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THE
CANADIAN
CHURCH MAGAZINE
AND
MISSION NEWS.

VOLUME II.

FOR THE YEAR OF OUR LORD, 1888.

HAMILTON, ONT.

Published by the Domestic and Foreign Missionary Society
OF THE CHURCH OF ENGLAND IN CANADA.

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Archdeacon Vincent.

Charles George Gordon.
Archdeacon Farrar.
Rev. J. W. D. Gray, D. D.
George Augustus Selwyn.
David Livingstone.

3—MISCELLANEOUS.

About FIFTY other pictures, illustrating various Canadian and Foreign scenes, past and present.

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AND MISSION NEWS

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Vol. II.

JANUARY, 1888.

No. 19.

HISTORICAL SKETCHES.

No. 19.—THE DIOCESE OF NEW WESTMINSTER.

THE progress of missionary work in British Columbia, though in some respects disappointing, has been marked by many deeds of self-denial and Apostolic zeal. The work there is of a rugged and hard nature, requiring much steadiness of purpose and love for souls. In 1859 a missionary bishop was appointed for the whole country, consisting of the Island of Vancouver and the main land, noted

for its lofty mountains, gigantic forests and grand scenery. After struggling with this hard missionary work for twenty years, Bishop Hills (the missionary bishop referred to) made such representations of the needs of the Church in his enormous diocese as led to its sub-division into three missionary districts, each to be presided over by a missionary bishop. This was in 1879, a year marked by the consecration of several missionaries to Episcopal labors in distant lands. Bishop Hills retained Vancouver Island as his diocese, under the name of Columbia, and the main land was divided into two dioceses, the Northern part being called Caledonia and the Southern portion New Westminster, the former being chiefly under the care of the Church Missionary Society, and the latter of the Society for the Propagation of the Gospel.

The Rev. William Ridley was appointed bishop of Caledonia, and the Rev. Acton Windeyer Sillitoe, Chaplain at Hesse Darmstadt and Chaplain to the late Princess Alice, accepted the bishopric of New Westminster. He was consecrated at Croydon, England, on All Saints' Day, 1879, but he did not reach his new sphere of labor till June 18th, 1880. His journey from England to New

Westminster was tedious and to some extent adventurous. After encountering much ice in the Atlantic, near Newfoundland, and getting a good view of the seals which, in wondering troops, surrounded the ship, he landed in Quebec and pushed on to San Francisco, which he reached on the 8th day of June. On the 15th he arrived in the harbor of Victoria, and after spending a short time in that city took passage by boat to New Westminster, which he reached on the 18th. He was met by all the clergy of the city, that is to say he was met by two clergymen, one of whom was an Archdeacon—the Archdeacon of Columbia.



RT. REV. ACTON W. SILLITOE, D. D.,
First Bishop of New Westminster, British Columbia.

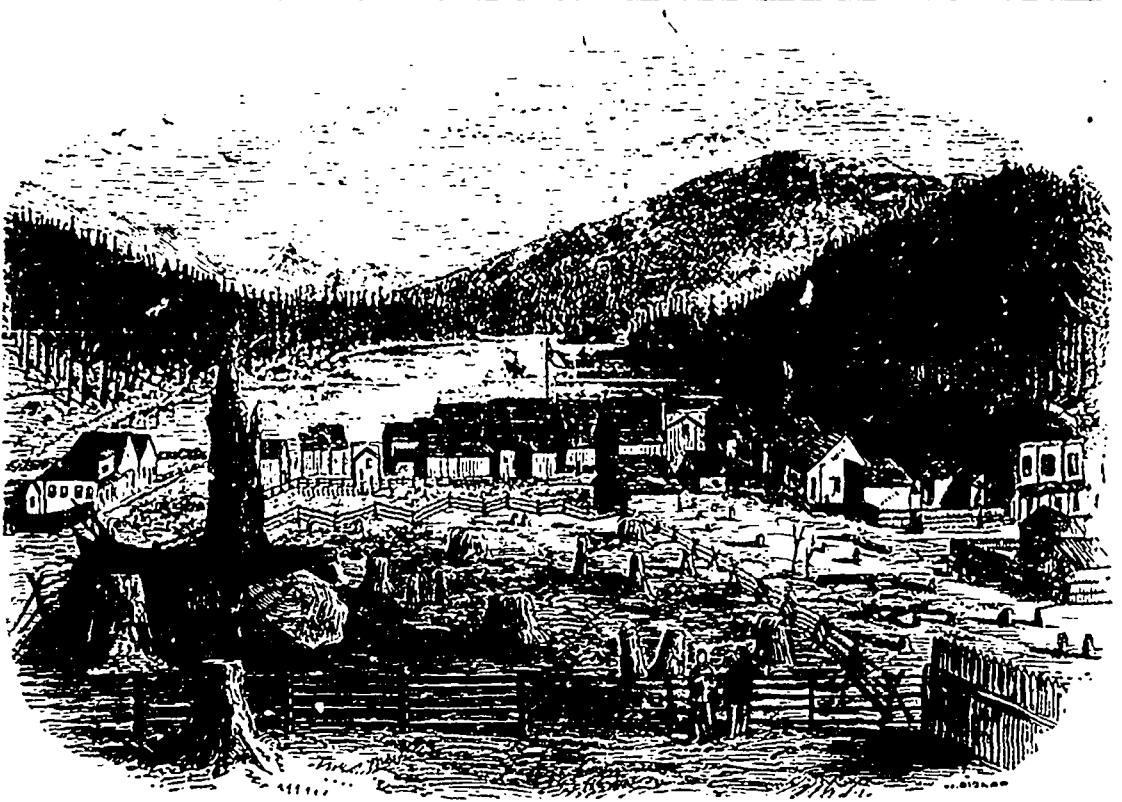
A thanksgiving service was held in the church, which is described as a creditable stone structure, with nave, chancel, north aisle and south transept. It had, however, an ugly wooden tower, in which a peal of bells, presented by Lady Burdett Coutts, was hung. In it the Rector, the Venerable Archdeacon Woods, besides the ordinary Sunday services, held daily evensong and weekly communion.

Shortly after his arrival in New Westminster, Bishop Sillitoe describes other places which he soon was enabled to visit. These were:—

(1.) Sapperton, near to which was Government House, a fashionable congregation, worshipping in St. Mary's Church.

(2.) Trenant, twelve miles below New Westminster, on the Fraser River, a place noted for its salmon canning trade. It is beautifully situated in a prairie bounded by mountains. Mt. Baker, 15,000 feet high, seems near, but is sixty miles away.

(3.) The North Arm of the Fraser River, which was reached by means of a small steamer, and where the bishop was entertained in a logging camp. Teamsters of oxen in the logging business received £280 per annum, a stipend considerably



MINING CAMP, BRITISH COLUMBIA.

better than that of the ordinary missionary. The service held here had two drawbacks in the shape of mosquitoes and the absence of light, which were compensated for by the violin of a young farmer, which served for the instrumental music.

(4.) Burrard Inlet, reached by stage.

(5.) Yale, in journeying to which ample opportunity is given to admire the scenery of the Fraser.

"There are localities here," says the bishop himself, "to satisfy the keenest appetite for nature's wonders, when even Switzerland and the Rhine have been exhausted of their attractions." Yale is closely connected with the labors of that faithful and energetic missionary of the Thompson Indians, the Rev. J. B. Good, who hailed the visit of the new bishop with delight. The bishop found it a place of about 2,000 inhabitants, counting the Chinese, whereas the year before it had only about fifty white people. The great problem which arises here and in other places of this diocese is how to deal with the Chinese. The bishop thought that it would be well for missionaries intended for China to begin in his diocese, so as to learn the habits and language of the people, but this does not seem to have been carried out to any great extent.

(6.) Chilliwack, which was reached by canoe from Yale, a distance of forty six miles, accomplished in six hours, owing to a down current and the strength of three Indian paddlers. Here

in a prosperous agricultural country was found a solitary missionary, unmarried and alone and passing rich on fifteen dollars a year contributed by his congregation,—though he had, of course, a grant from the English Society. By the bishop's exertions the people were led to contribute far more than this, much to the missionary's comfort, who in all his solitariness would not admit that his life was lonely.

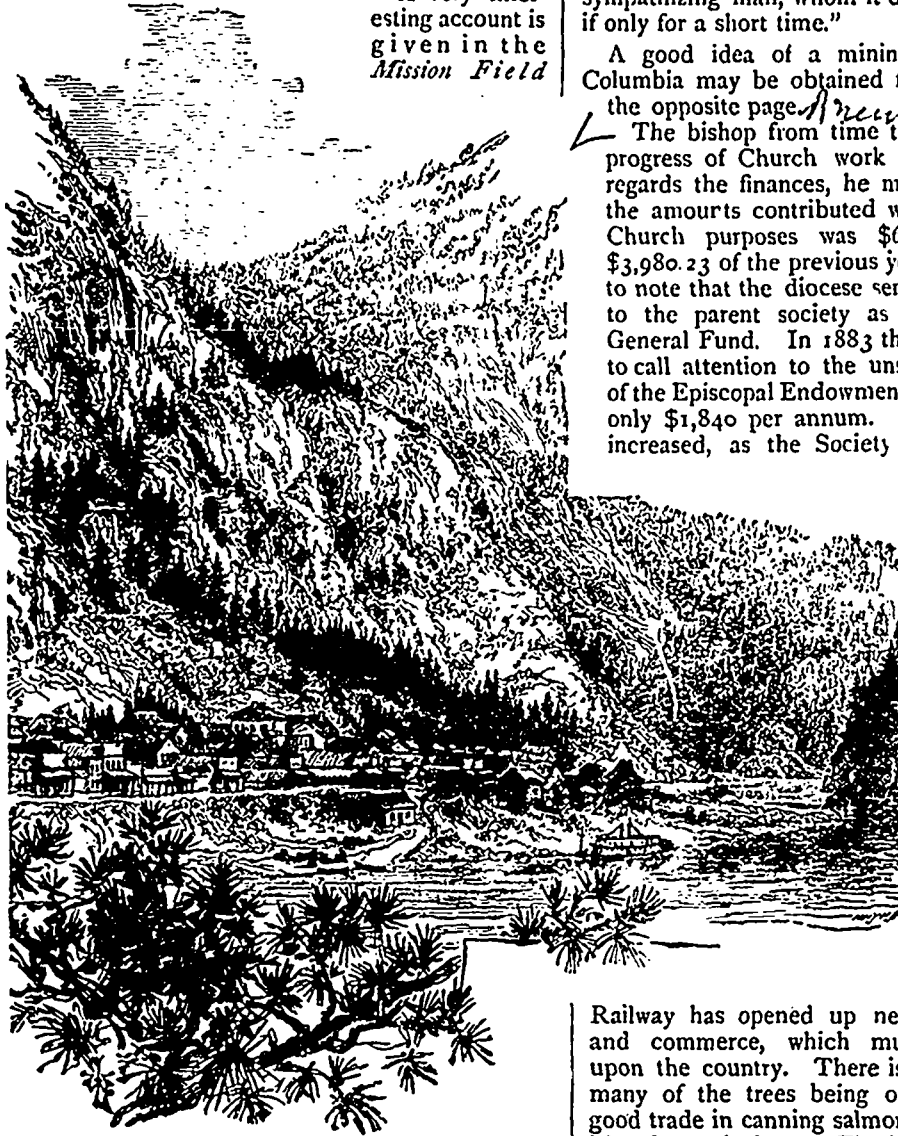
In this way did the newly arrived bishop of New Westminster set vigorously to work, without losing time, to visit the missionary stations of his diocese. His presence revived the drooping spirits of the lonely missionaries and gave courage and happiness to all who met him. The Rev. J. B. Good spoke thus about his lordship's early work:—

"The arrival of a bishop for the main land, who already has made the most favorable impression upon all with whom he has come in contact, is an event fraught with the happiest consequence to all our interests, and we shall have in him a leader and director whom it will be a pleasure to follow, marked, as I feel sure his path will be, with the progress and solid growth of religion and piety throughout his Episcopal jurisdiction."

Mr. Good's labors at this time seem to have been divided between Yale and Lytton, a place where there was a settlement of his Indians. Besides the places already mentioned the bishop has under his care Kamloops, which is now in

charge of Rev. Canon Cooper, a well tried missionary of the Society for the Propagation of the Gospel, and also Cariboo, a well known mining district. The cost of living at Kamloops is very great. A set of horse-shoes costs \$6; a carpenter's wages is \$5 a day and all else in proportion. The people, however, are considerate in making reductions in the case of missionaries. Were it not so they would not be able to live there.

A very interesting account is given in the *Mission Field*



YALE, BRITISH COLUMBIA.

for April, 1882, by Mrs. Sillitoe of a drive from Yale to Cariboo. The quantity of fish in the river is spoken of as a wonderful sight. It was the year of the triennial run of the salmon, and their mad strugglings up the stream, jostling against one another, and even crowding one another out of the water, is well and graphically described. And so also is the scenery, which is

grand in the boldness of its outlines. One place called the "Chasm," 900 feet deep, a quarter of a mile wide and several miles long, was passed on the way.

The missionary at Cariboo was Rev. Mr. Blanchard, who carried on his isolated work four hundred miles away from the nearest priest, and five hundred miles from the bishop. This was in 1883. He speaks of the bishop as "a good sympathizing man, whom it does one good to see, if only for a short time."

A good idea of a mining camp in British Columbia may be obtained from the picture on the opposite page.

The bishop from time to time has reported progress of Church work in his diocese. As regards the finances, he mentions that in 1883 the amounts contributed within the diocese for Church purposes was \$6,685.39, as against \$3,980.23 of the previous year, and it is pleasing to note that the diocese sent \$61.35 in that year to the parent society as a contribution to its General Fund. In 1883 the bishop was obliged to call attention to the unsatisfactory condition of the Episcopal Endowment Fund, which yielded only \$1,840 per annum. This has since been increased, as the Society for the Propagation of the Gospel has been able to withdraw its supplemental grant towards the bishop's income of \$960.

Bishop Sillitoe has just returned homewards after a visit to the old country, and has addressed himself once more to the work of his diocese. This work is of a varied nature, the population being divided into Colonists, Indians, Half-breeds and Chinese. The completion of the Canadian Pacific

Railway has opened up new channels for trade and commerce, which must act beneficially upon the country. There is a large timber trade, many of the trees being of an enormous size, a good trade in canning salmon and also good facilities for agriculture. The bishop tells us that the land is well supplied with streams and lakes, and offers a rich return in the matter of cereals, the wheat, barley and hops of the main land being considered superior to those of San Francisco—"the Garden of the Pacific." In all this then may be seen a fruitful field for missionary labor, and may God bless all those who are engaged in it and arouse all others to help them with their prayers and with their means.

SOME ASPECTS OF LIFE AND
WORK IN COLD REGIONS.

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BY THE REV. ERIC E. J. LEVY, SINGAPORE, F. O.



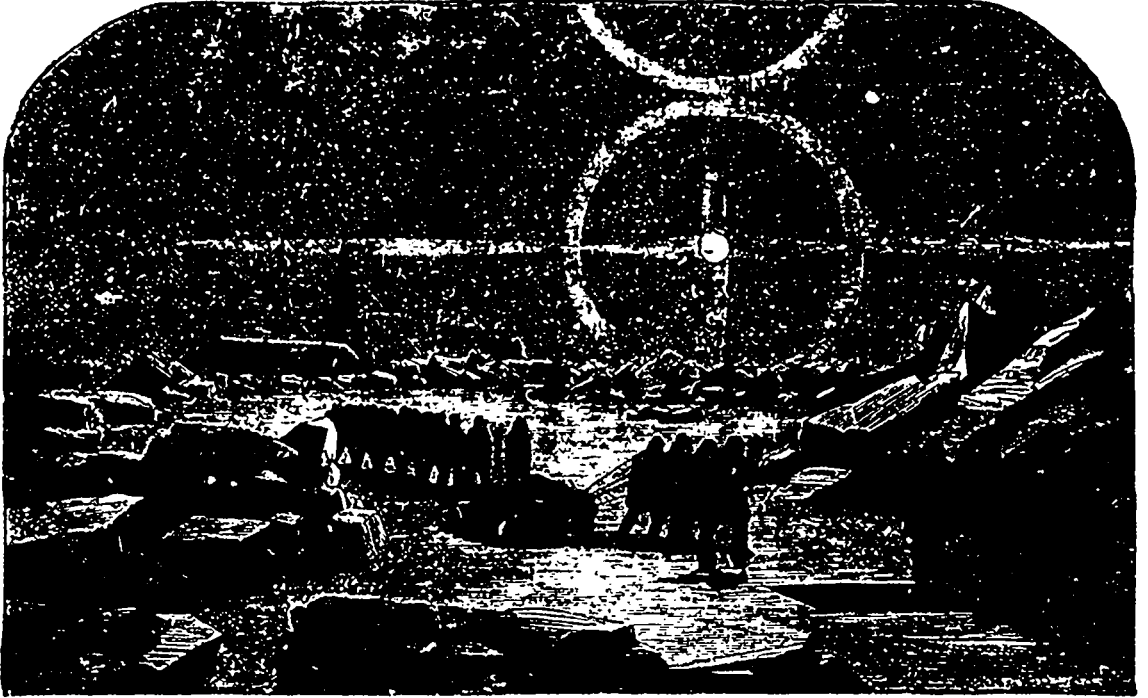
AFTER the majestic ice mountains to which we have recently directed the attention of the reader, the next most interesting feature of Arctic phenomena is the Aurora; and of all, the most beautiful, restless, brilliant, many-hued, mysterious; it fascinates the ardent, weather-beaten explorer who, after long exposure on his voyage thitherward, when anchored in some calm cove within the Arctic Circle, gazes for the first time upon its tremulous glory which hovers like the Heavenly benison over his frail bark. Although "the moon soars through the skies, and constellations unknown to dwellers in higher latitudes, sparkle in the northern sky," yet were it not for the brilliant Aurora, whose beneficent rays gild the snow by night and day continuously, the gloomy night of Arctic regions would be intolerable alike to man and beast. The Auroral light is almost as familiar a sight to the inhabitants of the North Temperate as to those of the North Frigid zone, and, as may therefore be expected, it is variously named. By the British it is known as the "Northern Lights," by the Danes "*Nord Lys*," and the Shetlanders "Merry Dancers." Wherever seen Aurora is "a thing of beauty," but her beauty is not everywhere equal or the same; her phenomena is as varied as it is lovely, and equally inexplicable. In the British Islands, as far as the writer has been able to observe, Auroral colors are deeper and richer than, for example in Canada; and, if his memory serves him aright he never remembers to have seen the Merry Dancers at home but they suffused the sky with a deep crimson glow which was intensified by bars of a still deeper red. In Labrador or Newfoundland and Canada generally, although crimson sometimes preponderates in the prodigal wealth of coloring exhibited, yet generally speaking it is much more delicate, if more fantastic and exquisitely soft.

It is said that historical references to the Aurora are comparatively scanty and averred by some one, somewhere, to be no earlier than the fourteenth or fifteenth century. Whether or no, if they were more abundant, it is unlikely that any theory which the ancients might have advanced in relation to its origin and nature could have helped to solve a problem which, with all its boasted wealth and extent of scientific resource, is insoluble by nineteenth century wisecracks. Theory after theory has been formulated as to the exact nature and cause of the Aurora, and as soon as formulated launched forth to the world of science for approval or condemnation, but her beauty still dazzles and defies, and Aurora is a fair mystery, coquettish as a maiden. Faraday's explanation is at once the most ingenious which has yet been given and by far the most widely accepted by men of science. "That eminent physicist demonstrated that the

electrical currents which circulate in the globe necessarily tend from the equator to the poles, and has suggested that the Aurora may possibly arise from an upward current in the atmosphere flowing back from the poles to the equator. The fact that Sir Leopold McClintock discovered that the Aurora appeared to come, not from the fields of ice, but from the surface of open water, favors the idea that it is caused by electrical discharges between the earth and the air, and that these are interrupted by the fields of non-conducting ice."* This then, may be, at least, as correct as any other, but it is not sufficient to explain fully or at all satisfactorily the varied phenomena of the Aurora. It is truly refreshing to know that there is yet something—some feature of the beneficent Creator's handiwork which baffles the keen wit and laborious research of man, and that he is forced to acknowledge the insufficiency of his mental powers to demonstrate or understand it. As witnessed in Canada generally the Aurora is very beautiful, nay the perfection of beauty. Long streamers of pale hues succeed, or rather more correctly shoot from the mass of nebulous light which first appears in the northern heavens. They gradually shine with a richer glow—are constant, no, not for a second, but, with a restlessness and uncertainty unknown even to a will-o'-the-wisp, they rush fantastically across the heavens occasionally accompanied by a noise like the rustling of silk, or the whizzing of bullets through the air. The spectator is at once awed, and bewildered, and fascinated, as he gazes upon the grandeur and loveliness of the kaleidoscopic glory which lies, as on a page, before him. The form of the Arctic Auroral display is different from that witnessed in higher latitudes generally speaking. In consequence of nearer proximity to the Pole it frequently presents a complete circle of light whose beauty is enshrouded by the almost perfect cross which appears within, similar, one might almost conjecture, to that which once appeared to the astonished eyes of Constantine and his army many centuries ago. In consequence, too, of the greatly increased rarity of the atmosphere in the distant north, the light of the Merry Dancers is much clearer and the line of their gorgeous coloring more sharply defined than is usual with us. The height of the Aurora has been variously estimated, but, we are told that there is good ground for believing that at times it is very near the earth and even within the region of the clouds; and may even occur during the daylight, though rendered invisible by the brightness of the sun.

Winter having set in, the Greenland Eskimos who are, with all their failings, a very hospitable little people, flit about from one settlement to another upon sleighs drawn by their splendid dogs, which literally fly across the frozen bays or the snow, covered earth guided by their own powerful instinct, and their path lightened by the gleams of fair Aurora. Hospitality implying sociability, it is

*Prof. Brown.



A BURIAL SCENE IN POLAR REGIONS.

very rare to find an Eskimo journeying alone; the chances are that he will have a number of companions, of whom every two or three at the most, will represent a sleigh. Then what a merry time they have! Playful as children, and as brimful of good spirits, they shout "Oh! oh! ah! ah!" and crack their long whips, while the fleet-footed dogs bound through the clear, exhilarating atmosphere at the rate of from twelve to fifteen miles an hour. Here truly is a picture of perfect beauty and perfect happiness! Above, the Merry Dancers; below, the merry Eskimo.

The noise which is sometimes a concomitant of the Aurora, is a source of much alarm to the Eskimo as well as to their dogs, which are said to fear it so much that "they crouch down behind the rocks, uttering weird, low howls, while their masters whisper under their breath that the spirits are fighting in the air." The woes and sorrows incident to human life are not by any means unknown to the Polar climes, and the Aurora Borealis has as often looked down upon scenes of sadness as smiled upon, or participated in the pleasures of romping Eskimoes. Of the many noble and stout hearted men who have from time to time left home and friends to brave the storms and gloom of successive Arctic winters in the interest of science, a considerable number have succumbed to the rigorous severity of the climate, consequently the sad incident depicted in the accompanying illustration has alas! too frequently occurred in that far off land of death. Attacked and overcome by scurvy, that fell disease, the horror of Arctic explorers, a ship mate has fallen

on sleep. A square hole is cut in the ice somewhere in the neighborhood of the ship's winter quarters, which is to receive the remains of him whose departure has broken the ranks of the hardy explorers. The body, stiff and frozen, is reverently clad in a winding sheet and covered with such material as may be found. It is then laid on a bier, which is carried in slow and sad procession to the grave, the blackness of whose dark water is deepened and intensified by the ice and snow which cover land and sea, and also by the brilliant light which illumines the heavens. The prayers are fervently uttered and with much devotion. The last Amen having fallen from a hundred trembling lips, the body of their deceased comrade slips gently from the nervous hands of the bearers into the Arctic waters, when they will sleep on till the quaking blast of the final trump shall bid the dead arise and prepare to meet their Judge. Above all Aurora gleams, and the rays of the luminous cross gilding for an instant the sombre covering of the bier as it disappears into the dark abyss, fitly and beautifully symbolize the death of every true Christian, who, as he lived, so he will also die, in the full glory of the light of the Cross.

(To be continued.)

The Governor of Natal, in a brief address said: "One missionary is worth more than a battalion of soldiers." The Earl of Shaftesbury said that "if London did not have its 400 missionaries it would require 40,000 more police." Civilized nations cannot afford to cease to carry on missions. It would cost more to drop than to sustain them.

HISTORICAL SKETCHES.

NO. 16.—THE DIOCESE OF NIAGARA.

BY THE REV. W. R. CLARK, CLERICAL SECRETARY OF THE SYNOD OF NIAGARA.

(Concluded.)

In 1841, the bishop travelled over the greater part of the province, in order to make himself acquainted with the spiritual wants of his diocese. He began with the Niagara district. Every page of his journal reminds us that it was a newly settled country. Thus, at Port Dalhousie, the service was performed in a log school house of the humblest character; and here twenty candidates were confirmed. "The meanness of the place of worship," says the bishop, "presented an odd contrast to the neat appearance of the congregation, many of whom were very genteelly dressed; and some, indeed, recent emigrants from England, were fashionably attired." The contrast struck several, and had the happy effect of stimulating a desire to build a church. At Stamford, the bishop was obliged to preach in a store-house, as the church, which had been built in 1825, chiefly through the exertions and contributions of Sir P. Maitland, and which had been burnt during the late outbreak, had not been rebuilt. The journey from Fort Erie to Dunnville the bishop describes as most difficult and dangerous. At Dunnville the bishop set matters right for the completion of the church, which had been commenced several years before.

In 1851, there were twenty-one parishes and missions for a population of 150,534, of whom there were:—

Church of England.....	33,506
Methodists.....	36,876
Presbyterians.....	32,014
Romanists.....	21,966

From the following figures it may be seen that during the next ten years (1851—1861) the Church within the present limits of Niagara diocese outstripped all the religious bodies about her:—

Total population in 1861....	199,243, increase, 32½ per ct.
Church of England.....	46,569, " 38½ "
Methodist.....	49,875, " 35½ "
Presbyterians.....	42,339, " 32½ "
Romanists.....	29,731, " 35½ "

During this decade our parishes and missions grew from twenty-one to twenty-nine. The following is a list of the new ones:—(1) Barton and Glanford; (2) Walpole; (3) Rockwood; (4) St. Thomas Church (Hamilton); (5) Alma, which included Hustonville and Allansville; (6) Rocton, which included Beverly, Sheffield, Waterdown and Lowville; (7) Arthur, which included Erin, Eramosa and Mount Forest; (8) Welland—making seven new missions and one parish in ten years.

Most of the missions contained a great many church people, and were in a prosperous condition. At Milton there were three hundred souls belonging to the Church. A church was built here at a cost, including the land, of £500, and £20 a year

was contributed to the Church Society. There were no less than 400 church people in the neighborhood of Waterdown. At Glanford a brick church was erected at a cost of £300, and a stone church at Barton. The mission of Arthur was seventy-five miles in length. During this period a church was built at Arthur, one at Mount Forest, and another at North Arthur. In 1859, another parish was erected in the city of Hamilton, making three distinct and wholly independent parishes for a population in 1861 of 19,096, and a church population of 5,814. This decade was certainly the red-letter one in the history of the Church in the Wellington, and Gore districts. And yet fully double the number of missions were required for the wants of church people. In the counties of Haldimand, Lincoln and Welland, where the number of the clergy bore a larger proportion to that of the church population than in any other, there was an average of one clergyman to about 1,400 church people. In the county of Wellington, where (according to the average above stated) there should have been eight clergymen, there were but five. In the county of Halton, where, during this period there was an increase of 1,000 souls, the number of clergy remained the same.

Passing on to the next decade (1861—1871) we find that comparatively few emigrants settled in the province. The total population of the province as shown by the census returns of 1871 was 1,620,851, an increase over 1861 of only 16 per cent. Of this population there were reported as belonging to the

Church of England....	330,995, an increase of 6¼ per ct.
Methodists.....	454,136, " 32 5-6 "
Presbyterians.....	356,442, " 17½ "
Romanists.....	274,162, " 6¼ "

Two new sees had just been erected (Huron and Ontario), and there was at work in both the east and west all the machinery belonging to a diocese, and for a portion of the time there was a coadjutor bishop in Toronto. We certainly anticipated a greater increase in Church membership than is here reported. When we turn from the province to the territory which now constitutes the Diocese of Niagara, we are surprised to find that, while there was an unprecedented increase in the number of our missions and clergy, there was no increase in the membership of the Church. The following were the returns in 1871:—

Total Population....	223,652, an increase of 12¼ per ct.
Church of England....	46,540, a slight decrease.
Methodists.....	63,070, an increase of 26 3-7 "
Presbyterians.....	52,565, " 24 1-7 "
Romanists.....	32,383, " 9 "

It is not our purpose here to inquire into the causes which led to the retrogression. Some, indeed, may be disposed to find fault with the census returns, and say they are not to be relied on. Errors have doubtless crept in; nevertheless, we must admit that during this period the rate of growth of the Church was not equal to the rate of increase of the total population, and that in 1875, when the Diocese of Niagara was set apart,

the Church of England (which in 1861 had so honorable a record in the Wellington, Gore and Niagara districts) stood third in the list of Christian bodies represented therein. The new missions and parishes which were erected during this period were as follows:—Orangeville, Minto, Mount Forest, Maryborough, Fergus, Lowville, Waterdown, Saltfleet (under the mountain), Stamford, Port Colborne and Norval—an increase of eleven in ten years. Each new mission or parish contained two or more stations. Four years later, when the diocese was set apart, there were forty-seven parishes, and fifty-one licensed clergymen, and upwards of 50,000 lay members of the Church within the bounds of the diocese. An increase in twenty four years of nearly twenty-nine per cent. in lay members, and of more than double the number of our parishes.

From 1870 to 1875 the following missions and parishes were set apart, viz: Clifton, Meritton and Homer, Christ Church (St. Catharines), Omagh and Palermo, Cayuga, Walpole S., and a travelling mission in the County of Wellington, with Glenallen for its centre—seven in all. During this period a very strong desire for separation was expressed by the leading clergymen and laymen of this portion of the Diocese of Toronto. In 1875, by consent of the Synod of Toronto, the Diocese of Niagara was created, consisting of the Counties of Lincoln, Welland, Haldimand, Halton, Wentworth and Wellington. On the 17th of March of the same year Archdeacon Fuller was elected its first bishop, and on the 1st of May following he was consecrated at St. Thomas' Church, Hamilton, by the Most Reverend the Metropolitan of Canada, assisted by the Bishops of Toronto, Huron, Michigan and Western New York. The Rt. Rev. Thomas Brock Fuller, D. D., D. C. L., first Bishop of Niagara, was born on the 16th of July, 1810, in the Garrison, Kingston, where his father, a major in the 41st Regiment of Foot, was stationed. He was named in honor of his father and General Brock. He had the misfortune to be deprived of both his parents by death while he was very young, and was adopted by his aunt, the late Mrs. Leeming, wife of the Rev. W. Leeming, who was Rector of Chippawa and Stamford. The bishop was educated at the Grammar Schools of Hamilton and York, and at the Divinity School of Chambly. He was ordained Deacon in 1833 in the Cathedral of Quebec by the Rt. Rev. Dr. Stewart, and after a brief residence at the Bay of Quinte, was selected as curate of the parish church of Montreal. Soon after his appointment the cholera broke out in the city and with the late Dr. Atkinson he labored day and night amid the awful scenes of the pest houses amongst the dying and the dead. In 1835 he was ordained to the priesthood at Toronto by the Bishop of Quebec, and a few months later he married Cynthia, eldest daughter of the late Samuel Street, Esq., of Niagara Falls. In 1836 he removed to Chatham, in the Western part of Upper Canada, where he labored for about four years with much zeal as a

travelling missionary. In 1840 he was appointed to Thorold, where he officiated gratuitously for nearly twenty-one years. He established congregations at several points in the vicinity of the Welland Canal, and was the mainspring of the District Branch of the Church Society. Through his exertions a handsome stone church was erected. In 1861 he was appointed Rector of St. George's Church, Toronto, and in 1869 Archdeacon of Niagara by Bishop Strachan. In 1875 he was consecrated first Bishop of Niagara. Amid the toils of his busy life he published several excellent tracts on Christian doctrine and practice. He was one of the most zealous and efficient promoters of Trinity College, an active member of its council, and from time to time a liberal contributor to its funds. His duties as a bishop were discharged with the same zeal by which his whole clerical life was characterized. Eminently practical and of sound judgment, he proved himself to be possessed of great administrative ability, which was shown in his government of the Diocese for a period of ten years. He was thoroughly and conscientiously attached to the Church, as he knew it from his earliest days and disliked change, believing old ways the best. The Church made steady progress during his Episcopate, the parishes having increased and many of the missions having become self-supporting, and the various Diocesan funds having been placed in a fairly satisfactory condition. On the 17th Dec., 1884, after having figured prominently in the history of the Church in Upper Canada for many years he was called to his rest.

In the past twelve years there has been an increase of ten parishes and thirteen clergymen in active service in the Diocese. During the same period fully forty churches have been erected, many of which are costly buildings, not a few having been consecrated the days on which they were opened. There are now about forty parsonages in the Diocese, a large number of them having been erected during this time. In 1875 there were but twenty parishes which did not look to the Mission Fund for aid in supporting their clergy. There are now double that number. There have been confirmed fully 10,000 persons, many of whom had not previously belonged to the Church. Of the 860 who were confirmed last year, 20 per cent. our Bishop reports, were brought up outside the Church of England. The life and growth and activity of the diocese are intimately connected with, and depend very greatly upon the life and activity with which our missionary work is prosecuted. During the first six years (1875-1881) there was contributed for missionary purposes for the support of widows and orphans and Divinity students (in round numbers), \$37,000. During the 2nd six years (1881-1886) for the same purposes, \$43,000. We must also take into consideration the large sums raised annually for parochial objects, and that towards the Episcopal Endowment Fund, over \$30,000 in cash has been collected and invested. All this, it must be remembered, has been effected

in the smallest diocese in Canada, comprising six of the smallest counties in the Province of Ontario. In 1881 when the last (Government) census was taken the population of the Diocese was reported to have increased $12\frac{1}{2}$ per cent.

While the Church's growth from 1871 to 1881 did not keep pace with the increase of the total population, nor yet with the growth of either Methodists or Presbyterians, it was far in advance of the previous decade. It will be observed that five years of the last decade had passed by before our Diocese was set apart.

When we turn from the outer to the inner growth and development of the Church we observe progress more satisfactory. Music has spread far and wide and Eucharistic hymns and melodies have given a brightness to worship of which our fathers knew not. The highest act of devotion is not now the coldest and most lifeless. A new elasticity in the use of the Prayer Book has helped to make the worship of the Church more of a reality. The standard of Divine Service is being raised higher and higher in each parish. There are fuller churches, larger attendance at our Communion, and more frequent and reverent Communion and Confirmations, while the people have been taught to know their Saviour, they have also been taught to know their Church. There is in consequence a stronger grasp of Church principles and the felt acknowledged desire to realize the presence of Christ and of the Holy Ghost. The services of Christian women have been used and made to tell in the Church's dealings with people once neglected and in the care and comfort of the afflicted. Laymen are being utilized in the carrying on of services in neglected neighborhoods and hamlets. Parochial missions are now commended and beginning to be a common thing in our parishes. The clergy are beginning to find work for every communicant to do through organizations, such as Guilds, Bible Classes, Temperance Societies, etc.

It must be remembered that the growth of the Church is not a growth to be measured solely or chiefly by numbers. Growth is slow when the roots are deep. Sure progress, real reform, is never rapid. Though the gates of hell are not to prevail against the Church, it is not said that in the multitude of her followers she is to prevail against the gates of hell. When in the midst of cloud and storm, you consult the barometer for the indication of fine weather, it is not the absolute point at which the mercury stands, but the fact of its being *on the rise* that prognosticates fine weather, so there are ascending signs of promise not to be mistaken for the Church. Amongst these are the influences emanating from her, and gone forth through the Diocese too subtle to be gathered in statistics. The silent magnetism of the Church, her perspirative power, reaching into the Christian bodies around her; the leaven with which she has leavened their doctrines, their feelings, their modes of worship—these her peaceful victories, equal her

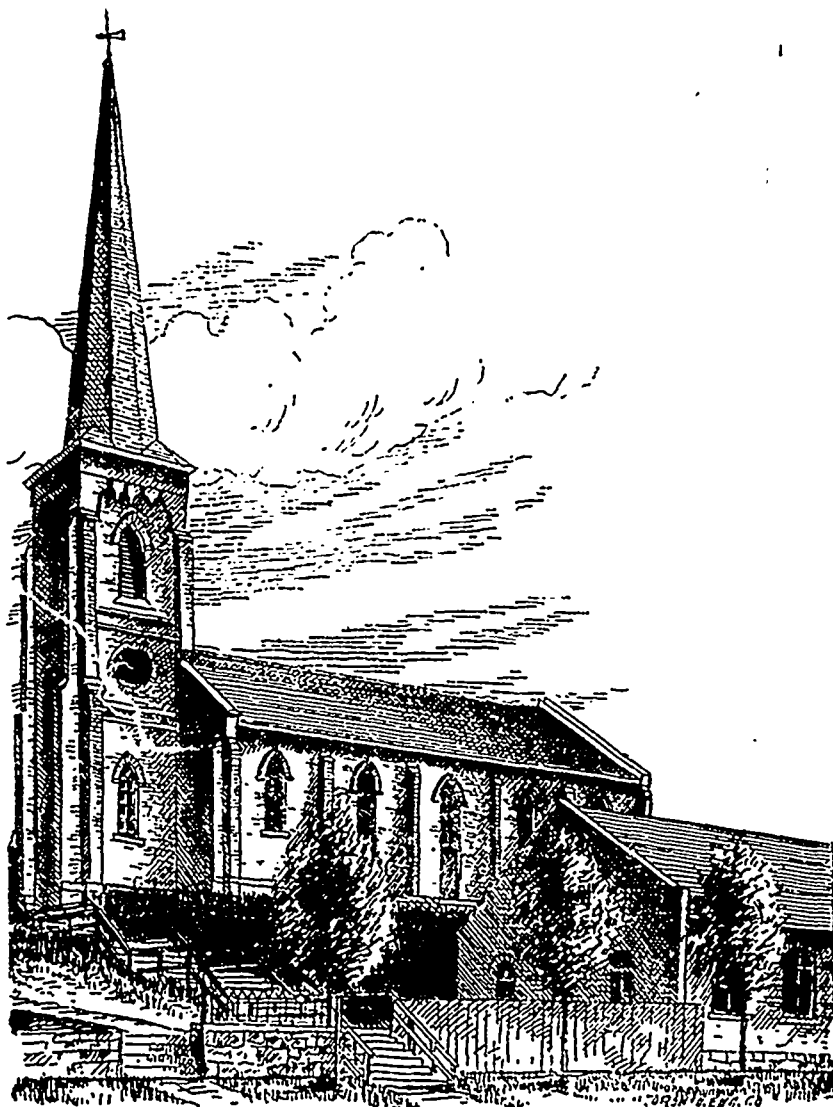
accessions from their ranks and her growth in numbers. Nay, they give good hope that the day is coming—God speed it—when there shall be, as in the Pentecostal days of old, one heart, one faith of the separated children of God; one fold on earth, as there is one Shepherd in Heaven.

In turning from the work of the past to the work of the *future* we see much to stimulate us to greater exertions. Our wants are many and great, amongst them are the following: (1) A genuine *missionary spirit*. Our people know but little about the Church's wants and responsibilities. The young will be very little better. The missionary spirit is the true life of the Church. Should we not all bring the claims of our Missions before our Churches and Sunday Schools several times a year? Might there not be a system of teaching to secure the sympathy and prayers of our people, young and old, looking for money at the proper season?

Again: There are not enough young men being trained by our Dioceses for the sacred ministry to fill the vacancies caused by death. Candidates for the ministry are, we are told, very few. Why is this? Is it caused by the worldliness of the times? Not altogether, for then it would be common to all religious bodies. Is it on account of the hardships and privations of missionary life? Surely not. Better men than we are have suffered for Christ. It is not so hard to go into the back townships of the Diocese to tell of Jesus and the Resurrection, as it is to go there to clear land, or to practise medicine. The cause lies, it is feared, in the lack of consecrated hearts. It tells of the lack of family altars, of household religion, and of Christian training. How shall the great want be supplied? God's word tells us, "Look ye out men of honest report, full of the Holy Ghost and wisdom." We should not wait for the drift-wood to float to us, we should select the men, the choicest and the best; lay the Apostolic call upon them, and then give them the best preparation possible for their work.

The Church should also endeavor to have a strong grasp over the young brought up in her fold. Adequate provision should be made for the continued training of our young people when they leave the Sunday School and Confirmation classes. Too often we throw them adrift upon their own resources and provide no place for them in the Church. Our greatest losses of late years have proceeded from this neglect. Again, we should impress upon our candidates for Confirmation that they are to dedicate not only their hearts, but also their *possessions* to God's service. A few like the rich young ruler may turn away, but not so those who are honest and true in their profession.

Lastly, the Church should be more *aggressive*. There is a large non-church-going class in every parish, not a few of whom report themselves as belonging to the Church of England. We should organize bands of men and women who will go out into the streets and lanes and compel them to come in.



TRINITY CHURCH, BARRIE, ONT.

OUR PARISHES AND CHURCHES.

No. 16.—TRINITY CHURCH, BARRIE, ONTARIO,
DIOCESE OF TORONTO.

NO more beautiful site for a town can be found in Canada than the spot on which Barrie is situated. It stands near Lake Simcoe, on Kempenfeldt Bay, which terminates in graceful, circular form at a short distance from the town at Allandale. Along the margin of this bay, as it shapes itself in the form of an amphitheater, Barrie is built, rising gradually from the water's edge to a considerable height above its level. When viewed across the water, as from Allandale, it presents a picturesque, even fairy-like appearance, which is gazed at admiringly in summer by hundreds of tourists on their way to and from Muskoka.

In 1819 and till a much later date the territory spoken of was but an impenetrable forest; but now a goodly town (the county seat of the County of Simcoe) of 5,000 inhabitants, has replaced the trees and is an ornament to the north country.

Prominent among its public buildings is Trinity Church, which stands high up on a hill in the center of the town. In the distance its tin spire glitters in the sun.

The first regular services in connection with the Anglican Church were held in a small little structure which served as a church, in 1834 by Rev. S. B. Ardagh, A. M., of Trinity College Dublin, who became first rector of Barrie. This structure was enlarged from time to time until it became evident that a new church must be built, the result being the present, substantial brick church. As a memorial of the past, however, much of the material of the old church was used for lining the handsome school house which stands near the church, but at the foot of the hill. In this school house there has been for years a model Sunday School, chiefly under the management of Mr. J. P. Morgan. The present church was erected in 1866, at a time when timber and bricks were cheaper than they are now and were used with a more lavish hand. The church though not prepossessing outside has a handsome yet somewhat old fashioned interior. In the same year the first Rector, Mr. Ardagh, died and was succeeded by the late Canon Morgan, who hailed from the West Indies. Trained for a physician, he was able to assist the sick and the poor, not only spiritually but bodily, thus endearing himself to the whole community. Shortly after the death of the first rector an unfortunate dissension took place among the church members, which led to the establishment of a Reformed Episcopal congregation, which still has the support of some of the best families in Barrie.

Canon Morgan found it necessary, from old age

and failing strength to procure assistance, and Rev. Wm. Reiner, brother-in-law to Rt. Rev. Dr. Sweatman, Bishop of Toronto, was appointed assistant Rector in 1886, and on the death of the Canon in the same year succeeded to the Rectory.

The congregation is in a prosperous condition, the music of the services good and the services themselves hearty and congregational, led by a volunteer, mixed choir. The organ was played for years by Mr. J. P. Morgan, the son of the second Rector, and afterwards by Miss Mockridge; but is now again under Mr. Morgan's care. There are prospects of a new church being built soon, more in keeping with the spirit of the present age and with the requirements of the growing congregation. The present Church wardens are Mr. Daniel Spry and Mr. S. J. Sanford, and the Lay Delegates to Synod are Messrs. S. J. Sanford, R. E. Fletcher and John Payne.

THE MISSIONARY CHARACTER OF THE TWENTY-SECOND PSALM.

THE twenty-second Psalm is a most wonderful prophecy of the suffering, dying Christ. As we recite it we seem to stand in full view of the cross on the day of the crucifixion. From the cry of the very first Words, "My God, my God, why hast thou forsaken me?" to the wail of the sufferer who declares himself "a worm and no man, the outcast of the people," to the conduct of the persecutors who are procuring his death, and who "laugh him to scorn and shake their heads, and close him in on every side, piercing his hands and feet, parting his garments among them and casting lots upon his vesture,"—there is a vivid forecast of the crucifixion, which must strike the most careless reader with wonder and even with awe.

And much has been made of the Messianic character of this Psalm from that undoubted prefiguring of the cross and passion of our Saviour.

But to the thoughtful student there is even something more wonderful in this Psalm than its undoubted prophecy of the crucifixion, and that is the sudden springing from abject woe and suffering to the highest and most exalted hopes for the future, such as we see in the 27th verse:—

"All the ends of the world shall remember themselves and be turned unto the Lord, and all kindreds of the nations shall worship before him."

In these words there is an amount of assurance which is truly surprising. In those days all nations had their own deities. It was left for the Israelites alone to claim, with unbounded confidence, the future superiority of their God over all others. The time would certainly come when all "kindreds of the nations" should worship before Him. And this forecast was uttered by a small, despised race of people, inhabiting a contracted, insignificant territory,—a people of but little weight or influence among the nations of the earth.

Whence got they this unbounded confidence, if not from the Holy Spirit of God?

And was this confidence but an idle boast? Did not a mighty power spring from the Jewish people which carried the name of their God Jehovah into all nations and kindreds of people? And is not that same power, the Christian religion, carrying on still an aggressive warfare all in the same direction? What more powerful incentive could there be for Christian people to help foreign missions? In doing so they are helping the destinies of the God of Jacob. They are proclaiming the true God, whose name has outlived the deities of Babylon, Persia, Greece, Rome and all the mighty empires of the earth. They have perished, but there lives to day a strong and powerful religion, which has published the God of the Jews to all nations. This is in strict accord with that strange confidence which marks the forecasts of the ancient Israelites. And what can there be more striking in its results? It only needs the energy of Christian people to extend what is manifestly the will of God.

But this is still more striking when viewed in the light of the twenty-second Psalm. A poor sufferer, persecuted, deserted and despised, dares to see hope for all nations as a result, it would seem, of his woe.

And is there anything more surprising than that a powerful brotherhood like the Christian religion, which has brought the civilized nations of the earth to its feet, should have sprung from a Jew who had been crucified between two thieves? This is to view the matter in its historical character. Could anyone have supposed, when standing near the cross of Jesus on the day of the crucifixion, and hearing his cry of "My God, my God, why hast thou forsaken me?" that through Him all nations of the earth would be brought to worship the very God to whom that day he cried? This is the wonder of the twenty-second Psalm. It is the key to its Messianic import; it is the explanation of its missionary character. There is more than the hand of man in all this. There is surely the hand of the living God, and Christian people should seek to send the name of that living God to all nations of the earth through Jesus Christ, the crucified Redeemer.

THE *Methodist Recorder*, the leading organ of English Methodism makes the following statement: "We ourselves, after very close consideration, are prepared to admit that the Church of England, in the number of its more or less attached adherents, exceeds the sum total of all other denominations—the Roman Catholic included. We are neither able nor disposed to deny furthermore that during the last twenty years its growth and advance have been very wonderful, greater on an average in respect of practical aggressiveness and voluntary organic development than the growth and advance of nonconformity as a whole."

Young People's Department.

BISHOP CROWTHER.

THERE is a picture of a colored bishop of our Church. His diocese is in the Niger Territory of Africa. His story is very interesting. Once he was a little negro boy of Yoruba mission, and his name was Edjai. He was carried off by Mahometans in 1821 and was made a slave boy, and slave boys sometimes have a very hard life. Edjai did not like his position. He wanted to go home and he wanted to be free, so he did not work to please his masters and was sold as worthless to new ones. He was traded away once for a horse, and was returned a bad exchange. Then he was sold for a little rum and tobacco, and poor Edjai was so discouraged that he tried to kill himself, but he was not allowed to do this and was sold to some Portuguese traders. He had lived a terrible life. Slaves on board ship are packed away in the hold like pigs or sheep, and in this way poor Edjai was found by the British ship "Myrmidon," when looking for slave ships. He was rescued from the

Portuguese and put on board the "Myrmidon," and there he was treated kindly by the officers and crew. He was taught to be a Christian and was baptized in 1825. He took the name of Samuel Crowther after a clergyman living then in London, England. He was educated by the Church Missionary Society, ordained in 1843 and sent to do missionary work in Africa. Here he proved himself so successful that in 1864 he was

appointed and consecrated bishop of the Niger Territory.

While travelling about in his diocese, preaching the words of Jesus, he unexpectedly found his mother and sister, from whom, twenty-five years before he had been stolen into slavery. How wonderful are the ways of God! Here is a little worthless slave boy who became a useful Christian bishop. His mother and sisters became Christians, and how rejoiced he must have been to see them again.

When Bishop Crowther visits England the people make a great deal of him, and he is always modest and good and shews to all that his one great desire is to convert his brethren in Africa to Christianity. Is not this a good work? The bishop is very brave and meets a savage kings and tribes like a true Apostle. He tells them what is wrong and tries to convert them to what is good. More than once he has been seized and his life has been in danger; but God has protected him, and he is still working in Africa, with clergymen of his own color and country working with him. This has been one good result of



SAMUEL CROWTHER, D. D.,
Bishop of the Niger Territory, Africa.

foreign missions, and we ought all to work for them and pray for them. Christianity helps the poor and the lost, the slaves and the heathen. It suffers long and is kind. Will not all then support foreign missions?

The Church of England in Canada asks help at this Epiphany season for Foreign Mission work, and all people, young and old, should do their best to give a good response to the call.

THE CHURCH CATECHISM EX- PLAINED FOR THE LITTLE ONES.

By Miss M. L. SUTTON, ST. CHRYSOSTOM, P. Q.

(Continued.)

CHAPTER IV.

THE CREED.—CONTINUED.

I believe in the Holy Catholic Church." When we speak of God's Church we mean God's people; all those who believe in the true God, and worship and serve Him in the right way. The word Catholic means "taking in all," and when we say the Catholic Church we mean God's Church, not only in our own country, but all over the world. Those Christians who worship and serve God in every part of the world, make up what is called the Catholic Church. That is why it is said to be Catholic; it takes in all Christians. If any person who lives at the other end of the earth believes in God and serves Him as I have told you, and you do the same in your own country, then you both belong to the Holy Catholic Church.

The next thing we say we believe in is the Communion of Saints. What are saints? They are holy persons who are always trying to serve and please God; and are ever fighting against sin; who are always waiting ready to do God's will. They love to talk together about the God whom they believe in, and the Saviour in whom they trust. They pray for one another and do all they can to help each other to keep from sin, and they love too, to go together to the Lord's Supper as Jesus told them to do.

Many of God's saints have left this world, and are now in happiness. Their sins are forgiven for the sake of their Saviour, who died for them, and they are in peace, for they have no more sins to fight against. They are at rest, while the saints on earth are struggling on; but it is the same God whom they serve and praise; the same God to whom they belong, and who will at last bring them all to Himself.

"The forgiveness of sins." My dear children, you know how easy it is for us to fall into sin. The Bible tells us if we say that we have no sin we say what is not true. Even those holy persons of whom I have been telling you must have their sins washed away by the blood of Jesus Christ before they can be saved. If we were able to begin now and lead a good life, and never sin any more, still we know how often we have sinned in the past. What will we do about those sins? You remember how I told you that Jesus became a man, and was crucified, that he might save us from our sins. For the sake of what Jesus has done, God will forgive us all our sins, if we are truly sorry and pray to him for pardon. No matter how great our sin is, the blood of Jesus is able to wash

it away. But we cannot expect that God will forgive us unless we are really sorry for what we have done. We may think we feel sorry, and yet not be so. I will tell you how we can know. If we are really sorry for having done wrong, we will try not to do so any more. With the help of God, we will live better lives than before. Because if a person confesses his sin to God, and then goes away and does the same thing again, I do not think we can believe that he was sorry at all. Can you understand then how Jesus saves us? If He had not died for us, we could have had no hope of being forgiven our sins—our many sins. Do you ever think about your sins? try to find out what they are? or to count them? When you do this you will find out what you did not know before—how very often you sin. And we would have had to bear the punishment for all our sins if Jesus had not died for us. None of us could hope to be saved, for we all have many sins. But now we have a chance to be forgiven if we wish to be; if we repent of our sins and trust in the Saviour. The Bible says when a wicked man turns away from his sins, and does what is right, he will save his soul; that is, that when he is truly sorry that he has sinned, and shows it by living a better life, God will forgive his past sins for the sake of Jesus Christ, and he may hope for happiness in the next life.

"The Resurrection of the Body." Have you ever seen a person who was dead? How does he look? He is still and cold, and when we speak to him he cannot hear nor answer. Why is this? Because his soul has gone away from his body. It was his soul that kept his body alive. His soul has gone to God, and his body, you know, will be put in the grave. Will it always stay in the grave? It will until the end of the world, when Jesus will come to judge the "quick and the dead." Then the Saviour will bring his body to life again; it will be joined to the soul as it was before. All who were in their graves will be raised up. How thankful we should feel for the resurrection of the dead! If we have lost our dear friends by death, we believe they will then be made alive again. When we remember this, we will not feel so sad when our dear ones die, for we will see them again. If there was no resurrection of the dead, then we might well weep and sorrow, for we would never meet those who are taken away from us any more. As I said, all who are in their graves will be raised up, and then the Lord will judge all nations. Those that have done good shall go to dwell in the Kingdom of Heaven! A life which will have no end. This is the life everlasting. But those who have done evil will be cast into hell with the Devil, in pain and torment for ever more. And this life will last for ever too. So we say we believe in the resurrection of the body, that is, we believe that the body will be raised from the dead, and we also believe after that there comes a life which will last forever. Let us go over this again then.

We believe that there is one God, and that there are three persons in one God. We believe that God the Father made all the world; that God the Son redeemed us, that is, died to save us from our sins; that God the Holy Ghost sanctifies us, or makes us holy. We believe in God's Church all over the world; and that the saints of God, whether those who are still fighting, or those whose work is done, are drawn near to each other in the worship of the one true God: that our sins will be forgiven for our Saviour's sake; that our bodies will rise from the dead at the last day, and that after this life there comes another which will last forever.

(To be continued.)

BERTHA'S BIRTHDAY.

EIGHT days, just eight days, mother, and my birthday will be here, and you are going to give me that party, mother, are not you?"

Mrs. Weston had heard the same appeal very frequently of late, and now as the time drew near it was repeated with greater urgency, notwithstanding that she had assured her little girl it was not in her power to comply with her request. There were several obstacles to the giving of a regular sit down party such as Bertha wanted. In the first place Bertha's birthday came in December, on the roth, and as all my little readers know, the roth is only fifteen days from the 25th, when Santa Claus also mamma and papa are expected to come come out as liberally as ever they can in the way of gifts. Then seven days from Christmas comes New Year's, and of course there is a repetition of the Christmas turkey and plum pudding, and at least a card or some remembrance for each of the family.

But sandwiched in between Christmas and New Year, in the case of the Weston family came papa's birthday, a sort of special gala day which wife and children united to make of primary importance, by loving offerings and a particularly good dinner.

Now all these events represented not only the outlay of money, but a large share of personal labor and attention on the part of Mrs. Weston and Bertha's elder sister, Ruth, and Ruth was only a school girl herself and had hard work snatching an occasional half hour from impending examinations to give to mother and Christmas and birthday and New Year preparations. And then there was the treat for the Sunday School. How could Bertha be so unreasonable? But unreasonable she was, I am sorry to say, and when Mrs. Weston, for perhaps the twentieth time went over the same ground of explanation and excuse and regret, it is dreadful to have to tell what naughty things her little girl said and what sullen and even passionate looks she bestowed upon her kind mother. Mrs. Weston was at length obliged to be quite stern and there were a great many tears shed and a great deal of unhappiness in the household, for the bad behavior of one little girl was felt by all. And Bertha brooded

over her misery and refused to see that it was of her own making, and in her foolish little heart considered herself ill-used and abused. So things went on very unsatisfactorily. Whenever Bertha had nothing particular to divert her attention, her mind kept dwelling on her disappointment. What would her birthday be without this party on which she had set her heart? Of course she should have a cake; mamma always gave her cake, which she was allowed to eat herself, and probably two or three presents, but these she would willingly give up, she told her mother, for the sake of the party. And it would be very little trouble indeed, only a little extra baking, which mother could buy at the confectioner's, and it would not cost much. Just a few nuts and raisins and apples and preserves and things. Nothing worth speaking of, Bertha thought in her childish ignorance of the cost of what seemed to her such trifles. And certainly Lizzie, the maid, would not mind waiting on table and taking a little extra trouble if mother told her. What else was she paid for? pouted naughty little Bertha. And surely Ruth could give one evening from those tiresome lessons to help amuse the guests. After all she believed it was Ruth's fault. Ruth was always poring over those horrid books now and talking of being "plucked" if she did not study night and day. Yes, Ruth was the one most to blame. If she had gone into it and coaxed mother and agreed to take the trouble off her hands it would have been all right. So Bertha grew more and more indignant with Ruth and vented her ill humor in so many disagreeable ways that Ruth's patience was almost exhausted, her mind disturbed and her work seriously hindered. But Ruth was very good natured and forgiving, and was really, if Bertha could but have believed it, heartily sorry for her little sister's disappointment, and, in spite of Bertha's injustice, was even now pleading her cause with mamma and offering to make extraordinary exertions if only the longing for indulgence should be granted.

"I know just how Bertha feels mamma, though of course, her conduct is disgraceful, especially to you who are always so good to her; but don't you think we might manage it in some way? Poor little thing, she will be sorry for her naughtiness when she grows older and understands. I was just as bad myself," said Ruth with her candid smile. "when I was a little girl, and now that I know better I often feel ashamed to think of it." Mrs. Weston, too, knew "just how Bertha felt," and even in advance of Ruth's pleading her mother's heart went out in sympathy to the little erring daughter, who should some day "understand" and "be sorry" for her naughtiness.

Even while punishing the child for her wilful rebellion and her refusal to listen to reason, Mrs. Weston grieved over Bertha's every pang more than if it had been her own personally. She knew that it was hard for the little undisciplined heart to submit its will to the judgment of others, and she forgave as only a mother can forgive. She

wanted this birthday and every birthday of Bertha's to be a happy one, and while naughty little Bertha was pouting over her sorrows and actually assuring herself that "mother did not care" and "had no pity," Mrs. Weston was thinking with unspeakable tenderness of her wayward child. In imagination her thoughts were travelling backward to that first birthday when the little head first nestled in her bosom, and the sweet dark eyes had opened with the mysterious solemn gaze of babyhood on that "troublesome world," on whose waves the little barque had just been launched. Other birthdays too she remembered when the baby lips had learned to lisp her name and the toddling feet had run to meet her outstretched hands, and each successive birthday marking out some gradual awakening and expanding of the little one's mind or body. So there were mysterious and secret conferences between Ruth and Mrs. Weston and "hints" thrown out now and again for Bertha's consolation and encouragement. The morning of the tenth dawned a little mistily, and with just that suspicion of rain which would be all the better for the snow hut that Bertha intended to build in the back yard, for the moisture would make the snow easier to handle and the wall of the hut more compact when built. It was so early when Bertha awoke and crept out of bed that she could not see the chair she had placed close at hand the night before, but she felt for it, and lo! it seemed to have on it several mysterious parcels. What could they be? She must see immediately. So she ran to her mother's bedroom, kissed her father and mother, who were both sufficiently awake to wish their little girl "many happy returns of the day," and begged for light. When the gas was lit it disclosed to Bertha's delighted gaze the identical paint box, or its exact counterpart, for which she had been longing every time lately she had passed a certain shop window in St. Lawrence street. A lovely snow shovel and just the cosiest little pair of bright slippers, also a package of lemon tablets, which Bertha began imprudently to eat directly. Pretty soon the whole household was astir, and every one had kind wishes and extra pettings for Bertha.

Well, you remember those secret conferences which Mrs. Weston and Ruth had held before the tenth. The result appeared on the evening of that day, when three little girls, particular friends of Bertha, arrived shortly after tea, not for a regular party (that you know Mrs. Weston had said would be impossible), but to spend two or three hours in play together and making satire that Ruth was to provide and popping corn and eating birthday cake; also drinking strawberry vinegar, a beverage of which all four little girls were particularly fond. What a delightful evening they had! I really think it was better than a formal dressed up party. The little girls wore their every day frocks with white aprons to prevent their being soiled by the taffy or satire. Just as soon as they arrived they began to play at hide and seek and "Little Sally Waters," while Ruth set about boiling the

taffy at the kitchen stove. They stopped their play every few minutes to ask Ruth if it was not nearly done, and how long she thought it would take and to remark that it smelt *delicious*. At last the boiling was finished and all four children stood watching with intense interest while Ruth poured the rich shining compound on to plates to cool. Soon it was cool enough to pull and then what fun it was for the children to knead and pull and taste and see the pliant mass rapidly transforming in their tiny fingers to bales and coils and ropes of lovely pale, yellow satire. It was simply exquisite, that satire; ever so much better than any you could buy; mamma herself said so, and papa, when Ruth took some up stairs for them to taste. They were all in the basement now, in the cosy little dining-room, and after the satire was eaten, at least, some of it, they again adjourned to the kitchen to pop the corn over the glowing coals in the kitchen stove. Lizzie had removed the cover from one of the holes in the top of the kitchen stove, and how delightful it all was. You know the process well. The tiny grains, hard and dry as gravel are placed in the wire popper, the cover of which is then closed and the long handle grasped in eager little fingers, and little bright eyes watched with breathless interest while the popper is shaken constantly over the coals, so that, without burning, the corn may absorb sufficient heat to burst at last into those beautiful irregular forms of flowry whiteness, wholesome, sweet and cleanly, which every Canadian child loves to touch and taste.

If you will not call it preaching I want to tell you the lesson which this pretty process of corn popping teaches me. It is this. These little dry grains, hard, gritty and unpalatable until the fire transforms them are like the human heart before the fire of God's Holy Spirit acts upon it, causing its natural obduracy to disappear and a white miracle of faith and love to burst forth, wholesome and good in the sight of men.

After the corn popping came the birthday cake and other little cakes, and strawberry vinegar, *lots of it*, and then it was nine o'clock and time for the children to be in bed. So Ruth put on the warm wrappings of the three little girls, and as had been agreed, Lizzie prepared to see them safely home. They kissed Bertha and Ruth and said they had had a *lovely* time, and Bertha crammed their pockets with what was left of the pop corn and satire, not much of the latter, it was so *very* good. And they kissed Bertha again and thanked her and said good night.

Bertha was in high spirits when they left, and the next morning she confessed to Ruth and mother that she had been "a little naughty" beforehand about the party. "But you know mother," she said, "I did not think you meant to give me any kind of a party, and it seemed too bad when I wanted it so badly. If I had only known from the first I should not have been so — Well, I should not have thought you unkind, or Ruth either, or said it."

Ah little Bertha, if we all had *only known beforehand*. But this is not God's plan. He wants us to take things *on trust* now, and what we know not now we shall know hereafter.

EROL GERVAISE.

THE DEAR LITTLE HEADS IN THE PEW.

The morning of holy Sunday,
I like in the church to see
The dear little children clustered,
Worshipping there with me.
I am sure the gentle rector,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces, earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat,
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

When they hear "The Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home—
A place of their own with His people;
He cares for me and for you,
But close in his arms He gathers
The dear little heads in the pew.

So I love in the great assembly
On the morn of Sunday to see
The dear little children clustered,
And worshipping there with me;
For I know that my precious Saviour,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

A HINT TO THE BOYS.

Not long since at a public meeting in one of our large cities, the laying aside of one tenth of income for the Lord was strongly advocated. A Christian lad was present whose father keeps a dairy, and he drives the milk wagon. A week or so after his mother wanted some money to use for a religious purpose and the son suggested she should take the tithe money. It was then found that from the evening the boy heard the discourse he had been putting what he had heard into practice, and the receipts from the wagon had been strikingly large.

A mother in Ohio wrote her son, who is in business in a distant city, suggesting that he should give the tenth of his income to Christ. He sent back word, "On Saturday I decided to give the tenth, and on Monday my salary came in with one-tenth added."

We are not to obey God from the low motive of temporal reward; but it is nevertheless true that "in the keeping of His commandments there is great reward," and our Master has said, "Give and it shall be given unto you, good measure,

pressed down and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete, withal it shall be measured to you again."

TWO CHINAMEN.

Wang Chiin Foo told us not long ago why he was a heathen and took occasion to say many hard things against Christianity. His mistake was that he counted as Christians all those who lived in a Christian country or who bore the Christian name without the Christian character. He concluded his attack by saying, "This is what keeps me the heathen I am! And I earnestly invite the Christians of America to come to Confucius!"

Yan Phou Lee, another Chinaman tells us why he is not a heathen. Thus he speaks:—

"I not only discriminate between Christianity and its professors, but I also discriminate between true Christians and hypocrites. Confucius says, "It is impossible to carve on rotten timber." Christianity is not responsible for the acts of morally rotten men; and yet, where there is any soundness at all, it has demonstrated its power to heal and to save. . . . Christianity will survive this last and most terrible of attacks. Indeed, I am silly enough to believe that that religion which flourished in spite of the Pharisee and the Sadducee, which survived the persecutions of the Cæsars and finally supplanted them, which passed through the Dark Ages of ignorance and barbarism undimmed in lustre, which rose serenely after the terrible French Revolution, will continue to reign supreme as long as eternity itself shall endure. Christianity has demonstrated its fitness to supply my spiritual needs. Its authenticity as a history no reasonable man can deny. I believe, I accept its truths, as I hope to be happy in this life, and to enjoy a blessed immortality in the life to come. Do you wonder that I am a Christian? I cordially invite all heathens, whether American, or English, or Chinese, to come to the Saviour.

A CLERGYMAN on his way to a missionary meeting, overtook a boy and asked him about the road he was going. "Oh," he said, "I'm going to the meeting to hear about the missionaries." "Missionaries?" said the minister, "What do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting; I belong to the concern." Every one should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linchpins are very little things, but if they drop out, the wagon is likely to come to a standstill. Every pin and screw should be in working order, and every one should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern."

IS IT I?

By C. Alfred Goodhart.



LABORERS wanted. The ripening grain
 Waits to welcome the reaper's cry;
 The Lord of the harvest calls again;
 Who among us shall first reply?
 Who is wanted, Lord? Is it I?

A harvest ready and none to reap,
 Summer past and the winter nigh;
 Is this the time for a man to sleep—
 Autumn here and the sun so high?
 Who is the idler? Is it I?

The Master calls, but the servants wait;
 Fields gleam white 'neath a cloudless sky,
 Will none seize sickle before too late
 Winds of winter come sweeping by?
 Who is delaying? Is it I?

Laborers wanted. The seed was sown
 With many a bitter tear and sigh;
 The Lord of the harvest claims His own,
 Only traitors His claim deny;
 Who is the traitor? Is it I?

A day is coming when Christ the Lord
 The worth of our words will surely try
 His faithful servants will win reward,
 Foes from before His face will fly—
 Too late to ask then. "Is it I?"

THE question of the utility or in-utility of Church Congresses is suggested by the late assemblies under that name held in England and the United States. It is thought by some that assertions are made and views ventilated at Congresses which should not go forth under the imprimatur of a Church gathering. In England a leading socialist addressed the Congress in words which are certainly characteristic of the age, but which at one time could not have been uttered with safety to the speaker. Among other things the speaker deprecated the spending of a large sum of money in upholstering Westminster Abbey because one woman did not die! This statement was met, we read, with cries of "Shame," "Rot," and was not allowed to be repeated, but the scene is somewhat surprising and even ludicrous for a stayed English Congress. An English Canon also, (the Rev. Canon Taylor) surprised the Congress with an onslaught upon missionary enterprise, instituting a comparison between Christianity and Mohammedanism, decidedly prejudicial to the former. Elaborate facts and figures were given to support his position, and though his statements have been challenged and in many cases proved false, still the declaration has gone out to the world that there is not that success in the missionary work of the Christian Church, as compared with Islamism, which was generally supposed. Yet on the whole the discussion of such subjects can not be said to be harmful. These are days when every question must stand upon a sure and solid foundation. There is safety in public discussion, on the whole, as the human mind naturally looks for power to balance one statement over against another and draw its own conclusions. This is the idea of a Church Congress, and unless there is every freedom of dis-

ussion on all questions of importance affecting the Church and her work, the public mind will not be satisfied. It may not be an unmixed good, but it certainly is a requirement of the age.

IN the death of the Rev. Royal Gould Wilder, a Presbyterian missionary, who died in New York on Oct. 10th of this year, the general cause of missions has lost a true friend. For many years he labored as a missionary in India, where he preached in more than 3,000 different places and had gathered in schools 3,300 pupils, of whom 300 were girls. In a place of four millions of people he and his wife were the only Christian workers. Having disapproved of the General Board of Missions he worked as an independent missionary with marvelous success. He returned to America and started the *MISSIONARY REVIEW*, the proceeds of which he devoted to foreign missions. The conduct of this he resigned quite recently with the hope of returning to India, but his health deserted him and he passed quietly away, dreaming of the distant land. His wife and daughter have since gone out to India to carry on what missionary work they can in the place where the departed would have loved once more to labor.

THE Canadian correspondent of the N. Y. Churchman says:—

"A circular has appeared in our Church papers, signed on behalf of the Church Student's Missionary Association, by James Clarence Jones and F. U. Skinner of the General Theological Seminary, New York. It proposes to unite the 19 theological seminaries, 15 universities and colleges, and 50 recognized Church schools of the United States and Canada, in a missionary association, to promote the home and foreign work of the Church. Surely this is the most important movement in this direction that has yet taken place. Young men at school and college are chiefly occupied with personal and local interests. Their thoughts and sympathies do not naturally stretch out beyond their own small circle." An association like this, that will imbue the stream of Church life at its fountain head with the missionary spirit, ought to produce the largest possible results.

A CHRISTIAN missionary, on entering a new field in China, was kindly received by the Mandarin, who promised to do all in his power to help him. "I have not heard your doctrine, said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

THE *Church Times* seems to believe strongly in clergymen being punctual in their appointments. In a recent article, with characteristic strong language, it declares the unpunctual clergyman (the man who will keep a congregation waiting his convenience) an "uncivil boor, a liar and a virtual infidel."

The Canadian Church Magazine

AND MISSION NEWS.

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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.
REV. J. C. COX, Travelling Agent, Toronto.

JANUARY, 1888.

Most Rev. John Medley, D.D., Bishop of Fredericton (N.B.) and Metropolitan of Canada.
Rt. Rev. J. T. Lewis, D.D., Bishop of Ontario.
Bishop of Nova Scotia
Rt. Rev. J. W. Williams, D.D., Bishop of Quebec.
Rt. Rev. W. B. Bond, D. D., Bishop of Montreal.
Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.
Rt. Rev. Dr. Kingdon, Coadjutor, Fredericton, N.B.
Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.
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Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.

Rev. Charles H. Mockridge, D.D., Hamilton, Ont.,
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J. J. Mason, Esq., Hamilton, Ont., *Gen. Treasurer.*

MEMBERS ELECTED (*Canon XIX, Provincial Synod*)
Nova Scotia.—Rev. Dr. Partridge and Rev. F. R. Murray, of Halifax; Mr. W. C. Silver and Mr. J. W. Wilde.

Quebec.—Rev. M. M. Fothergill, (Assistant Secretary) and Rev. A. A. Von Iffland; Judge Heming and Captain Carter.

Toronto.—Rev. J. D. Cayley and Rev. Canon Dumoulin; Hon. G. W. Allan, and Mr. A. H. Campbell.

Fredericton.—Rev. Canon Brigstocke, Rev. D. Forsyth; Mr. R. T. Clinch and Mr. G. Herbert Lee.

Montreal.—Very Rev. Dean Carmichael, Rev. Canon Norman; Hon. Thomas White and Mr. Leo. H. Davidson.

Huron.—Rev. Canon Innes, Rev. W. Shortt; Mr. V. Cronyn and Mr. E. Baynes Reed.

Ontario.—Ven. Archdeacon Jones, Rev. E. P. Crawford; Mr. R. T. Walkem and Judge Reynolds.

Niagara.—Ven. Archdeacon Dixon, Rev. Canon Houston; Mr. Henry McLaren and Mr. Sutherland Macklem.

WE regret very much that the Rev. F. R. Murray, of Halifax, is obliged to leave Canada through failing health. In him the Board of Management will lose an active and useful member.

THE next meeting of the Board will be in Montreal, on April the 11th, the second Wednesday after Easter.

EPIPHANY APPEAL.

REVEREND SIR:—It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, January 1st, 1888, and that the offerings of the people on the following Sunday be given to Foreign Missions.

JOHN FREDERICTON, Metropolitan.

J. T. ONTARIO.

J. W. QUEBEC.

W. B. MONTREAL.

ARTHUR TORONTO.

E. ALGOMA.

MAURICE S. HURON.

CHARLES NIAGARA.

To the members of the Church of England in Canada—Greeting:

BRETHREN IN CHRIST: The Church in Canada, through her Board of Missions, addresses you today on a subject of vital importance to her own welfare, and to the honor of that blessed Lord and Master whom she serves. The missionary work of the Church—it has been often said, and yet it can not be too deeply impressed upon the hearts of Christ's people—is the first and highest purpose of her very existence. To preach the Gospel to every creature, to make disciples of all nations,—this is the noble mission, this first and before all other work, for which the Lord Christ commissioned His Church. We need therefore to make no apology for addressing you on this subject, endeavoring to stir up your zeal and devotion to our Master's highest service.

For more than eighteen centuries the Lord Jesus Christ has been waiting for His Church to accomplish this mission on which He sent her. The Holy Scriptures reveal Him to us as sitting on the right hand of God "expecting till His enemies be made His footstool." (Heb. x., 13.) What delays the fulfilment of his expectation? God the Father hath promised it, God the Son expects it, God the Holy Ghost was sent to bring it to pass. Why is it not accomplished? Why is it that after so many centuries there still remain more heathen in the world than there are Christians? Is it not because of the want of zeal and love of the Church? Christ has committed His work to His Church to accomplish for Him. It is the chief work of the Church, which is the Body of Christ, of which we are the working members, and which is animated by the Eternal Spirit of Life. The Church is able to fulfil this glorious mission if she will. She has the very power of God Himself. She has the assurance of victory, the certainty of success, if she will only give herself and go forth to the battle in the strength of the Lord. The triumphs of the first three centuries are living proofs of the power that Christ's Church can wield. To-day, with all the aids of wealth, education, and all the other forces

of civilization, sanctified by the same Holy Spirit who came to dwell in her at Pentecost, what can she not accomplish for her Lord?

Thanks be to God that this 19th century has witnessed a great awakening of the Church to her noble mission. We see to-day the strongholds of superstition and error attacked by the missionaries of Christ's Church, and already trembling to their fall. India, with her two hundred and fifty millions of heathen, begins to feel the mighty stirring of the seed of life planted in her midst by the missionaries of the Church. China and Japan, with more than four hundred millions ignorant of the true God and Jesus Christ, whom He has sent to save the world, have thrown open their long closed doors to receive not only the commerce of Europe and America, but also the religion of the Lord Jesus Christ. The feet of them that preach the Gospel of Peace are daily pressing further and further into the once trackless deserts of Africa, and the light of Life has already begun to dawn upon the "Dark Continent." The islands of the sea have many of them become already the kingdoms of our Lord, and of His Christ. England's wealth is flowing, in ever richer, fuller stream, into the missionary coffers of the Church. England's colleges are sending some of the best and noblest of her sons to this great work of Missions. Further and further into the regions of spiritual darkness are devoted missionaries carrying the banner of the Cross, and proving to a sceptical world that Christianity is not effete, that the Lord is in His Church indeed, and that His Word will be fulfilled, and His purpose accomplished. And upon all this our Lord and King looketh from His Throne on high, and rejoiceth in the approaching triumph of light and love over darkness and sin.

But, alas! how small a part has the Canadian Church hitherto taken in this glorious warfare! Where are the sons of Canada, sent forth by our Canadian Church to witness before our Master and the world to our faith and love? A few thousands of dollars gathered once a year and sent to the noble English Societies that are working in the Mission field, this is all the interest that the Church in Canada has as yet taken in this greatest of all good works, this highest of all sacred duties. Yes, there are sons and daughters of Canada who are working in these Mission fields for the cause of Christ, but they are not the sons and daughters of the Church of England in Canada.

The total amount contributed through your Board of Foreign Missions by this whole great Ecclesiastical Province of Eastern Canada, between the 1st of August, 1886, and the 14th of September, 1887, was \$10,053, and although we are aware that this is not all that has been contributed by the Canadian Church to Foreign Mission work, still, even though it were doubled, how small a contribution would it seem for the Dominion of Canada to make to this mighty, this pressing work of Christ's Church.

Other religious bodies around us are sending

both men and money into the Foreign field in larger measure than this, and the Canadian Church is quite able to do more for Foreign Missions as well as for Domestic, if only the spirit of zeal and love prompt her so to do. It surely would not be expecting too much from the nine dioceses, containing upwards of eight hundred parishes, in this Ecclesiastical Province, to ask for an average contribution for Foreign Missions of about \$20—or a total of about \$16,000. With such an amount it might be possible to establish a distinctively Canadian Mission.

Brethren, it is of the utmost importance to the Church in Canada that she should rouse herself and take something like her proper position in this matter. We see our Mother Church in England, and our Sister Church in the United States, instinct with a wonderful spiritual life. We find these evidences of life co-ordinate with an active interest in the Foreign Missions of the Church. Internal dissensions are fast fading before the influx of that wider spirit of love which an interest in Foreign Missions necessarily evokes. If the Church in Canada would have her full share of this rich life, and would not be found falling behind her fellow workers for Christ in zeal and love for her Master's work, she must strive more earnestly to fulfil this neglected duty. Let the members of the Canadian Church not disappoint the expectation of their Lord, but give themselves, their prayers, their money, their sons and daughters to the glorious work of winning the world to Christ.

The Church in Canada speaks to her members to-day in the name of the Lord Jesus Christ, and bids them come to the aid of the Lord. *First, give your money.* To no higher purpose can you devote it, no better use can you make of it. If, in the day of His coming, Christ may be able to say to you, "Well done, good and faithful servant,"—if, in return for the money you have given, you shall see souls standing before the Lord, redeemed by the aid of your alms, it will be the richest jewel in your eternal crown. *Give liberally.* Remember it is to the Lord Jesus you are giving; it is He who asks for it, He who will acknowledge it when He shall come to reward His saints. *Give systematically.* Set aside a certain portion regularly for Missions; remember the work is going on all the time; day after day, week after week, it needs constant and regular support. No spasmodic effort, no dollar or two, given once a year, is adequate in any sense to the greatness of the work, or to the share which your Lord expects you to take in it. *Give proportionately.* Remember that the Lord knows the circumstances of each, and expects each one to do according to his ability.

Secondly, *pray* that the Lord will send forth laborers into His vineyard, that he will inspire the hearts of fit persons to offer themselves for missionary service, that He will uphold and strengthen those who are laboring in the Mission field, that He will shed abroad abundantly the power of the Holy Ghost, blessing the Mission work of the

Church, and making it effectual to the conversion of the nations. But take heed that your alms accompany your prayers, for how can you expect Christ to hear and answer your prayers to Him to send missionaries, unless you provide Him with the means of supporting them? How can He bless the seed unless you send men to sow it?

It is true, indeed, that there is a vast work to be done yet in our own country. It is true that there are heathen at our own doors, wide Mission fields in our own Dominion, almost beyond our power to care for, yet this does not release us from the obligation to aid in the work in other lands. Christ's Church is *one*, Christ's work is *one*. All parts of the Church must be interested in the work of the whole Church. No part can isolate itself and work only in its own little sphere without a narrowing of that Divine spirit of love which animates and works through the whole Body of Christ. The Philippian Church, remarkable amongst the Apostolic Churches as most free from strifes and divisions, and richest in faith and love and spiritual life, is also remarkable as being the one Church commended for contributing to the support of the great missionary, St. Paul, during his missionary labors at Corinth.

No such successful efforts have ever been made by the Church in England to cope with the practical heathenism of the masses in the great cities of England, as have been made since she began to take an active part in Foreign Mission work. So also there can be no loss to the Church in Canada in taking a deeper interest in Foreign Missions. On the contrary, we cannot but believe that the Lord will pour upon her a richer blessing, will prosper her the more in her work at home, as she is faithful to her duties abroad.

Brethren in Christ, this is a work needing the financial and spiritual aid of every Christian. Not one of us can fail in his duty without loss and injury to the Church. The great Captain of our salvation is looking down upon us, noting our faithfulness or our unfaithfulness to Him and to His cause. May His Spirit so fill your hearts with His love for all humanity, that the Church in Canada may give a generous response to the call of the Master and help to hasten the coming of His Kingdom by her zeal and devotion in the missionary work of His Church.

ARTHUR TORONTO, Chairman.

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

CHAS. H. MOCKRIDGE, D. D.,
General Secretary,
Hamilton, Ont.

It is right surely that the Church of England in Canada should make one appeal at least each year as a united Church to her sons and daughters on behalf of foreign missions. When we consider the large number of years that went by before such an

effort was made by her, except occasionally by separate dioceses, we need scarcely wonder that a certain amount of apathy has settled, not only upon the laity but also upon the clergy. Some one lately has well said that the Mohammedans have a false religion and are true to it, the Christians have a true religion but many are false to it. And those surely are false to Christianity who lend no aid to the spread of the Gospel in foreign lands. The responsibility resting upon the clergy in this great matter is beyond calculation. Their influence as a class is powerful and if apathy or selfishness characterizes them there can be little doubt that it will characterize the people also. No clergyman should lose the grand opportunity placed in his hands by the semi-annual appeals issued by the Board of Management, such as the excellent Epiphany Appeal which has just been published, for calling upon his people to assist in what is really the work of Christ's Church on earth, the evangelization of the world. He should not lose such an opportunity, not only because of the duty connected with it, but of the reactionary benefit that it will have upon work of all kinds in his parish. While the Church at this Epiphany season is endeavoring to arouse her sons and daughters to some enthusiasm on behalf of foreign missions, we do not forget that our own Missionary Bishop of Algoma is calling out earnestly for funds actually wanted to pay his missionaries, and no appeal can be more urgent. Why should such an appeal be necessary? Why, indeed, except for some strange apathy on the part of the Church herself? The missionary spirit is needed. The bishops plead for it. Algoma begs for it. Let all begin with the true work of the Church. This is our Foreign Missionary Season; in May will come the appeal for Algoma and our own Canadian Missions, but the missionary spirit is wanted for all; it is wanted even for parochial work. Let all then, clergy and laity, begin at the right end and work earnestly for foreign missions.

Books and Periodicals Dept.

"Dictionary of the Church of England" by E. L. Cutts, D. D., Society for Promoting Christian Knowledge.

This is both a handy and useful volume and one that is eminently suitable for the laity of the Church of England and others who would make themselves familiar with her history and doctrine. It is plain, practical, accurate, and—considering its size—to a surprising degree, exhaustive of the many subjects of which it treats. Mr. Cutts has already given us several trustworthy works on the subject of Church History, and the present volume, although neither so learned nor bulky as Dean Hook's *Church Dictionary*, which was mainly written for scholars, is likely to prove helpful to a more extended circle of readers. We could wish indeed that a copy might find its way into every church room in the Dominion, as there is not a feature of the Church's doctrine, history, discipline,

services and ceremonial which it does not adequately and clearly explain and elucidate. We heartily recommend Mr. Cutts' work to the notice of our readers. Copies may be obtained at any of the depots of the S. P. C. K.

Society of the Treasury of God.

All communications relating to this Society should be addressed to Rev. C. A. B. Pocock, Commander, R. N., Toronto.

TO THE MEMBERS OF THE SOCIETY OF THE TREASURY OF GOD.

The first suggestion of the formation of a society for the revival of tithes and offerings in the Church of God, was a letter signed "Canada," in *Church Bells*, of April 1884. It was followed up in Church papers of Canada and the United States, until ten tithe payers, scattered between Regina and Philadelphia, agreed to form "The Society of the Treasury of God." The Rev. E. P. Crawford and Com. Pocock, R. N., both of Brockville, Ont., became the secretaries. That was in Advent, 1884.

Having obtained the sanction of the Bishop of Ontario, their Diocesan, they addressed a circular to all the bishops of the Canadian and American churches, 33 of whom became patrons. The imprimatur of these prelates having been obtained, circulars were sent to all the clergy of Canada and to most of the American clergy; circulars were again sent out at Easter, and in June, 1885, the papers of the society were sent to all the Diocesan Synods, and Conventions that met during the summer, requesting advice and criticism, none of which were acknowledged. The Bishops of Ontario and Niagara mentioned the society in their addresses to their Synods, recommending it to the favorable consideration of their clergy. A branch of the society was also formed in England.

The prospects of the society appeared so bright that in Oct., 1886, one of the secretaries moved to Toronto as a better centre in which to organize the society. In November of that year was commenced the "Monthly Paper" of the society, which was issued in January, March and May, 1886, and again in November, under the name of the "Systematic Giver." Thirteen months ago! one cannot help thinking of the "Canada tithe league," which was born and died about the year 1854. The S. T. G. seems to be dwindling and dying away in the same manner; but since 1854 there has been a great revival of religion in the Church, and a pessimist view of the future would be a want of faith in God, to which we should not yield.

Through the efforts of Mr. J. W. G. Whitney, and after several preliminary meetings of gentlemen interested in the cause, early in 1866 the society took a material form by the election of a council and officers. On Ash Wednesday a circular signed

by the chairman and secretary was issued to the Bishops, clergy and laity of the Anglican Church. There being many of our members in the United States, the council, with the approval of the Diocesan Secretaries of the Society, and the Right Rev. the Bishop of New Jersey, requested the Rev. Charles Holland Kidder, of Asbury Park, N. J., to undertake the organization of the society in the American Church; the patrons and members were notified of the appointment, and the American branch of the society was handed over to him.

On reference to the records the society at that time seemed flourishing and likely to succeed; but during the summer a priest of the Canadian Church wrote against one of the principles advocated by the society, a fact which proved injurious to it.

The Synod of the Diocese of Toronto appointed a committee on Systematic Giving, which requested the Council of the S. T. G. to meet a sub-committee, the result of which was the alteration of our rules and qualification for membership. The committee having reported, the Synod of 1887 ordered the formation of the Toronto Diocesan Branch of the Society, and appointed a committee of organization. That committee met on Nov. 12th, 1887, and passed a resolution, praying the Bishop to request the Rural Deans of the Diocese to bring the subject of Systematic and Proportionate Giving before their chapters, and another requesting the Sunday School Committee to treat the subject in a leaflet for Sunday Schools. The bishop has since licensed Capt. Pocock, Deacon, as Clerical Organizing Secretary for the Diocesan Branch, who having received that authority gladly places his services at the disposal of the clergy.

At the close of the quiet days held for the clergy of the Dioceses of Toronto and Niagara, at Trinity College, in September last, a conference was presided over by the Bishop of Niagara. The result of which was that fourteen clergymen have agreed to preach on the subject of Systematic and Proportionate Giving in the Church of God, when requested by their brethren.

The result of the Lent boxes issued to Sunday Schools in 1886 was between \$400 and \$500. In 1887 it was a comparative failure. The clergy who want them for the coming Lent will please apply at once to the secretary.

During the past year nothing could be done in Canada, but the secretary continued writing in English Church papers, which has resulted in letters from different parts of the world; among others the Lord Bishop of Grahamston, South Africa, who proposes to lay the subject before his Synod.

In Canada, during the past two years very few have joined the Society. There are 89 names on the list; in Dioceses of Niagara 24, Toronto 29, Ontario 15, Huron 5, Nova Scotia 2, New Brunswick 1, Quebec 2, British Columbia 1, Algoma 1, other Dioceses 10. Of the branch in the American Church nothing is known. But in

England, where the society retains the original rules, there are about fifty members. Mr. Joseph Gunyon, the "Master" (of Westbourne, Emsworth, Hants) writes, "The Society is in its infancy, but we have a gradually increasing number of members, one-half of whom are clerics. The Society has been brought under some hundreds of clergy, amongst others 500 Rural Deans of 25 Dioceses. It is proposed to revive the "Systematic Giver" in connection with the CANADIAN CHURCH MAGAZINE. Next month the members of the Society will receive the accounts for the year duly audited. No application for subscriptions have been made for twelve months and money is wanted.

The Society has been at work about three years. The facts that it has brought into prominence are, 1. The causes of the ineanness of our Church are the low state of personal religion, and that the clergy in England and elsewhere have not taught the people. 2. Wherever the clergy have taught systematically the duty and great blessedness of giving to God as a means of grace, the people have responded, and offerings have increased ten fold; in one poor parish a box is placed in the church and the contents presented according to the rubric, and it was found that the tithes amounted to more than the offerings. 3. It is the poor and not the rich who pay tithes, and the poor parishes are the easiest to influence.

While we Christians are quarreling as to whether the voluntary payment of the tithe is required from us or not, heathenism is gaining ground in Christendom and Mohammedianism confronts our missions to the heathen. The heathens are giving far more than Christians to their religion. Christianity is largely given over to idolatry—to the worship mammon.

Woman's Auxiliary Department.

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

The Provincial Treasurer of the Woman's Auxiliary has much pleasure in acknowledging the receipt of \$250 from the Port Rowan Branch of the Woman's Auxiliary for the Church at Gravenhurst.

It is gratifying to see that at a meeting of the Board of Home Missions of Nova Scotia Diocese held on October 19th, the following was embodied in a resolution, passed by the Board, "That where practicable a Woman's Auxiliary be inaugurated in each parish when efforts should be directed towards the object of increasing missionary stipends.

We have received this month the Sixteenth Annual Report of the Woman's Auxiliary to the Board of Missions in the United States. It is a report replete with advance and deep interest.

A summary of the year's work accomplished in

forty-eight Dioceses, eleven Missionary Jurisdictions, by forty-eight Diocesan and many Parish Branches and individual members of the Auxiliary, records,—money \$97,340.35; value of boxes (numbering 2,848 sent out) \$154,362.55; total, \$251,702.90.

The Secretary writes: "Thus practically would the Auxiliary show its loyalty to the Board to which it is an Auxiliary, by circulating its publications, by seizing on all opportunities to hear from its officers and missionaries, by contributing to its treasury; to the missionaries, by supplementing the stipends of the Board with gifts which enable many to remain at their posts, and which make their work more efficient; to the bishops by working in the lines they sanction; to its members themselves by making its work woman's work, of such a kind as calls forth sympathy and devotion.

Sixteen years of united prayer and service have not been without fruit in the minds and hearts of the Church women of this land. They are coming to see more and more that not boxes only or the usual money gifts, not many meetings and much circulation of missionary intelligence will suffice to do the missionary work of the Church. Something besides is needed, personal service and means sufficient to utilize it. There are women now who have the heart and wish to enter upon such service; one desires to go to Africa, three are thinking of Japan, several of China; one writes she would work either with the Indians or negroes. With every coming year there will be more who *cannot* content themselves with prayers or any lesser alms than the free gift of *themselves* to the work of missions. How to meet such persons as these, the Auxiliary desires to know. What can the Board do to encourage them in this offer of their services?"

The Secretary visited twenty-four dioceses and attended eighty-three meetings during the year, and she adds, "Besides the visits within our own country, the Secretary had the pleasure of meeting the Woman's Auxiliary of the Church of England in Canada, in the early part of September last, in the city of Montreal. At that time the women of the Canadian Church were called together, and the Secretary of the Auxiliary in the United States was most cordially invited to meet with them and explain the constitution and workings of the Auxiliary there. She would now record in her own behalf and in behalf of the association she then represented, her grateful appreciation of the generous kindness and hospitality extended to her on that occasion."

THE FIRST ANNUAL REPORT.

"The love of Christ constraineth us."—2 Cor. v., 14.

The Woman's Auxiliary to the Board of Foreign and Domestic Missions of the Church of England in Canada beg leave to report as follows:—

President, Mrs. Medley, Fredericton; Vice-Presidents, Mrs. Williams, Quebec; Mrs. Sweat-

Mrs. Hamilton, Niagara; Mrs. Baldwin, Huron; Mrs. Henderson, Montreal; Mrs. Tilton, Ontario; Corresponding Secretary, Mrs. Tilton, 251 Cooper street, Ottawa; Recording Secretary, Mrs. Houghton, 111 Union avenue, Montreal; Treasurer, Mrs. Gregory, Hamilton, Ont.

The Woman's Auxiliary meets officially once in three years, at the same time as the Provincial Synod. Its officers, being members of the Diocesan Boards, as well as having their own special duties on it, are thus so situated as to form links of connection in the chain of mutual interest and assistance which it is designed to establish, binding all churchwomen together into a harmonious whole, a body working with different methods, and perhaps different views, but all for the same end.

In carrying out this end it has been thought desirable that the Recording Secretary should prepare short annual reports, gathering up the threads of work as given by those of the Diocesan Boards, and laying the whole before the public. As this is the first, and we are new in our calling we must deprecate criticism and ask the forbearance of our readers.

Quebec Diocesan Branch of Woman's Auxiliary. President, Mrs. Williams; Corresponding Secretary, Mrs. McPherson; Treasurer, Miss Hamilton. Objects in the Foreign field not specified. In Domestic Missions, Algoma first, with a large collection for the Jubilee Fund. Saskatchewan and Qu'Appelle come next, and the Dorcas Department sent boxes to Qu'Appelle and the Wawanosh Home. The children's bazaar realized handsomely. There are fifteen Parochial Branches in this Diocese.

Montreal Diocesan Branch of Woman's Auxiliary. President, Mrs. Henderson; Vice-Presidents, the Presidents of the Parochial branches and the wives of the clergy; Recording Secretary, Mrs. Houghton; Corresponding Secretary, Miss R. McLeod; Treasurer, Mrs. A. Holden. There are twelve Parochial Branches in the Foreign field. The Zenana Mission has the largest number of subscribers. The other objects are the Society for the Conversion of the Jews, the Lepers of India, and the Nazareth School. In Domestic Missions Algoma is first, but the Jubilee offering is not given. Mackenzie and Saskatchewan are remembered, and the Dorcas work is for the latter and Algoma chiefly. The Cathedral Sunday School gives liberally to both fields.

Ontario Diocesan Branch of the Woman's Auxiliary. President, Mrs. Tilton; Vice-Presidents, Mrs. G. Powell and Mrs. Buxton Smith; Corresponding Secretary, Miss A. B. Yielding; Recording Secretary, Mrs. McLeod Moore; Treasurer, Mrs. R. V. Rogers. There are thirteen Parochial Branches, representing twenty parishes with a membership of 600 persons, also two children's Guilds. In the Foreign field the Zenana Mission comes first, and the Society for the Conversion of the Jews next. The North-West Dioceses have the largest contributions, Algoma next. In the Dorcas

Department both are contributed to and a large amount of work done; the distribution of some of it not specified.

Toronto Diocesan Branch. Honorary President, Mrs. Sweatman; President, Mrs. Renaud; 1st Vice-President, Mrs. Baker; and Vice-President, Mrs. Boddy; Corresponding Secretary, Mrs. Thorne; Recording Secretary, Mrs. W. Cummings; Secretary for Diocesan work, Mrs. O'Reilly; Treasurer, Mrs. Skae.

There are twenty-three Parochial branches, four "Mission Bands" (junior societies), and the Associations for Parochial Missions are affiliated with the Auxiliary.

Toronto Diocesan Auxiliary sets an example of unity combined with perfect freedom of action, as existing societies of long standing have been brought into co-operation with it without changing their plans of work or names. To this Diocese belongs the honor of having been the first in Canada to send a lady missionary to the Indians. Miss Brown, of Durham, P. Q., is employed by them to assist Mr. Tims, at Gleichen, N. W. T., in teaching the children of the Blackfoot Indians. In Domestic Missions, Saskatchewan is the most favored Diocese, Qu'Appelle the next and Algoma third. The Zenana Mission is the favorite in the Foreign field. The Dorcas Department worked for the North-West and Algoma.

Niagara Diocesan Branch. President, Mrs. Hamilton; Vice-Presidents, Mrs. Mockridge; Mrs. Sutherland, Mrs. Carmichael, Mrs. Bland, Mrs. Geddes, Mrs. Macnab; Recording Secretary, Mrs. McGiverin; Corresponding Secretary, Mrs. H. McLaren; Treasurer, Mrs. Martin. The number of branches is not given, but the work is progressing favorably. Object in the Foreign field, the Zenana Mission. In Domestic Missions, Qu'Appelle, Saskatchewan and Algoma.

Huron Diocesan Branch. President, Mrs. Baldwin; Secretary, Mrs. Whitehead; Treasurer, Mrs. Cronyn. There are nineteen Parochial Branches, a Boys' Missionary Association, Girls' "Havergal" Mission and a Young People's Helping Branch. The Zenana Missions are warmly supported, also the Society for the Conversion of the Jews. In Domestic Missions, Saskatchewan and Algoma receive the largest contributions as well in money as from the Dorcas Department.

The Auxiliary work has had a beginning in Rupert's Land and the North-West. The following shows a list of the officers. The organization is recognized by the Synod of the Diocese. President, Mrs. Grisdale; Vice-Presidents, Mrs. O. Fortin; Mrs. A. E. Cowley; Secretary, Mrs. Rowell.

Mackenzie River. Officers:—Mrs. W. Spendlove, Mrs. W. G. Garson, Mrs. J. S. Camsell. St. David's Mission, Fort Simpson, Mackenzie River.

Qu'Appelle. Secretary, Mrs. Dewdney, Regina. In summing up the various important points to be gathered from the foregoing reports, the first we note is, that the association is growing and that the progress made from time to time of its first

inception in April, 1885, and its organization in September, 1886, is most encouraging. Of the nine Dioceses of this Ecclesiastical Province, six are actively working. Mrs. Medley having kindly consented to be the president, shows that she is in sympathy with the movement, and so we have good reason to hope that Frederickton Diocese will unite with us at no distant date, followed by Nova Scotia our most eastern Diocese.

In the neighboring Ecclesiastical Province Rupert's Land has organized. Mackenzie River has its committee and Qu'Appelle its Secretary but, the two last mentioned must for many years be receptive like our own Algoma.

The reports shew that work is going on actively among the young. This gives hopes of great good in the future, and we would urge increased and more active efforts in this direction, in Sunday Schools and on all who have opportunities of its prosecution.

In Foreign Missions the Zenana Missionary Association stands first in point of interest. A great impetus having been given by the visit of Mrs. Greaves on its behalf last year.

The great event of the year over which all must rejoice, is the sending forth of the first woman missionary by the Church of England in Canada. Toronto Diocese is to be congratulated on taking the lead in this noble enterprise. Let us hope and pray that others may be stirred up to greater effort and that Miss Brown's footsteps may soon be followed.

The note of sorrow always follows closely on that of rejoicing, and this report is unfortunately no exception. It is with deep regret that we chronicle the deaths of four of our most active members, Mrs. Gaviller, of Hamilton; Mrs. Pocock, of Toronto; Mrs. Wallis, of Peterborough, and Mrs. Helliwell, of Montreal.

In conclusion permit me to urge first and most strongly more zeal, more energy in the cause of missions, and next, more unity. Let us keep ourselves at touch with each other, in work at home, in work in the mission field and in prayer, and let us strive to make the Woman's Auxiliary with its Parochial, Diocesan and Central Boards, the medium by which we may be held together.

H. E. HOUGHTON, Recording Secretary.

FINANCIAL REPORT.

DIocese OF HURON.

As per report of Diocesan Treasurer, to May 25th, 1887.

RECEIPTS.		DISBURSEMENTS.	
Annual membership fees.....	\$ 25 00	Contributed to Domestic Missions ..	\$162 00
Donations.....	16 60	Contributions to Foreign Mis'n's.	113 00
Memorial Church, London.....	200 00	Contributed to Zenana Missions..	275 99
St. James' Church, London.....	50 00	Expenses of meetings, printing reports, etc., including five dollars, assessed	
Southampton Br'ch.	5 00		
Teeswater Branch..	3 00		
Morpeth " ..	2 50		
Walkerton ..	9 30		

Kirkton Branch..	2 00	share of Diocese towards printing reports of Provincial meetings in Montreal ...	29 70
Durham " ..	10 00		
St. Thomas' " ..	12 47		
Woodstock " ..	20 00		
Ingersoll " ..	25 80		
Maple Grove " ..	6 00		
Collections for Zenana Missions.	102 72	Total	\$580 69
Collections for Miss Leigh's work in Paris.....	88 00	Balance on hand..	45 45
Miscellaneous.....	46 40		
Interest from Savings Bank.....	1 35		

Total..... \$626 14 Total..... \$626 14
Six boxes sent to various missions, contents of which are valued at \$528.

DIocese OF MONTREAL.

As per statement of Diocesan Treasurer to February, 1887.

RECEIPTS.		DISBURSEMENTS.	
Fees from members.	\$ 48 50	Contributed to Domestic Missions.	\$376 25
Contributions.....	179 02	Contributed to Home Missions	45 00
Result of meeting at Theological College, 12th May, 1886, for Bishop Sullivan.....	245 00	Contributed to Foreign Missions	21 00
Contributions for Foreign Missions ...	134 11	Con't'd to Zenana Printing and expenses	30 25
		Balance on hand .	18 02

Total..... \$606 63 Total..... \$606 63
Seven boxes sent to various missions, contents of which are valued at \$304.

DIocese OF NIAGARA.

As per statement of Diocesan Treasurer, to May 30th, 1887.

RECEIPTS.		DISBURSEMENTS.	
Christ Church Cathedral, Hamilton... \$ 21 77		Assessed share of Diocese towards printing reports of Provincial meetings at Montreal.....	5 00
Church of Ascension, Hamilton	81 25	Sending delegate to represent Diocese at Provincial meetings.....	18 00
St. Mark's Ch, Hamilton.....	31 45	Materials for work.	101 85
Special donation from Mrs. Hamilton...	5 00	Freight on boxes sent to missions.	8 60
St. George's Ch., St. Catharines.....	21 25	Contributed to Domestic Missions.	20 00
Diocesan members' fees.....	8 00	Contributed to Zenana missions..	631 58
Money collected for Zenana Missions by Mrs. Gaviller.	581 58		
Money collected for Zenana missions by Mrs. O'Reilly....	50 00		

Balance in hands of Treas. Christ Ch Cathc. Branch.... 6 92
St. Mark's " .. 8 35

Total..... \$800 30 Total..... \$800 30
Boxes sent to various missions, contents of which are valued at \$523.54.

DIocese OF QUEBEC.

As per statement of Diocesan Treasurer, to May 31st, 1887.

RECEIPTS.		DISBURSEMENTS.	
Cathedral, Quec.. \$ 281 66		Contributed to Domestic missions.	\$682 43
St. Paul's Ch " ..	33 50	" Foreign mis'n's	165 53
St. Peter's Ch " ..	52 05	W. and O. Jubilee Fund, Diocese	
St. Michael's " ..	113 65		
St. Matthew's, " ..	222 40		

Trinity, Quebec.	7 50	of Algoma	433 72
Sherbrooke.	50 00	Anonymous, not specified wheresent	5 00
Richmond and Melbourne.	16 00	Interest.	1 39
Windsor Mills and Brompton.	2 50		
New Ireland.	18 70		
Lennoxville.	50 00		
Anonymous	5 00		
Jubilee offerings.	433 72		
Interest.	1 39		

Total. \$1,288 07 Total. \$1,288.07
 Fourteen boxes sent to various missions, contents of which are valued at \$596.35.

DIOCESE OF ONTARIO.

As per statement of Diocesan Treasurer, to April 30th, 1887.

RECEIPTS.	DISBURSEMENTS.
St. George's Ch., Kingston.	Domestic Missions. \$906 50
St. James' Church, Kingston.	Home " 86 75
St. Paul's Church, Kingston.	Foreign " 59 65
General collections, Kingston.	Zenana " 129 95
Ottawa Branches	General " 17 95
Children's Ch Missionary Guild, Ottawa.	Angelsea Sq. " 20 00
Carleton Place Br'ch	Extension Sy " 4 40
Prescott Branch.	Expense of freight on boxes sent to Missions, printing reports, etc., etc., including five dollars assessed share of Diocese toward printing reports of Provincial meetings in Montreal. 40 77
Morrisburgh Br'ch	Balance in hand of Treasurer, Morrisburgh Branch. 6 40
Camden East Br'ch	Balance in hands of Diocesan Treas'r by error in statement 4 00
Archville Br'ch.	
	4 40
Total	Total

Total \$1,275 77 Total \$1,275 77
 Boxes sent to various missions, contents of which are valued at \$858.37.

DIOCESE OF TORONTO.

As per statement of Diocesan Treasurer to May 26th, 1887.

RECEIPTS.	DISBURSEMENTS.
St. James Cathedral, Toronto.	Expense of books, stamps, stationery, advertising, etc. \$ 98 70
All Saints' Ch, Toronto.	Contributed to Domestic Missions. 959 14
St. Paul's Church.	" to Home " 224 13
St. Stephen's.	" to Foreign " 20 85
St. Philip's.	Jubilee Widows and Orphans Fund, Diocese of Algoma. 293 12
Ch of the Redeemer	Zenana Missions. 226 00
St. Matthias.	* Balance in hands of Diocesan Treas'r 275 45
Ch of the Ascension	Balance in hands of
St. Bartholomew's Church.	
St. Mark's, Parkdale	
Brampton.	
Christ Ch, Bolton	
Miscellaneous.	

*148.05 being a portion of this balance, was forwarded on May 30th to the Provincial Treasurer for various Domestic Missions, and is acknowledged in her report.

Total	2,402 41	Treasurer of St. James' Cathedral	199 52
Boxes sent to various missions, contents of which are valued at \$463.44.		Balance in hands of Treasurer of All Saints Parochia Branch.	5 50
		Total.	\$2402 41

STATEMENT OF SUMS ACTUALLY RECEIVED AND DISBURSED BY PROVINCIAL TREASURER.

RECEIPTS.	DISBURSEMENTS.
From Mrs. Tilley, as fee for Provincial membership. \$ 1 00	Stamps, stationery, etc. \$ 2 50
From Br'ch at Port Rowan. 35 66	Printing reports of inaugural Provincial meetings. 25 00
Diocese of Montreal toward expense of printing reports of Provincial meetings in Montreal. 7 00	Paid over to Domestic Missions. 25 00
Diocese of Huron for same. 5 00	Paid over to J. J. Mason, Esq., Treasurer of Mission Board 148 05
Diocese of Toronto for same. 5 00	Balance on hand. 16 16
Diocese of Ontario for same. 5 00	
Diocese of Niagara for same. 5 00	
" Quebec 5 00	
From Diocesan Treasurer Diocese of Toronto. 148 05	
Total. \$216 71	Total. \$216 71

EMMA GREGORY,
 Provincial Treasurer.

SYNOPSIS.

DIOCESE OF MONTREAL.	
Contributions in money.	\$ 606 63
Value of boxes sent to Missions.	\$ 304 00
DIOCESE OF ONTARIO.	
Contributions in money.	1275 77
Value of boxes sent to Missions.	858 37
DIOCESE OF HURON.	
Contributions in money.	626 14
Value of boxes sent to Missions.	528 00
DIOCESE OF TORONTO.	
Contributions in money.	2402 41
Value of boxes sent to Missions.	2357 74
DIOCESE OF QUEBEC.	
Contributions in money.	1288 07
Value of boxes sent to Missions.	596 35
DIOCESE OF NIAGARA.	
Contributions in money.	800 30
Value of boxes sent to Missions.	523 54
Also two boxes, value not specified.	
Money received and disbursed by Provincial Treasurer.	216 71
Total of money contributions.	\$7,216 03
Total value of boxes or Dorcas Branch	\$ 5,166 56
Grand Total.	12,382 59

EMMA GREGORY,
 Prov. Treas. Wom. Aux.