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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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Vol. II.

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## HISTORICAL SKETCHES.

### No. 27. - SECOND BISHOP OF SASKATCHEWAN.

By REV. CANON COOMBS, ST. JOHN'S COLLEGE, WINNIPEG.

**T**HE Right Reverend W. Cyprian Pinkham, Bishop of Saskatchewan, who was consecrated to that see last year, was born in St. John,

Newfoundland, in 1844. He was educated there at the Church of England Academy, and after having had charge for a time of a public school in one of the suburbs, proceeded to St. Augustine's College, Canterbury, in 1865. Except to mention that during one vacation he was private tutor in the family of Sir Frederick Fowkes, our space forbids us to linger over that studious, delightful period of college life which came to a close in 1868. The Bishop loves to recall how at this critical point in his life, his youthful ambi-

tion to serve amongst the heathen in India or Madagascar was, though to his temporary disappointment, overruled by what would seem in the truest sense a "call." After his final examination, before the Board of Examiners of the Society for the Propagation of the Gospel, the secretary of the society offered him the curacy of St. James in Rupert's Land, and though not at first disposed

to accept it, after earnest consultation with Canon Bailey, warden of the college, he determined to sacrifice his own wishes, and a month later sailed for Canada. On arriving at Montreal, he heard from Bishop Fulford, that the Bishop of Rupert's Land was expected shortly in London, to preach the ordination sermon for the Bishop of Huron. He proceeded to London, was allowed to sit for

the ordination examination then just about to begin, and was finally ordained deacon by the Bishop of Rupert's Land. From this time, end of 1868, till October, 1881, he remained in charge of St. James, first as curate in charge under Archdeacon Maclean, afterwards as rector. He was ordained priest in February, 1869. When the first Education Act was passed, 1871, he was appointed a member of the Council of Education. He succeeded the first Superintendent of Education, whose work he had previously undertaken in his enforced ab-

sence in 1872, and retained that office till 1883. In 1881 he was sent to Eastern Canada to study the Normal and High School system, and to his practical suggestions is largely due the efficiency of the present educational machinery in the Province of Manitoba, in particular we may mention the Collegiate department in its public schools, which, not only for economy and efficiency, are



RT. REV. W. CYPRIAN PINKHAM, B. D., D. C. L.,  
Second Bishop of Saskatchewan, and Bishop of Calgary.



ROCKY MOUNTAINS—BOW RIVER.

superior to the High School system, but form, as is practically demonstrated by our University examinations, a connecting link between the High School and the University. In 1881 he was elected Secretary of Synod, and appointed Archdeacon in 1882. He has been a member of the Provincial Synod since its formation in 1874. Last year the University of Trinity College, Toronto, presented him with the honorary degree of D. C. L. He is a member of the Council of St. John's College, Winnipeg, and has always taken the deepest inter-

est in its welfare. Indeed, while his energy and zeal as Archdeacon, whether in organizing the Diocese or pleading in Canada or in England, the cause of the Church in the North-West, will not soon be forgotten, his services in furthering the cause of education in Manitoba will have exerted perhaps a still greater influence. When the degree of Bachelor of Divinity was conferred upon him in 1879 by the late Archbishop of Canterbury, it was given amongst other personal merits "on account of his services to the Church, and especially in the cause of education."

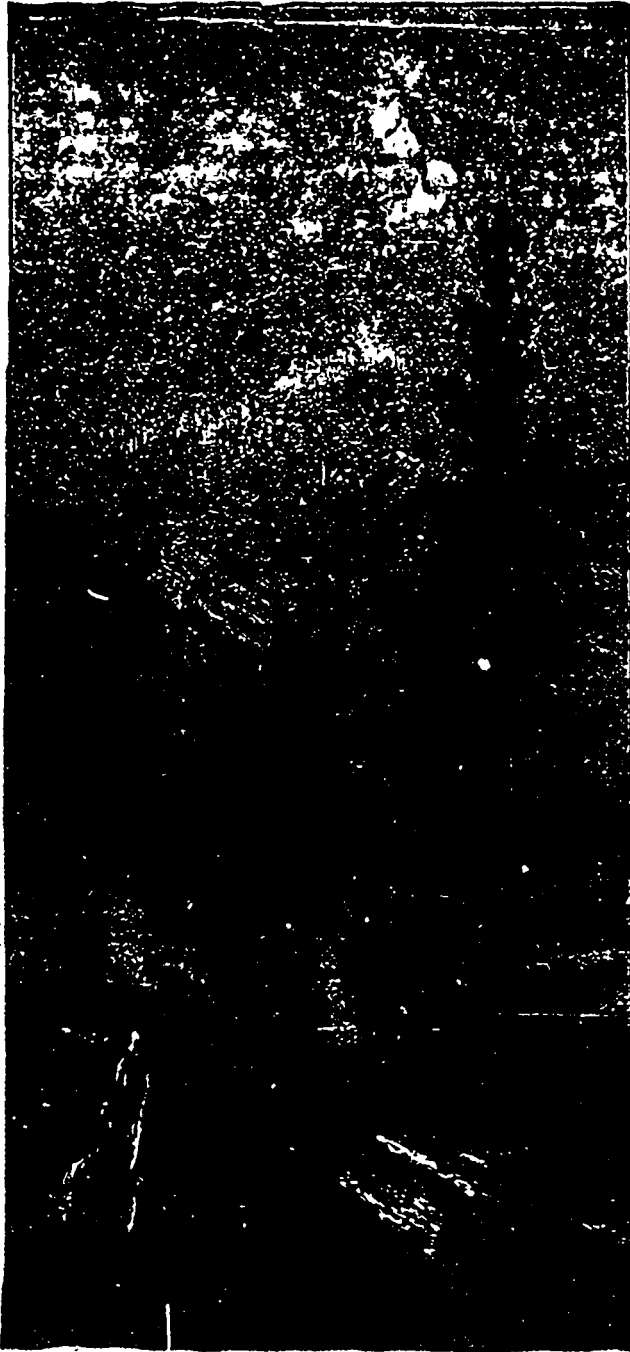
On the 12th of August last, the 100th Anniversary of the Consecration of the first Colonial Bishop of the Synod of the Ecclesiastical Province of Rupert's Land, unanimously adopted the following resolution, viz.:-

"That the civil territory of Alberta be formed into a separate diocese from the rest of the Diocese of Saskatchewan to be called the Diocese of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan, on his choosing either the Diocese of Calgary or the diocese consisting of the remaining portion of the Diocese of Saskatchewan, which shall continue to be known as the Diocese of Saskatchewan, to be Bishop of the other diocese until such time as, in the opinion of the Provincial Synod an adequate endowment is provided or other sufficient provision is made for the Bishop of Calgary, when the Bishop shall resign either of the Dioceses, as he sees fit."

Bishop Pinkham, whose headquarters are at Calgary, has received from the Archbishop the instrument appointing him Bishop of Calgary.

The area of the new diocese is 100,292 square miles. The Canadian Pacific Railway passes across it.

The northwesterly point in the Diocese on the railway is Luggan, 956 miles west of Winnipeg, and 116 miles west of the town of Calgary. The number of clergy in it is ten, and there are two licensed lay readers. Clergymen are needed as follows: One for Banff and Anthracite, one for the Blind Man settlement one hundred miles north of Calgary, and one for Edmonton to relieve the missionary there of the town of Edmonton, and set him free to labor among the settlers in the vicinity. These will be appointed as soon as the



A. SCENE IN ALBERTA (Proposed Diocese of Calgary.)

funds for their maintenance are forthcoming.

The see city is beautifully situated between the Bow and Elbow Rivers. Its population is about 3,000. There is a large church population; the church which is inconveniently small is entirely free of debt. The congregation began to be self-supporting on the first of last October. The rector is Rev. A. W. F. Cooper, M. A., of Trinity

College, Dublin. There are no pews in either diocese.

The Bishop is most anxious to open a Collegiate Church School at Calgary, to be carried on under his general supervision, but from the want of funds all that has been done is to secure an eligible site.

The Diocese of Saskatchewan, although lessened in size by the formation of the new diocese has an area of nearly 150,000 square miles. The number of clergy in it is fourteen, besides several catechists and lay readers.

Each diocese will be organized separately, so that whenever the time comes for the appointment of another Bishop each see will be as completely organized as possible.

The Bishop has appointed Rev. J. W. Tims, Incumbent of St. Andrews', Gleichen, and Missionary of the Church Missionary Society to the Blackfeet, to be one of his chaplains for the Diocese of Calgary. During Mr. Tims' four years work among the Blackfeet he has acquired a thorough knowledge of their language. The Society for Promoting Christian Knowledge is about to publish a grammar and dictionary and also a manual of devotion, in the Blackfoot language, of which Mr. Tims is the author.

The Bishop's examining chaplains are: For the Diocese of Saskatchewan Venerable Archdeacon J. A. Mackay, D. D., and for the Diocese of Calgary, Rev. E. Paske Smith, M. A.

The Bishop by his presence at the Lambeth Conference has no doubt materially advanced the interests of his two dioceses, which we hope before long will become two separate organizations.

BECAUSE the Episcopal Church is a reformed church, and not revolutionary; because her book of prayer is rich and venerable above all in the English tongue; because her ritual promotes decency, dignity, prosperity and permanence; because her historic union through the apostles with Christ comforts and satisfies so many souls; because she adopts her infant children and provides for them education and drill; and because with large hospitality she proffers her sacrament to all true believers of every name.

Therefore, from her own psalter let us take the words wherewith to bless her: "They shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For thy brethren and companions' sakes I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."—*Rev. T. K. Beecher, Congregationalist.*

## SLEIGHS AND SLEIGH DOGS.

BY MRS. BOMPAS, MACKENZIE RIVER.

It is not often that ladies of the far north have much to do with sleigh driving; their experience of that mode of travelling is mostly limited to the ten or twelve miles over which their husbands or friends may propose to take them, as a great treat, once or twice in the course of the winter. Yet the sleigh is part of the necessary equipment of every mission station, and forms an important agency in the work of the mission itself. Among the Indians there is always a rivalry in the get-up of their sleigh and dog harness—the latter, made by dint of immense labor, of moose leather, all the metal appendages of which are procured from the store of the Hudson's Bay Company. Each dog has also to be furnished with a gay "tapis" or saddle cloth made by the Indian women, and in the production of which all the taste and skill and power of invention of which they are so capable is expended. Some of the tapis are made of deer's skin with quaint devices worked upon them, but the most popular are of dark blue cloth elaborately beaded and adorned with broad fringes of wool or leather. It is not often that our Indian silk or bead work finds its way into these more southern regions—but whenever it is seen it excites wonder and admiration from the delicate tracery and effective mingling of the colors; they have an instinctive knowledge of perspective too, which they often bring to bear upon a turned back leaf or distant spray, and in bead work their skill in making the beads fast is well adapted to the rough usage their handiwork has to encounter in the long winter journeys. Another necessary appendage to the dog harness is the chain of bells—these are fastened on the collars or across the gay tapis. Each dog should have six or eight bells, and the merry tinkle of these doubtless keeps up the spirit of both dogs and men, as surely as do the bagpipes in a Highland regiment. The sound of sleigh bells have a friendly cheering effect upon all as they are caught across the snowy plain or icebound river.

And now a word about the dogs themselves which are to haul our sled through miles and miles of thick tangled wood, or along the trackless lake or river. Fine patient creatures they are, well used to hardship, and sad to say, too often to ill usage. We have no society for the prevention of cruelty to animals in the north, or our poor four footed friends would often get a voice lifted up in their behalf. These dogs are strong and enduring to the last degree, and I doubt if any parallel were ever found to the constancy and devotion of an Indian dog to his master. I made a great mistake some years since in taking out a pair of quasi Newfoundland dogs for the Bishop's sleigh. He had never allowed himself a decent team of dogs, and in my vanity I thought to have ensured his possessing one at last. Alas! my

scheme was defeated on two points; first, it happened to be a winter when provisions were particularly scarce at Fort Simpson, and it promised to be a hard struggle to feed ourselves with certainly not so much as a scrap left for our dogs; moreover my valuable gift was pronounced worthless and my pride had to submit to its well merited fall. The dogs were web footed and as such unfit for hauling through the snow. I may say, however, that some of "Zulu" and "Lassie's" descendants have made their way into the Indian camps, and are available for sled hauling, the web foot having nearly disappeared.

How the sleigh dogs manage to live is often a problem; which it is hard to solve. The greater part of their time, poor brutes, they are on the brink of starvation, for the Indians find it hard enough to feed themselves, and every morsel of meat being demolished the bones are kept to break and boil down and so convert into grease. At our mission stations part of the Fall fishery is reserved for our dogs—fortune favors them some seasons when the frost does not come at the very nick of time, and so our hung fish is anything but savory, and unless dire necessity compels us to make use of it (as is the case sometimes) it is reserved for the dogs' winter supply. One or two white fish per day will keep a dog in good working condition.

A well equipped sleigh should have four dogs harnessed tandem fashion. The sleigh driver, with reins and whip in hand, runs an easy jaunty pace by the side—his whip handle elaborately carved and ornamented—the lash of leather, cleverly twisted, its efficiency tested on the backs of the poor brutes with but short interruptions. Our sleigh driver, (and my memory here reverts to "Whutale," a Fort Norman Indian, who acted in that capacity for us during the winter of '72) is dressed in leather and well worked moose skin with fringed shirt and cloth leggings profusely beaded down the side of each leg. His cap is of fur, marten, mink or beaver, for Whutale is a good trapper and has made quite a fortune of furs he has trapped and sold to the Hudson's Bay Co. His leather mittens, lined with duffle, are slung round his neck with a twisted braid of many colors. Now with his handsomely beaded fire bag at his side and a good warm comforter which some kind industrious friend to our mission has sent out from Canada or England, and our good looking driver's outfit is complete. But the sleigh, or sled as it is called in the north, must now be loaded. First comes our travelling blankets and pillow, then kettle and saucepan, an axe, (without which no traveller would ever think of travelling) and lastly our "prey," consisting of a few ribs of dried moose or deer's meat, a few dried fish, a small bag of biscuits or a little flour to mix with water and fry in grease, a very favorite dish in the north which goes by the name of "bangs," and which our sleigh boy concocts with great skill; another bag will contain tea, and of this we must



DOGS IN A SNOW STORM.

take a pretty liberal supply, as every grain which we do not need for our own use will be begged of us by the Indians. Thus our sled is made ready for the start, and next comes our cariole, which is only a sleigh with sides of parchment, painted and decorated according to Indian fancy and stocked with cushion and fur robe for the traveller's comfort. When the Bishop or any of his clergy go on a trip this is their usual style of equipage. In this way they are able to make long winter expeditions to visit the Indians in their camps, and being always sure of a kind welcome, they have camped among them and spent several days teaching them and holding services in the camps. Each night when they are on a trip a halt is made. The poor tired dogs are unharnessed. The axe is immediately in demand to hew down trees for fuel, and soon the pleasant sound of crackling wood meets the ear, and the travellers gather round the cheerful blaze. Supper is the next concern and then the short evening service, after which each one turns in to his bed, dug deep in the snow and well lined with boughs and brush wood and the good robe of musk ox or buffalo wrapped closely around, and the faithful dogs acting as "couvre pieds."

I have said that ladies are not often permitted to attempt any long expedition by sleigh. An exception to this rule, however, occurred two years since when my dear brave hearted friend and compan-

ion, C. F. F. (now C. C.), was compelled to perform the last forty or fifty miles of her four thousand miles journey in a cariole. A true heroine was C. F. from the day she left her well loved Irish home till the one when amid tears and smiles she bade us farewell at Fort Simpson, being committed into strangers hands for the remainder of her journey. I never heard one murmur or complaint escape her lips,—not though on reaching Winnipeg the tidings met her of the Indian disturbances involving the delay of our mission party for one whole year and the great disappointment of *some one* in the far north who had been waiting patiently for his bride for more year's than one already!—not though the arduous buckboard travelling across the prairies with roads so execrable that backs and sides and the patient endurance of each one of us were tried to their utmost limits,—not through the swarms of mosquitoes and the scorching heat which blistered hands and face completely!—not for the boat travelling with its many and varied discomforts, for the wearisome delays, for the running short of supplies when (you remember C.?) we were driven to fish for our dinners and had to be thankful for the small dish of suckers which, when eaten, had left us almost as hungry as ever!—no, nor yet for the final disappointment when on reaching the last stage of her journey it was found impossible to



DOG, SLEIGH AND DRIVER.

city believed,"—yet we naturally feel the deepest love and reverence for that form of labor defined, sanctioned, and carried out by our own branch of God's Church, according to her interpretation of His command.

Though in the performance of Christian work one species so frequently runs into and

proceed by boat, for the ice was already forming upon the rivers,—did anything more rebellious than a sigh escape her lips. Then came a short delay, while messengers were despatched to the fort to summon sleighs and carioles to convey the freight and passengers to their destination. Right gladly were they welcomed, those merry sleigh bells, and busy were all packing and making fast the cargo. There were twenty sleighs altogether, and among them one sent expressly for our heroine, the only white lady of the large party. Two more days travelling awaited her, and one night, in the snow—well and closely packed, however, and the clear northern sky and brilliant stars, and probably beautiful aurora playing overhead! Then at last the long time of travel and suspense was over. No fairy tale ever came to a brighter happier conclusion. For the meeting took place, and two loving hearts were made happy—and our mission has none more faithful, zealous workers than those two within the Arctic circle.

### WOMAN'S WORK.

By MRS. ANNIE ROTHWELL, OF KINGSTON, ONT.,

(Concluded.)



AND while we most deeply lament and regret the weakness and the evil resulting from the divisions of those who profess and call themselves Christians, and caused by the faithlessness and wilfulness of men, and while we cannot but believe that all work done for our Lord's sake and in His name will be acceptable to Him who deigned to employ as one of His first missionaries the ignorant and erring woman of Sychar, the woman who was entrusted with the blessed message of living water, and whose testimony "many of the Samaritans of that

blends with another that it is sometimes difficult to perceive where one ends and another begins, we may perhaps for our present purpose divide it under four heads. Firstly, societies for the help and improvement of those who need moral assistance among difficulties, dangers and temptations, more than merely material aid; next, refuge and reformation for those—the sinner and the penitent—who have succumbed to the temptation and the danger; thirdly, the nursing of the sick and the care and training of the young and helpless; and last and best, mission work in its highest, purest sense, which, while it includes all the rest, possesses a lofty dignity all its own.

Taking these in the order named a glance at the yearly report of the Church of England shows us that she provides within herself five societies for women's help and protection. There is the Young Women's Help Society, established seven years ago for the befriending of working girls; of this there are now 80 branches, and the members include women engaged in almost every kind of labor. There are the Homes for Working Girls, Ladies Association for the Care of Friendless Girls, the Parochial Mission Woman's Association for reaching the very poorest women through the medium of workers of their own class; and lastly that association of which we have the satisfaction of possessing a flourishing branch in our own land, the Girl's Friendly Society. These different societies are all founded on the central idea of the banding together of the members for mutual support and assistance in leading pure and upright lives, for sympathy and prayer, and encouragement in industry and thrift. They are steadily on the increase, and are of tried value.

For those who no longer hold their place among the worthy we find that the women of the Church can, as becomes the disciples of Him who

said to the penitent "Neither do I condemn thee—go, and sin no more;" and who in His unsearchable wisdom vouchsafed the first sight of His risen body to the weeping woman who was a forgiven sinner! We learn that there exist the Church Penitentiary Association, and three different missions to the fallen, and besides a number of Reformatories, no less than 47 Houses of Refuge in England alone, "all of which," we quote the report, "are managed by self-devoted women, except in some few cases where temporary refuges have a paid matron." Of one of these missions, the Female Aid Society, a few words may be admissible, painful as the subject is, as indicating the kind of work done and what can be accomplished. "This is a Woman's Mission to Women, and sends earnest Christian women into the streets, the hospitals and the workhouses, to converse with and to rescue the fallen of their own sex. In the last twenty nine years the mission has placed 6,356 women in service; 6,116 have been placed in institutions for training; 1,719 have been restored to their friends; 74 have been assisted to marry, and 65 have been emigrated." Reading this record we scarce know whether to feel most humiliation for the necessity of the work or thankfulness that the devoted laborers are found by whom it is so earnestly and humbly done; that even in this stony and thorn-choked corner of the vineyard some harvest is reaped by pious effort and faithful, prayerful toil.

Third in order comes the nursing and tending of the sick, and perhaps in nothing is the change in public sentiment, or more properly speaking in human feeling, more visible than in the estimation in which this occupation is now regarded. "I was sick, and ye visited Me," were the Lord's words of commendation to the chosen on His right hand; but not until too recently have those words been construed as the Divine command they really are. While it may be supposed that tender solicitude rarely failed those to whom it was owed by natural affection, the case was very different with those who were dependent for it on outside sources; and the records of neglected hospitals and asylums, of workhouses where age and infancy were alike misused, of prisons where to the just reward of crime was added the unjust misery of uncared-for disease and suffering, would reveal many a pitiful and disgraceful tale. The master of fiction who dealt with and exposed so many modern abuses pictured, it is to be feared, but fact in Mrs. Gamp dragging the pillow from the head of her delirious patient for her own better repose, and swallowing at her own meal the wine left for his support; and in the beadle and matron enjoying their hot toast before the glowing fire while the chance medicine went out to the hungry applicant's dying wife in a blacking bottle, and the harpies who acted as nurses in the sick ward searched the finger of the dead waif for the absent wedding ring, and rifled the cold bosom of the poor lockert containing the tress of hair. All this is, without

measure altered, and if not entirely the work of women the vast change owes much to their exertions. Instead of hired attendants, self-seeking and inefficient, the hospitals are filled with women young and self-devoted, so trained as to bring to their work courage, intelligence and skill. Nursing has become an honorable profession, of late we might perhaps say even fashionable, were it not that the sacrifice and self-denial demanded by the discharge of what must sometimes be painful and often far from pleasant duties, will always keep its ranks free from those who would enter them from other than worthy motives; while Convalescent Homes, Cottage Hospitals, Orphanages, and Homes for the Incurables and the Aged, testify alike to the sanctifying influences of religion and the untiring effort they inspire. Nay, even in what would seem the most unlikely sphere of all, that influence is felt; for where once the soldier's only experience of womanhood was the abandoned camp-follower, plying alike on the living, the dying and the dead, her dreadful trade of spoliation, the devoted Sisters of the Red Cross Band now carry help and consolation, and fearing no pestilence, shrinking from no sight or sound of pain or terror, minister to the victims of fever and fire, heal where healing is possible, and soothe the lonely deathbed with gentle touch and whispered prayers.

The list of Sisterhoods is a long one, comprising nineteen Sisterhoods proper, besides eight institutions for deaconesses, and the Mildmay Home. The labors of these extend over every imaginable variation from the regulation of retreats for prayer to the management of a restaurant for sailors in the London docks, from the teaching in advanced schools to the attendance in the wards of a Magdalen Refuge; and in connection with them and under their charge are most of the orphanages and Children's Homes. Of the life the best idea may be given by the following extract from the report of the Deaconesses of Manchester:—"The Sisters are employed in nursing the sick, visiting the poor, teaching in and superintending Sunday schools, holding Bible classes and Mothers' meetings, and in all such parish work as is within the province of women. Training is also given in penitentiary and outside rescue work. The Sisters are also working in Mission Houses in—here follows a list of fourteen different towns. The Refuges at Aldershot and Forton are under the care of the Winchester deaconesses. Two also are engaged in Mission work at Kaffraria. This is a comprehensive programme indeed. The Mildmay Deaconesses have seventeen Homes and training schools, whence nurses are sent anywhere required, and from which free nursing is given to the poor. The Hospital and Medical Mission at Jaffa were originated and are entirely under the care of Mildmay workers, and to their training house at Stoke Newington the Church of England Zenana Mission sends all its candidates for train-



ing and examinations in the branches necessary for foreign medical missions.

Lastly, we come to missionary work in its truest and most holy sense—that of assisting to spread the Gospel of our Lord; though it is perhaps needless to say much here of those noble women who devote their lives to the grandest of all causes, for “their sound is gone out into all the world.” In the sands of Africa, in the snow-bound regions of the north, in the Zenanas of rich and aristocratic India, and among the savages of the New Hebrides, in the heathen throngs of fertile China, and among the balmy airs and ignorant tribes of the South seas, they are to be found working, praying, teaching, leading, giving up home and all that is commonly believed to make the joy of life, for the sake of forwarding the Master’s work at His command.

Women have often been imbued with the missionary spirit, as in the days when Queen Bertha brought Christianity as her precious dowry to the British Isles, when the conversion of the Indian tribes was dearer than the acquisition of the mines of Potosi to the heart of Isabella of Castile, and when the heroic Mrs. Judson shared the perils and labors of her husband in the Burmese wilds; but it is of comparatively recent date that the will and ability have been reduced to system, and that such results have been accomplished as regular organization alone can effect. It is only possible here to give the briefest review, but one or two points must for a moment be dwelt on.

The most prominent societies are, first, the Ladies’ Association for the Promotion of Education among the Women of India and Other Heathen Countries. Its objects are to provide female teachers for the instruction of women and children in the missions of the society, and to assist female mission schools by providing suitable clothing and a maintenance for boarders. The first teacher was sent to Madagascar in 1867, and the present staff consists of 160 teachers, under whose instruction are now 3,000 pupils at different points in India, and 1,250 in the 18 schools in Burmah, Japan, Madagascar and South Africa.

Next is the Zenana Missionary Society, founded in 1880, and with regard to it we quote again, “This work is regarded as pre-eminently women’s work, and not only the agents abroad but the President, Vice-Presidents and the Committee are ladies. Its agents are Christian women who seek to win their Eastern sisters to Christ by means of Zenana visiting, medical missions, village missions, Normal schools, Hindoo and Mohammedan female schools, Bible women, and the like. The results have been most encouraging, as the number of Hindoo and Mohammedan houses open for visits is constantly on the increase, and by the Society’s schools many high caste pupils are reached and trained in the Word of God.” The present staff consists of missionaries, Bible women and native helpers—542 in all.

Of that society, as members of which we are here to-day—as members of which we are privi-

leged to share in the good work, it is not necessary now to speak. The Woman’s Auxiliary to the mission cause is an established institution, spreading and prospering, and we trust still further to spread and prosper, under the Divine blessing and protection; but as its work and its results form the subject of the present meeting and will be fully discussed, they need not be entered on here.

But before closing this paper we would instance two more examples of the value of women’s work, perhaps less known, but not the less interesting on that account. The first of these is Miss Weston’s work among sailors. Now Jack is not usually looked upon as especially hopeful soil in which to sow the good seed. He is generally credited with an ability for spinning yarns of the slenderest possible foundation in fact, with being partial to a wife in every port, and with a stronger predilection for rum and tobacco than is conducive either to health or morality. Miss Weston, however, thought poor Jack’s improvement worth an effort, and commenced a personal work among the seamen of the Royal Navy in 1865. This embraced Gospel temperance in all its details, and from the writing of a single letter and the circulation of a few dozen printed tracts it has grown to the writing of thousands of letters annually and to the printing and circulating of 20,000 tracts a month on board every ship of the Royal Navy, every training ship for boys, coast-guard service, fishermen, life-boat crews, light houses, United States Navy, etc. It includes sailor’s rests, Gospel meetings, temperance work, naval union for purity of life, etc., and has affiliated branches and workers all over the world, in the Mediterranean, the Red Sea, the Chinese waters, Australia, New Zealand, South America and the Atlantic. And the testimony of the Admiralty and of commanding officers is unanimous, “that the work as a whole has greatly improved the men of the navy, and from the fact of its being a personal work has taken a wonderful hold upon them and is known and valued in every ship all over the world.” This is a grand record for one woman’s work, and though the ability and opportunity for such may be given but to few, the story may serve both as a lesson to all of the results that may flow from apparently very humble beginnings, and an incentive to each to remember that the words of praise were not “she hath done much,” but “she hath done what she could.”

The second instance is drawn from the records of widely different place and circumstances—from those pestiferous regions of the dark continent where all that is noxious in nature and savage in man would at first sight seem to set themselves in array against the advance of civilization and the spread of religious truth. The Universities’ Mission to Central Africa is engaged in three branches of work; on Zanzibar Island, with the released slaves captured and set free by British cruisers; at Lake Nyassa, one of the great sources

and strongholds of the slave trade, and at scattered mission stations from five to twelve degrees south of the equator. The report of this work is so interesting that we can do it no better justice than to quote a part of the words as they stand:—

"The work of the Mission during 1887 has been specially marked by the development of women's work among women in the Itsambara country under Archdeacon Farler, a sisterhood having been established at Magila of three sisters from St. Raphael's, Bristol, aided by two experienced ladies from the staff in Zanzibar. Twelve years ago, writes Archdeacon Farler, our station in this district consisted of a mud hut which formed the residence of the missionaries, a few sheds, and a small iron building used as a church. The natives were always fighting—no man could travel safely alone. They clothed themselves in goat skins, and their only means of exchange were strings of beads and cotton sheeting. Now the excellent granite of the country has been quarried, lime has been burned, a large and beautiful church capable of holding 700 people has been erected in granite, a hospital has been built, with schools, houses for the missionaries, dormitories for the boarders, and a dining-hall, and all has been done by our native converts, under the superintendence, of course, of an English mason. As I write I can see the native masons hard at work building a house for the Sisters of Mercy, while other natives, carpenters, are bringing up the doors and windows they themselves have made to fit into it. I am writing at a table made by native converts; not far off is a large workshop filled with busy native convert workmen; and around us are many more than we want every morning eagerly pressing for work lasting from 7 a. m. to 5.30 p. m. under strict supervision, with an hour's rest at noon."

In conclusion. In this necessarily brief review of what a portion of our sex is doing—this review of the work that has been delegated to woman with the full consent of the world and the sanction and blessing of religion—may we not find both ample contradiction of those who would infer that she is unfit for, or unworthy of, the highest trust, and also the indication of her true place and office in creation, a place which she alone can fill, and to fill which is a privilege and a joy? Other pursuits are lawful and honorable. It is gratifying to see the girl-student standing on equal terms with her brothers in the college hall, if the strength of will and of intellect testified to by the hood upon her shoulder be exercised in after life to noble ends. It is good to be admitted into full rights of citizenship if every vote cast be given from pure motives, and without thought of private needs or feelings, it is well to bear full share of administration to the world's many wants, to join in the labor of production and show ability for business and brain work; but, in so far as all these concern chiefly the world and the advancement of worldly ambition and prosperity, so far do they fall short of the standard of that life which gives up the world,

and immolates self on the altar of sacrifice. And of the opportunity for this life and for this work, in some form or other, there can be no end. The college degree is gained and the course finished—the fortune is made, and if not well spent proves a curse—ambition is gratified, and is often but dust and ashes, in the mouth the dear delights of love and home are but too frequently mixed with grief and pain, but for those who enter in humble earnest on the work of the Master's vineyard the labor shall never cease, the day shall never close. "The poor ye have always with you," was our Lord's own assurance, and while the sun of life shines, sickness, sorrow and sin must be its attendant shadows, to be lifted, healed and soothed with effort, faith and prayer. Let none, however, enter on this work with false expectations or false hopes, in the belief that it will be all pleasure and all peace. The labor will be hard and discouraging, often will the feet be weary and the heart sink, often will doubts oppress and disappointments chill, and the best we had to give of hand and soul seem to have been given in vain. But for those who work in faith the recompense is sure. Though the toil may be long and the field seem barren of harvest, and our best attempts fall far below the standard we raise and the result we would accomplish, let us set before us, and never lose sight of those words which, while a warning of the possibility of failure, are also at once an encouragement to perseverance and a promise of reward, "Be not weary in well doing; for in due season ye shall reap if ye faint not."

### WILL IT EVER COME?



AN intense longing seems to exist in the Anglican Church all over the world for Christian union. Other denominations do not seem to share that longing; but if they do it certainly is the most intense in the Anglican Church. Resolutions in its favor have been passed by Synods, diocesan, provincial, national, all over the world, and in the Assembly of Bishops lately held at Lambeth everything was done towards it that the most unreasonable could expect. It is evident that the Apostles' Creed, as amplified and explained by the Nicene Creed, with the historic episcopate, will yet be considered about the only positive essential that will be insisted upon. Great elasticity in ritual and the mode of conducting divine service will be admitted. Indeed it is even now difficult to find uniformity of worship in the Anglican Church. The English, Scotch and American Prayer Books differ in many particulars. And besides, many individual clergymen shorten their services, and all in their own way,—in a way also unwarranted, because the Canon for shortened services does not apply to Sundays or Holy Days,—changes are made to such an extent that when clergymen exchange duty it is necessary to have "the use" of

the church placed in the hands of each, and also to be instructed what vestments it is customary to wear. Positive uniformity then does not exist even in the Church herself. And as to the question of liturgical or extemporaneous prayers, it is well known that many Anglican clergymen pray extemporaneously at many of their missions and services, while probably as many dissenters are beginning to long for a liturgy, and memorize and reproduce the collects of our Prayer Book.

The mode of conducting divine worship need not stand in the way. As to the two creeds that also will present no difficulty to the great majority of non-episcopal bodies of the present day. But the real question will be that of the "Historic Episcopate," and God who is working in and through us all will show us a way yet to accommodate this to the feelings of the great majority if not all of those Christian people who really yearn for unity.

And will it ever come? What greater boon could there be to Christian workers of all kinds, especially to missionaries, than a united Christianity? Facilities are offered now in nearly all the great heathen countries of the world for the reception of the Gospel. With the economy of men and means that unity would effect what could the Church of Christ not do at the present time?

"Who is my neighbor?" is the great question of the day. And the Saviour's answer to that question was the parable of the good Samaritan. The man who was wounded and helpless needed a neighbor. The man who helped him was his neighbor. It is significant that the two that passed him by represented the Church of the day,—the Priest and the Levite. The Church passed by on the other side, and it is to be feared that if it were known how many sufferers have been neglected, how many millions have perished in the miseries of heathenism while the Church of the day is wasting its strength in unhappy divisions, Christian people would be appalled. If united, more attention could be paid to the poor of our Christian cities and to those who never go to church. Charities surely should not be dispensed simply by civic institutions,— "undenominational,"—*i. e.* (too often) non-religious. The mayor of a city is frequently the good Samaritan caring for the defenceless, the sick and the poor, while the Christian Churches pass by on the other side. With a united Church the Church would sway the city in this respect, and have her own institutions where spiritual aid, often entirely neglected or very indifferently attended to, would be given as well as bodily relief and cure.

Will it ever come? Christianity works at a fearful disadvantage against the caviller and the unbeliever, simply because of its divided state. Pray we for Christian union. Surely God's blessing will rest upon our good old Anglican Church in all the efforts she is making to secure it, and He will crown them with success.

## OUR PARISHES AND CHURCHES.

No. 24—ST. JAMES', CARLETON PLACE, DIOCESE OF ONTARIO, ONT.\*

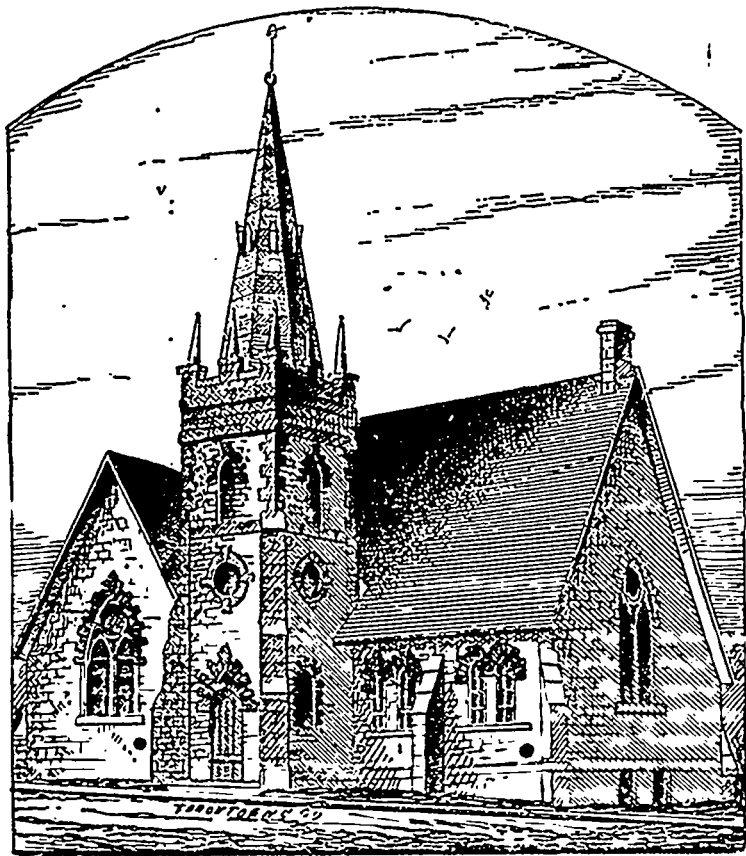
**T**HE Mississippi River, which meanders through the counties of Lanark and Carleton in this fair province is indeed but an insignificant stream when compared with the great father of waters which drains a continent and divides from each other commonwealths greater in extent than the empires of Europe. Relatively small as it is, however, at the spot where 70 years ago Edmund Morphy halted to create himself a home, it is nearly 300 feet wide. Edmund was accompanied by his three stout sons, men grown, and the quartet felt themselves equal to a hundred acres apiece and consequently 400 acres of forest land were drawn from the Government. At the point in question the waters of the Mississippi, having just emerged from the lake of the same name, drop over a ledge some 20 feet high. Within sound of the descending tide Edmund Morphy fashioned his unpretentious log cabin, and this same pioneer's dwelling may be seen to this day and is seen every day by the stirring inhabitants of Carleton Place. Following the convenient system of early nomenclature the cataract was known as Morphy's Falls, and when later a little community had grown up in the vicinity the title was transferred to it. The Morphys did not appear to have shown any sign that their object in settling near the fall was with a view to the water privilege involved in it. None of them attempted to utilize it, but in the year 1820 a Mr. Coleman bought the privilege of building a mill, but found such difficulties in the way that he did not do so. He, however, sold out his title to Hugh Bolton, and that gentleman erected what was the only grist mill between Perth and Bytown (Ottawa) for many a day. In the same year (1820) two of Mr. Morphy's sons built themselves homes, and Wm. Moore set up his forge, while Robert Barnett started a cooper shop. In 1821 Alex. Morris opened a store and tavern, and started a tannery and potash factory. In 1822 John Loucks opened a general store, and from that date the progress of Morphy's Falls, towards the prosperous position it now occupies, has been at all times perceptible.

In 1830 the name of the settlement was changed to Carleton Place. Railway development has given the place a start, and to-day the population is undoubtedly over 3,500.

It is still a village in name but is entitled to rank as one of the principal central Canadian towns. The Church is strong in influence, and in the number of its members.

Originally Carleton Place was severed from Franktown, one of the thirteen primitive rectories of Upper Canada. Afterwards it became the center of a large Mission, which included Almonte,

\*For this brief sketch we are chiefly indebted to the Toronto "Mail" and the Rev. Arthur Jarvis, of Carleton Place.



ST. JAMES', CARLETON PLACE, ONT.

Clayton, Innisville and Lanark, each of which, with the exception of Innisville, is now an independent parish. From an inspection of the Parish Register it appears that the first Incumbent was the Rev. E. J. Boswell, who was in charge from the year 1833 to 1844. He was followed in succession by the Revs. J. A. Muloch, A. Payne, J. A. Morris, J. S. Lauder, R. C. Cox, E. H. M. Baker, J. A. Preston, H. Auston, G. W. G. Grout, G. J. Low, and Arthur Jarvis, the priest now in charge.

In Dr. Boswell's time an early Canadian church was erected, which lasted for nearly fifty years, and was superseded in 1881 by a substantial stone building, as shown in our engraving, with a seating capacity of about 500. The new church was begun by Mr. Grout and finished by Mr. Low, the debt being cleared off and the church consecrated three years ago, under the present incumbent. The church is gothic in style, and notwithstanding some architectural defects is a credit to the congregation, and an ornament to the village. Lately a handsome oak reredos has been erected by the young men of the congregation, the work being done with their own hands, and efforts are now being made to furnish the chancel in oak throughout. The Woman's Guild a short time ago presented the

church with one of the most beautiful and expensive chalices in the Diocese. It is of solid silver, heavy, with handsomely jewelled cross.

In connection with the parish there is a flourishing Missionary Union (the first organization of the kind in the diocese) now in affiliation with the Woman's Auxiliary. The Union supports an Indian boy in the Shingwauk Home. There is also a branch of the Children's Church Missionary Guild in active operation. The Holy Communion is administered weekly and Morning Prayer is said daily. The congregation, according to latest returns, is the largest in the Diocese. There are now nearly 300 families belonging to the church.

### SAMUEL MARSDEN.

**T**HE name of Marsden is one of the first that meets us in the history of New Zealand. Before Bishop Selwyn, before any of the settled missionaries, Samuel Marsden brought to those islands the good news of Christ's kingdom, and began the evangelization of the inhabitants. Not only was he the first Christian minister in New Zealand, but he was almost the

first in Australia—one clergyman only having arrived there before him. It is now nearly 100 years ago (1793) since he landed at Port Jackson, and began his work as chaplain to the convict establishment there.

It follows almost as a matter of course that he was what is known as Evangelical in his religious views. Bishop Selwyn left England 48 years later when the influence of Newman, Pusey and Keble had begun to work. In Marsden's youth a different set of teachers were directing the religious life of the nation—men, such as Charles Simeon and Samuel Wilberforce, whose name is well known in connection with the abolition of the slave trade. It was indeed by the influence of Wilberforce that Marsden—then a young man and not even ordained—was selected by the Government to act as chaplain to the newly founded settlement at Port Jackson. Immediately after his ordination he set sail, accompanied by his young bride and after three months spent with fellows of the most abandoned kind, he landed at the spot where Sydney now stands, and began his ministerial labors.

It was indeed no easy task that lay before the young chaplain. His charge was chiefly made up of criminals, hardened by long contact with vice.

The prison officials were, in too many instances, nearly as bad as the prisoners. Even those highest in authority opposed all religious efforts. As a society it could hardly have been worse. But Wilberforce had selected the right man for this trying position. For fourteen years Marsden labored, single handed, with hardly a friendly voice to cheer him. With infinite patience and determination he toiled to make those around him better. He taught the convicts and looked after their material welfare, promoted education among the young, helped on the civilization of the settlement, and all this in resolute opposition to the tyranny of the officials and the indifference of those he sought to benefit. The persecution he met with, nearly all through his life, is, indeed, almost incredible. The most dastardly slanders were invented and circulated by his enemies. More than once he was accused of the very faults he was doing all he could to correct; once, at least, he had to beg the Colonial Office to send out a Commissioner to investigate the charges against him, and always in the end his innocence was made clear, and his honorable conduct acknowledged. Though one of the gentlest and kindest of men, he was compelled repeatedly to protest against the immorality and injustice of those in power, and consequently earned for himself their bitter dislike and hatred.

But though it might have seemed as if Marsden had enough to do in New South Wales—at first in acting as sole chaplain, and afterwards in superintending others—his earnest and active mind was planning new efforts on a larger scale. New Zealand was 1,200 miles away, but he longed to introduce into it the message of Christianity. A young Maori, whom he had befriended at Parramatta, led him to pay a visit to these islands, and on Christmas Day, 1815, the first Christian service was held in New Zealand, Marsden preaching from the words spoken by the angel, "Behold I bring you good tidings." Four years later he paid a second visit, and planted a permanent mission station, at the Bay of Islands. He made long tours through the country, trusting fearlessly to the hospitality of the Maoris, and never trusting in vain. His influence over them was, indeed, wonderful. Long afterwards he succeeded in stopping a battle which had already begun between two large armies of exasperated men. He had the rare power of ruling by persuasion. Every one he came near seemed to feel it. In their many troubles the missionaries took fresh heart when Marsden appeared, as he often did, unexpectedly on the scene. Even his horses owned the subtle power. In his drives about his parish at Parramatta, he would often fling the reins on the dashboard, and gain the time for reading.

He made, altogether, seven voyages to New Zealand. On the fourth of these he brought with him the Rev. Henry Williams, afterwards Bishop of Waiapu. Sometimes his duty was to rebuke the missionaries for their faults, sometimes to encourage them amid their difficulties. But he al-

ways seemed to succeed. He had an intense hatred of anything like wrong or injustice, and once when the question was raised of allowing the missionaries to sell fire arms to the Maoris, he wrote to the society at home these manly and outspoken words:—"I think it much more to the honor of religion and the good of New Zealand even to give up the mission for the present, than to trade with the natives in those articles."

His industry and energy were, indeed, extraordinary. Nothing seemed to escape his notice. His letters breathe a spirit of deep and fervent piety, yet he labored incessantly to advance the material welfare both of Australia and New Zealand. He did much to introduce and develop agriculture around Sydney, and had considerable flocks of his own, though most of them he never saw, being too much engaged in spiritual work. He left them in charge of reformed fellows, who were always faithful. In a letter to an English friend, he said, "I consider every axe, every hoe, every spade, in New Zealand, as an instrument to prepare the way of the Lord."

Thus endowed with qualities which eminently fitted him to be a leader of men, he might have been expected to manifest some of that impatience and pride which often mar the characters of otherwise noble souls. But it was not so. His humility and utter unselfishness are as conspicuous as his determination and bravery. In nothing, perhaps, does this appear more strongly than in his behavior at the appointment of Bishop Broughton. For many years Marsden had acted as Bishop to the young community. Everyone felt that he was practically the overseer of the Australian Church. But when at last a bishop was appointed, Marsden was passed over, and a clergyman in England selected instead. When a friend remarked upon the subject, he said, "It is better as it is; I am an old man; my work is almost done," and these are the only words he was ever heard to utter upon the question. When Bishop Broughton arrived he was received by the old hero with the utmost cordiality, and received his solemn benediction.

And truly was Samuel Marsden a hero. He well deserves the name. His bravery, his simplicity, his liberality, his dauntless faith and large-hearted charity, entitle him to that praise which he never sought and seldom in his lifetime received.

THE *Japanese Gazette* regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other." The Buddhists continue to make a most vigorous effort to counteract the spread of Christianity in Japan, and the Hoganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of twelve thousand dollars, and other Buddhistic seminaries and colleges are being started in various parts of the country.

## Young People's Department.



CIVILIZED HOTTENTOTS.

### HOTTENTOTS.

**W**HERE are a great many different kinds of colored people in Africa, such as the Kaffirs, Zulus and Hottentots. Some have supposed the Hottentots to be the most ancient of all. They live in the southern part of Africa and are in the Diocese of Cape Town. It seems to have been their custom always to wear a sort of long cloak, covered on one side with fur. The side covered with fur they wore inside in the winter and outside in summer, but now many of them dress like white people. The white farmers employ them as laborers, but as a rule they have to be watched, for they are inclined to be lazy and sometimes they will steal. Most of the white farmers in that part of the country are Dutch, from Holland, and are called Boers, which is the Dutch word for "farmers." These Boers get all they can out of their Hottentot servants and do very little for them. They are not cruel to them but they make them work a great deal. As to their souls they never seem to give the least thought concerning them. A missionary once called at the house of one of these Dutch farmers in Africa and asked him if he would not allow his servants to come in to prayers. He said he would as soon think of bringing in his dogs to prayers as his Hottentots. The missionary said nothing, but he read the passage of Scripture where the Saviour said to a poor woman who applied to him for help, "It is not meet to take the children's bread and give it to dogs," the woman with ready wit replying "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." The farmer took the lesson to himself and afterwards had his servants in at prayer time.

But are there not even in this Christian country too many masters and mistresses who do not care for the souls of their servants? At least there are a great many who seldom say anything to them about religion or the Saviour. So in this respect the Hottentots are not much worse treated than many white servants.

The missionaries, however, care for the souls of these poor people. Their color and lowly condition is nothing to them. They know that Christ died for them and therefore Christ must be preached to them. Sometimes these people will go a long way to attend a church service and generally on foot. Leaving home sometimes in the middle of Saturday night they will travel on foot a long distance, attend divine service and arrive home late on Sunday night. There is a bishop of our Church at Capetown and many of his clergy preach to these Hottentots and try to make them Christians; but it is slow work and sometimes discouraging. They are a peculiar looking people as you see by this picture, yet they have souls, and when properly taught live good, upright lives. Christianity helps them a great deal. Of course when they are baptized they do not all continue to be good Christians, but in this they are not different from white people. How many baptized white people are there who do not continue to be good Christians! We must remember this when we talk about the heathen. But in any case we must teach them all about Christ for he is the Saviour of the world. The Hottentots, like many white people, are not very liberal in their gifts to the Church. In this they follow the example of their Dutch masters. Of course they possess but little; but of that little they should gladly do their utmost to give, and so they are being taught.

## CHARLES TRISTAM, MISSIONARY.

BY THE REV. FRED. E. J. LLOYD, CHARLOTTETOWN, P. E. I.

*(Concluded.)*

**M**RS. TRISTAM remained silent for some time, lost in deep thought; then rising from her seat she embraced her son and said, "Let us for the present make no further reference to this painful subject. I will tell your father of our conversation, but I am sure he will be greatly annoyed;" and so the conversation ended. Mrs. Tristam hurried to her own room where she gave way to passionate grief. The blow, although not altogether unexpected by her, had at last fallen upon her with terrible suddenness, and she possessed not the strength to bear it wisely. She was, alas, a stranger to peace, that peace which follows a humble resignedness to the will of God, and soothes the anguish of the tried and tempted soul. But the hardened heart was already melting, the mysterious purposes of an All-wise God were beginning to be wrought in her soul.

To Charlie the interview, as he had feared, had been painful indeed. It was, however, over, and with it also, he felt that the worst was passed, for he had an instinctive consciousness that his parents would not finally withhold from him their consent to his entering upon the life to which he had looked forward with so much pleasure; although he knew too that this could only be given after a long and painful struggle between his parents' feelings of affection and duty. He prayed for strength and guidance, not alone nor chiefly for himself, but for his parents whom he loved with an affection exceeded only by that which they bore for him.

Long and earnestly was the subject discussed that night by the squire and his wife. The squire's first impulse, on being informed of the interview which had taken place but a few hours previous between his wife and son, was to be angry and he talked about "putting all that nonsense out of his son's head," and much more in a similarly imprudent strain; but his impetuosity soon spent itself, and he consented to view the matter reasonably and sensibly. After much had been said on either side (strange as it may appear to the reader, strange as upon subsequent reflection, she thought it herself) Mrs. Tristam who had grown so accustomed to allowing her son to please himself in everything, found herself pleading with his father on his behalf. Thinking therefore that his wife had made up her mind to place no obstacle in Charlie's way, and not wishing to oppose the wishes of both, the squire so far relented as to say at the close of their conversation: "If the boy's mind is made up it is quite useless for us to try to alter it; and to place hindrances in his path would be unwise. Besides who knows what will happen in five years? He may change his mind long before that time expires!" This reflection seemed

at least to show how little his parents really knew of Charlie's character; but it soothed their perturbed feelings and thus comforted, they slept.

## CHAPTER VI.

At length it was arranged that Charlie Tristam should proceed to the university, with the full consent of his parents, and upon the distinct understanding, that after taking his degree he should join the Central African Mission. Accordingly to the University of Oxford he went and there continued till he had taken his degree, which he did with much distinction. He had never had the advantage of being a public school boy partly on account of his health, and partly because of his mother's strong aversion to his leaving home. But ever since he had come to the parish Mr. Maitland had been his tutor, and having himself passed through a most brilliant University career, he had given his pupil a most effective preparation for the university. A change was rapidly taking place in Mr. and Mrs. Tristam's disposition towards Foreign Missions: it was perceptible enough to the hard working vicar and others who had regretted the lack of interest the squire and his wife had shown towards this most important branch of the Church's work; it was not unknown to themselves. As their son's university career drew to a close, and they perceived that so far from weakening, his determination to carry out his resolve grew firmer every day, they gradually resigned themselves to that which was inevitable, best of all they were learning to be subservient to the will of God. They were naturally delighted with Charlie's successes at the university, and with the high esteem in which he was held by the head of his college and others who knew him, each and all of whom predicted a useful future for him. Here, as they reflected, was already some compensation at least for the loss they were to suffer in being separated—perhaps forever—from him; not only in this circumstance, however, but in many others, they gradually learned to see the mysterious tracings of the Finger of God, until at length they were constrained to confess that "this is the Lord's doing and it is marvellous in our eyes."

Charlie was now in his twenty-second year. He was no longer the delicate youth he had once been, on the contrary he felt himself to be thoroughly strong and "fit for anything," as he had once proudly informed his mother. This happy condition of things with regard to himself, he owed in a large measure to the keen zest with which he had entered into boating at Oxford, and the scrupulous regularity with which he had taken his exercise therein. He was handsome as ever, more intellectual than ever, the possessor of a great big heart which thumped incessantly with sympathy and affection for his fellow men, sincere, firm, bright, good as gold; here was a typical missionary, the very man for Africa, upon whom would devolve the awful responsibility of first presenting the Gospel of Jesus to his heathen brethren.

The question now arose as to the place of Charlie Tristam's ordination; the time would be just a year hence, when he would have fulfilled the age of twenty-three years. Had he consulted his own wishes he would have received the Grace of Holy Orders at the hands of the Bishop of the diocese in which he looked forward with so much eagerness to exercise his ministry. In deference, however, to the wishes of his parents, he consented to spend this his last year at home and, at the end of that time, be ordained in England.

Naturally enough his whole interest centred in the African Mission, of which he had virtually become a member, and to which he therefore considered himself bound. The very name of his future sphere of work, wherever seen, attracted his attention, nay more, it charmed him. He regularly received the monthly paper of the Central African Mission, in which were published every item of news concerning the welfare and progress of the mission. It happened on a certain morning, as his parents and himself were sitting at breakfast the post arrived—unusually late—which brought amongst other things, *Central Africa*. Charlie carelessly opened it, and as carelessly glanced across its pages,—he would reserve it for a time when he should be able to read it carefully. But what was that which met his gaze on the last page? Was he dreaming? He rubbed his eyes: but there the mysterious letters and words remained; they were printed in bold, clear type: "We have great pleasure in informing our readers that Reginald Tristam, Esq., of Brinkworth, whose son, Mr. C. Tristam, has recently joined the Universities' Mission to Central Africa, has added to the noble gift of his son, the munificent sum of £200 to be paid annually into the funds of the mission."

Charlie was speechless with mingled amazement and gratitude, a big lump arose in his throat, and his heart felt as though it would burst. His emotion was perceived by his parents, who seeing the paper he held in his hand, partly guessed its cause. Charlie longed to express his gratitude to his parents—he felt that his mother had had a large share in the business—but he couldn't find suitable words in which to do it: the generous gift had been made to God, and only indirectly concerned him. Still he must say something. At length, therefore, looking away from the page which seemed to him to be illumined with a heavenly brightness, he darted an expressive glance first at the squire and then at his mother, who were occupied with their morning meal; then he looked straight before him and said, "My dear father and mother, this is happiness indeed! You could no more effectually show how ungrudgingly you have given your consent to my becoming a missionary, let us thank God for his goodness!" He said no more, but passed on the magazine to his mother, who having merely looked at it, handed it to her husband. After breakfast Mrs. Tristam told Charlie all about the offering they had made, and

how that they had purposely withheld it from his knowledge, in order that he might discover it for himself. She placed her hand affectionately on her son's shoulder and added, "Ah, my son, I value you far more than ever I did; and yet, how strange it seems, I have no wish to keep you with me, I can willingly yield you to God! It was not so once, as you know, but 'God moves in a mysterious way,' and now I feel that when you go I shall be able to wish you good bye bravely and strongly, with a prayer that God will bless you!"

His mother's kind and beautiful words filled Charlie with an inexpressible joy; every obstacle had been taken out of his path; but that it was all the work of God the Holy Ghost he felt sure, and he did not forget to thank Him.

Squire Tristam made but slight reference to his son's future career, and none to the handsome gift he had made to the mission. Charlie wondered; but the fact was, the dear, good man, could not trust himself to do so. He was inwardly grateful, nevertheless, for all that had happened during the past five years, and confessed to his wife that he could not wish it otherwise. As for the future he had now learnt to leave that in the Hands of Him who had called him as He had once called another of His servants to sacrifice his only son as a test of faith and obedience. He also confessed to Mrs. Tristam that he had never felt so happy in his life before, but he couldn't quite tell why; indeed he was not very anxious to know, the fact that such was the case he deemed sufficient. We know, however, dear reader, that the squire's happiness was the gift of God, as a reward for his submission to His will, and the generosity which had moved him to do something to co-operate with God in the work of bringing salvation to the heathen. And so indeed will it be with all who give to God, either of their substance or even themselves to aid in the ministering work of the Church.

There remains very little of our story to be told. Charlie Tristam was made deacon at the Trinity Ordination of the Bishop of Oxford, his father and mother being present thereat. At the end of the following week he sailed for Zanzibar. He was accompanied as far as the Suez Canal by Vicar Maitland, his constant friend and spiritual adviser, and to whom he and his parents owed so much. The vicar had hoped that the sea voyage would help him to recuperate after the many years of incessant work he had spent in his much loved parish of Brinkworth. They separated at Suez,—Charlie proceeding to Zanzibar, where he arrived in due time after a most favorable passage, and the vicar returning by the mail steamer to England. The Reverend Charles Tristam is now one of the most hard working and zealous of African missionaries, and his work has been signally successful. He spends one in every four years in England, according to the direction of the apostolic bishop in Central Africa, who hopes by this means to preserve the health, and therefore prolong the



labor of his devoted band of fellow workers, who are doing so much to improve the temporal as well as spiritual condition of the natives. The squire and Mrs. Tristram are now amongst the most generous supporters of mission work, and contributors to Church work generally, and, often as he reflects upon the mysterious workings of God, he says that all this is owing under God, to the missionary address he gave to the children of his Sunday School on a certain Sunday afternoon, which will ever be remembered, at least, by Charlie Tristram.

### WITH JESUS IN HIS SORROW.

*"The Son of Man is come to seek and to save that which was lost."*

**I** STRAYED alone through the City and my heart grew sore indeed  
At sight of the sheep who wandered, and whom there were none to feed;  
Afar from the pleasant pastures where the Shepherd tends His own,  
Afar from the cooling fountain where His flock at noon lie down.

The grief that oppressed my spirit seemed all too heavy to bear,  
Till I sought the Feet of the Shepherd and laid my burden there;  
Till I heard His Voice as it whispered to my faint and weary heart—  
"My child, in My soul's deep travail thou art called to bear thy part;  
"These sheep on My Heart I carried as in prayer by night I bowed;  
For them in the Garden of sorrow the sweat of my anguish flowed;  
For them were My Arms extended as I hung on the Cross alone,  
Yea, for those who will not draw nigh Me, the sheep who no Shepherd have known.

"Hast thou sought to enter deeply into what I have borne for thee?  
Such knowledge is won by bearing some part of my Cross with Me:  
By drinking the cup of My sorrow, by willing the pangs\* to know  
Of my Heart's unanswered yearning o'er Jerusalem below.  
"As I unto hell descended and preached to the spirits there,  
E'en so must the spirits in prison command thy tenderest care;  
The souls which are held in bondage by error's deadly chain,  
The bodies led captive by Satan which, like me, thou art seeking in vain.

"Thou must seek and perchance mayst find them, they are nearer than thou dost deem,  
The 'one fold' is my own true promise, and not a romantic dream;  
One thing thou wilt find full surely—thy lot in the City above,  
Thy part in the sweet communion of saints in My changeless love!"

THE Church of England has a mission in Upper Burmah under the lead of six priests, two English, one Tamil and three Karen. Fifty villages are reached; there are 1,237 communicants and 597 scholars.

### THE OLD SCOTCHMAN'S PRAYER.

**I** WAS pleased the other day with a story which an aged man told me about an old Scotchman who was on his way to some mission week services. The old pilgrim was poor and ill-clad, and partially deaf, but he trusted in the Lord whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they travelled on together. When they had nearly reached the place of the meeting it was proposed that they should turn aside and have a little prayer. They did so, and the old man, who had learned in everything to let his requests be made known unto God, presented his case in language like the following:—

"Lord, ye ken weel enough that I'm deaf and that I want a seat on the first bench if ye can let me have it so that I can hear the Word, and ye see that my toes are sticking through my shoes, and therefore want ye to get me a pair of new ones; and ye ken I have nae siller, and I want to stay during the meetings, and therefore I want ye to get me a place to stay."

When the old man had finished his quaint petition and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression and hardly so reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and He's well acquainted with me, and I take great liberties with Him."

So they went on to the meeting together. The old man stood for a while in the rear, making an ear trumpet of his hand, to catch the words, until some one noticed him, and beckoning him forward, gave him a good seat upon the front bench. A lady who had noticed his shoes asked him at the close of the service, "Are these the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a pair soon."

"Come with me," said the lady, "and I will get you a new pair."

"Shall you stay to the end of the meeting?"

"I would, but I am a stranger in this place and hae nae siller."

"Well," said she, "you shall be welcome to make your home at my house during the meetings."

The old man thanked the Lord that he had given him all that he had asked for, and while his brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace, and to find all needed help in every trying hour.—*Selected.*

## The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.  
Back numbers to a limited extent can be supplied.

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

SEPTEMBER, 1888.

### DOMESTIC AND FOREIGN MISSION- ARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.\*

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## CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

#### TESTIMONIALS.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS goes on with spirit. The illustrations are an interesting feature.—*Church Bells (Eng.)*.

CHURCH of England people who wish to receive regularly trustworthy intelligence from all parts of the great mission field of Canada could not lay out a dollar a year to better advantage than by subscribing to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS. Apart from its special object, in carrying out which it has, we believe, no superior and few, if any, equals, it is an excellent family periodical, carefully conducted, with abundance of instructive and entertaining articles (many of them illustrated), adapted to readers of all ages, and thoroughly Canadian in tone. We heartily recommend it and wish it the success which it well deserves.—*Montreal Gazette.*

I HAVE been a subscriber to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from the first and can cordially recommend it to Churchmen as highly interesting, and as a good stimulant to the missionary spirit. As the official organ of the Domestic and Foreign Missionary Society it worthily fulfils its function and claims the dutiful support of all churchmen.

JOHN M. DAVENPORT,  
Mission Church, St. John, N. B.

\*See Canon XIX, Provincial Synod.

### AGENTS WANTED.

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

### BACK NUMBERS.

Owing to an increasing demand for complete sets of this magazine from the first, we have thought it best not to disappoint, and therefore have reprinted some of the numbers that had run out. We are now in a position to supply back numbers from the first. All persons in any way interested in the work and history of our Church in this country should secure complete sets as promptly as possible. Vol. I. (18 numbers), \$1.50. Vol. II. began in January of this year.

### THE AUTUMN MEETING.

The next meeting of the Board of Management is appointed to be held in St. John, N. B., on Wednesday, October 10th.

THE Bishop of Quebec in his charge to his Synod last June thought it strange that self-supporting rectories should be paying their rectors only \$600 a year whilst country missionaries were receiving some \$700 and some \$800, and his Lordship dryly remarks that by "self-supporting parishes we might understand parishes in which the clergyman supports himself."

WE regret very much that Rev. M. M. Fothergill, of Quebec, is about to leave Canada. His place on the Board of Management will be taken by the Very Rev. Dean Norman, who was elected to that position by the Quebec Synod last June. Dr. Norman was a member of the Board when in the Diocese of Montreal.

### THE LATE BISHOP HARRIS.

It is with profound regret that we chronicle the death of the Bishop of Michigan. It is the one event which casts a gloom over the late Lambeth Conference. Stricken suddenly with paralysis while preaching in Winchester Cathedral he never rallied but quietly passed away, his wife arriving too late to gain recognition from her truly noble husband. It was his intention to visit the Holy Land before returning homewards. God granted him his desire and took him to that Holy Land, whose attractions will never fail and among which he will dwell for ever. The Canadian Church felt much interest in Bishop Harris, owing to several visits which it was her great delight and profit to receive from him. No one could listen to him or converse with him without feeling that he was in the presence of a great man. Of a strong build, striking countenance and commanding presence, he was always sure to attract attention. He was

manly and rose high in every walk of life that he touched. As a student he was distinguished, as a soldier he rose at once to the position of an officer, as a lawyer he rapidly built up a large city practice, as a clergyman he speedily commanded pulpits among the largest city congregations and almost at once when about 37 years of age had the episcopate laid at his feet. As a bishop he was untiring and beloved by all. The eyes of the world were rapidly being drawn towards him and the signal success which marked the noble deceased in other walks of life was beginning to shine brightly upon him, when at the early age of 47 he was called away. However useful such lives are here it would seem that God needs them in another sphere. His will be done.

### DIOCESE OF QUEBEC.

The *Journal* of the 18th Session of the Synod of Quebec, held on the 8th, 9th and 11th of June, has been forwarded to us. It is a good sized book, containing a large amount of matter. The Synod, however, meets only biennially. The Bishop thus summarizes the work of his episcopate to date:—

"I have now been Bishop of this Diocese for twenty-five years. And it will not be an unreasonable thing, perhaps, to take a very brief retrospective look at the Church's history during that period. Much, I know, has been left undone that ought to have been done, but still something, by the blessing of God, has been done. I have confirmed 11,176, I have ordained 47 deacons and 43 priests. I have consecrated 37 churches. A pension fund has been created for aged and infirm clergy, from which, as you will hear in the meeting of the Central Board of the Church Society to be held tonight, it is believed to be possible to give pensions to all clergymen standing in need of the same, ranging from \$400 to \$600 per annum. The system of assessments begun in 1862 has, by the unremitting attention of the Diocesan Board, worked so well that the contributions of the congregations towards the maintenance of the clergy have risen from \$3,000 to \$17,500. There are now 16 self-supporting parishes, whereas in 1862 there was, outside of Quebec, only one. Local endowments have been established since 1863, in 33 missions. Six of these now yield an interest of \$200 each. When the interest has reached this point, and not before, it becomes available income. The Widows and Orphans' Fund has been increased from \$13,440 to \$61,529. The Fund is now paying widows \$300 and each child \$50. And there is no doubt that these amounts can, and will be increased, at no distant date."

Reference is also made to substantial progress in Bishop's College, Lennoxville, and the establishment of a college for girls at Compton.

Considering the great disadvantages under which that Diocese labors, being situated in the very heart of a French speaking, Roman Catholic people, on the rapid increase, with a corresponding

decrease among the English speaking people, the work done in its midst is remarkable.

There are 54 parishes and missions, 4 being reported vacant. The Bishop has at length followed the example of all the other dioceses, and has set up a Dean and Canons, an Archdeacon and Rural Deans. His Lordship, however, has endeavored to make these institutions not merely titular, but has assigned duties to all. The appointments recorded are as follows:—Dean, Rev. Dr. Norman; Archdeacon, Rev. Dr. Roe; Canons, Rev. John Foster, Rev. Thos Richardson, Rev. Geo. Thorne-loe, and Rev. A. A. Von Iffland; Rural Deans, Rev. J. B. Debbage, Rev. Canon Foster, Rev. W. G. Lyster.

A loving address was presented to the Bishop and replied to by him in feeling terms, regarding his Lordship's 25 years' episcopate.

The constitution, together with the canons and resolutions of the diocese now in force, are published in the *Journal*, and considerable space is given to affairs of Bishop's College, Lennoxville, and the Compton Ladies' College.

The report of the Corresponding Committee of the Domestic and Foreign Missionary Board, shows receipts from Aug. 1st, 1887, to June 7th, 1888, as follows:—

Foreign Missions.....	\$1,277 91
Domestic Missions.....	1,642 38
Jews Missions.....	114 99
	\$3,035 28

Very full statistical accounts of the various parishes are given, returns being made by both clergymen and churchwardens.

## Woman's Auxiliary Department.

*"She hath done what she could."*

Communications relating to this Department should be addressed Mrs. Tilton, 521 Cooper Street, Ottawa.

THE second Annual Report of the Woman's Auxiliary will be ready for circulation during September. The Secretaries of the different Diocesan Branches will have copies sent them. Others can be supplied by applying to Mrs. Tilton, 521 Cooper street, Ottawa.

WE regret to learn that Mrs. Houghton, the Recording Secretary of the Woman's Auxiliary, has been obliged to resign. She sails from Canada about the 15th of September, to reside two years in Europe. May the Lord bless her abundantly during her absence, and use her in some special work in that part of His vineyard to which He has called her!

SEPTEMBER commences the third year of the Woman's Auxiliary. May the new year be richly blessed by our living, loving Master, whose we are and whom we serve. May He imbue every mem-

ber with the true missionary spirit. May our prayers be real,—for the extension of the Kingdom of our Lord Jesus Christ; our work steadfast and practical, remembering the force, encouragement and power of those words of St. Paul, "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## ONTARIO DIOCESE.

The following programme has been prepared by the Diocesan Board to aid the Parochial Branches in "gathering in" systematic and reliable information about missionary life and work in the world:

By having a special subject for each month's study, thought and prayer, the missions become their own, they become identified with the very life of the different branches. It has been found that "monthly packets" can be made up of clippings from our different papers and periodicals, and when the Branch cannot supply itself with subject matter for the month, packets may be had by applying to Mrs. Forest, 5 Arthur street, Ottawa.

## INDIA.

FROM MISS PHILLIPS, OF PESHAWUR, PUNJAB, JAN. '88

A fortnight ago we had a distribution of prizes at a new school started last year. All the dolls given were much appreciated by the little ones. A new feature of the entertainment was the presence of a number of the children's mothers and their friends, more than 150, I should think, who of course had barely standing room, packed together as closely as possible. In that school there are five little widows, two of them only nine years of age. One aged thirteen is in a most pitiable condition, her mother-in-law absolutely refusing to give her either food or clothes, as she has never had a child to carry on her husband's name! Poor little Shubaya feels as if the world were very dark indeed just now, but perhaps these troubles may lead her to trust in Him, who cares "even for widows."

I cannot tell you what a help Mrs. Imam Shah is in the work. She goes on so steadily and quietly, and never misses an opportunity of speaking of the Saviour's love. She is so sensible too. Sultani and Imla, both teachers in the Mahomedan school are improving. They have lately shown evidences of a real desire for the salvation of their little scholars. As Sultani had no card to send me on Christmas day she copied out a hymn, which she thought peculiarly suitable for the children and sent it.

The Industrial School for Widows, founded in memory of Miss Annie Norman, was handed over to me by Mrs. Jukes, on her leaving for England. There are now ten women in it, three Hindus and seven Mahomedans.

Janie Imam Shah superintends it and reads from

the Bible, and such stories as those of A. L. O. E. The widows make dolls dressed in native costume, needle-books, pen wipers, etc., and four of them are now engaged in manufacturing a tea cosy for our Lieutenant Governor. It will be very pretty and uncommon, being worked all over with gold thread. The needle-books are generally admired, and I should be glad to get orders, as, of course, the object of the Industrial School is to be self-supporting, which is not the case at present.

Did I tell you about Rahnomai, a girl in the Mohammedan school? At one time she would not even learn the hymns the children sing daily at the opening of school. A few months ago she begged to be allowed to read the Testament. I told her that she could not read well enough, so she set to work, and by reading over hours, in a very short time was capable of beginning the Holy Book. But there were many long words in it and she still found it so difficult that the other girls laughed at the small quantity she got through for each examination. However, she was encouraged to persevere, and now she not only reads it fluently, but learns portions of certain chapters regularly. Will you pray that her feet may be led into the way of peace?

There is great distress here just now on account of want of rain. People say that a famine has begun, and indeed everything is dear enough to warrant the supposition. Many of the little children are half starved, and I have had to provide some with a very small meal once a day as a help; so you see it is not only in England that distress is to be found.

On Thursday, as it was Christmas week, we took a holiday, and drove out ten miles. We had to cross a bridge of boats similar to those used in the time of Alexander the Great, who is supposed to have visited this part of India. Our destination was a village in the district of D-andsi. We went into three houses, in each of which numbers of women came round us, and for convenience sake we divided them into two parties, Miss Mitchison speaking to one and I to the other, and they seemed to listen with great pleasure. We had such a happy day, and returned home just before dark, tired of course, but having thoroughly enjoyed it. There is certainly no happiness equal to that of telling about the love of Christ.

## The Society of the Treasury of God.

### DUTY AND PLEASURE OF GIVING TO THE LORD.

Why should I give to the Lord?

1. Because I belong to Him, I. Cor. vi, 20; Rom. xiv, 7-8.

2. He has redeemed me, Gal. iii, 13; Heb. ix, 12; I Pet. i, 18-19.

3. He died for me, 2 Cor. v, 14-15.

4. It is a reasonable service, Rom. xii, 1.

5. All that I have belongs to Him, Matt xxv, 14-27; I. Chron. xxix, 14.

6. My flocks and herds are His, Ps. 1, 10.

7. My silver and gold are His, Hag. ii, 8.

8. My land is His, Lev. xxv, 23.

9. My soul is His, Ezek. xviii, 4.

10. The earth and world belong to Him, Ps. xxiv, 1; 1, 12.

11. Everything under heaven is His, Job xli, 11.

First recorded gift, Gen. iv, 3-4; Heb. xi, 4.

Abraham's great gift of faith, Gen. xxii, 1, 3, 9, 10; Heb. xi, 17-19.

First record of tithes, Gen. xxviii, 20-22.

Jewish law of giving to God:

1. First born of man and beast given, Ex. xiii, 2-12.

2. Levites afterwards given instead, Num. viii, 16-18.

3. Support of the priesthood, Num. xxxv, 2; Ezek. xlv, 30.

4. Offering of the first fruits, Ex. xxii, 29.

5. The law of tithes, Lev. xxvii, 32.

As the Jew gave to the priest of the law, so the Christian is required to give to the minister of the Gospel, Num. xxxv, 2; Ezek. xlv, 30; I Cor. ix, 14; I Tim. v, 18; Matt. x, 9-10; Luke x, 7.

System of giving in the Jewish Church, Lev. xxvii, 30-32; Num. xviii, 21; II Chron. xxxi, 5, 6, 12; Ex. xxii, 29; Neh. xiii, 12; Luke xviii, 12.

System of giving in the Christian Church, Acts ii, 44, 45; iv, 32, 34, 35; xi, 29; Rom. xv, 25, 26; I Cor. xvi, 2; Acts xi, 29-30; II Cor. viii, 1-7.

The spirit in which we should give, Ex. xxxv, 2; xxxv, 5 21; I Chron. xxix, 9-14; II Cor. viii, 12; II Cor. ix, 7.

Temporal blessings promised to the giver, Prov. iii, 9-10; xi, 25.

Spiritual blessings promised to the giver, Mal. iii, 10.

Do modern Christians rob God, as did ancient Jews? Mal. iii, 9-10, Neh. xii, 10-11.

One way to get rich, Prov. xi, 24 (first part), 25; II Cor. ix, 6 (last part.)

One way to get poor, Prov. xi, 24 (last part); II Cor. ix, 6 (first part.)

How we should give, Matt. vi, 3-4; v, 16.

How we should not give, Matt. vi, 1, 2; John xii, 43.

God will reward the giver, Matt. xxv, 34-40; x, 42; Heb. vi, 10.

Men will reward the giver, Luke vi, 38.

Givers should note this verse, Rom. xii, 8.

A verse to the poor, Mark xii, 44.

Verses for the rich, I Tim. vi, 17-19.

God does not want niggard giving, II Cor. viii, 7.

Remember the poor, Ps. xli, 1-3; Prov. xix, 17. Deut. xv, 7, 8, 10; Neh. viii, 10; Luke, xiv, 13.

Should I help my brother? I Pet. iv, 10; Rom. xii, 13; Gal. vi, 10; I John iii, 17.—*The Watchman.*

RETURNS BY PARISHES—DOMESTIC AND FOREIGN MISSIONS.

DIocese OF TORONTO—From July 31st, 1887, to July 31st, 1888.

PARISHES.	DOMESTIC 1887	FOREIGN. 1888	JEW'S FUND	TOTALS. By Stations.	TOTALS By Parishes.	INCUMBENTS.
Albion .....	\$	\$	\$ 2 42	2 42		
Caledon East .....	1 21			1 21		
St. George .....	66			66		
Palgrave .....						
Campbell's Cross .....						
Charleston .....						
Bally Crov .....					4 29	Rev. Rural Dean Swallow.
Alliston .....			85	85		
West Essa .....			43	43	1 28	Vacant.
Apsley, St. George .....		85	2 74	3 59		
Chandos .....		32		32		
" East .....						
Eel Lake .....		25		25	4 16	Rev. P. Harding.
Ashburnham .....	98 82	10 00	1 50		110 32	Rev. W. C. Bradshaw.
Atherley .....			59			
Longford .....			1 56		2 15	Vacant.
Aurora .....	39 02	6 50		45 52		
Oakridges .....	1 50	1 00		2 50	48 02	Rev. E. II. Mussen.
Barrie .....	51 64	8 00	17 11	59 64	63 22	Rev. W. Reiner.
Allandale .....	96	2 62		3 58		
Batteau .....		38	50	88		
Duntroon .....		1 16	17	1 33		
Singhampton .....		32		32	2 53	Rev. H. D. Cooper.
Beaverton .....						
Point Mara .....						Vacant.
Berkeley, Norway .....	5 00	5 00		10 00		
Chester .....	6 45	5 00		11 45		
York Station .....	11 75	7 50		19 25	40 70	Rev. C. Ruttan.
Bobcaygeon .....	2 05	1 91		3 96		
Dunsford .....	1 60	2 00		3 60		
Varulam, St. Alban .....	97	60		1 57		
" St. Peter .....		2 04		2 04	11 17	Rev. W. Farcomb.
Bolton .....	11 60	6 25		17 85		
Sandhill .....		10	2 00	2 10		
Klinburg .....		3 65		3 65		
St. Thomas .....					23 60	Rev. E. A. Oliver.
Bradford .....		4 30	2 47	6 77		
Middleton .....		1 21	32	1 53		
Coulsons .....		3 25	64	3 89	12 19	Vacant.
Brampton .....		5 12	5 17		10 29	Rev. C. C. Johnson.
Brighton .....		3 53		3 53		
English Settlement .....						
Hollands .....					3 53	Rev. R. H. Harris.
Brooklin .....	1 67	34	1 92	3 93		
Columbus .....	3 27	55	40	4 22		
Ashburn .....	2 42	98	1 01	4 41	12 56	Rev. J. H. Harris.
Cameron .....		11	25	36		
Cambray .....		36	50	86	1 22	
Bexley .....						Vacant.
Cannington .....		1 50			1 50	Rev. John Vicars.
Cardiff and Monmouth .....						
Cheddar .....						
Wilberforce S. N. .....						
Deer Lake .....						
Dixon's Shanty .....						
Pandash West .....						Rev. A. E. Whatham.
Carleton .....	4 45	9 00	4 97	18 42		
Dovercourt Mission .....						
West Toronto Junction .....					18 42	Rev. C. E. Thomson.
Cartwright .....	2 72	3 39			6 11	Rev. John Creighton.
Cavan .....						
Millbrook, St. Thomas .....	12 00	6 00	5 00	23 00		
" Trinity .....	1 00	1 50	50	3 00		
Baillieboro .....	4 11	6 00	60	10 71		
Ida .....	2 00		2 00	4 00	40 71	Rev. Rural Dean Allen.
Clarke (Newcastle) .....	22 02	13 06			35 00	Rev. Canon Brent.
Coloconk .....	1 30			1 30		
Victoria Road .....	51			51		
Head Lake .....	26			26		

## RETURNS FROM THE DIOCESE OF TORONTO—(Continued.)

PARISHES.	DOMESTIC. 1887.	FOREIGN. 1888.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes	INCUMBENTS.
Rosedale.....	82			82		
Norland.....					2 89	Rev. A. B. Chafce.
Cobourg.....	149 00	27 38	27 60	203 98		
West End S. House.....					203 98	Rev. Canon Stennett.
Colborne.....		4 75			4 75	Rev. J. C. Davidson.
Coldwater, St. Matthias.....	60		53	1 13		
Waubashene.....	1 82		2 74	4 56		
Matchedash.....	1 56			1 56		
Fesserton's S. House.....						
Cross.....					7 25	Rev. W. H. French.
Collingwood.....	185 76	75 23	12 47		273 46	Rev. L. H. Kirkby.
Cookstown.....	2 25	1 50	2 60	6 35		
Pinkerton.....	60	1 05	60	2 25	8 60	Rev. W. H. A. French.
Craighurst.....	1 97	1 96		5 93		
Crown Hill.....	1 43	50		31 93		
Minesing.....	1 10	1 77		2 87		
Midhurst.....	77	1 03		1 80		
Vespra, Christ Ch.....	70			70	11 23	Rev. A. W. Daniel.
Credit.....	1 48		4 01	5 49		
Dixie.....						
Port Credit.....	2 05			2 05	7 50	Rev. R. W. Hindes.
Creemore.....	40	2 45	1 16	4 01		
Lisle.....						
Banda.....		25		25	4 26	Rev. H. B. Owen.
Darlington (Bowmanville).....	20 33	12 50	12 45		45 28	Rev. Dr. Macnab.
Dysart (Haliburton).....	3 00	2 76	1 27	7 03		
Dysart West.....		1 02				
Guilford.....				1 02	8 05	Rev. F. E. Farncomb.
Elmvale.....						
Waverly.....	2 00			2 00		
Allenwood.....			1 00	1 00		
Wyevale.....					3 00	Vacant.
Emily, Omamee.....	3 75	3 50	3 25	10 50		
Emily, St. James.....		1 10		1 10		
“ St. John.....		1 00		1 00	12 60	Vacant.
Etobicoke.....	8 37	4 93	1 72	15 02		
Mimico.....	8 57	5 01	1 28	14 86	29 88	Rev. Canon Tremayne.
Fenelon Falls.....	1 73	1 00	1 53		4 26	Rev. Canon Logan.
Galway.....						
Kinmount.....	1 05			1 05		
Swamp Lake Road.....						
Furnace Falls.....						
Silver Lake.....						
Iroindale.....					1 05	Rev. E. Soward.
Georgina, St. George's.....						
“ St. James.....	2 13			2 13	2 13	Rev. G. Nesbitt.
Gore's Landing.....	60	1 01		1 61		
Harrowood.....	42	54	29	1 25	2 86	Rev. G. Ledingham.
Grafton.....	5 02	4 33	4 00	13 35		
Centreton.....	1 98	3 18		5 16	18 51	Ven. Archdeacon Wilson.
Hastings.....	9 60	1 14		10 74		
Alnwick.....	5 16	3 54		8 70		
Dartford.....					19 44	Rev. J. E. Cooper.
Holland Landing.....		5 10			5 10	Rev. A. W. Spragge.
Innisfel.....	2 25	7 08		9 33		
Churchill.....	1 80			1 80	11 13	Rev. E. W. Murphy.
Reswick.....	2 33	95	75		4 03	Rev. C. R. Bell.
Lindsay.....	66 03	127 46	11 21	204 70		
Reaboro.....		6 46		6 46	211 16	Rev. C. H. Marsh.
Lloydtown.....	8 74			8 74		
Robleton.....					8 74	Rev. E. W. Sibbald.
Manvers.....	1 00	2 00		3 00		
Bethany.....	1 00	1 50		2 50		
Janetville.....	1 00	2 00		3 00	8 50	Rev. H. F. Burges.
Markham.....	2 25			2 25		
Unionville, St. Philip.....		2 00	95	2 95	5 20	Rev. Rural Dean Fletcher.
Markham, Grace Church.....	8 40	7 45		15 85		
Stouffville.....	3 20			3 20	19 05	Rev. A. Hart.
Midland.....	4 65	3 10		7 75		
Wyebridge.....	2 71	2 16		4 87	12 62	Rev. J. A. Hanna.
Minden.....	50			50		
Stanhope.....					50	Rev. J. G. Dean.

RETURNS FROM THE DIOCESE OF TORONTO (Continued.)

PARISHES.	DOMESTIC 1887.	FOREIGN. 1888.	JEWS' FUND	TOTALS. By Stations	TOTALS. By Parishes.	INCUMBENTS.
Maple Lake, S. House						
Gellert						
Wright's						
Littenworth					50	Rev. J. G. Dean.
Mono Mills	1 25		1 16	2 41		
Mono, St. Paul	1 00		98	1 98		
" St. John	70		1 17	1 87	6 26	Rev. A. C. Watt.
Mulmur	3 69	1 56	1 10	6 35		
Adjala	2 59	1 00	71	4 30		
Everett	1 16	1 50	52	3 18	13 83	Rev. E. Daniel.
Mulmur West, Whitfield	2 75	4 45		7 20		
Honeywood						
Primrose, Elba					7 20	Rev. W. E. Carroll.
Newmarket	5 32	18 80			24 12	Rev. A. W. Spragge.
North Douro, Lakefield	13 05	7 08	7 50	27 63		
Warsaw		82		83	28 46	Rev. John Farncomb.
North Essa, Ivy		72		72		
Thornton		1 50		1 50		
Ballynascum		50		50	2 72	Rev. C. E. Sills.
North Orillia		4 26		4 26		
Price's Corners	16 00			16 00		
Medonte	5 25	5 38	75	11 38	31 64	Rev. John Jones.
Norwood	6 27	4 55		10 82		
Westwood	5 75	1 00		6 75		
Belmont, S. House	10			10		
Birdsall						
Trent Bridge						
Havelock	1 07			1 07	18 74	Rev. John Gibson.
Orillia	55 50		20 35		75 85	Rev. Rural Dean Stewart.
Oshawa		4 00			4 00	Rev. I. Middleton.
Otonabee	1 00	1 00			2 00	Rev. W. C. Bradshaw.
Penetanguishene, St. Jam	2 35	1 00		3 35		
" All Saints	2 84	3 71		6 55		
La Fontaine	1 65	1 29		2 94		
Massey Settlement						
Davidson's Mill					12 84	Rev. G. M. Kingston.
Perrytown	3 10	41	60	4 11		
Elizabethville	25	37		62		
Orono	1 00	46	40	1 86	6 59	Rev. R. A. Rooney.
Peterborough	93 75	30 49	20 28		144 52	Rev. Rural Dean Beck.
Pickering, Duffins Creek						
Port Whitby						
Greenwood						Rev. W. S. Westney.
Port Hope, St. John	156 76	90 78			247 54	Rev. Canon O'Meara.
Port Hope, St. Mark						Rev. J. S. Baker.
Port Perry	18 00	8 13	14 70		40 83	Rev. Dr. Carry.
Scarborough, West Hill	3 47	4 74	4 45	12 66		
L'Amoureux	1 45	1 75		3 20		
Wexford	1 01	90		1 91	17 77	Rev. F. Burt.
Seymour & Percy, Campbellford	5 81			5 81		
Warkworth	3 79			3 79	9 60	Rev. T. Walker.
Shanty Bay	15 00	6 00	2 00	23 00		
East Oro	2 35			2 35	25 35	Rev. J. F. White.
Stayner	3 92	5 30	2 00	11 22		
Sunnidale	1 00	3 50		4 50	15 72	Rev. O. T. B. Croft.
Streetsville	6 00			6 00		
Churchville	1 94			1 94	7 94	Rev. Joseph Fletcher.
Sunderland		18 00		18 00		
West Brock		2 00		2 00	20 00	Rev. F. J. Lynch.
Udora						
Tecumseth						
Bond Head						
Beeton						
Tottenham	25				25	Rev. Rural Dean Ball.
Thornhill						
Richmond Hill						Rev. W. W. Bates.
Toronto, St. Alban's Cathedral						Rev. J. G. Lewis.
" St. James'	101 00	128 50	62 80		163 80	Rev. Canon Dumoulin.
" St. Paul's	281 75	130 00	42 00		453 75	Rev. T. C. DesBarres.
" Trinity East		19 00	9 26		28 26	Rev. A. Sanson.
" St. George's	195 35	75 00	51 48		321 83	Rev. J. D. Cayley.
" Holy Trinity		65 56			65 56	Rev. John Pearson.



## RETURNS FROM THE DIOCESE OF TORONTO (Continued.)

PARISHES.	DOMESTIC. 1887.	FOREIGN. 1888.	JEW'S FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
" St. John's.....	15 00	10 50	8 00	.....	33 50	Rev. A. Williams.
" St. Stephen's.....	61 08	13 89	20 00	.....	94 97	Rev. A. J. Broughall.
" St. Anne's.....	22 71	22 95	20 24	.....	65 90	Rev. J. McLean Ballard.
" St. Olave, Windermere.....	.....	.....	.....	.....	.....	.....
" Humber Mission.....	.....	1 87	.....	1 87	1 87	Rev. H. Softley.
" St. Peter's.....	340 40	510 00	21 66	.....	872 06	Ven. Archdeacon Boddy.
" St. Luke's.....	37 74	1 00	41 76	.....	80 50	Rev. Rural Dean Langtry.
" Ch of the Redeemer..	60 10	136 92	42 62	.....	239 65	Rev. Septimus Jones.
" All Saints.....	.....	.....	21 78	.....	21 78	Rev. A. H. Baldwin.
" St. Matthias.....	43 22	4 72	3 11	.....	51 05	Rev. R. Harrison.
" St. Thomas.....	.....	.....	.....	.....	.....	Rev. J. H. McCollum.
" St. Barnabas.....	7 50	5 25	7 30	.....	20 05	Rev. W. H. Clarke.
" Grace Church.....	25 00	48 25	.....	.....	73 25	Rev. J. P. Lewis.
" St. Bartholomew.....	.....	.....	2 80	.....	2 80	Rev. G. I. Taylor.
" St. Matthew.....	.....	.....	7 17	.....	7 17	Rev. J. Scott Howard.
" St. Philip.....	31 40	26 52	47 91	.....	105 83	Rev. Dr. Sweeney.
" Ch of the Ascension..	77 80	60 80	36 93	.....	175 53	Rev. H. G. Baldwin.
" St. Simon's.....	5 91	.....	.....	.....	5 91	Rev. T. C. Street Macklem.
Parkdale, St. Mark's.....	21 16	67 37	13 68	.....	102 21	Rev. C. L. Ingles.
" Epiphany.....	5 13	9 36	.....	.....	14 49	Rev. B. Bryan.
Tullamore.....	.....	.....	.....	.....	.....	.....
Castlemac.....	.....	.....	.....	.....	.....	.....
Grahamsville.....	.....	.....	.....	.....	.....	.....
Edmonton.....	.....	.....	.....	.....	.....	Rev. G. B. Morley.
Uxbridge.....	2 03	.....	7 60	.....	9 63	Rev. Jno. Davidson.
West Mono, Herald Angel..	1 25	5 85	2 75	9 85	.....	.....
Elder.....	90	1 05	.....	1 95	.....	.....
Camilla.....	75	1 01	.....	1 76	.....	.....
Mono, St George..	55	1 07	.....	1 63	.....	.....
Mono Centre, St. Luke..	60	55	.....	1 15	16 34	Rev. G. H. Webb.
Weston, St. Philip.....	.....	.....	.....	.....	.....	.....
" St. John.....	.....	.....	.....	.....	.....	.....
Whitby.....	2 00	3 00	.....	.....	5 00	Rev. A. J. Fidler.
Woodbridge.....	2 25	.....	5 00	7 25	.....	.....
Clairville.....	2 35	3 26	.....	5 61	.....	.....
Vaughn.....	1 85	.....	.....	1 85	.....	.....
Kleinburg.....	.....	.....	.....	.....	.....	.....
Maple.....	.....	.....	.....	.....	.....	.....
King.....	1 80	.....	.....	1 80	16 51	Rev. C. H. Shortt.
York Mills.....	2 26	7 36	1 25	.....	.....	.....
Eglington.....	.....	.....	.....	.....	10 87	Rev. Canon H. B. Osler.
York Township, (Deer Park) ..	18 25	18 00	.....	.....	36 25	Rev. T. W. Paterson.
Trinity College Chapel..	22 16	19 69	.....	.....	41 85	Rev. Provost. Body.
Trinity Col. School, Port Hope.	.....	17 55	.....	.....	17 55	Rev. Dr. Bethune.
Donations, F. J. D. S.....	.....	10 00	.....	.....	10 00	.....
" A. E. H.....	.....	3 00	.....	.....	3 00	.....
" T.K. G.S. \$2 and \$1.	.....	3 00	.....	.....	3 00	.....
The Misses Bella & Edith Clark.	.....	10 00	.....	.....	10 00	.....
Rev. A. Sanson, Toronto	.....	12 50	.....	.....	12 50	.....
Sub. Rev. Rural Dean Fletcher.	.....	.....	4 00	.....	4 00	.....
Collected by Rev. T. S. Ellerby.	.....	.....	1220 54	.....	1220 54	.....
	2662 24	2148 66	1927 34	.....	6738 24	.....

## RETURNS FROM THE DIOCESE OF QUEBEC.

FROM 29TH JULY, 1887, TO 31ST JULY, 1888.

PARISHES.	DOMESTIC. 1887.	FOREIGN. 1888.	JEW'S FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Actonvale.....	2 00	4 20	.....	6 20	.....	.....
Danbury.....	.....	.....	.....	.....	6 20	Rev. L. C. Wurtle, M. A.
Ascot Corner.....	.....	1 72	.....	1 72	.....	.....
Westbury.....	.....	.....	.....	.....	.....	.....
East Angus.....	1 00	2 15	.....	3 15	4 87	Rev. R. W. Colston, M. A.
Barford.....	.....	.....	.....	.....	.....	.....
Dixville.....	.....	.....	.....	.....	.....	.....
Perryboro'.....	.....	.....	.....	.....	.....	.....
Stanhope.....	.....	.....	.....	.....	.....	Rev. C. B. Washer.