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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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No 49.

## HISTORICAL SKETCHES.

No. 49—TRINITY COLLEGE, TORONTO. PART I.

BY THE EDITOR.

**H**ISTORICAL sketches of two of our Canadian Church Universities have already been given in the columns of this MAGAZINE; that is to say, King's College, Windsor, Nova Scotia, and Bishop's College, Lennoxville, Diocese of Quebec. In point of time the former is the oldest university of the Dominion, having already reached its hundredth year, its centennial having been celebrated with great *clat* in Windsor last month. After it Lennoxville was next established, and then Trinity University, Toronto, a brief sketch of which will, no doubt, be found interesting to many.

This noble university, which Prof. Goldwin Smith says reminds him more of Oxford than anything he has seen in Canada, with its magnificent landed endowment, every foot of which can command the highest city valuation, with its high reputation throughout the whole British Empire and the United States, had like most things its humble origin in the day of small things. It owes its inception to that man of remarkable zeal and energy, John Strachan, the first bishop of Toronto. In the town of Cornwall, Ontario, there stands a little weather beaten wooden building, now used as a stable,—what a pity it could not be purchased and preserved as a relic of early days—with boys' names carved on its outside boards, names which afterwards represented men of note in Canada, both in Church and State, and this was once the great educational institution for boys in this province, being Dr. Strachan's Grammar School.

That same love for education, that same full

appreciation of its value in all things, especially matters ecclesiastical, led him afterwards to see the necessity which existed for a Provincial university. On his removal from Cornwall in 1812 to York, then a small wooden town of about 1,400 inhabitants, he found better scope for pushing what he saw was a great desideratum. As Rector of York (Toronto) his influence was much stronger than that of the schoolmaster and Rector of Cornwall, and he used it to promote higher education. The Crown had granted land for the establishment of a university as far back as 1798,

but no advantage seems to have been taken of it till Dr. Strachan put forth his energies in favor of it. In 1825 he was appointed Archdeacon of York, and the idea of a university must have been prominent at that time, for a number of valuable books may now be seen in the library of Trinity marked as "Presented to the University of Upper Canada, 1827."

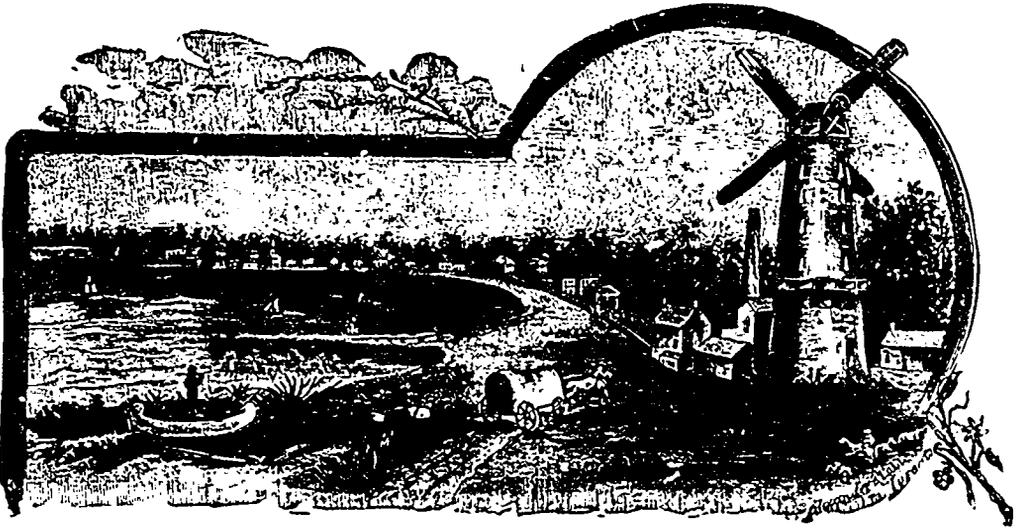
Dr. Strachan, having been appointed Bishop of Toronto in 1839, found himself in a position of still greater influence, and used it at once for the promotion of his much desired university. Many difficulties, however, were encountered, and it was not till 1843 that it was established. It was opened, with a full staff of professors, on the 8th

of June of that year, under the name and title of the University of King's College, Toronto.

About that time commenced the great outcry against ecclesiastical interference in matters educational, the result of which was that the new university was wrenched from the hands of the Church and the bishop and "secularized." This was a sore trial to Bishop Strachan, but Toronto owes much to him even in a secular way. The grounds known as Queen's Park, in which the noble University of Toronto lately stood, are the result of his energy and far-seeing policy.



THE LATE REV. GEORGE WHITAKER, M.A.,  
First Provost of Trinity College, Toronto, Ont.



YORK (TORONTO) IN PIONEER DAYS.

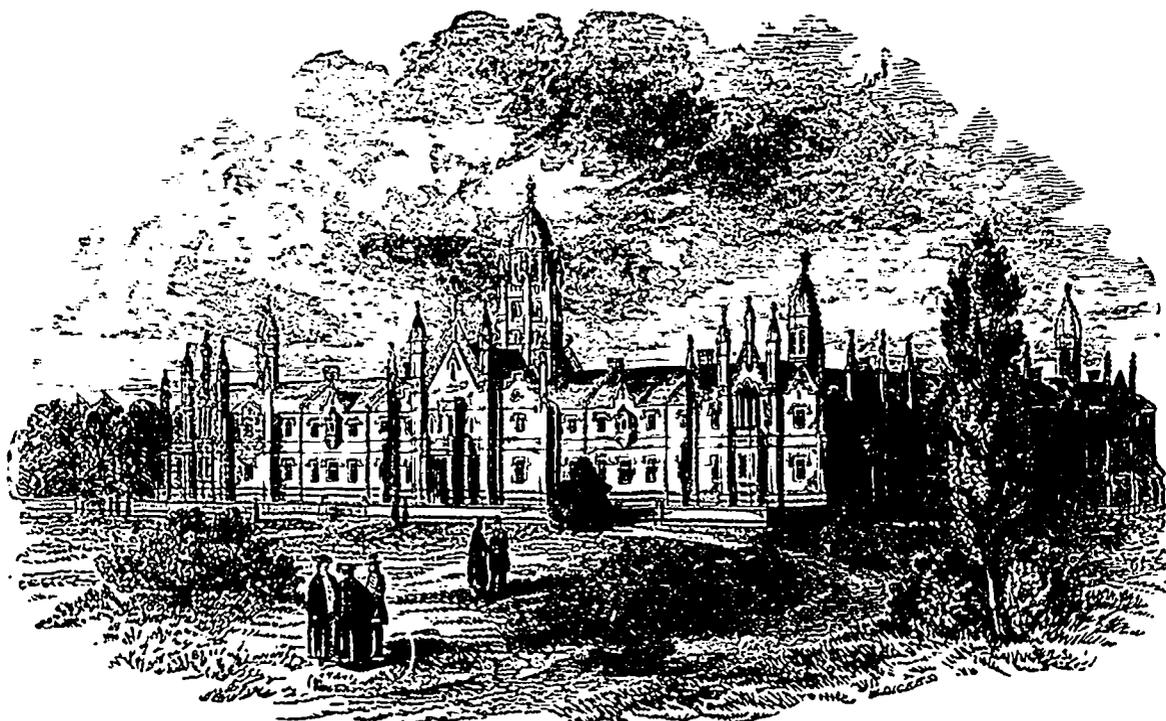
Defeat for a man like Bishop Strachan meant but a renewal of strength. Though past the three score years and ten he crossed the Atlantic,—a journey fraught with much more loss of time than at the present day, and moved the people of England to contribute afresh to the establishment of a new university of whose distinctive Church principles and powers there could be no doubt. Among those who contributed to this cause is found the name of W. E. Gladstone. The efforts of the aged bishop were crowned with success, and Trinity College was founded. It must not be forgotten, however, that all the money for this work did not come from England. The Church people of the Province itself responded nobly to the appeal of their bishop, and contributed among themselves \$100,000. And friends of the Church in the United States, through the zeal of Rev. Dr. (now Archdeacon) McMurray, who appealed to them in the good cause, also lent maternal aid, the result of all being that the sturdy veteran, whom the three score years and ten and more did not prevent from active work, had the satisfaction of seeing a handsome edifice erected, a building imposing for its day, well equipped and endowed, the undoubted property of the Church which he loved, properly deeded and so placed that no secular arm could touch it. He lived to see it well under weigh, to preach sometimes in its modest little chapel (the room which is now the library), and to take part in some of its early convocations.

It was founded as closely as possible upon the plan of the English Universities. The foundation stone was laid on April 30th, 1851, and the college was at once incorporated by Act of the Legislature of Upper Canada, and on July 15th, 1852, her Majesty was pleased to grant it a Royal Charter, constituting it a university endowed with

all such powers of conferring degrees "as are enjoyed by the universities of the United Kingdom." Meanwhile college work had already commenced in January, 1852,—the Rev. George Whitaker, M.A., sometime fellow of Queen's College, Cambridge, being Provost and Professor of Divinity, the Rev. E. St. John Parry, M.A., who had taken first-class classical honors in Oxford, and the Rev. Geo. Clerk Irving, M.A., (8th in the Cambridge Mathematical Tripos), filling the chairs in Classics and Mathematics respectively. The University had also flourishing faculties in Law and Medicine from the outset. Of the former the late Hon. J. H. Cameron was Dean, while the late Dr. Hodder, whose professional skill and high reputation are still gratefully remembered in Toronto, presided over the Faculty of Medicine. Among the other professors in that Faculty may be mentioned Dr. Melville, Dr. Bovell and Henry Youle Hind, Esq. The latter gentleman was Professor of Chemistry, and is well known as having contributed largely by his "Narrative of the Canadian Red River, Assiniboine and Saskatchewan Exploring Expedition," published in 1860, to the subsequent development of those vast territories. He is now a resident of Windsor, Nova Scotia, and one of the Governors of King's College of that place.

The Calendar of 1853 contains the names of thirty-six students in the various Faculties, with which it is interesting to compare its present Calendar, and the long list of graduates and undergraduates recorded there.

The first Chancellor of the University was the late Sir John Beverly Robinson, Bart., who was Chief Justice of Upper Canada, and who for the first ten years of the existence of the college spent much time and energy upon its advancement. He was succeeded by the late Hon. John Hilyard Cameron, on whose death in 1877 the Hon. G.



TRINITY COLLEGE IN EARLY DAYS.

W. Allan, at present Speaker of the Senate, was appointed Chancellor, a position which he has held ever since with much grace and dignity, and with every advantage to the college. Besides the professors already mentioned in connection with the earlier history of the college the name of the Rev. Edwin Hatch, M.A., who was Professor of Classics from 1850 to 1862, and afterwards became Principal of St. Mary's Hall in the University of Oxford, and was once appointed Bampton Lecturer, must not be forgotten. His recent death has been largely noticed in the Church papers. His successor in the Classical Chair was the Rev. John Ambery, M.A., who also has since gone to his rest. He was an Oxford man, of Brasenose College, and was for some time Inspector of Grammar Schools in Ontario. Other Professors and Lecturers will be mentioned later on.

For old Trinity men the great centre of all things in the College was Provost Whitaker, irreverently termed by the students "Old Prov." Regularly every morning he was to be seen coming from his house in rear of the College, carrying his shining black bag, and moving on with heavy tread, often with an umbrella hugged affectionately by his left arm against his breast. Those who knew the Provost well could see how kindly was his heart and how gentle was his spirit, but as a rule there was a reserve and shyness about his manner which usually caused the students to stand

at some distance from him with feelings somewhat approaching awe. He lectured in the room down stairs in the south-east part of the college, a room which was then called the library, for all the books were there; and there in the centre of crowded book cases, so close together that the room was darkened by them, in solemn dignity sat the Provost, ready for his work as each year filed noiselessly into his presence at lecture time. Though the Provost was most lenient to those who seemed to take even but a small degree of interest in his lectures, he expressed his mind sometimes in unmeasured terms to those who persistently came to them unprepared. At such times he was always quiet in what he said, but his strictures were none the less scathing and severe, and sometimes for as much as five minutes at a time he would pour forth with surprising rapidity and in tones that were remarkable for their steadiness words that were by no means comfortable for the object of them to listen to. But this never occurred except in extreme and repeated cases of listlessness and inattention. His lectures were always interesting, and the way in which he would sometimes spring suddenly from his chair and strike a bee line (as nearly as the intricacies of the old book cases would allow him) for some book from which he wished to quote,—his hand stretched out ready to clutch it and knowing as if by an instinct belonging to itself the exact place among the multitudes of volumes to light on it, was a sight to be-

hold, especially for freshmen. He seemed to think that any failure on his part to find a particular volume, and then the exact place required in it without an atom of delay was a misfortune which students ought not to be allowed to behold. Though reserved, the Provost was always a warm friend to the students, and many pleasant evenings spent in his house are gratefully remembered by them.

During his long headship of nearly thirty years, the late Provost Whitaker earned a high reputation for sound scholarship and great ability as an educator; but apart from that he will long be remembered as one who took a great interest in all matters concerning the Church in the Diocese. He was made Archdeacon of York and afterwards Prolocutor of the Lower House of Provincial Synod. In 1866, and on two separate occasions afterwards, Provost Whitaker received large votes for the bishopric of Toronto, but was never able to carry a majority of both orders of the House and consequently failed in his election.

He resigned his position as Provost of Trinity College in , and his old college in Cambridge, in recognition of his services, appointed him to the valuable rectory of Newton Toney, in Wiltshire, which he held until his death in 1883.

He was succeeded in 1884 by the present Provost, the Rev. C. W. E. Body, S.T.D., L.L.D., sometime Fellow and Lecturer of St. John's College, Cambridge.

### INDIAN POVERTY.

**T**HE following anecdote told by a missionary of the Northwest gives an idea of the patience of Christian Indians under the pinchings of poverty. The widow and children of a man named Samuel, who had died from nervous prostration caused by conducting an expedition to convey food to some starving white people, were found by the missionary in great need.

"Nancy," he said to the poor woman, "you seem to be very poor; you don't seem to have anything to make you happy and comfortable."

Very quickly came the response, in much more cheerful strains than those of the missionary:

"I have not got much, but I am not unhappy, missionary."

"You poor creature," he said, "you don't seem to have anything to make you comfortable."

"I have but little," she said quietly.

"Have you any venison?" "No!"

"Have you any flour?" "No!"

"Have you any tea?" "No!"

"Have you any potatoes?"

When this last question was uttered the poor woman looked up, and said, "I have no potatoes, for don't you remember, at the time of the potato planting, Samuel took charge of the brigade that went up with provisions to save the poor white

people. And Samuel is not here to shoot deer, that I may have venison; and Samuel is not here to catch mink and marten and beaver, and other things to exchange for flour and tea."

"What have you got, poor woman?"

"I have got a couple of fish nets."

"What do you do when it is too stormy to visit the nets?"

"Sometimes some of the men from the other houses visit them for me, and bring me fish. Then we sometimes get some by fishing through the ice."

"What about when it is too stormy for any one to go?"

She quietly said, "If we have nothing left we go without."

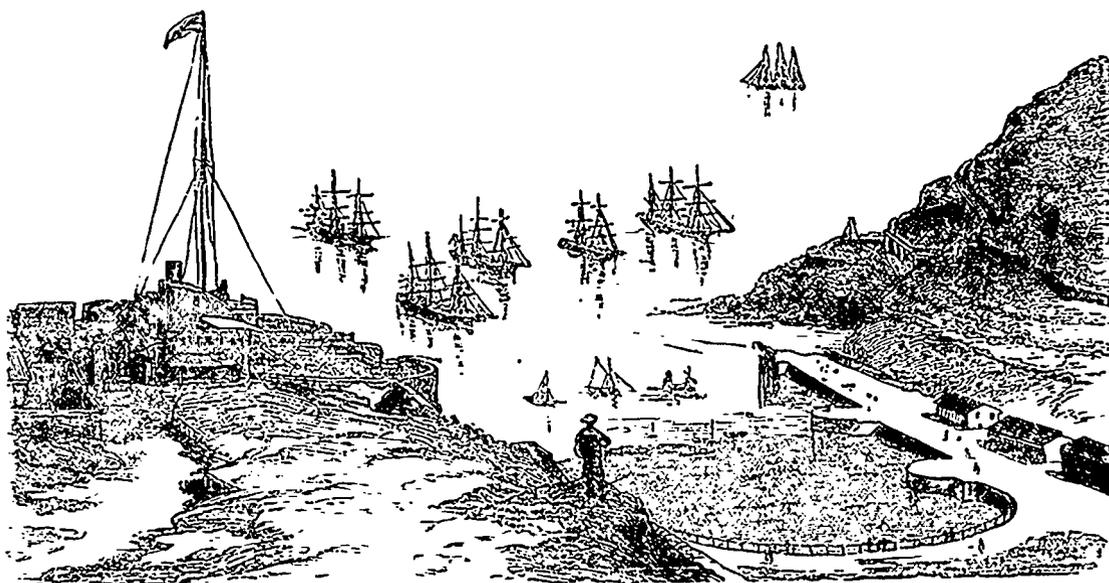
The missionary hurried out of the room to stifle his emotion, but the woman, suspecting the feelings of his heart, followed him out and said:

"Ayumeaoke (Praying master), I do not want you to feel so badly for me; it is true I am very poor, it is true, since Samuel died we have often been very hungry, and have often suffered from the bitter cold; but, missionary, you have heard me say that Samuel gave his heart to God, so have I given my heart to God, and He who comforted Samuel and helped him, so that he died happily, is my Saviour, and where Samuel has gone, by-and-by I am going too, and that thought makes me happy all the day long."

Of course, her necessities were relieved by the care and thought of the missionary.

At one of the social gatherings of Baron d'Holbach, where the most celebrated infidels of the age were in the habit of assembling, great entertainment was afforded by the witty way in which the pretended absurdities, stupidities and follies of the Holy Scriptures were descanted upon. The philosopher Diderot, who had taken no part in the conversation, brought it to an abrupt termination by saying, "Gentlemen, I know no men, either in France or elsewhere, who can speak or write with more talent than you who are here present, and yet, notwithstanding all the evil that has been spoken of this book (*de ce diable de livre*) and no doubt with reason enough, I defy you, with all your power, to compose a narrative as simple and yet as sublime and touching as the story of the passion and death of Jesus,—a narrative which shall produce the same effects and make so strong a sensation, felt so generally by all men, and the influence of which shall continue the same after so many ages." So astonished were the company, and so touched in their inmost consciousness, that a long and awkward silence ensued.

GIVE us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser, honest and fearless, the adversary just and chivalrous.



VIEW FROM LADDER STEPS, ST. HELENA.

## ST. HELENA.

FROM THE "MISSION FIELD," (S. P. G.)

**S**T. HELENA is the smallest of colonial dioceses. The island itself contains but forty-seven square miles, but the diocese includes also the distant Tristan d'Acunha, and Ascension. The island was discovered by the Portuguese in 1501, but it was uninhabited until the Dutch became possessors of it. From them it passed—two hundred years ago—into the hands of the East India Company. The population is between five and six thousand. It consists of a few English families, with a mixture of natives of India, China and Africa. Many of these owe their presence there to the slave trade; for the island was a depot for slaves liberated by the British West Coast Squadron from slave-ships. St. Helena has somewhat of a romantic interest from its being the scene of the captivity and death of the first Napoleon. It had at one time other reasons for being well-known. It is situated in the heart of the South Atlantic trade wind, blowing from the south-east for an average of 327 days in the year, and in the direct track of vessels homeward bound from the East round the Cape of Good Hope. It was therefore a port of call for a vast quantity of shipping and passengers to and from India, and the other parts of the East, and, in consequence of its importance in connection with the Eastern trade, large civil and military establishments were maintained. The opening of the Suez Canal, of course, destroyed the greater part of this prosperity.

The diocese was formed out of that of Capetown in 1859. There is a band of six clergymen, of

whom four are the Missionaries of the Society. One of them, the Rev. S. S. Ellis, is stationed at Jamestown, the pretty little capital of the colony, which is situated on the north-west side of the island. The town contains about 3,000 people, three-quarters of whom are members of the Church.

The Rev. J. C. Hands is stationed at Longwood, near Napoleon's old residence. Mr. Hands describes the decadence of the colony in its bearing on Church work:—

"In looking back to the beginning of the year things have not proved so bad as they then appeared. Still poverty is again our 'war-cry.' In maintaining the spiritual conflict obstacles almost in every shape meet us.

"The country houses, reared and inhabited by well-to-do folks in the more opulent times, are now fast falling into decay and becoming ruinous, and quite beyond the means of repair by the present occupiers. The continual decrease in the number of ships annually calling here, and the irregularity of the mail steamers under the new contract, prove also very detrimental to the prosperity of the island, and in consequence the very small means received from the revenue makes it utterly impossible for our present administrator to render any aid, and the still more limited income of our venerable Bishop, nearly an octogenarian (which is now little more than many an English curate would receive), makes it most difficult to meet the many demands daily presenting themselves, for the religious, educational, and, in fact, all that goes to make up the moral, social and commercial machinery of a community suffering from want of means, and totally unable to help themselves out of their



LONGWOOD HOUSE, NAPOLEON'S RESIDENCE IN ST. HELENA.

present difficulties. Under these circumstances, is it any wonder that any Church work should fall off? And were it not for the valuable aid rendered by the Society for the Propagation of the Gospel, so long and so generously given, certainly much of our work must cease altogether.

Should the Government see fit to withdraw what few troops now garrison our shores, as is anticipated, this, together with the laying of the cable to Ascension, I fear, will prove the death-blow to poor, struggling, penurious St. Helena.

But, in spite of our poverty, and all that now stares us in the face, there seems a decided improvement in the morality of the people, and a greater interest exhibited towards Church work generally."

At a place called St. Paul's, the Rev. F. H. Baker has a population of 2,000 under his charge. He writes in a similar strain of the poverty of the island, and has had an additional trouble in the shape of illness, which has much hindered his work. The fourth missionary of the Society in the diocese has his station, not in the island itself, but in remote Tristan d'Acunha, an isolated rock in the Atlantic.

The present Bishop, Dr. Welby, is the second occupant of the See, which he has held since 1862. Among these poor people of St. Helena there is work, in its measure, important and valuable, which should be done, and would be almost impracticable without aid. Here is not, it is true, a case of helping the foundation of the Church in colonies where the future is full of prosperity, as has been the case in Australia and New Zealand, and Eastern Canada, and will doubtless be the case in Manitoba and other colonies which are being liberally aided now. Nor is it a case of Missions to the heathen in Asia or Africa. It is simply that the mixed races of St. Helena have been brought into the fold of the Church of England, and in their poverty cannot yet stand alone.

## THE TIERRA DEL FUEGO MISSION.

By REV. COMMANDER ROBERTS.

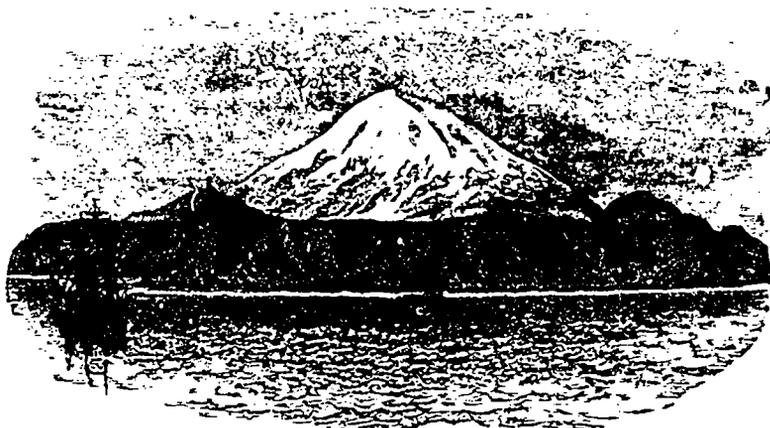
**T**HE same hand which gave North America to the British and Protestantism, handed over the States of the South American continent to Portugal and Spain and to Roman domination. No greater contrast could be drawn of the benefits relatively to the human race of these two religions than the study of the history of these two great continents. Material and intellectual progress, factories, mills, roads, bridges, railways, steamboats, telegraphy and the telephone mark the high state of civilization of the one; no intelligence, no progress, low standards of morality, bondage and gross superstition mark the degeneracy of the other.

The one has freedom of worship and the pure Gospel preached, the other a formidable antagonism to the Word of God and universal spiritual destitution. Chili first threw off the yoke of Spain in 1818, and threw off with it the tyranny of the priesthood, and as a natural result has developed a new life.

Brazil, which covers half the continent, followed in her wake in 1822 and declared her independence of Portugal, and is under a free constitution, gradually assuming a condition which bids well for its future.

In 1846 when Capt. Gardiner was in Bolivia he received a warning letter from the British Consul, "Allow me to observe that fanaticism is at its height and as active as it was in the dark ages. I plainly tell you if you persist in your work you will run the risk of being assassinated, not by the Government, but by the clergy whose ignorance and intolerance are incredible."

When in 1861 the English community at Sota built a room to serve as church and school the laws of Chili were against them, and a mob collected to burn it down when it was first used for



TRISTAN D'ACHUNA. (See page 149.)

Divine service. At Santiago every window of the first Protestant Church was broken, but the civil power exercised a restraint upon the ecclesiastical and prevented further outrage. At Valparaiso for many years the Protestants carried on worship in a private room until in 1859 the Government allowed them to build a church. The same at Callao in Peru. The Spanish and Portuguese laws exclude every other religion but that of Roman Catholic.

The Huguenots were the pioneers in the effort to evangelize Brazil. Admiral Coligny, the heroic martyr of St. Bartholomew, as early as 1555 planned to colonize the Brazilian coast as a refuge for Huguenot exiles. The Methodist Episcopal Church was the first of American Churches in modern times that established a mission, viz., from 1836 to 1842 at Rio de Janeiro. The Presbyterian Church has also now vigorous missions in the North, and Brazil and Chili with about 80 missionaries. But as yet we can only say there is about one Protestant missionary to 600,000 souls in that vast continent.

The first attempt to establish missions in the south of South America was made by Capt. Allan Gardiner in 1838. Being favorably received by the Patagonians he returned to England and tried to induce the Church Missionary Society to send some of their agents to this, which seemed to him, so good a field of labor. They were, however, unable to do this and accordingly a distinct society was formed in July, 1844, known as the Patagonian Missionary Society. Capt. Gardiner and Mr. Hunt, a schoolmaster, were sent out as its first missionaries. A landing was effected in Feb., 1845, but after a month's stay it was found that the attitude of the Patagonians was so unfriendly it was deemed wiser to leave.

The friends at home were much discouraged, not so Capt. Gardiner, who, however, advised the investment of the funds of the society. Having

afterwards received some money from private sources he was again enabled to sail from England with Mr. Williams, a medical missionary, Mr. Maidment, of the Church of England Y. M. C. A., and four Cornish sailors. On leaving the ship, which conveyed them from England, they took to their boats and made efforts to reach a spot which was, or had been, inhabited by an English-speaking Fuegian. On their way thither they landed and set up a tent among the natives, but owing to the plundering habits and

hostile attitude of the people they had to re-embark.

Bad weather overtook them, crippled one of their boats and destroyed the other. With their shattered boat they sought the shelter of a retired bay. Here on a desert shore, with little protection from the cold and rough weather, they waited for a long time in the vain hope of relief from passing ships, or from their friends in England. The arrangements made for succoring these valiant pioneers of the Gospel had miscarried. Here in Spaniard Harbor on the coast of Tierra del Fuego they lingered on. Their powder had been left on board the ship which brought them out, their fishing net was destroyed, and the scanty supply of provisions coming to an end after many months of extreme privation borne with heroic fortitude and Christian patience, they one by one fell off by disease and starvation until at last Capt. Gardiner himself with his iron constitution laid him down on that lonely shore to die. Both Mr. Williams and Capt. Gardiner kept journals, a portion of which was picked up by S. E. Davison in a sealing ship and the rest discovered by Capt. Moreshead of H. M. S. "Dido."

In 1885 Admiral Moreshead described at the annual meeting of the South American Missionary Society how when commanding the Dido he called at Tierra del Fuego to ascertain the fate of Allan Gardiner, and after scouring the beach with 100 men at a time and on the point of giving up the search they discovered some writing on a rock directing them to Spaniard Harbour. They landed there and found the boat, the beach strewed with bones and—what he should never forget—the body of poor Allan Gardiner, which had lain there four months, but which owing to the climate was untouched by decay, his countenance as composed as if he was asleep. They gave him as solemn a funeral as they could with the rites of the Church of England. On the rocks was painted a little hand, and a lozenge in which were the verses 5 to

8 of the 62nd Ps., "My soul, wait thou only upon God, for my expectation is from him. He only is my rock and my salvation; He is my defence; I shall not be moved. In God is my salvation and my glory. The rock of my strength and my refuge is in God. Trust in Him at all times, ye people, pour out your heart before Him: God is a refuge for us."

Among his last words written are the following:—

"I am passing through the furnace, but blessed be my heavenly Shepherd, He is with me and I shall not want. He has kept me in perfect peace, and my soul rests and waits only upon Him. . . . All I pray for is that I may patiently await His good pleasure, whether it be for life or for death and that whether I live or die, it may be for His glory. I trust poor Fuegia and South America will not be abandoned. Missionary seed has been sown here and the Gospel message ought to follow. If I have a wish for the good of my fellow men, it is that the Tierra del Fuego Mission may be prosecuted with vigor and the work in South America commenced. Grant, O Lord, that we may be instrumental in commencing this great and blessed work; but shouldest Thou see fit in Thy providence to hedge up our way, and that we should languish and die here, I beseech Thee to raise up others and to send forth laborers into this harvest."

The last words written in the diary were:—

"Sept. 5, 1851.—Great and marvellous are the loving kindnesses of my gracious God unto me. He has preserved me hitherto, and four days, although without food without any feelings of hunger or thirst."

In Capt. Gardiner's papers he had sketched out a plan of a mission bearing the title of the South American Mission and having the three fold object of supplying the spiritual wants of our own fellow-countrymen, the Roman Catholics and the heathen in South America.

This was the origin and this was the plan of the South American Missionary Society.

The tragic end of these first missionaries far from deterring missionary effort in this direction only increased it; it taught them, however, a caution which was well heeded.

In 1853 the keel of a missionary schooner, the "Allan Gardiner," of 200 tons, was laid in Dartmouth Harbour for the missionaries. In 1854 she sailed under the command of Parker Snow who with his wife were indefatigable in the pioneering work. They settled a station at Kippel Island, one of the West Falklands, where natives from Tierra del Fuego might be brought and receive instruction. Two years later the Rev. G. Pakenham Despard, together with the Rev. Allan Gardiner, the only son of the founder of the mission, and others, went out to strengthen the mission. A constant intercourse was kept up between the Fuegian natives and the station at Keppel. Much pains was taken to gain the confidence of the

natives, and Mr. Despard, the Superintendent of the Mission, visited Tierra del Fuego and remained for a month on the coast, bringing back with him three men and their wives with younger lads as visitors. An attempt was made to impart to these a little religious elementary knowledge, and so friendly did they seem that it was thought prudent for the missionaries to attempt to establish a station in their island home. The missionaries thought they knew the danger and were willing to brave it for Christ's sake, thinking that the ferocity of the natives had been overstated. Mr. Phillips was the leader and he was fearlessly supported by Capt. Fell, of the "Allan Gardiner." The place selected was Woollya, in Navarin Island, where they went on shore on Nov. 1st. They took six days preparing their mission house. On Sunday, the 6th, they landed and whilst engaged in Divine service the natives surrounded the missionaries and massacred the whole party. Only the cook of the vessel who had been left on board escaped to tell the tale.

The natives who had accompanied them and were friendly were yet far too weak in principles to withstand their own people. One young Fuegian, however, who had been at the mission station at Keppel, was seen at the time of the massacre to wring his hands in unavailing distress.

This young man, Okokko, so earnestly implored to be taken back to Keppel in the ship which was sent in search of the missionaries that he prevailed over the scruples and hesitation of the captain. He and his wife thus became the means of the surviving missionaries progressing with their difficult task of acquiring the Fuegian language. It is not a little remarkable that the survivors never flinched from their work and determined to persevere, remembering their master's words: "No man having put his hand to the plough and looking back is fit for the kingdom of God."

For three years, however, no visit was paid by any missionary to the coast of Tierra del Fuego.

In 1862 Mr. Despard brought home the "Allan Gardiner" for repairs to England, leaving Mr. Bridges in charge at Keppel. In January, 1863, she again returned to her work with the Rev. W. H. Stirling as Superintendent of the mission, who was greatly surprised and encouraged to find the progress made by Mr. Bridges in learning the unwritten language of the Fuegian and reducing it to grammatical form, also at the now acquired civilized English manners of the young Fuegian Okokko.

As soon as possible, intercourse was again resumed with Tierra del Fuego. Mr. Bridges surprised the natives by his knowledge of their language and they were also pleased at the safety of Okokko, whom they never expected to see again.

The arrival of the "Allan Gardiner" with a new missionary and a new captain, both speaking peaceful words, perplexed them, for they well remembered their deeds of murder.

When their visitors instead of executing ven-

geance spoke to them words of love, such a strange departure from their own customs quite amazed them, and as Mr. Stirling began to preach Christ unto them as the Resurrection and the life, their guilty consciences were alarmed at the possible future appearance of Capt. Fell and Mr. Phillips, but they were gradually composed and greatly impressed to learn that Jesus Christ came into the world to save men's lives and not to destroy.

Having thus re-established confidence amongst the natives, the missionaries left them until the following year, 1864. A great calamity had befallen the Fuegians in the meanwhile, an epidemic with fatal results having carried off large numbers. Words of kindness and of sympathy went far towards winning the natives. But another solemn scene was before them. The remains of their predecessors were discovered. After identification on the 11th of March they were interred and the solemn funeral service said over their remains. An earnest prayer was offered at the grave that the Lord would so fill them with the Holy Ghost that the example of St. Stephen, who prayed for his murderers to Jesus standing at the right hand of God to succour all those who suffer for Him, might animate them also, produced a great effect upon the natives assembled around. Three young men especially indicated considerable feeling, Ok-okko was one and the other two; all too young and uninfluential at the time of the massacre to prevent it, now joined themselves to the missionaries never more to leave them until death should call them to part.

The work henceforth was prosecuted with vigor, some 40 or 50 islanders in groups of eight and ten being taken to Keppel at intervals, fed, clothed and taught, and conducted back to their wild homes. At Keppel they became acquainted with English habits and life. They also attended divine service in their own tongue, and showed greater facility in acquiring English than our friends were able to show in the Fuegian.

In 1865 Mr. Stirling resolved to take four youths with him to England in the "Allan Gardiner," their ages varying from 13 to 18. Great care was taken to place them under Christian influence where the Bible was constantly read and made a study. They were of course very much startled at what they saw being in striking contrast with their own native land. They were, besides their religious instructions, taught simple agricultural operations, but especially to adapt themselves to habits of civilized life.

After 16 months at home the "Allan Gardiner" left England with the young men in Dec., 1866. One of the lads on reaching Monte Video in Feb., 1867, showed symptoms of rapid decline. As his end approached he showed great desire for heavenly things. His savage name was Urapa, but on being baptized at his own request he chose the name of John as being the disciple whom Jesus loved. His full name now became John Allan

Gardiner. The remark of one of the sailors, "I wish I was as ready to die as that lad," was characteristic of his state of mind. He calmly distributed his little all, making Mr. Stirling his executor, saying, "If Jesus takes me do this," or that, so sweetly. His whole desire was to be with Jesus in the better land.

At the last he said to Mr. Stirling, "My mind all night has been full of happy thoughts, full all night of the thoughts of Jesus." Gradually he passed away to be the first Fuegian to join that happy band out of all nations, who could sing the song unto Him, who loved and washed in His most precious blood the first fruit among many brethren from that wild land of fire and cruelty.

Three months after another of these four, who was quite well at the time of his friend's death was struck with a mortal disease and died. He had been much grieved and instructed by the illness and death of Urapa, but the faith which brightened the latter end of his comrade had not been lost on him. He, shortly after falling sick, desired to be baptized, and took the name of George, after Mr. Despard. In his pain he would cry and shut for hours together terribly, under his suffering. One night he abruptly exclaimed in a rich, deep and yet solemn tone, "I believe in one God the Father Almighty," and then stopped. He was buried at Stanley, waiting, like his friend, the glorious resurrection morn.

The two who still lived became subjects of great interest to the mission remaining at Keppel under Christian teaching and supervision.

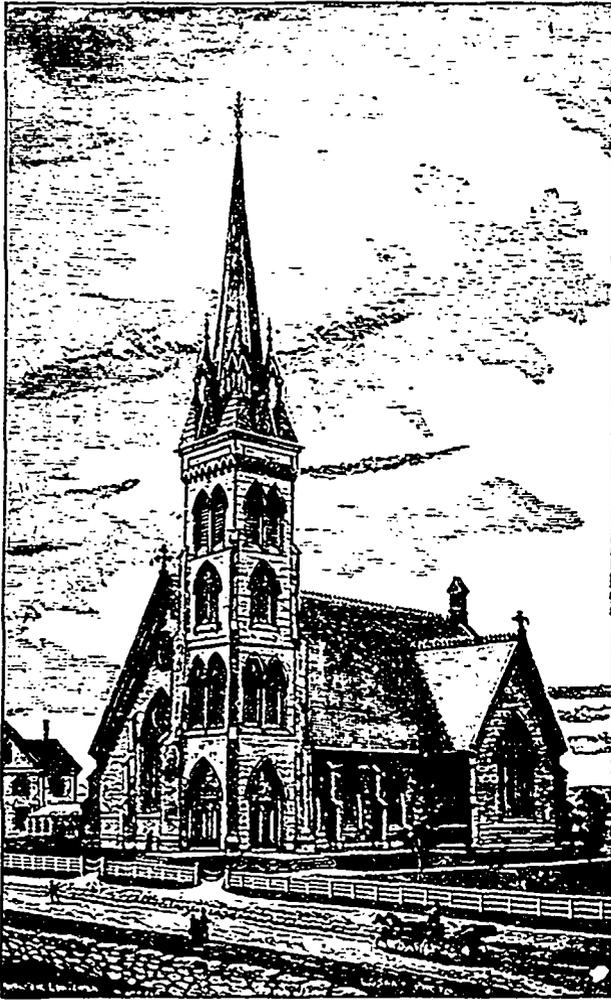
*(To be concluded in our next.)*

## OUR PARISHES AND CHURCHES.

No. 49—THE PARISH OF YARMOUTH, N. S.

BY J. W. H. ROWLEY.

**T**HE district of Yarmouth was first peopled in 1761 by the arrival, early in June in that year, of a party of about 180 persons, who came from some of the small seaports of Massachusetts to found new homes for themselves. These people were all what were then called Independents, now known as Congregationalists. It was not till twenty-five years afterward, in 1786, that one or two churchfolk began to make their appearance in the settlement, drifting hither from Shelburne, where, among a great body of loyalists, they had arrived about 1783 after the termination of the American revolution. Foremost among these was Dr. Joseph Norman Bond, who had been an army medical officer, and who from the first made every effort towards the formation of a church organization. For ten years progress was but slow, and the opportunities for enjoying the services of the church were few and far between. Indeed, religious services of any kind were rarely afforded. The company of preachers was not as numerous then as now, and religious services were seldom held, not



HOLY TRINITY CHURCH, YARMOUTH, NOVA SCOTIA.

in Yarmouth alone, but in almost all the settlements throughout the Province. So much so was this the case that for some years the Legislature appointed certain persons to read the church service and, whenever they could, a sermon in the different settlements and districts. The Legislature voted a salary of 7s. 6d. a Sunday as remuneration for such services, but after a few years, as preachers began to come in, the payment was reduced to 5s. a Sunday, which caused one of the preachers to declare emphatically that most dire things should happen to the people before he would preach to them for "5s. a Sunday." However, preachers came in and many of them received often not more than the despised 5s. from their flocks. From 1793 to 1806 the services of the Church were administered occasionally by the Rev. Mr. Rowland, of Shelburne, and others. The Rev. David Ormond was sent out by the Propagation Society about 1793, but no record exists of his

ministrations, nor of the length of time he remained among the people. In 1801 the same Society sent out the Rev. John Blackburn, and he very shortly left for the United States, leaving the people without any clerical ministrations. In 1806, under an order from the Governor, Sir John Wentworth, and Council, the parish of Yarmouth was formally organized by an election of wardens and vestrymen, and the appointment of the Rev. Rana Cossit as rector. Parish records were opened and have been regularly kept till the present time. Before that period the record of all church offices performed in Yarmouth, such as baptisms, marriages and burials were registered in the books of the parish of Shelburne, in which county Yarmouth was then included. The first move towards the erection of a church was made on the 30th of June, 1806, by opening a subscription list. In that year, in November, the Rector went to Halifax to obtain a grant of lands for Church purposes, and returned in January, 1807, having succeeded in his object. In process of time those lands became valuable, and were sold some thirty years ago for fair prices, from which the parish realized an endowment fund amounting at present to \$12,000.

In 1807 land was purchased for a church site and God's acre, and a frame was erected in July the same year 50 x 35 feet, besides a porch for a steeple. The first service was held in the unfinished building on the 13th of December, without any pews or stove, and only rough, unlaid floor, the tough old churchmen of those days not seeming to think it necessary to have hot air or water furnaces, or cushioned seats to make their service acceptable. In the next year the Propagation Society made a grant of £200 toward the finishing of the church. And so the life of the church went slowly and quietly along till 1815, when the rector, died to the great regret of his parishioners, by whom he was much revered for his earnest devotion to duty, performed at all times in a spirit of gentleness and kindness. Among the older people of the generation who have gone he was always spoken of with affectionate remembrance. His first communion was administered on 16th Nov., 1806, to ten persons. At his death the number had increased to thirty-five communicants. His remains were buried under the chancel. After Mr. Cossit's death, in 1819, no rector had been appointed in his place. Services were occasionally held by Rev. Mr. Rowland, of Shelburne, and Rev. Mr. Vicks, of Digby, and for a short time in 1817 the Rev. Jas. Milner did duty, and in 1819 the Rev. Robt. Milner held the post.

(To be concluded in our next.) •

## Our Indian Department.

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

### NOTES OF THE MONTH.

Another addition to the list of workers is Miss Saunders, who came from England with Mr. and Mrs. Keen as far as Winnipeg. From there, after procuring the necessary outfit she started May 19th for the faraway Mackenzie River, by way of Calgary—thence to Edmonton and Athabasca Landing, about 300 miles, by waggon. From the Landing she will go by the Hudson Bay Co.'s steamer down the Athabasca to the rapids. There after freight has been exchanged she will board another steamer, cross Lake Athabasca to Fort Smith on Slave River. Here again changing boats she will proceed in the "Wrigley" down the Mackenzie to Fort Simpson. Ultimately she expects to proceed to Fort McPherson to take part in the mission work there. She is going alone on this long journey, but is sure to meet with much kindness from the ever-helpful officers of the Hudson Bay Co. We trust our readers will remember this brave woman in her work and travels by land and by water. Still another addition is Miss E. G. Dickenson, who has come out from England at her own charges, to assist Bishop and Mrs. Ridley at Metlakatla. Would there were many such devoted women for our Indian work.

Chief Crowfoot, the noted and respected leader of the Blackfeet Indians is dead. He won the regard and admiration of every right minded person acquainted with him. Fearless and outspoken in council, he was a brave, consistent, prudent and far seeing leader of his people. Both they and we owe much to the remarkable man who has passed away, and it is to be hoped that his name and example may long live in the history of our western tribes. What Chief Brant was to the Mohawk confederacy, Crowfoot has been to the wild and powerful tribes of the West. Their names should be linked together in the memory of a people that ever delights to render honor to the patriot, whether he be white or red. When dying, Crowfoot instructed his brother, Three Bulls, to send to Mr. Dewdney some token of the friendship which had so long lasted between them. Three Bulls selected for this purpose the medal given to the dead chief by the Marquis of Lorne, and this has just been received by Mr. Dewdney.

The papers have lately been giving descriptions of the reception given by the Pope at Rome to Buffalo Bill and his cowboys and Indians. They were sent away with his blessing. Surely the Pope should know better than to countenance or encourage this show business, which is resulting so disastrously to the Indians, both spiritually and bodily. Spite of all protestations to the contrary, it is only too certain that many of the misled In-

dians who have followed the showman,—inveigled by plausible stories of wonderful sights, a luxurious life, and high pay, have succumbed to the excitement and physical strain of travel in foreign lands or large cities here. Others have returned home—accomplished in all the vices of civilized races, a pest and a curse to their own people. Surely it is time Christians saw the evil and inconsistency of seeking amusement in the barbarous practices or degrading customs of their fellowmen, be their skins red or white, black or yellow. How much we should resent the idea of our own kith and kin being placed on exhibition in, let us say, the streets of China, or in one of the villages of the Congo valley. This is just the view taken by hundreds of sensible Indians, of the Wild West shows.

As promised last month we now give a partial list of Indian Mission stations in the Ecclesiastical Province of Rupert's Land. We begin with the most easterly diocese, Moosonee, of which the beloved Dr. Horden is Bishop. The following are the principal stations, some of which have several outstations. The date of the opening of work at each is also given: Moose Factory, 1851; York Factory, 1854; Albany, 1855; Matawakumma, 1876; Little Whale River, 1877; Churchill, 1889. We give on this occasion a brief sketch of the work at Matawakumma. Though not permanently occupied until 1876 much work had been done in the district by Bishop Horden prior to his consecration. In the above year the mission was occupied by the present missionary, the Rev. John Sanders. His principal station and residence is Matawakumma, which is 70 miles north of Biscotasing, on the C. P. Railway. Other points visited are Missanabie, Brunswick Post, Ridout Post, Flying Post and Matchewan, all trading posts of the Hudson Bay Company. When Mr. Sanders first went to Matawakumma he found that much had been done to prepare the ground through the exertions of a former officer of the H. B. Co., the late Mr. Thomas Richards. He had taught a number of Indians to read, had influenced the people for good in many ways, in fact had been a real missionary to those who came within reach of his influence. There are 482 native Christians in the district, 58 of whom are communicants. The total number of Indians is 544, all but 14 being Ojibways, and of those not included in the number attached to our missions, 40 are heathen and 70 are Roman Catholics. Most of the latter are recent arrivals in the district, along the line of the C. P. R.

The only school is at Mr. Sanders' station and is conducted by his family; the average number of scholars is 31 in summer, and 10 in winter. Mr. Sanders is assisted in the mission by one Indian catechist who teaches only in Ojibway, but who renders good and efficient service. There is a neat church at Matawakumma and another at Flying Post, both of them

built in a great measure by Mr. Sanders himself. He has also done a vast amount of hard work in other ways—portaging supplies, felling and hewing logs, sawing boards for mission buildings, and travelling seven or eight hundred miles every winter on snowshoes, and the same distance by canoe in summer. During the last three years he has baptised 64 children and 2 adults, while his people have contributed about \$105 annually for church work. The work is supported entirely by the Church Missionary Society in England, and the Canadian Government does little or nothing to help the people of this part of the Dominion. We earnestly commend Mr. Sanders and his work to the goodwill and sympathy of our readers.

The Ven. Archdeacon Phair, of Diocese of Ruperts' Land, made a long journey in March on a visitation of the C. M. S. stations, lying round Lake Winnipeg. The places visited are named as follows: Jack Head, Loon Straits, Hole River, Bad Throat River, Black River, Fort Alexander and Brokenhead River. Leaving Winnipeg on March 19th, Archdeacon Phair went first to St. Peter's Reserve where he visited several people. Amongst others was an old man whose confidence in his Saviour was quite touching. "If I wanted to, I can see no where to doubt Him. He has it all arranged so well that I am satisfied and content." To the Archdeacon he said, "Preach much to the Indians, and you will be well rewarded. The Big Book is not half told to them, and it is the only thing for the Indians."

A good work has lately been going on amongst these people, many hearts have been touched, and many careless ones aroused. There is great need of an efficient lay helper to assist in the work in this very large mission.

Leaving St. Peter's with horses and sleighs, the Archdeacon proceeded northward along the west shore of Lake Winnipeg, holding a service for settlers here and there, and partaking of their hospitality. Sunday was spent in the Icelandic settlement of Gimli, where service was held in the morning, at which there was a good congregation. By the 25th, Humbug Bay was reached, so called from a deep and treacherous swamp. Here deep snow with water on the ice underneath was encountered, and there was much difficulty in getting out of this place of evil omen. The next night was spent in a tiny shanty, occupied by a large family, and lighted only by a malodourous fish oil lamp, and daylight was very welcome. Bull head was reached on the 27th, and from there the party crossed the lake to Dog Head. Here no hay could be found, and next day it was found necessary to go on to Berry Island, where it was reported forage could be found. Here for a day they were storm-bound by a terrible gale which made travel on the ice impossible, and when next day a start was made with dogs for Jack Head, they had not gone many miles before the Indian driver declared he was likely to freeze, and they had to turn back, reach-

ing the house only just in time to escape another furious storm. Starting again early on Sunday morning Jack Head was reached just in time for service. In the afternoon there were several baptisms. The people are a mere handful, only 79, and of these only 11 are Christians. Mr. Dennet, the catechist here, was very ill, and one of the Archdeacon's objects in making the journey was to bring him in to Selkirk for treatment. This was safely managed in spite of the very unfavorable season.

There seems to be much need of earnest work being continued here, as the presence of several medicine men would seem to indicate that it is one of the strongholds of heathenism.

The dogs made a fair trip back to Berry Island. Thence Mr. Dennet was sent on in the horse-sleigh, while the Archdeacon took dogs to Loon Straits. On the way in the horses fell through the ice and Mr. Dennet and his party had a narrow escape. After an hour's hard work the horses were rescued from their perilous position, and after a hard trip Selkirk was reached in safety.

Several services were held and much visiting done at Loon Straits, but the increasing thaw made it impossible to stay long. The dogs could now only travel at night on the frozen crust. One day while waiting in the woods for sunset, an Indian joined the party. In response to a talk on spiritual matters, he informed the Archdeacon that "all religion is too much for a man." Some day he might accept the Christian faith, but just now he could not leave his people. Hole River was reached late at night, and after trying in vain to find room in several already overcrowded houses, it was found necessary to go on to the school-house where sleeping room was found. Here again, without catechist or teacher, things spiritual are at a very low ebb.

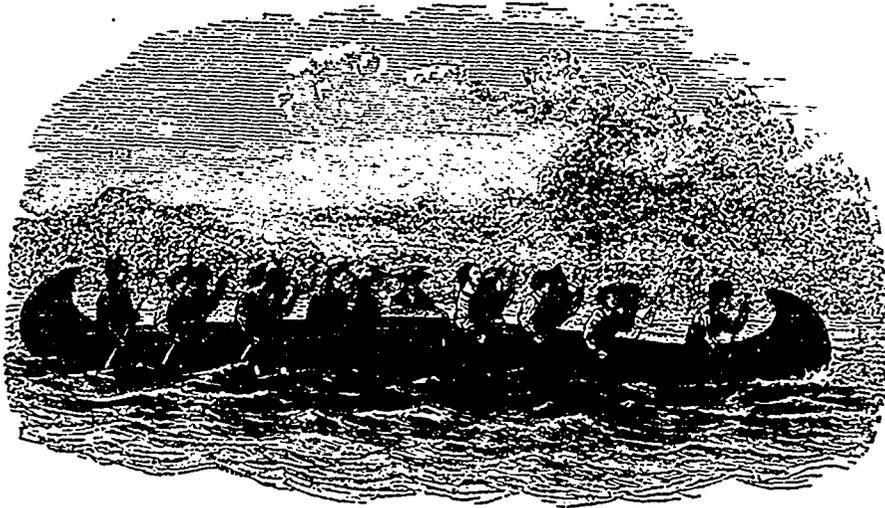
Much exhausted the Archdeacon reached Black River late on Easter Eve. Clothing, moccasins and baggage were all alike soaked with snow water, and eyes had suffered from the intense glare of the sun on the snow. The dog-drivers' remedy for this was a plaster of tea leaves on each eye when going to bed. The Easter service was well attended, and a number partook of the Holy Communion.

Starting early next morning the weakest ice was crossed before the sun had undone the work of the frosty night. Fort Alexander was reached early, and some of Mr. Owens' people were visited. Amongst them was the old chief, whom the Archdeacon has known for 20 years. Once more—probably for the last time—the two friends knelt together in prayer and then parted with very solemn feelings in each heart.

Next day the homeward journey was resumed—settlers and Indians were visited here and there; in one place the Holy Communion was administered. And at last very weary, but with the consciousness of having done blessed and useful work, the Archdeacon reached the town of Selkirk.

There is still much work to be done for God round the shores of the great Lake Winnipeg. Who will help in doing it?

## Young People's Department.



A CANOE JOURNEY.

### A CANOE JOURNEY.

**T**HERE is a picture of a bishop taking a long journey in the early days of Canada. He was called the Bishop of Quebec and his name was Dr. Mountain,—George Jehoshaphat Mountain. At that time he was bishop of the whole of the Province of Quebec, Ontario and the great Northwest. Think of it! What a big diocese! And there were no railroads then or steamboats on the lakes. Bishop Mountain had to travel in a canoe, as you see him in the picture. And where was he going? A very long journey away out to the Red River settlement, as it was called, near what is now the city of Winnipeg. All that country was then very wild and very lonely, inhabited only by a few Indians and a few scattered white people. But Bishop Mountain thought that one day it would be a great country and that there ought to be missionaries there and a missionary bishop to take care of it.

Now this place was eighteen hundred miles away from Quebec, and the bishop started in a canoe and he had to engage twelve men to paddle it for him. All these men he had to pay himself, so you may think it was an expensive journey. These men were called "voyageurs," and they were very hardy. Along our rivers and out upon our big lakes, exposed to many hardships and dangers, the bishop and his chaplains moved on. They would pull ashore at night and encamp, sleeping either in the open air or in a tent. Sometimes the voyageurs would pull the canoe up on land and get underneath it for the night. And all day long they would paddle away, taking the time from their leader. Seven sat in the bow and five in the

stern,—the bishop and his little party being in the centre.

How long do you think this journey lasted? It lasted a whole month and ten days, from May 13th to June 23rd. This was in the year 1844. How tired they must all have been! Such a long, tedious journey, and so lonely, too! Now the Canadian Pacific Railway trains rush through to Winnipeg in a few days, and passengers can rest and sleep in beautiful cars as comfortably as it they were at home.

But Bishop Mountain did a great deal of good by this journey. He laid the foundation of the Diocese of Rupert's Land, which was formed five years afterwards, in 1849. One man who belonged to the Hudson's Bay Company, Mr. Alexander Leith, gave nearly \$60,000 himself towards the new diocese, so you see the long journey of Bishop Mountain did a great deal of good for the Church.

When you see a fine house you know that the first thing built was the foundation, and when you see the Church flourishing all over the country, you know that it also was built up from a foundation. And good Bishop Mountain and all other such laborers in early days worked at the foundation, and we get the benefit of it. Ought we not to work in every way to make our Church strong, as men did in the early days, and so do something towards the salvation of mankind?

THE finest epitaph ever carved upon a stone was a little girl's: "Her companions said, 'It was easier to be good when she was with us,'"

He who gives all his time and thoughts to ambition has none left for friendship and happiness.

## A NOBLE YOUNG PRINCE.

**L**OUIS, the Duke of Burgundy, was the grandson of Louis XV. of France. If he had lived he would have been the king of France. He was a kind-hearted, thoughtful boy, and died at the early age of eleven years. The story which follows is one of many, illustrating his true nobility of character:—

One day Louis was running helter-skelter down the stairs, when he suddenly fell and hurt his knee. He was so afraid of frightening his mother, and so anxious that none of the servants in charge of him should be blamed, that he told no one how much he was hurt.

He suffered a great deal for some time, and at last he was obliged to tell his mother about it. Then it was found that an abscess had formed in the knee. The doctors held a consultation, and the little prince was taken into the next room while they talked the matter over, and determined that an operation must be performed.

When the day which they had fixed arrived, the prince's tutor went to prepare him for it as gently as he could.

"I hope you will be able to bear it quietly," he said.

Louis smiled sadly.

"I knew all you have been telling me two months ago," he said. "I heard what the surgeons said, but I did not mention it for fear any one should think I was worried about it. Now the fatal day has come. Leave me alone for a quarter of an hour, then I shall be ready."

When the time was up the boy asked to see the instruments. Taking them in his hands, he said: "I can bear anything, if only I may get well again and comfort mamma."

Chloroform was unknown in those days, and the operation would have been very hard for a man to bear, yet the little fellow only called out twice, and when it was all over he found his reward in the tender embraces of his father and mother.

Then came weary months of pain and weakness, which tired the poor boy sadly, yet it was only when the pain was more than usually violent that he allowed himself to complain; and it was soon understood among his attendants that if the prince were particularly anxious about their health and comfort, it was a sign that he himself was suffering more.

"Dear Turolle," he said one day to one of his favorite servants, "you do too much for me; you hurt yourself. Go out and get some fresh air; I will try to do without you for two or three hours."

Night after night the poor little sufferer, not yet eleven years old, would lie awake in pain; yet he would not groan or cry out, lest he should wake the attendants who slept near him; and if he were obliged to ask for anything, it was in a tone of voice which could disturb no one.

At last those weary months of suffering came to

an end, and the noble-hearted boy died on Feb. 22nd, 1761, with his arms around his mother's neck.

There is one saying of his which well describes his life, and which may serve as a motto for all: "I cannot do much, but I will do all I can."

An ambiguous phrase was that used by a missionary from the South Sea Islands who wrote: "Our small force of brethren seems to be absolutely unable to cope with the distress that prevails in this dark and benighted land. Many natives are starving for food. Please send a few more missionaries."

## ONE OF HIS MESSENGERS.

FROM THE "CHURCH MISSIONARY JUVENILE INSTRUCTOR."



**G**REAT Oriental chief waged constant war with the bordering tribes, who were ever making attacks upon his territory. So, for the purpose of self-defence, he formed a guard of messengers to go to the uttermost parts of his land, and conquer the foe. He armed them well for his service, and promised them rich rewards afterwards, if they would only be faithful to him and do his bidding.

But being his messengers was not popular work, and out of his hundreds of servants he could hardly gather a handful of men who would willingly carry his messages and threats to the rebellious tribes.

"There's enough to do at home without going to a distance," said one.

"It is more comfortable here," said another, lying basking in the sun.

"It is dangerous to go to the enemy's land," thought a third; but of course he did not say so aloud.

So the messages were never delivered. For though some even took the messages in their hands, they neglected or forgot to deliver them.

But these servants suffered for their disloyalty; for the man who was too busy at home to go with the message of his chief, fell down under the weight of some merchandise he was carrying, and injured his back, and remained a helpless prisoner in his couch for the rest of his life.

And the one who wished to enjoy the comforts of home had them all taken from him in a very unexpected way, for a violent storm swept over his house, and dashed it to fragments, and he himself barely escaped with his life.

While the one who feared to venture into danger was overtaken by a worse danger at home; for a dreadful disease (caused by overcrowding at home) seized him, and it was months ere he could creep out of doors again, and when he did so he looked a mere shadow of his former self.

"I have had enough of the evil consequences of remaining at home!" he cried, "henceforth I will lead a life more worthy of a man."

So he got out his gun and ammunition, and prepared to go forth; and soon he was dashing across country at his utmost speed, with one of the long

delayed messages in his hand.

"Why run so hard?" asked a previous messenger who was loitering on the road.

The runner waved his gun in reply, and, pressing on, was soon out of sight.

A band of the enemy saw him coming, as they sat at ease snoking on their mats. "I'll knock him over!" said one.

"I advise you to beware of attacking him, for he is armed to the teeth," said a comrade.

By this time the messenger had come up with them. "I am no foe," he cried, throwing down his Message of Peace.

And soon they found, when they had read the message, that this was quite true. "If only we had seen this message before, we need never have been enemies to your chief," they cried, welcoming the messenger right gladly.

Children, this story is a Missionary Parable, which we leave you to find out for yourselves. How many of you can rightly explain it?

### STORY OF THE MARTYRS.



HERE is a story of many years ago, of the early Church, in the latter days of the Julian persecution, when men had to give up something for Christ which they do not have to give up in these days, and that was their physical lives. An edict went out through the Roman armies that those who would not sacrifice to the Emperor as God should die, and it was left to each centurion how these men should be put to death. Away out on the Gallic coast the order went. There was a centurion there with a thousand men in his band; and when the order reached him he read it to them. Some sacrificed, but some refused. Those that refused were forty, but they stood strong and firm; they would not sacrifice; they would not pour out a libation, they would not light a fire except to Jesus Christ. How should they die? Far out before them stretched the cold lake. What death could be devised for them? The centurion gave his orders that out into the dark, cold lake, over the snow and ice, naked, the men should go to death. One by one they filed past him, twenty, thirty, forty men. And as they walked the cry uprose: "Forty wrestlers wrestling for Thee, O Christ, claim for Thee the victory, and from Thee the crown." And as they crossed the lake they sang: "Forty wrestlers wrestling for Thee, O Christ, claim for Thee the victory, and from Thee the crown." The centurion drew near the lake and watched them. Down on their knees they fell and prayed to Him who had led them and made them kings and priests before God. Cry aloud they might: glory well they might; those wrestlers wrestling for Christ. The hours rolled on and the night grew colder, and the snow fell, and still the song uprose: "Forty wrestlers wrestling for Thee, O Christ, claiming for Thee the victory, and from Thee the

crown." Not one faltered. Still the hours went on, and as the centurion stood and watched, there seemed to come a shadow over the snow nearer and nearer to shore up toward the hut. And in crawled a poor, half-frozen wretch willing to recant, willing to do anything for dear life. Still the cry kept on: "Forty wrestlers wrestling for Thee, O Christ, claim for Thee the victory, and from Thee the crown." They did not know that one of them had gone. The centurion looked down at the figure at his feet; he listened and he heard the sough and he threw aside his helmet, cast aside his cloak, and he too strode and fell down among them and cried aloud with them: "Forty wrestlers wrestling for Thee, O Christ, claim for thee the victory, and from Thee the crown." So again the number of the elect was accomplished, and of the souls that God had given Jesus Christ, he had not lost one!

### A GREAT MAN.

The following story is told of Mr. Gladstone:—

An old man used to sweep the street crossings for gratuitous pennies near the houses of parliament for many years. One day he was absent. Upon inquiry he was found by a missionary ill in a little attic chamber barely furnished with cot and stool.

"You are lonely here," the missionary said. "Has any one called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on that stool there and read the Bible to me."

What a beautiful position! The greatest statesman in the world, sitting on a stool, in an attic, reading the Word of God to a street sweeper. Great men lose none of their greatness by kindness to God's poor.

MANY people have puzzled their heads to define faith, but it is a very simple thing after all. One of George Macdonald's characters explains it by saying, "When God tells ye to gang into the mirk, lassie—gang!" A Christian sailor, when asked why he remained so calm in a fearful storm, replied, "I am not sure that I can swim; but if I sink I shall only drop into the hollow of my Father's hand, for he holds all these waters there." A little Sunday school girl gave as her definition of faith: "It is doing as God tells you and asking no questions."

WHAT you keep by you you may change and mend, but words once spoken can never be recalled.—*Roscommon.*

## REMARKS OF AN INDIAN BOY.

IT were well to build a mission  
For the far-off Japanese ;  
It were well to read a Bible,  
To the patient, brown Chinese.

It were well to tell the story  
Of a Saviour good and true,  
To the Minnesota Indians  
And the wronged but noble Sioux.

But I tell you it were folly  
For these distant fields to care,  
When your own minds need a mission  
And your souls are cold and bare.

Turn and look within a moment,  
Of your own life take a view ;  
Do not fret about the heathen  
When you are a heathen, too.

Make yourself a missionary  
To yourself in darkness bound :  
Where a man's own heart is dreary  
There his mission field is found.

## MOTHER'S BOYS.

YES, I know there are stains in the carpet,  
The traces of small muddy boots,  
And I see your fair tapestry glowing,  
All spotless with blossoms and fruit.

And I know that my walls are disfigured  
With prints of small fingers and hands,  
And that your own household most truly  
In immaculate purity stands.

And I know that my parlor is littered  
With many old treasures and toys ;  
While your own is in daintiest order,  
Unharm'd by the presence of boys ;

And I know that my room is invaded  
Quite boldly all hours of the day ;  
While you sit in yours unmolested  
And dream the soft quiet away !

Yes, I know there are four little bedsides  
Where I must stand watchful each night ;  
While you go out in your carriage,  
And flash in your dresses so bright.

Now, I think I'm a neat little woman,  
I like my house orderly, too ;  
And I'm fond of all dainty belongings ;  
Yet would not change places with you.

No ! keep your fair home with its order,  
Its freedom from bother and noise ;  
And keep your own fanciful leisure,  
But give me my four splendid boys !

To try too hard to make people good is one way to make them worse ; the only way to make good is to be good—remembering well the beam and the mote. The time for speaking comes rarely ; the time for being never departs.

The Rev. Mr. and Mrs. Keen, formerly of the Diocese of Moosonee, after spending some time in England, have just gone to British Columbia to take part in the C. M. S. work. We believe they are to be stationed at one of the North Pacific Missions:

## A DERVISH PRAYER MEETING.

MR. GEO. MITCHELL (lately of the North Africa Mission), of Tripoli, thus describes a visit he paid to a meeting of "howling dervishes":—"They all sat in a circle on the ground, with two of them, little boys of 12 or 14, in the middle, and the formula, 'There is no God but God,' in Arabic, was said, at first slowly, and then, each one swaying his body from side to side, more quickly and louder. This proceeded until the words became a roar of inarticulate sounds, the bodies being frantically thrown from side to side, and backwards and forwards, until we could not but fear that some of their backs would be dislocated. Sometimes they sat, at other times they knelt, again they stood, and so kept up movement and utterance for some time. All this while one of the party was chanting a kind of song. Suddenly, however, all was still, and the Sheikh commenced in a low musical voice to sing some long portions of the Koran. Then collective repetition was resumed, and again the simultaneous swaying of the body with hoarse roaring.

"The meeting was over about midnight, after about two hours or more of the most frantic exertions. All then re-entered the room, and the Sheikh took his seat as before. Two gentlemen from the Custom House, friendly to us, came and in turn interpreted for me from Arabic into Turkish to the Sheikh, and we engaged in an exhaustive discussion as to the truth of Islam. I took the opportunity of telling the Sheikh the glad news of salvation in Christ. There was no excitement or heat of argument, but the quietest, most friendly discussion. At one juncture I took occasion to say: 'I have brought a message from God to you. He offers eternal life to whomsoever will accept it in His Son.' Turning to the whole company. I said: 'If any of you will come to God, as dead in trespasses and sins, and condemned in His sight, and will plead the death of Christ His Son in your stead, He will give you eternal life, the resurrection life of Christ.' Questions were raised, and the conversation went on until nearly 3 o'clock. I begged their pardon for having kept them so late, but they replied that they were delighted, and hoped we would come again. I intend to learn Turkish on purpose to facilitate intercourse with such persons as the Sheikh, who knows little or no Arabic."

After a second visit to the dervishes, Mr. Mitchell writes: "I came home much distressed. Mohammedanism is, I believe, the only system of religion which deliberately, as a point of faith, denies the Godhead and atoning death of Christ, and also the Holy Spirit of God. I never realized so painfully as now how entirely we are dependent on Him for wisdom, or how necessary is the revelation of God the Holy Ghost to dead souls."—*The Christian*.



**Domestic and Foreign Missionary Society**  
OF THE  
**Church of England in Canada**

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

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The next meeting of the Board of Management is appointed to be held in Kingston, Ont., on Wednesday, Oct. 8th, 1890. In By-law No. 5 (printed) "September" has been changed to "October."

# The Canadian Church Magazine

## AND MISSION NEWS.

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

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REV. CHAS. H. MOCKRIDGE, M. A., D.D., Editor and Manager, 17 Trinity Square, Toronto, Ont.

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This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, 17 Trinity Square, Toronto, Ont.

The figures after your name on the label indicate the number of the magazine up to which you are paid.

The following table will show what each number means:—

	1887.	1888.	1889.	1890.	1891.
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
December.....	18	30	42	54	66

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If in arrears kindly remit to us. Hundreds neglecting this keep us out of hundreds of dollars—a serious matter to us.

### BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE and MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

### NOTES.

THE Editor requests that all communications be addressed to him at 17 Trinity Square, Toronto, Ont.

THE Bishop of Toronto spoke thus kindly in his charge to Synod, which met in Toronto on the 10th of June:—

"THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS continues its career of usefulness as a disseminator of missionary intelligence, under the able management of the General Secretary. Its circulation has reached the large number of 5,000 copies a month. I am sure you will share with me the pleasure with which I welcome the Rev. Dr. Mockridge back to this Diocese and the satisfaction of knowing that Toronto will henceforth be in a large sense the headquarters of the Domestic and Foreign Missionary Society of the Church."

THE Fourth Annual Report (1890) of the Woman's Auxiliary of the Diocese of Toronto is a book which indicates a large amount of work. In form and appearance it is like an ordinary Journal of Synod. We notice that the Auxiliary has incorporated Diocesan Missions in its undertakings, so that a large portion of the work described in the report does not touch the duties imposed upon the Domestic and Foreign Missionary Society. We notice also that the ladies have altered *Woman's* to *Women's* Auxiliary. The title taken by the original society formed in Ottawa was the "*Woman's* Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada." It is called the "*Woman's* Auxiliary" in the States and has been so designated in all our official dealings with our own Society. We are not prepared to say which is the more correct term, but as it was called the *Woman's* Auxiliary from the first and corresponds with the sister title in the United States, would it not be better to retain that designation throughout? However, these are but minor points in the face of the excellent and encouraging Report which lies before us. From the address of the President to the minor details of the finances among all the parochial branches, there is evidence of power and zeal among the ladies of Toronto Diocese which gives good promise for the future welfare of the Church.

THE episcopal income of the Diocese of Niagara is only about \$2,000 and there is no see house. It is now proposed to make up the capital fund to \$75,000, which can be secured by the people of the diocese contributing \$15,000, the other \$15,000 being promised conditionally by three English societies. Already half the amount required has been subscribed, so that it is probable the diocese will soon be well and properly endowed.

THE Native Races and the Liquor Traffic United Committee have just passed the following resolution: "The Native Races and the Liquor Traffic United Committee have heard with great thankfulness that the representations made by them to the Anti-Slavery Conference at Brussels, with reference to the prohibition of the introduction of spirits into those parts of Africa which at present are free from them, have received such ample recognition at the hands of the Conference, and they desire to tender their hearty thanks to Lord Salisbury, Lord Vivian, the British Ambassador at Brussels, and to Sir John Kiak for the efforts made by them in support of their action."

THE estimate of the number of Christians in Ceylon is from 9 to 10 per cent. of the total population, as follows: Total population, 2,900,000. Romanists, 220,000; Anglicans, 25,000; Presbyterians, 13,000; Wesleyans, 23,000; Baptists, 8,000. Total of Christians, 290,000.

#### FOREIGN MISSION WORK.

A small meeting, but one of great significance, was held in the Synod Rooms, Toronto, on June 17th. It was a meeting of the Ontario members of the Board of management to consider the applications of two young men to be sent by the Church of England in Canada as missionaries to the foreign field,—both desiring to go to Japan. The Bishop of Toronto presided, and the following members were present:—The Bishop of Niagara, Rev. Canons Houston and Sweeny, Rev. Alex. Williams, Rev. A.W. Macnab and Rev. Dr. Mockridge, General Secretary.

The applications were considered and testimonials read. The applicants themselves were also invited to an interview with the Committee. One of them, Rev. J. G. Waller, will be recommended to be sent by the Board at its meeting next October; the other, Mr. Kennedy, of Trinity College, Toronto, not yet being in orders, was reserved for future consideration. This is the first meeting of the kind ever held in connection with the Church of England in Canada, and it is to be hoped will lead to great results in the future. Many have been longing for the time to come when the Church in Canada would be able to send out her own missionaries. The Domestic and Foreign Missionary Society have at length accomplished this much,—that young men will be sent through the great English societies to the foreign field as Canadian missionaries, supported by Canadian prayers and money. The society chosen by the present applicants is that of the Propagation of the Gospel in Foreign Parts.

THE *Canadian Churchman*, speaking of a proposal to enlarge and extend the usefulness of the Church of England in Canada uses the following wise words:—

"In the Canadian Church we have a few men

of learning. It is not reasonable to expect that we should have many. There is too much work to be done and too few hands to do it, to allow of the possibility of learned leisure to any considerable number of our clergy. When, however, we have to demand not merely learning, but those other qualifications which are needed in 'Rectors of the principal endowed churches,' namely, that they should be good preachers and administrators, necessitating the possession of health and strength as well as many other things, we are forced to ask where they are to be had. Still it seems necessary that something should be attempted. The present Diocese of Ontario might be divided into two. So might the present Diocese of Toronto. A portion of Huron might be assigned to Niagara, and some interchange might be made with Toronto, in case of the latter being divided.

"But these are not the crying needs. Let us be quite honest with ourselves, and we shall allow that, in comparison with the Church in the Old Country, neither our Bishops nor our Clergy are oppressed by excessive labor. With a proper arrangement of the different departments of their work, it would not be at all beyond the possibility of accomplishment in a fairly satisfactory manner. What we really want is thorough devotion and zeal among clergy and laity alike, the willingness to labor and to make sacrifices for the work of Christ and His Church; and perhaps also a greater care to fit themselves for the doing of the work to which they are called.

"Some one is or has been to blame. Who is to blame? The clergy complain of the niggardliness of the laity. The laity complain of the clergy as not consulting them, sometimes as not being 'up to the mark,' and sometimes as being remiss in their duties. We are all to blame in so far as we are selfish, slothful, or coldhearted. When we have rid ourselves of these faults, we shall have also helped to deliver our neighbors from them. Let every one leave off blaming some one else and begin to do all he can in a spirit of love and devotion, and there will soon be less to complain about."

*Church Bells* (England) has the following notice of the 'Theological Monthly,' for June, published in England,—“It is full of interest from cover to cover. The article on 'Welhausen on the Pentateuch' by J. J. Lias, is quite of first rank and should be carefully noted by students of this controversy. Mr. Gath Whitley writes very charmingly on 'The Development of Natural Beauty,' and Mr. F. E. Irving learnedly on 'The Evangelistic Symbols.' There is also a pregnant Bible study—'A Neglected Son,' by Dr. Mockridge.”

THE following are the Episcopal appointments made by the Bishop of Huron for July, 1890:—St. George's Church, Goderich, Monday, July 7th, 8 p.m.; St. Paul's Church, Dungannon, Tuesday, July 8th, 11 a.m., and Christ Church, Port

Albert, 3 p.m.; Christ Church, St. Helens, Wednesday, July 9th, 3 p.m., and St. Peter's Church, Lucknow, 7 p.m.; St. Paul's Church, Wingham, Thursday, July 10th, 11 a.m., and Trinity Church, Belgrave, 7 p.m.; Trinity Church, Blyth, Friday, July 11th, 11 a.m., and St. Mark's Church, Manchester, 7 p.m.; Trinity Church, Bayfield, Sunday, July 13th, 11 a.m., and St. Paul's Church, Clinton, 7 p.m.; St. Peter's Church, Summerhills, Monday, July 14th, 10 a.m., and St. John's Church, Holmeshill, 3 p.m.; St. James' Church, Middleton, Tuesday, July 15th, 11 a.m., and St. Luke's Church, Goshen, 3 p.m.; St. John's Church, Varna, Wednesday, July 16th, 11 a.m., and St. Paul's Church, Hensall, 7 p.m.; St. Patrick's Church, Biddulph, Thursday, July 17th, 11 a.m., and Trivett Memorial Church, Exeter, 7 p.m.

MR. STANLEY'S welcome in England has been hearty and sincere, as it fully deserved to be. Thousands of people gladly turned out to meet him. Every thoughtful man, and every active man, recognized that the African traveller has achieved a journey of immense magnitude and tremendous danger, and that he has performed a task from which most ordinary men would shrink. But it was perhaps on Monday last, at the Albert Hall, when the Royal Geographical Society held its meeting, that the most appreciative and grateful assembly of people met together to show their full recognition of the merits of Stanley's expedition, and their appreciation of the difficulties of doing what he has done.

The main interest perhaps of Mr. Stanley's marvellously interesting lecture was centred in his description of the great dark forest through which he travelled. Six hundred and twenty-one miles in length, with an average breadth of 517 miles, covering an area of 321,000 square miles, this forest must be one of the most weird and appalling sights upon which human eye has ever rested. Darkness there reigns supreme; the trees, varying from 20 to 200 feet in height, interlace their branches so as to form a complete canopy, almost shutting out, even in the daytime, the sun's light; an appalling gloom reigns beneath, and through this gloom Stanley and his companions travelled for 500 days. Well might the traveller, as he says he did, fancy at times that the darkness was almost solid. There were human creatures, too, inhabiting this gloomy home. A tiny race of creatures, pigmy men and women, averaging from 3½ to 4½ feet, lived there; and, according to Mr. Stanley, they have lived in that old region for fifty centuries. Over 100 villages of these pigmy men and women were passed through, little creatures who planted bananas, and did their little cultivation, and never quitted the drear shelter of that forest, so terrible and depressing to Europeans.

BISHOP CAMPBELL'S resignation of the See of Bangor has created a vacancy in the number of spiritual peers who are entitled to a vote in the House of Lords. The Bishop has held the bishop-

ric of Bangor for over thirty years. He is succeeded in the Upper House by Bishop Bickersteth, of Exeter, who was consecrated to his See in 1885, and who has therefore waited for five years before gaining admission to the House of Lords. The number of new Sees created will, perhaps not unfortunately, add to the time Bishops are without a seat among their peers. But it will also tend to enhance the importance of the five great English Sees, viz., the two Archbishoprics, and the Sees of London, Durham and Winchester, whose occupants enter the Upper House by prescriptive right immediately after consecration. This precedence of admission to the council chamber of the Lords will make it more necessary that any one raised from the priesthood to any of these five Sees should be a man of unusual ability, and possessed of some power of statesmanship. Bishop Westcott is the most recent instance of a priest raised at once to a See carrying immediate entrance to the House of Lords, and it will be admitted that a worthier example of a wise and thoughtful Lord Prelate could hardly be found.—*Church Bells.*

BISHOP CLARK, of Rhode Island, states that Bishop Boone the elder, while on a visit to this country, related to him the following incident:—"I had a very valuable Chinese servant in my employ, upon whom I leaned with implicit confidence, and one day he came to me and said, 'I shall be obliged to ask you to find some one to take my place, as, in the course of a few weeks, I am to be executed in place of a rich gentleman, who is to pay me very liberally for becoming his substitute'—such a mode of exchange, as the reader may know, being in accordance with the law of the empire. I then inquired what possible inducement there could be for him to forfeit his life for any amount of money, when he replied, 'I have an aged father and mother, who are very poor and unable to work, and the money that I am to receive will make them comfortable as long as they live. I think, therefore, it is my duty to give up my life for the sake of accomplishing this.'"—*Spirit of Missions.*

"WHAT," says Mr. Joseph Thompson, in the *Contemporary Review*, "is a Bible or a bale of useful goods, in opposition to the myriad cases of gin, the thousand guns, which compete with them? What chance has a Christian virtue where the soil is so suitable for European vice, where for every influence for good by the missionary, there are a thousand influences caught up in the styx-like flood of spirit poison and swept off hopelessly to perdition."

THE three missions, Huntsville, Gravenhurst and Parry Sound (Diocese of Algoma) have each increased their contributions towards the missionary's stipend by \$100; this is especially creditable in the case of the Gravenhurst mission, where such heavy loss has been so lately sustained by reason of the fire.

## LETTERS OF ACKNOWLEDGMENT.

Our Treasurer, Mr. J. J. Mason, received the following letter from the Bishop of Moosonee in acknowledgment of money sent him for missionary purposes from our Society :—

MY DEAR SIR,—I yesterday received your note of Sept. 2nd with its enclosure of \$286.95, for which please receive my grateful thanks. My summer journeys were most extensive. I visited the stations in North Moosonee, going to the most northerly inhabited station, Churchill, and at York Factory I ordained a full blooded Indian, who for some years had acted as catechist at Trout Lake, a post far in the interior. I am this winter engaged in Biblical translation, and hope before spring to have the Penteteuch completed. In the summer I visit the stations on the eastern coast of Hudson's Bay.—Believe me, my dear sir, yours most faithfully,  
JOHN MOOSONEE.

Mr. Mason also received the following in acknowledgment of money received by the Society for Promoting Christian Knowledge, London, England :—

DEAR SIR,—I have already had the pleasure of acknowledging your contribution of £96. 12s. 1d. from the Domestic and Foreign Missionary Society to the funds of our Society and told you of the pleasure which it gave to the Standing Committee. On Tuesday last, the 4th instant, I had the satisfaction of announcing the gift to the Society at its general meeting and was desired to ask you to convey the Society's thanks to your Society, and to add that our Society attach great value to the help received from the Church in Canada, thus enabling the Society to extend still further its beneficent actions, which the Church in Canada has itself often experienced.—Yours very faithfully, W. H. GROVE, General Secretary, S. P. C. K.

THE Jews may not yet own Palestine, but they seem in a fair way to possess the rest of the earth. The Rothschilds furnished in loans during ten years, \$205,000,000 to England, \$50,000,000 to Austria, \$40,000,000 to Prussia, \$130,000,000 to France, \$50,000,000 to Russia, \$12,000,000 to Brazil, besides many millions to smaller states. About one-fourth of the railway system of Russia is owned by a Jew known as the Russian railway king. There are official statements which show that a large portion of the land in the States of Eastern and Central Europe has passed into Jewish hands.

## CONSOLIDATION.

The following statements and propositions are taken from an admirable Report presented to the Synod of the Diocese of Qu'Appelle on the third of June and adopted by it :—

"The Provincial Synod of the Church of Eng-

land in Canada at its session held in Montreal, September 11-19, 1889, passed the following important resolution :—

"Whereas, at the Provincial Synod meeting of 1886, resolutions were passed indicative of a desire to unite and consolidate the various branches of the Church of England in British North America ;

"And whereas, the Ecclesiastical Province of Canada, under the existing organization of its Provincial Synod, being the oldest and largest consolidated portion of the Church of England in British North America, would be the best qualified to take the initial step in this supremely important matter ;

"Be it, therefore, resolved, That a committee shall be authorized to invite a conference of representatives from all the Dioceses in British North America, and confer with them upon some ground upon which union may be formed, the same to be submitted to the Synod of every Diocese for their consideration before next meeting of Provincial Synod and to report."

A very strong committee was appointed.

At a meeting held last September, the committee decided to ask the Synod of each Diocese to appoint two delegates to attend a conference to be held at Winnipeg in September this year. The subject is certain to be thoroughly discussed at the Provincial Synod of Rupert's Land, which will be held in August, this year ; and the subsequent meeting of this general conference of representatives from all the Dioceses will be sure, therefore, to be one of the very utmost importance.

British North America is divided, for civil purposes, into seven Provinces and the Northwest Territories, which form the Dominion of Canada, and the Province of Newfoundland, which has not yet entered into the Confederation.

The Roman Catholics have divided the country into seven Provinces, containing twenty-seven Sees. The largest Province (Quebec) contains six bishops, the smallest (Ottawa) contains two.

The Presbyterians have five Synods :

- |   |                          |
|---|--------------------------|
| 1. Maritime Provinces.                                  | 3. Toronto and Kingston. |
| 2. Montreal and Ottawa.                                 | 4. Hamilton and London.  |
| 5. Manitoba and Northwest (including British Columbia.) |                          |

The Methodists have nine Conference centres :

- |              |                   |                 |
|--------------|-------------------|-----------------|
| 1. Toronto.  | 4. Niagara.       | 4. Manitoba.    |
| 2. London.   | 5. Bay of Quinte. | 8. B. Columbia. |
| 3. Montreal. | 6. Guelfh.        | 9. Nova Scotia. |

All these bodies, though thus divided for matters of detail in working, have a strong central organization.

The Church of England in British North America has nineteen Dioceses. There are two Provinces which contain fifteen of these Dioceses, and four Dioceses are still independent, one—Newfoundland—being outside the Dominion Confederation.

The following table of comparison will show the population and number of clergy in each Diocese and Province :

Ecclesiastical Province	Diocese.	No. of Clergy.	Population.
1. Prov. of Canada—	1. Quebec .....	64	740,000
	2. Montreal .....	100	620,000
	3. Ontario .....	128	446,000
	4. Toronto .....	156	459,000
	5. Niagara .....	70	200,000
	6. Huron .....	136	800,000
	7. Algoma .....	26	85,000
	8. Nova Scotia (including P. E. Is.,	107	549,000
	9. Fredericton, N.B.	79	322,000
		866	4,221,000
2. Prov. of Rupert's Land .....	1. Rupert's Land..	57	125,000
	2. Manitoba .....	7	10,000
	3. Alberta .....	5	6,000
	4. Saskatchewan and Calgary..	24	40,000
	5. Qu'Appelle .....	19	22,000
	6. Mackenzie River	6	7,000
		118	210,000
3. Independent... —	1. British Columbia	15	
	2. Caledonia .....	7	
	3. New Westminster	16	
		38	150,000
4. Newfoundland and Bermuda.		63	208,000
	Total.....	1,085	4,789,000

The simplest and most workable method of union would be to amalgamate all the Dioceses of British North America into one Province till such time, at least, as the Church in the country becomes more strong.

The advantages of having only one Province would be:—

1. That legislation on all important matters relating to Canon Law, etc., would be uniform throughout the Dominion.
2. Missions and institutions of general use to the Church, such as Industrial Schools for Indians, Colleges, etc., would be regarded as works in which the whole Church should take an interest, and thus the richer Dioceses and districts would help the poorer as part of one organization.
3. Moreover, too much organization is as bad as too little; and there does not seem any real need for more than one Synod over the Diocesan Synod. This would be quite sufficient for legislation on matters that are too important to be left to each Diocese, and for appeals in the case of discipline.

As, however, this plan would be certain to meet with very considerable opposition, involving, as it would, the obliteration of one Province already formed, the following recommendation is presented as an alternative scheme,—

That the Church in British North America should be formed into four Provinces:—

1. Quebec and Maritime Provinces, including Diocese of Newfoundland.
2. Ontario—coterminous with civil Province.
3. Rupert's Land, as at present constituted—Manitoba and Northwest Territories.
4. British Columbia.

The effect of this division would be as follows with regard to number of dioceses, population and clergy in each Province:

QUEBEC AND MARITIME PROVINCES (5 DIOCESES.)		
Dioceses.	Population.	Clergy
1. Quebec.....	740,000	64
2. Montreal .....	620,000	100
3. Nova Scotia.....	549,000	107
4. Fredericton .....	322,000	79
5. Newfoundland .....	208,000	63
Total.....	2,439,000	413
ONTARIO PROVINCE (5 DIOCESES).		
1. Ontario.....	446,000	128
2. Toronto.....	459,000	156
3. Niagara.....	200,000	70
4. Huron.....	800,000	136
5. Algoma.....	85,000	26
Total.....	1,990,000	516
3. Rupert's Land Prov. (6 Dioceses)	210,000	118
4. B'h. Columbia Prov. (3 Dioceses)	150,000	38
	4,789,000	1,085

This division retains the principle of the civil divisions as far as practicable under present circumstances, and allows of easy further divisions on the same principle when the Church in the country is more developed.

### A NIGHT MISSIONARY AMONG THIEVES.

**T**HE story of an adventure among New York thieves is told in Dr. Gordon's *Watchword* by Mr. H. B. Gibbud, the devoted missionary who for many years spent his nights in going about the streets of New York, rescuing the friendless and fallen. He says that one night, or, rather, in the small hours of the morning, he was in Pell street, the Chinese quarter, and also the headquarters of the dreaded Whyo gang of toughs. It is only one block long, and runs from the Bowery to Mott Street. On one side of the street are a number of tumble-down tenements inhabited by a colony of Chinese, who run gambling dens and "opium joints." On the other side there are a number of stables, and several cheap lodging-houses, where, for seven cents one can find shelter and a place in which to lie down. Half-way down the block a dark lane, with the local name of "Shin-bone Alley," runs around into the "Bowery."

He spoke to a poor, ragged boy, who was trying to get asleep on an ash-box. As he was trying to say a word for the Master, a rough voice from a wagon, which was left without its horses by the sidewalk for the night, summoned the boy by the name of "Dutchy." "It's de gang," Dutchy explained, by way of excusing himself, as he promptly responded to the call by running to the wagon. Mr. Gibbud heard the voices of the several men inside the vehicle. "Listening closely," he says, "I learned from several allusions that they were planning to rob me. I now

began to realize that I had 'fallen among thieves, and to debate what was the best course to pursue. My fears strongly suggested flight, but another voice from within kept saying, 'He that hath my word let him speak my word faithfully.' And was not here a chance to speak the 'wonderful words of life' to some who, perhaps, had never heard of Jesus and the salvation? So, praying for wisdom, I awaited further developments. In a few minutes several of the roughs got out of the wagon and gathered around me. One said, 'Boss, give us seven cents till we get a pint of beer ter wash der cobwebs outen our throats.'

"I saw the time for action had come, so I said, 'See here, boys, I want to give you a bit of advice. When you go to rob any one, never pick out a missionary, for they are always as poor as a church mouse, and never have anything worth stealing. Now I'm a missionary, so I can save you the trouble of going through my pockets.' As they stood speechless, I told them the story of the cross, and how Christ in the agonies of death stopped to save a dying thief, and took him as a companion to paradise, and that if there was salvation for a dying thief there was certainly a chance for living ones, if they would only come to the same Saviour. I begged them to quit their life of sin and to follow Christ. When I turned to go away I said, 'Boys I want you to remember me. Will you do it?'

Corkeyspeke up and said, 'Wall now, young feller, I've ben round dese corners for the last seven year, an' you're the fust un I ever seed round here preachin' religion. Yer kin bet yer bottom dollar I won't furgit yer phiz.'

"This first meeting led to many other quiet talks, and to much seed-sowing among this and other gangs of thieves; and I trust much good has been done. One of their number, to escape a detective, ran into the mission meeting, and, to use his own words 'was caught by the Great Detective, and from stealing and everything else that is wicked.' Worthy the Lamb, to receive all the glory."—*Selected.*

## Woman's Auxiliary Department.

*"The love of Christ constraineth us"*

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

### DIOCESE OF ONTARIO.

The fifth annual meeting of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada was held in Trinity Church school room on the 4th, 5th, and 6th of June. The delegates were met at Brockville by a reception committee and were entertained in the evening at an "At Home," when an address of welcome was read by Mrs. Bedford Jones and responded to by Mrs. Rothwell, of Kingston. Songs

and recitations formed an agreeable feature of the evening.

On Wednesday, 4th of June, the Missionary Litany was said in Trinity Church by Rev. Mr. Buller, curate of St. Peters. After an address by the Ven. Archdeacon of Kingston, the Holy Communion was celebrated.

The members of the Board and delegates, together numbering 36, met for business at 2.30 p.m. The President, Mrs. Tilton, was in the chair, and delivered her annual address, which, as usual, was full of sympathy and counsel to her fellow workers. Reports of branches were most satisfactory, showing a total of \$3,671.79, of which \$1,494.98 was in money and \$2,176.81 in boxes.

A paper was read by Mrs. R. V. Rogers on Christian Giving, the author being Mrs. O. Seymour, of Preston, N.Y.; also an original one by Mrs. Harrison, a member of the Ottawa Auxiliary, on Child Life in the Church.

A letter was read by Mrs. Smart, a trained nurse, who is assisting Rev. Mr. Bourne as teacher on the Piegan Reserve, giving an account of work done there during past months, tending the sick being an important part of it.

It was decided to continue the salary of lady teacher.

The question of undertaking the education of a missionary's child was discussed and referred to a committee consisting of Mrs. Buxton Smith, Mrs. R. V. Rogers, Mrs. Rothwell, Mrs. Straubenzie and Miss A. Muckleston.

Miss Reiffenstein, Diocesan Secretary for Children's Church Missionary Guild, read her report, which showed a total of \$817.60.

The following are the officers for the ensuing year: Mrs. Tilton, President; Mrs. B. B. Smith (Kingston), Mrs. W. A. Muckleston (Ottawa), Vice Presidents; Mrs. R. V. Rogers (Kingston), Treasurer; Miss A. B. Yieiding (Ottawa), Corresponding Secretary; Miss Cherry Humphrys (Ottawa), Recording Secretary; Mrs. Rothwell (Kingston), Secretary of Literature; Mrs. MacLeod Moore (Prescott), Dorcas Secretary; Miss Reiffenstein, Secretary C. M. Guild.

Total number of members at present, 1,019.

A public missionary meeting was held on the evening of Wednesday, June 4th, in the school-room of Trinity Church. On the platform were Canon Muloch, Rev. Mr. Buller, Judge McDonald and Judge Reynolds. The Ven. Archdeacon of Kingston in the chair. The meeting was opened with prayer and a hymn. The Chairman regretted the absence of Rev. Dr. Nimmo, the Lord Bishop of Ontario, Archdeacon Morrison, of Ogdensburgh, and Rev. Mr. Daykin. Dr. Leo Davidson, Q. C., of Montreal, was introduced and addressed the meeting. He spoke in sympathy with the movement for the education of the children of missionaries, not as objects of charity, but to be taken into the great heart of Christ's Church as loved ones. Judge McDonald followed, the three heads of his address being: 1st—Who are to do the work;

2nd—What is the work ; 3rd—How is it to be done. After the singing of a hymn, Mrs. Rogers read the paper on Christian Giving a second time by request. A collection was taken up and the meeting was closed with the benediction.

### Books and Periodicals Dept.

*Which? One Church or Many?* By W. K. Marshall, D. D. T. J. Morrow, Publisher, Minneapolis, Minn.

This is a small pamphlet on "Christian Union," by an Episcopal Methodist minister. He puts very forcibly the need of union, not only from the vast amount of work necessarily neglected by Christianity on account of its divided state, but from the words of our Lord Himself on the subject, as well as from Apostolic utterances and sayings of the early fathers of the Church, and then he asks, "Why should a half dozen sects seek each to establish itself in a village or small town, and put a pastor in charge, when the place is not able to give a respectable support to more than one or two men, and when that number could do all the work that is required?" he states the great part of the whole difficulty; but it is always easier to state difficulties than to supply remedies. This writer, like most Methodists and sects of modern origin, sees no value of course in the possession of a valid ministry connected historically with the days of the Apostles, though he does say of our Church in America that she is the "oldest sister in the Protestant family," clearly implying that the Anglican Church had her existence only from the days of the Reformation. This is undoubtedly a piece of ignorance that any respectable writer of the present age ought not to be guilty of. The Church of England has to-day a ministry which is connected historically with the great past, when the Church was all one and spoke with that power of union which was derived from the Apostles. Many bright lights among modern churches are seeing the untold advantage of this and are coming over to the Church which possesses it, and it is not too much to hope that that very idea will yet form the basis of what is called Christian Union.

The author's idea of a federated union will never accomplish anything, at least so it seems to us.

*"The Cathedrals and Abbeys of England."*—From W. H. Beynon & Co., Fine Art publishers, Cheltenham, England. These are two large plates of fine card board, on which are printed pictures of the cathedrals and abbeys of England, the cathedrals being on one plate and the abbeys on another. They would both be a pleasant reminder, hung up in ones room, of these superb buildings which in themselves show the antiquity and catholicity of the Church of England.

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

The conclusion of the Passion Play of Ober-

ammergau of 1880 is highly interesting. No doubt many will be induced by this vivid article to visit this extraordinary little German town and witness its world renowned sacred drama this year. The article on "Lux Mundi" is valuable. The writer evidently views many of the utterances of this book with the gravest apprehension, and seems forced to the conclusion that the highest churchman can be sometimes very broad. The articles in this magazine are always valuable.

*The Churchman:* New York, M. M. Mallory & Co, 37 Lafayette Place, New York. A weekly Church paper, now in its 45th year of publication and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$5.

*Santa Claus:* 1,113 Market st., Philadelphia, continues to improve each month. The editors evidently know how to please children, and not only that, but to instruct them. A bound volume of *Santa Claus* will form a grand book for young people.

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

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

*The Youth's Companion:* Boston, Mass; \$1.75 a year. Full of stories of adventure and interest for young people, and well worth the price of subscription.

*Germania.* A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction. This magazine has so prospered that the subscription price has been reduced from three to two dollars.

*Biblia:* New York and Meriden, Conn., contains every month much useful Biblical information