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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

Vol. IV.

HAMILTON, ONT., JUNE, 1890.

No. 48

HISTORICAL SKETCHES.

No. 48—THE TRIVITT MEMORIAL CHURCH,
EXETER, ONTARIO.

By THE EDITOR.

INSTANCES of churches built in Canada by individuals, at their own cost, and endowed by them are very few. We cannot recall one in the past. Possibly we may be wrong. If so we shall be glad to be set right and to give due acknowledgment of the correction through the columns of this magazine. We have had instances, melancholy instances, of churchmen, clerical and lay, who have amassed fortunes and left them behind, in many cases to people who were well enough off as it was, without leaving a memorial in any way worthy of their wealth to assist the Church either in strengthening her position or in extending her usefulness; but not many instances, we are sorry to say, of absolute munificence have come down to us through the history of our Canadian Church. It is to be hoped that already there is for us a dawn of better things.

A man who shows gratitude to Almighty God for the abundant means placed at his disposal, by using a portion of those means to erect at his own cost a handsome church, fully equipped for divine worship, supplying it with a School House, Rectory and an endowment, so as to perpetuate its good work among the people within sound of its bells, is one who deserves honor at the hands of his fellow churchmen and some of that gentle praise which, as a rule, is pleasant to all well-doers.

Such a man,—he will pardon us for saying it,—is Thomas Trivitt, Esq., of the village of Exeter, in the Diocese of Huron. Exeter is a quiet village situated about thirty miles from London in a fine agricultural country. It has a population of about two thousand and will no doubt, ere long, be incorporated as a town, though at present it seems quite satisfied to be designated a village. As one approaches it from the railroad he notices a large Church, English like in its appearance, the church being the central object of the place, and

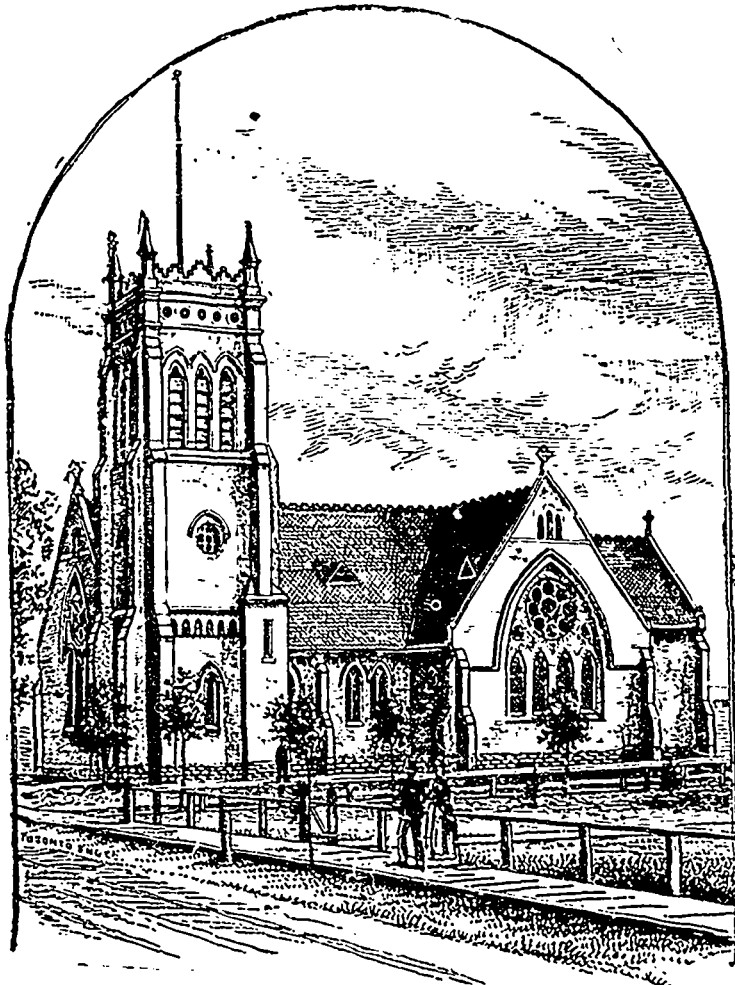
all other buildings clustering round it. He asks in true Canadian style, "What church is that?" and is told "The English Church." Accustomed, unhappily, to see in most villages and small towns the prominent ecclesiastical edifice either a Presbyterian or a Methodist, or a Baptist "church," he is somewhat gratified at so goodly a sight. And he soon learns the secret of it, for as he visits the church, he sees two beautiful tablets of polished brass, set in dark oak frames, bearing inscriptions in red and blue letters of old English style, adorning the north and south walls res-



THOMAS TRIVITT, ESQ., OF EXETER, DIOCESE OF HURON.

pectively. The inscription on the tablet of the north wall runs thus:—

"This church, dedicated to the glory of God, was erected by Thomas and Elizabeth Trivitt as a grateful memorial of the many divine favors conferred upon them, and is donated upon these express conditions: That an anniversary service shall be held herein every year on the first Sunday in the month of September, and that all the sittings herein shall be and remain free for ever."



THE TRIVITT MEMORIAL CHURCH,—FIRST VIEW. EXETER, ONT.

On the opposite side the inscription is as follows:—

"This tablet is erected by the parishioners of the Trivitt Memorial Church to express their heartfelt gratitude to Thomas and Elizabeth Trivitt, through whose generous liberality they now enjoy the many privileges which this holy place affords. Rev. Samuel F. Robinson, Rector; John Spackman, Rector's Warden; Alex. A. C. Denovan, Parishioners' Warden. A. D. 1888."

This tells the whole story of a munificent gift, appreciated highly by the people who receive the direct advantage of it. Here in a village of only two thousand inhabitants is a large, commodious and handsome brick church, consisting of nave, transepts, chancel and tower, a fine specimen of early English architecture, provided with a suitable pipe organ and graceful gasoliers, heated by hot air from a furnace below, and adorned with beautiful stained glass windows—a church fit for any city

in the Dominion, and all, with the exception of the site, and we believe, the organ and some other furnishings, erected at the expense of one man and his wife, with, too, this happy proviso that "This church shall remain free for ever," not with the condition that might have been made and would have savored of olden days, that the donors and their heirs shall have a family "pew" in it forever, but that it shall be free for all.

This is the story of Exeter and its church, and since its erection, in fact quite recently, Mr. Trivitt has made the following offer which was gratefully accepted by the parish:

He will give to the Synod of Huron for the erection of a rectory house on the east side of the church property for the use of the Incumbent of the Trivitt Memorial Church, \$2,000, to be supplemented by proceeds of the sale of the present parsonage; the house to be of an architectural design in keeping with the church. Also he will give the sum of two thousand dollars to erect a school house and vestry on the north side of the church property. This four thousand dollars to draw 6 per cent. per annum, to be paid Mr. Trivitt during his life by the Synod of Huron, the vestry to guarantee repayment to the Synod. Mr.

Trivitt will also give the sum of two thousand dollars to place in the tower of the church a peal of eight bells at an early date. This is a free gift without any conditions, and at his decease he will endow the church in the sum of six thousand dollars.

The present parsonage is at some distance from the church, and its sale, followed by the erection of a new rectory close to the church, will be a matter of great advantage to the parish. How easily all such things are done, when the money is forthcoming wherewith to do them, and how easily the money comes, when there is the inclination! We believe we are right in saying that Mr. Trivitt is not a man of very great wealth. There are churchmen enough in Canada as wealthy as he is to build and endow handsome churches in every town and village in it, and the happiness of doing it, one would suppose, would be very great.

It is becoming now that a word or two be said



THE TRIVITT MEMORIAL CHURCH, I.—SECOND VIEW.

of Mr. Trivitt himself. The *London Free Press* thus describes him :—

“Almost any morning a medium-sized, erect, English-looking figure may be seen going to the Post Office, with the light, springing step of a practised walker, and the youngest child or oldest man knows that it is Mr. Trivitt. A stranger at a hasty glance might say that he was forty-five, or possibly ten years older; but in reality he has seen half a dozen over the three score years and ten, of man’s allotted life. Away back in the early times when English history was taking worldwide fame, when Plantagenet and Lancastrian Kings were either killing Frenchmen, or cutting each other’s followers to pieces, and stirring ecclesiastics declaring that the English Church should be, as Magna Charta pronounced it, free from pope and king; then Trivitts (as Froissart’s Chronicles tell us) were mailclad soldiers and commanders-in-chief of the army in France; jurists, and Lord Chancellors of England, or learned priests writing history in some quiet convent, the quaint records of which are preserved to the present day. But that was long ago, and for many centuries they have been quiet country gentlemen of Somersetshire, and, like their Exeter descendant, retain of worldly greatness only

ample fortunes and the family coat-of-arms, now painted in the centre panel of the west window of the Trivitt Memorial Church, Exeter.

Mr. Trivitt lives in a very quiet way. Inheriting an ample fortune, by careful investment and simple habits, he is enabled to indulge his benevolent ideas in whatever way he considers his duty, holding all things as the steward of God. A scholarly man and well read theologian, he holds decided opinions on both politics and religion. An aviary filled with rare birds shows his taste for ornithology, and an extensive greenhouse enables him to keep his friends well supplied with flowers.”

The church was consecrated on the last day of the year, 1889, by the Rt. Rev. Dr. Baldwin, Bishop of Huron, and on the same day, in the afternoon, the body of Mrs. Trivitt (who was called to her long home a few days before) was laid to rest in the sealed vault beneath the chancel floor, the bishop preaching an impressive sermon. It was a day much to be remembered in Exeter, and is thus described by the *Exeter Times*, of January the 2nd :

“Mrs. Trivitt, who was laid to rest beneath the chancel of the Trivitt Memorial Church, on Tuesday last, was one whose loss, we may say, will be

to many irreparable. Born at Lynn, in Norfolk, England, 1818, her life has been an active and useful one. Coming to Canada with her husband, Thos. Trivitt, Esq., 42 years ago, she has seen this part of the country emerge from its pioneer state to its present flourishing condition. Of a nature kind and unselfish, Exeter will miss her cheering words and generous gifts in many a time of need. The Church of England knew her as the head and front of every work. President of the Guild since its formation, the success of that society is largely due to her untiring zeal. Her death came like a shock to the community, and for the last week her name has been spoken in the street and in places of business, as well as private homes, with subdued voices as one beloved by all, and as one of whom it might be said, that death had claimed a life that could not be replaced.

The beautiful Anglican Burial Service was never heard by a more deeply impressed congregation, and the hymns and chants were well sung by the full choir. As the body sank below the chancel floor, they sang the *nunc dimittis*, followed by the well-known hymn, 'Forever with the Lord.'

No one can deny that Mr. Trivitt has set a noble example to his fellow churchmen throughout our far Dominion. The Church of England has a power within herself which is unique, and she could carry much before her if her sons and daughters were only self-denying and enthusiastic in her cause. A man who takes his money and with it does a noble deed for Christ and His Church, surely "out of, or by means of the mammon of unrighteousness, makes to himself friends, who will receive him into eternal habitations" and on the Church itself confers a lasting boon.

We would plead here, not only for that parochial aid such as Exeter has received, but for the Church itself at large. The Church of England in Canada has undertaken missionary work through her society formed in 1883—the Domestic and Foreign Missionary Society—and it awaits the gifts of the wealthy as well as the offerings of the poor. The church that is not missionary may have, like the church of Sardis of old, a name that it lives, but is dead. We want life in the Church; we want enthusiasm. God grant that it may come.

Exeter is to be congratulated upon its noble church. Soon, probably, the sweet tones of the chimes, bringing memories of English Church life to those who have experienced it in days of old and pleasant feelings to all, will be heard through its streets and far out over the adjacent country. It is to be hoped that they will be set ringing twice every day, "bidding to prayer," for the daily morning and evening service, and that the doors of this fine church will be kept open continually, inviting all to "come in and rest awhile and pray,"—that it will not be merely an object of pride and admiration, but in every sense of the word a "house of prayer to all people."

INDIAN GRATITUDE.*

By MRS. CHANCE, TYRCONNEL, ONT.

THERE is an idea very extensively prevalent that the aborigines of this country, and native tribes almost everywhere, are noted for and characterised by their ingratitude. And as the Christian beneficence of the society, of which we are members, is intended to be exercised on behalf of the aborigines, and as ingratitude, real or imaginary, tends to check and discourage voluntary acts of kindness, I, as one, if not the only one present, who has come into personal contact with the Indians, yet as one who has had the largest experience amongst them, beg permission at this our annual meeting to say a few words about them. Not in justification of their supposed ingratitude, but by way of explanation of their peculiar circumstances which at one and the same time, will diminish its apparent offensiveness and stimulate our active benevolence in their favor. It is said that in Brazil and in the eastern coast of Africa there are some native tribes who have no words in their language to express the feeling of gratitude. In reference to them we will not attempt to argue in their favor; that like as some people express gratitude in words without having the corresponding feeling in their hearts, so those natives might feel it without being able to give it verbal expression. But we regard such tribes as exceptional among the human race, in their moral degradation and debasement, and as such they more especially need the saving, regenerating, elevating and ennobling influences of the Gospel of Christ. Such tribes may be exceptions to the otherwise universal fact that man is a religious being, and never so degenerate but that he will worship something which he considers to be supreme, a God of some kind or other according to his conception, and to whom he feels obligated to offer worship, homage, reverence, prayer, praise and thanksgiving. All the Indians of this country worship a Muhnedoo or spirit of some kind—a Kesha Muhnedoo, a kind spirit, or a Muffemuhnedoo, an evil spirit. And here allow me to mention another universal fact, namely, that man by worship becomes assimilated to the moral character of the object of his worship, and hence the necessity and importance of making him acquainted with the nature and the character of the only true and living God.

But to resume our subject. In the fact of man's religious nature and his disposition to worship, the principle of gratitude is involved. And whatsoever may be said about the ingratitude of the Indians and their capacity to appreciate kindness, and by whomsoever it may be said, yet the fact remains the same, that they are capable both of feeling and expressing it to a Supreme Being, both by word and deed. It was customary among the Ojibways and other kindred tribes in their heathen

*A paper read in London, Ont., in March last, and published at the request of those who heard it.

state to present their first fruits through their recognized priests as thankofferings to the Kesha Muhnedoo. And when they embrace Christianity they do not cease, of course, to make those offerings through the missionaries to the true Kesha Muhnedoo, and we had much pleasure in receiving those offerings of fish, flesh and fowls, the first maple sugar, and of all sorts of berries, Indian corn and vegetables. The Pagan Indians of the Six Nations hold their festivals in their long houses or places of worship as the different seasons come round. They hold the Maple Sugar Festival about this time of the year. They see the sap flowing copiously from the trees, which a short time ago were in the icy grasp of winter and to all appearance dead, and now as they see the sweet sap flowing abundantly from them to supply their much-felt necessities, feelings of gratitude rise up spontaneously in their hearts to the Great Spirit of life and goodness, who causes the sap to flow, and they assemble in their long houses to offer to Him their praise and thanksgiving. They hold also the Berry Festival, the Green Corn Festival, and finally the Harvest Festival, and all of which they hold and observe in a spirit of thankfulness to the Supreme Giver of all good things.

The Ojibway language is rich in words of praise, thanksgiving and adoration, so that it can give expression to the sublime sentiments of our grand and noble *Te Deum*, and of the magnificent and triumphant ascriptions of honor and praise contained in our incomparable *Gloria in Excelsis*. They, too, can sing "Glory to God on high, and on earth peace, good will towards men, we praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God, the Father Almighty." And if the Indians are thus capable of expressing their gratitude to God, they are surely capable of thankfulness to their earthly benefactors. We who have spent so many years amongst them know from experience that they do feel grateful for acts of kindness towards them, and we were grieved to hear lately from one high in authority in the Church, and whose opinion is likely to have much weight with the inexperienced, "that the Indians are an ungrateful people, they receive favors with the guttural sound of 'Ugh,' or with the cold and harsh 'Megwach.'" Nevertheless, heartfelt gratitude may have prompted the "Ugh," and "Megwach" is an exact equivalent of the monosyllable "Thanks," so often used now by the would-be considered cultivated, refined and grateful of both sexes among white people. But you have read how that in their savage and revengeful wars they have shielded, protected and saved those who had been kind to them. You have read how that in the war of Independence the Six Nation Indians, in a spirit of loyalty and gratitude, nobly fought and suffered in the British cause, how they left their beautiful and valuable possessions in the Mohawk Valley and came over to Canada to live as British subjects. You know that

since then they and other Indians fought side by side with the British soldiers and loyal Canadians, against the invaders of our beloved country. And in face of all these facts it cannot be truthfully maintained that the Indians are a most ungrateful people. Even the unhappy facts of the late Northwest rebellion do not substantiate such a charge. The Indians who took part therein were poor, ignorant, misguided Pagans, and the Christian Indians afforded some noble examples of sincere gratitude. We do not deny the existence of ingratitude amongst the Indians. At the same time we have to admit that it exists among the white people to an equal extent, perhaps, and with much less excuse for its existence. It must be remembered that the whole of this great Dominion was once in the possession of the Indians, and they regarded it rightly or wrongly as their exclusive property, and now their vast inheritance has passed chiefly into the possession of the white man, and although it has thus passed, partly with their consent and for certain value received and to be received, yet they have a strong conviction, in spite of all the professed fairness of the Government, that in making treaties they have been outwitted and overreached. And as they witness year by year the wondrous developments of the vast resources of the country the conviction becomes stronger and stronger that they have received nothing in comparison with what they ought to have received for the surrender of their lands. With this idea ever uppermost in their minds it will be easily understood, how many of them might become discontented and complaining, and how that they might possibly regard the large gratuities of the Government, and the liberal donations of benevolent societies, rather in the light of a debt than as unmerited favors to be thankful for. But while this supposition tends in some measure to excuse their ingratitude, it is by no means intended to justify it. Some one, perhaps, will say that surely the unspeakable blessings of the Christian religion made known to them should call forth their boundless gratitude. But again it must be remembered that the Indians in their natural state feel no need of those blessings and cannot therefore express gratitude for them. Again, too, the Indians believe in a plurality of origin for the different races of mankind and a corresponding diversity of obligation. The God of the white man is not, say they, the Creator and God of the Indian. It may be all right for the white man to worship his God in the way in which he has been taught, but equally right for the Indian to worship his Creator, but very wrong for him to believe in, and serve any other God. So that we must not wonder at, nor be discouraged by, the fact that the heathen Indians do not at once thankfully receive the blessed Gospel of Christ.

Finally I would remark that gratitude is a feeling and a virtue, which is possessed by man to a greater or lesser extent even in his fallen

state, and which like all other virtues is capable of being cultivated, developed and perfected. We should therefore be unwearied in our efforts to accomplish this possible and most desirable consummation. Ingratitude, wherever it exists, may be attributed to ignorance as its main cause, and instead of being discouraged thereby in the exercise of Christian benevolence, that very fact should rather stimulate our efforts to banish

that ignorance by wise instruction, sound education, the faithful propagation of the Gospel of Christ, and by earnest prayer, that the Indians may be enlightened by the Holy Spirit to see and feel their need of its great blessings, and to receive them in all their plentitude and power to the salvation of their souls. Then they will feel and manifest that love to God and man which is the sublimest gratitude. So long as there are ignorant, selfish, unconverted and imperfect people in the world, there will be ingratitude to contend with. But as Mrs. Hannah More once said "It is well for us sometimes to meet with instances of ingratitude, to let us into a discovery

of our motives in giving, and to remind us of our own faultiness in this respect in the sight of God."

It is a principle of the Divine economy of man's redemption to overcome evil with good, and if we adopt and carry out this principle with our fellow creatures, then sooner or later our efforts will be crowned with success, and we shall not fail to receive their love and gratitude and that which we value above all other things—the love and approbation of our God and Saviour Jesus Christ.

THE JERUSALEM BISHOPRIC.

(Continued from the April No.)



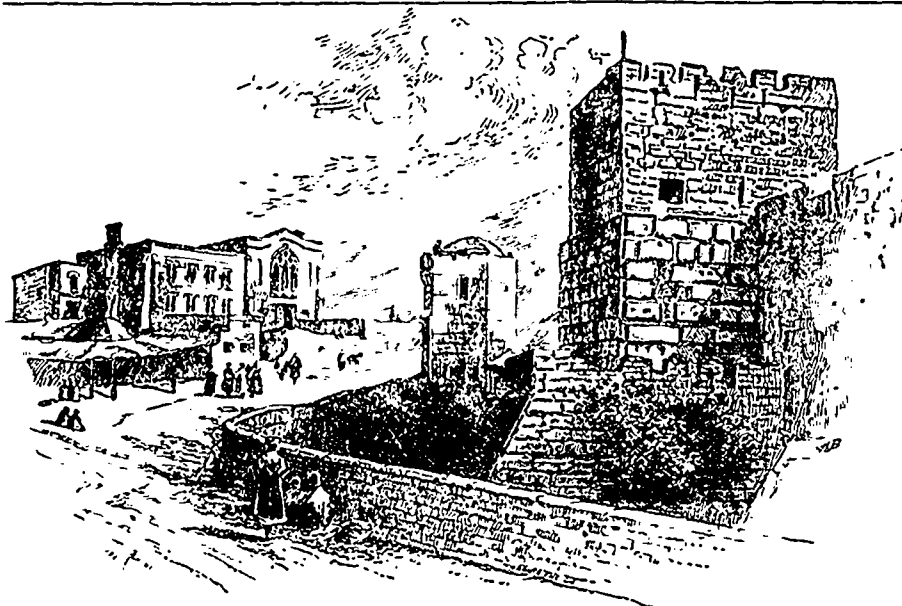
FTER the untimely death of Bishop Barclay in 1881, it became, by the original agreement made between England and Prussia, the turn of the German Government to nominate his successor. But much delay took place in the matter, and there seemed an



RT. REV. DR. BLYTH, BISHOP OF JERUSALEM.

unwillingness on the part of Prussia to exercise its privilege in it. The trouble seemed to be chiefly with regard to the stipend, the German half having been paid so far out of the Emperor's private purse. The English half came from a regular fund properly invested in London. Thus came the interregnum and thus it continued for seven years, during which the Prussian Government simply abandoned their right and withdrew their money, so that it now has no interest whatever in the existing bishopric. The portion of stipend thus withdrawn was made up by London societies having an interest in Palestine. The income of a new bishop having

been thus made up, the Archbishop of Canterbury, who is patron of the London Society, offered the position to the Ven. G. F. P. Blyth, Archdeacon of Rangoon. Mr. Blyth was educated at Lincoln College, Oxford, and ordained deacon in 1855, and priest the following year. After serving in several curacies in England, he went out as a missionary to India in 1866, his first field of labor being Allahabad. In 1869 he held the the chaplaincy of Calcutta Cathedral, and was chaplain at



CHRIST CHURCH, JERUSALEM,

With the English Consulate adjoining, and the ancient Tower of Heppicus in the foreground.

Barrackpore from 1868 to 1874. In 1879, after having been at Naini Tal and Fort St. William, he was appointed Archdeacon in the Diocese of Rangoon, a position which he held till he accepted the bishopric of Jerusalem in 1887.

The London Society for Promoting Christianity among the Jews, or at least many of its friends, did not seem very well pleased at this appointment, as they were not consulted in it, but we understand Dr. Blyth has made so far a good and earnest bishop in the Mount Zion, the "city of the great King."

At all events the bishopric of Jerusalem has now become altogether Anglican, and the curious and in itself unnatural arrangement made between the English and German Governments is completely at an end. There has been some idea, however, in Germany of establishing at Jerusalem a "German Evangelical Bishopric," which we find thus naively spoken of in a paper dated July, 26th, 1889:—

"According to the *Kreuz Zeitung*, which is the organ of the orthodox evangelical party—the establishment of a German Evangelical Bishopric of Jerusalem will shortly receive official sanction, the endowment has already been provided from various sources, chiefly from the capital sum of £15,000, which King Frederick William allotted in 1841, to the ill-starred German-English Bishopric of Jerusalem.

"The new Lutheran foundation will be immediately subject to the Prussian Ministry of Public Worship. It is not stated from what sources the new dignitary hopes to receive episcopal ordination, or whether he proposes to dispense with the rite of consecration altogether. It is considered an

open question whether he will take the title of Bishop or some other designation."

This being probably the German idea of episcopal consecration, it would seem appropriate that the alliance made in 1841 should at length terminate.

The Bishop of Jerusalem uses as his Cathedral, or ecclesiastical headquarters, Christ Church, Mount Zion, a few notes re-

garding which, chiefly furnished by Rev. T. S. Ellerby, of Toronto, may not be found uninteresting:

The first step towards the foundation of the Jerusalem Mission was taken in 1823 by the Rev. Lewis Way, then one of the Society's missionaries. Land was purchased for the site of Christ Church in 1838. Mr. Hillier, the first architect, died suddenly of fever. Mr. J. W. Johns, the second architect, arrived in Jerusalem in 1841, and had great difficulty in finding a suitable foundation. The first stone was laid by Bishop Alexander, on the Rock of Mount Zion, on the 28th of February, 1842, at a depth of 38 feet from the surface. The first stone above ground was placed by Mrs. Alexander on All Saints' Day, Nov. 1st, 1842, after 70,000 cubic feet of masonry had been built to make it level with the soil. Then difficulties of another sort came. Mr. J. W. Johns was superseded and another architect was appointed who altered the original design. After this the work was stopped by the Turkish authorities, and was suspended for a considerable time. Strenuous efforts were made for authority to remove the suspension and resume the process of building. A memorial on the subject was presented at the Foreign Office to Lord Aberdeen signed by the Archbishop of Canterbury, the Bishop of London and other prelates, many of the nobility, 1,400 parochial clergy and 15,000 laity. The movement, through Government influence, was successful, and in September, 1845, the requisite firman was obtained from the Ottoman Porte. The work then proceeded; other hindrances, one after another were overcome, and in the year 1848 it was announced that Christ Church, the first Pro-

testant church ever built upon Mount Zion had been completed and duly consecrated.

This church is the sole property of the London Society for Promoting Christianity Among the Jews. It is built in an open square, of white stone, English gothic in style, chaste and elegant in design, and forms a striking object on entering the Jaffa Gate. The Consul's house is attached to it in order to afford it the protection of the British flag. Its interior decorations are plain. Above the Communion Table the Ten Commandments and the Lord's Prayer are inscribed in letters of gold on two beautiful black marble tablets. Our engraving shows the church and consulate, with the Tower of Hippicus in the foreground.

The Communion Service, the Church books, the organ, a carpet for the chancel, and a beautifully carved alms basin were paid for by subscriptions raised in India. And it is worthy of note that the late Miss Cook, of Cheltenham, contributed £4,600 to finish the building, and gave £8,500 as a perpetual endowment.

OUR PARISHES AND CHURCHES.

NO. 40. THE TRINITY MEMORIAL CHURCH.

A full account of this church has been given elsewhere in our present issue. We merely place it here in our list of "Parishes and Churches."

In the uplands of Burmah are a people called the Karens, a down trodden, persecuted people. They were found ready to receive Christianity. They had been taught in early days to await its coming, and they were ready for it. We are told that now there are among them 40,000 communicants and fully 100,000 nominal Christians, about one-sixth of the entire tribe in Burmah. They are noted for their enthusiasm in foreign mission work. They have their Foreign Missionary Society and send out their young men to distant countries to preach the Gospel. Indeed, they are the only foreign missionaries in some regions north of Burmah. Though poor in this world's goods, they are rich in faith. An old Karen pastor brought once a large contribution for foreign missionary work and was asked, "How can your people give so much when they are so very poor?" "Oh!" he replied, "it only means rice without curry." They could live on rice and salt; but they could not live without giving the Bread of Life to their brethren.

We are told that Danish and German Lutherans labored for ninety years to evangelize India, before Carey or any other Englishman definitely entered on the immense and splendid sphere. As early as 1630, through Dutch influence, there was a native Christian congregation at Pulicat, twenty-five miles north of Madras.

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

SIR EDWARD ARNOLD is reported to have said: "I have been criticised for an implied comparison between Buddhism and Christianity in regard to doctrines derived from them, and principles contained in them, respectively. No such object was in my mind. For me, Christianity, rightly viewed, is the crown queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the sermon on the Mount away for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty new Upanashads."

In different parts of the world, under the auspices of sixteen different societies, there are 27 vessels engaged in missionary work,—six in the Pacific Ocean, and sixteen of them in or about Africa.

In Kettering, England, is the humble house of Widow Wallis, where, in 1792, Carey's Missionary Society was formed, and the room is shown where the first offering was made.

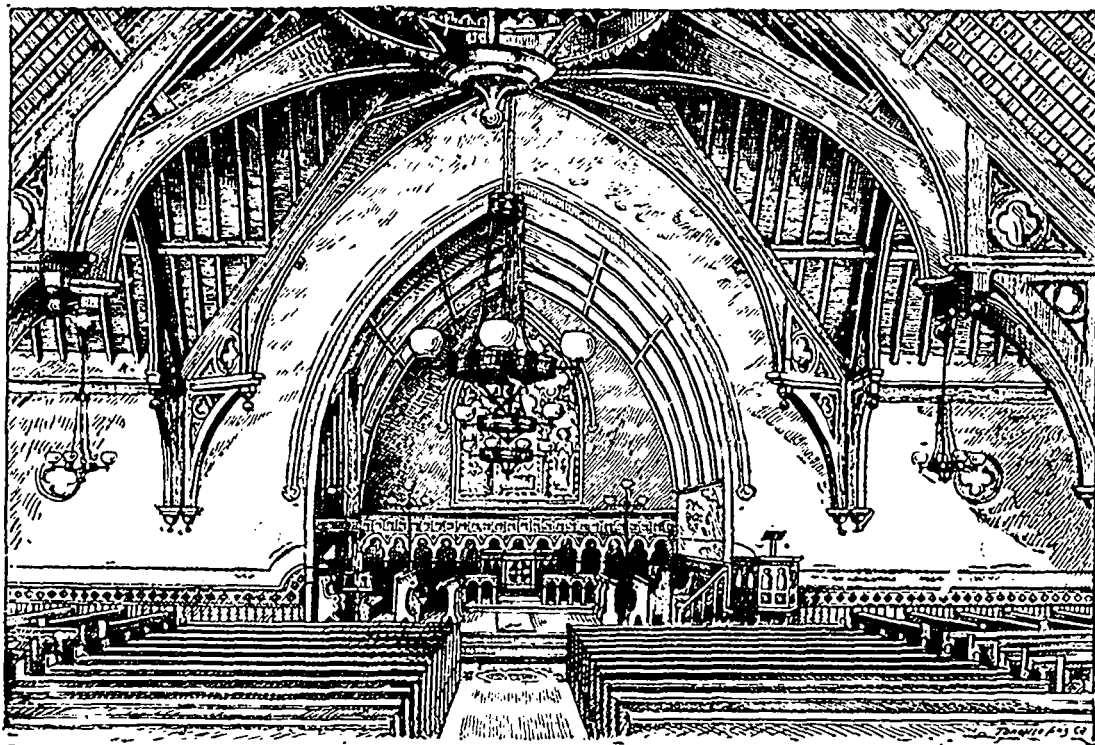
MISSIONARY work has been very successful among the natives of the province of Chota Nagpore, which has hitherto been included in the Diocese of Calcutta. The Rev. J. C. Whitley, one of the most zealous and efficient of the missionaries, and who has been in India since 1862, has been chosen as the first bishop of this province.

A FRESH mind keeps the body fresh.

TIME is never lost if friends are made.

HE is well paid that is well satisfied.

INJURIES should be written in dust, kind actions in marble.



TRIVITT MEMORIAL CHURCH,—INTERIOR VIEW.

RETURNING TO THE CHURCH.

BY F. C. IRELAND, TORONTO.

SHORTLY after the war of 1812-15 a Colonel in the British army settled with his wife and family in the county of Northumberland, Ontario. He was possessor of a large tract of land, and there soon settled around him a class of industrious, well-to-do people, chiefly from England. The Colonel built a magnificent residence for his future home, on a slight eminence near what is now called the Murray Canal, after General Murray of historic fame. This new residence was the grandest piece of architecture to be seen anywhere between Kingston and York (Toronto, in those early days), and its internal arrangements were as complete as its outward appearance was imposing. The Colonel had made it a principle from the earliest days of settlement in his new home to inaugurate religious services, and every Sunday one of the large rooms of his new house was set apart and the settlers invited to attend service, which was conducted by the Colonel himself.

The old Prayer Book—it is old looking now—that was used was a large 8-vo. volume, bound in leather, and contained the register of the births, baptisms, and confirmations of the family, and since has the marriages and deaths.

One of the most attentive worshippers at these services was the Colonel's eldest daughter. Besides being beautiful, accomplished and exceedingly attractive in conversation, her education and travels had so influenced her that she was as much at home in the wilds of the new settlement as in the refined society she had been accustomed to in older settled places of civilization. This young lady began to appreciate the Church service and its adaptability to the conditions and circumstances of mankind as she had never done before. She saw Christ in the Church. The services seemed as sweet and precious in a private room, conducted by a layman as in a Cathedral, conducted by a Bishop. She began to love the Church, and found as her love for it increased she loved the Saviour more. To love the one was to love the other. This idea led her to see that there was no one or the other, but they were both one—that the Church was Christ's body. Here for the first time she learned to realize the unity and became enraptured in the flame of devotion that weekly arose from the services of the Church.

Among the number of those who attended the regular Sunday morning service in the Colonel's house was a young man named William, recently from Yorkshire, who had taken up land and became a resident of the neighborhood. He was a tall, well-built, pleasant looking young man, with

some culture, that rendered his company acceptable to the Colonel's family. There soon became evidences of a strong affection existing between William and the elder daughter. This troubled the Colonel greatly at first, as he considered his daughter's hand should not be given to one so far beneath her rank. He strongly opposed the marriage until he saw that it was useless trying to keep separate those whom it seemed God had designed to be together. They were all Church people and good honest citizens; industrious and of good sound principles.

Some years after the Colonel died, and the services which he had perpetuated so long in his own house were given up. Occasionally a clergyman from Kingston or Belleville visited the neighborhood, but there were no regular services. While in this state, which continued for some years, there came over from the United States a person known as Elder Ryan, who was a Methodist missionary, a man of great physical force, a good speaker and very energetic in his labors. He drew the people from all parts of the country, and among others William and his wife went to the preaching and soon cast in their lot with others, who all became Methodists. They had attended the meetings at first with some prejudice, but after a few days' observation, and hearing nothing but the good old teachings of the Church of England that they had been accustomed to from childhood, their prejudices were overcome step by step. They did not like at first the idea of prayers being said without a book, but upon watching they noticed the prayers were actually those of the Prayer Book, but said in a different manner. They were not satisfied with the *amens* as the preacher and people appeared to use them, indiscriminately and violently, and, as they thought, irreverently, and sometimes in the middle of a collect some one would shout out at the top of his voice "A-a-a-men!" but everything the preacher said was orthodox and regular. How many thousands of good Church people under similar circumstances have done the same thing in the days gone by? It has been observed by acute critics that the early Methodists, being composed largely of Church-trained people among their preachers, that there was something grandly Scriptural and Churchlike among them that won over others, and so they increased. The Methodists to this day admit that their best members and preachers are those of Church training. Their knowledge of the Creeds, Catechism and established liturgy anchors them down solidly upon the rock of truth, so that they never swerve from the fundamental principles of the Christian religion, while others who join the sects and are not trained are driven into doubt and often into infidelity.

After some few years William became a prominent local preacher, and his wife was a mother in the Methodist Israel. Their son was set apart for the ministry and sent to college for that purpose, but in the course of his studies he was sur-

prised to learn that John Wesley had never founded a church and never intended to do so. That his life was spent in evangelization and he formed his people into societies within the Church, but warned them never to leave it. That he went so far as to warn them "If they left the Church God would leave them." Further and continued studies and observation led this young student to see that Methodism was in a transition state, and had been so ever since the death of Wesley. He poured over all the histories of Methodism, only to find that one change followed another in such quick succession that there was scarcely a vestige of early Methodism remaining. The Apostles' creed was changed; the form of administering the sacraments was changed, and that in fact there was but little significance attached to them.

There appeared to be a general leaning to Congregationalism which rather unsettled the people on every fundamental principle of Church doctrine and discipline. After some years of mental struggling this young man resolved to return to the mother Church. Of her teachings and principles he was perfectly satisfied, though he knew but little of her services, as the neighborhood of his youthful days had never to his knowledge had a Church of England service during his lifetime. He soon found the services of the Sanctuary more precious than he had ever experienced. He studied the Prayer Book and was astonished to find such a treasure of Bible truth and Apostolic teaching. It was a perfect store-house of Scriptural knowledge, which he studied with enjoyment such as he had never thought of before. Even the mysteries were full of expectant comprehension when this mortal should put on immortality. He knew no party, but was satisfied to be a Prayer Book Churchman and Christian. He loved the liturgy and festivals; saw a deep pleasurable meaning in the Calendar, the ember days, holy days, the rules, orders, sacraments and in fact every part of the Prayer Book had its deep, religious meaning that was designed to promote purity of life and happiness for time and eternity. This led him to work and pray for others who were in the same state of ignorance that he had been in so long. While he did this with due regard and caution not to offend his many friends there came to his lot persecution from sources little expected, but which he endured patiently and kept on and still keeps on doing all in his power to extend the knowledge of the principles, teachings and doctrines of the Church of God. As this knowledge increases and the people learn about the Church's ways they will appreciate and love them more dearly than anything else in this world. Definite and thorough knowledge of the Church of England must be appreciated by the highest intelligences in this world. If her ways and doctrines were more faithfully studied there are many who would gladly return to her ancient fold.

Our Indian Department.

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



In our April number we gave some interesting extracts from letters of the Rev. T. H. and Mrs. Canham, C. M. S. missionaries on the Upper Yukon. At Tununa, lower down the river, the Rev. J. W. Ellington is at work. He writes in *Missionary Leaves* concerning his work and people:—

Late in September (1888) nearly all the Indians of the Fort Reliance Band, came down the river on rafts. On these "stick boats" might be seen dried salmon, fresh dried meat, the veritable skin-house, etc. This portable house has for its framework a number of curved sticks made of birch, and the covering consists of deer's hide. A hole in the centre of the house seems as a chimney, and it is banked up with snow all round. Most of David's and Charlie's tribes camped 60 miles below me in their hunting grounds. Before Christmas one hundred had gathered near the mission. On Sundays they attended the services, the room was filled, the people were devout and hearty, and they sang lustily.

The Loocheu tribes (*i. e.*, Peel River, Le Pierre's House, Rampart House, Fort Yukon, Hunkwitcheh, Trotsakwitcheh) will sing by the hour in their camps, translations of such grand old hymns as "My God, my Father, while I stray;" "Lo, He comes;" "Just as I am, without one plea;" "There is a fountain filled with blood;" "Thine for ever, God of Love;" and many others which have been translated by the Bishop and Archdeacon. Truly has our dear, noble and apostolic Bishop caught the Indian's love of song.

"Then Loocheu voices tune their hymn,
'Mid dreary winter's twilight dim,
On Yukon's bank ascends afar,
From feeble band, the voice of prayer."

BISHOP BOMPAS.

I have frequently been cheered with the testimony of white men to *our* Indians. Several have said, "These are good Indians." Upon another occasion two whites in their cabins told me that some of the young Indians, when they came to see them, would say, "Do you (savez) Jesus, book?" I am very much pleased with Joseph, the Christian leader: he is consistent, and anxious for teaching. The people speak affectionately of him. While he was at the Post I taught him a *little* nearly every day. I expect to baptize his baby son on my return. Joseph told me some time ago, "Before the Indians had heard any minister they were very foolish, but after they had heard the Gospel through Archdeacon McDonald, they were very frightened."

Truly, indeed, "the Gospel is the power of God unto salvation to every one that believeth." It is my privilege to see its power among the tribes of this corner of the earth. To the Lord be all the glory.

In our March number reference was made to the arduous journeys of various missionaries bringing children into the Rupert's Land Indian Industrial School. One of these, the Rev. G. Bruce, of the Fairford C.M.S. Mission on Lake Manitoba, has kindly furnished us with some notes of his travels on that occasion. These we give below with but slight alteration:—

"Jan. 10th, 1890.—Left the mission at 10 a.m., having two spans of horses; one sleigh covered over with heavy ducking, with seats arranged on each side, and a stove in the centre. In this we stowed our live cargo of six boys. The day and wind being favorable we travelled till we reached a shanty at sundown, where stabling for our horses and accommodation for ourselves were kindly given us. Hardly had half an hour passed when another party with six spans of horses arrived. No accommodation could be had, and after an hour's rest they were compelled to push on to the next houses—at Fairford, 17 miles away.

Saturday 11th.—Started early in the morning, having Lake Manitoba to cross. We carried a supply of firewood in the event of a storm springing up or being delayed by snow-blocked roads, or no trail at all. I then had to get on my snowshoes and walk before the horses for six hours before we reached the first solitary island. Here, in haste, we scraped away the snow, built a fire, then when tea was made, each person stood or squatted, tinpot in hand, round the welcome fire and snatched a hurried meal. It was so cold that the horses soon became impatient, and we discovered that one had such sore and swollen shoulders that he could draw no longer. Fortunately we had a spare horse, though young and unbroken; however, he behaved very well. We next reached an

Indian house where shelter for the party and horses was secured at a cost of \$1.50.

Sunday 12th—Rose early, had prayers and breakfast, and then had to leave, as there was no hay for the horses. We travelled fifteen weary hours, with only one hour's rest, and at 9 o'clock reached a sheltering roof. This was rather a long Sabbath day's journey, and after prayers, I was right glad to get under my robe for the night's rest. Next day we started before sunrise, and having now a road we made better progress, while the indications of our approach to civilized parts made the weary leg carry a light heart. That night was spent in a bitterly cold shanty, where we got very little sleep.

Tuesday 14th.—Started early as usual, following the road to which we had been directed, but which to our annoyance led us only into the heart of a thick wood. We therefore had to retrace our steps the six miles we had struggled over, and had to make a fresh start with only the footprints of a single man to guide us. We travelled till late, and reached our camping place very worn and hungry. Next day we travelled from a little after sunrise to sunset without resting, combining dinner and supper in one meal. We then lay down to rest, hoping the next day would see the end of our journey.

On the seventh and last day we travelled five miles before sunrise, the morning being bitterly cold. At 1 o'clock we were very glad to reach Kildonan and, after changing horses, I was soon able to turn over five out of six of my charges to Mr. Burman. The sixth boy, being unwell, turned back after we had got about 40 miles on the way."

On the return journey Mr. Bruce used dogs most of the way, but had to walk a great deal on snowshoes owing to the deep snow and stormy weather. On the way he visited several different Indian camps and isolated settlements. Here is a specimen of one day's work:—

"Rose at 3 a.m.; put the letters on a tombstone; finishing my work by sunrise. After prayers and breakfast, I had to go 3 miles to baptise a child; then 5 miles in an opposite direction to baptise another. I had service there, then called on a sick woman, read and prayed with the family. The day was now far spent, and I had to hasten on to the Reserve to get some fish for my dogs, and it was very late at night before we arrived at the chief's house, where we slept."

Mr. Bruce is one of our most faithful and successful missionaries. At his isolated post on the Fairford River, which drains Lake Manitoba into Lake Winnipeg, he has given the best of his life to his beloved people. Not only has he faithfully ministered to, and trained them, in spiritual things. He has also given much time and labor to the day school, the pupils of which have made surprising progress in all subjects usually taught in rural schools. His work altogether has been greatly blessed, and we should be glad to know that friends of Indian missions are trying to help

him in his work amongst almost 1,000 Crees scattered along the Fairford River and Lake Manitoba.

The Rev. J. W. Tims, of the C.M.S. Blackfoot Mission, Diocese of Calgary, has just returned to his interesting and important work, after spending nearly a year in England. While there he was engaged in passing through the press his grammar and dictionary of the Blackfoot language, which has been printed by the Society for Promoting Christian Knowledge. We believe this is the first attempt to reduce to writing, or rather to print, the Blackfoot language. In this work, which has won high praise from competent authorities, Mr. Tims has done credit to himself and valuable service to the cause of missions. The book is printed in Roman character. Mr. Tims was trained at the C.M.S. College, Islington, and was sent out in 1883. His station is at Blackfoot Crossing, Province of Alberta. The Blackfeet are, it is said, so called from their black moccasins. They are divided into three bands, Blackfeet, Pie-gans and Sarcees. The Blackfeet proper, under the chiefs Crowfoot and Old Sun, number 1,817. Amongst these wild, restless people Mr. Tims labored for years seemingly without success. At last, however, a ray of light came and the good seed took root, and Mr. Tims was privileged to admit several into the Church by baptism. His school has been a success, and the work of Miss Brown there is well known to our readers.

Arrangements are being made for pushing the work among the Crees of Touchwood Hills, in the Diocese Qu'Appelle, with greater efficiency than in the past. The Rev. G. Cook, who has been living some miles away from the centre of the Reserve, will now be enabled to live there. Archdeacon Phair, Superintendent of the C. M. S. Missions, visited the mission early this year and gives encouraging accounts of the people. Many are Christians, and all seem well disposed toward the Church.

In our next issue we hope to give a list of the different mission stations in the Northwest, and to begin a series of short notes on the history and work of each.

The *North American Review* for April contains the first of a series of articles on the mission work of the American Church, from the pen of the Rev. Bishop Whipple, of Minnesota, entitled "My Life Among the Indians." The good bishop, who has justly earned the title of "The Apostle to the Red Man," has done noble work and suffered much for his beloved Indians, and we heartily commend his article to the attention of our readers. Nothing could be more touching and beautiful, or could better breathe forth the true spirit of this aged servant of God than his closing words,— "In the hopes which come to me at eventide there are none sweeter than that in our Father's home we shall meet many of these men of the trembling, eye and wandering foot, to whom we were permitted to give a brother's sympathy, a brother's love and a brother's prayers."

Young People's Department.

TWO LITTLE INDIAN BOYS.

THE accompanying picture represents two little Indian boys from the Shingwauk Home, who last month accompanied the Rev. E. F. Wilson on a tour through Quebec and the Maritime Provinces, and have now gone with him for a few weeks' visit to England. The eldest boy is named William Soney. He is about 12 years old, and is a Pottawatami, from Walpole Island. He has been only two years and a half at the Shingwauk, and when he first came could only read a very little and knew not more than a word or two of English. Now he has made such good progress that he can read in the Third Book. He writes an excellent hand, has advanced in arithmetic as far as reduction and compound multiplication, and also learns English grammar and geography. His Indian name is Pah-tah-se-wa, which means "Coming this Way." The little boy is named Zosie Dosum, he is about 8 years old, and is an Ojebway Indian from the north shore of Lake Superior. When he first came to the Shingwauk, a year and a half ago, he was a regular little

wild Indian, living in a birchbark wigwam, and knew nothing about the English language or A B C. His Indian name is Ah-ne-me keens, meaning "Little Thunder." The two little boys are arrayed in the costume of the wild Sioux and Black-foot Indians in the Northwest, and they think it great fun going through their part of the performance at the meetings. When they first appear on the platform they are in the uniform worn at the institution, consisting of a dark blue navy serge jacket, trimmed with scarlet, ending in a tight

band at the waist, around which pass two folds of a netted scarlet sash, the ends of which are tied and fall at the side; the trousers also are of dark serge. Both the boys repeat texts of Scripture from memory, and know where to find them in their Bibles. The elder boy sings very nicely and gives one or two hymns at each meeting; then they repeat a dialogue, the elder boy asking the younger one where he comes from, etc. In reply to the question, "How do you like being at the Shingwauk?" he answers, with some emphasis,

"First-rate." Then Soney says to Zosie, "Say this in our language, Zosie, 'I like coming to this place very much,'" and Zosie replies, "Ah-peche ne minwandum omaunduhpe ke-pe-ezhahyaun" Later on in the proceedings the two boys dress up—as shown in the picture—and by reciting another dialogue explain to the audience the meaning of their various articles of apparel and accessories. The rattle is Zosie's hand comes from Indian Territory. It was made by the Cheyenne Indians, and when anyone is sick the medicine man rattles it all day and night to make him get well. "What's that stick in your hand



TWO LITTLE INDIAN BOYS.

studded with brass nails and two leathern thongs attached to it?" is asked of Soney, the elder boy. "That is the kind of whip the prairie Indians use when they ride their ponies," answers Soney, "it is said they use the lash for their ponies and the stick for their wives." The little boys then finish up with a war dance, accompanied by drum rattle and a weird kind of song, to the great amusement of the audience.

Mr. Wilson is very anxious to build a new institution for Indian children at Medicine Hat, out in

the far west. He is trying to raise \$5,000 for this purpose, of which he has already about \$1,500 in hand. Those who want to know more about his work, should send ten cents to Miss W. L. Wilson, Shingwauk, Sault Ste. Marie, for his newly published pamphlet, "Our Indians in a New Light."

"NO."

"NO!" clear, sharp and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another, as they were passing the play-ground of a village school.

"It is not often any one hears it. The boy who uttered it can say, 'Yes' too, quite as emphatically. He is a new comer here, an orphan, who lives about two miles off with his uncle. He works enough, too, to pay his board, and does more towards running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in the school, and the greatest favorite. Everybody knows just what to expect of him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned come this way."

The speakers moved on a few steps, pausing by an open gate, near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say 'No,' I mean it."

"Well, anyway, you needn't tell everybody about it," was responded impatiently.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me and you know that very well."

"Such a fuss about a little fun!"

"I never go in for doing wrong. I told you 'No,' to begin with, and you're the ones to blame if there's been any fuss."

"Ned Dunlap I should like to see you a minute."

"Yes sir;" and the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir; he had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained on that day his fortune was assured. After

he had grown to manhood and accepted a lucrative position which was not his seeking, he asked why it had been offered him.

"Because I knew you could say 'No' if occasion required," answered his employer. "No" was the first word I heard you speak, and you spoke it with a will." More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley till the tempter has them fast. The boy or girl who is not afraid to say "No" is reasonably certain of making an honorable man or woman.

"Yes," is a sweet and often a loving word; "No," is a strong, brave word which has signalled the defeat of many a scheme for the ruin of some fair young life.—*Selected.*

SOLD FOR NOTHING.

CHAND NAWAR had two sons; but he cared for neither, for he said it was such an expense to him to bring them up.

One day a trader came to his village, and seeing the two strong boys, offered to buy them for some pieces of gold. "You say the lads are no good to you, let me have them, for they are big enough to be of service to me, and I will give you this bag of golden pieces for them."

Chand Nawar looked at his sons, then at the gold, and his eyes gleamed with satisfaction. The money would buy him an Arab horse which he had long coveted in his neighbor's compound.

"I will gladly close with your generous offer," he said, eagerly taking the coins, regardless of the tears and entreaties of his children.

And soon the trader was far on his way with the two little lads.

Meanwhile, Chand Nawar hurried off to the owner of the Arab horse. "Sell your steed to me, and I will give you a handsome price for it," he cried, holding out the money.

The neighbor wondered that so poor a man as Chand Nawar should possess such riches, so he looked at the coins with a suspicious eye—"Let me feel the weight of your gold before I exchange my good horse for it," he said.

Chand Nawar willingly let him do so. No doubt of the goodness of the coins had ever entered his head.

"Why they are only lead, washed over with gilt!" cried the owner of the horse, holding up one of them between finger and thumb.

"Alas!" cried the wretched Chand Nawar, "I have just parted with both my sons to a passing trader for them, the rascal has deceived me."

"Let us catch him," said the merchant; and off they ran in the direction the trader had taken. But they never overtook him, and the boys were lost for ever.

Children, *Time* is a possession of priceless worth, like Chand Nawar's sons were to him. Yet many people part with it as lightly as if it were of

no value, never knowing its worth till they find themselves robbed of it, and only bitter memories, like ugly lead coins, left them instead. Be wise in time and do not part with golden moments and days for that which does not profit.

KEEP YOUR EYES OPEN.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was trying to thread her needle, but it was hard work for her dim eyes.

"Why, if here isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lass. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given me your bit of help, and your comfort too."

But Rachie had got hold of the needle-book, and was bending over it with busy fingers.

"See," she presently said, "I've threaded six needles for you to go on with. And when I come back I'll thread some more."

"May the sunlight be bright to your eyes, little one," said the old woman as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face, sitting in the porch.

"What is the matter, Jennie," said Rachie, going to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see—I did that example at home last night. Oh, you forgot to carry ten—see!"

"So I did." The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing kindness, which went far towards making the day happier. Try it, girls and boys, and you will see for yourselves.

A MERCIFUL PROVIDENCE.

The Indians believe that if the stillness over the waters of a lake be broken by any careless word the spirits of the place will be offended. In the

days of the early settlers, we are told, a white woman had occasion to cross Lake Saratoga, and the Indians, who were to row her across, warned her of the danger that one rash word might bring; but of course, being a white woman, she was superior to all such superstitious notions. It was a calm, cloudless day, and the canoe sped like an arrow across the smooth waters. Suddenly, when in the middle of the lake, the strong-minded woman determined to prove to these simple folk the folly of their belief. So she lifted up her voice in a wild cry that woke every echo of the hills. The Indians were filled with consternation. They uttered no word, but straining every nerve, rowed on in frowning silence. They reached the shore in safety, and the woman triumphed; but the Mohawk chief looked upon her in scorn. "The Great Spirit is merciful," he said. "He knows that the white woman cannot hold her peace."—*Youth's Companion*.

LITTLE BIRDS THAT SEW.

In a far-off country called India, there live some yellow birds about as large as papa's thumb. They are called tailor-birds, because they can sew.

Monkeys and snakes also live in this far-away land, where they like to eat these little birds.

But tailor-birds are very wise; they build their nests where they cannot be seen by the hungry monkeys. They pick up a dead leaf and fly with it up into a high tree, and with a fibre for a thread and their bills for needles, sew the leaf on to a green one hanging from the tree. They sew up the sides, and leave the top open. After laying some of their soft feathers and down in it, their home is finished. And the frisky monkeys never know the nest is swinging there in the breeze, with two little white eggs in it, and mamma bird safe in the nest, too, while papa bird sings near by. One day out of the little white eggs will come two yellow baby birds which will fly away with papa and mamma bird, and the leaf will blow down; and no one will know about the nest and the birds but you and me.

THE LAMB.

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life, and bade thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?
Little lamb, I'll tell thee;
Little lamb, I'll tell thee:
He is called by thy name,
For He calls Himself a Lamb.
He is meek, and He is mild,
He became a little child;
I a child, and thou a lamb,
We are called by His name,
Little lamb, God bless thee!
Little lamb, God bless thee!

Wm. Blake.

THE following from the pen of one lately visiting the city of Rome will be read with interest :

"I have been enjoying, more than words can describe, tracing the footsteps of St. Paul in this ancient city. I was so thrilled by his greeting, 'To all that be in Rome, beloved of the Lord, called to be saints.' He was far away when he uttered them, but in the city of his longing heart, and to me, here, they seemed like words from his very lips. And then he came. What a silent revolution that coming made in the Imperial City! The servant of God in bonds; downcast, we must believe, for when his few friends met him fifty miles beyond the gates, he 'thanked God, and took courage.' Would you not like to go to that 'own hired house' where he taught his glowing truths so freely, and whence he wrote those inspired letters for the different churches—yes, but for the Church throughout time?

"I have stood in the very prison he occupied, confirmed not only by the credulity of the Roman Church, but also by the most careful antiquarian research. Imagine it! A noisome cell, black as sin itself, reeking with damps and pestilence, a cellar below a cellar, to which prisoners were let down through a hole from the prison above. Here Jugurtha suffered death by starvation; here the infamous Catiline conspirators were strangled; and here was reserved for the later prisoner of the State to await his summons to appear before Nero the second time, the 'lion' whose mouth was shut before; while here, as if to glorify the lowest deeps, was probably written, a very short while before his execution, that matchless, Second Epistle to Timothy, the 'son begotten aforetime.' Ah, one's soul must be stirred by such a spot! All the busy traffic of Rome was passing overhead; just across lay the massive ruins of the Forum and the crumbling triumphal arches of the world's great ones; within sight are the remains of all the pride and glory of the palace of the Cæsars. They are passed away, but Paul, waiting in that low dungeon to be offered, lives more truly to-day than then."

WHO can study history and not see God's plan in it all, and where more conspicuously than in laying hold of India, that centre and stronghold of Oriental idolatry, superstition and civilization, and then planting in it the English race with its pure Christian faith? Behold a great country, peculiarly central in the vast Asiatic continent with roads, laws, courts, postal system and schools, all English, placed like an open field before the Church, to till for a Gospel harvest. It took England 250 years to learn the secret purpose of God in permitting British occupation of the Indies; but we see it all now!

IF the success of missions seems slow, we must not forget the fact that all great religious transformations are gradual. England, for instance, was for centuries under Christian influences before Augustine landed on its shores.

HE RESTS IN GOD.

"He rests in God." 'Tis all we read;
The mouldering stone reveals no more.
"In God." Of other words what need?
These span the broad eternal shore.

O'erladen with its starry blooms,
A jasmine bush conceals the mound,
Neglected in the place of tombs,
With spicy, golden sweetness crowned.

And deep within its leafy breast
Some tuneful bird has sought a home,
The tiny brood within the nest
Fearless and free to go and come.

A holy quietude is here,
Save where the happy birdling's song
Breaks through the stillness pure and clear,
And echoes the dark firs among.

Sleep on, sleep on, thou pulseless heart,
Where jasmine stars drop golden rain,
From every troubled thought apart,
Forgotten every earthly pain.

Sleep on; thy long repose is sweet;
Tender and cool thy grassy sod.
O, traveller! stay thy hurrying feet;
Step softly here—"He rests in God."

FOLDED HANDS.

MARGARET E. SANGSTER.

PALE withered hands that more than four score years
Had wrought for others, soothed the hurt of tears,
Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart;
Now, stirless folded, like wan rose-leaves pressed,
Above the snow and silence of her breast,
In mute appeal they told the labors done,
And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite away,
And given back the peace of childhood's day.
And on the lips, the faint smile almost said,
"None knows life's secret but the happy dead."
So gazing where she lay we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last,
In that dim vista which we call the past,
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden speech,
The dear pet names no later lore can teach,
And "welcome home," they cried, and grasped her
hands;
So dwells the mother in the best of lands.

THE apathy of Christianity towards mission work, which existed for three centuries prior to the Reformation, shows that the missionary zeal of the Romish Church had its origin with the Reformation. The loss of one-third of Europe aroused the zeal of Loyola, Xavier and their disciples to missionary work.

IN 1854 a native nobleman in Japan picked up a New Testament, floating in the harbor of Yeddo, and had it read and explained to him, and became the first convert to Christianity. Now there are 60 native churches there.



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

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

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The next meeting of the Board of Management is appointed to be held in Kingston, Ont., in October, 1890.

The Canadian Church Magazine

AND MISSION NEWS.

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

TERMS — [ONE DOLLAR A YEAR IN ADVANCE. IN GREAT BRITAIN - FIVE SHILLINGS
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REV. CHAS. H. MOCKRIDGE, M. A., D.D., Editor and Manager, Toronto, Ont.

NO. 48. JUNE. 1890.

NOTICE.

This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, Windsor, Nova Scotia.

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

The following table will show what each number means:—

	1887.	1888.	1889.	1890.	1891.
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
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Suppose 36 is after your name on the label: It means paid up to and including 36; and 36, as you will see by reference to the above table, is June, 1889.

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

BACK NUMBERS.

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

NOTES.

THE Editor requests that all communications for the future be addressed to him at TORONTO, to which place he has removed.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS appreciates highly the kindly notices from time to time given of it by the press, such as those that recently appeared in *The Gazette* (Montreal) and *The Canadian Churchman*.

THE Rev. J. C. Whitley was consecrated at Ranchi, in India, as the first Bishop of the new See of Chota Nagpur, on the 23rd of March.

THE Rev. J. C. Cox, so long connected with this magazine as a successful agent, has, to our regret, retired from the work; but we wish him a career of usefulness and happiness in the parish work that he has undertaken at Windsor Mills, Diocese of Quebec.

The "Report of the Third Public Meeting of the Woman's Auxiliary of the Diocese of Huron, March 4th and 5th, 1890," is to hand, and reflects great credit upon the ladies connected with it. It is encouraging to see such evidence of deep interest taken in the assistance of missionaries and missionary work.

A FEW years ago Canada was surprised at the extraordinary methods of revival adopted by two visitors, Sam Jones and Sam Small. It is no doubt further surprised to learn that the latter is about to become a Church clergyman. The growth of the Church in the United States is remarkable. Large accessions from other bodies are coming to her continually, among them quite recently a prominent Presbyterian minister, of Philadelphia.

IN answer to the appeal made by Rev. Mr. Holmes found in the columns of our April issue, a few members of the Woman's Auxiliary of the Diocese of Huron, procured a very handsome set and sent it to the missionary. This is praiseworthy. The Auxiliary of St. Paul's, London, have sent six sacks of clothing to Rev. J. Gough Brick, of Peace River.

THE Rev. E. F. Wilson has been successful in instituting his Canadian Indian Research and Aid Society. The following officers were elected at its inaugural meeting held in Ottawa on the 18th day of April:—Presidents, Sir William Dawson, the Bishop of Ontario, Hon. G. W. Allan; Vice-Presidents, Rev. Dr. Bryce, Sir James Grant; Secretary, Rev. E. F. Wilson; Treasurer, Rev. W. L. Marler.

THE death through fever is announced of the celebrated missionary of Africa, Mr. Alexander Mackay. It will be remembered that his name was freely mentioned at the time of the martyrdom of Bishop Hannington, and that it was through him that the Bishop's diary was recovered. He has now himself gone to his rest, a fearless and noble missionary. Truly Africa is being strewn with white men's bones.

THE recent and early death of Rev. Algernon Boys, Professor of Classics, Trinity College, Toronto, cast a gloom of genuine sorrow upon all who knew him.

THE Rev. Edward Noel Hodges, D.D., was consecrated at Lambeth Parish Church, England, as Bishop of Travancore and Cochin (India), and also Rev. Alfred Robert Tucker, M.A., as Bishop of Eastern Equatorial Africa, on St. Mark's Day (April 25th). The latter goes to the scene of Bishop Hannington's martyrdom and early death of Bishop Parker. May the Holy Spirit grant him a longer career than that of his two illustrious predecessors.

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

ASCENSIONTIDE APPEAL, 1890.

REVEREND SIR: It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, May 11th, 1890, and that the offerings of the people on the following Sunday be given to Domestic Missions.

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

DEAR BRETHREN,—We desire, once more, to greet you in the name of the Lord, and to remind you that the season has come when the claims of our Domestic missionary work in Algoma and the North-West, call for the expression of your loving, prayerful, practical sympathy.

The ascension of our blessed Lord is closely, inseparably associated with the missionary work of the Church. For then it was the command was given to "preach the Gospel to every creature," accompanied with the assurance of that abiding spiritual presence which furnished the sole guar-

antee of ultimate success. Here we discover the original basis on which the structure of the Church has been erected. "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone," her growth from age to age, has been the direct outcome of obedience to this command. On each of his professing followers, laity and clergy alike, the Head of the Church has laid the solemn injunction to bear his individual part in enlarging the membership of that divine society which He Himself organized, and then committed to the keeping of the chosen twelve. The command is as solemnly obligatory as is that of the observance of the Sacrament of Baptism, or of the Body and Blood of Christ. Disobedience to either, sooner or later, brings its penalty. In neither case can the plain command be set at naught with impunity. Nor can responsibility for disobedience be evaded by the plea that the laity have not been duly called to "preach the Gospel," for as he most truly builds a church in some outlying region of our mission field, who provides the cost of its erection, so he "preaches the Gospel," who contributes to the maintenance of those who do preach it, and so enables the chief pastors of the Church to provide the bread and the water of life for our poor and scattered settlers, who in their loneliness and spiritual isolation, are "ready to perish."

We appeal to you, secondly, brethren, on the ground of gratitude. Your personal obligations to the Gospel which Christ has thus commanded you to "preach" are infinitely greater in weight and number, than you can ever adequately repay. To it directly you owe every domestic, social, civil and religious blessing you enjoy. This Gospel has been the mighty motive power in the growth of the advanced and ever advancing civilization which you prize so highly. The purity of domestic life, the sacredness of the marriage tie—the general diffusion of knowledge—the elevation of public opinion—equality of civil rights—all this the Gospel of Christ, wherever preached, has wrought for England and her remotest colonies; and of all this you, brethren, are to-day in fullest and most unfettered enjoyment. If you desire to see these blessings secured by rights inalienable, to the scattered immigrant population of Algoma and the North-West, you will respond generously to our appeal in their behalf, and we will gladly be the almoners of your bounty.

Thirdly we base this appeal on the strong ground of the actual, pressing necessities of our brethren all over our Domestic Field of Algoma and the North West. They are crying out loudly in our hearing, and we cannot, must not, dare not shut our ears to the piteous wail they utter. From beds of suffering, where the sick and dying long, but vainly, for the opportunity of obeying the Saviour's dying command to remember him; from open graves, which receive their dead, but often without the authoritative assurance that the brother or sister is laid there in sure and cer-

tain hope of a joyful resurrection; from scattered homes and hamlets, where children unbaptized, are growing up into a confirmed ignorance of even the simplest rudiments of the Christian faith, only to drift away in maturer years from the Church of their forefathers, and perhaps fall into the yawning gulf of practical infidelity; from the secret hearts of thousands of your brothers and sisters, scattered over thinly peopled districts, and longing, in their loneliness, to hear again the tones of the church-going bell, and the once familiar, but now almost forgotten words: "Morning and Evening Prayer, and the voice of the living messenger, telling them of the Fatherhood of God, and the love of Christ, and, through faith in Him of an assured and comfortable hope of heaven—from all these we hear, as of old, the piteous cry, "Come over and help us." Surely, brethren, you will not refuse to hear it, you will not turn away in selfish indifference! "We believe better things of you," and, as your spiritual fathers, we ask you once more to vindicate this confidence by responding to our appeal as never before.

The necessities waiting to be supplied are manifold and very pressing. 1. Stipends for the clergy of our missionary dioceses, sufficient at least to secure them the necessaries of life, and relieve them from the haunting apprehension of debt. 2. Churches, plain and inexpensive, where the worship of Almighty God can be conducted "decently and in order." 3. Parsonages, equally inexpensive, where the missionary, weary with his "journeyings oft" can enjoy, however simply, the comfort and refreshment of a home. 4. The support of the work carried on for the evangelization of the Indian tribes, and the Christian and industrial training of their children. For all this the sum of not less than \$20,000 is needed. The Church in this Ecclesiastical Province is abundantly able to give it. We earnestly ask the laity to place it at our disposal. It can readily be done, and it will be, if the individual members of the Church, young and old, will *all* give, liberally, lovingly and according to ability, as "God hath prospered" them. Such giving is a privilege no less than a duty, for it constitutes you "labourers together with God," "and every man shall receive his own reward, according to his own labor." You owe it to yourselves, to your needy brethren, scattered over our Domestic field—to the missionaries toiling so patiently there, despite abounding difficulty and discouragements—to your Church, of whose fair fame you are honored keepers—above all, to Christ her Head, to discharge this duty, honestly, conscientiously, as in God's sight, believing that it must be "more blessed to give than to receive," because Christ says it is, and remembering that He still takes note of your offerings, as certainly as when He "sat over against the treasury, and beheld how the people cast money into the treasury."

We desire to take this opportunity of acknowledging, with gratitude to Almighty God, the rich

harvest of fruit borne by that invaluable handmaid to the Church's work, the Woman's Auxiliary, and to urge upon all the Godly women of the Church, who have not yet identified themselves with it, the duty of seeking an early admission to its ranks, and the blessedness of engaging in work for Christ. It is to Him, His birth, His life, His death and resurrection woman stands indebted for the wide gulf that separates between her condition in Christian lands and that of her sisters in India, in China and the islands of the sea, who have never yet heard of the name of Him who died for them. All her varied gifts and endowments therefore, of heart, culture, means, leisure and influence He claims as His own, and He looks for the consecration of them to His service in His Church as His just and rightful due. May many of her daughters be found laying their offerings at His feet, to be gladdened with the gracious benediction, "She hath done what she could."

May He in whose hands men's hearts are, and who turns them "like the rivers of waters," whithersoever He will, dispose you to devise liberal things in response to this our appeal!

Finally, brethren, we commend you to God who is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

"Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ."

JOHN FREDERICTON, Metropolitan,
Chairman.

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date as possible to the Secretary-Treasurer of each Diocese, to be by him transmitted to Mr. J. J. Mason, General Treasurer of the Society.

CHAS. H. MOCKRIDGE, D.D.,
General Secretary,
Windsor, N. S.

THE NEXT TEN YEARS!

The following article contains the substance of an address delivered before the Presbytery of Athens, Ga., U. S. A., by Rev. J. L. Stevens, and is published by him at their request:

Subject: "The Gospel can and ought to be preached to the whole heathen, Jewish and Mohammedan world in the next ten years."

I undertake to make an appeal to my brethren of all the evangelical churches of the world, so far as God in His Providence may move upon the hearts of my brethren in America, Europe and other parts of Christendom, who control newspapers, reviews, missionary magazines, etc., to insert in their columns this effort to arouse the whole Christian world to one combined effort to give the Gospel to the whole heathen, Mohammedan and Jewish portion of the population of the world in the next ten years.

The command of the Savior to His Church is, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is bap-

tized shall be saved, he that believeth not shall be damned," and since it is our imperative duty and to our highest interest that this command be obeyed, why delay it?

Let us address ourselves to this great and tremendous business (before which all other matters that belong purely to time, pale into the utmost insignificance), and accomplish it, with the Divine help, in the next ten years at least. Now can it be done?

In order to accomplish it, the men and the money adequate to compassing this end must be supplied by the Church. Two important questions arise: 1st. As to how many men may be needed? 2nd. As to the amount of money? The number of ordained missionaries now employed by the different Protestant Churches according to the most reliable statistics which have come under my observation, amount to about 3,000 ordained missionaries, 700 laymen, and 2,500 women. These laborers have been sent out by the Protestant Churches of America, Great Britain and the Continent of Europe. The amount of money raised by 100 societies in the countries mentioned above to support the European, American and native agents, amounts each year to about twelve million dollars. Of this amount about four million is raised in America by over fifty missionary societies; \$900,000 from thirty four societies in different nationalities in Europe; \$4,750,000 by nineteen societies belonging to the churches of England and Scotland; while twenty societies, independent of the churches, collect for the most part from the members of these same churches \$750,000 dollars.

Add the interest on investments and the amounts expended by the British and Foreign Bible and Tract Societies; the Christian Knowledge Societies, and many small societies of which no record can be found, and you get the probable amount of money raised in the United Kingdom for evangelizing the heathen and Mohammedan world to be \$7,250,000.

Now, besides the force of 6,230 men and women sent out by the Protestant Churches of Europe, America and Great Britain, we have 2,500 ordained ministers among the converts, besides some 26,000 native converts who are employed as evangelists, and in addition, many volunteer workers who give themselves to evangelistic work.

And further, thousands of professors and teachers are engaged in the important work of teaching the young in schools and colleges.

This being the force employed now at an expense of about \$12,000,000, which gives an average of one of these 6,230 messengers to every 167,000 persons, and gives to each of these workers some five assistants from the 30,000 evangelists, and ordained native workers besides.

The probability is that if the Protestant Churches of the world would make their contributions five times as much as they now are, that is, some \$60,000,000 instead of \$12,000,000, that every

one of the one billion forty million heathens and Mohammedans would have the Gospel preached to them in the next ten years; for the Churches of Europe and America could send out 31,150 messengers, instead of 6,230, besides about 150,000 native pastors and evangelists, as soon as converts were made and instructed. And instead of there being 167,000 heathens and Mohammedans to each one of the messengers sent out by the Protestant Church there would be an average of some 33,000 persons to each of these messengers sent by the churches, each of these messengers being assisted by some five native pastors and evangelists. Or, until these could be trained, the proportion of money which would go to their support could be used to send out an increased number of Christian workers from the Protestant Churches. There would also be a proportionate increase in schools, colleges, etc., which now form a part of the missionary work; besides the volunteer workers that belong to every band of Christians. Thus, we would have from Europe, America and Great Britain, one Christian worker to every 33,000 persons. And one native pastor, or evangelist, to between six and seven thousand souls.

Of course it might be said this is true, provided, they were equally divided out; now there is a very unequal distribution; vast numbers being dependent upon one worker in some sections, and comparatively few in others. This is, of course, a difficulty, but not an insurmountable one to God and His people. Good, hard, common sense, and love to God and man, could make it disappear.

The Lord has broken down the barriers in many places that until recently prevented missionary work. Some four thousand seven hundred young men and women in America alone are offering themselves for the work.

We have thus seen the amount of money and the number of men needed for preaching the Gospel to "every creature" in the next ten years. Now, shall we make the necessary effort to accomplish this result? or shall the work go on as it is now being done? less than an average of one cent a week being given now by each Protestant communicant of Christendom for the use of the means to present the Gospel to every creature according to the command of our Lord and Redeemer.

The next question is, How is this amount of money to be raised to increase the number of workers?

1st. "If there be a will, there will be a way," and when we remember that an average of less than one cent a week to the thirty-four millions of Protestant communicants, or an average of less than one-fourth of a cent a week to the Protestants, embracing communicants and their families, gives the present amount of \$12,000,000; and that five times as much as is now raised will be reached by an average of less than five cents per member each week, it does seem as if the Church

ought to awake to this the greatest of all enterprises of the nineteenth century. It avails not to say that we have but three millions of converts, including communicants and adherents, or about that number from the heathens and Mohammedans; it makes no difference, so far as our duty is concerned. The work is ours, the result is with the Lord, and those to whom the Gospel is to be preached as a testimony unto them. Besides, they must be left without excuse. "The Gospel is a savor of life unto life, or of death unto death." The number of those that offer to go is beyond the means supplied for sending them. Hence, 'he responsibility of the failure to obey the Master's command, given after His resurrection, rests upon those who neglect to supply the money necessary to the work.

Should not the Church of Christ awake to this command of its risen Redeemer to preach the Gospel to every creature and obey it at once, that in the next ten years, *at least*, every moral and accountable being shall often have heard the way to the father, through the Son. And oh! pray earnestly Church of Christ, for the Holy Ghost to regenerate, and lead through Jesus' blood the millions that are now engulfed in a black, dark and awful night into the light and religion of our Redeemer.

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

THE CANADIAN PACIFIC RAILWAY CO.
Office of the General Traffic Manager,
Montreal, 23rd of April, 1890.

Mrs. Tilton, 251 Cooper st., Ottawa.

DEAR MADAM,—Mr. Van Horne has directed me to reply to your communication of the 18th inst.

I regret very much that the rules of this company allow me no authority to permanently reduce the rates of freight on property collected by charitable persons and organizations intended for free distribution among the Indians of the North-West.

It is true the Company's agents for some time past, acting originally upon special authority which was given them under the supposition that distress was rife, and that the concessions were to be but temporary, continued to exercise such authority longer than was intended. It was, however, at no time intended by the President, or any other executive officer, that such special authority should be continued from year to year, and owing to the fact that quite a miscellaneous assortment of articles other than cast-off clothing were being forwarded, it was necessary to abrogate it. I can only add that in cases of extreme distress, and to meet pressing needs resulting from natural calamities, such as bad crops, losses by fire, etc., the company would feel called upon to aid

by giving free or reduced rates of transportation on provisions and supplies of cast-off clothing, but to continue the regular transportation of other property intended for charitable purposes at rates less than those charged the public generally, would, as it has already done, lead to complaints against us of unjust discrimination.

Respectfully yours,
(Signed) GEO. OLDS,
General Traffic Manager.

DIOCESE OF HURON.

THE EDUCATIONAL FUND.

As there seems to be some misunderstanding about the state of this Fund and its relation to our Diocesan Branch at large, we have been asked to give an exact statement of how the matter at present stands.

The subject of "education of missionaries' children" was first brought before us in the autumn of 1888 in a letter from the Bishop of Algoma to our Corresponding Secretary, in answer to one she had written to him asking for information about his diocese and the needs of his missionary clergy. In this letter his Lordship said that he was very anxious to secure an education for the eldest daughter of one of his missionaries, and suggested that one of our Branches might adopt her and provide for her in that way? This letter was read at one of the monthly drawing-room meetings held at Bishopstowe (the Bishop and Mrs. Baldwin being at that time absent in Europe). A good many of the ladies present took up the idea very warmly, and a resolution was passed instructing the Corresponding Secretary to write to all the Branches on the subject, but she suggested that as many of the Branches were weak and struggling it would be a pity to approach them on a matter which would call for so large an outlay, and accordingly she was allowed to use her discretion, and only wrote to a few of the stronger branches. But more than one person present felt that the whole thing was out of order, for these monthly meetings were not diocesan business meetings; they were only attended by London people, and they had no right to take any steps on matters of diocesan interest. At the next monthly meeting the matter was again brought up, and the Corresponding Secretary was again instructed to write to all the branches on the subject, but his Lordship the Bishop ruled that it was out of order; for that the matter could only properly come before a meeting when all the branches had had the opportunity of being represented. So all discussion on it was postponed until the meeting of the Board of Management in 1889. As that was a very small meeting it was again postponed until the March meeting of the Board of Management, held at the same time as the annual meeting, 1889, where the majority of branches in the diocese were represented. It was then moved by Mrs. Tilley, seconded by Mrs. Kains, "That the

matter of educating missionaries' daughters be left in abeyance until after the meeting of the Central Board in September, to gain information on the subject." Carried.

At the Triennial meeting held in Montreal in September, 1889, it was moved by Mrs. Williamson, Toronto, seconded by Mrs. R. V. Rogers, Ontario, and carried, "That we recommend that an Educational Department be established in each Diocesan Branch to awaken an interest in the minds of both churchmen and churchwomen in the education of missionaries' children. That such funds be placed in the hands of the Treasurer of the Diocesan Branch, to be drawn upon as may be determined at the annual meeting of each W. A." This resolution, of course, in no way bound the Diocese of Huron Auxiliary to the education of any child, or indeed to any special plan of education; each diocese having the liberty to decide for themselves in the matter at their annual meetings. In the meantime Mrs. Boomer, having collected enough money for the education of a missionary's daughter for one year, at the meeting of the Board of Management of the Huron Auxiliary, held October, 31st, 1889, very kindly suggested that "as work done by a member of the Auxiliary" this sum should pass through our diocesan books; accordingly the money was paid over to our Diocesan Treasurer, and it is held as trust fund; not one cent of it can be touched by our Diocesan Board. Mrs. Boomer also requested that a committee of three other ladies should be appointed to assist her in making arrangements for the education of the child referred to; this was done. It has since been thought by some members of the Auxiliary that in so doing the Board of Management far exceeded its powers; that the matter was one for the annual meeting to decide. Meanwhile \$30 had been sent in to the Education Fund, not appropriated to any special case. That is held by our Diocesan Treasurer as "The Huron W. A. Education Fund," in distinction to the special fund which, as stated above, is "Trust money." The whole matter came up at the annual meeting, March 6th, 1890, in accordance with the resolution passed at the Triennial meeting, namely, "that the Educational Fund should be disposed of by vote at the annual meeting."

When the resolutions passed at the meetings of the Board of Management during the year were put to the meeting for confirmation No. 21 caused a warm discussion. The said resolution was as follows: Moved by Mrs. Boomer seconded by Mrs. Newman: "That whereas at the annual meeting of the Board of Management of the Woman's Auxiliary, held at Bishopstowe, on the 14th of March, 1889, it was decided by resolution to defer any definite action on the question of aiding, through the Association, the occasional education of such of the missionary clergy as may desire such a boon at our hands, until the undertaking of such work had been endorsed by the

approval of the delegates of all the dioceses at their Triennial meeting in Montreal; and whereas by the decided action there taken, in unanimously passing a resolution recommending its being so undertaken by the Auxiliary, which resolution was submitted to the Board of Foreign and Domestic Missions itself, endorsed by them, and not only accepted but particularly pressed upon our consideration, be it therefore resolved, that in consideration of the foregoing facts, the Woman's Auxiliary of the Diocese of Huron hereby pledges itself, as far as lies in its power in connection with its other missionary efforts, to promote the cause of the education of missionaries' children, and that in furtherance of this object a committee be appointed to consider the most practicable method of giving effect to this recommendation of the Board of Missions, with especial reference to the immediate arrangements for the adoption of the first candidate," Mrs. Boomer having stated at the meeting of the Board of Management where this was passed that she had received sufficient money from private sources to educate a missionary's child for one year. Owing to the very great length of this resolution it was difficult to grasp its meaning; therefore, in order to save time, it was decided to stop the discussion and pass the report of the Board of Management as a whole, with the exception of No. 19, which was lost entirely by a large majority. It was then moved by Mrs. Newman, seconded by Mrs. Chance and carried, "That a committee consisting of five names be added to those appointed at the Board of Management meeting in October for the consideration of the educational question, to report to the next annual meeting. Meanwhile the money which has been sent in to the Educational Fund, being the sum of \$30 not appropriated, remain in the bank untouched." In short, the matter in our Diocesan Branch of the Auxiliary stands at present thus: One child is being educated by some members of our Auxiliary, but the diocese at large has pledged itself to no special plan for the education of the children of missionaries. What plan or plans the committee appointed for the purpose will suggest, and whether the annual meeting of 1891 will accept their report, the future can show.

Constance Whitehead, Recording Secretary.

Eliza S. Manigault, Corresponding Secretary.

Geraldine Lings, Treasurer.

Books and Periodicals Dept.

Grim Truth. By Alexia Agnes Vial: Montreal, John Lovell & Son.

The idea of this "short story" is good, and it is followed out very prettily. It is dedicated by permission to the Rt. Rev. Dr. Williams, Bishop of Quebec. A certain town "in the Western Hemisphere" is visited with a strange epidemic. Everyone attacked by it is obliged to speak the truth, and consequently says before people's faces

what under ordinary circumstances would be said most carefully behind their backs. This, as one might readily conceive, produces alarming effects sometimes. Such is the drift of this pleasing little tale, which is well worth reading.

"A Review of the First Half Century's History of St. Luke's Church, Portland, St. John, N. B." Edited by Rev. L. G. Stevens, B. D.: St. John, N. B., J. & A. McMillan.

This is a valuable contribution to the early History of the Church in New Brunswick. It is a handsome book, well and profusely illustrated, showing views of St. Luke's Church and a view of Grace Church, which seems to have disappeared in favor of the new St. Luke's, though what became of it is not very clear from the book, which is not a narrative but a collection of public and private documents bearing upon the affairs of the parish. None the less valuable. Were a similar account of all our parishes written it would be most useful for some future historian of the Church. The publishers have done excellent work in the "get up" of the book, which in every respect is first class. There are portraits of the Metropolitan, Bishop John Inglis, the late Rev. W. Harrison Tilley, Revs. W. B. Armstrong, F. H. Almon, L. G. Stevens, the late Hon. Charles Simonds, Sir Leonard Tilley and many others, all of them excellent likenesses, being taken direct from photographs by means of the photogravure process.

Inspiration of the Bible. It is not often that a publication passes the millionth milestone in its circulation, but H. L. Hastings' Lecture on "The Inspiration of the Bible," has reached a circulation of about 1,500,000 copies, and is still marching on more rapidly than ever. Mr. John K. Hastings having in the autumn of 1889 issued a single edition of more than 500,000 copies in London for circulation throughout the British Empire. Persons who are interested in seeing a lecture on the Bible which circulates by the million, skeptics and Christians and which has been commended by eminent men on both sides of the Atlantic, should send a few shillings to H. L. Hastings, 47 Cornhill, Boston, for copies of this and the various other five-cent pamphlets included in the Anti-Infidel Library.

The Cross and Crown Cards. The Rev. C. Neil, M. A., Incumbent of St. Matthias, Poplar, England, has prepared a useful table showing the exact sequence of events connected with our Lord's trial. It is called "The Four Gospel accounts of Christ before the Jewish and Roman Tribunals, so arranged as to be useful for study, and to form a ready Reference Table." And such it is. One can see at a glance the events of that great trial all brought together in one form. Price 6d. each (cards), 3rd (paper), James Nisbet & Co., 21 Berner street w. London, publishers.

Newbury House Magazine. Gullith, Farran, Okeden & Welsh, London, England.

Varied and useful articles as usual are found in this magazine. While it deals largely in ecclesiastical matter, it is not confined to them. Papers on Popular Astronomy, Emin Pasha, Russian Carols, etc., and some interesting stories, give varied form to the number. No. I. of a full illustrated account of the Passion Play of Ober-ammergau is given, and conveys a vivid idea of this extraordinary performance given every ten years.

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

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

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

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

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

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

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