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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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## HISTORICAL SKETCHES.

No. 76.—IN MEMORIAM—THE METROPOLITAN OF CANADA.

**T**HE death of the most Rev. John Medley, Metropolitan of Canada and first Bishop of Fredericton, marks an epoch in the history of the Canadian Church, for he was one of the bishops appointed in the early days of the Church of England in this country when it was beginning

to make its way after having received what was too long denied it—the precious gift of the episcopate. This gift commenced in the east and gradually extended itself westward. When the Rev. John Medley was sent out to be Bishop of Fredericton, with jurisdiction over the whole of New Brunswick, he came to preside over the fifth diocese founded in this country, and of these only one, as yet, had extended to the west. This diocese, under the name of the Diocese of Toronto, was then the only episcopal jurisdiction in British North America west of Quebec, and to the new Bishop of Fredericton this enormous territory must have been almost a *terra incognita*. In his own portion of the country he had the Bishop of Nova Scotia on the one hand and the Bishop of Quebec on the other, both of whom could be reached by a long and tedious journey, it is true, but still in a time, to some extent, reasonable, and so, by a sea voyage, could Newfoundland be visited; but Toronto, away off in “Upper Canada,” in the

days when there were no railroads, must have seemed, indeed, in the dim distance. The Canadian Pacific Railway will convey passengers now very swiftly from St. John, New Brunswick, to Toronto; but when Dr. Medley, in 1845, was made Bishop of Fredericton, it was a journey not to be thought of unless as an act of absolute necessity. Nova Scotia and Quebec, for a long time, were the only two dioceses known in British North America. Then, in 1839, Newfoundland and Toronto were added to the number, and the episcopate began to

move itself as if stirred by the gradual extension of population, as the immigrant, in all directions, was making for himself a home. When the forest gave way to the settlement, and the settlement established villages and towns, there was the demand for clergymen, and with them a call for bishops. The Bishop of Nova Scotia had jurisdiction over the whole of that Province together with New Brunswick, and when, in 1845, it was resolved to erect the latter into a separate see, the Rev. John Medley, an English rector—rector of



THE LATE REV. JOHN MEDLEY, D.D.

*Metropolitan of Canada and First Bishop of Fredericton.*

St. Thomas' Church, Exeter, was appointed by Lord Stanley, the Colonial Secretary, to be its bishop. Thus was he contemporary with Bishop John Inglis, of Halifax; Bishop G. J. Mountain, of Quebec; Bishop Feild, of Newfoundland; and Bishop Strachan, of Toronto. So that, in the recent death of the metropolitan, a bishop of the early days has been taken from our midst.

John Medley was the son of Mr. George Medley, of Grosvenor Place, London, England.

DIOCESE OF  
FREDERICTON.

He received his early training in the schools at Bristol, Bewdley, Hammersmith and Cobham, and took his degree at Wadham College, Oxford, in 1826, after a three years' course. In 1828 he was ordained deacon, and, in 1829, priest of the Church of England. His three years at Oxford, no doubt, exercised a moulding influence on his life, for he was there at a time

when some of the greatest minds of the century were beginning to exert their powers. His removal to a colonial bishopric at a comparatively early time of life diverted his mind to some extent from the great movement which sprang from his own university and placed it upon that than which there can be nothing higher in the Church of God—active and vigorous missionary work in a new and sparsely settled country. The work of these pioneer bishops was incessant and hard, the means of travel from place to place fatiguing and slow, yet they held on with greater pertinacity than many of those who, from the improved methods of transit, can save much time and labour.

The Metropolitan departed this life in his Cathedral City of Fredericton at the advanced age of eighty-eight, just as the Provincial Synod, which met in Montreal on September 14th, was about to assemble. The delegates from Fredericton and Nova Scotia were delayed in their attendance at the Synod because of his funeral. In a manner very similar died the first Metropolitan of Canada, Dr. Fulford, who quietly passed away on September 9th, 1868, while the Provincial Synod was in session.

One great object that Bishop Medley had in view was the establishment of a cathedral for his diocese and this he was enabled to accomplish by building the handsome edifice which will ever be connected with his name and memory in Fredericton.

In 1881 the Rev. Hollingworth Tully Kingdon, of Trinity College, Cambridge, England, was appointed coadjutor Bishop of Fredericton, and he now succeeds Dr. Medley as Bishop of Fredericton. The Rt. Rev. Dr. Lewis, Bishop of Ontario, as senior bishop, becomes acting Metropolitan, and will continue in office till, within a few months from now, the House of Bishops will elect one of their number to that high and important position.

## TWO LITTLE INDIAN BOYS AND WHERE THEY WENT.—(Continued).

BY REV. E. F. WILSON.



HE weather during our passage was fairly good, and neither of the boys suffered to any extent from sickness. On the Thursday evening after we started I gave a missionary address in the saloon, and the boys acted their parts as

usual, and the next night there was a concert at which Soney sang a song. The voyage was an uneventful one, and we arrived at Moville, on the north coast of Ireland, at 9 a.m., Sunday morning, June the 1st, "two days late," as we had been detained by a fog. From here I telegraphed to my friends in London to expect us by the train reaching Euston at 2.15 p.m. on Monday. I also received letters with the welcome intelligence that all necessary preparations had been duly made for our visit, that both myself and the boys would be accommodated in friends' houses, and that meetings had been already arranged for every day up to the 19th of June. As we were to sail again on the 26th, this seemed like a pretty good beginning. How green and beautiful the Emerald Isle looked under the lovely sunshine, the old castle ruin near the shore, the church spire rising up in the midst of a bed of deep green foliage, the fields and cottages of the people, all so different to anything one sees in Canada. Our boat only stopped just to put off a few passengers and to land the mails, and then on we went again, past the Isle of Man, and the Calf of Man, on towards Liverpool (England) and London. It was 12 o'clock in the night when we entered the Mersey, and we were not put ashore until about 8.30 in the morning. On landing from the tender we were immediately met and taken in charge by our good friend Mr. C., who had come to meet us, and through his kind help and influence got our baggage through the customs and on to a cab far in advance of the other passengers, and after rattling through the crowded streets we alighted at the Lime Street station and "booked" ourselves for Euston. The boys had plenty to look at from the carriage windows as our little train rushed along.

After a ten years' absence from the fatherland, amid the browns and greys of Canada, one is struck by the bright green lustre of English country. The parks, the gardens, the soft green meadows, with grazing sheep and cattle, the various emerald shades of wheat and oats and beans, all so bright and fresh-looking at this time of the year, as though watered and tended by a vast army of gardeners; and then the pretty villages and farm homesteads with their red-tiled roofs, and the old vineclad churches—all Church of England—so different to what one sees in a Canadian village, the smallest and most unpretentious of which invariably has its three edifices—Church of England, Presbyterian, and Methodist, and generally a fourth, Roman Catholic. To the boys, of course, the whole panorama, as we swept along, was one great novelty. The hedgerows, the stiles, the dress of the country people, the canals with covered barges towed by horses, the rattling at such high speed past what in Canada would be regarded as big towns, the English express train not deigning so much as to notice them. The



CHRIST CHURCH CATHEDRAL, FREDERICTON, N.B.

boys gazed from the windows, quietly gazed without saying a word either to me or one another; they just sat and looked, sitting, each of them, a little forward on his seat with eyes intent and lips a little parted, and just as English children might look when beholding something strange and inexplicable for the first time, only that whereas English children, after looking in this rapt, astonished manner, perhaps, for a minute or two, would, at the end of that time, assuredly begin asking a torrent of questions. These little Indian boys remained gazing hour after hour without saying a word, and never asking a single question; then, at length, Zosie's eyes drooped, his little chin sought his breast, and he fell back asleep in his corner to dream of the wonders which he could no longer see. Soney, after his first long gaze "of two or three hours" was over, seemed satisfied, and forthwith began to act naturally, and to examine how the window was put up and down, and when one of the lady passengers wanted to alight at a station, he politely put his arm out and

opened the door for her. At length we reached London, reached old Euston once more, and there my brother-in-law met us, and we piled ourselves and our belongings into a red one-horse bus and drove to one of London's famous old squares in which my sister, with her little family of four or five children, resided. Our first meeting in England was held that same evening in the school-room attached to St. Dunstan's Church, Fleet Street. How strange it seemed to be walking to the meeting through old Holborn again, across the historical Lincoln's Inn Fields, and down a little bit of Chancery Lane. One of my little nephews was delighted to carry the Indian drum, and Soney conveyed the bundle with the Indian costumes, and Zosie the packet of photographs. I was wondering whether we should have as good an attendance at English meetings as we had in Canada. Certainly, if we were to judge everything from the first meeting at St. Dunstan's, our visit to England was not likely to be a failure, for the school-room was literally packed

indeed that evening there was hardly room left for us on the platform. It was interesting, too, to meet many old faces. Our old parish clerk from St. Mary's, Islington, was there to greet me, and my father's white-headed old coachman, now living with his wife in our almshouse, and another old family servant who had lived with us a great many years, and many other friends, both rich and poor. The meeting passed off very satisfactorily, the boys saying their texts and singing and repeating their dialogues, and dressing up in their wild Indian costumes, just as they had done in Canada. Our Canadian photographs of the boys were nearly all gone, so the first thing next day was to go to a photographer's on Fleet Street and have them "done again." Then we called at 9 Sergeant's Inn to see the secretaries of the Colonial and Continental Church Society, and arrange for an interview with the Committee, and in the afternoon there was to be a drawing-room meeting at a lady's house in Hyde Park. We went by bus to the Marble Arch. The busses have been changed as to taking outsiders since I was last in England; they have a flight of steps instead of perpendicular ladders by which to ascend to the roof. It was a fresh novelty for the boys riding on the top of a bus, and, certainly, there is no better way of seeing London; it struck me how comfortably clad and comfortably fed and quietly going about their business, without sign of care or anxiety on their faces, people seemed to be. Even the paper boys looked well-to-do and comfortable. In Canada one sees so many rough-looking loungers chewing and spitting, and so many careworn-looking wives and mothers, and so many boys running about, that is in summer, with nothing but shirt, hat and pants on, their feet and legs bare. A wonderful city, indeed, is London, all moving so regularly, so smoothly, notwithstanding the vast crowd and the immense number of vehicles, busses, cabs, hansoms, carriages, carts, drays, wagons, donkey carts, all like one great huge piece of machinery with its various parts so well oiled and regulated. And then the bicycles; this, too, is an innovation since my last visit, just like dragon flies floating hither and thither over a stream, here, there and everywhere; in Oxford Street, in the Strand, in Cheapside, up Ludgate Hill, places where the traffic is so great that one can scarcely cross the street without some risk to one's life. The bicycles and tricycles are everywhere; young fellows perched up on high wheels dashing recklessly along, and prudent, middle-aged parties seated between two equal size smaller wheels placed for safety. Old white-haired gentlemen with spectacles, comfortably settled in safe-looking tricycles; news vendors with the steering wheel in front of them and brightly painted box containing their wares, mounted between two wheels up behind them, looking for all the world like a


great wasp whirling along. If only they would take the notion to make the saddle thing on which the man sits like an insect's head, and paint the box behind him with yellow and black stripes it would look exactly like a wasp, and might help the advertising. The drawing room meeting at Miss W.'s, in Hyde Park, passed off satisfactorily, the room being as full as it could possibly be, and although no money was asked for, to my invariable rule, nearly £20 was put into a plate on the stairway. We returned to my sister's house for dinner, and later in the evening we visited the British Museum, it being lighted now with electric light. The Natural History Department, which used to be the chief attraction in my childhood days, has been all removed from the old building and is now located in a newly built museum in South Kensington; but what we went to see this Tuesday night was the ancient remains of Egypt and Assyria, and even the two boys were much interested in these wonderful relics of the past dug up out of the sands. It has of late years become an interesting subject of enquiry among ethnologists whether the North American Indians may not have sprung originally from the same stock as the Egyptians who were sun worshippers, and so are most of our Indian tribes. I was struck by the very Indian appearance of some ancient Egyptian wall pictures painted on stone. A number of people engaged in feasting or sacrificing, I forget which, the men's bodies were all naked except for a truck cloth, the colour of the skin was an "Indian red," their hair was black, they were beardless, the ornaments they wore had an Indian look about them. And then the profile of the face of some of these great polished black, stately-looking Egyptian figures; I had never noticed it before, but it seemed to me as I looked at them, that they were quite of an Indian cast of countenance, and both my friends and one or two of the Museum officials, whose attention we called to it, were struck by the resemblance between some of these Egyptian face profiles and that of the youngest of my two boys, Zosie. How the Indians could even have had anything to do with the Egyptians is, indeed, hard to be understood, unless, indeed, upon the hypothesis of a lost continent which Plato tells us existed some 9,000 years ago in the centre of the Atlantic, and from which he says the original nations of the earth sprang. Strange to say, this story of Plato has been apparently confirmed by discoveries of comparatively recent date in Central America.

The next evening, Wednesday, at the kind invitation of Dr. and Mrs. Vaughn, we attended a drawing-room meeting at the Temple, and the day after we had two meetings, an afternoon one at Stoke Newington, and an evening one at Bromley, the first well attended and the second crowded. On Friday we went to Wim-

bledon and had a largely attended drawing-room meeting at Col. C.'s in the afternoon, and a crowded public meeting in Emmanuel Church school-room in the evening. On Saturday we had no special engagements, so made up a party to visit the Zoological Gardens—my sister, my sister's child, the two little Indian boys and myself. We went the usual rounds, wasted a considerable amount of bun material in trying to make the sleepy bears climb the poles, saw the lions, tigers and hyenas, and leopards pacing up and down their cages in their usual aimless fashion, poked little bits of bun and apple into the monkeys' double-wired cages, or placed a dainty morsel in their out-stretched paws and then watched them greedily eat it, nervously twitching their heads from side to side and keeping their eyes on every other monkey in the cage while doing so.

(To be continued).

#### THE ESQUIMAUX OF THE MACKENZIE RIVER DELTA.

 THE following account of the above interesting people, amongst whom the Rev. O. Stringer is to labour, was written by Bishop Bompas some years ago, when urging upon the Church the duty of pressing forward with the "lamp of life" in that benighted region. It was published some years ago in the *Church Missionary Gleamer*.

It is a matter of thankfulness that that appeal is at last receiving a special answer, in the appointment of Mr Stringer to work among the Esquimaux. We trust that further labourers may be "thrust out" to his help, and that, sustained by the gifts and prayers of God's people, the workers may have great success.

How suggestive of their darkness and spiritual desolation is the name they give to missionaries—"Children of the Sun." May "the Sun of Righteousness" soon arise with healing in His wings.

The Esquimaux of the Mackenzie River Delta inhabit the coast of the Arctic Sea, at the north of the Great River Mackenzie. In the spring and fall they ascend the river in their skin boats for about 200 miles, and trade fox and bear-skins for tobacco, iron, kettles, etc., at the nearest port of the Hudson's Bay Company, on Peel's River. The men are tall and powerful, some more than six feet, the average stature exceeding, I think, that in England. The women are smaller, probably about the average stature of English women. The complexion and features are not unlike the English. Several of the Esquimaux, both men and women, had I met them at home in European costume, I should hardly have taken for foreigners. Others, again, have a more distinguishing cast of countenance. The men's hair is cut short across the forehead. The face is

square, forehead prominent, eyebrows horizontal, nose straight, mouth large. Some have a short beard, but most are without it. They have a circular tonsure on the top of the head, similar to that of Romish priests, and the men wear bones through their cheeks, intended for ornament. A hole is bored through each cheek, near the lower lip, as soon as a youth approaches manhood, and through this is thrust a large button of ivory (walrus tusk), and the ambition of an Esquimaux is to have fixed to this white button half a blue bead of the size of a man's finger end. To possess one of these glass beads, which I suppose could be had in England for a penny, they are willing to give two black fox skins, each of which might sell in England for £50. To drive this advantageous bargain, they are obliged to convey their furs many hundred miles along the coast westward towards Behring's Straits, where other tribes of Esquimaux are visited by American trading vessels from the Pacific. This cheek ornament, called "totuke," is of course a great disfigurement. It enlarges the mouth, and causes inconvenience to the wearer, both in speaking and eating. Such, however, are the demands of Esquimaux fashion.

The women also have a peculiar custom of wearing large bundles of hair on the top and sides of their head. It perhaps can hardly be properly called false hair, as it once probably had connection with the head that carries it. But the present want of continuity is manifest, as the large bundles are often laid aside for a time at night. I presume that all the hair which ever grew on the head is carefully preserved and added to the stock, as it seems to increase with the age of the wearer. This is also an inconvenient and disfiguring custom, but probably the Esquimaux women would consider some of our home fashions more absurd.

The dress of the Esquimaux is handsome. It consists of shirt, coat, and trousers, usually of deer-skin, and fringed with the long hair of the wolf and wolverine. Their favourite head-dress, is the skin of a wolverine's head surrounded with blue beads, over which is worn the hood of the coat, with a wide fringe of wolf or wolverine hair. Their boots are of otter and seal-skin. The sheep and musk rat also occasionally contribute their skins towards the clothing of an Esquimaux.

The clothes are, of course, made by the women, and not without considerable taste, ornamented with blue beads, of which they are very fond; and strips of the white hair of the deer being sown into the brown by way of braiding. The coat is shaped like a shirt. Sometimes the hair is turned inside, towards the skin of the wearer, and this affords greater warmth. The animal's skin, which is thus turned outside, is then dressed so as to be quite white, and when well beaded, makes a showy appearance.



INSIDE ESKIMO HUT.

effects affords quite an exciting display. About a dozen sledges or trucks are harnessed together, and on these are laid a very miscellaneous assortment of property and provisions. Boat frames, canoes, tents, tent poles and boards, deer-skin bedding, several whole deer carcasses, some hundreds of frozen fish pressed into a solid mass, tent furniture, utensils, clothes, fishing nets, and implements, with many other seemingly needless stores, are all laden promiscuously on the train, which is propelled by men, women and dogs, all hauling lines along the sides of the sledges, and assisted when the wind is favourable by a sail.

The dress of the women is very similar to that of the men, the coat and trousers of the same material, the chief difference being in the shape of the hood, which, in the case of the women, is made larger, to enclose their extra store of hair, and thus better protect their face. The women also wear no boots, but the trousers and shoes are all in one.

The Esquimaux generally cook meat or fish twice a-day, once at noon, and again the last thing before sleeping at night. If hungry at other times they will eat a fish or piece of raw meat that is frozen, and this is not so disgusting as you might suppose, for the effect of freezing meat or fish is sometimes the same as cooking it, that is, to harden the fibre and dry up the superfluous moisture. Even Europeans in this country sometimes eat a piece of frozen flesh uncooked, and find it good and wholesome.

When an Esquimaux visits a neighbour's house, before he has been sitting long, food is always offered him—generally a frozen fish, which he eats with much relish. Sometimes it is a small piece of frozen deer's meat, or, as a great delicacy, a lump of whale or seal fat. If he happens to come in at the time of cooking, a portion of what is cooked is set before him. This seems to be the rule of Esquimaux hospitality.

An Esquimaux travelling with his family and

The arrival of a large number of such sledge trains at camp one after another, is like so many railway trains coming in, for the runnels of the sledges are covered first with bone, and this again is carefully coated with ice, so that the sledges run on the frozen snow like trucks on a railway. The sledge train, which I assisted in drawing myself, consisted, I believe, of fourteen trucks, hauled by four men and boys, three women and five dogs. More than a dozen such trains reached the camp at which I was staying. In spring, the sledges are all stowed away on the river bank, and the boat forms the means of conveying the Esquimaux's effects during the summer months.

With respect to the character and habits of the Esquimaux, it is best to speak reservedly. They are certainly kind and hospitable, civil and obliging, skilful and clever in handicraft. I fear it must be added that they are liable to fits of passion and sulkiness, that they are lazy and sleepy, and addicted to lying, stealing, and even stabbing. Over their other shortcomings it is best to draw a veil.

They practice heathen dances, songs and conjuring, and this seems to be the greater part of their religion. They possess, most of them, in a bag, a collection of small miscellaneous articles, which are intended, I suppose, beneficially to influence their hunting, by way of spells and charms. Beyond this I cannot find that they

have much religion among them. They know of an evil spirit named Atti, which seems to symbolise cold and death, and which they seek to exorcise or appease by their charms and spells.

Their only idea of a good spirit is connected with the sun as a source of warmth and life; and, considering the severity of their climate, it is not wonderful that their natural religion should symbolise the powers of good and evil by warmth and cold. If they have an idea of heaven, it is of a perpetual spring; and the name they give the ministers who bring them tidings of the world above, is, "Children of the Sun." I have not found they have any knowledge of a future life. They say the old Esquimaux used to know these things, but the young ones have forgotten them. They possess, however, a tradition of the Creation, and of the descent of mankind from a single pair.

Bishop Bompas thus describes his visit to this interesting people:—

The story of my visit to the Esquimaux is soon told. I left Peel's River on an April day, in company with two Esquimaux, and hauling a sledge with blankets and provisions. We camped at night on the river bank, making a small camp fire of boughs. After three days' walking in the glare of the spring sun, I was attacked with snow blindness, and walked most of the two following days with my eyes shut, holding the Esquimaux boy by the hand. Both the Esquimaux were very kind and attentive to me, and did all for me that I could wish. We walked about twenty-five miles a day. On the sixth day from the Fort we reached the first Esquimaux camp, and I slept for the first time in a snow-house, enjoying as good a night's rest as I

could wish on the deer-skins. The next day, which was Sunday, we spent in this camp. I endeavoured to convey what instruction I could to our host and his family. After remaining quiet all day in the snow-house, I was thankful to recover my sight; we started again at night, and the next afternoon reached two more snow-houses, where we were again hospitably received and lodged.

I was cordially invited to sleep in one of the houses, and, being tired, soon lay down to do so, but was immediately disturbed by yelling and dancing on the very spot where I was lying. This I found was caused by an old woman "making medicine," that is, conjuring in order to cure a man who was, or thought himself, sick. The person conjuring throws herself into violent convulsions, and pretends to be under the influence of some evil spirit. This medicine-maker is regarded with great awe by the by-standers, and I was entreated not to disturb her. However, I told them that the medicine making was all a wicked lie, and betook myself at once to the next camp, where I lay down and enjoyed a good night's rest. The next day, all I could find wrong with the man who was the object of



AN ESKIMO CHIEF.

the conjuring proved to be a sore head, for which I gave him a small piece of soap, and a few grains of alum to rub it with. Next time I saw him, I was told that my conjuring was very strong.

The same day we started again, and in two or three hours reached four more Esquimaux camps or snow-houses, in the largest of which I took up my abode, and it proved to be the one in which was most food. I was most amply and hospitably supplied with provision, to which





ESKIMO MAN AND WOMAN.

all the Esquimaux contributed a small share. This proved to be the furthest point in my journey. My appearance in each camp excited a deal of observation and curiosity, as the Esquimaux had never had a European residing among them in the same way before.

For the following two or three weeks I was fully engaged in visiting the different camps, and conveying what instruction I could to the inmates. On the arrival of the Esquimaux chief I was invited to remove to his camp, which I did, and he continued from that time to entertain and feed me with great kindness and cordiality.

The point where we were encamped was in the estuary of the Mackenzie, about thirty miles from the Arctic Sea, and when the sun set, in the north there appeared a bright rim of light along the horizon, which was, I suppose, the reflection of the polar ice.

On May 7th, the first of the spring birds were seen. These were swans. On the 12th we saw the first overflow of water on the banks of the river, and on May 16th the thaw set in. On the 21st, after we had remained in our new camp rather more than a week, we left the ice with thankfulness, and took to the boats, proceeding up the river on the narrow strip of water which now appeared between the ice and the shore.

As I write the ducks and geese are flying backwards and forwards by hundreds over

head, and the fish are constantly brought in from the river. As the Esquimaux tents are small and well filled, I have found it best since the thaw began to camp by myself outside, and the more so as they keep in spring time rather strange hours, mostly going to bed after midnight, and not rising till past noon, and some remaining up all night, and then sleeping the greater part of the following day. It is true that there is now but little difference between day and night, as the sun hardly sets, and as it is generally cloudy, and I thought it most prudent to come without my watch, it is not always easy to know what time of day or night it is. Notwithstanding this, we who have been used to home life seem to wish to observe the distinction between day and night as far as possible, even though it be a distinction without a difference.

The main ice on the Mackenzie broke up on June 8th, but the channel by which we were ascending still continued blocked with ice till the 14th. After this date we were able to proceed on our voyage without further detention, and arrived safely, by God's help, at Peel's River Fort on June 18th, about midnight.

Here we have a vivid picture of the toil gone through by a missionary-pioneer, penetrating for the first time into unknown regions, and carrying the Gospel message to far-off tribes.

## THE WOMAN'S AUXILIARY.

(Continued).

**L**ET us keep that aim in full view at every meeting. Make it impossible for any one to be present without realizing it. Those who come are often young and untried workers, and we are training them and deciding of what sort they shall be.

Much depends on the president of the branch. She must be a spiritual woman, or else she will be a hindrance to the spirituality of the meeting. Let her be chosen, not for her position of wealth and influence in the congregation, not as a compliment to her or to her husband, but because she is the most capable woman we can find for the office; and most of all because she is a truly spiritual woman, a woman of prayer. Let her be chosen with prayer that God would guide us in our choice. Prayer, indeed, must run like a silver thread through all our work.

I would suggest that every meeting should be commenced with reading a few verses of the

Bible and saying a few words which would bring out this missionary aim and rekindle missionary zeal.

Here I would anticipate the objection made by many a president, "but I could not speak." Perhaps there are a very few women who cannot speak, but there are a great many who have never done so, who could if they would try, if they would be willing to fail the first time, to begin feebly, until they find that habit soon gives ease and they forget themselves. It is not fine speeches that we want, only a few simple words to remind those present of the aim we have spoken of, and which we want definitely kept before us. I believe if God has called anyone to fill the important office of president of a parochial branch, He can and will make her a good one if she is willing.

There are helps in the way of books. Short selections might be made from such books as Miss Havergal's "Marching Orders," or bits from missionary addresses.

Then, too, the president might ask some member to do this for her, sometimes, if not always, the more members taking part in the meeting, the better.

Prayer should form a very prominent part of the work done at the meeting. We have our members' prayer, which seems to have a place in it for every new need as it arises. The Missionary Litany is also very beautiful, and to it special definite petitions can be added. Urge the members to write out such petitions and give them in to the president before the meeting begins. Ask if they have brought any. Show that you expect them to do so. Petitions for our own branch, petitions for the money we need, for the various cases brought before us. At every board meeting there is a long list of requests for all kinds of things; let a list of these be made, and let them be definitely brought up at each meeting during the month. Perhaps the members would like the secretary to make copies of the list, that they might take them home and remember them in private prayer. Next month will bring a new list to be taken up, and surely so many uniting in these petitions would bring down such showers of blessing, that requests for praise would add lists for thanksgiving to our lists for prayer.

Is the objection here made that this would take so much time? Could it be better spent? Surely the cutting out might and ought to be done at home, or at some other time, so that it should not interfere with our true missionary work; and many of us would gladly take sewing home, that our boxes should not fall behind, or our missionaries be deprived of one garment for their poor shivering people.

The next question is, "How shall we awaken and increase missionary interest in our branches?"

We can only take an interest in things we

know about; so, if we are to be interested in missionaries, we must get to know about them and their work, and the places and people they are laboring among. This can only be attained by reading or by addresses. We can't have a missionary come to speak to us every week, but we can listen to some one reading. I would most earnestly urge that some time be set apart for reading missionary news at each meeting. I believe there are some meetings where ordinary stories are read, while the ladies work; but surely this is falling short of our highest aim. Pick out the best reader, and let her read as well as she can; let some one make a selection for each meeting. It need not all fall on one person; if every member would take her turn, that would be the best way. The magazines should, of course, be supplied. The country branches might look to their town representative to supply them with reading. She might even go the length of making selections for them. The town branches can always get magazines and books somewhere, and we are taking for granted that we are all willing to take a good deal of trouble, if we can only increase and stimulate our workers.

Let each one try to cull out of a magazine or book the most interesting parts, arranging them so that they can be read consecutively. The subject might be given out at the previous meeting, and the members might each try to find out some little bit of information about it, so that when the hour, or even half-hour's reading was over, the talk might become missionary. May I, before leaving this subject, beg that each president will give this plan a fair trial, for surely at the end of each year of missionary work, we should know more about the work being done over all the world's great harvest field, than we did at the beginning.

Letters from missionaries whom individual branches work for, are always full of living interest, and bring us into touch with them.

There is one tiny stone which I would like to roll away, lest it might sometimes be a hindrance, and that is, "Don't let any collecting for outside things be done at the missionary meetings." It is so very convenient when so many are present to try and sell tickets or some such thing; but it may prevent some coming, who are not wealthy and don't like to refuse. Of course, collecting for the missionary objects of the society is quite a different thing.

I think it would be a help if our Diocesan officers would inspect the branches, much in the same way as a bank manager does his banks. At present, when they come to us, we gather in as many as possible and they speak to us, and it is quite different from our usual meeting. But if they came and found us as we really are, they might often make helpful suggestions, and assist the President in carrying out plans for improvement. Let us each feel that we are called to do

what we can to promote spirituality, and increase a missionary spirit in our own parochial branch. If any idea occurs to us as likely to be helpful, let us send it to the Board, either through the Diocesan Secretary, or our own representative. If any idea given by others works in our particular branch, let the Board know, that others may be encouraged. If a country branch thinks of anything the town members could do to help them, let them make it known. In our union there is strength, and we are sure each one would be glad to help another in any way she could.

Let me remind you, in closing, of the promise we have of Christ's presence with us, for are we not gathered together in His name? and of such He has said, "there am I in the midst."

Do you remember when Joshua went out to survey Jericho, the night before the siege (Josh. v. 13), "and behold, there stood a man over against him, and Joshua said unto him, 'Art thou for us or for our adversaries?' And he said, 'Nay; but as Captain of the hosts of the Lord, am I now come.' Joshua fell on his face and worshipped, saying, 'What saith my Lord unto His servant?'"

The responsibility was all gone; he had only to obey orders like a common soldier. And so the Lord stands in our midst to take the rule over us, to guide us and tell us what to do, in order that the world may be taken for Christ. Yea, even the tiny bit of the campaign which our branch is to carry out, He will direct and guide, if, like Joshua, we bow at His feet and take our orders from Him, as soon as we recognize His presence.

He stand sin our midst and His light falls on our work, to test of what sort it is; into our hearts, shining upon our motives for doing the work; how will they bear that searching light? But do not let us shrink from it; let us rather ask Him to shine full upon us, and show us how it all looks in his holy and loving sight; and ask Him also to show us how to purify and ennoble it, and make it worthy to be called not *ours* but *His* work. He stands among us to bless us, to take our few loaves and fishes, our small efforts and few talents, and with them to feed thousands of hungry souls. "All power is given unto Me," He said before He added, "therefore go ye and teach all nations."

And as we look up and see Him with us, to rule, to test, to bless, we forget our own feebleness, and in His strength press on to work at home, more spiritually and more prayerfully, and to win by faith many souls out of heathen darkness into gospel light; looking forward to that great coming day, when we trust that even to us Christ may be able to say, "Well done, good and faithful servants."

THAT man reverences God's House most who gets the most good there.

## "SYSTEMATIC AND PROPORTIONATE GIVING IN RELATION TO THE PRESENT NEEDS OF THE CHURCH."\*

**B**EFORE applying systematic and proportionate giving to the present needs of the Church, I shall very briefly state my meaning of "system" and "proportion" in giving:—

1. *System*.—Any system of giving must have some definite principle behind it if it is to be permanent and satisfying. After making due allowance for modifying circumstances which may quite legitimately spur on or retard the normal giving of a Christian, there must be, back of all, this principle, which David so beautifully illustrated in his dedication of the materials for Solomon's Temple, "All things come of Thee, and of Thine own have we given Thee" (1 Chr. xxix. 14). In short, we ourselves, our powers, our property belong to God, and, therefore, we should cheerfully yield ourselves to His service, and filially return to Him part of His material benefits in token that He is owner and Giver of all, and that we are His responsible stewards. Then, with this principle to sustain us, we should intelligently and seriously apply ourselves to some systematic method of bestowing our gifts—really God's due—and not trust to hap-hazard emotions or momentary caprice. The discussion of any particular system and its details is beyond the scope of this paper.

2. *Proportion*.—The "tithe" for Church and charity I regard as the approximate moral, though not legal, standard for Christian giving. Much more, or much less, according to circumstances, may be the true measure for a particular individual; nevertheless, the tithing of one's net income, *i.e.*, after deducting professional or trade expenses, affords some kind of rule between giving nothing and giving everything, by which to judge of our own "reasonable service."

The giver should never be the slave of any proportion. Of course, he should not, except for urgent cause, fall below his accepted standard, but he should never hold to it in the sense that he is compelled to give so much to God, and that what is retained for himself is absolutely his own for self-indulgence. Better to give one-twentieth in a cheerful, filial spirit, than one-tenth as a divine tax, or to quiet his conscience.

So the man of great wealth should beware of slavish proportion. He, too, may quiet his conscience by giving a first, a second, and perhaps a third tithe, while the residue of his vast income is greatly in excess of his personal needs. While, indeed, the millionaire should not fall below his

\* Paper read by Rev. Rural Dean Forneret, M.A., Rector of All Saints' Parish, Hamilton, Ont., at a conference under the auspices of the Society of Systematic and Proportionate Giving, held in Toronto May 18th, 1892.

minimum proportion, he should be ready, like Catherine Wolff or I. Pierpont Morgan, to give his tens or hundreds of thousands at a time for God's work, regardless of any rule of mere proportion, provided that such gifts are no menace to the stability of his estate.

Oh, the luxury of being willing and able to give *great gifts*!

Alas, that the willing are mostly unable, and the able mostly unwilling!

And now, what about the present needs of the Church and their relation to proper giving? From time immemorial God has been pleased to demand the material gifts of His people for the furtherance of His work or for His service. The offerings of Cain and Abel, Abraham's tithes to Melchizedek, the tithe of Israel to Levi, the gifts for tabernacle and temple, the widow's mite, the Lord's ordinance that they who preach should live of the Gospel—besides many other Scriptural allusions—tell us that God Himself, or His Church, accepts material things for spiritual purposes. True giving is a part, though not the whole, of true worship. As long as the soul tabernacles in the flesh, spiritual things need some kind of material support. If one man is inwardly moved to give his personal service to the cause of missions, God equally moves others to give the means to procure material necessities for the personal server. It is the same all along the line of church work and needs. There must be consecrated working and consecrated giving, both frequently combined in individuals, though not always in the same proportion.

My subject of "Systematic Proportionate Giving in Relation to the Present Needs of the Church," might legitimately lead me to speak of the Church's material schemes languishing and crippled for general lack of proper giving. I prefer, however, in this short paper, to treat of the needs of the Church regarding the adoption of true principles of giving. In short, the great need to-day is inculcation of these principles.

1. *The duty of the Clergy.*—I am well aware of the many "calls" on the purses of the clergy, rendering it very hard for them to adopt rules of giving quite satisfactory to themselves. Yet in spite of inadequate and irregularly paid stipends, in spite of official expenses laid upon them, many of them conscientiously lay aside their tithe or other proportion for God, sometimes putting to shame the utterly disproportionate gifts of their wealthiest parishioners.

However, I think that the Church would gain much if all the clergy strove more earnestly to adopt a few clear rules as to system and proportion—applied those rules to their own giving, and then kept those rules before their people, not when an appeal for any special object was afoot, but from time to time, as a basis for all right giving. I surmise that a good many

clergymen, while giving a large and adequate proportion of their incomes, have no clear rules as to definite system and proportion, and so must fail as teachers of system and proportion to their people. When I was curate in Montreal to the present Bishop of Huron, my rector preached a sermon on tithing which convinced me of the moral and practical value of the system, and ever since that time I have adopted a few simple rules for myself, which have made tithing not only a satisfaction but at times a positive delight.

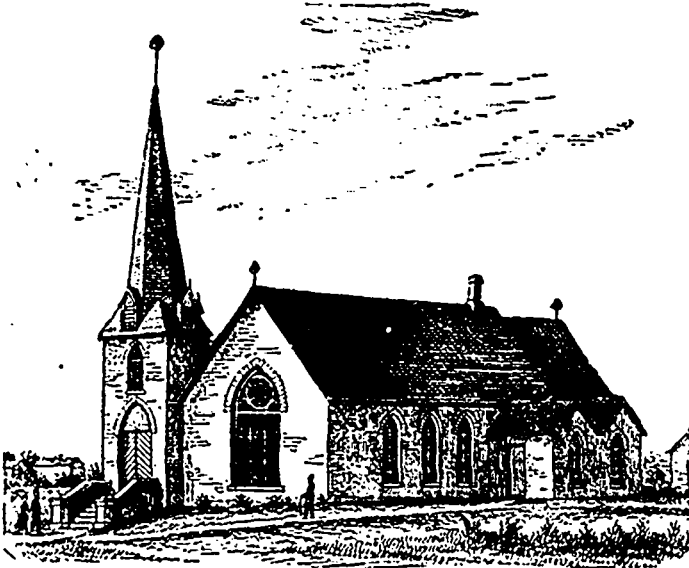
The Church's need to-day seems to be a clergy that will practise and teach, not giving, but giving systematically and proportionately. Until the clergy generally can be taught the value of such giving, it will be almost impossible for the laity to learn it of themselves. The laity will hardly rise in duty above the level of the clergy.

The subject of the next written paper on this evening's programme being "The Church and Modern Methods of Finance," I am precluded from discussing at any length substitutes for right giving; but I may just mention a few of the make-shifts which masquerade as the genuine thing. (1) Nearly all entertainments to raise money for God's work. (2) The "club idea," whereby many rich members rate their giving by the average giving of their fellow-members poorer than themselves, and not according to their own ability to give. (3) Giving money from a spirit of congregational rivalry between churches. These and other wrong motives will obtain among church givers until they learn the better way—God's way.

The clergy, as a whole, have not risen to their possibilities. Many individual clergymen have done so, but far from all. When the clergy become as definite in their teachings on giving as they are regarding the sacraments, or conversion, or right living, more will be accomplished than at present. Until the true principle is grasped the worldly, unspiritual counterfeit is sure to pass current with the mass of the people.

I have so far dwelt upon the necessity of the whole of the clergy, and not a part only, taking up this matter, just because they are the teachers and examples for the people; but there is also plainly.

2. *The duty of the Laity.*—Obviously, the laity should give systematically and proportionately, but as I am pressing the necessity of inculcating right giving, I must address myself to such of the laity as already give rightly. Right givers should teach right-giving to their neighbours in a quiet, unostentatious way. They should be allies of the clergy. A godly layman's example sometimes carries more weight than that of an earnest clergyman, just because it is less "professional," and on the layman's own level. Suppose that a proportionate giver finds that



ST. PETER'S CHURCH, QU'APPELLE.

his plan is happy, and easy, and blessed, let him tell his friends of it on suitable occasions, and encourage them to experiment. A word here, a quiet discussion there, a cheerful contribution elsewhere, in proof of ability and willingness to give. Let each giver be a missionary for system and proportion.

*A few comments by way of conclusion.*—Keeping in view the purpose of this paper, viz., to show that the great need of the Church to-day is the *teaching* of right giving—two or three thoughts suggest themselves.

1. *The teaching should begin with the young.*—In the home, the Sunday School, the Church children should be taught the basic idea of acknowledging the Giver by some material return. There is this difficulty in the matter. Children usually have very little money to give. That little, however, should be subject to some system of giving. So much of the pocket-money, so much out of the first little earnings should be consecrated to God. This serves to fix the principle as a foundation for future system and proportion.

The crucial period is when a young person begins to earn his own living, and to control his own purse. Then is the impressionable time when, after a little mental struggle, the decision is most easily made to give rightly. Then, with increasing income, the proportionate gift is maintained with ease, or even increased. It requires a sledge-hammer to break the heart of a rich man who has not learned to give. "What! must I give away \$1,000 a year out of my \$10,000?" The rich man who pays his pew rent, a trifling offertory and an occasional five-dollar bill to missions or charity, is almost a hopeless case. If he has, in any sense, been spiritually converted, he can hardly have been instructed.

I have been struck with the illiberality of *most* of the very wealthy Churchmen in Canada. Of course there are some noble exceptions. There is more liberality in England and the United States. English and American Church papers very often record handsome gifts from Churchmen to the Church, not only little gifts of stained glass or a ring of bells, but large gifts, a valuable building lot, a costly church, or an endowment.

(To be continued).

## OUR PARISHES AND CHURCHES.

NO. 75.—ST. PETER'S PRO-CATHEDRAL, QU'APPELLE.



ACCORDING to the last journal of the Synod of the Diocese of Qu'Appelle, there are within the diocese fifteen districts, viz., Moosomin with ten stations, Regina with seven, Qu'Appelle with seven, Fort Qu'Appelle with seven, Grenfell with eight, Medicine Hat with nine, Moose Jaw with four, Cannington with two, Souris District with twelve, Sumner with seven, Whitewood with seven. The remaining four districts are Indian missions, and are Touchwood Hills with three stations, Fort Pelly with three, Gordon's Reserve with one station and St. John's College with two clergymen.

The parish church at Qu'Appelle station serves for the present as the bishop's cathedral. It is a goodly edifice, as the accompanying illustration shows, considering the size of the place, for Qu'Appelle is yet but a village. If, however, we are to judge from figures, there is life in this parish of the prairie region. It has a general population of 2,000, amongst whom 507 are church people, 119 of them being communicants. There are 67 children in the Sunday School. A sum of \$1,327.20 was raised last year for all purposes, \$432.20 of which was for the clergy.

Bishop Anson, who to the regret of all is now retiring from the diocese, leaves behind him a cluster of buildings suitable for the head-quarters of his see. There is a school for boys and an agricultural college (with a farm attached), besides a house and chapel.

The incumbent of Qu'Appelle is the Rev. Henry S. Akehurst.

As the District of Assiniboia progresses and emerges from its pioneer life, these buildings, together with the landed property attached to them, will doubtless prove a valuable endowment.

## Young People's Department.



"TO THE LIONS!"

### FOR CHRIST'S SAKE.



ANY a scene from early days rebukes loudly the easy-going, pampered Christianity of to-day. Here is one. A maiden of Ephesus who has learned of Christ is standing by a brazier which is burning before the image of Diana. She must choose between idolatry and death—idolatry if she consents, death if she refuses, to cast incense upon the flame. A mere motion of the hand will save her life. A refusal to move it, and she will have flung life away.

She refuses; the hand is not raised, the incense is not put upon the flame. The presiding officer, whose duty, when she has refused, is clear, pauses for a moment, reluctant, amazed, grieved. Her lover pleads. His touch falls upon her with the prayer of humanity, shocked at the thought of so fair and harmless a creature's death. He would raise her hand. He would do the deed for her.

Tiers of strangers and acquaintances are around. Every eye is fixed upon her in intense interest and suspense; they hold their breath. There is no indignation upon their faces, no

flush of anger, only amaze and surprise. To some her conduct is nothing except bewilderment. They are strangers to the subject on which she feels. They cannot understand what it means. They are paralyzed, and gaze speechless and breathless.

Some watch her with an understanding of her position upon their faces. They have some sympathy with this new religion, but they know not what it means. They look at her with hope that she will be reasonable and do the deed, and not throw her life away. What do such things matter? They are not angry, but in the name of humanity they will be angry if she persists in sacrificing life to sentiment.

Others, who understand, gaze still and mute. Their hopes are that grace will be given to her equal to her need. They are brothers and sisters in the faith. Passion for the Nazarene has cast out of these all fear save of the infamy of denying Him. Their prayers rise in agony to heaven to keep her faithful. If she fail, it will break their hearts.

To these the incense to Diana means the abandonment of Christ. It is intended to mean it. It is a tribute to the authority which put Him to death. "God help her," they silently cry, "to confront Ephesus, and side with Christ!" A great dread has seized them. An agony of years is crowded into a moment. One can almost hear their "Stand faithful, my child!"

It is no easy thing even for age to step deliberately into the grave. Yet it is to the edge of an open grave that ripened girlhood has come, and to her it is left to choose whether she will take one more step and quench life in it.

"Do it. It means nothing. It can do no harm," one hears her lover in despair suggest, his eyes fixed pleadingly upon the pretty, peaceful, blessed face, like a mother coaxing a child to take the draught that will save its life. His strong man's nature is in an agony. So is her woman's nature. She feels it all. But only to make the peace upon that face deeper, the blessedness of it more beautiful.

Act a part, and live! That was all! He could not conceive how loathsome an acted lie must be to her, what repentant tears such an infamy must wring from her, more bitter than death. The suggestion, could it have entered the soul of one of the Nazarene's followers, must have been a terrible bitterness, a ghastly horror, an inconceivable dismay. Death had no terror to be compared with criminality like that.

Tricks, expedients, subterfuges, these had not yet a place in the notions of the Church. Casuistry was born of creed, not of Christ. She was of the simple disciple of His, unlearned in the logic of disloyalty to their chosen leader and friend.

The girl stands unmoved by anything but her fresh-born passion for Christ; not a sigh escapes her lips; not a doubt passes across her face,

though it is pale with the farewell she has taken of home and friends. "You will not?" inquires the bewildered officer. A deadly pallor passes over his face. A smile of heaven passes over hers.

"No," she softly says, and moves on.

There was nothing heroic in the gesture, nothing impetuous in the voice. There was a perfectly natural calm in both. In the vague, dread hush of the vast place, her decision is heard, among her comrades and friends; nature asserts her ascendancy; they weep and thank God. They gaze upon her departing form with yearning, grateful, unendurable pain and bliss. Amongst her acquaintances, yet strangers to her absorbing love of Christ, impatience breaks its bounds. Her conduct is ghastly madness and crime.

So said her judges; and so echoed the sentiment of the Ephesian world.

Was the action such as Christ wished? That was her one thought; only that! She, like many another, stood ready for the hungry lions in the amphitheatre.

The girl stood in His presence within a few minutes after the deed was done. This age is an age in which many doubt its wisdom. What think ye of Christ? Did He meet her and grasp her hand as her freed soul rose from her perishing body? For we of this age and those of all ages must one day know what He would have us to do.—*Sunday Magazine.*

#### THE BEST THAT I CAN.

66 "CANNOT do much," said a little star,  
"In making the dark world bright:  
My silvery beams cannot struggle far  
Through the folding gloom of night;  
But still I'm a part of God's great plan,  
And I'll cheerfully do the best that I can.

"Oh, what is the use," said a fleecy cloud,  
"Of these tiny drops I hold?  
They will hardly freshen you lily proud,  
When caught in her cup of gold;  
But still I'm a part of God's great plan,  
And I'll cheerfully do the best that I can."

A child went merrily forth to play,  
But a thought, like a silver thread,  
Kept on winding in and out all day  
Through the happy golden head.  
"Mother said I'm a part of God's great plan,  
So must try to do the best that I can."

So she helped a poor neighbour's child along,  
Though tired her own small feet;  
And she sang from her heart a little song,  
Her father thought so sweet!  
And he said "I too am part of God's plan,  
And though weary, must do the best that I can."

WITHIN the memory of thousands yet living, two Scotchmen (one a gardener, the other a spinner)—Moffat and Livingstone—opened Africa to the Gospel. To-day Africa has about 500 missionary stations, and at least 250,000 converts (some say over 400,000) of the Uganda tribe.



### THE TWO FOOLS.

**H**ERE is a story of a lord who kept a fool or jester to make sport for himself and his friends. One day he gave him a staff, and told him to keep it until he found another greater fool than himself, and then give it to him.

He kept the staff some time, until the lord was taken sick, and was nigh to death. While his friends were coming round his sick bed, among them appeared the fool, and as he stood beside this bed, the lord told him he must shortly leave him.

"And whither art thou going, my lord?"

"To another world," was the reply.

"And when wilt thou return; within a month?"

"No," answered the lord.

"And when, then, my lord?"

"Never."

"Never? Then what provision hast thou made for thy journey whither thou goest?"

"None, whatever."

"None at all! Ah! here, take thy staff, then," said the jester. "Going away never to return more, and no provision for thine entertainment there! Take thy staff again, for surely I never will be guilty of such great folly as this."—*The Little Christian.*

### THE MYSTERIOUS WAY.

**"O,"** said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some little money in it; but it would come from the sale of the little house that the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose likely the fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was on the point of knocking, when she said: 'Come, father, now begin; I'm all ready.' And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they should not rebel at His will. Of course, 'twas going to be very hard for them to go homeless in their old age, especially with poor mother so sick and helpless, and, oh, how different it all might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverlid, and moved softly over his snowy hair. Then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessing on those who were about to demand justice."

The lawyer then continued, more slowly than ever: "And—I—believe I'd rather go to the poorhouse myself to-night than to stain my heart and hands with the blood of such a prosecution as that."



"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desire unto God; but of all the pleadings I ever heard that beat all. You see, I was taught that kind of thing myself in my childhood. And why was I sent to hear that prayer? I'm sure I don't know—but I hand the case over."

"I wish," said the client, twisting uneasily, you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because I want the money the place would bring; I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell about. I wish you had not heard a word about it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Selected.*

### PIE FOR SIXTEEN.



HERE is a pie shop in London that Charles Dickens used to stand before when as a child he drudged in a blacking factory. Every day, on his way to and from work, he paused to devour the viands with his eyes, and sometimes, as he said, he pressed his tongue to the window-panes, as if by doing that he got a little bit of a taste of the good things that lay so near, yet were so far beyond his reach.

An American railroad man, who admires Dickens, hunted up this pie shop when he was in London in order to gratify sentiment and curiosity. It proved to be a mere box of a place, in a poor quarter of the city, but the original business was still conducted there. As the traveller peered into the shadowy interior a voice piped at his elbow:

"Please, sir, will you buy me a veal pie?"

The owner of the voice was a small dishevelled person, with whom a veal pie or any other kind would have agreed right well. The American replied:

"How many boys do you suppose that shop could hold?"

"I dunno. About fifteen or sixteen I should think."

"Well, you go and get fifteen more boys and bring them back here."

The boy studied the man's face for a moment, as if to make sure he was in the enjoyment of his senses, then hurled himself into a side street with a yell. Hardly a minute had elapsed before he returned, the head of a procession of sixteen gamins, assorted as to size and clothing, unanimous in appetite and hope. This ragged battalion assembled close behind the benefactor, and followed him precipitately into the shop, when he announced that he was going to give them all the pie they wanted.

For a quarter of an hour the astonished baker served "veal and 'am" pies, hand over hand, to the sixteen astonished youths of London, while the American sat and watched the scene with hardly less astonishment. Few words were spoken, and the onslaught was as fierce and persistent while it lasted as the charge at Tel-el Kebir. The exhaustion of supplies brought the banquet to an end, and the traveller paid the score, thinking it little to pay in view of the fun he had had, while the boys tumbled into the street, cheering, and went to spread the news of this miracle through the lanes of London.—*New York Sun.*

A MISSIONARY in Rarotonga, an island in the South Pacific, saw, one day, a man who, having lost both feet, was walking on his knees. He advanced, saying, "Welcome, servant of God who brought light to this dark island." The missionary, after questioning him, and finding that he was well acquainted with the Bible, asked where he got his knowledge. "From you," was the reply. "How can that be?" said the missionary. "I do not remember to have seen you before." "Why," replied the cripple, "as the people return from the services I sit by the wayside, and beg a bit of the Word of them as they pass by; one gives me one piece and another another piece, and I collect them together in my heart, and pray to God to make me know."

A GOOD old Scotch woman had a serious quarrel with her minister—a Scotch quarrel about church matters—but to the surprise of the pastor she continued her regular attendance at worship. He expressed his gratification as well as surprise of her conduct; upon which she replied, "Oh, sir, my quarrel was with you, and not with the Lord!" What a blessing it would be if all easily offended, fault-finding, minister-blaming, peace-disturbing, church-members would take this view of the case.

## The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:— { ONE DOLLAR A YEAR IN ADVANCE.  
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### EDITOR.

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

### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 38 Bay Street, Toronto to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed. REV. W. ALMON DES BRISAY is their duly authorized travelling agent for the purpose of collecting subscription dues and enrolling new subscribers.

VOL. VI. OCTOBER, 1892. No. 76.

### EDITORIAL NOTES.

*We have made a contract with that most brilliant monthly, the "Cosmopolitan Magazine," which gives in a year 1,536 pages of reading matter by some of the ablest authors of the world, with over 1,300 illustrations by clever artists, whereby we can offer it for a year and our own magazine for a year—both for only \$3.00, the price of the "Cosmopolitan" alone.*

REV. E. F. WILSON has resolved to postpone his resignation of the Indian Homes till after Easter.

RT. REV. GEORGE HILLS, D.D., Bishop of Columbia, has resigned on account of failing health and increasing infirmity.

*Church Bells* says:—"We understand it is probable that Bishop John Horden, of Moosonee, the great Lone Land, will return to England about a year hence. The Bishop has well earned the right to rest. It is forty years since he was ordained by the late Bishop Anderson, of Rupert's Land. For twenty years he laboured alone at Moose Fort, and accomplished a remarkable work, which was recognized by his consecration as Bishop of Moosonee in Westminster Abbey, on December 15th, 1872. Among the eight bishops who took part in his consecration were Archbishop Tait and Bishop Ander-

son, who had admitted him to holy orders twenty years before. The jurisdiction of Bishop Horden extends over one of the most barren, inhospitable, snow and ice-bound regions in the world. It includes the whole of the coast of Hudson's Bay and the inland country for about 500 miles on the south-east and west sides. This vast territory is inhabited by ten thousand Eskimo, Ojibway, and Cree Indians, among whom the Bishop has truly made his home. Their life has been his life, and their privations have been his privations. His isolation is practically complete, as it takes many months for any news from the outside world to reach him. His reward is the affection which his people have for him. To them he is indeed a father. Bishop John Horden is not only a signal example of perhaps the highest type of a missionary life, but he is also a linguist to whom philology owes much. He has a perfect mastery of the Cree tongue, has compiled its grammar, and has translated the Common Prayer-book, a hymn-book, and the Holy Scriptures themselves into that language. This last was the work of many, many long years. He has made the Ojibway language as much his own as the Cree, and has translated much of the Scriptures into it, and, in addition, knows the tongue of the Eskimo well. He has compiled several books in that language. The Bishop's other accomplishments are many and varied. Among them we remember hearing that he makes and mends his own clothes and boots, made the bricks of which his little Cathedral Church is built, and placed some of them, turned the very altar rails himself, and did a variety of masonry, carpentry, and brick-laying work in connection with the structure. When he is on his journeys he drives his dog-sleigh, pitches his tent or builds his hut, paddles his canoe, cooks his food, and performs generally all the numerous little services which are done for us in civilized or settled communities. He is a Bishop of a primitive type, whose life's work would make a volume more strange, more thrilling, and more interesting than any work of fiction could possibly be."

### BRITISH COLUMBIA.

REV. CHARLES B. BECK thus writes to us from Vancouver:—"Thinking it may interest your readers, I send you a few lines about the Chinese mission in this city. The mission has now been in existence some two years, under the direction of the Rev. H. P. Hobson, Rector of Christ Church.

"Meetings are held every night in the week, as well as Sunday night. The rector himself teaches on Sunday and Wednesday, and laymembers of his church on the other nights of the week. There are now twenty names on the

book and the attendance varies from nine to fifteen.

I had the pleasure of being present at a most interesting service in connection with the work in Christ Church last Sunday evening, namely, the baptism of one of the Chinamen. There was a large congregation present and eight Chinese occupied a front seat. After the second lesson the candidate came forward, accompanied by two others who had been baptized on a former occasion, and before the whole congregation answered the questions in the baptismal service, then kneeling reverently near the font he was duly baptized.

After the Church service I accompanied Mr. Hobson to the room where the mission is held and there they were seated with their hymn books before them. They sang "Onward, Christian Soldiers," and "Stand up, stand up for Jesus," in English, and very well, considering it is a foreign language to them, and also "Jesu, lover of my soul," in Chinese. Mr. Hobson gave them an instruction through an interpreter and closed with a short prayer.

The work seems full of hope. There have now been five baptized, and many more attend the mission and the service. It is a good sign that they are not baptized in large numbers, for it is a certain guarantee that they are properly instructed before coming forward. Nor are they likely to come forward unless really in earnest, for, from a worldly point of view, they have very little to gain and a good deal to lose, for ever afterwards they are the objects of contempt and persecution from their fellow-countrymen.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

TRIENNIAL REPORT, 1892.

**F**OR the third time the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, is allowed, in the good providence of God, to make its Triennial Report to the General Board. This represents a period of nine years, and it is satisfactory to note that a certain amount of progress has characterized its work.

If we look at financial results we find that the first Triennial Report, which was in 1866, showed that the amount of money received by the Society for Domestic Missions, was \$26,507.52; the second report, 1889, the amount increased to \$45,574.10, and the present report, which is the third Triennial of the Society's existence, shows the amount to be \$65,727.57. Similarly for Foreign Missions, the amount in 1886 was \$16,453.27; in 1889, \$35,740.80, and now \$45,029.93. This makes a total Domestic

and Foreign Missions, together, of \$42,960.79 in 1886; \$81,315.08 in 1889; and now of \$110,757.50.

This indicates a steady and healthy increase in the funds of the Society, for the amounts acknowledged by the General Treasurer to-day are not far from three times as large as they were six years ago, for which there is much cause for thankfulness and encouragement.

### VISIT OF MISSIONARY BISHOPS.

On looking at the work that the society has done during the last three years, the Board has only to say that every effort has been made to arouse sympathy in the missionary cause both at home and abroad. The bishops of the north and north-west were cordially invited to visit the parishes of this ecclesiastical province, with a view to arousing interest in the domestic field of missions. The invitation was responded to by the Bishops of Algoma, Qu'Appelle, Saskatchewan and Calgary, with the result that the dioceses of Huron, Niagara, Toronto, Ontario and Montreal were visited by one or other of these bishops, who were able to tell the people within their bounds, from their own personal knowledge, the needs of the Church in what is still not inappropriately called the "Great Lone Land."

### DOMESTIC MISSIONS.

The Board has, as in the past, made the Diocese of Algoma its first and most important charge. Recognizing it as the one only missionary diocese belonging exclusively to this part of Canada, the Board has always gladly given as large a grant as possible to aid its work. In this it has received the willing co-operation of the different dioceses belonging to this ecclesiastical province.

But at the same time due regard has been had to the claims of the missionary dioceses of the north-west, and though the amounts sent to each diocese have not been large, still there has been a desire that no one of them should be neglected. After deducting the special amount which the Board feels bound to give to Algoma, and dividing the balance into seven or eight different grants, the sum voted to each diocese must naturally seem small. And when attention is drawn to the smallness of these amounts the true cause of it, as stated above, should be borne in mind. The aim of the Board has always been to deal with the bishops and not with individuals who may from time to time apply to it for aid, for in this way a just and equitable division is more likely to be arrived at. It is the feeling of the Board that the members of the Church in eastern Canada should arouse themselves to the importance of contributing more liberally to the scattered dioceses of the north-west. Nearly all of them are under the fostering care of the Church Missionary Society in England, and as the Society has

resolved to diminish its present liberal grants by a gradual process of decrease each year, and as most of the dioceses have no internal means of making up the deficiency, distress or loss to the Church must be the result unless the amount deducted be supplied by this older and wealthier part of Canada.

#### THE CHILDREN OF THE CHURCH.

The Board having succeeded in gaining, to a very large extent, the aid of the women of the Church through their powerful auxiliary, turned its attention to the children, and chiefly to those to be found in our Sunday Schools, and it was resolved to issue a brief appeal to them each year, at the beginning of Lent, calling upon them to aid in the good cause of missions. The first of these appeals was issued in 1891, and the second in the present year; but as a separate account was not kept for children's offerings, the success of the effort cannot be ascertained. For the future, however, a separate account of this will be kept by the different treasurers, and the children's offerings will be entered in a column specially reserved for them, so that it may be seen at a glance what the children of the Church are doing. The American Church has adopted this plan of late years with the very best results, many thousands of dollars having accrued to the Church through the Lenten offerings of the little ones.

#### INDIAN WORK.

A separate column also has been opened for the purpose of showing the amounts specially contributed for the Indians of this country. Chiefly through the solicitations of Rev. E. F. Wilson, whose untiring efforts in their behalf deserve every recognition, and whose contemplated withdrawal from the work, after so many years' identification with it, is to be regretted, the Board has established an Indian Committee, whose duties shall be the collection and circulation of reliable statistics and other information connected with the evangelistic and educational work among the Indians in the Dominion of Canada under the Church of England, and the submission to the Board of Management of such other methods as may seem best calculated to bring the Church's Indian work more prominently before the minds of her members, and thus secure for it a larger place in their prayers and substantial sympathies.

From the work of this committee, formed only last October, many results favourable to the Indians may in time be looked for.

#### THE CHINESE IN BRITISH COLUMBIA.

The attention of the Board has also been drawn to the fact that large settlements of Chinese have been formed in different parts of British Columbia, and that some effort ought to be made towards their evangelization, and a small grant annually, as much as was felt to be available, has been voted for that purpose.

When pagans—such as these settle in our midst, it is well to teach them our glorious Gospel, so that when they return to their own land—as the Chinese feel specially bound to do before they die—they may be living witnesses to their own people of Him who cannot fail to be “a light to lighten the Gentiles.” This naturally leads to the subject of

#### FOREIGN MISSIONS.

The Board has striven to give this department of evangelistic work its due prominence, for if domestic work is dear to us, because it lies at our own doors, foreign work should not be neglected because it lies outside of them.

The arrangement made with the English societies whereby Canadian missionaries may be sent direct from Canada to the foreign field, and be supported by Canadian money, reached a practical result when the Rev. J. G. Waller was sent by the Board to Japan to labour there in connection with the S.F.G. Mr. Waller has made good progress in learning the Japanese language, and in acquainting himself with the methods necessary for conducting a useful missionary work, and already some good results of his presence in Japan have been reported. Wycliffe College, Toronto, also continues to support their missionary, Rev. J. Cooper Robinson, through the medium of the D. and F. Missionary Society, and he is steadily and faithfully working for the evangelization of those Japanese with whom he may come in contact. Rev. J. McQueen Baldwin is also working at his own charges as a Canadian missionary in Japan. It may be as well in this connection to mention that Archdeacon Shaw, a Canadian, has attained to a position of power and responsibility in the Japanese Church.

#### MEDICAL MISSIONS.

It having been reported to the Board that a good field for medical missions was open in Japan, and an application at the same time having been received from Miss Sherlock, of Southampton, diocese of Huron, for hospital work in Japan, it was thought best to embrace the opportunity thus offered, and accordingly Miss Sherlock was appointed and sent to her post of duty. With much regret, however, the Board has to announce the early resignation of Miss Sherlock and the abandonment of her work in a surprisingly short time after she commenced it. It is probable, however, that a successor, a less qualified as a nurse, will be found to carry on the work for which there is every opportunity in Japan.

And here the Board would acknowledge the great value of our

#### WOMAN'S AUXILIARY.

The whole of the expense connected with the outfit, journey and stipend of Miss Sherlock was borne by them, who readily, at the request of the Board, undertook this portion of missionary

work as their own. The Woman's Auxiliary hardly needs commendation now at the hands of the Board, for it has grown to such large proportions that its importance and utility has been established beyond a doubt. An impetus was given to their work by a visit paid to the north-west and British Columbia by Mrs. Willoughby Cummings and Miss Paterson, of Toronto, who, for themselves, saw the needs of the domestic mission field, and were thus enabled to arouse some interest in it. The Board can not speak too highly of the valuable aid that the auxiliary has ever been, and continues to be, to the work of the society.

#### THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS

under the editorship of the General Secretary, continues to hold its own and to give promise of permanence and success. For the last four years it has made its way without having to receive any aid whatever from the funds of the Society. The J. E. Bryant Co., of Toronto, who are its business managers, have shown great interest in its publication, and have submitted a plan by which the business prospects of the magazine may be materially brightened.

#### THE OFFICERS OF THE SOCIETY.


The Board desires to acknowledge the great kindness of Mr. J. J. Mason in his continued gratuitous work for the Society in acting as its Treasurer, but the increased labour in connection with the work of the Society has rendered it necessary to vote an allowance of \$300 a year to the General Secretary, who for several years gave all his work gratuitously. This, however, is all the expense incurred in carrying on the work of the Society, except unavoidable items such as postage, printing and travelling expenses of the Secretary and Treasurer.

#### CONCLUSION.

Finally the Board would express its conviction that the D. and F. Missionary Society of the Church of England in Canada has, within itself, much power for doing a great and beneficial work, not only at home but abroad. The feeling, however, still exists that the Society is young and not yet fully developed, and while its appeals in aid of domestic and foreign missions continue to meet with a pretty general response from the various dioceses, it is evident that there are many parishes throughout the ecclesiastical province which have not yet entered cordially into its work. The Board has done its best to reach all the parishes and all the clergy, and to get them interested in its high and noble work, and if in some cases it has failed, the responsibility must rest with those who turn a deaf ear to its continual appeals. We live in an age of religious activity, and work in the missionary field is a strong characteristic of it. All religious bodies, of whatever name or denomination, are shewing unflagging interest in

missionary work; calculations are even made to shew that there are forces existing in Christianity to-day sufficient, if rightly directed, to evangelize the whole world in the present generation, or, at least, to place a missionary in every corner of it. The Mother Church of England, through its great missionary societies, is dotting the face of the globe with missionary dioceses, and has sent many of its noblest sons and daughters to distant and barbarous lands to plant the banner of the cross; the sister Church in the United States shews great activity in the same cause, particularly in its own domestic field; religious bodies outside our own communion have their missionaries in distant lands, and so, it is thought by many, the Church of England in Canada should have its share in this work which is pre-eminently the work of Christ. This is the object which the Board of Management has kept before it, and it feels encouraged by the fact that the great bulk of the clergy seem to be in sympathy with its work—and it only longs for the time when all of them will give it their cordial support and use it as, what it was designed to be, the properly constituted channel through which missionary efforts should flow. In the mother land and in the United States men of wealth are continually found giving, as only men of wealth can give, large individual sums to the missionary societies. As yet this has not been the case in Canada. The Domestic and Foreign Missionary Society awaits such offerings, whether as legacies, or better still, as gifts from the living. In the reports of various missionary societies legacies form an important source of revenue. May we not hope that our own missionary society, the creation of the Church itself, will, ere long, be similarly remembered by those who wish to make some provision for the continuation of their good work on earth after they themselves have been called to rest? If this Society, which has in itself, by its very constitution, much that ought to commend itself to the hearts of Church people throughout the whole Dominion, could have the prayers and earnest wishes for success that the Board feels it ought to have, a large increase in its revenue would be the result. And may it be speedily obtained. The words attributed to Archbishop Whately can scarcely be controverted:—"If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it."

#### THE PROVINCIAL SYNOD.

 THE tenth meeting of the Provincial Synod was opened in Montreal on September 14th. The sermon was preached by Right Rev. Dr. Baldwin, Bishop of Huron. It was an eloquent and powerful defence of the Holy Scriptures and

the Christian religion, and was most appropriate in the present restless and critical age. Owing to the death of the revered Metropolitan, the duties of his office devolved upon the Right Rev. Dr. Lewis, the senior bishop. The Lower House elected the Very Rev. James Carmichael, Dean of Montreal, to the office of Prolocutor, and he proved to be an efficient and useful chairman. Rev. L. N. Tucker and Dr. Leo H. Davidson were elected secretaries. We shall have to defer noticing the work of the Provincial Synod till our next issue.

### THE GENERAL BOARD OF MISSIONS.

**O**N the third day the Provincial Synod, according to the provisions of Canon XIX, resolved itself into the General Board of Missions. The Bishops took their places upon the platform and took part in the proceedings. The Rev. Dr. Mockridge, General Secretary, read the Triennial Report, and Mr. J. J. Mason, the Treasurer's Report, both of which were accepted. An animated discussion took place upon the right of rectors of churches to appropriate the funds given in answer to the Ascensiontide and Epiphany appeals, and the feeling was strongly against their doing so. The Rev. Dr. Mockridge and Mr. J. J. Mason were re-elected to their respective positions of General Secretary and General Treasurer, and the members of the Board of Management were elected as follows:—

NOVA SCOTIA.—Ven. Archdeacon Kaulbach, Rev. Dr. Partridge, and Messrs. W. C. Silver and Thomas Brown.

QUEBEC.—Dean Norman, Rev. Canon Von Iffland, Capt. Carter and Judge Hemming.

TORONTO.—Rev. Canon Cayley, and Rev. A. J. Broughall, and Messrs. Geo. B. Kirkpatrick and Lawrence H. Baldwin.

FREDERICTON.—Rev. Canon Brigstocke, Rev. Canon Forsyth, and Messrs. W. M. Jarvis and A. P. Tippet.

MONTREAL.—Very Rev. Dean Carmichael, Rev. G. Osborne Troop, Dr. Leo H. Davidson, and Mr. Charles Garth.

HURON.—Very Rev. Dean Innes, Rev. W. A. Young, and Messrs. V. Cronyn and Matthew Wilson.

ONTARIO.—Ven. Archdeacon Jones, Rev. Rural Dean Pollard, and Messrs. R. T. Walkem and R. V. Rogers.

NIAGARA.—Rev. Canon Houston, Rev. Rural Dean Forneret, Judge Senkler, and Mr. W. F. Burton.

### THE MISSIONARY MEETING.

**A**N enthusiastic missionary meeting was held in St. George's School Room on Thursday evening, September 15th, the Bishop of Montreal in the chair. Rev. Mr. Lariviere advocated missions to the French. Rev. A. Hunter Dunn, the Bishop-

elect of Quebec, received hearty applause as, for the first time in Canada, he arose to address an audience. It may be taken as a happy augury for his work that his first utterances here were on behalf of missions, and from the tone of his speech, manly and direct as it was, it is evident that it is a subject very dear to his heart. It was a fortunate circumstance which brought the Right Rev. Dr. Churton, Bishop of Nassau, to Montreal in time to speak at this meeting. His brother, Rev. Canon Churton, of Cambridge, England, is well known as a warm advocate of missionary work. The Bishop gave an interesting account of his work, the most of which was of an amusing nature which kept the audience in the best of humour during the whole of his speech. It was pleasant, also, to have a voice from the sister Church of the United States. Archdeacon Carey, of Saratoga, N.Y., who was one of the delegates from the General Conference of the United States to the Provincial Synod, spoke earnestly in advocacy of the support which should be given to missionary work. The fifth and last speaker was the Right Rev. Dr. Courtney, Bishop of Nova Scotia, who spoke in eloquent terms of the prospects of the Domestic and Foreign Missionary Society of the Church of England in Canada. Thus terminated one of the most interesting missionary meetings ever held in Canada.

### THE BISHOP OF ALGOMA.

**D**EPROFOUND regret was felt on all sides in Montreal that a sudden attack of nervous prostration prevented Right Rev. Dr. Sullivan, Bishop of Algoma, from being present at the Provincial Synod. As his physician has ordered perfect rest for some time, the Provincial Synod cheerfully granted a year's leave of absence, and an effort is being made to procure the necessary funds to afford his Lordship a sea voyage to Japan or New Zealand.

### EX-MEMBERS.

**T**HE new Board of Management consists chiefly of the old members, but some of them have been replaced by others. Among the clergy who cease to be members are the Rev. Canon Sweeney and A. Williams (Toronto), Rev. J. W. McCosh, (Huron), Archdeacon Dixon and Rev. E. P. Crawford (Niagara), and among the laity, Mr. W. J. Wyld (Halifax), Hon. G. W. Allan and Mr. A. H. Campbell (Toronto), Mr. H. McLaren and W. Ellis (Niagara). Rev. Canon Sweeney has always rendered every assistance

possible in furthering the work of the Society, and his removal from the country for a prolonged period of time, owing to the illness of his wife and his own poor state of health, is regretted by all.

### FIFTH BISHOP OF QUEBEC.

THE Rev. A. Hunter Dunn was consecrated in Christ Church Cathedral, Montreal, on Sunday, September 18th, and was subsequently duly enthroned in the Cathedral in Quebec.

### Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v., 14.  
Communications relating to this Department should be addressed  
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.



THE Second Triennial Meeting of the Woman's Auxiliary was held in the Synod Hall, Montreal, on September 14th, 15th, 16th and part of the 17th.

THE members of the Woman's Auxiliary attended the Provincial Synod service at Christ Church Cathedral on Wednesday morning, and at 2.30 the officers and delegates assembled in the Synod Hall, University Street. Mrs. Lewis, wife of the Bishop of Ontario, Hon. President, in the chair. After Prayer and Praise the roll was called, showing that, besides the Provincial officers, there were present:—Mrs. Hamilton, Mrs. Kerr, Mrs. Fessenden (Sub), Niagara; Mrs. Boomer, Mrs. Finkle (Sub), Huron; Mrs. VonIffland, Mrs. Thornloe, Miss Montizambert, Quebec; Mrs. Tilton, Mrs. Roger, Mrs. Muckleston, Ontario; Mrs. Holden, Mrs. Evans, Mrs. Henderson, Montreal; Mrs. Williamson, Miss Paterson, Mrs. DuMoulin (Sub), Toronto.

MRS. HOLDEN, President of the Montreal Diocesan Branch, read a most gracefully worded and warmly earnest address of welcome to the officers, delegates and visitors present, replied to by Mrs. Lewis, Hon. President. Minutes, letters of greeting, etc., were then read, after which the Recording, Corresponding and Dorcas Secretaries read their reports, all of a most encouraging nature. The Treasurer's report showed that while the non-valuation of bales was almost universal throughout the Woman's Auxiliary, and only a partial valuation of material had been given, the amount of money raised for missions in the set Diocesan was much increased. The total number of bales sent out numbered 940, and money contributed to various objects on the mission field was \$44,481.

THE Woman's Auxiliary service at the Cathedral on Thursday morning was well attended, Dr. Norton, Dean of the Cathedral, addressed the members, urging upon them the great importance of conducting their work in a spirit of love, effacing all thought of self.

THE morning Session began at 11 a.m., Mrs. Tilton in the chair. After roll call, and the reading of minutes and the appointment of various Committees, the presenting of Diocesan reports was proceeded with, all showing marked progress. A report from Rupert's Land was read by Mrs. McLean Howard, representative, from Calgary by Miss Paterson, from N. Westminster by Mrs. Hoskin. These reports showed a great increase in the missionary spirit, Auxiliaries having been formed in these centres since the visit of the Toronto Dorcas and recording secretaries to these places two years ago. Foreign work was then reported upon, and our missionaries shown to be doing good work.

MISS SHERLOCK, our Medical Missionary in Japan, is to be married in the ensuing Spring, but her place will at once be filled by a lady just completing her medical course.

THE various resolutions relating to the Provincial constitution were the first item of business taken up after the adjournment for lunch, and several important changes and additions were discussed. The final alterations will be printed later. The use and benefit of a uniform badge was the next discussion most ably argued for and against by those present, the advantages of unity were instanced from the growth of the Leaflet owing to its adoption by the Diocesan Auxiliaries. It was finally decided to adopt the Jerusalem or Winchester cross, to be made of silver, with the letters W. A. engraved in the centre; the wearing of this badge is, of course, optional with each member. (The story of the Winchester Cross will be found at the close of this report.)

THE Committee upon the Leaflet, uniform printing, etc., then reported as follows: That in January, 1890 Niagara joined Toronto in the publication of the Leaflet; in February, 1890, Huron, and Ontario followed; in June, 1890, Quebec took her share; and in April, 1891, Montreal completed the chain, the result being a growing circulation of nearly 7,000 copies monthly. The Committee also recommend that the Leaflet shall retain its present form and style, and that the Diocesan Editors should, in rotation, prepare the monthly subjects for reading and prayer. It was also shown by this Committee that a perceptible reduction in the cost of printing annual reports could be effected by contracting with one printer for the getting out

of these reports, as required by the Diocesan Auxiliaries; other very practical suggestions were made, and after some discussion the report was adopted. The Corresponding Secretary, Mrs. Tilton, reported having been approached by various societies on the subject of united noon-day prayer for missions. At the Bible House, New York, they hold a short service at the hour of noon. After discussion it was moved by Mrs. Fessenden, of Niagara, "That the hour of noon be observed by the Woman's Auxiliary members as a special time of intercessory prayer for missions." Carried.

THE Committee on resolutions reported upon the sending of a telegram of sympathy to the Bishop of Algoma in his present lamented illness, also the sending of letters of condolence from the Triennial Meeting to Mrs. Medley, of Fredericton, and to Mrs. Williams, of Quebec. Their report embodying other resolutions was adopted.

THE telegram to the Bishop of Algoma received a reply, expressing the pleasure given to the Bishop by the sympathy shown, and asking all members to receive 1 Cor. xv. 58 as his message to the Auxiliaries.

THE election for officers was by ballot, resulting as follows: President, Mrs. Tilton, Ontario; Recording Secretary, Mrs. Denn, Montreal; Corresponding Secretary, Miss Montizambert, Quebec; Dorcas Secretary, Miss Paterson, Toronto; Treasurer, Mrs. Irvine, Quebec. The wife of the Metropolitan Bishop, when elected, to be Hon. President.

THE work of the "Women Missionaries" was then discussed, and it was felt that much constant and self-denying work was performed by the wives of recognized missionaries which did not, in many cases, receive due recognition. It was also felt that each woman, when accepted for work in the foreign or domestic field, should remain at her post a certain number of years or refund her outfit in case of marriage. Dr. Mockridge, Secretary to the Board of Domestic and Foreign Missions, was then introduced to the meeting, desiring to advocate the advisability of the Woman's Auxiliary taking a more active interest in the organ of the Domestic and Foreign Board, the CANADIAN MISSION NEWS. He asked that Parochial Branches of the Woman's Auxiliary get one or two active workers in the parish to interest themselves in the receiving of subscriptions, securing advertisements, etc., thereby effecting a large saving in the present outlay for paid collectors. THE CANADIAN CHURCH JUVENILE was also advocated, and after explaining the terms for localizing the MISSION NEWS as a Parish Magazine, Dr. Mockridge withdrew. The Triennial, later on,

pledged its members to do their best in this matter.

LIFE membership in the Auxiliary and its advantages with the designation of fees therefrom was discussed, with the view of concentrating the life memberships taken in each Diocese under one head issuing the certificates from the Central Board; finally, each Diocesan Branch is empowered to deal with their life memberships as seems best in the Branch. It was moved by Mrs. Williamson, Toronto, "That Honorary Life Membership in the Provincial Board should be established, the fee for the same to be \$50, the holder of such life membership having a vote at the Triennial Meetings." This was carried unanimously. Mrs. Von Iffland, Quebec, brought in a resolution, "That Diocesan Branches should only report at the Triennial, money given especially to Domestic and Foreign Missions." This was left over for consideration.

CHILDREN'S work was discussed and a Committee named one from each Diocese, Miss Tilley, of Toronto, Convener, to deal with the subject of concentrating junior Diocesan work, and reporting at the Triennial of 1895.

RESOLUTIONS of sympathy, and of thanks were passed, and a meeting of the newly elected officers called by the President. Thank-offerings were received, the Question Drawer answered, and with words of loving counsel to the Auxiliaries from the Hon. President and newly elected President, Mrs. Tilton, with prayer, a most gratifying, harmonious and profitable Triennial Meeting was brought to a close.

DEEP regret was expressed on all sides at the absence of the Bishop of Algoma.

MRS. WILLOUGHBY CUMMINGS, Toronto, Diocesan Secretary, was one of the Toronto Delegates, but at the last moment was prevented by the illness of her husband from leaving home. Her many friends were deeply shocked to hear, towards the close of the Triennial, of Mr. Cummings' sudden death. Resolutions of sympathy were carried and ordered to be sent from the Triennial.

MUCH regret was felt that illness prevented Mrs. Baldwin, of Huron, from attending any of the meetings.

THE reception given by the Montreal Woman's Auxiliary to the Synod and the Triennial Delegates was most enjoyable.

THE meetings were honoured by the attendance of Mrs. Courtney, Nova Scotia, and of Mrs. Sweatman, Hon. President, Toronto.



## Books and Periodicals Dept.

*The Dominion Illustrated.* Montreal: Sabiston Litho. & Publishing Co. This magazine in its literary, artistic and mechanical features is a credit to Canada. The contents of the second number, both in literary excellence and artistic illustration, will command the admiration of every reader.

*The Pulpit* each month contains complete sermons from many eminent divines of the old and new world. It is an exclusively sermonic magazine, and will be found helpful to clergymen. \$2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

*The Magazine of Christian Literature:* The Christian Literature Co., New York. A useful periodical, especially for clergymen who, from its pages, may cull information upon the great questions of the day, both within and without the Church of England. In addition to many valuable articles each number contains a portion of the "Theological Propædæutic"—a general introduction to the study of Theology—by Dr Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

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

*The Youth's Companion,* Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

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

*The Churchman:* New York; M. H. Mallory & Co., 47 Lafayette Place, New York. A weekly Church paper, well known as one of the best Church periodicals published.

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

The Secretary Treasurers in each Diocese, to whom all moneys for missionary purposes are to be sent, are as follows:

*Nova Scotia,* Rev. Dr. Partridge, Halifax, N.S.  
*Quebec,* George Lampson, Quebec, Que.  
*Toronto,* D. Kemp, Merchants' Bank Buildings, Toronto, Ontario.  
*Fredericton,* Geo. F. Fairweather, St. John, N.B.  
*Montreal,* Rev. Canon Empson, Montreal, Que.  
*Huron,* J. M. McWhinney, London, Ont.  
*Ontario,* R. V. Rogers, Kingston, Ont.  
*Algoma,* D. Kemp, Toronto, Ont.  
*Niagara,* J. J. Mason, Hamilton, Ont.



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

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

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##### *Diocese of Niagara.*

Rev. Canon Houston, Niagara Falls, Ont.; Rev. Rural Dean Forneret, Hamilton, Ont.  
 W. F. Burton, Hamilton, Ont., Judge Senkler, St. Catharines, Ont.

The next meeting of the Board—Hamilton, April 12th, 1893.