clergyman, soon arrived, and arrangements were made to open the church. Poor Alice hardly ever went out now, but on the Sunday when the church was opened she went to the morning service and was able to stay to the Holy Communion, and then she went home and gradually grew worse and worse until it soon became evident that the end was not far off. One day when Mr. Perry was paying her a sick visit she said to him,

"Oh! Mr. Perry I know that I shall die soon and that I shall then be with the Saviour. You will carry me into the new church for the burial service and then bury me near the church. I can fancy that I may hear the bell ring and perhaps the singing when the windows are open. If a plain stone is put at my grave please have these words only engraved upon it,—

"Alice, a waif, who loved her Saviour and her Church."

Deeply affected the good missionary promised that he would do as requested. Then all too soon came the end. In the sweet calm of a summer evening the soul of the devoted girl took its flight. She was, as she termed it, but a waif; and a little tomb stone close to a log church spoke of her as such. She had often sung,—

"We are but little children weak,
Nor born in any high estate,
What can we do for Jesus' sake,
Who is so high and good and great."

And she had learned that a child could do a great

deal. At all events Mr. Gracey always said that it was Alice who built the church where now he worshipped, and established the parish and procured the clergyman. He loved to say that it was the poor little waif, picked off the streets of London who did it all. No doubt the Saviour will think so too in that day when to his workers he will say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

"AND TO EVERY SEED HIS OWN BODY."

By MRS. LAURA ACKEN, HAMILTON, ONT.



TWO thousand years ago a flower
Bloomed brightly in a far off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and loved and died,
And even in that far off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well,
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth,
When to the life long hidden there,
Into a glorious flower bursts forth.

Just such a plant as that which grew,
From such a seed when buried low,
Just such a flower in Egypt bloomed
And died two thousand year's ago.

And will not He who watched the seed
And kept the life within the shell
When those whose loves are laid to rest,
Watch o'er their buried dust as well.

And will not He from 'neath the sod
Cause something glorious to arise,
Just such a face as greets you now,
Just such a form as here you prize.

Just such a face as greets us now,
Just such a form as here you wear,
Only more glorious far will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For in my flesh shall I see God
E'en though I sleep two thousand years.

A LOFTY INSPIRATION.

In a recent volume of sermons Dr. Whiton refers to a colored woman "who bequeathed to the Yale Theological Seminary the savings of a life spent at the washtub, to be a fund for the education of men of her own race to preach the Gospel of Christ. On the spirit which animated the bequest he well remarks: "Here we have found, on one of the humblest levels of the modern world, a life of the commonest drudgery filled with dignity and power by the same divine object that inspired St. Paul's life of tribulation with thanksgiving. The laundress, the Apostle are both full of the same inspiration."

LITTLE MISSIONARIES.

BY ANNIE ROTHWELL.—(An incident at the Mission Hospital at Amritsar.)

I.

WHITHIN the gaze and grasp of death the Hindoo mother lay,
While feeble fluttering pulse and breath grew fainter day by day;
In kindly Christian shelter she had learned the Christian's Creed,

Had felt the hunger of the soul and satisfied her need.
Safe anchored on the Christian's hope, she knew their heaven her home;
And summoned by the Saviour's voice feared not to say, "I come."

But sharper than the sting of death, or dread of parting pain,
The future of the babes she left to heathen hands again.
Ah! what avail the sacred sign upon the childish brow?
The prayer and benison of priest, or sponsor's fervent vow?
While he, their lord and ruler, is to India's gods a slave,
And to their worship giving back the soul Jehovah gave.
A soldier, steadfast, loyal, but no soldier of the Cross;
An heir of life—yet outcast, and unknowing of his loss;
Fanatic follower of false faiths, for countless ages old—
Yet master, owner of the lambs now gathered in Christ's fold.
What wonder if the dying breast were torn with cruel strife,
If mother love o'erbore the meek obedience of the wife?
If, when the missive called at last her husband to her side,
Fear of the father's claim outweighed hope of the father's pride?

If clasping close the Christian sons, to heaven dedicate,
Her new-born faith did battle with the old belief in fate?

II.

Oh, mystery to the doubting heart! Oh, miracle of love!
God's opportunities are found when man's most hopeless prove;

His purposes are graven on rocks, yet soft as sway of flower
Oft-times the touch wherewith he writes the record of his power.

He speaks in thunder, and in flood, in flame that rends the pine.

Yet in the cerements of the moth He whispers truth divine;
His voice is heard in fever's throbs, in famine and in war—
But that same speech that sets their bounds the daisies make their law;

So with new strength from baby lips salvation's story fell;
With more resistless claim is preached the wondrous evangel,

Where priest had scattered seed in vain upon a barren soil,
The children reaped full harvest from their sweet unconscious toil,

The false gods fell and fled where smote the sword that cannot fail,

Where reason broke a useless lance, faith told her simple tale.

The stern man listened, smiling as at words and ways apart,
Till truth struck root and cleft the rock and blossomed in his heart.

Father from child learned wisdom through the royal law of love,

And followed where the tottering feet had climbed to heights above.

Ah! halm to soothe the bruised heart, to dry the weeping eyes,

To praise has turned the wife's pure prayer, to smiles the mother's sighs.

As soldier, servant in God's ranks, the husband stands enrolled;

A faithful Christian father now, in sacred trust to hold.

The Christian mother gives her babes, and knows the promise bright,

To humble trust fulfilled, "At evening time it shall be light."

A NIGHT AMONG THE BEDOUINS.

I WAS once travelling with a friend in Galilee, and as we were riding along, tired and hungry, near the waters of Merom, we longed to find some place where we could rest, and get shelter for the night. There were no villages or houses near where we might ask for a lodging, so we continued our journey until we came in sight of some black camel's-hair tents, which we knew belonged to the Bedouins. These people are very hospitable and kind to travellers, and after having eaten bread with a stranger, consider themselves bound to protect and care for him. So we rode up to the tent door and asked for the sheik. He came out to welcome us, and sent for his wives to entertain us. Very soon we were surrounded by a crowd of dark figures; carpets were brought out and we were seated in the middle of the ring of women. The first thing we did was to get some bread from our saddle-bags and invite the chief wife to eat with us. She took a small piece and liked it so much that she asked for more, and in a few minutes our little store of bread had quite disappeared. Our appearance excited great curiosity; a circle of open-eyed, admiring children gathered round me as I showed them my watch and tried to explain its use. The only clock they know of is the sun, and as soon as it sank to rest we took up our baggage and entered the tent.

It was a strange dark place, about thirty feet long, with no furniture but a few mats around the camel's hair walls. A large wood fire was burning in the centre opposite the door, and our beds were put down behind it. An immense iron pot filled with rice was taken off the fire as we entered; we all sat round on the floor, and dipping our fingers into the unsavory mess, managed to eat a few mouthfuls. Then we talked to the group around of the goodness of our heavenly Father, who not only gives us temporal mercies, but loved us so much that he sent his beloved Son to die for us. The poor ignorant women could hardly understand, and when we knelt down to pray seemed very much mystified. The sheik informed me that he could pray, and spreading a small carpet on the ground, bowed himself down on hands and knees, repeating over many times:—

"La Allah, illa Allah wa Mahommed rasoul Allah.

"There is no God but God, and Mahomet, the prophet of God."

He knew nothing about the God he prayed to, so, as he could read a little, I gave him a Testament, which I told him would teach him about God. Then we gathered the children together, and tried to make them learn a text. It saddened us to see so many souls darkened and without the knowledge of Christ.

THE Children's Aid Society has established twenty-seven excellent lodging-houses for boys in New York city.

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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The next meeting of the Board of Management is appointed to be held in Hamilton, Ont., on Wednesday, May 1st, 1889.

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS.—ONE DOLLAR A YEAR IN ADVANCE.
Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

REV. CANON MOCKRIDGE, D. D., Editor and Manager, Hamilton, Ont.
REV. J. C. COX, B. A., Business Agent, Grimsby, Ont.

APRIL, 1889.

THE editor will be glad to hear of one or two clergymen willing to travel in the interests of this Magazine. Good terms can be given on application.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE and MISSION NEWS from its first numbers. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., Jan.—Dec. '88, \$1.00. When bound these make handsome volumes. Covers for binding for Vol. I. and Vol. II. may also be had on application at fifty cents each.

THE late Hon. C. G. Lanman, according to the *Spirit of Missions*, of Burlington, Iowa, left a revisionary bequest to the mission work of the Diocese of Iowa, of \$5,000. Such bequests are often made in the United States. Why can we not have more of them in Canada?

BISHOP PINKHAM, of Calgary and Saskatchewan, is pushing the work of his huge double diocese with much spirit and energy. His Synod, lately held in Calgary, marks an era in the Church of the far North-west. His old friend and diocesan, Bishop Machray, of Winnipeg (the Bishop of Rupert's Land), preached the sermon.

MADAGASCAR ought to be specially prayed for just now, for a work is beginning there among the young such as has not been seen for many a year. There seems to be a real stirring among the dry bones. The work began at Betsileo where, at one meeting, over sixty stood up in token that they wished to forsake their sins and lead new lives really consecrated to God. The interest has since spread to the capital.

THE Rt. Rev. Dr. Huntington, Bishop of Central New York, has spoken recently with great force on the exclusion of the poor and working masses from the churches, largely owing to the pew rent system. The chief qualification for a vestryman or church officer is his money, however poor and mean he may be spiritually. This state of things is bad enough here, but it seems to be

worse in the States. In the large cities of the Union, as a rule, but little if any work is done by any denomination of Christians among the working classes and the poor. The churches are too highly respectable. They are like drawing rooms and reception rooms for the wealthy and those who can dress well. This is a serious matter, and many thoughtful Christians are anxiously asking the question, "What will be in the end thereof?"

THE feeling in favor of the Church of England in Canada sending out her own men into the foreign mission field, and supporting them directly instead of indirectly through the missionary societies of the old country, is gaining rapidly. Already in Toronto and Montreal and other places young men are preparing for the good work and will expect to go out as Canadians, supported by the Canadian Church. The English societies have shown the kindest and most liberal spirit towards this desire, and will do all they can to further it. The Domestic and Foreign Missionary Society ought not to hold back in a work of such prime importance as this. There can be no doubt that greater interest in foreign missions would be felt in Canada, if missions of its own were established in distant lands.

The Bishop of Niagara gives notice that he will move the adoption of the following regulations bearing upon this point at the meeting of the Board of Management on the 1st of May:—

Clergymen or others desiring work in the Foreign Field are requested,—

1. To make application to the General Secretary for information and for the papers to be filled up by the candidates.

2. To return the papers to the General Secretary.

3. To be ready to meet the Board of Management or its committee for a personal interview.

The duties of the General Secretary in relation to candidates for Foreign work:—

1. To supply the forms adopted by the Board to be filled up by applicants.

2. To send to each referee the letter of enquiry adopted by the Board, and to obtain an answer from him.

3. To ascertain by other means all information concerning candidates and their qualifications, which may be of service to the Board.

4. To summon the Board of Management or its committee to study the papers and hold a personal conference with applicants at such time and place as his judgment may decide, unless the Board or Committee has indicated a stated time and place.

5. To inform the S. P. G. or any other Church of England Society on whose list the applicant may be placed by the Board of Management in accordance with the terms of their mutual arrangement.

6. To correspond with the missionaries of the Domestic and Foreign Missionary Society, and to

obtain from them reports of their work in good season for the meetings of the Board.

The Board of Management in relation to the Foreign Field:—

1. The members of the Board residing in the Province of Ontario shall form a committee for the examination and engagement of applicants for the Foreign Field who may reside in Ontario. The members of the Board residing in Quebec, New Brunswick, Nova Scotia and Prince Edward Island shall be a committee for the examination and engagement of applicants residing in any of these Provinces.—Shall form a quorum at any meeting of either of these committees.

2. The Board shall first read over together and study the papers filled up by the candidate.

3. The Board shall have an interview collectively with every applicant.

4. The Board having decided by resolution to engage an applicant shall forward his name and the requisite papers to the S. P. G. or other Church of England Society on whose list of missionaries he is to be placed in accordance with the mutual agreement between the Society and the Board, and he shall thenceforth act in accordance with the regulations of the particular society, and receive his stipend and privileges as a missionary through the society.

5. In forwarding names to be placed on the list of any Society the Board shall send a statement showing that the funds to be forwarded by it will meet the usual payments.

6. The travelling expenses of persons accepted by the Board may be paid to the place in which they are to labor, out of the funds at the disposal of the Board.

THE TRUE IDEA OF MISSIONS.

A paper called the *Chinese Churchman*, published in Wuchang, in connection with the Domestic and Foreign Missionary Society in the United States has the following:—

“A brief but very excellent statement of the Holy Catholic Church’s Mission and purpose is taken from one of the recent home papers under the heading, ‘Two ideas of the Church,—the popular and the true,’ and runs as follows:—

THE POPULAR IDEA.

1. Is a human institution with a Divine Mission.
2. Is an organization for the attainment of Christianity.
3. Is a company of believers.
4. Is a society on earth seeking the Kingdom of Heaven.

THE TRUE IDEA.

1. Is a Divine Institution with a human Mission.
2. Is an organization for dispensing Christianity.
3. Is a corporation of believers.
4. Is the Kingdom of Heaven seeking men on earth.

We have rarely if ever met with anything that gave the *kernel* of the whole matter in a shorter or more satisfactory form. It cannot be too

widely circulated and we are glad to see that some of the home clergy have already incorporated it into their parish tracts.

We think it would be an excellent thing for the cause of the Church’s Missions if something of a similar nature could be prepared to correct the very popular but false ideas of Foreign Missions which are so prominent in the American Church.

It might run somewhat as follows, though, of course, more condensed:—

‘Two ideas of the Church’s Foreign Missions—the popular and the true.’

THE POPULAR IDEA.

1. That the heathen world of to-day is a very different thing from the heathen world of the early centuries.

2. That Christianity differs from the religions of the Orient only in degree and is to be used only as the capstone to complete the structure which heathen religions have erected.

3. That the use of creeds of the Church and dogmatic teaching of any kind is to be avoided as worse than useless.

4. That while the Church appears as a complete and harmonious divine system at home—she can and must lay all this aside in the Foreign field.

THE TRUE IDEA.

1. That the heathen world is always the same in its essential characteristics—whether in the first century or in the nineteenth.

2. That Christianity differs radically from every other religion on earth, not only in degree but in kind and must by its very nature completely demolish and undermine the structures of heathenism.

3. That clear-cut dogmatic teaching is the very first essential to successful Missions, and the Athanasian Creed the most helpful weapon of the Church.

4. That the Church succeeds in her Foreign Missions first in proportion as she is faithful to her great commission and fearlessly loyal to her divine institution.

If the parish clergy will take these four points and try to grasp them fully themselves and then make them clear to their congregations they will have ample material for missionary addresses at all times.

Our Holy Church has no time or inclination to try experiments in heathen lands. While others may find it profitable to discuss the thousand and one questions which arise as to the most desirable methods of preaching the Gospel, the form and constitution and Ministry and Sacraments which are to be given to the infant Asiatic Churches, she goes right on in her divine way as she has done for eighteen centuries. She knows no other Ministry or Sacraments than those appointed and ordained by Christ himself. She is in honor bound to deliver to these Asiatic Christians no other Faith than that which was once and forever delivered to the Saints.

She either is or she is not what she has always claimed to be, viz: The Divinely appointed Kingdom—the Witness to and Guardian of the Holy Scriptures, the Pillar and the Ground of Truth. Whenever she comes in contact with the wickedness, the vice and the awful darkness of the Pagan world, she must unfurl her banner to the breeze and state exactly who and what she is. *Heathenism always forces her to give a clear and definite answer.* May God put it into the hearts of all her children to rally to her support in this great battle with the hosts of darkness!

BISHOP KELLY.

A friend has kindly supplied us with the following additional facts concerning Bishop Kelly, whose portrait appeared in last issue:—

The Right Rev. James Butler Knitt Kelly, D. D., D. C. L., was born in England in 1832 and is consequently 57 years of age. He entered at Clare College, Cambridge, graduating in 1854, was ordained deacon in 1855, priest in 1856 by the Bishop of Peterborough. He proceeded to M. A. and D. D. in course. In 1855 he was curate of Abington, Northamptonshire. In the following year he was made Chaplain to the Bishop of Sodor and Man, and in 1860 became Vicar of Kirk Michael and Registrar of the Diocese of Sodor and Man, and it may be incidentally mentioned that this position enabled him, to his great pleasure, largely to aid the sainted Keble in his work on the life of the elder saint Bishop Wilson. He resided at Bishop's Court, and was also Diocesan Inspector of Schools. In 1864 he became Incumbent of St. John's, Newfoundland, and Archdeacon of that diocese. In 1867 he was nominated co-adjutor Bishop of Newfoundland and the Synod gave him right of succession in 1872. He was consecrated August 25th, 1867, at the Archbishop's Chapel at Croydon by the Archbishop of Canterbury and the Bishops of Rochester and Gibraltar. The lamented Bishop Feild died in 1876, and the co-adjutor succeeded. Bishop Feild had sailed until now in his Church ship—with the Homeric name, *The Hawk*, when a new vessel was needed, and Bishop Kelly went to Nova Scotia and superintended her building at Mahone Bay. She was a very perfect model and was launched with great eclat. The daughter of the rector, Rev. W. H. Snyder, (afterwards Mrs. Chas. Gray) christened her *The Star*. But, says the S. P. G. Report for 1871, "The Church ship with Bishop Kelly on board, was totally wrecked on August 18th, on the coast of Newfoundland. Her loss, however, was supplied by Mr. Curling, then Lieut., (now the Reverend) who gave his own yacht, *The Lav'rock*," and afterwards gave himself to the missionary work of the diocese. Bishop Kelly is of fine presence and winning manners, and a most effective preacher. In both Newfoundland and Bermuda this is too well known to need stating. On his visits to Nova Scotia the people

both in city and country were glad indeed to hear him, high and low. One sermon in Halifax made a little talk for a while; it was on the "Power of the Keys," and as a true Churchman he treated the subject. This, however, did not deter the most extreme Low Churchman in the city from asking him to occupy his pulpit very soon after. In 1871, when visiting the Bermuda part of his diocese, it was represented to him that several young people in the Flag ship *Royal Alfred* had for some time been looking for a chance to be confirmed, when he most kindly offered to hold a special service for them, and eight young officers of the Royal Navy renewed their baptismal vows. Only three months before he had done the same thing for several young Churchmen on board H. M. S. *Phylades*. As ever his words on these occasions were "warm, earnest and affectionate." In May, 1876, he was again in Bermuda, confirming, the Bishop of Newfoundland not being able to attend. On his way he preached in the Bishop's Chapel, Halifax, and won the hearts of those who heard him.

In 1871 (July 8th), Bishop Kelly arrived at Sydney, C. B., in the *Star*. The *Chronicle* of the day says, "Bishop Kelly preached. This congregation never had the privilege of hearing him before, and they had reason to be glad of the opportunity of listening to the sweet words of comfort and faithful warning in which his lordship expounded I. Cor. x., 13. On the 9th he sailed to visit the harbors and settlements of his charge round Newfoundland. The *Star* presented a beautiful sight under the favoring breeze, with her white sails and tapering masts, surrounded by various ensigns—above all the Cross of St. George."

In September, 1876, he performed the gracious act of inaugurating a subscription for a memorial to his sainted predecessor by finishing the cathedral which Bishop Feild had so zealously begun. The records which we have before us of his visit to the Labrador coast, starting July, 1870, tell what labors and trials he endured—all the greater as he was by no means so good a sailor as Bishop Feild. These are of course, too long to transcribe in mere supplementary notes like the present, but they show how strong was his zeal and how great the missionary spirit by which he was moved.

Bishop Feild died on June 8th, 1876, at Bermuda. A few months before his death a touching address was presented to him by the people of the cathedral and other churches in St. John's, and in his affectionate reply he spoke warmly of the great benefit conferred upon the diocese by the appointment by the Synod of Bishop Kelly, and expressed his deep satisfaction that he was succeeded by his "faithful, able and experienced co-adjutor."

Among other good deeds Bishop Kelly gave a prize at King's College, Windsor, for a Greek Testament. We have already alluded to the help he gave to the Bishop and clergy of Nova Scotia, but if he gave help in that province there he found

a "help-meet" indeed for himself in Miss Louisa Bliss, daughter of the first Puisne Judge of that province. By this marriage Bishop Kelly became brother-in-law to Bishop Binney, whose honored widow is the elder sister of Mrs. Kelly. The marriage took place on October 19th, 1871, at the cathedral, Halifax, the Bishop of Nova Scotia, (Dr. Binney) and the bride's own brother, Rev. J. Worthington Bliss, rector of Betteshanger, Kent, officiating.

After nine years laborious service as Co-adjutor Bishop, besides three previous years as Archdeacon and one year's work as Bishop, failing to get a co-adjutor appointed, and not being able to undertake the sea voyages necessary to keep up Bishop Feild's work, he resigned July 1st, 1877, and returned to the Old Country, where he received the Vicarage of St. Chad Kirkby, in the parish of Walton on the Hill (in the gift of the Earl of Sefton), in the Diocese of Chester. Bishop Jacobson then ruled that diocese, and needed help, and found able assistance in Bishop Kelly. On his death Dr. Kelly became coadjutor to the Rt. Rev. Robert Eden, D. D., Bishop of Moray and Ross and Primus of Scotland, and when that noble prelate died in 1885 Bishop Kelly stepped into his throne, and is now his worthy and respected successor.

SOUTHERN FLORIDA.

Doubtless there are Americans in Canada, as well as Canadians themselves, who will be interested in the following letter sent to us from Florida:—

PINELLAS, HILLSBOROUGH COUNTY, Florida,
U. S. A.

Church Mission work was begun here in 1886, with a Sunday service held in the house of a settler in Pinellas. Just before Christmas, in the same year, we moved into a small, disused old grocery store, and there services were held as often as possible, every Sunday, and also on the chief fasts and festivals of the Church's year,—week-day services being also held in Advent and Lent, and at other times, with frequent celebrations of the Holy Communion,—an old "plantation" bell, being hung in a sort of rough scaffolding, against a pine tree. Several infants, and children of various ages, received Holy Baptism in this little makeshift church, rented from one of the oldest and most respected of the settlers in and around these parts, who has lately gone to his rest.

Last August a new, spacious and well-built Mission Church was finished (*pro tem*), and services on Sundays and at other times, have since been held regularly in the bright, cheerful-looking, well ventilated building. A very considerable sum, taking into account the great poverty and struggling state of the neighborhood, was raised in the district by a small sale of work,—all such objectionable and questionable features of too many bazaars and fairs, such as raffles being omitted,—

a great deal of ingenuity being exercised, in the way of providing fancy, and especially useful, and moderately-priced work,—much innocent pleasure being the happy result, and a goodly sum realized towards what was then, the first church within a radius of twenty miles.

The Church of Saint Bartholomew, Pinellas, has been built, and entirely paid for, and is situated in a most beautiful and central situation, on an acre of land, most generously given by a most earnest and devoted member of the Church, as a site for a church, etc.

Towards the close of last year, through the kindness of several members of a Church family, resident near Boston, Mass., (who had already liberally subscribed to the Building Fund of the new Pinellas church) cheques for \$80 were received as a sort of nucleus for a new Pinellas church parsonage Building Fund. Not only would the building of even a small, and quite unpretending house, as the first part of a possibly larger and more ambitious parsonage in the future, be a considerable saving in the way of expense, but it would, with little doubt, greatly strengthen the hands of the missionary, and render the work of the Church far easier, and more efficient in this and the several surrounding settlements, and very scattered population on this part of the sub-Peninsula, and would probably do much to ensure the permanency and non-interception of Church Mission work in this long sadly-neglected part of the Gulf coast, Pinellas being situated about twenty miles south-west of the town of Tampa.

Last June, a lot of land at St. Petersburg, a new settlement, situated around the terminus of the lately-arrived "Orange Belt" Railway, was offered as a site, on condition that a church should be built there by June 1st, 1889. A small but very pretty, well-built and churchly building has, since the beginning of last October, been erected on the aforesaid site in Saint Petersburg, consisting of nave, with handsome open-timbered roof, and recess-chancel, with a very pretty and pleasing bell-turret, and shingle capped spire. At the east end of the gable, between the nave and chancel, an old "plantation" bell has been provided, and only \$15 more are now needed to speed the glad and happy day, when the "sound of the church-going bell" shall ring out its joyful and welcome call to worship and prayer, and Saint Petersburg possess the "Church of the Holy Spirit" in connection with Saint Bartholomew's Church, Pinellas, situated a few miles to the south of Saint Petersburg. For this second church-building effort, and indeed venture of faith, up at St. Petersburg, a few necessary plain fittings, etc., must somehow be provided and paid for, with as little delay as possible. Substantial help is indeed needed, for the completion, etc., of the Saint Petersburg church, as is also the case as regards the greatly needed painting and fencing in of the first-built church down at Pinellas,—but even the smallest sums are most welcome and acceptable.

Saint Bartholomew's Church, Pinellas, possesses a small (old "plantation") bell, hung in a picturesque bell cote, both built and given by a most kindly and widely respected settler in Pinellas.

The bells of both churches can be heard for several miles around. But how long is the bell of the second Saint Petersburg church to hang useless and silent in its belfry? The work is especially difficult, struggling and uphill here. Who will help? There is a small sprinkling of French and Anglo-Canadians in and around Pinellas. Contributions of money, church books, etc., and church fittings and hangings, etc., new and old and disused, most thankfully and most gratefully received by the Rev. Gilbert Holt White, Pinellas, Hillsborough County, Florida, U. S. A.

The Bishop of Florida, the Right Rev. E. G. Weed, kindly writes:—"This is an important work in a rapidly growing part of the state. I commend it to all who have an interest in the missionary efforts of the Church."

Woman's Auxiliary Department.

"The love of Christ constraineth us."

Communications relating to this Department should be addressed Mrs. Tilton, 351 Cooper Street, Ottawa.

DIocese OF QUEBEC.

The quarterly meeting of the Quebec Branch of the Woman's Auxiliary was held on the 20th of March, Mrs. Von Iffland, acting President, and fifteen other ladies present. The following Reports from different parishes were read and adopted:—

CATHEDRAL.—Sewing meetings held regularly. Attendance fair. Received from Miss H. Healey, one hundred dollars, being proceeds of an entertainment given by her in aid of the Woman's Auxiliary, for which we feel most grateful. Sent one barrel clothing, valued at \$50, to Rev. John Badger, Prince Albert, Saskatchewan, on the 21st of February; one barrel, valued at \$75, to Rev. K. Inkster, Calgary, on the 14th of March.

ST. MATTHEW'S.—Fortnightly meetings held as usual, and since the Diocesan meeting in December two barrels of clothing have been sent to Ruperts Land, valued at \$54.70, and \$68. The quarterly meeting was held on the 7th of February, at which the Dean of Quebec gave a most interesting account of Missions in India.

ST. PETER'S.—The members continue to meet monthly. The meetings are well attended. The junior Branch meets weekly with fair attendance. Many new members have joined, and all the women of the parish are showing a deeper interest in the work. The younger members of our church are collecting money for Foreign Missions. Since our last report we have received a letter from Mrs. Wilson, heartily thanking us for two barrels of clothing sent to the Shingwauk Home.

ST. PAUL'S.—The Secretary of the above branch reports that the work is still carried on in the parish, but owing to unavoidable circumstances the usual number of meetings could not be held. Our branch has again to record the loss of several members, two by death and two by removal from the parish.

TRINITY CHURCH.—Seven meetings were held during January and February. Meetings unavoidably discontinued previous to that date, owing to other important work. This branch is making clothing for boys and girls. Money brought in for Foreign Missions up to date, \$4.08.

ST. MICHAEL'S.—The quarterly meeting was held Feb. 12th, Canon Von Iffland in the chair. An interesting lecture on Japan was given by Canon Foster, and short addresses by the rector and Mr. Forsyth. The contribution bags for Foreign Missions were given in, their contents amounting to \$14.48.

COMPTON.—Since the last report in May, 1888, work has been going on steadily, though owing to illness, meetings have been somewhat irregular since Christmas. About seven dollars spent for flannel, etc., which has been made up, and this branch hopes to have quite a large parcel to send in the autumn. For Foreign Missions, in response to the Epiphany Appeal, \$5 was sent to the Treasurer.

LENNOXVILLE.—This branch has held its usual meetings each month in the past quarter. We have lost two members through removal from the place. Notice received too late to send in usual report, owing to the Secretary's absence from home.

THE RICHMOND BRANCH regrets that owing to parish work they are unable to send any report.

WEST FRAMPTON.—The meetings have been successfully resumed. A meeting was held on Thursday, February 28th, at which six of the members were present.

THE INVERNESS BRANCH has enrolled three new members since the beginning of the year; \$7.75 has been collected, and missionary magazines circulated, and the work seems to be going forward steadily.

DIocese OF HURON.

The annual meeting of the Woman's Auxiliary of the Diocese of Huron was held in London on Wednesday, March 13th.

A meeting of the Board of Management was held at Bishopstowe on Tuesday afternoon, March 12th. The following branches were there represented by their Presidents or substitutes:—Ailsa Craig, Aylmer, Beachville, Brantford (Grace Church), Brantford (St. Jude's), Chatham, Clinton, Durham, Forest, Glanworth, Ingersoll, Lucan, Owen Sound, St. Thomas, St. Mary's, Sarnia, Stratford (St. James'), Stratford (Home Memorial), Strathroy, Tyrconnell, Woodstock (new St. Paul's), Woodstock (old St. Paul's); London—St. Paul's

Cathedral, Cronyn Memorial Church, St. John the Evangelist, St. James'; London South, St. George's; London West

On Wednesday morning divine service was held in the Cathedral at 10 o'clock. His Lordship, the Bishop of the Diocese, preached a most earnest and impressive sermon from Ex. xxv., 8,— "Let them make me a sanctuary, that I may dwell among them." The sacrament of the Lord's Supper was administered to about two hundred and twenty members of the Woman's Auxiliary and others.

The public meeting was held in Victoria Hall on Wednesday afternoon and was largely attended. After the singing of a hymn the 40th chapter of Isaiah was read, and the prayer written by the Bishop of the Diocese for the use of his Auxiliary was offered up. The President (Mrs. Baldwin), then gave a most excellent address. The reports of the Secretary and Treasurer were highly gratifying, showing a great increase of interest and zeal in the cause of Missions. The Treasurer's report showed that about \$1,193 had been received by her during the past year, against \$845 last year, and boxes and bales of clothing, etc., had been sent to various missions in different parts of the Dominion to the value of \$2,553, being an increase of \$1,421 over last year. These bales were sent to the following dioceses in this order: Algoma, \$98.60; Saskatchewan, \$687.15; Athabasca, \$498.75; Huron, \$263; Qu'Appelle, \$88.35; Rupert's Land, \$31.95.

When the roll was called seventy-seven Branch Presidents and delegates answered to their names, being twenty-seven more than last year. In addition to those Branches represented at the Board meeting on Tuesday, were Christ Church, London; All Saints' Mission Chapel, London; St. James' (Biddulph) and Delaware. An interesting report of the Committee on Literature was given. Three admirable papers were read by delegates, viz, "Duty is Ours. Results are God's," "In Earthen Vessels," and "Our Home Missions." The Rev. McQueen Baldwin, missionary designate to Japan, made an earnest address, and referred to the work in that country of the Rev. J. Cooper Robinson, who last year addressed the Auxiliary.

In the evening a general public missionary meeting was held in the same hall, the Lord Bishop of the Diocese in the chair. Eloquent speeches were made by the Rev. R. Ker, rector of Ingersoll, Rev. R. G. Fowell, Principal of Huron College, Rev. Canon Davis, rector of St. James Church, London South. To the regret of all the Rev. G. C. Mackenzie, of Grace Church, Brantford, was unable to be present and address the meeting as had been hoped. The collection was \$65, (about) an increase of \$20 over last year. A largely attended drawing room meeting was held the next morning at Bishopstowe, when the Bishop spoke some stirring words of sympathy and counsel to the members of the Auxiliary. A question drawer was an interesting feature of the meeting, the

questions placed in it causing animated discussions.

A meeting of the Board of Management was held in the afternoon, when much important business was transacted.

BLACKFOOT RESERVE, GLEICHEN, NORTH-WEST CANADA.

To the Secretary of the Woman's Auxiliary to Missions, Toronto's Diocese:—

DEAR MRS. CUMMINGS,—It is with feelings of great pleasure that I write to you now, because what we have been looking and praying for the past two years seems likely to be given us. I mean the Home for Indian girls on this Reserve. I have written again and again to one and another of the Woman's Auxiliary, stating how difficult it was to get the parents to give up their children, but at last, thank God, we have made a commencement, and now Miss Brown is quartered in what was originally our teacher's residence, with three Blackfoot girls, aged about ten and eleven years, as happy and cheerful as girls could well be. The home was opened on Monday, February 13th, when our mission party met there and united in prayer that God would bless our Home, and make it so cheerful and nice for the girls that they would not desire to leave it. There were three girls there that night. The first, named Kien-ixki, is a poor unfortunate child. Her father is a bad man and immoral in every way. He has given one of his daughters to a young Indian to wife, and has also promised the same man this poor child Kimixki. The second, Paits-ake, is the daughter of a man who died three years ago. His name was Chief-Child, and he was slightly deranged. He was very difficult to manage at times, and more than once I was in danger of my life at his hands. I am very glad that his daughter is one of our first girls. The third child is Eikaki, and she is the biggest girl we have at present and very pleasant and cheerful. Last evening she ran into the Mission House to see her father and mother, who were at the Home. As I walked back with her she said, "They are pleased; they don't want to take me away." But now why am I writing all this to you? You see in addition to finding Miss Brown's salary, I want the Woman's Auxiliary to undertake the entire support of the Home. Most of the furniture is *borrowed*, and I have had to order groceries and hardware to the value of forty dollars in order to commence the Home, and I have nothing to pay it with. We want about \$100 for furniture, and \$350 per year if we are to support four girls and Miss Brown. There is no room for more in our present building. Will the Woman's Auxiliary relieve my mind of these temporal necessities, by at once undertaking the complete support of this Home? Faith enabled me to order the provisions, and I believe that those who have heard of our efforts will come to our help without delay. The kind interest so many

members of the Woman's Auxiliary have hitherto taken in our work make me ask them to claim at once the privilege of supporting entirely this new work, and so help in rescuing the Indian girls from the evil that surrounds them, and in placing them under Christian influence. Pray for us all laboring here, for our Home and for the people. With kind regards,

Yours very faithfully,

J. W. TRIMS.

The above letter is inserted in the hope that some of the readers of this magazine may be willing to help in the support of the proposed Home. Could not some of the Auxiliary branches in other dioceses, or individuals not members of the Woman's Auxiliary promise a yearly contribution? In a recent letter Miss Brown says, "More children are anxious to come to us than we can possibly take, while they would not be willing to go far from home or among strangers. Such a Home is needed at once. The time seems ripe now for a rich harvest, only the means are wanted to carry on the work. It does seem that God is preparing their hearts as fast as possible to receive the Truth as it is in Jesus, and I trust that He will stir up His people to give of their substance so that we may accomplish His work." Mrs. Wiloughby Cummings, 391 Markham street, Toronto, will be glad to answer questions or to hear from any who may be willing to assist in this undertaking.

Books and Periodicals Dept.

The April *Missionary Review of the World* puts in an early appearance and presents a rich and varied table of contents. The number as a whole is one of intense interest, and fully sustains the high character which this *Review* has already achieved.

Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

The Churchman: New York, M. H. Mallory & Co., 37 Lafayette Place, New York. A weekly Church paper, now in its 45th year of publication, and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.00.

Literature, An Illustrated Monthly Magazine: John B. Alden, Publisher, 393 Pearl St., New York.

TORONTO COLLEGE OF MUSIC AND ORCHESTRAL AND ORGAN SCHOOL.

This institution formally opened in September last, has steadily grown in public favor since that time, there being a daily increase in the number of its pupils. The director, Mr. F. H. Torrington,

well known as the organist of the Metropolitan Church, and the Conductor of the Toronto Philharmonic Society, in founding this College, did so with the intention of building a music school which would thoroughly educate the student, whether amateur, or as an intending professional, from the commencement to the finish of his studies, in all branches of music, and other sciences pertaining to it. Mr. Torrington's excellent reputation, as well as the high standard at which he aimed have drawn under his banner some of the most eminent teachers on the continent. The college is a handsome building at 12 and 14 Pembroke street, three stories high and has within its walls a music hall capable of comfortably seating three hundred persons, and containing a fine three-manual pipe organ, which is used for all college purposes, such as lessons, practice and recitals. Mr. Frederic Archer, the eminent organist, is examiner of the organ pupils and has given a series of recitals on the college organ before the students. Among the many advantages to be gained by students at the College, and which no private teacher could give, are the frequent piano and organ recitals by professors and pupils, designed to give them the necessary self-reliance to do themselves justice in public.

Mr. A. S. Vogt, organist of the Jarvis street Baptist Church, and of the College staff, is offering two valuable prizes for the best essays on the "Life and Works of J. S. Back."

By a special arrangement the students of the College can take part in a chorus of three hundred and an orchestra of sixty, thereby becoming familiar with the grandest conceptions of the great masters of the art.

Mr. Torrington has just received the following from Dr. A. C. Mackenzie, the President and Director of the Royal Academy of Music, London, Eng., and by virtue of his position, one of the highest musical authorities in the world:—

ROYAL ACADEMY OF MUSIC, Tenterton st.,
Hanover sq, London, 7th March, 1889.

DEAR MR. TORRINGTON,—I hear that you have instituted a College of Music with its attendant orchestral and organ school. It gives me great pleasure to be able to congratulate you, not only upon the happy idea of founding the institution, but also upon the successful issue of your first year's work. Such a school can only be of the greatest service to our art, and doubtless you must have seen the want of it. In founding the school you are entitled to great credit for your energy and courage, and if at any time, we here can be of any service to your artistic interests you have but to call on us and we will answer. Wishing you every success, believe me,

Very faithfully yours,

A. C. MACKENZIE.

For full information and prospectus address F. H. Torrington, Director Toronto College of Music, 12 and 14 Pembroke st., Toronto, Ont.