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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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No. 21.

## HISTORICAL SKETCHES.

### NO. 21.—THE FIRST BISHOP OF QUEBEC.

BY THE EDITOR.

**A**LMOST immediately after the appointment of Rev. Charles Inglis as Bishop for British North America, under the title of the Bishop of Nova Scotia, in 1787, it was seen how utterly impossible it would be for one man to oversee such a vast territory,—the whole of what is now called Canada, together

with Newfoundland; and accordingly, six years afterwards, it was resolved by the authorities in the old country to establish another diocese. The headquarters for this new diocese was to be Quebec, and in 1793, Rev. Jacob Mountain was appointed its bishop. It was at a time when settlers were fast pushing westward into what is now called Ontario, and even further towards the Occident, so that the duty of overseeing the whole territory embraced by the present provinces of Quebec and Ontario, might in itself seem gigantic and almost beyond the power of man. Yet Bishop Mountain undertook that work and was successful in a marked degree in carrying it out. He was born in England in 1751 and educated there. The family is of French extraction, but sought in England that freedom of religion which they could not get at home. Having graduated at Cambridge, he rose to several honorable positions in the Church in England, and through the friendship of Mr. Pitt would probably have risen much higher, but he was called to the more lonely and less luxurious work of a missionary bishop. He was consecrated

first Bishop of Quebec on July 7th, 1793, in England, when he was 42 years old; but it was not till the 1st of November that he was able to reach Quebec. The voyage itself lasted thirteen weeks. Several of his relations, including Dr. Jehoshaphat Mountain, rector of Peldon, in Essex, thirteen in all—thirteen Mountains—accompanied the bishop in his exile; for such, indeed, a residence in Quebec in those days, was. The work must have seemed discouraging from the first, for the Bishop found on his arrival no church in the see city, and but six clergymen in the whole of the Lower Province

(two of whom were at Quebec and two at Montreal), and but three in Upper Canada. That is to say he found but nine clergymen in the whole of the territory now forming Ontario and Quebec. Five of these were missionaries of the Society for the Propagation of the Gospel. We are told that when he arrived at Quebec the Roman Catholic Bishop, whose name was Briant, received him with marked cordiality, giving him the kiss of welcome on each cheek and remarking, "Your presence was much needed, to keep your people in order."\*



RT. REV. JACOB MOUNTAIN, D. D.,  
First Bishop of Quebec.

The scenery in and about Quebec is surpassingly lovely, and in a beautiful spot amidst trees, about three miles from Quebec, called Woodfield, the bishop took up his residence. Here he spent many happy years as his children grew up around him, and their attachment for their home was very great. His son George, who, according to the bishop's journal "began his Latin Grammar on the 28th of March, 1796," and who afterwards became the third Bishop of Quebec, wrote some excellent verses when first

\*See Hawkins' Annals of the Diocese of Quebec; page 22.

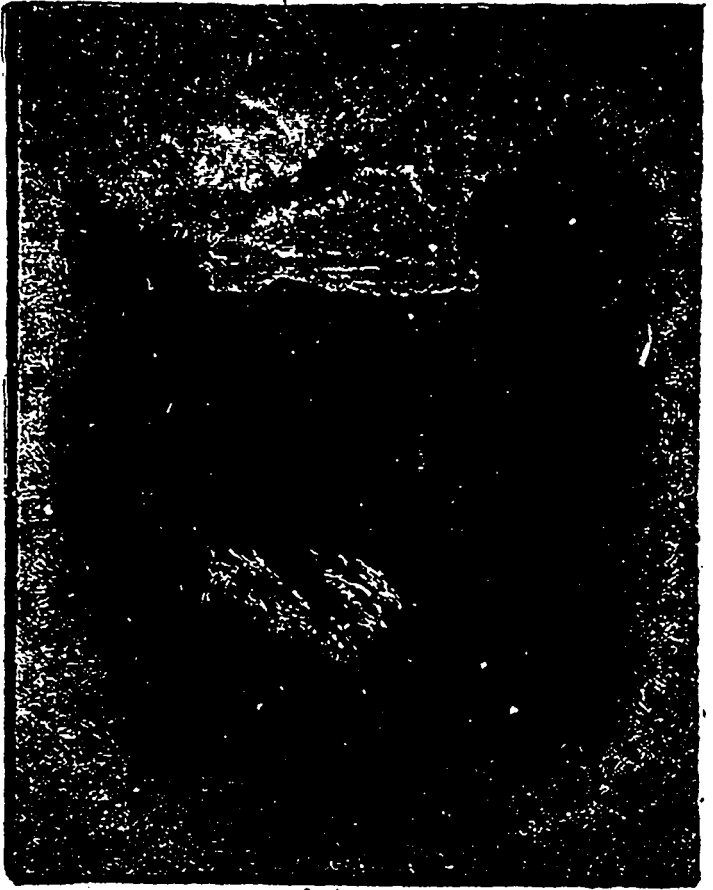
called upon to leave it. Beginning with "Oh! must I leave thee, Woodfield?" they read almost like Eve's Lament,— "Must I leave thee, Paradise?" This was in 1802, when the bishop left Woodfield for another residence.

Dr. Mountain was Bishop of Quebec for thirty-two years, during which time his labors were indeed abundant and his journeys not only many but long, comfortless and tedious. In order to give some idea of the work of a bishop in those early days we transcribe from Rev. Armine W. Mountain's Memoir of Dr. J. G. Mountain the following description of the bishop's fifth triennial visit to Upper Canada in 1813:—

"The Bishop, with two sons and a daughter and two servants, embarked at Quebec in a *bateau* (after waiting an hour at the water's edge till it could be got alongside the stairs.) This vessel was provided by Government, and over the middle part of it, a neat wooden awning was built, and lockers, which also formed seats, were arranged along three sides of the square apartment under the awning; the fourth, towards the front of the boat, being open. The Bishop, however, sat in the middle, in a great old arm-chair. The crew consisted of a pilot and four rowers, two before and two behind the awning. For these men, who were engaged to convey them to Montreal, fifty pounds of pork and thirty loaves were provided by agreement, in addition to which, the pilot was to receive £4, and the men nine dollars each."

After travelling three days and accomplishing only fifteen miles the whole party were obliged to return to Quebec owing to the sudden illness of the Bishop's daughter. "Thus ended," writes his son George, (afterwards third Bishop of Quebec) "this expedition, which had proved nothing throughout but a series of discouragements and distresses. A delay of two days, difficulty of arrangement, and contention with grumbling, unreasonable people, in the first instance; inability to reach our destination the first night; a leaking *bateau*; a most unaccommodating tide; a continuance of rain unexampled; the illness of my sister; the failure of the *bateau's* return from St. Antoine, and the consequent necessity of my father's sitting up (for his bed was on board) all night; and the very considerable expense to no purpose, make up the history of this memorable excursion."

On the 22nd of July the Bishop left Quebec for a second and more successful attempt with his own



A QUÉBEC SCENE,—DITCH AND RAMPARTS.

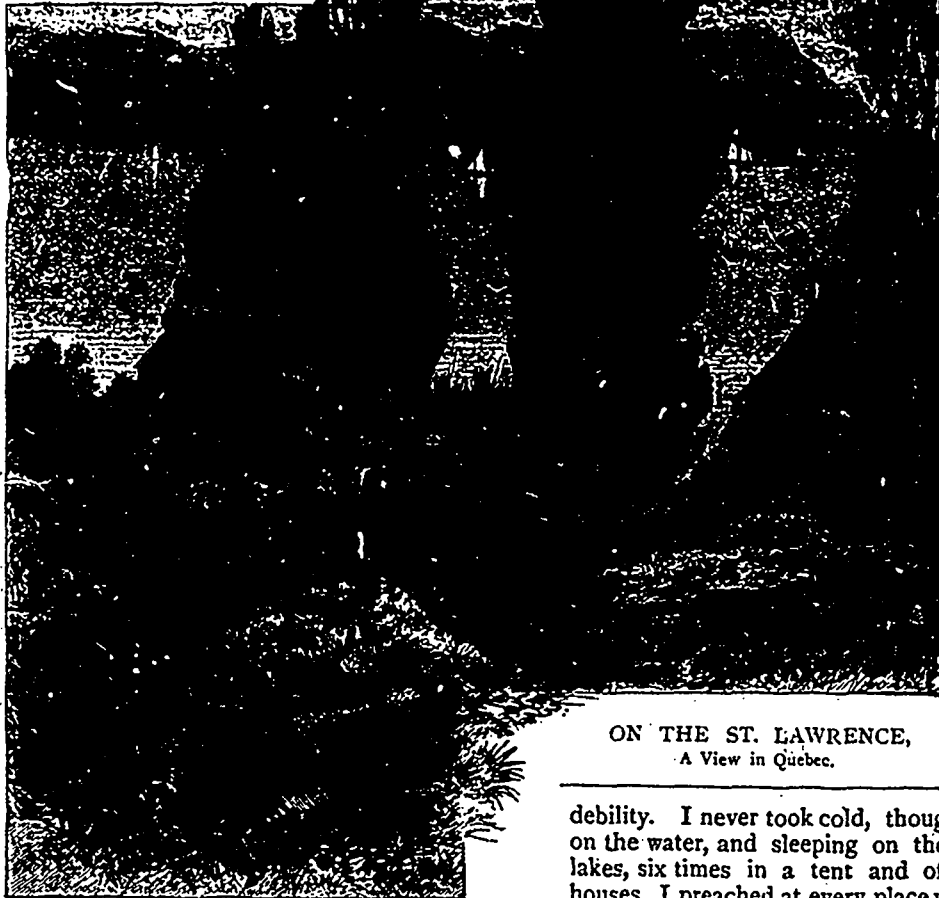
horses. He reached Montreal on the 27th. After a long delay caused by the Bishop's baggage having gone astray, the episcopal party left Montreal on the 30th of August. At Lacoinc they embarked in a *bateau*. As it was the time of war between Great Britain and the United States the party were not sorry to be accompanied by a number of other *bateaux* carrying troops to Upper Canada, as they served as a protection when obliged to go close to the American side.

The only clergymen stationed between Montreal and Kingston were Mr. Baldwin, at Cornwall, (afterwards at St. Johns, L. C.) and Mr. Weageant, of Williamsburgh, who had been a Lutheran minister, but having joined the Church of England with his congregation, had been ordained by the Bishop. He officiated alternately in German and in English. Kingston was reached on the 8th September, where the bishop became the guest of Mr. Stuart, the minister of that place. He left Kingston on the 14th, in a canoe, with ten Indians and an interpreter, provided by the Governor, Sir G. Prevost, for the Bay of Quinte.

Journeys of this kind were very expensive. There is a memorandum of the expenses of a canoe to convey the bishop from Montreal to Detroit in

1816 (exclusive of provisions), amounting to nearly £150 or about \$750! The railway fare from Montreal to Detroit now is considerably under twenty dollars. Previous to that year, 1816, he had coasted Lake Erie in a canoe with twelve voyageurs visiting places fully a thousand miles from Quebec. His travelling about this time in the Lower Province (Quebec) is thus described by himself:—

“From St. Armand to the river St. Francis, (a sort of zig-zag diagonal of all these townships,) we travelled in



ON THE ST. LAWRENCE,  
A View in Quebec.

waggons, over high mountains, and through deep valleys and woods, in roads composed of rocks and roots, only exchanged, occasionally, for short, but deep, black, swampy soil. Nobody would believe, before I tried it, that it could be so accomplished; but, thanks be to God, it *was* so accomplished, although we sometimes could not

advance more than twelve miles a day, and though we ourselves frequently thought the obstacles were insurmountable. It has been accomplished, too, (through mercy,) not only without injury to my health, (though, for a few days, I had reason to fear that the old complaint in my side was alarmingly increased by it,) but with a great improvement of it, I found myself able to walk seven or eight miles at a time, through bad roads, and much more through good. My rest was perfect; the coarsest food was acceptable to me. My strength and activity seemed almost daily to increase; and though I was often sensible of fatigue, it was not a fatigue followed by languor or

debility. I never took cold, though wet through on the water, and sleeping on the shores of the lakes, six times in a tent and often in strange houses. I preached at every place where I stopped and found it practicable to hold divine service (four times, for instance, in five days), and made many arrangements for the establishing of future churches.”

The roads in Canada in olden days almost beggar description. They were composed of logs, sticks, stumps, rocks, holes and bogs. An Irishman being asked by his master how he had got

along upon the road (with a waggon), replied "Pretty well, yer honor, for I found bottom in every place but one."

Such were the journeyings and duties of a bishop in the early days of this country. The hardship, discomfort, expense of such journeys would never have been undertaken but for that marvellous love of Christ which constrains men to labor for Him. When we look back at the early history of Church work in older Canada, we may say, indeed, that men labored then and that others have entered into their labors. We can scarcely realize the privations and hardships of Church work in those early days, undertaken as they were by gentlemen of refined tastes and high education. The thought of its comparative ease and luxury at present should stimulate many to increased exertion for the advancement of our Master's cause.

The journeys of those days, however were not, without their incidents of an amusing character. At Williamsburg, (Ont.) the collections were taken up "in a little bag at the end of a long stick, and in the bag was a bell which was intended, as we were gravely told, to wake any person who might happen to be nodding when the collector made his circuit."

At Cornwall (Ont.), the bishop having found it troublesome to call for his servants or those of the house, asked the girl, "Pray is there any bell here?" "Yes, sir." "Well, and where is it, pray?" "Sir," said the girl, with all the simplicity in the world, "it is in the church."

The Bishop describes the old church at Barton (near Hamilton), Ont., as "the property of the public, and accessible to teachers of all persuasions; an unpainted wooden building of two stories with square windows; a steeple, however, at one end, and a chancel with arched windows at the other, having just been added to it."

It is also curious to notice that the bishop in the account of his first visitation, sent home to the Society for the Propagation of the Gospel, makes the following remark,— "There are a few Methodists of the worst description wandering about the country, but much discouraged by the discerning part of the people, and in no great credit with the rest."

It is only just to say that the Methodists since those early days have certainly earned for themselves a higher commendation than that.

In the year 1825 the Bishop began to feel the infirmities of age and to long for a division of his enormous diocese, in order to accomplish which his son George, who had risen to the rank of Archdeacon, paid a visit to England and secured from the state officials of the day very good terms for the relief which the aged bishop longed for; but before the date of the letter which the Archdeacon addressed to his father, announcing the terms referred to, the good bishop had gone to his rest. He died unexpectedly on the 18th of June, 1825. It was with a heavy heart that the son, who had reluctantly left his home, returned to see but the grave of his loving father. The happiness

of the bishop's household is one of the strong characteristics of its history. Strongly attached to one another the children all felt the strongest love for their father. "Our father," says the youngest son, twenty-five years after the bishop's death, "lives in my recollection as a being of a higher order, and of a different race from the men among whom my life has been passed. He was not only essentially a gentleman, but I have never, in all my wanderings, seen a prince who had his bearing. He was stern when his indignation was justly roused, but who more kind and gentle, more playful in his own circle, more consoling as a friend and adviser, more beneficent in private charity? Full of talent and scholarship, whatever he did was handled with a master's touch; his pencil and his flute he laid aside in maturer years, and his pen was only employed in the performance of his duty or for the amusement of his friends; he eschewed authorship, but whether he wrote a sonnet or a satire, an epitaph or a humorous ditty, an official paper or a sermon, truth and vigour, keen perception, deep feeling and exquisite taste were his attributes."

He is spoken of as an excellent preacher, a man of unsullied piety and unflagging zeal. Through modesty on his part very few of his utterances, whether in charges or sermons, were published,— enough only, says one writing of his memory, to make us wish that he had given to the world a great deal more.

#### NO. 22.—THE DIOCESE OF QU'APPELLE.

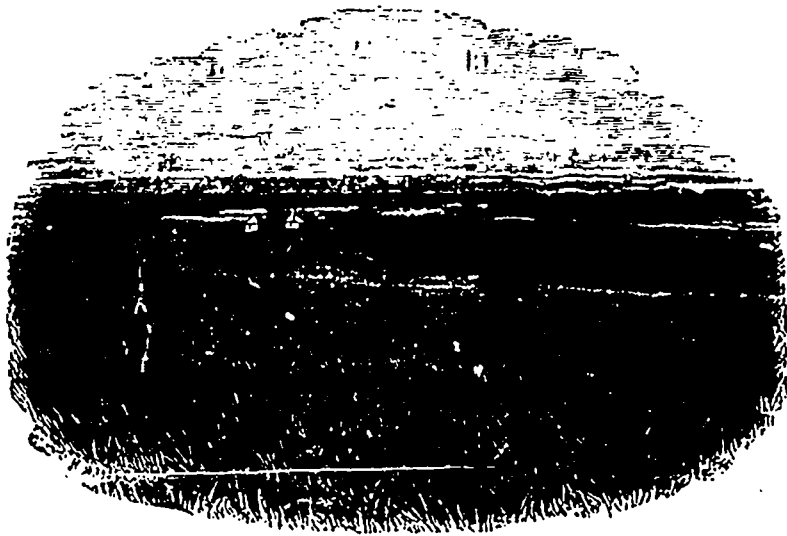
BY HON. AND REV. CANON LEGGE, VICAR OF LEWISHAM, ENGLAND.

(Concluded.)

"There may be more specially urgent and therefore important work needed for a time in places of less responsibility. The great difference, however, seems to me to be this, that while there are many willing and fully able to carry on the work I lay down here, I shall be there doing work, however imperfectly and humbly, which otherwise would not be done at all. And, secondly, while I am fully sensible of the dearth of clergy at home, I regard our Church as just as responsible for those of her children who go from these shores to a land which after all is only an extension of our kingdom, even though a wide ocean divide us, as for those at home."

Mr. Anson put himself in communication with the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, and also with the Bishop of Rupert's Land, offering them his services gratuitously for the district, and in the manner which they should choose for him. The Bishop of Rupert's Land had long been of opinion that the Province of Assiniboia had such special claims as to make it desirable that it should form a distinct diocese as soon as the necessary arrangements could be made for its establishment; and Mr. Anson's offer at once suggested to him that the way might be opening out for carrying his wishes into effect.

In the autumn of the same year Mr. Anson paid a visit to North-West Canada, in order to make the acquaintance of the Bishop of Rupert's Land, and to gain some personal knowledge of the district in which his new work was to lie, and of its inhabitants. The Bishop of Rupert's Land appointed him his Commissary "in organizing Missions, and in the general superintendence of the Diocese of Assiniboia," and not long after his return to England Mr. Anson issued a paper the following extracts from which will show the nature of the work which he had taken in hand, and the lines upon which he proposed to carry out that work.



A PRAIRIE SCENE IN NORTH-WEST CANADA.

"The Province of Assiniboia extends west of Manitoba for 450 miles, and northward from the frontier of the United State. for about 200 miles. It is now under the jurisdiction of the Bishop of Rupert's Land, but was made a separate diocese by an Act of the Provincial Synod this spring.\* The appointment of a Bishop is left with the Archbishop of Canterbury when an adequate endowment, in his opinion shall have been raised.

In this province are situated the favorite settlements of the Qu'Appelle Valley and the Moose Mountains.

The Canadian Pacific Railway passes through the whole length of this Province, east to west, about midway between the north and south.

Along the line of this railway there are stations every eight or ten miles, and around these stations there generally cluster a number of huts, but at the following there is already a considerable population, rapidly increasing,—Moosomin, Whitewood, Broadview, Indian Head, Qu'Appelle, Regina, Moosejaw, Swift Current and Medicine Hat.

Regina is the capital of the Province, and the headquarters of the Provincial Government and of the Mounted Police. *It is the only place where there is now a resident clergyman.* The following are among the general principles on which it is hoped to carry on the Church work in this province:—

"To bring the privileges of the Church, and the

means of Grace, within the reach of *all* persons resident within the area, as far as possible, at regular intervals, by means of an itinerating ministry.

Largely to supplement the regular ministrations of the clergy by lay helpers.

Wherever services are held, those who attend them will be expected to contribute towards the general work of the Church in the province.

No regular stipends will be paid out of the general fund, but only the necessary expenses of the workers, who will, as far as possible, live together.

An association will be formed in England for prayer and work on behalf of this province."

Mr. Anson then set to work to establish an organization in England in support of the new diocese, and before he left England again Canon Curteis, who had been Principal of the Lichfield Theological College when Mr. Anson was a student there, had consented to act as his Commissary. A Council had been formed consisting of Canons Gregory, Scott, Holland and Legge, Rev. H. M. Villiers, A. H. Lower and Clinton, General Macdougall, and Messrs. T. Shaw, Stewart, J. G. Talbot, H. Barnard, and T. W. A. Stowell, with Mr. V. A. Williamson, C. B., as Honorary Treasurer, and Rev. J. S. Holden, as Honorary Secretary. Diocesan or County Secretaries had been appointed, and the services of between twenty and thirty lady correspondents secured, while a large number of associates had been enlisted, who by prayer and work might help forward the Mission.

Mr. Anson also labored vigorously to obtain men and to raise funds to carry on the work needed. He met with no little success in his efforts, raising a little over £2,500, and promises of subscriptions to the amount of £400 a year for five years in addition. Then there arose a curious difficulty. Mr. Anson had offered his services to the Mission gratuitously. He had consented to

\*"Whereas, the Bishops of Rupert's Land and Saskatchewan have consented to a separation from the dioceses of such portion of their respective dioceses as lie within the district of Assiniboia in the North-West Territories, as defined by the Dominion Parliament and set forth in a map under date 15th of March, 1883: Therefore, the Provincial Synod hereby forms the Province of Assiniboia into a diocese to be known at present as the Diocese of Assiniboia; secondly, the Provincial Synod hereby authorizes the Metropolitan to inform the Lord Archbishop of Canterbury, Primate of this Province, of the formation of such district of Assiniboia, and to request His Grace to appoint a bishop to said diocese as soon as His Grace is satisfied with respect to the provision for the support of the said Bishop." (From the Acts of the Provincial Synod of Rupert's Land, held at Winnipeg, August, 1883.)

1883

v. d.

appeal for funds in England on the express condition that the appeal should not be to provide a stipend for himself, but solely in order to support additional clergy in Assiniboia. It had now, however, been decided that Assiniboia should have a bishop of its own, which was clearly desirable. But no Bishop can be consecrated in England for the colonies until some provision is guaranteed to the Sec, either by endowment, or by an annual grant of a Society. There was no hope of a guarantee, except from England. Mr. Anson therefore consented to hand over £2,000 of the amount which he had raised to the S. P. G. to be used by them for the benefit of the diocese. The Society then offered to give £400 a year for the income of a bishop, until an endowment of £10,000 should be raised, and at the same time promised £1,000 towards the Endowment Fund, and voted £800 for the maintenance of the clergy for 1885, and a lump sum of £500 for the erection of buildings. The Colonial Bishops Fund, and the S. P. C. K. also gave £2,000 each towards the endowment of the Bishopric. So the question of provision for a Bishop was settled; and then, just as Mr. Anson was about to sail on his return voyage to Canada, the Archbishop of Canterbury offered him the Bishopric, and urged on him the duty of accepting it. Mr. Anson shrunk from accepting the offer under the circumstances referred to above, yet he felt as others felt, that it was plainly his duty to place himself at the head of the work, the lines of which he had so distinctly laid down. He had already agreed with several priests and laymen to come out with him for no remuneration beyond the necessary expenses of livelihood, and of carrying on the work; and now it appeared as if an income was to be forced upon him, their leader. He adopted at once the only solution which presented itself to his honest, self-sacrificing mind,—“In accepting the Bishopric,” he stated in his address to his first Diocesan Synod, “I felt that I could regard this income, as I certainly shall do, as simply so much more added by the Society to the Common Fund, out of which all expenses of the Church work in the diocese will be paid.”

But while he was thus busily engaged in organizing the Diocese of Assiniboia, he received very unexpectedly the offer of the vacant Bishopric of Central Africa, as successor to Bishop Steer in the Zanzibar Mission. This offer was a serious trouble to him. Drawn, as he always had been, in the direction of missionary work he had felt nevertheless that the absence of any natural love, or special capacity, for acquiring a knowledge of foreign languages, was a hindrance in the way of his preaching to the heathen; and although he had no desire to avoid an unhealthy climate, yet he had doubts whether the African climate might not incapacitate him for active work. He had offered himself to Canada just because neither of these two obstacles stood in the way of his working efficiently there. Yet he questioned whether it

was right for him to refuse a post of danger, difficulty and responsibility, when it was offered him. He therefore placed himself in the hands of the Archbishop of Canterbury, and the Bishops of London and Rochester. At first they pressed the Bishopric on him, and with characteristic energy and determination he at once purchased a grammar of the Twahili language, and set to work to learn it; but it was subsequently so strongly represented, both to the bishops and to him, by those who knew him best, that Central Africa was not the proper sphere of work for him, but that Canada distinctly was, that on taking the matter more fully into consideration they were convinced that it would be better for the Church at large that some other man should be sent to Zanzibar, and that Mr. Anson should go forward with the work which he had already taken in hand, and to which he seemed to be more clearly called. It was a great relief to Mr. Anson to feel that he was once more free to throw himself wholly into the mission field in North West Canada, and the final decision of the prelates whom he consulted has been amply justified in the result.

Mr. Anson accordingly remained in England a little longer; and on the 24th of June, the Feast of the Nativity of St. John the Baptist, 1884, he was consecrated Bishop in the parish church of Lambeth, by the Archbishop of Canterbury, the Bishops of London, Rochester, St. Alban's and others assisting. Side by side with him was consecrated Bishop Hannington, so soon to lay down his life for the Church in Central Africa; and the sermon on the occasion was preached by the Bishop of Saskatchewan, who has since been called to his rest, after having accomplished a noble work for Christ in his own Canadian Diocese. The newly consecrated bishop sailed at once to his diocese, and established himself first at Regina. But everything was not destined to go quite smoothly at once, and in the month of October a great disaster befel the Mission in the destruction of the Bishop's house by fire while he was absent at Medicine Hat, the westernmost point of his diocese. Not only was the house destroyed, but everything that he brought out from England was burnt, with the exception of books which were on the ground floor; all his clothing, except what he had on, all his papers and manuscripts, and even the Communion plate, were lost. The disaster, however, excited much sympathy among his friends in England, and the Mission did not suffer in the end, although the Bishop himself lost things of personal value which could not be replaced.

The diocese over which the new Bishop was to preside was at first called by the name of the province, which was co-terminous with it, Assiniboia. The Bishop, however, felt that it was not in accordance with ecclesiastical usage, that a diocese should take its name from a vast territory. He had himself moved from Regina to Qu'Appelle as the most advantageous centre for his work in the diocese. With the sanction, therefore, of the Metropolitan



PIONEER FARMING IN NORTH-WEST CANADA.

and of the Prolocutor of the House of Delegates he wrote to every member of his Diocesan Synod, placing before them the three names of Assiniboia, Regina and Qu'Appelle, and asking them in their answers to draw their pens through two names which they thought undesirable. The result was that out of eighteen members (eight clergy and ten laymen) fifteen recorded their votes for Qu'Appelle as the name of the See, and thus the important question was decided, and the Bishop became for the future the Bishop of Qu'Appelle.

It remains to speak of the work which has been accomplished in the Diocese of Qu'Appelle since first Bishop Anson took it in hand. We have seen that he laid it down as essential that the means of Grace should be brought within reach of every one in his vast diocese, and that the assistance of laymen should be largely employed. When he paid his preliminary visit to the North-West Territory in 1883 there were in the district of Assiniboia three clergymen—one at Regina, placed there nine months previously by the S. P. G.; one whose work was to visit, as best he could, the various stations along the line of the Canadian Pacific Railway; and one missionary of the Church Missionary Society to the Indians, at Touchwood Hills. The population within reach of the ministrations of the Church, widely scattered over the province, he reckoned at 5,500. He found also, contrary to his expectation, that there were no less than 5,000 native Indians in the diocese, who were divided into six sets of Reserves. He returned in the following year as Bishop, with a staff of eight priests, one deacon and six lay readers. There are now no less than ten priests and three deacons at work in the Diocese, besides three lay readers; and two or three more priests are expected immediately. A synod has been held annually, consisting of the clergy of the Diocese, and eleven lay delegates for the different Mission stations. We learn from the last published charge of the Bishop that the population of the Diocese has been ascertained by the last census to be 22,083, of whom 5,509 are Indians and Half-breeds. Of the remainder 5,722 are members of the Church. There are still 2,079 pagans amongst the Indians. There are 630 communicants on the roll, as against 300 two years ago. Services are held in fifty-one places, at nearly all of which the Holy Communion is

administered at least once a month, and the services are carried on during the winter as well as the summer. Churches have been built and consecrated, or dedicated, at Whitewood, Moose Mountain, Qu'Appelle Station, Moosomin, Grenfell, Medicine Hat, S. Chad, Qu'Appelle Fort and Kinbral. A house has been bought for the clergyman at Moosejaw, and small houses have been built at Medicine Hat and Moosomin. Two schools have been established for the Indians, one at Fort Pelly, and the other at Touchwood Hills.



The following table shows the districts in which clergy are resident, and their area, the number of clergy, stations at which services are held, and the distance of the farthest station:—

HEADQUARTERS.	Area in miles.	Clergy	Stations at which services are held.	Miles from head-quarters
1. Moosomin	50 x 54	2	2	35
2. Moose Mountain	90 x 70	1	3	60
3. Kinlral	150 x 40	2	7	120
4. Grenfell	63 x 50	1	5	20
5. Qu'Appelle Station	25 x 50	2	3	20
6. Qu'Appelle Port.	50 x 50	2	8	20
7. Touchwood	Ind. Mis.	1	1	3
8. Regina	45 x 50	2	4	22
9. Moosejaw		1	3	112
10. Medicine Hat		1	4	64

We have shown what work the Church is doing in the Diocese of Qu'Appelle by means of old familiar agencies. But the Bishop is employing other means as well, which are characteristic of his own Diocese.

On October 28th, 1885, (the Feast of St. Simon and St. Jude) was opened St. John's College, Qu'Appelle, for agricultural and theological students. It was erected at a cost of \$2,800, contributed mainly by the generosity of two donors. It consists of two large buildings:—

(a.) *A College Farm*, where (1) young men intending to become settlers in the country are received and instructed in farm work; (2) two or three men are prepared for Holy Orders; (3) a few others, in a "Brotherhood," give their services gratuitously in all work needed for carrying on the Institution.

(b.) *A School* to accommodate about 40 boys.

In connection with the former the Bishop quotes the words of Bishop Selwyn spoken on the occasion of the foundation of a similar institution in New Zealand, "It is the bounden duty of every one to bear always in mind that the only real endowment of St. John's College is the industry and self-denial of all its members. Even if industry itself were not honorable, the purposes of the Institution would be enough to hallow every useful art and manual labor by which its resources might be augmented. No rule of life can be so suitable to the character of such a college as that laid down by the great Apostle of the Gentiles and recommended by his practice, 'Let him labor working with his hands.'"

A farm of 640 acres has been purchased in connection with the College, on which the members of the "Brotherhood of Labor" work for the benefit of the Mission, and the young settlers who pay £60 for their maintenance for a year, are instructed in the working of farms. The course of study for the theological students extends over three years.

The school for boys is placed under the superintendence of a Principal who is in Holy Orders, and

who resides in the school house, in which there is ample accommodation for a married man.

The Bishop, true to the principles on which he began his work, endeavors to secure that, as far as possible, the ministrations of the Church should be offered to everyone everywhere in the diocese, and not confined to her most populous centres, and that the *parochial* system should be carried out as far as practicable, as against the purely *congregational* system. His diocese is the only one in Canada in which there are no rented pews, or seats, in the churches.

The sketch which we have given presents a wonderful record of Church development in the short space of three years. To what may we attribute this striking growth? First, to the blessing of Almighty God favoring the labors of His honest and devoted servants. Secondly, to the fact that in establishing new dioceses, and providing bishops to preside over them, the Church of Canada is following the order which is in fullest accord with the mind of Christ. Thirdly, that the Bishop is himself full of the Grace of God, single-minded, self-sacrificing, devoted, a true leader, who, both by precept and example, can show men the beauty of holiness, the sanctifying power of the Spirit, and can say with the decision of a firm faith, "This is the way, walk ye in it."

## OUR PARISHES AND CHURCHES.

### No. 18.—ST. GEORGE'S CHURCH, HALIFAX.

IN the year 1750 and 1751 a number of emigrants from Germany were induced by Government agents to come over and make their abode in the newly founded town of Halifax, Nova Scotia. One of the first things they did was to build a little church some 40 feet long by 20 in width, of logs, which in 1761 was completed with a spire, and dedicated by Rev. John Breynton, then rector of the Mother Church of St. Paul. In 1753 the larger number of the Germans were sent to Merliguish, now Lunenburg, on the western shores of Nova Scotia where their descendants still are. The little church was quite large enough to accommodate the fifteen families, who were all that remained in Halifax. This simple and unpretending structure still stands, and is lovingly cared for and preserved. Services are still held in it occasionally in winter, and it has for many years past been used as a Sunday School for the infant children of St. George's Parish.

The Germans remained content with the reading of the prayers and sermon by their schoolmaster, and the periodical visits of Dr. Breynton, until the year 1784, when the Rev. Bernard Michael Houseal, who had been pastor of St. Andrew's Lutheran Church in New York, previous to the Revolution, arrived as a refugee in Halifax. The German congregation of St. George's, though originally Lutherans, had always conformed to the Church of England, and Mr. Houseal himself was



ST. GEORGE'S CHURCH, HALIFAX, N.S.

so favorably inclined towards the Church that he proceeded to England, and received ordination as Deacon from the Bishop of London, being sent out by the Society for the Propagation of the Gospel as missionary to the Germans. He was a most accomplished and gentlemanly man, and his sons all occupied positions of trust, one of them being aide-de camp to the Duke of Kent, then Commander-in-Chief at Halifax. Mr. Houseal died in 1799, not before he had, however, seen the preparation made for the building of a much larger church for the rapidly growing congregation of St. George's.

He was succeeded by the Rev. George Wright, M. A., a graduate of Trinity College, Dublin, a well known man in his day, having been Master of the Academy and Garrison Chaplain, as well as

missionary to the Germans. The new church was opened for divine service on July 19th, 1800.

Mr. Wright resigned in 1817, and died in 1819. He was succeeded by Rev. B.G. Gerrish Gray, who was afterwards Rector of St. John, New Brunswick, to which place he removed in 1825.

The next incumbent was Rev. R. Fitzgerald Uniacke, a graduate of King's College, Windsor, whose long and active pastorate terminated in 1870, he having then served the parish for 45 years. During his incumbency the church was completed and consecrated in April, 1827, by Bishop John Inglis. The Church of St. George then ceased to be a Chapel of Ease to St. Paul's, and was constituted a Parish Church, with Mr. Uniacke as first Rector.

On the death of Mr. Uniacke in 1870, he was succeeded by his nephew, Rev. James B. Uniacke, who resigned in 1881.

The present Rector is Rev. Canon Partridge, D. D., who is also Secretary of the Diocese, and Honorary Fellow of St. Augustine's College, Canterbury, of which he is a graduate. The Fellowship was bestowed upon him for "his honorable career, and great services to the Canadian Church."

The church is round, with semi-circular additions in front and rear for chancel and porch. The designs were furnished by a foreman of the works under the Duke of Kent, who had a fancy for this style of architecture. It is a very comfortable building and remarkably easy to speak and sing in.

The congregation is large, and has just finished a new school room of two stories, which is the handsomest and most convenient building of the kind in the Diocese.

Rev. Mr. Lloyd lately returned to London from Fuh-chow, where he had been laboring since 1876 under the auspices of the Church Missionary Society. He spoke with thankfulness of what he had seen of the Lord's hand visibly at work in the mission. The 1,600 converts whom he had found in 1876 had grown to 6,000, he himself having baptized 1,000 in ten years. He stated his conviction that the Chinese were misunderstood by foreigners, who only see them under their worst aspect in treaty ports. Inland they treat the missionary with hospitality and kindness.

## MISSIONARY WORK IN COLD REGIONS.\*

BY THE REV. FRED. E. J. LLOYD, SHIGAWAK, P. Q.

**I**N his intercourse with the Eskimo Indians of the Mackenzie, Bishop Bompas assures us of the very meagre notions of a Deity possessed by these people in their natural state; indeed the good Bishop goes so far as to say that he was of the opinion that their sole god was the sun. This was by no means found to be the case with the Labrador Eskimo, among whom the first attempts at evangelization were made by the Moravians, as we are assured by Mr. Drachart. On one occasion he had spoken to a group of these people upon the subject of the Creator, and of his power and providence, when one of them exclaimed, "Thou speakest of Torngarsuk." On his putting the question whether they believed that Torngarsuk had made the world and all things, they confessed their entire ignorance of the matter. "But," said an Angekok, "*Torngarsuk Ajungilak*, the Great Spirit is good and holy." Another added, "*Ajukangilok*, nothing is impossible to him." A third said, "*Saimavok*, he is gracious and merciful." When Mr. Drachart spoke to them of the depravity of all mankind, they would allow this to be true only of *Kablunat*, or the foreigners; as for themselves they were honest *Karalar*. "Have you then," he asked, "no wicked thoughts?" They replied, "No." "But when you think you will murder the *Kablunat*, and seize their boats and goods, are not these bad thoughts?" They answered, "Yes." "Do you not then wish," concluded Mr. Drachart, "to be freed from your wicked thoughts and deeds?" To this all-embracing question the only reply vouchsafed was a sullen and a very doubtful, "We do not know." When the missionaries had made known to these very interesting savages that their brethren in Greenland had been washed from their sins in the blood of the Lamb of God, they wondered much, and finally expressed their opinion; which, although conceived in the mind of an untutored savage, is true of all who live without God in the world, that they must have been very bad people. Again, when first acquainted by the Moravians with the doctrine of eternal punishment they agreed that the *Kablunat* who did so many wicked things might go to hell, but since they were good *Karalar* it would not be so with them.

The Eskimos exhibited the greatest pleasure upon the arrival of Mr. Haven, according to his promise in the previous year, amongst them, and, indeed, greeted him with the "liveliest demonstrations of joy." The secret of this rejoicing, alas! was not to be traced to their anxiety to hear more of the good news, for when, subsequently the subject of religion was mooted by Mr. Haven they, one and all, showed a most determined aversion from discussing it. No; it was simply because he had been true to his promise of visiting them;

they had not been duped by Mr. Haven; he had deemed them worthy of being honestly and fairly dealt with. But he had won their confidence, and although time was precious and their souls perishing, still the Moravians under the wise and prudent leading of Haven, were content to wait, but also to labor in quietness for the time of spring when they would endeavor to sow the seed of eternal life in their hearts. It cannot be supposed that Mr. Haven was otherwise than grievously disappointed at the indubitable and determined opposition of his savage friends to listen to the words of eternal life, and in the quietest and least offensive way, he endeavored to discover the probable reason thereof. On being interrogated they urged several points in reply; but chiefly, their opposition sprang from their inability to see what practical purpose the profession of any particular religion would serve, "the plain meaning of which was," as one has wisely remarked, "that they did not see how the belief of a religious truth could help them to catch seals, construct kayaks, or build houses." Here again is another touch of our common nature, and an additional evidence if such were needed, that the true barrier to spiritual progress in the soul is big, ungainly, selfish self.

The early missionaries to the Labrador Eskimo seem never to have met with anything like decided hostility from them, only to have suffered intolerably from the thieving propensities and troublesome freedom of their savage children. Mr. Drachart tells us that on one occasion his pockets were relieved of the whole of their contents, and his hat was also stolen. Guessing that the culprits were to be found amongst the younger savages, he appealed to their seniors, who obliged the depredators to restore the booty, which they did, with the exception of a knife to which they had taken a fancy and, on that account, begged for a keepsake. On another occasion, a thief on being convicted of stealing, stepped forward without the slightest fear or shame to the person robbed, and, offering the stolen goods to him, coolly remarked, "There are your things—you perhaps need them yourself!"

Of the physical sufferings undergone by the Moravians in the early years of their pioneer work in Labrador and Greenland but little, comparatively speaking, is generally known, although no one supposes that so much solid and enduring good could have been effected under such conditions as such countries would naturally and inevitably impose, as we know has been the case.

Here is a paper from the journal of a missionary bearing the date of September 12th, 1765,—“In the evening a violent wind storm, with rain, arose. A shallop was driven to the shore, and ran aground on the rocks. By the offer of an ample reward, we persuaded the savages to lend us their assistance in bringing it off. Eight of them put on their sea-dress, waded into the water up to their breasts, and toiled upwards of an hour, without being able

\*Being a continuation of "Some Aspects of Life and Work in Cold Regions."

to set it afloat. Our ship, meanwhile, wore away from the shore, and left us alone with the natives. John Hill and the ship's surgeon engaged to follow the vessel in a small boat, and make some arrangements with the captain for their safety; but their boat was dashed against the ship's side by the waves, with so violent a concussion, that it overset. Fortunately they caught hold of a rope that hung over the side of a vessel, to which they clung until those on board drew them up. Drachart and Haven now betook themselves to the stranded shallop, but they were destitute of provisions, and the rain fell in torrents. The Eskimos came, and represented to us that the boat could not possibly float before the tide returned in the morning, and invited us to lodge for the night in their tents. We judged this to be the most eligible plan we could adopt, in our present situation. Immediately the Angekok Segullia plunged into the water, and carried us on his back to the beach. He then led us to his tent, gave us dry clothes, and spread a skin on the floor, for us to sit on. The tent was crowded with people. They several times asked us if we were not afraid. We answered, 'We are certainly ignorant of what passes in your minds; but you are our friends, and friends do not fear each other.' To this they rejoined, 'We are good Karalar, and are now convinced that you are not Kablunat, but well-disposed Innuits, (men) for you come to us without weapons.' They set before us fish, water and bread, which last had been given them by the sailors, and shortly after, all retired to rest.

But Segullia now commenced his incantations, which he began by singing some unintelligible stanzas, together with his wives. He then muttered over some charm,—threw himself into every imaginable contortion of body, at times sending forth a dreadful shriek,—held his hand over Drachart's face, who lay next to him—and rolled about on the ground, uttering at intervals loud, but only half articulate cries, of which we could merely catch the words, 'Now is my Torngak (familiar spirit) come.' Perceiving that Drachart was awake, and had raised himself a little on his arm, as often as he extended his hand over his face he kissed it. He now lay for some time still as death, after which he again began to whine and moan, and at last to sing. We said we would sing something better, and repeated many Greenlandic verses, of which, however, they could comprehend very little. It was in vain that we endeavored to compose ourselves to sleep for the rest of the night; we, therefore, frequently arose, and went out of the tent; but Segullia appeared to view our motions with suspicion, and always followed us out. In the morning he thus addressed us: 'You may now tell your countrymen that you have lodged with me in safety. You are the first European that ever spent a night under my tent. You have shewn me by your fearless behavior amongst us that we have nothing to dread from you!' In return for our accommodation, we distributed glass beads, fish-hooks and needles, amongst his people."

Thus, to some extent at least, everything promised well for the future, and Drachart and his companions looked forward to the establishing of a permanent mission on the coast of Labrador, which he felt it would be quite possible to effect at no distant period. But full six years passed away before this prospect was realized. It would have suffered a far shorter delay had it not been for the renewal of fierce quarrels between the natives and English traders, which at one time almost threatened the extinction of all missionary work. A missionary settlement was not established till the year 1771, just six years from the time of the landing of Drachart and Haven on the coast of Labrador.

*(To be continued.)*

## THE STORY OF A MISSIONARY-BOX.

FROM THE "CENTRAL AFRICA."

**W**HY Bill! what have you there?" asked mother, looking up from her book, as her golden-haired son ran up to her, hiding something in his little tunic.

"Oh, something very precious," was the only answer she got.

"And won't you let mother see?"

"Oh yes, mother, here it is, and you can shake it," said Bill, holding up a polished-wood missionary box.

"Now Bill, you must tell me all about it, and whose it is," and mother put down her book and took the little man, box and all, on her knee.

"It's Mrs. Black's, mother, and she told me all about the poor little black boys. They are taken away from their homes, mother, by horrid cruel men, and they don't get anything nice to eat, and they have no beds to sleep on, and are beaten and hurt, and sometimes they die. Oh, it's so dreadful, mother, and there's no one to tell them about the Bible and how Jesus Christ loves them. Oh, mother I want to go and tell them about Him, can't I go?"

"But, darling, if you did go, they would not understand you, for they do not know English. Besides, you have a great deal to learn before you can teach them; you must wait until you are a man."

"But, mother, you could go, and you could tell them."

"But, Bill, what would you and grandpapa do without me? for I could not take you all that long way."

"Then, mother, what can we do?" and the little boy's eyes filled with tears.

"I will tell you how you can help to teach them. When we go home you shall have a box like that of your very own and put your pennies in, and if you come to my room to-morrow morning I will teach you a little prayer to ask God to teach the little black children about our Lord Jesus, and we will say it every day. That will be the best way to help them. Now, if you like, you can go into

the drawing-room and see if you can get some money put into that box, and you can say what it is for, only don't be troublesome, darling."

Off ran Bill, and mother lay back on the sofa in the inner drawing-room, watching the bright little figure moving about among the many guests assembled in the large drawing-room that wet Sunday afternoon. She saw him coaxing money out of a fat old lady, and then pretending to steal a purse from a young lady sitting in the window; now climbing on the knee of an old gentleman; now shaking his box before a group of men talking over the fire—full of his story of the African slave children. Finally he ran off in great joy to the old housekeeper's room to tell of his success; and as the young widowed mother sat looking lovingly at her boy, she mused on what he had said and his wish to help those poor heathen boys, and she prayed that God would lead him to do the work prepared for him.

\* \* \* \* \*

One more picture and our story is told.

It is the evening of a long hot day of African sun. A lady is sitting under a verandah, surrounded by a little group of African boys. Her face is fair and white, with lines of sorrow and care, and there is a soft shining light in her blue eyes. She is telling them a story of a little golden-haired boy who wanted to come and tell them about the Saviour's love. She tells of a little grave, with a tiny white cross, under a shady tree, where her darling is at rest; and, as we look at her among those dusky boys, we think that little Bill has indeed done his work.

## GRENFELL.

FROM QU'APPELLE "OCCASIONAL PAPER," No. 13.



HE Rev. W. Lyon, who has gone out to reinforce the missions, sends us his first experiences which include the exciting one of a prairie fire:—

"Before leaving England I received an oddly worded cablegram from the Bishop (Hon. and Rt. Rev. Dr. Anson, Bishop of Qu'Appelle) to this effect.—'Medicine hat no.' It was interpreted to me thus: 'You are to take medicine but not the hat.' It is needless to say that the interpreter had neither visited the North-West nor read much about the Diocese of Qu'Appelle. I was awaiting final orders from the Bishop before leaving England, and as it was an open question whether I should go to take charge of the Grenfell or Medicine Hat district, I took the cablegram as a decision for the former. It turned out afterwards that the 'no' had been added to the message somewhere *en route*. The authorities made no extra charge for the addition. Thus it came about that my first stopping place in this diocese was 'Grenfell.' Oh! the strangeness of one's surroundings on leaving the Pullman car of the Canadian Pacific Railway Western Express, and

landing at a place like Grenfell! going to school for the first time and being turned out of the head master's study, and the affectionate parent's arms, straight into the midst of a rudely inquisitive set of boys with 'here, youngster, what's your name?' was nothing to it. I should have been delighted to have met with even such apparent interest as an enquiry to my name might imply, but there was none. It was a dark night, and twenty-two o'clock as they call it here, which increased the strangeness and made you think you ought to have been in bed hours ago; and there was apparently no place of shelter near; silence and darkness reigned supreme! What a place to come to I thought, and to *whom* have I come? The hotel was behind the station and really quite close; daylight disclosed other houses which formed the town, and also the church and clergy house. I am very glad now that I spent a fortnight at Grenfell as it gave me some idea of the kind of work one meets with in a scattered district in this country. All credit to him who set the work on foot there and bravely and successfully contended with many difficulties and great hardships. There is only a lay reader at Grenfell now, so that a priest is sorely needed to take charge of the district.

"On one of the Sundays at Grenfell, the morning service was much disturbed through a large prairie fire which ran very close to the town and took most of the male population, and some of the female too, to fight it and keep it away. Some of the very small congregation that I had, kept going out of church to see how the fire was going on, and whether there was likely to be need of further help. After service I went to look at the fire and saw that it was indeed threatening part of the town.

"A very strong wind was blowing, the fire rushed along the ground at a furious rate, the flames leaping up again and again some four or five feet. It was a very large and destructive fire, and before it had been got under control it had burnt itself out and destroyed all the prairie grass over a tract nearly ten miles long by two wide. The people keep the fire out by running along with it and beating it out along the edge with house brooms and wet sacks to turn it away. It is no use at all to try and meet it straight and to beat it out.

"From Grenfell I came on to Medicine Hat to take Mr. Tudor's place, another Wells man, who is now rector of All Saints, Winnipeg.

"The church here has just been very much improved by the addition of a chancel, the gift of the late Mr. Mountain, and is now one of the very best in the diocese. We are to have an east window of stained glass very shortly. It will be the only one in the North-West. I have also a church at Maple Creek, sixty-four miles east of this, built a little while ago. Mr. Flatt, who was mainly instrumental in getting this church built, wished it to be dedicated to S. Mary the Virgin, as a remembrance of the Salisbury days and the beautiful cathedral there."

## Young People's Department.



ST. PAUL WRITING IN PRISON.

### THE GREAT MISSIONARY.

**T**HE great missionary of the early days of Christianity was St. Paul. The sufferings that he endured as a missionary were very great; but he did it all cheerfully, because it was for his Master's sake. He was not only a great worker, but he was a great writer. Even his enemies had to admit that his writings were "weighty and powerful," and yet these writings were written in the midst of bodily pain and suffering; they were written in workshops and dungeons, and were carried about by slaves and the poorest of people. Some of his letters we know were written in prison,—with chains upon his wrists. And yet these writings are thought a great deal of now, and they have been thought a great deal of ever since they were written. You know them in your New Testaments as the "Epistles of St. Paul the Apostle," and they are read in hundreds of languages, and by thousands and

thousands of people. They tell about Christ and the early work of our Christian religion. They encourage all people that work for Christ. Every missionary is encouraged by reading the writings of St. Paul. He tells people that they should not only give their money to support missions but that they should give *their own selves*. Boys, have you thought of that? Have you thought of giving your own selves for the work of Christ? You will soon be men, and men will always be wanted, as they are wanted now for the Church. You don't think it is much encouragement to think of the prison and the chain; but think of Jesus Christ in Heaven, who will not forget those who have worked for Him. If you make all the money in the world you will have to leave it behind, but if you work for Christ you will go to the treasure laid up for you in Heaven. Since the time of St. Paul there have been many great missionaries, and still they are needed. Who will say, "Here am I, send me?"

## THE CHURCH CATECHISM EX- PLAINED FOR THE LITTLE ONES.

By MISS M. L. SURTON, ST. CHRISOSTOME, P. Q.

### CHAPTER V.

#### THE COMMANDMENTS —(Continued)— DUTY TO OUR NEIGHBOR.

**FIFTH** Commandment. The last six commandments teach us our duty to our neighbor. By our neighbor we mean all mankind. We are to show love towards all people, and treat them as we would like them to treat us. The fifth commandment tells us of our duty to our father and mother. I think I do not need to tell you we ought to love our parents. When we remember how much they did for us while we were little and helpless, and how they have cared for us all our lives we cannot help loving them. But we must do more than this; we must honor them; that is, feel for them such love as will make us obey them in all things. We are to love, honor and succour them. To succour means to help. When they are in trouble we must do all in our power to help and comfort them. There lived a child once who was a pattern of obedience for all children,—the holy child Jesus, The Son of God! He was content to obey His earthly parents always. Ought we not then to try to be like Him? Even if a child have parents who are not good, he must try to do his duty to them, and obey them in everything that is right; he must be careful to hide their faults from others, and do all that he can to keep them from doing wrong. But the fifth commandment teaches our duty to more than our parents. We are to honor and obey the Queen and all that are put in authority under her. This is our duty to the ruler of our country, and those who are put in authority under her are all those to whom the Queen gives power to rule in her name, such as Governors, Judges, Magistrates, etc. Our duty to them is the same as to the Queen; to honor and obey them. Whom else are we to obey? All those under whose care we are placed. Our teachers, and our spiritual pastors and masters, that is, those who teach us about our souls, such as our Sunday school teachers and our clergymen. All who are placed over us we must honor and obey. We have a promise in this commandment that if we keep it our days will be long in the land which God gives us. This seems to mean that if we obey this law our lives here on earth will be longer and happier, and we are certain that the life in the Kingdom of Heaven will last forever.

**SIXTH** commandment. "Thou shalt do no murder." You know what we mean when we speak of a murder. Anyone who kills another is called a murderer. We cannot help feeling what a dreadful sin this is. That any person should dare to take the life of one whom God has made seems

strange to us. And yet how often this is done! In our land we have a law that a man who kills another shall be punished by death, unless it can be proved that he did not mean to do so. Will not a murderer too be punished in the next life? He certainly will, unless he becomes truly sorry for his sin and gets God's forgiveness for Jesus' sake. The blood of Jesus can wash away the greatest sin. The worst sinner may be saved if he will only repent, and trust in the Saviour. Why is it that men are led into this dreadful crime? Let me tell you one reason. Too often it is because they are angry with one another, and grow to hate each other. You have read how Cain killed his brother Abel. He was angry with Abel and this was what his anger led him to. In the Bible we are told that whoever hates his brother is a murderer. Ah! then, I fear there are many murderers who do not mean to be so. My little ones, do we not often get angry with others, and have bitter feelings in our hearts? Oh! how sad to think we must often break this commandment! Now we can feel how much we need our Saviour! How blessed a thing it is to have Him to go to for pardon! By the help of the Holy Spirit we must drive unkind thoughts out of our hearts. You know the hymn in which these verses are:

"When deep within our swelling hearts  
The thoughts of pride and anger rise,  
When bitter words are on our tongues,  
And tears of passion in our eyes;

Then we may stay the angry blow,  
Then we may check the hasty word,  
Give gentle answers back again  
And fight a battle for our Lord."

As the catechism tells us, "we must bear no malice or hatred in our hearts." There is a verse in the Bible which says, "Be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you." This is what we must do. To hate others will lead us to hurt them in some way, and we are to "hurt nobody by word nor deed." When we dislike others we almost always speak some evil of them, and that is hurting them by word; when our feelings lead us further and we do them some injury, that is hurting them by deed.

**SEVENTH** commandment. This teaches us that we must be pure in all that we do; in our thoughts, words and deeds. Make a rule never to think things you would feel ashamed to have anyone know of. Perhaps it is harder to be pure in thought, than in word or deed, because we feel that we have our thoughts to ourselves; we feel that no person can tell what is passing in our minds; but we must not forget that God knows all the thoughts of our hearts, and can we think things we are ashamed to have our friends know when we are sure they are not hidden from God? Who is it puts good thoughts in our minds? The Holy Spirit; and if we ask Him He will help us to drive away all evil ones. We are told in the Bible that our bodies are the temples of the Holy

Ghost. How careful we must be to keep them pure, or else how can the Holy Spirit stay with us? We must keep our bodies in temperance, sobriety and chastity. To be temperate means that we must keep from too much of anything. We know that if a man drinks too much he becomes a drunkard, and ruins himself; if he eats too much he is a glutton and will make himself ill; if he is too fond of pleasure it will lead him to forget God. Chastity means that purity of which I have been telling you. We must keep away from everything that we feel may lead us to things that are not pure, such as idleness, bad company or bad books, and a love of fine clothes or pleasure. Jesus, in His sermon on the Mount, has given us a sweet promise to help us: "Blessed are the pure in heart, for they shall see God."

Eighth commandment. Stealing is taking anything that does not belong to us, it matters not whether it is great or small. To take the smallest thing that does not belong to us is stealing, as much as robbing a person of a large amount would be. We feel shocked when we hear of people being robbed of money or their goods, and perhaps at the same time we have some habit of dishonesty which in the sight of God is quite as sinful. There are many who do not think it wrong to take little things that belong to others, or if they find anything which another person has lost they do not see any harm in keeping it. But this is very wrong and such habits will not end there. We hear of men being sent to prison for stealing large amounts who have been led to it by the habit of taking small things that were not theirs, when they were young. So you see how careful we should be. In "my duty to my neighbor" the words are, "to keep my hands from picking and stealing." That seems to mean little things in particular, and if we are careful in small matters, we will not fall into greater sins.

(To be continued.)

### THE LENTEN OFFERING.

Who has put anything into his Sunday-school Lenten Offering Box to-day? Who has quite forgotten it, since it was given him, at the beginning of Lent, and has left it, dusty and empty, on the shelf? How many of those who put a penny into the little box every Sunday, or (so much better!) every day, remember to ask God to bless the offering? Who pray to Him, every night and morning, asking Him to bless all our missions and all our missionaries, and make us glad to give of our much or our little, to help in His work?

If we could hear the answers to all these questions, I wonder what they would be? I am afraid there would be a great many "I forgot"; I hope there would be a great many cheerier answers: "I am trying to remember." Let those of us who have forgotten our offering and prayers for Missions resolve to forget no more. Let those of us

who have tried to remember, be more earnest in our effort, more hearty in our prayers, more self-denying in our gifts. Then our offering will be a truly helpful and acceptable one, blessing those who give and the work to which they give, alike.—  
*The Young Christian Soldier.*

### THE DYING CHORISTER.



RAISE me a bit, my mother,  
And let me look again  
At the dear old abbey yonder—  
Maybe I'll forget my pain.

And open the window, mother,  
For in the twilight dim  
I love to hear their voices  
Singing the evening hymn.

I shall never again sing with them,  
And all the fellows said  
They'd say a word for me to-night  
When the prayer for the sick was read.

Instead of the cloisters, mother,  
I shall walk in the streets of gold;  
I shall see the king in his beauty;  
And the far-off land behold.

Instead of my soiled surplice,  
Pure white my robe shall be,  
Washed in the blood most precious  
Of Him who died for me.

Instead of earthly anthems  
(Unworthy though I am),  
My voice shall join in singing  
The "new song" of the Lamb.

A Chorister of Heaven  
I shall forever be;  
I must go first, sweet mother,  
And you will come to me.

### WHERE THERE'S A WILL THERE'S A WAY.

"A well known farmer in Buckinghamshire," says the *Mission Field*, "gives us proof of how no amount of hard work need interfere with the duty of helping on the Missionary cause. Late in November last a Missionary meeting was held in a small out-of-the-way village where this farmer rented some land, his own dwelling-house being some sixteen miles away, and, as usual, he put in an appearance at the meeting; but in order to be present he had no easy task, for after early rising, according to his habit, and attending to his home farm, he drove to the market some four miles distant, and then back to dinner, and went round his farm again, after which, in spite of the weather being cold and miserable, he started on his drive of sixteen miles, and duly reached the meeting by the time it began. He put up that night in this village, but was off again by four o'clock next morning in order to be home by the time his men would come to work." This is quite a contrast to many people who will not attend a week night service unless the hour exactly suits their convenience. Truly, "Where there is a will there is a way."



## BEHIND AND BEFORE.

BY SARAH GERALDINA STOCK.



HE tender light of home behind,  
Dark heathen gloom before;  
The servants of the Lord go forth  
To many a foreign shore;  
But the true Light that cannot pale  
Streams on them from above,  
A Light Divine, that shall not fail—  
The smile of him they love.

The shelt'ring nest of home behind,  
The battle-field before;  
They gird their heavenly armor on,  
And seek the foreign shore;  
But Christ, their Captain, with them goes;  
He leads them in the way;  
With Him they face the mightiest foes,  
With Him they win the day.

The peaceful joys of home behind,  
Danger and death before;  
Right cheerfully they set their face  
To seek the foreign shore.  
For Christ has called, and His dear word  
Brings bliss whate'er betide;  
'Tis not alone—'tis with their Lord  
They seek the "other side."

A wealth of love and prayer behind,  
Far-reaching hope before;  
The servants of the Lord go forth  
To seek the foreign shore:  
And whereso'er their footsteps move,  
That hope makes sweet the air;  
And all the path is paved with love,  
And canopied with prayer.

Christ in the fondly loved 'behind,'  
Christ in the bright 'before';  
Oh! blest are they who start with Him  
To seek the foreign shore!  
Christ is their fair, unfading Light,  
Christ is their Shield and Sword,  
Christ is their Keeper, day and night,  
And Christ their rich Reward!

## ONLY.



ONLY a seed—but it chanced to fall  
In a little cleft of a city wall;  
And taking root grew bravely up,  
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day  
That a burdened heart passed by that way;  
And the message that through the flower was sent  
Brought the weary soul a sweet content.

For it spoke of the lilies so wondrously clad,  
And the tired heart grew strangely glad,  
At the thought of a tender care over all,  
That noted even a sparrow's fall.

Only a thought—but the work it wrought  
Could never by tongue or pen be taught;  
For it ran through a life, like a thread of gold,  
And the life bore fruit an hundred fold.

Only a word—but 'twas spoken in love  
With a whispered prayer to the Lord above,  
And the angels in heaven rejoice once more,  
For a new-born soul "entered in by the door."

A law has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to the liquor habit.

## A LAWYER ON THE MORAL LAW.

A sceptical lawyer was recommended by a Christian friend to give all his legal acumen to a study of the Bible. The sceptic did so, beginning with the moral law. "I have been looking," said he some weeks afterwards, "into the *nature of that law*. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot—it is perfect."

"The first commandment," he continued, "directs us to make the Creator the object of supreme love and reverence. This is right; if he be our creator, preserver and supreme benefactor, we ought to treat Him, and *no other*, as such.

"The second commandment forbids idolatry—that precept certainly is right. The third, with equal justness, forbids profanity.

"The fourth fixes a time for religious worship. If there be a God, He ought certainly to be worshipped; it is suitable that there should be an outward homage, significant of our inward regard. If God is to be worshipped, it is proper that some *time* should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little.

"The fifth defines the peculiar duties arising from family relations.

"Injuries to our neighbors are then classified by the moral law. They are divided into offences against life, chastity, property and character; and," said he, "I notice that the greatest offence in each class is strictly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offence must include the lesser of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest; and the moral code is closed and perfected by a prohibition forbidding *every improper desire* in regard to our neighbor.

"I have been thinking," he proceeded, "*where Moses got that law*. I have read history. The Egyptians and the adjacent nations were idolators; so were the Greeks and Romans; and the wisest and the best of Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpassed the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous. Yet he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it; *it must have come from Heaven*. I am convinced of the truth of the religion of the Bible.

Eighty years ago society in Turkey forbade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing.

**The Canadian Church Magazine**  
AND MISSION NEWS.

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

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

REV. C. H. MOCKRIDGE, D. D., Editor and Manager, Hamilton, Ont.  
REV. J. C. COX, B. A., Travelling Agent, 67 Yorkville Avenue, Toronto, Ont.

MARCH, 1888.

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Agents to canvass for this magazine. Good business terms can be given. Apply at once to the Editor.

TO SUBSCRIBERS.

The figure opposite your name on the address indicates the No. of the magazine up to which you have paid. If a year is due please remit.

It is always encouraging to hear of laymen of the Church endeavoring to form associations for Church work. While some zealous laymen of the Diocese of Huron have formed the Canadian Church Union, we find that in the Rural Deanery of St. Francis in the Diocese of Quebec an "Association of Lay Helpers" has been formed. The report of the Committee, (Rev. Dr. Roe, Lennoxville, Convener) has been published under the title of "The Place of Laymen in the Spiritual Work of the Christian Church," in pamphlet form, and is a valuable treatise on lay work.

REV. E. F. WILSON, of the Shingwauk Home, Sault Ste. Marie, expects to leave for England on the 3rd of April with a party of five Indian boys, hoping to arouse some interest there in "Our Forest Children." He intends to visit several of our cities on his way, and will gladly receive contributions towards the expenses of the journey. We earnestly hope that Mr. Wilson, who has always shown great enterprise in advocating the cause of the Indians, will be successful in his proposed trip.

In the Diocese of New Westminster, B. C.,—Rt. Rev. Dr. Sillitoe, Bishop—the following sums of money were received from the various parishes and missions, thirteen in all, for the year ending last Sunday after Trinity, 1887:—

Offeratories.....	\$4,499 45
Easter offerings.....	206 05
Few rents (in Vancouver only).....	453 00
Donations, sales of work, etc.....	5,531 21
Foreign Missions.....	176 80

I have much pleasure in recommending our "Canadian Church Magazine and Mission News." It is well edited and well managed. Every member of the Church should be interested in aiding its circulation:—

1. Because it is most desirable that our Church should have an organ recognized and approved of by the Bishops of the Canadian Church, and
2. Because it is the only official means of information regarding the Missionary operations of the Church in the Dominion. Moreover the subscription is so low that any clergyman localizing it in his parish as is done in St. Stephen's and St. George's Parishes will have an excellent medium of communication with his parishioners and will find a return in more ways than one.

J. D. CAYLEY,  
Rector of St. George's Church, Toronto.

## Woman's Auxiliary Department.

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

### MISSIONARY WORK AND THE SUNDAY SCHOOLS.

(Concluded.)

By Miss F. E. MURRAY, ST. JOHN, N. B.

But the question now is, How best to secure the interest of Sunday schools in this missionary work? How may we best foster and propagate that divine zeal which will lead our young people when they come forward to take an active part in the drama of life to keep up the prestige of their forefathers and to win fresh laurels on the battle fields between light and darkness?

Many plans might be suggested, but one thing must never be forgotten, the two-fold nature of mission work, if we dwell exclusively on the one or the other we defeat our object and promote neither. There may be a few mistaken enthusiasts who have their eyes so stedfastly fixed on the foreign mission field that the needs of our Home missions are forgotten, and our own isolated settlers, without churches, without means of grace have no place in their sympathy, their prayers or their alms. There may be a few such, but the difficulty is probably on the other side. It is more than likely that feeling the pressure of our own necessities we are tempted to concentrate our efforts on our own mission work and thus miss the interest and enthusiasm which foreign missions are so calculated to awake in the young, an enthusiasm which when once roused is ready for work wherever needed, at home or abroad. Naturally enough even the foreign landscape of missionary labor interests the curiosity of children—the sunny skies, the feathery palms, the coral strand—appeal to their imagination; and then where can there be found such stories of deep pathos as in the annals of missionary life? Bishop Patteson's murdered body floating out to his ship in the little canoe, the smile of eternal peace on his features, the fronds of palm crossed on his breast; Bishop Mackenzie lying down to die in the rays of the setting sun on that desolate African island just as his missionary episcopate had begun, Bishop Alexander, of Jerusalem, suddenly called from his tent in the Arabian desert, Bishop Hannington calmly awaiting his death in that suffocating African hut. These are but a few of the foremost heroes in the Church Mission field. Science, it is true, has had its martyrs. Many noble lives have been sacrificed in the vain attempt to find the north-west passage and scarcely a season passes but some daring scientist loses his life while scaling Alpine precipices, but how far do these fall short of the high aims and lofty purposes of the Christian missionary!

Do we fear that in remembering, helping and praying for these distant workers our Sunday Schools will diminish their assistance to wants nearer at hand? The history of the Christian Church teaches us another lesson. It has been found that contributors to Foreign missions are the most liberal supporters to missions at home. The heart grows large by loving and giving; so much is this the case that young converts are generally taught to aid at once in imparting to others the benefits they have so recently received. The Indian boys in the Shingwauk Home in Algoma support a little Jewish boy in Jerusalem, and at Salt Lake City, the Church people, whilst struggling against the monstrous evils of Mormonism, are interested in a mission station in Africa. Thus do missionaries draw closer the Church's bonds of sympathetic unity, whilst they teach their converts to show in a practical manner their gratitude for blessings bestowed. And if we wish to increase or even retain the interest of our young people in missionary work it must be by doing our part, however small, in conveying the Gospel to the heathen. This is not an age for us Church people to limit our Church work to our own parish, our own diocese, or our own country.

Are not our enterprising merchants seeking foreign ports for their trade? Do not our men of science correspond and compare notes with professors in distant lands? Shall the world be wiser than the children of light? Our young people by a liberal education are being brought daily into closer contact with the rest of the world; our great railroad has belted the continent and brought us within three weeks travel of the heart of heathendom. Do not these facts call for enlarged sympathy? The Church's watchword for this age is "Christian unity." How can this be better expressed than by loving words and kindly acts towards those who are scattered up and down through the great harvest field bearing the toil and heat of the day? But to come to the practical point. If we have secured the interest of Sunday schools by vivid descriptions of missionary scenes, and by stories of patient endurance and heroic deeds, if we have reminded them of the gratitude they owe for benefits so long bestowed upon us by the venerable societies of our Mother country, if we have appealed to their love and devotion to the great Proto Missionary, who left his home of light with a message of love to this distant and benighted planet; if by all these means we have aroused the interest of our Sunday schools, how shall we secure their practical co-operation? By definite and periodical efforts. Definite effort towards one particular object concentrates and increases interest; periodical work is suited to the constitution of man. Tides of thought ebb and flow, different subjects occupy in turn the human mind, and then apparently lose their interest. The Church adapts herself to this marked peculiarity, and by her changing ecclesiastical seasons gives the variety needed to secure interest. In many

places now the Church's plan is thoroughly carried out, and Lent is devoted to some definite Christian work of self-denial. For instance in Trinity Church, Boston, whose rector is the great and gifted Phillips Brooks, a number of young girls belonging to the upper classes in society hold missionary working parties between Ash Wednesday and Easter. At these gatherings articles of clothing are made and packed; money is collected sometimes for a poor parish in their own Diocese, sometimes for a distant missionary station, each circle selecting its own especial object.

Another good example of definite Lenten work occurred in St. Paul's Church Sunday School, St. John, New Brunswick. Some time ago when the mission boxes were first issued for the Diocesan Church Society, they were taken by the St. Paul's Sunday School children with some eagerness. After a time their interest abated, and it was deemed advisable to withdraw the boxes from the school. Just before Lent Bishop Kingdon addressed the Sunday School on "Home Missions," and the school pledged itself to raise \$50 for a font in the Ludlow Church, and \$50 yearly towards the salary of a clergyman. Boxes were distributed to any of the children who wished to take them. During Easter week these boxes were called in and opened. They contained \$102, being rather more than the full amount pledged by the school for the year. Though the school is large, having on its roll about 300 scholars, yet they are principally very young children, many, if not most of them belonging to the poorer classes; the result was therefore as unexpected as it was satisfactory, and proved in this case at least the benefit of definite and periodical work. Much more might be said on this point, but I will only add in conclusion, do not think that in this paper I have attached too much importance to Foreign Missions. Their value can hardly be over-estimated. I only regret that I have not expressed myself as fully or as forcibly as I could wish on this great and interesting subject.

## A HISTORY OF WOMAN'S MISSIONARY WORK.

By Mrs. McLeod Moore.

The subject of the present paper, viz: "Advance in Woman's Missionary Work in Queen Victoria's Reign," is chosen with special reference to the year and month in which it is read before you, and when we bring to mind the exalted character of a Jubilee year, as first ordained by God Himself, an institution full of the deepest spiritual significance, and belonging to an era in the world's history, very long before earthly sovereigns had any existence, one of its many grand provisions being that "the captive should be loosed, the bond should be made free," it is fitting that a missionary Society, whose fealty to the King of kings, and the dedication of whose loving loyal service to the work of emancipating from the bondage of

sin "them that sit in darkness in the prison house," supply the reasons for its existence, should at this time draw closer the bonds that unite all workers for Christ, and seek with thankful gladness to trace their descent from the earlier laborers of the period named, the pioneers in what is rapidly becoming the well trodden path of female effort; the women who we feel must have lifted up their hearts in the old yet ever new appeal, "Lord, what wilt thou have me to do?" Our sketch is necessarily imperfect, as we can gather up only those facts which lie more upon the surface; and it is also to be borne in mind that the Mission work of women, though not less valuable than that of men, is far less frequently chronicled, with the exception of some few lives, which stand out more strongly and forcibly than others, partly perhaps because their special circumstances presented some remarkable opening for their work. In such cases the co-workers, probably equally pious and zealous, are lost sight of, and the name of some one woman remains embalmed in such record as has been preserved, (though instances are not wanting of only the results being remembered at all) there seems to be some reason for thinking that changes in style and nomenclature, indicate changes in the character and administration of the work done. As in the earlier days we read of valuable, and to some extent permanent labors, conducted more or less systematically, with which; as has been said, one name only is associated, then a faithful few informally banded together, then by degrees parochial societies came to be considered as necessary and integral parts of even small communities, and they paved the way for associations which widened more and more, until now female organizations and their branches or offshoots may be numbered by hundreds and hundreds. What little we know of the lives of the devout women who first bore the heat and burden of the day, assures us that they indeed "sowed with tears the harvest we now reap in joy." To recall briefly some of the names and incidents linked with woman's work, may not be without interest and profit, and although with the data at hand such a resume cannot be made as consecutive as might be desired, in some instances at least the nature of the work accomplished will give a clue to the era, and help us to imagine the surroundings.

Sierra Leone, one of the very earliest fields of the Church Missionary Society, is the last resting place of many devoted women who with their husbands perished there, as with patient hands they strove to kindle the lamp of life among the miserable, benighted people of that colony. Their deserted graves lie thick about the land, where one after another of the missionaries died at their post, but not in vain. Great things have arisen there, yet there is but slight record of individuals, if we except one woman, whose memory was most fondly cherished, and her name (unknown to us) only mentioned with tears, and also Mrs. Hinder-

er, the saintly Anna Martin, a missionary in heart from her childhood, who, enduring the horrors of war, pestilence and famine, so loved her work and her people in western Africa that she almost gave her life for them, dying very soon after her return to England, when she was at last reluctantly compelled to lay aside her labors. The short career of Mrs. Yand in British Guiana many years ago was full of good, though her lot was cast among treacherous, bloodthirsty savages, she toiled for, and with their wives and children, striving to teach them to love God, while she also labored to help and save themselves until she too fell asleep.

Miss Mackenzie, sister to the Bishop, who after passing through the deep waters of terrible bereavement and nigh unto fatal illness, still worked on year after year at her chosen task, until while yet an invalid she gathered together \$150,000 for the maintenance of the Mission established in memory of her beloved and deeply lamented brother. Mrs. Robertson, her friend and companion, whose labors among the Zulus can scarcely be described or even imagined,—a devoted servant of God, was killed instantly in the very full tide of usefulness, but her works do follow her, as do those of Mrs. Judson and her faithful successor, Mrs. Mason, who so labored in the East as to be renowned in mission story, and although not of our communion, in so catholic a spirit did they instruct the poor, ignorant idolators of Burmah, that when in later years the Church of England had her bishops and pastors in their midst, there was no difficulty experienced in bringing them all happily into that fold. The story of Mrs. Thompson is no unfamiliar tale. Beginning in the city of Antioch, where St. Luke tells us the disciples were first called Christians, her great work spread from place to place, embracing even Damascus, the oldest city in the world, called by Isaiah the head of Syria, and of which Mahomet said that Heaven itself could be no fairer, and when long years she lay dying in her own land, prayers from all over her beloved land of Syria ascended to heaven in her behalf.

The British Syrian schools then established, have now about 4,000 pupils and many teachers, with more than twenty Bible women going to and fro among the daughters of Syria, belonging to the same race as those to whom the little captive maid of the land of Israel besought the knowledge of the man of God nearly three thousand years ago.

Miss Whately's mission schools at Cairo, and the Mission farm at Bethlehem, established about thirty years ago on the very site of Solomon's Garden, are works established gradually in the land of Egypt, and attended with very great difficulties and discouragements, but praying and hoping, all patiently carried on.

The labors of Miss Marsh and Mrs. Elizabeth Garrett among the navvies, of Miss Weston among the sailors, of Miss Robinson among the soldiers, are well known and familiar as household words, the grand sailors' and soldiers' institutes erected

at Portsmouth and Davenport, being lasting monuments of their zeal and energy. Affiliated branches of Miss Weston's work exist all over the world, but we have only one in Canada, at Halifax, N. S. The Rescue work of Miss Wilkes, the efforts of Miss Warne at Portsmouth, the training Home and Medical Mission established at Belleville, a suburb of Paris, by Miss de Broen, an English lady. The Quay Mission at Tenby, England, called into existence through the patient, courageous exertions of two ladies who were visiting that lonely spot, Miss Leigh's Paris Homes, the Home at Hoxton, the House of Charity in Edinburgh, are organizations all doing good earnest missionary work, yet having been at first undertaken almost single-handed. The five Homes at Kilburn, the Albion Hill Home at Brighton, the Working Women's Colleges all testify to a true missionary spirit. A few earnest Christian women agree together concerning what they would have done, and to these "helpers in Christ Jesus," hardship and difficulties are no hindrances, asking in faith they must receive. Do not our hearts burn within us when we imagine even in part the things accomplished by these women, not urged and encouraged as we all are with organizations of every kind ready to our hand, asking only for such help as we may choose to give, not for the sacrifice of home, country, health, sometimes even life itself, but they freely giving themselves with their gifts, took as their unshaken motto, "Whatever thy hand findeth to do, do it with thy might."

We read that the needle of a missionary's wife was the means used by God to open the Zenanas, a piece of embroidery being shown to the inmates, awoke the desire to do the like; the sealed doors were opened, a Christian woman was admitted to teach, the Gospel seed was sown, and looking at results, it may be said that from that moment the degraded condition of women in the Orient began to improve, although it had been imperative in those weighty matters to make haste slowly, no appreciable progress was immediately apparent, but if we retrace our steps it appears that more than fifty years ago the women of England originated the idea of sending missionaries to the women of India, being moved thereto by the powerful appeal of a speaker from China, at the jubilee meeting of the society then formed, which was the parent and forerunner of Zenana Missions, has been held under the presidency of Lord Shaftesbury, who in his address prophesied a glorious future and a rich reward for the work. The Church of England Zenana Society, organized in 1880, for three years confined its operations to India, but since then has been working in China and Japan. Their present staff consists of 139 missionaries, 349 Bible women and native helpers. The work being regarded as peculiarly woman's work, all agents and officials are ladies, and the reports are most encouraging; something less than 600 associations have been formed in connection with the society, and we in Canada are thankful for

the privileges of helping on this grand work.

The Ladies' Association for the Promotion of Female Education in India and other heathen countries, working in connection with the S. P. G. and carrying on a labor, the vast importance of which cannot be overestimated, employ at present one hundred and forty five teachers in the education of about 4,000 girls, between 300 and 400 working parties in England contribute work and clothing in large quantities to the advancement and promotion of the objects of the society. The Missionary Leaves Association belonged originally to the more limited class of work, as the ladies who formed the nucleus of their now flourishing and valuable organization, worked privately for some years before their labors became known through the publication of "Missionary Leaves" or letters which gave a title to this society. They have worked in connection with the Church Missionary Society since the year 1885, which has materially enlarged and increased their labors, now employed in both Home and Foreign Missions.

As the value of the co-operative system of work came gradually to be understood and recognized, and the simple societies gave place to larger associations capable of being extended to embrace simultaneously works of a similar character in many localities, the higher duties of life became more clearly seen, and "servants of the Church" were as in the days of the Apostles quickly ready to become "succourers of many." The formation of sisterhoods as an important part of Home Mission work, followed under the direct sanction of the presiding officers of the Church, and though varied in the nature and sphere of their work, which takes a vast range, their best efforts are used to benefit the people both in body and soul. These institutions are 27 in number, divided into 125 branches, situated in different parts of Great Britain, with the exception of two in India, three in the United States of America, and two in Canada.

*(To be continued.)*

### TORONTO DIOCESE.

The city branches of the Woman's Auxiliary held a most successful quarterly meeting in St. James' School House, Toronto, on Wednesday, February 1st, at which there was a large attendance. The Lord Bishop of the Diocese was chairman, and several clergy also showed by their presence the interest they take in the work of the Auxiliary.

The Secretary-Treasurer of the Dorcas Department, Mrs. O'Reilly, reported boxes sent out by the Church Woman's Mission Aid, and Auxiliary branches since September last, to the value of \$2,033.80. Mrs. Cummings, the Recording Secretary, stated that there were at present twenty-five branches in this Diocese, as well as four "Mission Bands," and drew attention to the fact that the

work included Diocesan, as well as Domestic and Foreign Missions.

The Treasurer's report showed \$532.30 received for the debt of the Diocesan Mission Fund, as well as \$327.44 for other missionary objects.

The Bishop gave a most interesting and instructive address on "Diocesan Missions," illustrating his remarks by means of a map of the Diocese. To many present it was quite a surprise to hear of missionary fields so rough and laborious so near home. Rev. R. Harrison, Rev. R. Radcliffe, of Mount Forest, and Rev. Canon DuMoulin each gave short addresses. The collection, which was for the Diocesan Mission Fund Debt, amounted to \$21.50.

### QUEBEC DIOCESE.

The following circular has been sent to the different branches of the Auxiliary in Quebec Diocese:

TO THE MEMBERS OF THE WOMAN'S AUXILIARY,  
—If you will allow me, I would like to suggest some thoughts about membership of this Association. I think if we fully realized the privilege it is to belong to this large body throughout the Dominion we should more readily try to bring others into the fellowship. Our object in joining this association, as you all know, is simply a wish to do something for our Blessed Saviour's sake, to spread His Gospel, and try to extend His Kingdom—and it seems to me if we explained this fact to others more fully than we do, they would more willingly join in such a noble cause, and feel it a privilege to belong to it.

We need not suppose that being a member necessarily involves active work—a few can do that, and thank God there are many such in this community, but the greatest invalid in her bed can be just as powerful a member, because she can offer her prayers for this object, and what is more powerful than prayer—especially united prayer? Let us realize that not only in Canada, but in America, where there are three times the number of members, our united voice goes up daily for the same object, and is not this thought enough to inspire us with faith to long to swell that voice? No doubt we all use our own particular prayer for this object, but it seems to me if we had our especial prayer that every member could use daily it would seem a more united effort, and it would make us feel that we were all sisters in Christ—united together in Him. Of course our Church does this, and we all feel this in belonging to her, but we often want some special object to rouse us out of our lethargy. This is one means of doing so. Therefore my dear sisters—one and all—let us promise that before another meeting takes place each member will endeavor to enlist another member. The trifle that is paid for membership, 5 cents or 10 cents a year, is so small, that that need not be a hindrance. You know our motto, "The love of Christ constraineth us." With that

*1/16 27 of mission's address.*

in our hearts we shall not fail to win others to the work. I am yours faithfully, President of Quebec Diocesan Association of the Woman's Auxiliary.

### PRAYER FOR EACH MEMBER OF THE WOMAN'S AUXILIARY.

O Lord Jesus Christ, who in the days of Thy flesh didst vouchsafe to accept the services of faithful women, we beseech Thee to grant Thy Blessing upon our endeavors to aid and encourage missionaries. Put into our hearts the things that we should do and say to praise Thy glory, and further the object we have in hand. Grant that we may never be discouraged under difficulties, but go forward in faith and hope,—looking unto Thee. Have pity on those who know Thee not, on those who are far from the Church of their fathers in a strange land. Visit them with Thy salvation. Hasten, we pray Thee, Thy Kingdom that all may come to the knowledge of the truth. Hear and answer us, O Lord our strength and our Redeemer.—Amen.

### RUPERT'S LAND.

Mrs. Rowell writes:—"I am sure you will be glad to hear that the Auxiliary here has sent off two barrels and a box of clothing. One barrel went to the Sioux Mission; they were to have a Christmas Tree with some of the articles of clothing for each child. I was sorry we could not send a few books and toys. We sent the other barrel to Mr. Mackenzie, of Clandebury, for his school children, and Rev. Mr. Neatherly, a travelling missionary, got the box. He is to distribute the clothing were most needed."

### SASKATCHEWAN, N. W. T.

The Bishop writes:—"I am indeed glad that the Christian women of the Church of England in Eastern Canada are doing so much and working so well together. You know, I am a firm believer in woman's work, and wish we men could always do what we undertake as well as women do, the things they set before themselves. May you all experience more and more the blessedness of laboring with a single eye and loving heart, for the advancement of Christ's kingdom. I will most gladly get the co-operation of ladies in this Diocese, but we must have first a little more organization."

THE Woman's Auxiliary, of Huron Diocese, holds its annual meeting March 7th.

### MONTREAL DIOCESAN BRANCH.

The annual meeting took place on Tuesday, February 7th. The members gathered at the Holy Communion in the Cathedral at 9.30 a. m., his

lordship, the Bishop of Montreal, and Rev. Dr. Norton officiating. Appropriate hymns had been selected, and the Bishop gave a short but most impressive address. The public meeting took place in the evening in the Synod Hall. The Lord Bishop of Montreal presided, and there was a very large attendance. After devotional exercises, the well known missionary hymn, "From Greenland's Icy Mountains," was sung.

Mrs. Houghton read the annual report, which showed that the society had a membership of 357. The special object of their care was the parish of Arundel, the mission fund of the diocese and special objects recommended by the bishop. They were often called on by parochial branches and individuals for information concerning missions, and it had been decided to form a collection of books and maps to be kept in the Diocesan Theological college, and subscriptions were solicited for this object. Then followed some details of the work of the seventeen branches throughout the Diocese.

The adoption of the Report was moved by Rev. G. Osborne Troop, seconded by Rev. Dr. Henderson and adopted. Rural Dean Lindsay submitted the treasurer's financial statement, which was adopted as follows:—

#### REVENUE.

Domestic Missions, balance from last year.	\$ 12 02	
Receipts .....	604 78	
Foreign Missions, receipts .....	\$ 36 00	
		\$652 80

#### EXPENDITURE.

Domestic Missions .....	\$559 18	
Foreign Missions .....	10 00	
Printing, etc. ....	38 02	
		\$667 20
Balance carried forward .....	45 60	
		\$652 80

After speeches from Rev. Canon Ellegood and Rev. Canon Mills, Madame Schereschewsky related her experience as a missionary in the city of Peking. The Roman Catholic Missions had been established there some 200 years ago, and at first had been very successful, but later on the Jesuits took too much interest in politics, and the Chinese retreated from them, otherwise that religion might have been widespread. The Chinese have been taught to hate foreigners, and the women believed that foreigners possessed the evil eye, which was more particularly directed towards the children. As time went on that prejudice began to wear away and the ladies began to come in and see her; they were willing to sing the hymns that she taught them and hear the Word of God. The boys who came to the school were very intelligent, and they were the most docile pupils in the world. They were taught to respect education and they studied many hours a day. The speaker gave a very interesting description of the dress of the various

classes, their peculiar characteristics, street scenes and great temples and other buildings. The translating of the Bible into Chinese has given the Word of God to four hundred millions of this interesting people, and it was now being carried throughout the great empire by colporteurs, who were sometimes received kindly by the people, and sometimes in danger of their lives, but the work went on. For a mission field like this it was necessary to have consecrated and trained workers, and she hoped that in future women would be specially trained to work. The Anglo-Saxon race had been called to a great and noble work—the regeneration of the world—and in this the women should share.

The hymn, "Far off our brethren's voices," being sung, his Lordship apologized for the absence of the Bishop of Algoma, who, at his request, had postponed his visit till a later date, when he could get the field to himself, and thus not divide the effort. His Lordship referred to the many new fields of mission work that were opening up from time to time particularly in that region, where, only a few years ago, they would rather see a wild beast than a missionary, for they could get the fur from it, while they could not skin the missionary. Now that was all over and the missionary was welcomed everywhere.

The benediction being pronounced, the gathering dispersed.

## Society of the Treasury of God.

### A PRACTICAL DEMONSTRATION.

The following editorial note in the *Spirit of Missions* for October, 1887 (page 368) is a practical demonstration of the benefits arising from systematic giving.

#### AN EARLY GIFT.

"'Tithe,' of Hartford, Connecticut, sent to our treasury a few days ago a gift of \$1,000 for Domestic Missions. It is one of the advantages of a settled measure and principle of giving that the contributor need not wait until an emergency arises and an appeal is made before he contributes, but he is always ready and selects his own time. 'Tithe' realizes that the missionary work of the Church does not cease with the close of the year, but must be provided for continuously, and so at the beginning of a new year, before the collections from parishes begin to come into our treasury, he sends a generous gift.

This is an example in method and measure and time which we would gladly see prevail in the Church. It is free, spontaneous and prompt, and we venture to believe that the money is given with a glad and thankful heart as unto the Lord, for the glory of His Name and for the salvation of sinners. While we are glad of the gift we rejoice more in the spirit of it, and wish its lesson might

be studied by all God's children, until they learn that God's service is perfect freedom, and serve Him 'with their substance and with the first fruits of all their increase.'"

It is to be regretted that "Tithe," whose benefaction is noted in the above paragraph, is not at present a member of the Society of the Treasury of God. Surely one who has given so practical an illustration of the excellence of the system of tithing, ought to be united with us in our effort to spread the knowledge and inculcate the practice of the Divine plan of finance.

A paper on "Systematic Giving" was read by Rev. J. N. McClary, of Detroit, Michigan, before a meeting of the clergy in that city, a few weeks ago. As it excited much interest, it was also read at the semi-annual Diocesan missionary meeting at Ann Arbor, in the same state. Moreover it will appear in the *Michigan Churchman*. "So mote it be," when the true principles of Christian giving are advocated.

Members of the Society of the Treasury of God who reside in the United States are requested to send their dues for 1887 to the Honorary Organizing Secretary for the American Church. Contributions toward the expenses of printing and circulating tithe literature, and tracts on Systematic Giving, may be sent to the same address, and will be promptly acknowledged. The heavy rate for international money orders, makes it advisable that all moneys to be sent from this country to Canada to defray the expenses of printing the *Systematic Giver*, etc., should be collected at one place for remittance to headquarters.

## Books and Periodicals Dept.

*The Path of Wealth.* A book on "Systematic Giving." Bradley, Garretson & Co., Brantford, Ont.

Perhaps no subject is attracting the attention of those interested in Church finance more at the present time than that of Systematic Giving,—the giving which is as frequent as the receiving. Calculations have been frequently made showing painfully small sums contributed by Christian people for missionary work, and the reason to a great extent is that Christians as a rule have not yet learned the golden rule of systematic giving. When a man receives his quarter's or month's salary or his weekly pay, or when he declares his balance of net profit in business he ought to set aside a regular portion of that for religious and charitable purposes. This is the principle advocated in the admirable book under review. It is a book for the people and deserves a wide circulation. The thoughts are put forth as the results of plain conversations in a blacksmith's shop, and the principle advocated throughout is that of the tenth being the minimum sum required of all people for God's work. Every conceivable objection that can be or has been urged against this principle is well and clearly answered, and in a manner so interesting as to



carry the reader pleasantly along as he reads. The book is illustrated with portraits of many eminent philanthropists of the old and new world, not omitting our own Dominion. Many very high testimonials from leading clergymen in favor of this book have been published and speak for themselves. Among them may be selected as a specimen the following:—From Rev. A. Spencer, Clerical Secretary, Diocese of Ontario:—"I have read carefully this book, entitled, 'The Path of Wealth, or Light from my Forge,' and I believe its wide circulation will do good. The argument in favor of the 'Tithe' system is clearly and powerfully stated, and is calculated not only to convince the unprejudiced, but to remove the prejudices of those who have been trained to think that the payment of tithes is not binding upon Christians under the New Testament dispensation. The Blacksmith's 'Talks' furnish positively entertaining reading, and I can testify for myself, that having commenced the book, I was unable to lay it down until I had completed the reading of the 'Talks,' and I was sorry when they ended so soon."

The cost of the book is from \$2.25 upwards, according to binding.

*Papal History and Dogma.* By Rev. William Bollard, Vallejo, Cal.—*The Pacific Churchman Print.*

A useful pamphlet on the errors of Romanism, calling attention chiefly to Dr. Littledales "Plain Reasons Against Joining the Church of Rome." Contradictory decrees by various Popes on great doctrinal questions are clearly shown, proving that even when speaking *ex cathedra* they could not have been all infallible. Price, 25 cents, to be had of T. Whittaker, 2 Bible House, New York. Proceeds to be applied to pay rectory debt.

RETURNS BY PARISHES--DOMESTIC MISSIONS.

DIocese OF ONTARIO.

From 31st of August, 1886, to 1st of August, 1887.

Adolphustown.....\$1 70	Cornwall.....19 42
Fredericksburg.....2 72	E. Cornwall.....3 91
Almonte, Clayton.....7 90	Cumberland, Bear-
Amprior, Galetta.....4 25	brook.....7 45
Augusta, Maitland.....5 20	Navan.....5 31
Lord's Mills.....1 25	Edwardsburg, Cardinal 7 67
Bath.....2 86	Elizabethtown, Lyn.. 6 50
Beachburg.....1 01	Gananoque.....17 18
Foresters Falls.....79	Hawkesbury.....19 90
Cobden.....1 05	Kemptville.....34 77
Westmeath.....2 73	Kingston, St. George's 209 49
Belleville, St. Thomas 27 65	" " " " " " 10 76
" " St. Paul's.....1 91	" " St. James' 104 89
" " St. John's.....10 20	" " St. Paul's.....39 00
Bell's Corners.....1 10	" " All Saints.....2 35
Hazeldean.....1 30	Lanark.....11
Rothwell.....60	Balderson.....60
Brockville, Trinity.....89 76	Lansdowne Rear, Delta 8 02
" " St. Paul's.....25 50	Matilda, Dixon's Cor's 13 06
Carleton Place, Beck-	Merrickville.....6 90
with.....37 37	Burrett's Rapids.....3 35

Nepean, Rich. Road... 3 39	Smith's Falls..... 1 70
Newboro', New Boync. 9 31	Tamworth..... 5 00
Newington..... 5 00	Tyendenaga..... 5 11
New Edinburgh..... 7 31	Williamsburg..... 1 23
Osgoode..... 1 64	Aultsville..... 2 60
Osnabruck..... 15 00	Gallington..... 1 13
Ottawa, Christ Ch.... 53 80	Wolfe Island, Trin. Ch 3 50
" " St. Albans..... 5 55	" " Christ Ch. 1 50
" " St. George's..... 65 49	
" " St. John's..... 20 00	WOMANS' AUXILIARY.
Oxford Mills..... 17 75	Brockville, Trin. Ch.. 10 00
Perth..... 30 00	Carleton Place..... 75 00
Pictou..... 5 00	Kingston, General... 13 00
Portsmouth..... 62 16	" " St. George's..... 158 18
Prescott..... 20 98	" " St. James..... 138 56
Roslin..... 9 14	" " St. Paul's..... 78 75
Selby..... 1 10	Ottawa..... 180 00
Sharbot Lake..... 66	Prescott..... 30 00
Olden..... 55	
Oso..... 65	
Arden..... 74	\$2,444 67

DIocese OF QUEBEC.

From 1st of August, 1886, to 31st July, 1887.

Actonville.....\$1 40	Magog..... 6 50
Danby..... 44	Georgeville..... 6 00
Ascot Corner..... 80	Montmorenci..... 1 30
Westbury..... 57	Lake Beauport..... 30
East Angus..... 1 40	Melbourne, St. John's. 1 40
Barford..... 2 60	New Carlisle..... 2 05
Bourg Louis..... 5 00	Paspebiac..... 4 10
Brompton..... 6 00	New Liverpool..... 1 00
Windsor..... 6 00	Nicolet..... 50
Windsor Woman's	Louiseville..... 50
Auxiliary..... 2 50	Portneuf, Christ Ch.. 30
Cape Cove..... 3 00	Portneuf Village.... 2 70
Compton..... 8 00	Quebec Cathedral..... 66 14
Coaticook..... 4 35	Woman's Auxiliary 2 06 23
Cookshire, St. Peter's 7 09	Quebec, St. Matthew's 366 54
Island Brook..... 56	Woman's Auxiliary. 218 25
Randborough..... 1 74	Quebec, St. Michael's. 317 16
Danville..... 9 87	Woman's Auxiliary. 78 65
Troutbrook..... 1 18	Quebec, St. Peter's... 17 00
Lorne..... 1 35	Woman's Auxiliary. 54 05
Drummondville..... 8 85	Quebec, St. Paul's..... 20 40
Durham, Upper..... 6 20	Woman's Auxiliary... 16 75
" " South..... 8 90	Quebec, Trinity..... 5 12
L'Avenir..... 9 30	Richmond and Mel-
Frampton, East..... 2 00	bourne..... 124 52
Frampton, West..... 2 30	Woman's Auxiliary... 16 00
Gaspe, St. Paul's.... 1 85	Sandy Beach..... 6 07
" " St. James..... 3 06	Peninsula..... 5 50
Hatley, St. James... 12 46	Little Gaspe..... 2 20
Waterville..... 1 21	St. Sylvester..... 45
Inverness, St. Stephen's 1 17	St. Giles..... 64
Campbell's Corner.. 3 83	St. George..... 1 81
Ireland, Upper..... 2 00	Cumberland Mills.. 1 10
" " Lower..... 2 50	Stanstead..... 3 75
Adderley..... 1 00	Beebe Plain..... 1 13
Black Lake..... 4 35	Sherbrooke..... 113 00
Keough's Range School	Woman's Auxiliary. 50 00
House..... 1 15	Shigawake..... 1 37
Kingsey..... 4 20	Port Daniel..... 2 77
Denison's Mills..... 2 13	Ause Aux Gascons.. 1 15
Spooner Pond..... 4 00	Three Rivers..... 4 00
Leeds..... 2 25	Valcartier..... 1 11
Kinnear's Mills.... 7 75	St. Francis District As-
Broughton..... 1 15	sociation missionary
Beattie's Settlement. 85	meeting..... 68 69
Lennoxville, Bishop's	Anonymous..... 40 00
College..... 73 96	Mrs. Pless..... 10 00
Lennoxville..... 13 30	Rev. J. Kemp..... 5 00
Millby..... 1 85	Rev. H. Roe, D. D.. 5 00
Sandhill..... 75	Rev. F. Boyle..... 1 00
Levis..... 7 15	Rev. J. B. Debbage.. 1 00
Malbaie, St. Peter's' 4 70	
Corner of Beach... 90	\$2,113 12