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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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VOL. VII.

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No. 83.

## HISTORICAL SKETCHES.

### No 83 — THE BROTHERHOOD OF ST. ANDREW.

It is now eleven years since a dozen young men, met together as a Bible Class in connection with St. James Church, Chicago, brought themselves face to face with the question, "Why is it that so few young men attend the services of the Church?"

The answer seemed hard to find—but these young men resolved that, with God's help, they would find a remedy for such a state of affairs—they would do their utmost to spread Christ's kingdom amongst their fellows.

They set to work modestly and quietly in their parish. Gradually their methods became known—the movement grew. One parish after another took up work for young men on the same lines, and so the Brotherhood of St. Andrew, with its two rules, was formed and spread.

The Brotherhood is, then, a society of young men whose sole object is the spread of Christ's kingdom amongst their fellows.

The two rules referred to are the rule of Prayer and the rule of Service—each member

promises to pray daily for the spread of Christ's kingdom amongst young men and for God's blessing on the work of the Brotherhood, and to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible Classes.

In order to carry out these rules, chapters are formed in different parishes. These chapters are under the absolute control of the Rector of the parish. Wherever three or four young men—active, persevering and consecrated—can be got together, a chapter can be formed, and if the young men who form it stick faithfully to their two-fold rule, the clergy will find that they can have no agency so powerful for good as the Brotherhood of St. Andrew.

The work already accomplished is remarkable. St. James' Church, Chicago, for example, the birth place of the order, has been changed from being a fashionable Church — to the "Church of the young men"—and we are told that 400 young men attend its services on Sunday evenings.

There are now in the United States 950 chapters with a membership of 10,000 men, and in Canada there are 110 chapters and about 1,000 members.

Each year the order holds a convention. The last American one was held in Boston, in the end of September and the beginning of October, 1892. There were 922 delegates present and the addresses, sermons and speeches, as gathered together in the convention number of "St. Andrew's Cross,"

are remarkable for their deep spirituality—scarcely less so for manliness and common sense.

In Canada the last convention was held in Kingston in the early part of February of this year, and was a great help, as all these conventions are, in stimulating the brothers to a greater effort in carrying out their rules and in furthering their noble and holy object.



MR. JAMES L. HOUGHTELING.

(Through the kindness of the Editor of St. Andrew's Cross.)

The founder of this great movement is Mr. James L. Houghteling—a wealthy Chicago banker—whose portrait is at the head of this sketch. He is still the President of the Council. Those who attended the convention held in Toronto in 1892, will not soon forget his manly form, his sound, common sense, and, above all, his devotion to the cause of Christ and his love for young men.

The effect of such a society as this cannot but be great in promoting the welfare and growth of the Church—for the brothers are ceaseless in their work. In Church, in business—in holidays—always their thought is “Christ and his Church.” They strive to be living evidences of Christianity by showing men that a Christian is a better man every way than one who is not. How, then, can such a brotherhood fail to be of the greatest help to the Church in gathering in wanderers to her fold?

## THE SEVEN CHURCHES OF ASIA.

### VI.—THE FIFTH MESSAGE.

“And unto the Angel of the Church in Sardis write.”—*Rev. iii. 1.*

**S**ARDIS was a large city of Asia Minor, and was once the capital of a kingdom. It was the place where Croesus—famous for his wealth—held sway and died. To the Church at this place our Lord spoke, as he had done to the other neighbouring Churches, describing Himself as the one who had “the Seven Spirits of God and the Seven Stars.” To no other Church had he described Himself in this way. The number seven in Holy Scripture denotes completeness. The expression “Seven Spirits of God” may then be taken to mean the fulness of God’s Holy Spirit. This is what the Lord Jesus possessed.

He was one with the Father, so also He was one with the Holy Spirit. This indicated great searching power on the part of Him who was investigating His Churches, and, in the case of Sardis, it carried with it a solemnity which was ominous for her. It showed that she had already incurred divine displeasure. “Thou hast a name that thou livest and art dead!”

Here is a message then to a dead Church,—a thought of sufficient solemnity. But, worse than all, it was dead while it seemed to be alive. It was reputed to be a live Church, but it was dead. Better is it to have death in all its ghastliness than to have it under the appearance of life, an appearance which can only deceive for a short time. The North American Indians had a savage custom, which illustrates this. After making an attack upon some unprotected house and killing the people they might find there, they would wash the dead bodies and

prop them up in some natural position, seated, it might be, by a stream with a fishing rod thrust into the dead hand, or reclining against a tree as if in repose. They took savage delight in the idea that their friends would receive a worse shock in finding them dead when they seemed to be alive, than in coming upon them as they lay unmistakably dead with the marks of violence around them. They found their loved ones with a name that they lived, but they were dead. Such was the Church at Sardis.

But who could judge of such a solemn matter as this but our Lord Himself? We can only speak of those Churches who, by their charity and good deeds, have a name that they live. For this much we can rejoice. The rest we must leave to God. But how God sees us sometimes! There was Sardis, to all appearance, a living Church. No flagrant wrong was in her midst; no open scandal was bringing discredit upon her name. Her members were respectable and apparently in earnest. Yet a deadly chill was creeping over her. She was, in the eyes of God, “dead while she lived.” How difficult then is it for us to judge, for we have appearances only to guide us. Better then to judge not anything before the time.

But at the same time we may all judge ourselves. We may seek to apply these solemn words to ourselves. Have we a name that we live? Does the community in which we live recognize us as respectable, charitable and good? If so, we alone, of all people on earth, can tell whether, in the eyes of God, that means life or death to us. Could anything be more solemn?

And we may apply it to congregations. The greatest evil that can creep into any congregation or Church is selfishness. Churches were not built simply for the spiritual luxury of those who built them. Christianity can never grow on selfish soil. Every Church and congregation, both in spirit and in deed, should be missionary. What would St. Paul or St. John, or indeed, the Saviour Himself, have thought of a Church that was not of a missionary spirit? How could Christianity ever have grown if the spirit, which existed in early days, had not been missionary?

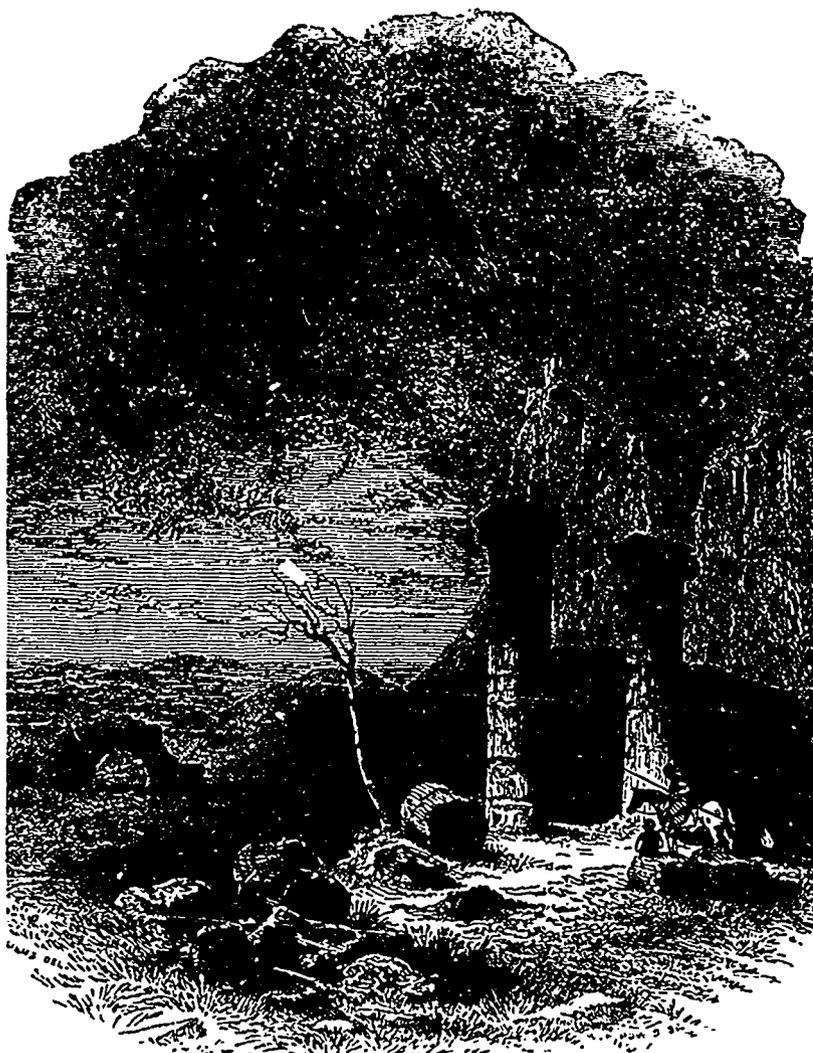
When Christian people, either personally as individuals, or collectively as Churches or congregations, cease to lend a helping hand to the general cause of Christ, that moment the chill of death will begin to steal over them.

But it was not all dead with Sardis. A few things remained. “Be watchful,” ran the message, “Be watchful and strengthen the things which remain that are ready to die. Remember—hold fast,—repent!”

And what was the cause of this hope so solemnly, so wildly expressed? It was that there were “a few names *even in Sardis*, which had not defiled their garments.” All honour to

those few, whoever they were! They felt the chill that was creeping over the Church and they kept themselves awake. In intense cold it is dangerous to sleep, for the sleep, however pleasant, however seductive, means death; and these few "even in Sardis" kept awake. They did not leave the place, but they remained at their posts. Better stay where faith is failing, stay to save what yet remains. Be like those of whom it was said, "Even in Sardis they kept their souls undefiled and pure."

"And these," the Saviour said, "these shall walk with me in white for they are worthy." And "he that overcometh, I will not blot out his name from the book of life." The traveller now looks in vain for Sardis. Only a few broken ruins mark the place where once it stood. And this place is dismal in the extreme. To stay, we are told, even a night upon the site of Sardis means a fever difficult to cure. It has been blotted out of the book of history. So will the spiritually dead be blotted out of the book of life. But "him that overcometh,—him will I confess before my Father and before his angels." "He that hath an ear let him hear what the Spirit saith unto the Churches."



SARDIS.

#### SKETCHES IN UGANDA.

**C**HRISTIAN people anxiously turn their thought toward those districts of Africa where exists turmoil that endangers missionary interests. The sketches on this and the preceding page are from the pen of the Right Rev. A. R. Tucker, D.D., who is bishop in equatorial Africa for the Church of England; they were first contributed to the *Christian Million*, and represent scenes in that part of Africa which includes Uganda. Bishop Tucker writes concerning a district beyond the Taro desert: "The scenery is very grand. We passed under some of the finest

craggs I have ever seen; they rise to a height of 1,500 feet above the plain; water is abundant, animal and bird life very apparent. We could see monkeys playing in the trees, and hawks wheeling overhead told of the presence of smaller birds.

"Into these hilly regions the Wa Teita, a timid people, have retreated from dread of the fierce Masai. They are a feeble folk, and were only too glad to accept the protection of the Imperial British East Africa Company. Taveta, one of the stations established among them by the Church Missionary Society, lies in a small tract of depressed land covered with dense forest and thicket, forming a strip of luxuriant verdure near the base of the huge, snow-clad mountain Kilimanjaro; the river Lumni flows through this station. Taveta adjoins the German territory, and is likely to become an important trading town. From Taveta the

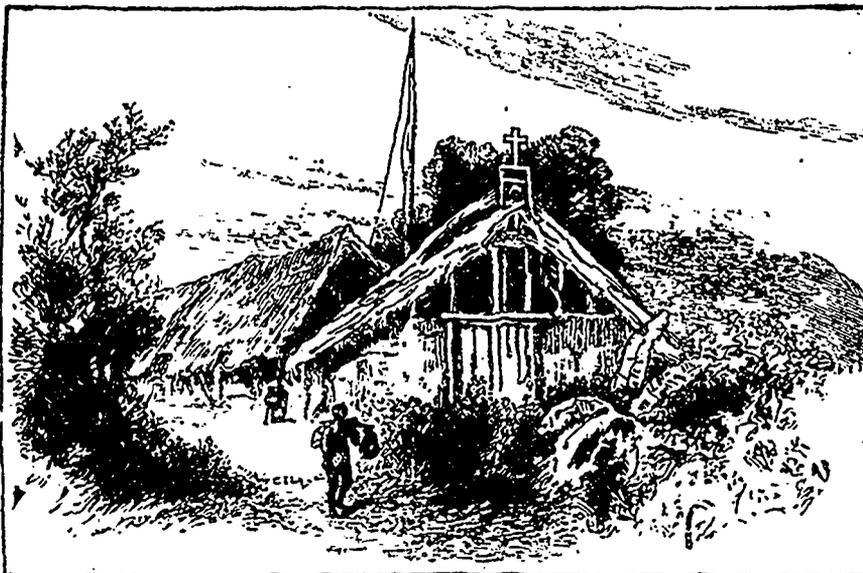


MISSION STATION AT MOCHI.

traveller gets a view of Kibo, 19,000 feet high, the loftiest summit of Kilimanjaro. It is an extinct volcano, crowned with the dazzling splendour of perpetual snow. Since Bishop Tucker's visit trouble has occurred with the Germans. The local chief Mandara died, and

his son foolishly attacked the Germans, who—wrote the resident church missionary, the Rev. A. R. Steggall, on May 31—are likely to attack Taveta, and Mochi also, with their Nubian soldiers.

“The mission station at Mochi is in the terrace platform of Chagga, which lies below the southern slope of the volcanic mountains. On February 20th, Bishop Tucker baptized here two native boys. The station stands at an elevation of 3,700 feet above the level of the sea, and has a delightful climate, the thermometer rarely going beyond eighty-four degrees. Bracket ferns and black-berries, with maidenhair ferns, convolvuli, verbenas, and heliotropes make the country look like England. We give the Bishop's sketch of the church at Mochi where



CHURCH AT MOCHI.

he preached before the baptism. 'After the sermon,' writes Bishop Tucker, 'the congregation adjourned to a large pool of water, just outside the church, which is formed by a stream running down the mountain. There, before the boys of the mission, our men from Frere Town, most of whom are Christians, and a number of the Wa-Mochi, these two lads went down into the water and were baptized.'

The sanguinary outbreak between Romanists and Protestants in Uganda resulted in the death of three or four

hundred. A Maxim gun was used in one of the contests with deadly effect, a number of canoes containing fugitives being sunk and the occupants drowned. The last accounts from Uganda announce that hostilities have ceased.

The condition of affairs in Africa is greatly complicated by the influence of foreign governments which are reaching out for purposes of conquest or at least for commercial supremacy. The highest good of the people in those benighted lands is not considered by the authorized trading companies that are after money, and therefore the missionaries often work under great disadvantages in the prosecution of their work.—*Young Men's Era*.

## MODERN CHURCH HISTORY.

### IV.—THE CHURCH OF IRELAND SINCE THE RESTORATION—(Continued).

BY REV. C. H. MOCKRIDGE, D.D.

**QUEEN ANNE** came to the throne in 1702, and a year afterwards another attempt was made to reach the native Irish through the medium of their own tongue. This was done through Convocation, a body of ecclesiastics which met in connection with Parliament to transact the affairs of the Church; but unhappily there was no enthusiasm about it, on the part of the bishops or of the Government, and the matter fell through; but the Society for Promoting Christian Knowledge, which had been established a few years before the reign of Queen Anne, printed the Book of Common Prayer both in Gaelic and Irish, and thus commenced that



KIBO, THE HIGHEST SUMMIT OF KILIMANJARO.

magnificent missionary work for which it has always been famous.

The most remarkable, if not the most prominent, character connected with the Church of Ireland in the reign of Queen Anne was Jonathan Swift, whose checkered career, satirical writings and extraordinary sayings are well known. His acceptance of Holy Orders seems to have been due to political reasons rather than to a desire to serve the Church, but in any case he received one or two livings. Nor was he unmindful of exertion on behalf of the Church, for it was through his efforts that a fund was formed out of ecclesiastical preferments to be applied towards purchasing glebes and building parsonages for the clergy. But this State aid was not regarded by all as, in the main, a benefit to the Church. Dr. King, who became Archbishop of Dublin in 1702, the year when Queen Anne began to reign, thinks that the Church got on better when it had to fight against difficulties and stand more upon its own merits than when the clergy were obliged to curry favour with the Government and become, to a greater or less extent, politicians. In 1713, the year before Queen Anne died, Swift was made Dean of St. Patrick's Cathedral, Dublin, and as Dean Swift he is always known. It is somewhat characteristic of the man that in his will he bequeathed a large portion of his property to found a hospital for lunatics and idiots. Towards the last, his own mind gave way and he became a fit object for an asylum such as he was providing for others. This asylum was built in 1757 [Dublin, Religious Tract Society, p. 153.]

During the reign of the four Georges, over a century of gloom settled down upon the Church. Bishops and rectors, in many cases, were con-

tent to live at ease far away from their dioceses and livings, leaving their flocks to care for themselves. Some bright lights shot out occasionally from this gloom. Archbishop King, already mentioned, Peter Browne, Bishop of Cork, and Berkeley, Bishop of Cloyne, were men of power and are well known to history and literateurs. But they were but occasional lights. The gloom was intense. According to Rev. Philip Skelton, an Irish rector, clubs existed in Ireland among the upper classes for the encouragement of profanity, one of them being called the "Hell Fire Club," and as for the lower orders of the people they were sunk in the deepest ignorance, so that he felt like a missionary sent to convert them to Christianity.

In this state of things John Wesley and his preachers found Ireland a fair field for their evangelistic work. Wesley himself preached in Dublin in 1747, in the reign of George II. and attracted large crowds of people as he poured forth by the road side, in the market place and on the street, his vehement and startling preaching. Irish Wesleyans, till of late years, always considered themselves Church people, which in itself showed how careful Wesley must have been to teach them reverence for the good old mother whom he deeply loved himself even to his dying day.

While these events were moving forward a feeling was gradually growing up in favour of more toleration in religious matters, and the hard laws against Roman Catholics were gradually relaxed. This began with the Toleration Act in 1719 (George I.) and continued until in 1795 (George III.) Roman Catholics were admitted to almost every privilege and a large sum of money voted by Parliament towards building and endowing a college for them, so that their young men might receive the benefit of higher education under their own auspices. This college was built at Maynooth, a village in the county of Kildare, and is usually known as Maynooth College.

Thus the eighteenth century drew to its close (George III. on the throne) and the nineteenth dawned to witness first of all the abolition of the ancient Parliament of Ireland. Against much opposition the old Parliament buildings of Dublin, in which Grattan, Plunket, Burke and many others had poured forth eloquence that would have done honour to any country under the sun, were closed and sold to the Bank of Ireland.

This was in 1800, when the Union between Great Britain and Ireland took place, and this union which transferred the Irish members of Parliament to the Imperial House at London necessitated a change in the name of the Church which henceforth was to be known as the "United Church of England and Ireland."

In 1829, in the reign of George IV., the last ban was removed from Roman Catholics, by the

passing of the Catholic Emancipation Act, which allowed them to send members to Parliament. In 1831, the year after William IV. came to the throne, Richard Whately, an Englishman, was appointed Archbishop of Dublin. As a writer he stands high for deep reasoning and solid thought, and his book on Logic has become a standard work. When he received the appointment to the Archbishopric of Dublin, he spoke of himself as having been called to "the helm of a crazy ship in a storm." His name, however, seems to be connected more with secular education than with the work of the Church.

The Irish clergy were largely supported by tithes gathered from the land; but this became a grievance which, in 1832, under William IV. was somewhat mitigated by an act which directed the altering of the tithes to their equivalent in money.

It was in this reign also, that in 1834 the famous Church Temporalities Act was passed, which made several sweeping changes in the Church. It will be remembered that at the Restoration the Church of Ireland commenced its work equipped with four archbishops and seventeen bishops—twenty-one in all. The Church Temporalities Act of William IV. reduced these to twelve—two archbishops and ten bishops. Tuam and Cashel were to be archbishoprics no longer—Armagh and Dublin alone to retain that honoured title. The ancient dioceses were retained in name, one bishop being placed over two or three as the case might call for.

Then came the dawn of our own era when Victoria became Queen in 1837. The question of tithes still became a grievance, and in 1838 it was enacted that the tithe equivalent should no longer be paid by the tenants but by the landlord. At this time William Archer Butler, a beautiful writer and eloquent preacher was, one of the professors in Trinity, Dublin, and an ornament to the Church of Ireland, but his career was short, death coming to claim him in the prime of life.

The increased activity in Church matters which has made the reign of Queen Victoria remarkable, spread also to Ireland, where, in a short time 500 new churches were built, and 919 new clergy enrolled. Schools and orphanages and societies, gifts and contributions showed that the activity which had been so long dormant was at last aroused and that the Church was moving on to better things. But nothing could save her from the fate that was in store for her. She had not gained the masses of the people: A society, called the Irish Society, late in the day, had been formed in 1818 to promote Church principles as far as possible among the Irish speaking people of the country, which if it had been done hundreds of years before might have saved the Church from the spoliation and humiliation which overtook her.

It was represented with great force that the Church in Ireland was but the Church of a small minority. This is what it had come to. In some places the rector had a good living with but a handful of people for a congregation. In Dublin itself the Church population was about 40,000, as against 195,000 Roman Catholics. In some other places it was much worse. In Tuam, for instance, which was once an archbishopric, and still the residence of a bishop, the Church population was but a handful, while the Roman Catholics were counted by thousands. [London Quarterly Review, July 52, p. 23.] And looking at results as a whole, it was shown that, according to the census of 1861, the Church population in the northern provinces of Armagh was nearly 457,000 out of a total population of over three millions, while in the southern province of Dublin the Church population was under 237,000, out of a total population of over two millions and a half. In exact figures, the Church population for the whole of Ireland was 693,357 out of a total population of 5,798,564, less than one-eighth of the whole population.

This, of course, was a poor showing, and the Church could not expect much mercy at the hands of the State. A motion to disestablish and disendow the Irish Church was carried in both Houses of the Imperial Parliament, and received the Royal sanction in July, 1869. The world looked on in amazement. A national Church, yesterday enjoying the emoluments of office, possessed of property yielding in the aggregate an enormous income, was suddenly stripped of everything it possessed. The accumulation even of ages was gone. There was nothing left that the Church could call her own. Many thought that this was her death blow, and that her enemies, who had cried: "Down with her, down with her, even to the ground," would hold high carnival over her bruised and battered remains. But not so. The Church of Ireland showed that she had life and vigour left in her yet. She bent to the storm and then aroused herself to look over the fields that had been ruthlessly swept by it. Her bishops were not what in former years too many of them had been, mere creatures of the State and heedless for the Church, but good men and true and able to cope with disaster. Her clergy had imbibed the spirit of the age which taught them to love the Church and reverence sacred things. Her laity had been taught that the Church of Ireland did not depend upon the State for her position, but that she was "one of the most ancient Churches of Christendom." These were the words of her first declaration after disestablishment. An able leader for the times was found in Richard Chenevix Trench, Archbishop of Dublin. He was appointed in January, 1864, to succeed Archbishop Whately, and by degrees gathered strength for the coming storm. His

works on our Lord's Miracles and Parables, to say nothing of other books, will always preserve his name as a household word among the students of the New Testament

Men were put upon their mettle (and it is a good thing sometimes to put men upon their mettle). They assembled in Synods and Conventions, and at once faced their new position. And this, after the noise and din of the battle had cleared away, was not as bad as it appeared to be; for though the State was severe to the Church, as a Church, yet she felt bound to be just to individuals. She could not cut adrift all the bishops and clergy who had been depending upon her, without giving them some compensation, and therefore agreed to leave them in possession of their houses and Churches, and to give them as well a certain sum of money which would provide for them for their lives. To the lasting honour of these bishops and clergy, they, as a body, turned all this property over to the Church with the sole stipulation that they should receive the interest on the amounts allotted to them for their lives. This is what is called "commutation." The same noble deed had been done years before by the pioneer clergy of Canada, when they all, with but one exception, turned over to the Church the money which was paid them in compensation for losing the clergy reserves, and to this day the clergy reap the benefit of this commutation fund. There were a few of the clergy of Ireland, only a very few, who did not rise to this nobility of action, but kept the money themselves (as, of course, they had a clear right to do), and then went elsewhere. They were called the three c's, they commuted, compounded, and cut.

But the great body of the clergy saved the Church by their own self-denying action. Most of the dioceses remain endowed as of old; nearly all the parishes receive help from funds established, and the Church goes on with fresh vigour, a State Church no longer, but still a branch of the Old Catholic Church of Christ. Her career under establishment was not one that she can justly be proud of; her future has every prospect of something brighter and better in store for her. Magnificent contributions have already been made by her loyal sons and daughters, and cathedrals and churches have been restored and built. Missionary work is receiving every support and encouragement; attempts are being made to retrieve some of the sad errors of the past.

The Archbishop of Dublin recently furnished his diocesan synod with some statistics which serve to illustrate the condition of the Irish Church since the year 1869. Eighty-five churches have been built or re-built and 375 restored, by voluntary contributions, at a total cost of over half a million pounds. Cathedral restoration in the last fifty years has attracted



honours by the late Dean of Montreal, Dr. John Bethune, on August 24th. In the year 1879, being sufficiently completed, it was consecrated by Bishop Mountain, the late Rev. Ernest Hawkins, Secretary S.P.G., and several other clergy being present. In 1875 a new chancel was added, making the Church cruciform; a beautiful memorial window representing the Ascension, was placed in it by the surviving members of the family of the late Judge Pyke, in loving remembrance. It came from the establishment of the

money offerings amounting to more than half a million. More than a million pounds have been raised by voluntary gifts during a period, in which the extra burden has been thrown upon Irish Churchmen of raising a quarter of a million annually for the support of their clergy. The Archbishop spoke hopefully of the future of the Church, resting his confidence on the record of her career and on her Catholic character.

With all the errors of the past the world owes much to the Church of Ireland. A splendid galaxy of names adorns her lists of archbishops, bishops and divines of all ranks and description. She has sent men of eloquence and power to other and distant lands, such as many of those who have reached our own shores, and her mark for good rests to-day upon every branch of the Catholic Church of Christ.

Men, once her enemies, are observing this, and noting that she has much in her which gives her a right to be what disestablishment enabled her once more to call her herself the "Church of Ireland."

## OUR PARISHES AND CHURCHES.

No. 83—MISSION OF VAUDREUIL, DIOCESE OF MONTREAL.

**V**AUDREUIL was formed into a Mission of the Society for the Propagation of the Gospel, by the late Bishop of Quebec, G. J. Mountain, in 1841. It was formerly a part of the Mission of The Coteau Du Lac. The present incumbent J. W. Pyke, was placed in charge. St. James Church, the first in the mission, was built in 1842. The corner stone was laid with Masonic

late J. C. Spence, Montreal, and is very generally admired.

Morning service has been regularly celebrated since Christmas Day 1842. The Church is now furnished with all things requisite for the decent and orderly celebration of Divine Service. A large and fine toned bell was presented by the late Judge Pyke; the Communion linen and altar coverings and cushions by the late J. G. McTavish and lady, H. B. Co.; the communion vessels (plated) by the ladies of the congregation, the service books by S.P.C.K. There is a large-sized reed organ and good choir. The congregation in winter numbers about fifty, in summer about one hundred and twenty, several families from the city being present. Holy Communion is celebrated monthly. Average attendance during the year, twenty-five.

In October, 1890, Mr. Pyke completed his fiftieth year of residence; he has served under four Bishops, Drs. Mountain, Fulford, Oxenden and Bond. There have been eighteen confirmations with a total of 426 candidates. The incumbent is now in his seventy-seventh year.

### ST. MARY'S CHURCH, COMO,

was built in 1866 chiefly by the summer residents. Evening service is celebrated every Sunday and an early celebration of Holy Communion once a month. Congregation in winter about forty, and over a hundred in summer. Mr. and Mrs. T. J. Gibb always took great interest in this Church, having it altogether until very lately in their sole charge. During their time the altar was always beautifully and appropriately decorated. Mrs. Gibb presided at the organ for twenty-five years. She has now resigned. These kind friends of the Church have put in two beautiful memorial windows which add much to the beauty of the Church, one over the altar representing Mary anointing



the Saviour; the other in the body of the Church representing Christ walking on the water.

### WAS MOSES MISTAKEN?

*From a New Tract, by H.L.H.*

**H**E world is peopled with living, breathing, acting forms. Moses said that God made them; but Moses, we are told, was mistaken. From whence then, did they come? The theory has been advanced that life was generated spontaneously. A barrel of water, set in the sun, is soon teeming with life. But it has been proven by experiment that when you extinguish all traces of life in the water and exclude the floating germs from the atmosphere around, there will be no spontaneous generation. God has filled this world full of life, and earth and air and sea are flooded with its germs; but when you extinguish the life which He has lighted, then it is beyond human power to rekindle it. Life only comes from life. Dead parents cannot produce living children. Dead matter cannot develop living forms. All the men in the world cannot give life to a dead fly. And as for the forces of nature—electricity, magnetism, caloric, and sunshine might act for interminable ages on granite, and acids, and salts, and gravel, and not a blade of grass or a mosquito would be produced. Life comes where the seeds of life are sown; and if we are to find the origin of life, we must trace it back to the Fountain of life, where the Spirit of God brooded over the face of the waters, and where God, having formed man of the dust, “breathed into his nostrils the breath of life, and man became a living soul.”

A French writer tells the story of a young man who, returning from his studies in Paris,—as so many young men return from school, knowing more than they ever did before or ever

will again,—called at the house of a neighbour where he found two young girls twelve and thirteen years old, sitting in the bay window, reading.

“What beautiful romance are you reading so attentively, young ladies?” said the student.

“We are reading no romance, sir, we are reading the history of God’s chosen people.”

“You believe, then, that there is a God?”

Astonished at such a question one of the girls blushing said, “And you, sir, do you not believe it?”

“Once I believed it, but after living in Paris, and studying philosophy, mathematics and politics, I am convinced that God is an empty word.”

“I, sir,” replied the girl, “never was in Paris, I never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes.”

“A funny question, truly. The egg comes from the hen.”

“Which of them existed first, the egg or the hen?”

“I really do not know what you intend with this question, and your hen, but yet that which existed first was the hen.”

“There is a hen then which did not come from the egg?”

“Beg your pardon, miss, I did not take notice, the egg existed first.”

“O! there is then an egg that did not come from a hen?”

“Beg pardon—that is—you see—”

“I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg.”

“Very well, then, I say the hen.”

“Very well, then there is a hen which did not come from an egg; tell me then who made this hen from which all other eggs and hens come?”

“But for what object?”

“Well since you do not know, you will permit me to tell you. He who created the first hen, or if you will have it so, the first egg, is the same as He who created the world. This Being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God.”

The young gentleman had taken all the sides there were to that question, there was little else

for him to do but to take his hat and retire. And this question which the young skeptic could not answer, is a question to which human science makes no reply. Here are the facts plain to all. Successive generations must have a beginning, and that beginning must have a cause. We are told that by minute variations, through millions of ages, all these things are changed and brought about. But how many millions of ages can you fool around with a hen's egg, to turn it into a chicken and a hen? Three weeks is all the time you can have for your "evolution," and when you have accomplished this wonderful transformation, instead of its going on and developing into a swan or an eagle, or a being of some superior class, the new hen simply lays another egg, and takes you back to just where you started. The problem is still unsolved. There have been many plans of creation devised, but none of them will work without a God.

## DIOCESE OF SASKATCHEWAN.

### ONION LAKE MISSION.

Notes of a visit to the Island and Loon Lake Indians



R. J. R. MATHESON, Lay Missionary now in charge of the C.M.S. Missions at Onion Lake, recently returned from a four days' visit to the Island and Loon Lake Indians in company with old John Hope. He met with considerable encouragement, both in his intercourse with those already baptized and also with the heathen Indians. The encouragement from the latter is, however, that derived from manly, outspoken, and consistent opposition. For, in Indian work, there is nothing more refreshing than to meet with those who have a sincere attachment to their present beliefs, and will openly defend them; for they thus so open their own mind as that, by God's help, we know just how to meet and present the truth as it is in Jesus to them. Nothing so dispirits a missionary as to have an apparently respectful hearing for that which he may think well to say; but yet to be asked no questions, nor get any answer to his own interrogations. It is the opposite of this apathy which is found at Island Lake, and which inspires confidence that those Indians, when once they do become Christians, will be so in reality, and will be a power for good, as those who are already baptized are seeking to become. But while we confidently look for this change, yet it will take place in the Lord's own time, and we must not be impatient.

Mr. Matheson's experience is bearing this out thoroughly. The evening before he returned to Onion Lake he drove up to a group of tents; but, after loosing out the horses, expecting to

be entertained there, and waiting more than a quarter of an hour to be asked into some tent, he began to prepare to depart again, as no one came out to welcome him. But at length, after a little further delay, he was very hospitably received into one of the tents and stayed there through the night. But even here he was plainly told that he was not expected to talk religion. They declared plainly that the Indians had one religion and the white men another; that each was suitable to its own people; and that they did not want to be disturbed in their old beliefs which they considered the best and meant to stand by. Now, such talk was just what our brother Matheson wanted, and he quickly replied that what he himself just wanted right away was the best religion, that if they would teach him their religion he would be glad, and if it turned out to be the best and quickest way of getting to heaven, better than his own, he would embrace it gladly. As might be expected, the Indians did not expect quite such a turn to the conversation, and were not eager to discuss their own faith further; but it gave our brother an opportunity he wanted in order to speak of the love of God, not only as to this life, but, through Jesus, as to the life to come. They would not, however, let him have worship in their tent that night; but in the morning, before he left he urged earnestly for morning prayer and they consented. In the morning also, those of the tents into which Mr. Matheson had not been invited to enter, came with a kind of an apology saying that they did not think the minister would condescend to come into their tents. Opening the Scriptures at the tenth of Luke, our brother felt helped, and spoke of the receiving and rejecting of the messengers of Christ. He also told them, in allusion to their not at first receiving him, that he was not a God, but a man like themselves; that he did not belong to those who taught that their ministers were Gods upon earth, but that he was just like one of themselves,—could kill a moose, catch fish, or hunt, or do anything else just like the Indians, in fact he was their own countryman, and could not see why one religion (let it be the best, of course, whether theirs or his), should not do for both. Of course this very much softened down their manner.

Our brother, Mr. Matheson, left these Indians feeling encouraged, although apparently but little direct teaching had been possible.

Yet the good seed has been and is being sown amongst them; and theirs is the honest heart which, being watered by the preventing grace of the Holy Ghost, will bring forth in due time a rich harvest of spiritual fruit, of ministerial joy, and of eternal glory to the Divine Lord of the Harvest. One such visit as this has been far more encouraging than a dozen which are only characterized by the placid consent of inertia.

The Island Lake work of this Mission is most encouraging. A very important change in the operations of this Mission introduced by Mr. J. R. Matheson is the conversion of the ordinary day school into a mission boarding school. The children are thus always under Christian influence and have also a far better chance of acquiring the English language when it is the family tongue than in their own homes. There are now five boys and five girls under such training; but there will, without doubt, soon be more, as the scheme will soon command the confidence of the Indians both far and near. This means, of course, a large expense, greater than the fixed allowances (which are only for teaching), can at all meet; and help towards the feeding and clothing of these little ones will always be acceptable to Mr. J. R. Matheson and his able fellow worker and partner in life, Mrs. Matheson.

Christian brethren! we earnestly ask you to pray for us, and not only pray but help us in kind or cash, and either direct or through approved channels of help to the Lord's work of evangelizing the heathen.

I. J. T.

#### DIocese OF ATHABASCA.

 HE Bishop of Athabasca (Dr. Young), concludes his annual letter, just published:—

“With one horse to pack our bedding and provisions, accompanied by my Beaver attendant, I started on for my one hundred miles walk to Lesser Slave Lake. One afternoon and night of pouring rain and snow retarded our journey. Early on the fourth day I reached St. Peter's Mission, no longer to receive a bachelor's welcome, but to find our missionary there, the Rev. G. Holmes, cheered and strengthened by a wife like-minded with himself. He could speak of no great additions to our ranks; but the work is evidently deepening. On the following Monday, accompanied by Mr. Holmes, I started for a forty miles ride to Whitefish Lake. Our way at first was over some fine open prairie. We then entered the woods, our road a bridle track encumbered with fallen timber, and broken by frequent creeks, swamp and soft muskeg, that scarcely afforded footing to our two saddle horses and a pack horse. The ride was not without its ludicrous incidents. Once Mr. Holmes turned round to see bishop and horse rolling in a muskeg. Later on in the day, while at a hand gallop over some loose timber, it did not require any great stretch of imagination to fancy oneself in a cavalry charge; myself in the third rank, the second rank horse already riderless, Mr. Holmes in the first rank, with gun slung over his shoulder. All at once there was a clatter and a crash, and

down went Mr. Holmes, man and horse. It was well that the incident called for nothing more than a hearty laugh. Daylight disappeared two weary hours before we reached the little mission shanty, standing in a clearing, and facing the moon-lit lake. The barking of the mission-train dogs was our only welcome, Mr. and Mrs. Robinson having already retired for the night. They were, however, soon up and busy preparing us some supper.

“Early the following morning the Indians began to drop in by twos and threes. Until about two o'clock we were engaged in talking with them; setting before them the truths of the Gospel, and urging them to make use of the mission we had been enabled to establish among them.

“I heard a few months ago from the Secretaries of the C.M.S., at Salisbury Square, that the committee were willing to apportion £100 annually to new work in this diocese, being portion of a bequest made to the Society many years ago, but only just fallen in, and available for new work taken up in any of their N.W. American missions. This is, indeed, most opportune help. It will not, however, cover all the most needful expenses of a new mission so inaccessible as Wabiskaw, and we must still appeal to our friends for the means to adequately equip this mission.

“Then, again, we need a helping hand for our Clergy Endowment Fund. Toward this the Society for Promoting Christian Knowledge have made an appropriation of £500 to meet £3,500 from other sources. This grant is payable in instalments of £100 to meet each sum of £700 received from other sources. I am truly thankful to say that the first £700 is received, but it will require much generous liberality on the part of our friends, if we are to reap the benefit of the whole of the Society's kind appropriation. Ours is just the case where the old Latin proverb: *Bis dat qui cito dat*, is most applicable.”

#### THE NEGLECTED LETTER.

 HE importance of present hours and present opportunities is often but little felt. “To-morrow shall be as this day, and more abundant,” is the fond dream of the idle, the indifferent, and the pleasure seeking soul. But how often sad surprises break in upon our mirth and ease, and blast our cherished hopes.

Many years ago, a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to *kill him that night*.

"My Lord," said the messenger, "my master desired me to say, that you must *read the letter without delay*; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost beyond remedy? To-day God sends his message to us. Oh, *read the letter to-day*, for "How shall we escape if we neglect so great salvation?"—*The Christian*.

### AT THE SEA OF TIBERIAS.



Length our pathway, Saviour, lies  
Where once Thy footsteps trod,  
By Hermon, with His human eyes  
Seen by the Son of God  
These eyes of mine the scene behold  
Which Jesus daily saw of old

Now to the hallowed lake we come  
Which bore Him on its breast,  
Whose voice at His command was dumb,  
Whose waters sank to rest.  
Here was the city where He dwelt,  
Upon these flinty rocks He knelt.

One spot there is upon this shore  
Where love its pardon sealed,  
When to His own the Lord once more  
Stood risen and revealed,  
And he who had his Lord denied  
Now hastens to his Saviour's side.

One spot which heard that gracious voice  
Say, "Simon, lov'st thou Me?"  
Which bade the fallen one rejoice,  
And called him from the sea,  
Made him a fisher now of men,  
And bade him feed the flock again.

"Thou knowest all things, Lord," he cries,  
"Thou knowest that I love."  
And he who thrice before denies  
Now longs that love to prove.  
So Peter, raised by pierced hands,  
With the beloved Disciple stands

"Lord, what shall this man do?" he asks:  
"And what is that to thee?"  
To each and all their several tasks;  
Be thine to follow Me."  
Leave all the rest in God's high hand,  
The wise shall one day understand.

When faith well nigh within me dies,  
And fears my spirit fill,  
Then from Thy pillow, Lord, arise,  
And bid them "Peace, be still."  
O bid the raging storm to cease,  
Grant us, O Lamb of God, Thy peace.

If, by some wave of doubt and sin,  
My bark o'erwhelmed should be,  
Rebuke the tempest, Lord, within:  
As in the middle sea,  
The Son of God, in human form,  
Rebuked the spirit of the storm.

Let me but hear that voice again  
Which calls me to Thy side,  
My soul henceforth I will refrain,  
Thy servant I'll abide;  
Content Thy gracious charge to keep,  
To feed Thy lambs, and tend Thy sheep.

Then curious questioning I leave,  
And things for me too high;  
To Thy Commandment I will cleave,  
With Thee to live and die.  
I'll hear Thy "What is that to thee?"  
And keep Thy counsel, "Follow Me."

G J C - B.

### WOMEN IN CHINA.



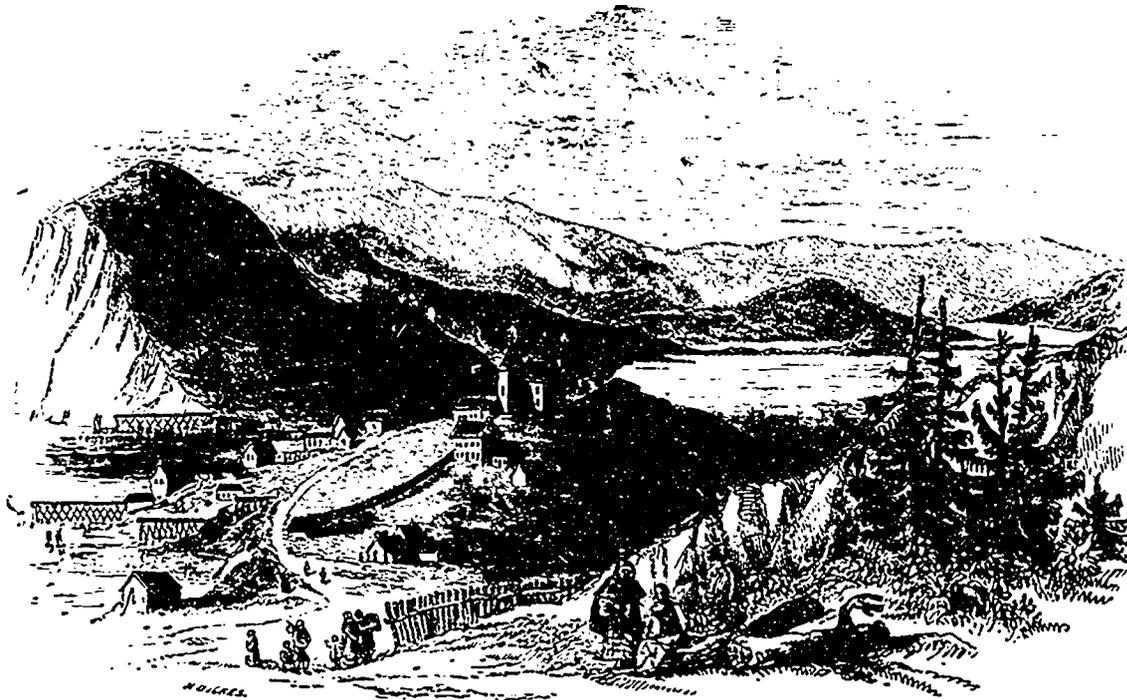
OUR Chinese missionaries are trying hard to build a much needed hospital for women in the large city of Wuchang. Mrs. F. R. Graves, the wife of an estimable missionary of the American Church in China, thus speaks through the *Spirit of Missions* of the state of her sisters who are born in China:

"You know the position of woman in China. She is considered inferior to the man. 'The mean inhabitant of the inner apartment' is a common term for her. She does not eat with her husband, except when he is too poor to admit of ceremony. If guests are invited, she does not appear. Only when she becomes the mother of sons does she receive some respect. For they are a greatly desired gift, since only sons can worship the spirits of parents when departed, and burn paper money and all sorts of useful articles, in paper, for their use in the spirit land. Infanticide, as you know, is still a thing of the present in China. The Roman Catholic Sisters in Hankow (there are ten of them working together), in addition to their other work, are providing for 300 little baby girls who have been given to them.

"Until a woman reaches forty, and not then, if of higher class, it is not respectable for her to walk on the streets. As sedan chairs are expensive, a great mass of women, too poor to hire them, lead lives monotonous and secluded in the extreme. \* \* \* \* \*

"One of the last cases brought to my notice for help was that of a woman who was living in a mat hut, not high enough to stand upright in, on a street near us, where she had been very ill. She had been turned off the premises of the house where her husband had been gatekeeper just before the birth of her child. The neighbours contributed the mats, and put up the hut for her. This would have been a case for our *Woman's Hospital*."

## Young People's Department.



A MISSION STATION IN NEWFOUNDLAND.

### NEWFOUNDLAND.

**T**HE first Bishop of Newfoundland was Dr. Aubrey G. Spencer, D.D. He was appointed to that position fifty-four years ago. He found it a very rough and wild country, and he could not stay there very long. He was not strong enough for the work and soon gave it up to go to the West Indies, and be the Bishop of Jamaica. He said about the ordinary missionary in Newfoundland that he had harder work to do than the missionaries of New Zealand or India, or perhaps any other country under the sun. He must be a man strong enough to live in Iceland and to be tossed about on the sea without getting sea-sick; he must be able to walk all day and rest at night on the deck of a fisherman's vessel or on the hard boards of a woodman's hut. He must be very patient and able to talk to all kinds of people and preach in simple language the Gospel of peace.

This, of course, was many years ago. It is not so hard now, though there are still many rough and dangerous missions in Newfoundland. In some places the climate is not as cold as the

Bishop describes it, but it is true that most of the missionaries who labour there have hard work to do. Children of the Church should always pray for missionaries, for their work is not for themselves but for God and their fellow-men.

### A MISSIONARY BOX, AND WHAT CAME OF IT.

**D**OCTOR CYRUS HAMLIN, for many years a missionary to Turkey, and founder of Robert College, tells the following story of his early days in connection with his missionary training:

In those early days, all were agreed that the greatest event of the season was the fall training, or militia muster. To participate in the affair was the greatest military glory that we could have any conception of. There was the colonel on his magnificent horse, the fifers and drummers, and the militia men. It elevated our souls just to behold the glory of the militia muster. There used often to be Indians, and about twenty or twenty-five old Revolutionary

soldiers, who were always getting up Indian fights. Every boy who went to muster had his money given him to buy gingerbread and other confections, on that great day. Now, I remember almost as well as though it were yesterday, a bright September morning when I started for the muster. My mother gave me seven cents to buy gingerbread for my enjoyment during the day; and a cent then would buy a pretty large piece of gingerbread. I was rich, and my mother was generous.

I was thinking how I could spend all that money in one day, when my mother said, "Perhaps, Cyrus, you will put a cent or two into Mrs. Farris' contribution box as you go by."

Mrs. Farris used to take the box home with her on Sunday; and persons not at the meeting might stop at her house during the week and drop in a few cents.

As I went along I kept thinking. My mother said "a cent or two." I wished she had told me to put in one cent, or two cents; but there it was: "Perhaps, Cyrus, you will put in a cent or two."

As I turned it over in my mind during the first mile of my walk, I thought, "Well, I will put in two cents." Then I began to reason with myself: "How would that look? Two cents for the heathen, and five cents for gingerbread." It didn't satisfy my ideas very well, because we always read the missionary news in the *Foreign Recorder* every Sunday, and then the *Missionary Herald* came every month; so we kept full of all the missionary news there was, and my conscience was a little tender on that subject. Two cents didn't look right, and after awhile I began to think that I would put three cents in the missionary box.

I went on for a time with a good deal of comfort after I had come to this decision. But by and by the old reasoning and comparison came back to me. "Four cents for gingerbread, and three cents for the souls of the heathen." How was I to get rid of that? I thought I would change it to four for the heathen, and three for gingerbread. Nobody could complain of that.

Then I thought of the other boys, who would be sure to ask, "How many cents have you got to spend?" and I should be ashamed if I had only three cents. I said, "I wish mother had given me six cents, or eight cents; then it would be easy to decide; but now I don't know what to do." I got to Mrs. Farris' house and went in. I remember just how I felt, to this day. I got hold of my seven cents, and thought, "I might as well drop them all in, and then there will be no trouble," and so I did.

After that I went off immediately well satisfied with what I had done. I was quite puffed up, and enjoyed it hugely till about noon, when I began to be hungry. I played shy of the gingerbread stand; didn't want to go there; went off around where the soldiers were having their

dinner, and wished somebody would throw me a bone.

Well, I stood it without a mouthful till about four o'clock, and then I started for home. I can remember just how I felt when I got in sight of my home. It seemed as if my knees would fail me—they felt worse than they do now; I could hardly drag myself along. But as soon as I reached the house, I cried, "Mother, do give me something to eat; I'm as hungry as a bear; I haven't eaten a mouthful all day."

"Why, Cyrus, where is the money I gave you this morning?"

"Mother, you didn't give it to me right. If you had given me six cents, or eight cents, I could have divided it, but I couldn't divide seven cents, and so I put it all into the missionary box."

She said, "You poor boy!" and she went right off and brought me a big bowl of bread and milk; and I don't think I ever ate as much bread and milk before. There were tears in my mother's eyes, and I said, "Pshaw, mother! I would go without eating all day to have bread and milk taste as good as this."

But that wasn't what she was thinking of; no mother here would interpret it in that way. It was the thought, "This little boy, my youngest, can deny himself for the sake of Jesus," that brought the tears to those loving eyes.

Now if there are any mothers here who want their children to go as missionaries, that is the way to train them for missionaries.

When I grew to be a young man, I told my mother, "I have decided to give my life to missionary work;" and she wept heartily over it, but said, "I have always expected this, Cyrus;" and she never said another word about it.

I have often thought, in looking back over my boyhood, that out of that missionary box came six missionaries who have done long and good work. We never thought of it then, but that is my interpretation of it now. One of the missionaries is the man who saved the Telugu Mission when his Mission Board thought of giving it up. They told him they wouldn't send him back, and he said, "You needn't send me, back, but I shall go back. As I have lived, so shall I die, among the Telugus." They couldn't do anything with such an obstinate man, so they said, "When you die, we do not want the heathen to pitch you into a hole and cover you up; we want you to have a Christian burial, and this young man shall go back with you."

I think in five years after their arrival they baptized five thousand converts. That was the Rev. Dr. Jewet., of the Telugu Mission. When we were boys we used to attend the same church and look at each other through the loopholes in the high pews. I have always felt as if he came out of that missionary box. I am sure I did, but I didn't know it at the time.—*Selected.*

## INDIAN BOYS AND INDIAN CHARACTERS.

**I**F all the Indian tribes with which I have come in contact, says a writer in the *Illustrated Christian Weekly*, the Comanches are the best horsemen. They seem to be able to cling to the side of a horse like a fly, and hurl arrows under their



horses' necks at an enemy on the opposite side. A Comanche can run his horse at full speed and readily pick up any thing from the ground, such as a hat, a bow, or an arrow.

They are likewise fine marksmen, and can shoot an arrow with unerring accuracy. As soon as the boys are old enough to spring a bow they begin to practise, and it is astonishing how readily they familiarize them-

selves with its use. Once I saw a number of boys shooting at dimes ten paces off, and I do not remember that a single one missed his aim. They enjoyed the sport very much, for each one hitting a dime was permitted to keep it. It was real fun for the boys, but expensive to those who furnished the targets.

They learn to ride their ponies almost as soon as they can walk, and hence it is that they become such expert horsemen. It was not until late years that they had to attend school, and before that their entire time was taken up in preparations to fit themselves to be great and efficient warriors. Their natural instincts, supplemented by a certain degree of intelligent observation, give to them certain powers not possessed by white men.

This is illustrated by a story told of an old Indian. On his return home, one day, he discovered that some one had stolen his venison, which had been hung up to dry, and he set out in pursuit of the thief, whom he tracked through the woods. Meeting some persons, he asked if

they had seen a little old white man with a short gun, accompanied by a small dog with a short tail. On being answered in the affirmative, and upon being assured by the Indian that the man thus described had stolen his venison, they asked him how he was able to describe so accurately a man he had never seen.

The Indian replied: "The thief I know is a little man by his having made a pile of stones to stand upon, in order to reach the venison from the height I hung it standing on the ground; that he is an old man, I know by his short steps which I have traced over the dead leaves in the woods; and that he is a white man, I know by his turning his toes out when he walks, which an Indian never does. His gun I know to be short by the mark the muzzle made in rubbing the bark of the tree on which it leaned; that his dog is small, I know by his tracks; and that he has a short tail, I discovered by the mark it made in the dust where he was sitting at the time his master was taking down the meat."

## IF.

**I**F any little word of mine  
 May make a life the brighter;  
 If any little song of mine  
 May make a heart the lighter,  
 God help me speak the little word;  
 And take my bit of singing,  
 And drop it in some lonely vale,  
 To set the echoes ringing.

If any little love of mine  
 May make a life the sweeter;  
 If any little care of mine  
 May make a friend's the fleeter;  
 If any lift of mine may ease  
 The burden of another,  
 God give me love and care and strength,  
 To help my toiling brother.

—Selected.

## A HOLY TALK.



**M**MISSIONARY from South Africa said he one morning saw a converted African chieftain sitting under a palm tree, with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately to look down on the Scriptures and to turn his eyes upwards towards heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the book, and *God speaks to me*. Then I look up in prayer, and *I speak to the Lord*. So we keep up, this way, a holy talk with each other."

As I read the account of this touching little scene, the words of Psalm xxvii. 8, flashed over me. This picture is but a mirror to reflect the eighth verse of the twenty-seventh Psalm: "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek." First we see God talking to us; and then comes our talking to God.

One cannot carry on a conversation alone. If we wish the Lord to listen to us, we must listen to Him. How many people tell the Lord what they wish to say to Him, but do not listen to what He says to them. How can they expect God to answer their petitions, when they will not listen to His commands? Let us hear what God the Lord will speak to us.

### HINTS TO GIRLS.

**G**IRLS, remember that your mission in life is a beautiful one, that of angels of the home.

Remember that the beauty of soul shines through the bodily frame. Goodness, innocence and piety are "beauty spots" of character.

Remember that gaudy dresses can never take the place of purity of soul.

Remember that the best way to enjoy life is under the protection of the good God and your mother.

Remember that it is not wealth that makes a lady; one becomes a lady by good manners.

Remember that you should never be afraid to use your good manners; they will never wear out.

Remember that you should be as polite at home as with strangers.

Remember that gentleness is a test of good breeding; boldness and rudeness should never appear in your character.

Remember to have your house in good order, whether visitors are expected or not.

### THE LOST HAMMER.

A little leaven leaveneth the whole lump —Gal., v. 9.

**A** RELIEF lifeboat was built at New London thirteen years ago. While the workmen were busy over it one man lost his hammer. Whether he knew it or not, it was nailed up in the bottom of the boat. Perhaps if he found it out, he thought the only harm done was the loss of one hammer. But the boat was put to service, and every time it rocked on the waves, that hammer was tossed to and fro. Little by little it wore for itself a track, until it had worn through planking and keel, down to the very copper plating, before it was found out. Only that plate of copper kept the vessel from sinking. It seemed a very little

thing in the start, but see what mischief it wrought. So it is with a little sin in the heart. It may break through all the restraints that surround us, and but for God's great mercy sink our souls in endless ruin. A few evil words in a child's ear have rung in his soul for twenty years, and brought untold harm. It is the sin hidden in our hearts that we should most fear. There are none who do not need to offer up the prayer: "Cleanse Thou me from *secret* faults."

### THE TRUE REWARD.



**H**Y task may well seem over-hard  
Who scatterest in a thankless soil  
Thy life as seed, with no reward  
Save that which duty gives to toil.

Yet do the work; it shall succeed  
In thine or in another's day;  
And if denied the victor's mead,  
Thou shalt not lack the toiler's pay.

—John G. Whittier.

### IT IS SO HARD.



**T**HINGS often seem hard at first—so hard that it is almost useless to attempt them—but they grow easier when I try to do them. At a certain season of the year the salmon fill our rivers, swimming up against the stream. They meet waterfalls in their path, some of them so high that it seems impossible they could pass them; but they do their best, and a wonderful best it is. I once stood near a waterfall in the north of Scotland watching the salmon leap. They were in the stream that day by hundreds. How they did jump—five feet, six feet, seven feet, I suppose—into the air, trying to get up that waterfall! They often missed, but they only tried again and again till they did succeed. Salmon have been known to take leaps of twelve feet; and it is said that by pausing in the fall itself for a moment, as some of the stronger fish can do, and jumping again, they have passed falls which have a clear descent of sixteen feet. If we go straight up to something difficult which meets us in the path of duty and try our very best, it is wonderful what strength God gives us for the occasion, and how difficulties vanish which seemed likely to block up our way.

A LITTLE girl, seeing the servant throw the crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help Him take care of the little birds, than scatter or waste the food that He gives us."

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### EDITORIAL NOTES.

THE Rev. J. A. Newnham, lately of Montreal, is to be, we understand, the next Bishop of Moosonee.

THE Right Rev. Wm. Ingraham Kip, Bishop of California, and author of the "Double Witness," died on the 6th of April. He has been Bishop of California for the last forty years.

THE next meeting of the Board will be held in Halifax on the second Wednesday in October. Could not each diocese arrange to send at least one member of the Board to represent it?

THE impressive ceremony of the consecration of three bishops (Dr. Swaby, Bishop of Guiana; Dr. Perrin, Bishop of Columbia; and Dr. Burn, Bishop of Qu'Appelle), took place in Westminster Abbey on the 25th of March.

AT the Missionary Meeting of the Woman's Auxiliary, of Toronto, held in St. James' school house, interesting addresses were delivered by N. W. Hoyles, Esq., Q.C.; Rev. Canon Du Moulin, and Archdeacon Morrison, of Ogdensburg.

MANY will be glad to know that a branch of the Woman's Auxiliary has been formed in St. Luke's parish, Halifax, under the guidance of Rev. E. P. Crawford. The offerings of the children of this parish in the Lenten mission boxes amounted to fifty-five dollars.

AFTER eight years' service, the General Secretary feels obliged to resign his position, the resignation to take effect next October. He finds it impossible to continue the work upon the present basis. An efficient committee has been appointed to consider the whole question of the Executive of the Society, to report next October.

WE regret that, owing to the large amount of matter which we are obliged to print this month, the continuation of Mrs. Davidson's article, "In Far-off Fields," and Mr. Burman's, on the "Outlook for Indian Missions," has to be held over till next issue. Owing to our desire that the "Ascensiontide Appeal" should appear in this number, and should not appear before the Sunday appointed for its reading, and other causes which the editor could not control, the present issue is much later than usual. We crave indulgence.

A PLEASING feature in connection with the Woman's Auxiliary meeting in Toronto was the meeting on Friday evening of the Junior Mission Band. St. James' school room was packed with children, all assembled in the missionary cause. Miss Cox, a C.M.S. missionary, on her way from Japan to England, on furlough, gave much interesting information to the children regarding Church work in the "land of the rising sun." Mrs. Forsyth Grant spoke of the work in Hawaii, and Rev. Mr. Renison of the Indians of Algoma. The Lord Bishop of Toronto presided.

THE *Irish Ecclesiastical Gazette*, speaking of the annual appeal made in St. George's church, Montreal, on behalf of Church Missionary work, when the collection after the sermon amounted to about \$3,000 says:—"We doubt if there is a Church in any part of the United Kingdom where so large a sum has been laid on the plate after a missionary sermon. With this it must be taken into account that the Church in Canada is entirely a voluntary communion, and supports its own ministry besides thus aiding in Missionary enterprise. The Rector of St. George's is the Very Rev. Dean Carmichael, brother of Canon Carmichael, of Dublin."

THE members of the Woman's Auxiliary are to be congratulated upon their successful diocesan meetings recently held. It may truly be said of them that they are becoming "a power in the land." In Toronto the Venerable Archdeacon Morrison, of Ogdensburg, preached to the ladies in the Church of the Holy Trinity, and delivered an address in the evening. Dr. Morrison had the honour, eight years ago, of first suggesting the formation of a Woman's Auxiliary for Canada. It was made in Ottawa while speaking one evening for the Society, and promptly the next morning some ladies of Ottawa formed the first Auxiliary.

THE missionary meeting, in connection with the Board of Management, held in Hamilton on the 12th of April, was highly successful. The voices of the Bishop of Huron and the Bishop of Algoma, indeed, were missed, and every regret was felt that their Lordships were absent; but the speakers for the evening, Rev. George Rogers of Rupert's Land, Rev. Dr. Mockridge (General Secretary, of Toronto), and Rev. Rural Dean Pollard, of Ottawa, addressed themselves earnestly to the task before them with a result beneficial to the cause. Notwithstanding the fact that Hamilton was stirred to its very centre by a St. George's Society "World's Fair," held on the same evening as the meeting, the attendance was unusually large, the fine school house of the Church of the Ascension being well filled.

### ASCENSIONTIDE APPEAL.

1893.

**R**EVEREND SIR,—It is our desire that this address, from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, May 7th, 1893, and that the offerings of the people on the following Sunday be given to Domestic Missions.

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

*To the Reverend, the Clergy, and the Laity of the Church of England in Canada:*

DEAR BRETHREN.—We appeal to you for help as usual at Ascensiontide for our Domestic Missions. When our Lord rose from the dead he said to the terrified women at the sepulchre "go quickly and tell my disciples that I am risen from the dead," and when, almost immediately afterwards, he met those disciples he said to them, "Go, tell my brethren that they go into Galilee and there shall they see me;" and when they assembled in Galilee, which was not apparently till the great forty days were nearly over, and our Lord was about to ascend into the heavens, he said to them once more "Go,"—"Go ye into all the world and preach the gospel to every creature." Here you have the great command to go,—"Go tell my disciples," "Go tell my brethren," "Go tell the world and preach to every creature."

After our Lord's resurrection from the dead He was essentially missionary. His last directions to His disciples were missionary, and he set no bounds to their efforts and zeal. The

wide world was before them. They were to preach the gospel to every creature.

With such words coming from the great Head of the Church just as He was about to leave the earth to return to His Father, how can that Church, of which He is the acknowledged Head, ever turn a deaf ear to a missionary appeal? In the name of her ascended Lord the Church still says, "Go,—Go ye still and preach the gospel till every creature has heard it."

While then we commemorate our Lord's Ascension, and the sound of the first missionary commission still lingers in the air, we ask you to listen to a cry for help. There are men, women and children who need it. They cry to us from afar. Christ is wanted in distant lands.

But we speak not now of Foreign Missions. At Epiphany time we speak of them, when wise men brought their costly gifts to the Infant Jesus; and as a rule the response to that call is fairly good. People seem interested, and very properly so, in the evangelization of the heathen multitudes in Africa, China, India and Japan. No; we speak now of our missions in this Dominion of Canada, and we call them Domestic Missions. They are not the missions of your own diocese but those that lie beyond it in Algoma and the great North-West. And it is not easy to imagine any missions of greater importance of these. Can we get for them at least the same interest that there seems to have been given to the foreign field? And why should we not?

A glance at the map will show the enormous territory that is ere long to be occupied by the industries of man. The trains of the Canadian Pacific railway awake the echoes of lonely districts as they sweep through prairies and forests and pass by the mountains, lakes and rivers which are waiting for the activities of man that they may be turned into agencies for the business and commerce of life.

It is now forty-four years since the third Bishop of Quebec, Dr. George J. Mountain, Bishop of the whole territory west of Quebec to the Pacific ocean, took his memorable canoe voyage of 1,200 miles to what was then called the Red River settlement, a visit which led to the establishment of the Diocese of Rupert's Land. Since then the fine city of Winnipeg has sprung into existence, and many other places then but small posts or forts, or entirely unknown, have become places of no small importance. But as yet the capabilities of this vast land have scarcely been touched. The time is not far distant when multitudes of people from the old land, and even from the United States, will need room for the establishment of homes, and the vast territories of our North-West will invite them to settle there.

Even now this work of colonization is progressing and the Bishops of the North-West find it hard to keep pace with the rapidly in-

creasing demands made upon them for money and for men—money to help build churches, and men to preach in them the good old gospel of the risen Saviour.

A little reflection will show that the Church of England has not been idle in the way of missionary work in this vast region. The Diocese of Rupert's Land, since forty years ago, has been divided into ten dioceses, all of them, according to their resources, actively at work for the salvation of the souls of men. In the far north, in the regions of the Hudson Bay and close to Alaska and the Arctic circle, are the three dioceses of Moosonee, Mackenzie River and Selkirk. The recent death of Bishop Horden, of Moosonee, speaks to us of a devoted life spent among Indians, who through him were made Christians and taught the ways of a civilized life. On his grave may well be written the words, "Inasmuch as ye did it unto the least of these ye did it unto Me."

Further south we have Athabasca, Saskatchewan and Calgary, Rupert's Land itself and Qu'Appelle or Assiniboia—and to the far west the three dioceses of British Columbia. It is true that these dioceses were formed by the energies and strength of the mother Church of England, chiefly through her great missionary societies, but it is equally true that they naturally look to us to help them in the growing necessities which they continually find pressing upon them. It is not only Indian work, nor chiefly Indian work, but it is the work among the pioneer settlers who have gone to the prairies and distant lands to make for themselves a home. The English societies, particularly the Church Missionary Society, which spends vast sums of money upon the missions in North-West Canada, are gradually withdrawing their aid from these missions and the bishops continually urge upon us, as our solemn duty before God, to help them in the face of this approaching difficulty.

The aid which we have been able to give them as yet has been small, but still it has been received with gratitude, and in some cases has supplied a want that was sorely pressing. May we not be encouraged to support this work and to uphold the hands of those self-denying missionaries who, far away from the luxuries of a settled life, are seeking to lay deep and strong the foundations of our Apostolic Church in those regions which must yet teem with multitudes of people?

But an appeal such as this includes also the work of the diocese of Algoma which lies ever very close to our own doors.

The last Report of the Missionary Bishop of Algoma showed some points of undoubted interest to the Church people of this country, and of such a nature as to arouse their sympathies and provoke their endeavours to render it continued and liberal assistance. And these were

twofold. like most things in life, some of them depressing and others encouraging. To mention the gloomiest points first: there is the sudden illness of the bishop, an illness which obliged him to drop the pen from his hand as he was finishing his triennial report to the Provincial Synod. The bishop had celebrated, amid the warm congratulations of his friends, the first ten years of his episcopate; and high hopes were entertained for the future of the diocese, when the difficulties of his position seemed suddenly to gather around him. The main difficulty was the want of money for the support of his clergy. His mission fund was overdrawn to an alarming extent and he knew that that meant positive distress to the hard working men entrusted to his care. The ordinary work of Algoma clergymen is difficult and rigorous in the extreme. Their posts of labour are at wide distances from one another, the roads to be travelled are rocky and rough, and at times almost impassable, the houses where they must rest are often uncomfortable and bare—though their welcome to them is none the less hearty—and their very means of subsistence often precarious. From one we may learn of all—with but few exceptions. The Bishop in his last report says of one of his missionaries—"Four services every Sunday (two in Indian and two in English), with more than twenty miles to travel, and during the week wearisome and sometimes dangerous journeyings by water to visit his scattered flocks on the shores of Lake Huron, with an occasional visit in an opposite direction, exhaust all his time and energies, leaving no chance for the rest which he frequently and sorely needs." These wearisome and dangerous journeyings are too often unknown or unthought of by the people of settled homes and churches ready to hand, but they weigh heavily upon the Bishop who sees and knows how the faithful servant is wearing out his life for the love of Christ which constrains him. Many of these clergy, too, have no houses of their own to dwell in. In our cities and towns and villages this disability is easily remedied by renting some convenient house; but this can rarely be done in Algoma. "A parson without a parsonage," as the Bishop reminds us, "is only a pilgrim and sojourner, liable to frequent removals, largely at the mercy of circumstances and lacking, therefore, that home feeling which plays so important a part equally in domestic comfort and parochial efficiency."

We might pause to ask, are there not those of our well-to-do Church people who would build houses for these hard working clergy? They need no mansion, no grandeur. A well built log house, at the cost of a few hundred dollars, would make in many cases a good home for the wandering missionary and a welcome refuge in the few hours needed by him for rest and study in the midst of the quietude of his

own family. No bishop could be constantly brought into contact with men devoting themselves to hard toil, exiled from the delights of a refined society and often hemmed in by hardships and privations, without being moved in his deepest sympathies for them. There was one bright spot, however, that always cheered the heart of the Bishop of Algoma, and that was that (largely owing to his own personal and vigorous exertions), his clergy received regularly the stipend that had been promised them. It was no princely income, it is true, but still it was an income, and it had been reliable. In most cases it was all they had to rely upon. Their scattered flocks, fighting hard to keep the wolf from their own doors, could do but little for them: their monthly cheque, as far as temporal matters were concerned, was often their only comfort.

But this was beginning to fail. The mission fund of the diocese was insufficient to meet the demands upon it. To add to the troubles caused by this, some of the Bishop's most useful clergymen resigned their positions to enter upon work elsewhere, and among them the Rev. E. F. Wilson, whose untiring labours for the evangelization and general improvement of the Indians of this country, are among the leading missionary achievements of the age.

These serious difficulties weighed heavily upon the Bishop until at last one September day, as he was preparing to meet the Provincial Synod, his great strength broke down and he was ordered immediate rest and freedom from business. Thus, in the mysterious ways of Providence, Algoma was deprived of its able and devoted Bishop at the time of a great crisis in its history.

But there are bright spots also in the outlook for Algoma. During the ten years of his episcopate the Bishop has seen the Episcopal Endowment Fund grow from \$1,000, donated anonymously at the time of his consecration and under peculiar circumstances, to over \$45,000. This sum, increasing at compound interest and supplemented by occasional gifts, will be available some day as a permanent maintenance for the Bishop of Algoma, thus relieving us of the necessity of providing for his stipend.

He has also seen a Widows' and Orphan's Fund established for his diocese, a fund than which no greater relief could be given for the clergy. This fund has reached nearly \$16,000, and from it annuities can be paid to the wives and children of the clergy when necessary. This has removed a dark cloud hanging over the future of the missionaries in Algoma. There still hangs another, which in time must be removed. They have no fund to appeal to for themselves in case through accident or old age, they should become incapacitated for work. They have themselves commenced to form a Superannuation Fund by agreeing to pay an

annual assessment towards it of \$5. Here, again, we might ask, who are those Churchmen or women, blessed with means, who will help to lift this dark outlook which still hangs over the clergy of Algoma?

There are, then, many things in the missionary work of Algoma which should encourage us to render every assistance to it in our power. The health of the Bishop is improving, and he hopes that ere long he may be able to resume his work. From the nature of the work throughout the whole of that enormous diocese (for in territory, be it remembered, it is nearly as large as the whole of England), it is absolutely necessary that it should receive large, continued, and systematic help from this older and more wealthy portion of the Dominion. There are twenty-five regularly established missions scattered throughout that territory. Without steady help these missions cannot be supplied with clergy. To some it may seem not of any great importance that a man should buffet storm and wind, privations and danger, merely to stand by the bedside of a dying man, or woman or child; but if the presence of a holy man, carrying with him the authority and blessing of the Church of the living God, can give that solace and comfort that no one else can give, why should not the work be prized and the man of God supported in his deeds of mercy and love? May we hope that the wills of God's faithful people may, indeed, be stirred up so that they may give liberally of their substance to support these Christian missionaries, that they, plenteously bringing forth the fruit of good works, may of our good Lord in Heaven be plenteously rewarded.

#### THE BOARD OF MANAGEMENT.

EASTER MEETINGS, 1893.



HE Board of Management met in the School-house of the Church of the Ascension, Hamilton, on Wednesday, April 12, 1893, at 10 a.m.; the Most Rev. the Metropolitan in the chair.

The following members were present: The Bishops of Toronto and Niagara, the General Secretary and General Treasurer; Rev. Canon Cayley, Rev. A. J. Broughall, Mr. G. B. Kirkpatrick, Mr. Lawrence H. Baldwin, Diocese of Toronto; Very Rev. Dean Innes, Rev. Canon Young, Diocese of Huron; The Venerable the Archdeacon of Kingston, Rev. Rural Dean Pollard, Mr. R. V. Rogers, Diocese of Ontario; Rev. Canon Houston, Rev. Rural Dean Fornet, Judge Senkler Diocese of Niagara.

The Dioceses of Nova Scotia, Quebec, Fredericton, Montreal and Algoma were not represented.

The Rev. Rural Dean Pollard kindly acted as Assistant Secretary.

The following resolutions were passed :

1. That the Secretary do inform the Rev. E. F. Wilson that his true course is to lay his proposal before the Bishop of the Diocese, as the practice of this Board is to make its grants in block to the Diocesan authority and for such purposes as he may recommend.

2. That the Secretary do inform the Rev. J. G. Waller that the Board has listened with great interest to his letter of January 26, 1893, and bids him God speed in his new sphere of work.

3. That the Rev. Mr. Rogers, having requested to be allowed to address the Board in the interest of Rupert's Land, be now invited to speak upon the subject.

4. That inasmuch as it does not appear calculated to advance the interests of the purposes for which the Woman's Auxiliary is formed, the Board in reply to the application for advice from the W.A. through their President, per Rev. Rural Dean Pollard, would express their opinion that it is not advisable for the W.A. of the Board of D. & F. Missions to send delegates to the World's Congress of Representative Women.

5. That in answer to the letter of His Lordship the Bishop of Saskatchewan and Calgary, the Secretary be instructed to say that this Board cannot appoint Miss White as a missionary, but if His Lordship thinks proper to appoint her, this Board will without assuming any responsibility for her stipend transmit to his Lordship any sums received by it for that purpose from any of the branches of the Woman's Auxiliary.

6. That the Ascension-tide Appeal, as read by Rev. Dr. Mockridge, be adopted.

7. That the Secretary do inform the Bishop in Japan, at the Palace, Exeter, that the members of the Board will welcome his presence in Canada next autumn, and will, through the Secretary, arrange to have such meetings as the Bishop may be able to attend during his hurried journey through Canada. That the Board would have been much pleased had the Bishop's arrangements brought him to Halifax at the date of its meeting there, on the second Wednesday in October.

8. That the Secretary do inform the Bishop in Japan that no communication from His Lordship as to starting a nurse's institution in Kobe has reached the Board, but that the Board has appointed Miss Jennie C. Smith to take the place of Miss Sherlock, who was engaged in medical work under Rev. Mr. Foss in Kobe.

9. That the request of the J. E. Bryant Co. be granted, and that the General Secretary be authorized to sign the note referred to in their letter of April 11, 1893, and on the terms and conditions therein mentioned.

10. That the committee, consisting of Rev. Dr. Mockridge, Mr. Mason, Mr. R. T. Walkem,

and Mr. Rogers as convener, be re-appointed to prepare and issue a paper of instructions for the information and guidance of Diocesan Treasurers.

11. That the Bishops of Quebec and Niagara be requested to prepare the next two appeals, viz., for Epiphany and Ascension-tide 1894.

12. That Rev. Canon Cayley be appointed to prepare the Children's Lenten Letter for 1894.

13. That \$250 be voted to the Bishop of New Westminster in answer to his letter, the Board regretting very much that the funds at its disposal will not admit at present of a larger grant.

14. That the interim appropriations for domestic missions be the same as last year.

15. That the Board do assure the Metropolitan Bishop of Rupert's Land that it regrets exceedingly that the funds at its disposal at the present time have not admitted of its meeting the request of the Bishop, through Rev. Mr. Rogers, for a contribution of \$2,000 per annum.

16. That a grant of \$200 be made to the General Secretary on account of expenses, and \$150 as an honorarium.

17. That the General Secretary be requested to obtain for the information of the Board copies of the annual reports and financial statements of the Missionary Dioceses aided by the Board, together with any immigration returns issued by Government, and that a small committee be appointed to examine such reports, in order the better to enable the Board to apportion its grants. The following were appointed the Committee :

Canon Houston, Convener, Rural Dean Pollard, Rural Dean Forneret, and Mr. Baldwin.

18. That the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, on the occasion of its first meeting, after the Rev. E. F. Wilson's resignation of his charge of the Indian Homes at Sault Ste. Marie, and his removing beyond the bounds of the Ecclesiastical Province, would sincerely and heartily express their sense of the debt of gratitude which the Church in Canada owes to him for the fervent zeal, strong faith, indefatigable industry, and indomitable perseverance, with which he has laboured with so much success, to civilize and Christianize the Indians of Canada.

19. That this Board do assure the Bishop of Algoma of its warm sympathy with him in the financial anxieties of his Diocese, and desires to afford him all the relief in its power, and that a committee has been appointed to confer with the Lord Bishop of Algoma as to the amount needed for the carrying on of the work of the Diocese, and to report at the next meeting of the Board.

The Committee appointed were the Bishop of Niagara, Rural Dean Forneret, L. Baldwin, and R. V. Rogers, and Secretary and Treasurer.

20. That the thanks of the Board be tendered to Rev. W. H. Wade, Rector of the Church of the Ascension, for the use of the School-house connected with the Church and for his personal attention to its comfort.

The Bishop of Toronto reported that the Ontario members of the Board had appointed Miss Jennie C. Smith to succeed Miss Sherlock in Japan, and had accepted Mr. Masazo Kaku-zen as a fit and proper person to be recommended to the Board for the position of a native missionary.

Mr. R. V. Rogers reported a form of agreement to be entered into between persons about to undertake missionary work and the Society, to the effect that should such persons voluntarily abandon their work before the completion of a stated term of years they should refund to the Board the amount of their passage money and outfit.

The Bishop of Toronto also presented a printed form to show returns of statistics as to Indian population in the different missionary dioceses.

The General Secretary having expressed an earnest desire to withdraw from the Secretaryship, asked for a Committee to confer with him on the subject, and suggested the Bishop of Toronto, the Bishop of Niagara, the Dean of Huron, Rural Dean Pollard, and Mr. R. V. Rogers as such Committee. On this subject the Bishop of Toronto reported as follows:

The Committee appointed to confer with the General Secretary beg to report that his desire to resign his office is based upon (1) the heavy pressure that the work entails upon him, in addition to parochial duties, and (2) the difficulties in the practical carrying on of his work, arising out of the separation of the office of Secretary and Treasurer, and these officers living at such a distance apart. The Committee recommend the acceptance of the General Secretary's resignation, to take effect immediately after the autumn meeting of the Board, and that a Committee be appointed to report upon the whole question of the executive officers of the Society and their duties.

The above reports were all accepted and adopted, and with reference to the last, it was resolved:

That the Report of the Committee of Conference with the General Secretary be adopted, and the following be appointed a Committee to consider the whole question of the Executive Officers of the Society, their appointment and duties, and to report to this Board at its October meeting:

Bishop of Toronto, Bishop of Niagara, Dean Innes, Rural Dean Pollard, Canon Cayley, Mr. R. V. Rogers, Mr. Geo. B. Kirkpatrick, Judge Senkler.

## BISHOP HANNINGTON.

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

## AGGRESSIVE CHRISTIANITY IN INDIA.

THE REVEREND G. F. PENTECOST, D.D.

**T**HE particular object that carried me to India was that I might preach the Gospel—the same Gospel, and by the same methods that, as an evangelist, I had used at home. I had come to know that there were perhaps accessible a million educated, English-speaking Indian gentlemen. There are English colleges over all the land, and the aspiration of every young Indian, especially the Brahmin, is to receive an English education. How sensitive they are on this point, I will illustrate. I was told that it would be impossible to hold a student-class of Brahmins throughout a whole discourse—that they would slip out by twos and threes, and that, beginning with an audience of five hundred I would be fortunate if I held fifty to the close. Well, the congregation began to go out as predicted and I tried my little experiment. "I find," I said, "that some of the gentlemen here do not understand English. I sympathize with them greatly because I know that it must be very tedious to sit and listen to an address that they do not understand. Therefore I will pause that those who do not understand English may retire." There were probably about fifty

men on their feet as I said these words and they sat down as if they had been shot. They would rather sit and listen to me an hour and a half than have it appear that they did not understand English. You could not have pulled them out with a derrick.

I preached in Calcutta every night for eight weeks to congregations of educated, English-speaking natives, nine-tenths of them Brahmins. I have seen some Brahmins defying all precedent, braving all reproach, stand boldly on their feet in the presence of five hundred of their fellows, asking that the Christian God might have mercy upon them. I have some seventy cards in my possession signed by Brahmins, indicating their desire to be Christians, only they were not yet prepared to make their confessions openly. They say, "Be patient with us; we have insuperable difficulties to overcome." You and I do not know what it means to forsake father, and mother, and houses, and lands, and wives, and brothers, and sisters, and not only be hurled out of our own community, but cast into the very mud and mire of society, and to throw back upon those we love best all the reproach of our disgrace. That is what these converts to Christianity have to face. God help them and pity them!

WHEN a pump is frequently used, but little pains are necessary to obtain water; the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time the water gets low, and when you want it you must pump a long while, and the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready. But if we neglect prayer it is difficult for us to pray.—*Selected.*

## Books and Periodicals Dept.

*Outlines of the History of Dogma.* By Dr. Adolph Harnack, Professor of Church History in the University of Berlin. Translated by Edwin Knox Mitchell, M.A., Professor of Græco-Roman and Oriental Church History in Hartford Theological Seminary. 8vo., cloth, 567 pp. Price, \$2.50, carriage free. Funk & Wagnalls Company, publishers, 18 and 20 Astor Place, New York, 11 Richmond Street W., Toronto.

A valuable book for clergymen and students, as will be seen by a glance at the "contents," which are as follows:

Idea and Aim of the History of Dogma; Narrative of the History of Dogma, Introductory. The Common Proclamation Respecting Jesus Christ (i.) according to His Own Testimony, (ii.) in the First Generation of His Believers, The Current Exposition of the Old Testament and the Jewish Future Hope in their Bearing on the Earliest Formulation of the Christian Message, The Religious Conceptions and the Religious Philosophy of the Hellenistic Jews in their Bearing on the Transformation of the Gospel Message; The Religious Dispositions of the

Greeks and Romans in the First Two Centuries and the Contemporary Græco-Romans in the First Two Centuries, and the Contemporary Græco-Roman Philosophy of Religion. Part I.—The Rise of Ecclesiastical Dogma. Part II.—The Development of Ecclesiastical Dogma.

It is in itself a comprehensive history of the creeds of Christendom, a subject of unending interest; it is a *mul-tum in parvo* of Christian doctrines and forms of belief from the Apostolic age downwards, and gives a clear understanding regarding the great historical controversies of Christianity. The book is well arranged, and is printed on excellent paper, and in good, large, clear type.

*Henry Martyn, Saint and Scholar, First Modern Missionary to the Mohammedans, 1781-1812.* By George Smith, C.I.E., LL.D. Fleming H. Revell Co. New York (30 Union Square East); Chicago (148-150 Madison Street.) Price, \$3.00.

This is a beautifully printed work of nearly 600 pages, and unfolds the sweet life of Henry Martyn from his days in Cornwall and Cambridge to its close in a distant land, and the rest of a strange activity in the tomb at Tokat and Breage. Here we have the refined scholar and devoted Churchman giving himself up to missionary work at a time when missionary zeal was at a low ebb—the dawn of the present century. A vivid picture is given of India and the East in the year 1806, and of such places as Calcutta, Serampore, Cawnpore, and Patna. From Ceylon and Bombay we accompany the hero to Arabia, and find him in Persia holding controversies with Mohammedans, Soofis, and Jews, and busily translating the Holy Scriptures into the Persian tongue. Both author and printers have done their part well in this book, which ought to be in the hands of all lovers of missionary work. It is embellished by several handsome illustrations, including one of Tokat in 1812, and the tomb of Henry Martyn.

*"The First Millennial Faith."* By the author of "Not on Calvary." Bound in blue and white cloth, with gold stamping. Price, 50 cents. Saalfeld & Fitch, publishers, 12 Bible House, New York City.

This book has for its motive the restoration of the doctrine of Christ's Atonement that "was held during the first thousand years of the existence of Christianity." A sketch of the life and times of St. Anselm, the monk who put forth for the first time the "satisfaction" theory, occupies part one of this interesting volume. The second part is a labourious compilation from the writings of the Christian Fathers, covering all Church literature to the year of our Lord 1000. The concluding chapter deals with the personality of Satan, and the life-long sacrifice of the Son of God, whereby our redemption was wrought.

*The Missionary Review of the World* for May comes to hand overflowing with items of interest from all quarters of the globe where the Gospel is preached. This admirable periodical ought to go into every Christian home in the world, so inspiring and helpful are its pages. Each one of its six departments: I. Literature of Missions; II. International Department; III. Christian Endeavour Department; IV. Editorial Department; V. Monthly Concert of Missions; VI. General Missionary Intelligence; is well edited, and is of a bright and hopeful spirit. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2 per year.

*Canada*, a paper for Canadians, contains original poems, stories, and other contributions of great merit. The Monthly Record presents at a glance everything of importance that has transpired in the Dominion during the month. This year the publisher makes a special offer to new subscribers, who may receive *Canada* for a whole year by remitting 30 cents in stamps to Matthew R. Knight, Hampton, New Brunswick. The regular subscription price is 50 cents.

*The Illustrated News of the World* (New York edition of *The Illustrated London News*). The cost of this edition, the exact counterpart of the English publication, is only \$5 a year. The paper, illustrations, and reading matter are all good, and worthy of a place in homes where high-class periodicals are appreciated.

*The Thinker*. A magazine of Christian Literature. The Christian Literature Company, 13 Astor Place, New York.

There are many able articles in the April number, such as "The Economic Conditions of the Hebrew Monarchy," "The Veil of Moses," "Early contact of the Christian Faith with the Roman World," together with current thoughts of writers of different nations on important religious questions.

*Religious Review of Reviews*. The Christian Literature Co. also issue as agents this Review, which is admirably adapted for "busy Churchmen."

*The Pulpit*, Edwin Rose, publisher, Buffalo, N.Y., gives, as usual, a good idea of what is going on in the preaching world. The contents include complete sermons by eminent divines.

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

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

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