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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

Vol. III.

MAY, 1889.

No. 35.

## HISTORICAL SKETCHES.

No. 35—MAURICE SCOLLARD BALDWIN, D. D.,  
THIRD BISHOP OF HURON.

**H**HE second Bishop of Huron, Dr. Hellmuth, resigned his see in June, 1883, in his address to the Synod assembled at that date in the city of London, the see city of the Diocese. The Synod assembled on October 17th of the same year for the purpose of elect-

ing his successor. The first ballot showed a large majority of both clerical and lay voters in favor of the Rt. Rev. Dr. Sullivan, who at the time was in the old country pushing the claims of his missionary diocese of Algoma. The Synod adjourned to the following day to receive the bishop's decision. On reassembling that decision was received and announced as follows:—

"Most grateful to Synod, but duty to Algoma compels me to decline."

The Synod then proceeded to ballot afresh, and on the third ballot (or the fourth, including that which elected Dr. Sullivan) the Very Rev. M. S. Baldwin, D. D., Rector of Christ Church Cathedral, Montreal, and Dean of the Diocese, was elected by a clerical vote of 57 to 51 and a lay vote of 91 to 22. The Dean accepted the position by telegraphing the words, "I gratefully accept the election of the Diocese of Huron, as the special indication of God's will."

The consecration of Dr. Baldwin to the episcopate took place in Christ Church Cathedral, Montreal, on Friday, the 30th of November, 1883, being St. Andrew's day. The consecrator was the

Rt. Rev. Dr. Lewis, Bishop of Ontario. The sermon was preached by Rev. Canon Du Moulin, M. A., Rector of St. James Cathedral, Toronto. Before concluding his sermon the eloquent Canon thus spoke of the Bishop elect:—

"Such exceeding great and precious promises belong of right to him who will now be consecrated to the highest order in the ministry. After a quarter of a century of life and work in the ranks of that ministry, he goes back to assume the oversight of the diocese where he received Holy Orders and

first preached the Word of Life, and there are hearts here to-day that, 'with recollection and deep affection,' go back to the same time and place, praying fervently as they do so that the blessing of the Most High may fall without measure on the third Bishop of Huron. To speak of him here, where he is so well known and loved, would indeed be superfluous and most contrary to the rule of his life and ministry to preach not himself but Christ Jesus the Lord. His first sermon as Rector of this Cathedral was preached many years ago from the text, "Neither count I my life dear unto myself—that I might finish my



MAURICE S. BALDWIN, D. D., M. A.,  
Third Bishop of Huron, Ontario.

course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." There are those here to-day who heard that sermon, who have ever since observed and enjoyed that ministry, and their consciences will gladly testify that it has been an earnest, honest struggle to follow out the sacred text. An unflagging zeal, often outstripping his strength, a whole-hearted devotion to duty, a heart as wide and as loving as the Catholic Church, gifts and powers that God has bestowed only on a few,



CITY OF LONDON, ONTARIO.

a diligent improvement of them and a spirit of believing prayer and supplication, a life-long searching and study of the Holy Scriptures in the original tongues; a perfect absence of all care for filthy lucre; an affectionate simplicity; a gentle humility; a long life and ministry in this city, and before you all, so pure, earnest and holy, that it has won the esteem and love of all sorts of churchmen, of all kinds of Christians.—All these things have, by Divine grace, been wrought in him whom Christ this day calls from amongst you to a higher work. To his sorrowing congregation (and well may they deplore their loss) would I say in words great and strong, first wrung from a heavy laden soul, words that we lean upon in every grief and loss, ‘The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.’ And to the dearly loved and valued friend of many years, may not a brother’s heart, in this sweetly solemn moment, from the depth of its affections, speak out and say, for all your life and example have been to me, ‘I thank my God upon every remembrance of you,’ and now—on this St. Andrew’s Day, go forth in obedience to Christ’s own ‘Follow me;’ go forth, with His presence and blessing, to do the work of St. Andrew, whose great glory and happiness it was that he brought his brother to Jesus. This has been the work nearest and dearest to your heart in the first and second orders of the Ministry, and now in its third order, God, the Three in One, mercifully grant that henceforth it may be to you threefold dear, till you shall ‘finish your course with joy, and the Ministry which you have thrice received of the Lord Jesus to testify the Gospel of the Grace of God.’”

Many were the regrets, expressed by all classes of people at the departure of Dr. Baldwin from Montreal.

At his first Synod, which met in London on June 17th, 1884, his Lordship delivered an elo-

quent charge. He spoke earnestly of the kind of ministry needed at the present day, a believing ministry and one baptized with the Holy Ghost and with fire, a ministry courageous and outspoken for the Truth, understanding the relative position of the Church to the world and a ministry thoroughly alive to the great necessity of missionary activity. On this point he spoke as follows:—

“I wish to draw your attention to the palpable fact, that the increase in missionary life has been an enormous spiritual gain to the Church at home. Look, for instance, at the spiritual state of England 150 years ago,

and compare it with the present. Compare the times when missionary work was ridiculed and despised, with the times when missionary work is honored and supported. With of course honorable exceptions, fox-hunting parsons then prevailed. Sleepy congregations dozed over graceless sermons. Nothing was done for the vast masses who were either too poor, or too vicious to attend the ordinances of religion. All was torpor and spiritual death. And when at length, John Wesley and George Whitfield arose in the vehemency of a tremendous zeal, they were both frowned down by the Church they dearly loved, and only desired to arouse. Look at the Church’s life in England to-day after Henry Martyn, and Selwyn, and Pattison, and Livingstone, have done their work in lands beyond the seas. The reflex blessing has shown itself by a vast and mighty quickening. It matters not what school of thought you examine, life, tremendous life, is apparent everywhere. It is the good measure, and pressed down and flowing over which the blessed Lord is giving to His people wherever they have honored this missionary command. And here in this noble Canada of ours, if we would do our work at home, we must arise and do our work abroad. The indispensable requisite to the Gospel at home is our obedience to Christ in the heathen world without.”

Up to this date his Lordship had visited some 52 different churches, confirmed 1,035 candidates and ordained 8 persons, 3 to the priesthood and 5 to the diaconate.

On the assembling of his second Synod, in June, 1885, the bishop was able to say that he had visited, with a few inconsiderable exceptions, all the various missions of his extensive diocese. Regarding this visitation he says,—

“After visiting this noble diocese, and seeing the splendid farms and commodious houses to be met with in every county, and after carefully visit-



CITY OF ST. THOMAS, ONTARIO.

ing all the cities, county towns and thriving villages which stud the land, I am confident that wealth, and to spare, exists among us for every possible want of the Church. The great desideratum is, to reach and utilize this wealth for the glory of God and the advancement of His name."

The earnest appeal on behalf of Christian liberality then made seems to have produced good result, for in 1886 he was able to inform his Synod that the contributions for Diocesan missionary purposes showed an increase of \$1,561.87 over those of the previous year.

In 1888 the bishop attended the Lambeth Conference, and the Huron Synod for that year was not held till the 4th of December. In his address to that Synod the bishop notes several signs of improvement and increased interest in Church work throughout the diocese. The Mission Fund debt had been reduced to \$500, so that practically it existed no longer. During the five years of his Lordship's episcopate 8,011 candidates were confirmed, all by himself separately and individually, —except 93 confirmed by the Bishop of Niagara on an occasion when he was too indisposed to be present. Seven new churches were built and opened during the year. The diocese is large and embraces the most flourishing portion of arable land in Canada. Numerous cities and thriving towns and villages indicate its prosperity. The large tract of country embraced by the counties of Huron and Bruce would of themselves almost form a field sufficiently wide for a missionary diocese.

Bishop Baldwin was born in Toronto, in the year 1836, and is a son of the late John Spread Baldwin and of Anne Shaw, daughter of Major-General Shaw, his wife. The Hon. Robert Baldwin, so long and so favorably known in Canadian politics, was his first cousin. He was educated at Upper Canada College, an old and valued institution now able to include many men of eminence and ability as its alumni, and afterwards at Trinity College, Toronto, of which Uni-

versity he is a graduate, holding the degree of M. A. and of D. D., the latter being *jure dignitatis*. He was ordained Deacon in 1860 and Priest in 1861 by the late Dr. Cronyn, first Bishop of Huron. He was appointed to the curacy of St. Thomas' Church, St. Thomas, Ont., where he laid the foundation of that eloquence and ability which have always distinguished him as a preacher, lecturer and public speaker. After serving for a while as Incumbent of St. Paul's, Port Dover, he was appointed to the

Rectory of St. Luke's, Montreal, and subsequently became Assistant Minister of Christ Church Cathedral, Montreal. In 1871 he was appointed Canon and in 1872 Rector of the Cathedral, from which position in 1883 he was called to the higher work of the episcopate, to preside over the diocese which had given him Holy Orders, and where the first years of his ministerial life had been spent. The bishop is a valued member of the Board of Missions and is always ready to assist, with his fine speaking powers, at its missionary meetings.

He married in his early clerical life Miss Erma-tinger, of St. Thomas, Ont., who, however, was left with him but a short time. In 1870 he married Sarah Jessie, youngest daughter of John J. Day, Esq., Q. C., of Montreal, a lady who is a valuable help to him in all his duties. They have four children, one son and three daughters. The Bishop has published much of the product of his pen, two works "A Break in the Ocean Cable," and "A Life in a Look," having obtained a wide circulation.

THE recent decease of the Dowager Lady Kin-naird in London has removed from Christian and philanthropic work one of God's noblest hand-maidens. She was equally devoted to Home and to Foreign Missions, and city evangelization. She led in the Indian Female Normal School and Instruction Society, the Zenana Bible and Medical Mission, St. John's School, Westbourne Park, for training girls for domestic service, in the London Young Women's Christian Association, which has 140 branches with 15,000 members. She was in fact hundred-handed and hundred-hearted. To the last day of her life she, with her noble daughters and son, the Earl of Kinnaird, was engaged in every work that sought the up-lifting of man.

THE 336,000 members of the Free Church of Scotland must be giving at the rate of nearly \$10 per head.

## THE HALF-BREEDS OF THE NORTH-WEST.

By ALFA SEYMOUR, STANLEY MISSION, N. W. T.

**I**HAVE derived a large amount of instruction and amusement this afternoon from the perusal in your April number (A. D. 1888) of an article on "The Half-breeds of the North-west," by Rev. George Forneret, M. A., Rector of All Saints', Hamilton, and Rural Dean.

At Stanley we are situated in a rather remote part of the world, which accounts for the fact that we have only just received the above mentioned number of your valuable magazine. I was instructed, because though I have resided in Manitoba and the North-west Territories for some time (a good deal longer than two years) I learnt many things about Half breeds which I never knew before, and amused because, to a well regulated mind it always gives pleasure and amusement "to see ourselves as others see us." One of the subjects on which I received information was with regard to the physical inferiority of the Half-breed.

We have in our house here a Bell Organ weighing (in case) 390 lbs, this organ was carried over every portage between Cumberland House by one man (a Half-breed); and I can assure you that the portages, (one of them is over half a mile long) consisting as they do of alternating rock, and muskeg, are not pleasant exhibition grounds for feats of strength. Yet the average load at these portages, is from 200 to 350 lbs., and if you consider that these physically inferior men are at work rowing, portaging, towing the boat up rapids, and sometimes even carrying the York-boat bodily over steep rocks from 4 in the morning till 9 at night, for a trip which takes from 21 to 27 days, and come in fresh at the end of it, I think you will admit that they cannot be so very inferior.

On one occasion I was talking to the "boss" of a gravel pit, a man whom I knew well, and who had the same pious hatred and holy detestation of "breeds," which is a characteristic of many Canadians; and he told me that out of a crew of 150 men the *three best men* (bar one) were "breeds." There were about 25 "breeds" in the pit, and the rest were white men, so it was not a case of picked men. I myself have worked on several gangs in which both white men and Half-breeds were employed, and I can safely say that on the average, in endurance and push, the latter were fully equal to the former, and in many cases were far superior.

The rev. gentleman is fearfully down on bannock and pemmican. Of course it may be our depraved taste, depraved and vitiated by contact with "breeds," but I do not know *one* of the old hands in the country who does not prefer bannock as an article of diet to sponge bread, and as to the thin blue line, etc., etc., I have eaten bread in Canadian houses which had something a good deal more solid than a 'thin blue line in it.' You will also allow me to observe that the meat for pem-

mican is mixed with the fat *before* being baked. As to its "being quite eatable, stewed with onions, and with hunger as a relish," I leave it to any one who has *eaten pemmican* to decide as to the amount of hunger which is necessary to overcome the fears of the consequent digestive retribution, but I must confess that for my part I can enjoy a meal of pemmican as well as anything else I know. I never heard of the expedient of putting a stone in the bale of pemmican, and though one of the men to whom I appealed has been in the country 37 years, and is now a commissioned officer in the Hudson Bay Company, and though the other two have lived in it all their lives (they are white), they never heard of it either.

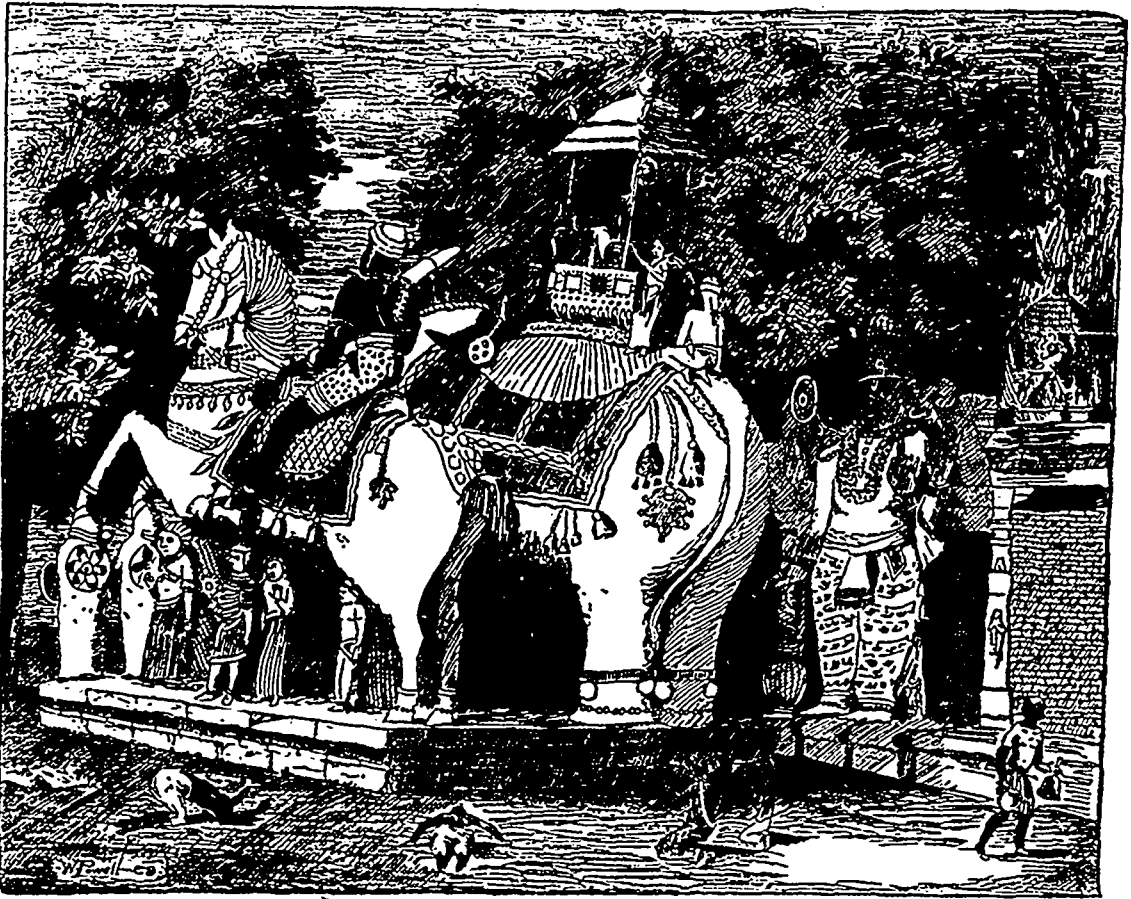
The rev. gentleman speaks of the hatred felt by the Halfbreeds for Canadians as distinguished from Europeans. Is it to be wondered at? A European as a rule treats a Half-breed as an equal and as a gentleman, a Canadian treats him only too frequently as if he were little better than a dog; this I know from what I have seen myself; the result is obvious. If the settlers from Canada would only try the effect of the *suaviter in modo* instead of the *fortiter in re* you would see less of the bad feeling against them which unfortunately exists.

[NOTE.—While inserting the above as containing interesting information, the Editor would remark that it is quite possible for two men to have different experiences of the same thing, especially if gathered from portions of territory widely distant from one another.]

## THE IDOLATRIES OF INDIA.

From an article in "The Mission Field," March 1st, 1889; by Rev. G. A. Pope, D. D., Teacher of Tamil and Telugu in the University of Oxford.

**T**HE modes of worship which exist in India, the whole cultus of the Hindu or Brahminical systems, bear testimony to the fact that man needs some method of approach to God, such as the mediation of Christ supplies. The idolatries of India, bewilderingly manifold, surely bear witness to this. Our fellow-creatures there, like ourselves, desire that God should dwell among them, should take a visible form, and have something like a personal history. So they have imagined sundry manifestations of their divinities, who are supposed to dwell in blissful seats, with their wives, children, attendants and devotees. There is nothing in all these legends (save in a few where Christian influence is evident) which suggests a point of real analogy to the history of Christ; but they bear emphatic testimony to the felt necessity of some visible manifestation of God to man. Yet, though this instinctive sense of need was, in part at least, their origin, how terribly debasing are, on the whole, the idolatries of India! Innumerable are the objects of worship, generally acknowledged not to be really gods, but really taking the place of the



AN INDIAN TEMPLE.—(From a sketch made many years ago in India, by the late Col. Charles Gold, C. B.)

Supreme. The absolutely infinite hosts of Puranic divinities; the powers and energies of nature; almost every animal, in some connections, especially bulls, monkeys, birds and snakes; trees, flowers and stones, are adored. Images of every variety, some with many heads and arms, some of them frightful, some grotesque, half human, half bestial, are set up, and after a ceremony of consecration, called *avahanam*, are supposed to be permanent, abiding homes—nay to have become the very and effective personalities—of supernatural beings that control the destinies of man.

The minds of the worshippers rise no higher, unless other teaching has modified their beliefs and habits. Illustrations of whatever is said in Holy Scripture of the folly and wickedness of idolatry are to be seen in every street, and almost in every house in India. "They that make them are like unto them, so is every one that putteth his trust in them."

Among the beings supposed to be manifestations (or incarnations) of Diety, and everywhere adored, are *Krishna* and *Rama*—the heroes of their two great Epics, the *Mahabharata* and the

*Ramayana*. These are mere poetical creations—very interesting ones, doubtless—with some historical basis. They are, however, rightfully no more influential or important to humanity than are *Aeneas* or *Achilles*.

And what shall we say of active, popular, everyday Hinduism? You go into the streets of the black town in Madras on the night of the greatest of their local festivals, when the glare of many torches turns night into day, and the harsh discordancies of native instruments of music vix the ear. The huge car of many stories, bright with flags and flowers, drawn by hundreds of hands, rolls slowly along the streets, while sacred songs and incantations are recited. What is the weird figure enthroned on the car glittering with precious stones? It is *Yegattal*—"the only mother"—an image worshipped here before any stranger from the West had set foot on the surf-beaten shore, where her dark and squalid temple stands—one of the forms of the Indian *Cybele*. As she slowly passes by, with continual halts, every door opens, and the inhabitants of each dwelling come forth to present their offerings, to join in the wor-

ship. Flowers and fruit and other gifts are brought to her feet in baskets, or on salvers of brass or silver, while the image and the car and the street around are covered with garlands. Sometimes strange rites are performed. A sheep or a goat, gaily adorned, is brought before the idol; the priest stands by with crooked knife; one dexterous flourish and the head flies off, while the image is wet with its blood.

It is the old cry, "Wherewith shall I come before the Lord, and bow myself before the High God?" Thus are men seeking for God!

Compare with these sad, suggestive spectacles the Christian vision of Him Who is the image of the invisible God; Whom, not having seen, we love, and Who is made known to us in so many ways, and revealed in such a divine life history.

It is needless here to dwell upon the perfection of the Christian law as taught in Holy Scripture, and illustrated by the life of Christ on earth. What, then, has Brahmanism to compare with this? In the Vedas themselves there is no moral teaching. According to the ideas of the Hindu teachers, religion has nothing to do with morals, as indeed we know that the religions of ancient Greece and Rome had no distinct ethical teaching.

Hinduism makes no provision for its own extension, and asserts no claim to be an universal religion, and would indeed shrink back with repugnance from the idea of admitting others into its circle. Christianity alone has the power and the promise of universal extension.

In Hinduism the objects of worship are represented as guilty of every iniquity, and there is thus no such thing as a pattern of worship in the Hindu mythologies. The foulest vices find sanction and examples there. In fact, all in Hinduism which would most emphasize the contrast between it and the law of the Lord, which is pure, must of necessity be passed over in silence here. We appeal to the records!

In the Hindu system there is not the faintest recognition of man's need of Divine grace, or of the possibility of his obtaining it. Hinduism says much of the misery and degradation of human existence, but has no glimpse of any spiritual help afforded to man. Even Buddha, who was a reforming Brahmanist, knew nothing of sin as a moral evil, but only of misery as the result of corporeal existence. Of Divine "grace" he knew absolutely nothing. In some of its phases, Hinduism counsels meditation and rigorous subjugation of the senses; and it prescribes a series of ascetic practices by which the soul is to free itself from corporeal bonds; but it breathes not a word of help given to man from above.

In regard to man's future after death there would seem to be in all oriental systems a substantial unity of teaching. The soul of man, as Hindus imagine it, is allied to successive organisms, human or otherwise, and is at length, as the result of meditation and rites prescribed, to obtain emancipation, *i. e.* absorption into the supreme

essence, whatever that may be. This is called *Moksha* (deliverance), *Nirvana* (extinction, as of a flame by the wind), *Vidu* (utter relinquishment). There is no belief generally in the conscious immortality of any human soul. Buddhism especially denies the existence of a soul in man. A man may pass at death into any of the lower forms of organised life; he may become a demon or a god sojourning in the heaven of some deity, or tormented in one of the nine hells; he may pass through any number of human or other births: the end of all is—the merging of his being into the Infinite and Impersonal.

Oriental systems are hopeless; or rather, what they bid men hope for and strive after is a delusion. What a contrast to Christianity!

Christianity has a mass of evidence to prove it divine. There stands the Christ, risen from the dead, and thus proved to be the Son of God with power. Wherever there is the faculty to weigh evidence, the fact of the Resurrection of Christ must compel assent and submission.

Of course it cannot be said that Hinduism has any such fact to announce. Christianity has triumphed for eighteen hundred years because she proclaims Jesus and the Resurrection. On this we must still and for ever insist.

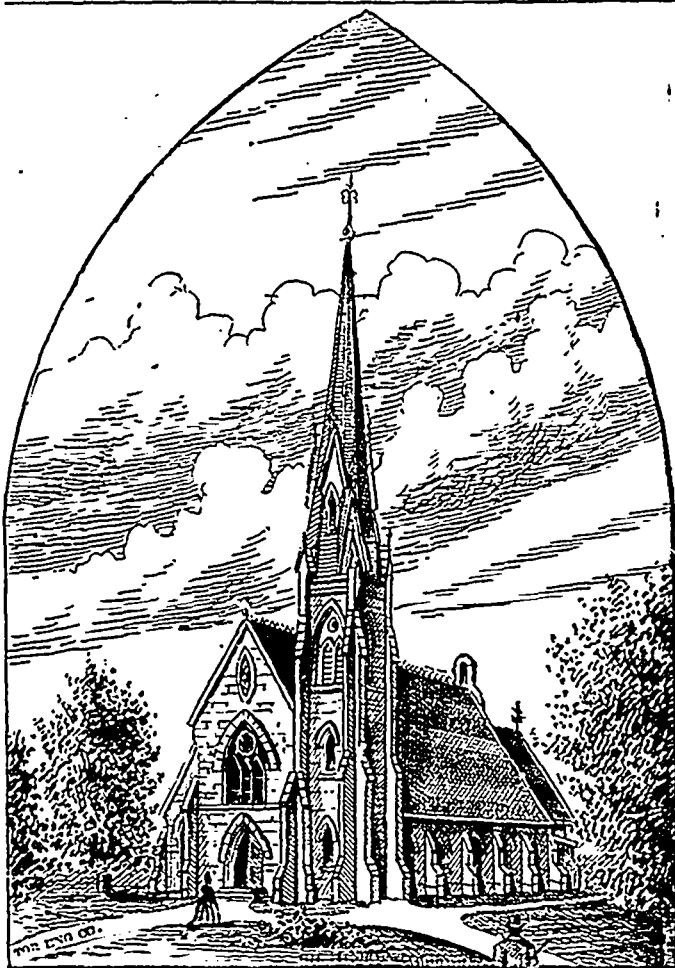
Much is said about methods of missionary operation, but I am sure that everywhere and always the Apostolic method of preaching the whole Gospel of the risen and living Lord will alone prevail.

A Christianity without the central Christ, and without the Word of God, would be a sorry development of our most holy religion! Yet to this some minds seem tending.

Let us learn, if we would uphold the cause of the propagation of the Gospel, to contend earnestly for the holy catholic faith, once for all delivered to God's saints, enshrined in the revealed Word, and out of it taught by the Church of Christ to the world. Not the Christianity of Calvin, or of Dante, or of Milton, but the Christianity of the New Testament must be taught in our Missions; taught with scientific theologic accuracy, but with a most reverent, guarded and thoughtful care, lest we lay any stumbling block in the way of men, whom we would bring to the feet of the only Master of mankind. The resemblance between the paganism of India and old classical paganism is very marked, yet over that Christianity gained a wonderful and final and conclusive victory. And Druidism, and Teutonic and Scandinavian paganism are dead, smitten by the sword of the Lord.

"The oracles are dumb,  
No voice or hideous hum  
Runs thro' the arched roof in words deceiving.  
Apollo from his shrine  
Can no more divine  
With hollow shriek the steep of Delphos leaving.  
Nor all the gods beside  
Longer dare abide!"

And surely it is not presumptuous for the Christian Missionary to anticipate the fall of Hindu paganism by the same means. Already a vast and



ST. JAMES' CHURCH, STRATFORD, DIOCESE OF HURON.

increasing body of educated Hindus is seen renouncing idolatry. Some of her best sons are in the Christian ministry. Many a Christian community is flourishing in India. These are oases in the desert—paradises half of whose charm is derived from the vast ring of barrenness, in which like gems they are set. But may we not believe that the time will come when all the wilderness shall blossom as the rose? Remember in hopeful intercession that work which your Lord has given His Church to do for Him, and the accomplishment of which He awaits in glory.

### OUR PARISHES AND CHURCHES.

No. 32—ST. JAMES' CHURCH, STRATFORD,  
DIOCESE OF HURON.

**N**S ONE travels swiftly through the county of Perth and its immediate neighborhood, comfortably seated in a railway passenger car and looking out upon fine farms, spacious country residences and thriving villages, it is difficult to imagine that fifty years ago

it was all a dense forest, marked only here and there with the home of a settler. Yet such was the case. The development first began when the Canada Company selected a site for their headquarters, when undertaking the settling of the Huron territory. The site they selected was the place where the city of Stratford now stands and was known as a sort of "half-way house" for travellers making their way to the south and west. For a time the Canada Company's offices were the only houses in the village of Stratford. To this village in 1831 came William Sargent, a man of means who erected a frame building which, for many years, was used as an hotel known as the Shakespere House. Then a saw mill was erected by the Canada Company which subsequently led to the establishment of a grist mill the first factor in that line of prosperity which has ever since marked the village, town and city of Stratford. Another early settler was Mr. J. C. W. Daly, who arrived in the village in 1833 to assume the duties of agent of the Canada Company, and who took a great interest in the growth and prosperity of the village. This, however, was slow, but little progress having been made till the County of Perth was erected with Stratford as its county town, when it steadily grew until in 1852 the population was said to be about 900. From that time it increased in importance and population till four years ago when, amid great rejoicing, it was set

apart as a city, its population having reached the required ten thousand. It is called the "Classic City," from its name. Through its centre flows a river which was named the Avon, so that Canada which has its London on the Thames, has its Stratford-upon Avon. It has been well described as follows:—

"Alighting at the magnificent depot, situated on the north of the town, the traveller sees before him no ordinary place. Railroad tracks leading to all parts in the country, signs of interprovincial and continental trade, car works and tall chimneys, the city itself expanding over a large area of land, are what can be seen without entering the city proper. In the business part of the city are to be seen massive and elegant blocks, where merchandise is conducted becoming the dignity of the place. On every side are to be seen evidences of comfort and prosperity, the numerous elegant mansions and costly residences leaving no doubt as to this being the case."

The Church of England seems to have been



somewhat late in entering the field in and about Stratford, for there is no record of any work being done there previous to the year 1842, when we hear of the Rev. John Hickey as travelling missionary in the counties of Waterloo, Perth and Huron. In 1846 Mr. Hickey was stationed permanently in Stratford, where he succeeded in erecting a small frame church which answered the purposes of the congregation for some time. He did not, however, confine his exertions to Stratford but worked zealously in the surrounding townships.

In 1851 Rev. Ephraim Patterson was appointed Incumbent of Stratford, a position he has held ever since, except that as another church has been built recently in the city he is now rector of St. James' or the parent church.

In 1856 Mr. Hickey's frame church was replaced by a brick building, 70 by 45, which continued to be the place of worship for the congregation till the year 1868, when the present fine edifice of St. James' church was erected at a cost of about \$25,000, from plans prepared by Messrs. Gundry & Langley. Its extreme dimensions are 130 by 51, and it is capable of accommodating 800 persons. The chancel is elaborately decorated from designs furnished by Mr. Darling, architect, and it has an excellent organ, built by the Messrs. Warren, at a cost of \$3,200.

There is now in Stratford a second church known as the Home Memorial Church, a full r account of which we hope to give before long.

Rev. Canon Patterson, who is also Rural Dean of Perth, is one of the few clergymen who have retained a long incumbency in the same place, having been for thirty eight years in his present position.

## DUTY: RESULTS.

By HELEN M. WEIR, BRANTFORD, ONT.



IN THE first page of our leaflet entitled "A Plea for Missions" there is a sentence, very short, but of threefold value as being an incentive, a preventive, and an encouragement, "Duty is ours; results are God's." An incentive, because there is no word more comprehensive and more utterly unanswerable than that word "Duty"—"severe, stern Duty," as a great French author calls it. Our duty is that which God has given us to do, and if we neglect it, or evade it, we are simply disobeying our God. A preventive, because the reflection that "results are God's" must, if we let it come home to our hearts, relieve us of our self-imposed burthen of wearying anxieties, doubts and fears. Duty is ours, results are God's—we are to do His work lovingly, faithfully, to the best of our ability, this is the task He sets us, the results are His: if He sees fit, if it be for our good, He will let us see these results, in part, here on earth; if not, He will reveal them to us only when, having passed

beyond the veil, we shall see all the full and perfect harmony of that earthly life which now, to our dim vision, sadly limited perceptions and weak faith, seems so full of discords, injustices and harsh discouragements. And finally the words "Duty is ours, results are God's," are a great and comforting encouragement; the results—the results of all our poor labors and endeavors are God's. God takes up our faulty, half-hearted work, even our very mistakes, where we err in humble ignorance, and sanctifies them, and uses them for the furtherance of His holy decrees, and His glorious plan for the welfare of His creatures.

Most appropriate, then, are these words, as one of the devices of our missionary societies. With 874 millions of human beings living still, nearly 2,000 years after Christ's Cross was raised on the hill of Calvary, in heathen darkness, the urgent need of missionary effort cannot but present itself very forcibly to every thoughtful Christian. The Duty is ours—ours, here in Canada; not, for us, the duty of the Mother Church and the missionary societies in the Old Country, but our own. Ours, because the Church of England in Canada owes its existence to the missionary Church at home; ours, because we are more able, in some respects, to do missionary work, than the dwellers in the mother land. People sometimes say "Our Church and our missionary societies in Canada are so poor, look at all the wealth in England,"—but does it never occur to those who reason thus that the most real wealth is there where it is most equally divided? and would we not do well to pray God that never, never in this land, literally a land of peace and plenty, may that enormous wealth be accumulated and transmitted by the few, which, thus unequally divided, entails such inconceivable poverty on the many. The bitter need of thousands and thousands of perfectly destitute people in all the large cities of Great Britain hampers the efforts and drains the resources of the charitable. Listen only to this heart-rending account of only one branch of Home Mission work in London. The speaker is a Mr. Austin who has organized refuges for destitute children which he calls "Outcast's Havens," and this is his account of the manner in which he gathers in the poor little waifs and strays:—

"I started from my office regularly at midnight with a furniture van full of loaves, visited the Metropolitan meat market, Covent Garden, the Thames embankment and finally Trafalgar Square. Everywhere human beings were camping out in the cold, naked and hungry, respectable and disreputable huddled together. One night it snowed, and when I approached the square I saw only a white sheet. Suddenly the multitude rose like an army of ghosts, casting off the snow, and clamoring for bread, which they ate voraciously. The large cold square, from Nelson's Column to the National Gallery was full of starving people. And the children! The boys and girls were literally friendless, with only rags to cover them. Every

evening we took off a load, fifty or sixty, to the Havens, and it was pitiful to hear the 'take me, oh, please take me,' of those who had to be left behind. Still more pitiful was it to hear one little girl, now safe and happy in a Haven, plead 'to be let die in the snow.'"

Such terrible scenes as these are never, (thank God for it) witnessed in Canada, and it is because what we have to give is not needed to supply food to starving thousands clamoring for bread, that our Missionary Church should stretch forth her hands to those dark regions of the earth where the heathen sit in the shadow of death. And assuredly neither the misery nor the darkness would exist if Christians, living ever in the presence of the fact that we are God's stewards of all He gives into our keeping, gave freely of what we have so freely received. But we must give *freely*, looking for no visible or speedy reward, no sudden crowning of our labors with success, the duty is ours—results are God's.

Often, far too often, we hear it asserted that mission work, both at home and abroad, is very discouraging. All of us, perhaps, have said it; all of us, perhaps, have felt it. But were not the words and the feeling wrong?—foolish too, for the results of our labors are not ours; not in our poor feeble hands. Why should we doubt and be discouraged? These results are sure and certain; they are God's, and though to know the results of our own efforts be denied us, let us look bravely, lovingly, trustingly out beyond our own narrow horizon into the great world, and note thankfully the results of the labors of many devoted servants of Christ who have toiled and died, having utterly failed, so it seemed to them, to achieve anything. The history of what is called the Fuegian Mission is a striking and touching comment on the words, "Results are God's." It is just forty years since Captain Allen Gardener, an officer in the navy, resolved to devote his life to the work of christianizing the people of Tierra del Fuego. It is one of the most dreary spots on the face of the earth, with a cold damp climate, and inhabited by a race of ferocious savages, so low down in the scale of humanity and so devoid of any kind of religion that their language did not contain the word "God." Captain Gardener's first attempt in 1848 to found a mission there, for which friends at home had supplied funds, failed utterly. Storms at sea and murderous onslaughts made on the little band of devoted men by the natives, compelled them reluctantly to abandon their undertaking. Two years later a second attempt was made, and Gardener and his devoted companions this time effected a landing. But unfortunately their organization was faulty and inadequate; they had no vessel of their own, but had simply taken their passage in a ship which landed them on the inhospitable shore, and then pursued its course. In their ardor and generous enthusiasm they had not, as perhaps too often happens, sufficiently counted the cost, they had not taken needful precautions, nor provided against

possible emergencies. The barren country supplied them with no food, the two small boats with which they had furnished themselves could not live in those stormy seas, and when, months afterwards, another vessel touched at the place, they were all dead, some of starvation, others murdered by the natives,—they had died and accomplished *nothing*. 'In the journals left by Gardener and one of his companions, there was not one word of complaint; not one regret for what looked like utter failure, but many expressions of their firm belief that their efforts would not be entirely lost, that other men would take up the task that had fallen from their dying hands. And so it was. A company of missionaries settled, not in Fuego, but, following out a plan left by Gardener for their guidance, in the Falkland Islands, whither they brought a few Fuegians and learned their language, and after awhile, accompanied by them, proceeded to Fuego where they landed and, for a few days, were treated with friendliness by the treacherous savages. Then, one calm Sunday morning while celebrating Divine service on the sea shore, they were surrounded and ruthlessly murdered, passing from the Church militant to "the great Church victorious," and at rest. Once again the Fuegian Mission had ended in disaster and death, and nothing was accomplished. But the Bishop of the Falkland Islands again brought Fuegians to his diocese, where they were patiently instructed in the Christian religion, and after awhile, a certain measure of success crowned this work. One of these Fuegians received into his mind some glimmer of Christian truth, and though incapable of doing among his people the work of an evangelist, he yet was of use by disabusing the minds of the cowardly, suspicious natives of their mistaken notions about the intentions of the missionaries, when they, with the Rev. Mr. Bridges at their head, once more landed on those unfriendly shores, where, after many difficulties and perils past, they succeeded in establishing and maintaining their blessed work. To-day they have there a flourishing Christian village with a church, school house and orphanage, while neat cottages have replaced the wretched native wigwams, and Mr. Bridges has compiled a dictionary, grammar and vocabulary of the language, into which he has translated a great part of the Bible.

An additional interest is lent to the history of the Fuegian Mission by the connection with it of the great naturalist, Charles Darwin, whom most people know as an eminent scientific man, holding strange, untenable, unchristian theories about the origin of man and the doctrine of evolution, but not as an advocate and helper of missionary societies. At the time of Captain Gardener's death, Mr. Darwin expressed to his friend Admiral Sir B. Sullivan, who was interested in the mission, his firm conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest type of the human

race. But many years afterwards Mr. Darwin wrote as follows to the Admiral:—


"The success of the Tierra del Fuego Mission is most wonderful and delights me, as I always prophesied utter failure. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuego is almost equally wonderful. I certainly would have predicted that not all the missionaries in the world could have done what has been done. I enclose a cheque for £5 for the South American Missionary Society, and shall feel proud if the Committee sees fit to elect me an honorary member."

On such a narrative, and on testimony from such a source, no comment is needed. Surely they may suffice to seal the lips of the most impatient, and raise the courage and strengthen the faith of the most despondent, for they teach impressively the lesson we should *all* lay to heart,—for *all* of us can do something, however small the service be—the lesson that "Duty is ours; results are God's."

The Duty is ours, let us do it with prayer. We hear much to-day of woman's work, and surely first and foremost in the enumeration of woman's work should stand *Prayer*—

"In the shadow of life's toil,  
On her calm, hushed pathway,  
For those in the fight and strife  
God biddeth woman pray.  
He sendeth us not to stand  
Where men must suffer and dare—  
Thank Him that to us He gives  
The holy work of prayer."

## DOWN AMONG THE COAL MINES.

HE Rev. W. Charles Wilson, missionary at Springhill Mines, N. S., makes, through a very interesting pamphlet which he has published lately, a strong appeal for help among those who suffer the hardships of coal mining. It is to be hoped that his appeal will meet with a hearty response. We make a few selections from Mr. Wilson's eloquent appeal:—

Come to the mines and see! It is midwinter and the thermometer stands at eighteen degrees below zero. A long shrill shriek of the steam whistle, called "the buzzer" startles the sleeper at half past five in the morning. About fifteen hundred men and three hundred boys must arise, take breakfast, and be in the pit before seven o'clock. The miners are clad in the mine working suits, which are ill suited to ward off the bitter cold. A small lamp is attached to the top of the cap and often serves to guide the footsteps over the rough roads before reaching the pit when its real work begins. It is a weird sight to see the flickering lights coming from every direction while the bearer of the light is hidden in the shadow. The young boys trudge along as though a needed rest had been broken, and soon all have disappeared underground where nearly two thousand souls are digging and picking the dusty diamonds in order

to keep body and soul together, to make others warm, and to increase the dividends of favored ones far away from the source of their income. Underground is a subterranean city with miles of streets, avenues and alleys. Horses are stabled in the coal-caves and grow sleek and glossy. Rats, blinded by the darkness, find food near the stables and often prefer a little horseflesh. The boys drive the train of coal-cars along the main line, attend to the various doors, and pump air to the men working in what we may term the "alley-ways." All is dark, dangerous and merciless here below; and two of our dearly loved collects are peculiarly appropriate for the worker; "Grant that this day we fall into no sin, neither run into any kind of danger," and "Lighten our darkness we beseech thee, O Lord, and by Thy great mercy defend us from all perils and dangers." In Springhill there are four working pits, called "slopes," because the seams of coal, which vary in thickness from six to fourteen feet, slope away at an angle of about thirty-eight degrees. The slopes vary in depth from five hundred to two thousand feet, the lower level being reached by a continuous staircase cut in coal, down and up which most of the men and boys go to and from their work. Reader, you have felt the effect of ascending several flights of stairs, now realize the labor involved and expenditure of strength incurred in descending and ascending daily a rough dark stair-case two thousand feet deep. Stand by the pit's mouth and see the men emerge from the earth, with streams of perspiration rolling down their blackened faces as they stand for fresh breath before starting for home.

On some days there is commotion in the streets; anxious faces peer forth at the doors; some one is being carried home with mangled limb, torn breast, or life crushed out by a fall of the cruel coal or an explosion of the treacherous gas. Others, especially new comers, are laid low with mining fever, a dreaded lingering disease.

Church services are held three times every Sunday in Springhill, once on Wednesdays and Holy days, and the other evenings are generally used for mission work in outlying districts or in the homes of the miners. Bible classes and Sunday School are held on Sunday afternoon. Parochial work in these districts is particularly difficult because competent helpers are few; none of the class who usually assist in church work caring to reside in the vicinity of coal mines. The missionary is at once often preacher, Sunday School teacher, librarian, organist and sexton.

Every Friday evening a service is held at the Railway Junction where the coal in cars await the trip to the Upper Provinces. The place is five miles distant from Spring Hill, and reached from there only by a railroad track. The distance has very often to be walked by the Missionary in storm and cold, and walking five miles on an up-grade track at ten or eleven o'clock at night with the thermometer twenty degrees below zero is a piece of exhilarating (and often exhausting) exercise,



THE MCKAY INSTITUTE.

(This is a Presbyterian Institution recently built at Round Lake, in Assinibou, for an Indian Home. It has about forty pupils.)

sometimes resulting in a pair of uncomfortable frozen ears. A coal train sometimes propitiously comes along and the good train hands, knowing the parson or seeing his signal light, stop and give him a seat near the hot and oily engine, or upon the coal lumps in a car containing twenty tons of coal. A blue serge suit and top-leather boots we find to be the most appropriate clerical dress under such circumstances. Three weeks ago, three adults were publicly baptized at the Junction, and our Church ministrations are the only regular Christian ministrations exercised in that place. The parish limits extend over an area of about forty square miles, and these contain many places wherein missionary agencies should be exercised, and we trust that the hearts of some will be stirred to help us to send enthusiastic and consecrated laborers where the harvest is waiting. Eight such stations are awaiting ministrations in the parish of Spring-hill.

We thank God alone for drunkards rescued, wanderers sought, homes made happy, peace found in believing, and a higher ideal of human nature placed before the people by the Church which neglected them too long. But this work in such places often means a mild sort of martyrdom to the missionary, who must be content to forego family claims and social and naturally congenial surroundings; to accept the dirt, smoke and suffering, and also that which is often the hardest to bear, viz., the vile slanderous attacks of the viperous proteges of the saloon, and the threats of personal violence. He must, like his Master, go about

doing good. The missionary's labor can be encouraged, the burden made less heavy, and the work furthered by the substantial sympathy of those whose christian hearts I am sure have been stirred by our simple and shortened story of "Church Work among Coal Miners."

### THE INDIANS OF NORTH AMERICA.

**T**HE Rev. E. F. Wilson, who has in view the publication of an Indian history furnishes the following interesting particulars about the Indians in a recent pamphlet:—

There are at the present time about 248,000 Indians in the United States and 125,000 in Canada. There are said to be from 850 to 1000 different Indian languages and dialects belonging to as many as 56 linguistic stocks in North America.

The idea of the Indians having originally come from Asia by way of Behring Straits, or their being the offspring of Chinese and Japanese sailors shipwrecked on the Pacific coast is now pretty well exploded. There is at present no satisfactory theory as to their origin.

The American Indians, although so scattered, and so sparsely scattered all over the vast continents of North and South America, and speaking so many various and widely differing languages, still bear every evidence of having been originally but one people. An Indian is an Indian whether you meet him in the far North or the far South. His color, his hair, his physical appearance, his

social habits, his principle of communism, his character, the grammatical structure of his language, all these, though varying a little under the influence of climate and environment, mark him as a race sprung from one common origin, and distinct from all other known races of mankind.

In the Southern States and Central America are found the ancient remains of old ruins and mounds which have never yet been satisfactorily accounted for. The ancient ruins of Babylon and Nineveh and the excavations in Palestine and Syria bring to our view objects which we have already read about in ancient history, they go to confirm things which we have already heard about. But not so with the ancient ruins of America. Before the discovery of this continent by Christopher Columbus in 1492, it was not even known that there was such a country; still less was it conceived that there existed a people far away across the Atlantic who dwelt in cities built of stone, who understood the art of weaving and working in various metals. These ruins in America are unique in themselves. They are the remains of large stone buildings built on raised terraces, constructed not of great quarried stones but of small-sized leaf-like slabs laid one upon another in excellent form, and united in one solid block with a mortar, in the composition of which lime, although found in the country, had no part. The Zuni Indians, in New Mexico, are supposed to be a remnant of those ancient city-builders.

No other country, perhaps, has such a diversity of tongues as has that of the continent of America. And these Indian languages are not rude, barbarous tongues, as those who have never studied the subject might suppose, but are capable of giving expression to the most abstruse ideas. The grammar is most copious and the inflections of the various speech most extensive. It is remarkable, too, that although the languages are so many and various, and in many cases differ so greatly one from another, there nevertheless, runs a vein of similarity through them all.

The American Indians are a unique people, having unique customs, and speaking a unique language. Their history is at present hidden in the oblivion of the past, but patient labor may do and has done a good deal to unfold it.

### THE LONELY GRAVE.

PUBLISHED BY THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

It was getting dark on the evening of Friday, the — day of —, 18—, when a rap came to the door of my log dwelling. A tall shanty-man entered to my call of "come in." He handed me a letter, telling me that I was wanted some thirty miles away to bury a Mrs H—, just deceased. After reading the letter I went to bed. Next morning, about daylight, in the midst of a heavy snowstorm I started, having first donned a pair of overshoes, two pairs of mitts, and wrapped a scarf tightly around my body so as to defy the rougher elements of nature. I had a weary tramp

of it; over snow, up hill and through the woods I journeyed, until I came to the German settlement. Here I found that I had to go nine miles further. It was now towards night. I could not go the whole way, so I went on just a little to the house of a Scotchman. Here I lodged till next day. This was Sunday. After prayer with the family I proceeded, and at last came to the place I sought—what a sight met my eyes! A sturdy English boy and girl were mourning the death of their most dearly loved relative. The body—that of a tenderly nurtured lady—lay upon a rough bed, her spirit at rest—a few neighbors had gathered in to pay their last respects. I was accustomed to such scenes. I knew the only comfort would be that of prayer, so we had service and departed, awaiting the arrival of the coffin, which could not be procured before the morrow. On the morrow we assembled once more. Laying the body in the rough box (for such it was), and placing round it the top coat belonging to the boy, we put the remains on a "hand-sleigh," and dragged the latter to a little opening in the bush, some couple of hundred yards from the house. Here, beside two other graves, we laid her down whose life had been so strange a one as to meet death in the Canadian backwoods. No bell tolled. No bird sang a farewell. There was nothing to remind us of home save the service and the surplice, but these were enough. An English mother was buried, and we turned away. Years have passed since then, but I never forget that lonely grave. It is there still with its sad surroundings. One or two little additional mounds tell us that others have gone to the land of no returning, but still the place is to me what it was on that gloomy day. Since then I have travelled many and many a hundred miles over snows and ice; days have found me under the fierce sun of summer trudging through the woods, or canoeing some Canadian lake or river; but in winter and in summer, on land and on water, I always think of "the lonely grave." It tells me now that I should ask English fathers and mothers and sisters and brothers to think of those in distant lands. There are thousands upon thousands today in Canada who have left pretty villages to seek a fortune in the West. Many of them never see a church in their settlement. They die before one is built. It is indeed well if they see a clergyman at all. Will you not, therefore, help them? They are your own people. They need your sympathy. As you read this, think of the lonely graves in the Algoma Diocese, in Rupert's Land, in Saskatchewan, in Assiniboia, and further West. May you never have to look upon what I have looked upon abroad in the years of my ministry. I have seen many things to make me depressed, but none more so than this of "The lonely Grave." Yet, dear readers, that very grave makes my heart rejoice. It tells us of the far-reaching love of God. Beside this grave was read the beautiful service of your Church and of mine. Dear Brethren, love your God, love your Church, love your home wherever it may be.

## Young People's Department.



THE DSCHUDSCHU HOUSE IN BONNY.

## DESTRUCTION OF THE DSCHUDSCHU HOUSE IN BONNY.

FROM THE CALWER MISSIONSBLATT.

**T**HE above picture is probably for many of our readers an old acquaintance. Twenty-one years ago it appeared in the *Calwer Missionsblatt*, as an indication of the way in which heathenism on the Niger was rousing itself up with new strength in the presence of the mission. To-day it is to stand here as a monument of the triumph which the Gospel has won in spite of all resistance even in Bonny. *For the foul temple is no more.* On the 6th of August, 1888, it fell forever, and whenever we now look upon its picture, we would not forget to thank God for all the advancement that has been made during these twenty-one years, and that has now found such a manifest expression in the tearing down of the hideous sanctuary.

The Dschudschu House was a fetish temple in Bonny; it was formerly adorned with the skulls of human beings, but in the year 1866 it fell wholly into decay. Then the heathen party in 1866 undertook to erect and decorate it anew. In order, however, that it might not go so speedily again to destruction, all the building material was to consist of iron. The heathen collected money and ordered from England galvanized iron plates and

iron pillars. Of these was the temple built, not far from the wretched shed in which the Mission School was held. "Your temple now puts to scorn our frail building," wrote Bishop Crowther at that time, "human bones and skulls, the remains of sacrificed prisoners, have been all carefully again attached, and in order that one should not suppose that they were satisfied with the old relics, they have stolen a man, a woman and a child from the enemy on the other side of the river, killed and eaten up all three, and have set up their bones and skulls to supply the deficiency. Our people saw from afar the dreadful deed, but they did not dare to interfere when the priestess was dressing the skulls; just as easily could we frighten a lion from his prey. We can only cry to Him who can change even lions into lambs and vultures into doves." The *Calwer Missionsblatt* then added, however, "It is an old experience that false forms of belief revive just before their fall. They gather themselves up whenever they perceive that Christianity is advancing against them, and is girding itself for the fray."

This fall has now taken place after much persecution and suffering was experienced in Bonny. On the 2nd of May, 1887, the twenty-first anniversary of the beginning of the mission was celebrated there, and at the thanksgiving service there

were not fewer than 800 persons present, among them King George Pepple and several chiefs. At the Christmas festival of the same year the church was visited by more than 1,000 people and on later occasions more than 2,000 came, so that many could not enter. A new church is in course of building. The baptized are now 544 in number and those under instruction are 1,300. So the black Archdeacon Crowther could at last venture to propose the destruction of the fetish temple to the king and the chiefs. The latter then held a council. Not a single person seems to have publicly defended idolatry, if indeed all were not exactly enthusiastic for the proposal. Chief Warribo, who solemnly declared that he himself had been a bitter enemy of Christianity but now thanked God that he had recognized his error, gave the decision that as the idol house was of no benefit to the country he was in favor of pulling it down. The sick king also acquiesced in this, and on the 6th of August Crowther was privileged, after the reading of the 115th Psalm and a short prayer, to conduct the work of destruction. Soon all the hideous skulls had disappeared, the iron pillars and plates removed—nay, even the most sacred relic of all, the copper national god, Iguana, was delivered over to the missionary. Truly a triumph of the Gospel!

### THE SILVER THREEPENNY-PIECE.

FROM THE "CHURCH MISSIONARY JUVENILE INSTRUCTOR."

**H**AVE loved the Missionary Society for a good many years—more than thirty. Shall I tell you how it all came about?

Like a good many more little people I was allowed by my mother to have pocket-money. I know I thought myself very rich when I had saved enough farthings to exchange for a bright, new, silver threepenny-piece. How proud I was of that silver coin! There it lay in my little purse, all by itself, no other money to keep it company. What should I do with it? We were not allowed to buy sweetstuff; but a jar of barley-sugar was kept in the cupboard, and that was for us when we asked for sweets. I had thirteen dolls already, so I did not need any more; I don't think I wanted to spend it at all, it looked so good and new in my purse; but I took my purse with me when I went out, like grown-up people did.

So when Sunday came, of course my purse went with me to church, safely tucked away in my pocket. I remember there was a collection that day for the Missionary Society, and sitting with my brothers and sisters I heard the story of a missionary just come back from some foreign country, I forget where, and as I listened, I remembered that I could tell the poor heathen, who worshipped such ugly idols, about the true God. Presently I began to grow hot and cold, for the preacher was saying that we could not all go out to foreign countries, but we could all pray and work for the Society which sent preachers to teach the poor black peo-

ple, and some could give money too. . . . How hot I grew! My hand went into my pocket, and took tight hold of my purse with its treasure. Surely the preacher knew I had that money; but he must mean the rich folks, not poor me, with one little silver piece! Then he spoke of the poor widow who gave her last piece of money (Luke xxi. 1—4), and he finished by saying, that as God gave us all our goods, they belong to Him, and He could tell how much His children loved Him, by seeing *how much they are willing to give up for Him and His work.*

That was plain enough; I could not deceive myself, it meant *me*, certainly; and the church-wardens were coming down the church, with the great silver plates, and they would be sure to look at me. How could I keep that money when God wanted it? But was I *willing* to spare it? Not quite, it was so new! And yet, somehow, it seemed mean to keep it; so as the plate came to me, I reached up, and with a very hot, red face I dropped it in, my first threepenny-piece, among the gold and silver and pence that lay there. I caught a look from the church-warden; he had a kind face, and he smiled at the little girl who looked so excited, I suppose.

Then I went home with an empty purse, but oh, so glad! For who knew? Perhaps my silver piece might help to buy Bibles or send another preacher to the poor idol-worshippers.

### PRANKS.

**I**NDIAN boys, like all others, can play their pranks. One joke of the boys in an Indian Home is to make the figure of a man lying on the bed of some other boy. To do this requires a suit of clothes which is stuffed with anything a boy may have in his room. By careful work a life-like figure is made stretched out upon the bed. The owner comes to his room in a hurry, throws open the door, and is surprised to see some one on his bed. An exclamation of surprise and perhaps anger will escape him as he wonders who has been so bold as to take possession of his room, worst of all too to lie down on his bed with his shoes on. At the first exclamation a number of boys gather around to see what is the matter. The boy then goes to show that he cannot allow such conduct in his room. He lays hold of the figure and with a jerk pulls it, not off the bed, but *apart*. This causes a laugh by those who are looking on, and the boy realizes that he has been fooled. He may be angry to find his clothes misplaced and his room in much disorder, but he cannot be angry with laughing companions. Besides he does not know who has played the trick on him.

On one occasion I came to my room during the evening in a hurry; it was dark in the room, but still I could distinguish a figure on the bed. I thought I knew who it was, so I said, "See here L— you're taking it too easy." With this I laid

hold of his foot, as I thought, and gave a hard, quick pull. The foot came off. I was frightened. I would have rushed from the room, but a smothered laugh outside near the window told me all. It had taken almost every loose thing in the room to stuff this figure to a good shape. The joker had a great success, and as I think of it now I enjoy it too.

Another trick sometimes played is to fix the bed slats so that they will slip. About the time everything is quiet, and a boy goes to turn over on his bed, a slat will slip. This weakens the support and several will slip at one time letting the bed down with a crash. The noise will awaken some of the boys, but they laugh as they think how funny the boy looks. Perhaps they will get up and take a peep at him.—*Southern Workman.*

### WHAT CAN LITTLE ONES DO?



WHAT can little *hands* do  
To please the King of Heaven?  
The little hands some work may try  
To banish heathen misery—  
Such grace to mine be given!

O what can little *eyes* do  
To please the King of Heaven?  
The little eyes can upwards look,  
And learn to read God's Holy Book—  
Such grace to mine be given!

O what can little *lips* do  
To please the King of Heaven?  
The little lips can praise and pray,  
And gentle words of kindness say—  
Such grace to mine be given!

O what can little *hearts* do  
To please the King of Heaven?  
Young hearts, if God His Spirit send,  
Can love and trust their Saviour-Friend—  
Such grace to mine be given!

Though small is all that we can do  
To please the King of Heaven,  
If *hearts* and *hands* and *lips* unite  
To serve the Saviour with delight,  
These are most precious in His sight—  
Such grace to mine be given!

### STAND BY YOUR COLORS.

#### AN INCIDENT IN THE AMERICAN WAR.



DOZEN rough soldiers were playing cards one night in camp. "What on earth is that?" suddenly exclaimed the leader, stopping in the midst of the game to listen. In a moment the whole squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The leader approached the tent on tiptoe.

"Boys, he's a-praying, or I'm a sinner," he roared out.

"Three cheers for the minister!" shouted another man of the group as the prayer ended.

"You watch things for three weeks! I'll show you how to take religion out of him!" said the first

speaker, laughing. He was a big man; brave in action, rough and ignorant in mind.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. His Testament was kicked out of his hand as he was trying to read by the camp-fire. Some of the rough fellows, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"Oh, the little ranter is no better than the rest of us!" answered the ringleader. "He's only making believe pious. When we get under fire you'll see him run. These pious folk don't like the smell of gunpowder. I've no faith in their religion! A Christian soldier, indeed!" and he laughed contemptuously.

In a few weeks the regiment broke camp, marched towards Richmond, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was formed behind the breastworks they had built in the morning, he was missing. When last seen he was almost surrounded by enemies, but fighting desperately; at his side stood the comrade who had made the poor lad a constant object of ridicule. Both were given up as lost. Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying as he wiped the blood from his own face, "Boys, I couldn't leave him with the Rebs—he fought so! I thought he deserved a decent burial."

During the lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice, "I guess you had better put the words 'Christian soldier' in somewhere! He deserves that title, and maybe it will make up to him for our abuse."

There was not a dry eye among these rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well," said one, "he was a Christian soldier if there ever was one! And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run," answered the big man, his voice tender with emotion; "he didn't budge an inch! But what's that to standing for weeks under our fire, like a man, and never sending a word back? He stood by his flag and let us pepper him—he did!"

When the regiment marched away the rude head-board remained to tell what power lies in a Christian life.

THERE is a good saying, "That which is learned early is remembered late." Youth is the time to learn texts of Scripture and holy things.



## THE MISSIONARY'S FAREWELL.

**V**ES, my native land, I leave you :  
 All the scenes I love so well ;  
 Friends, connections, happy country  
 Can I bid you all farewell,—  
 Can I leave you,—  
 Far in heathen lands to dwell ?  
 Home, thy joys are passing sweetly,  
 Joys no stranger heart can tell.  
 Happy home, 'tis sure I love thee,  
 Can I say a last farewell,—  
 Can I leave you,—  
 Far in heathen lands to dwell ?  
 Scenes of sacred bliss and pleasure,  
 Holy days and Sabbath bell ;  
 Richest, brightest, sweetest treasure,  
 Can I say a last farewell,—  
 Can I leave you,—  
 Far in heathen lands to dwell ?  
 Yes ! I hasten from thee gladly,  
 From the scenes I love so well ;  
 Far away, ye billows, bear me.  
 Lovely native land farewell.  
 Pleased I leave you,  
 Far in heathen lands to dwell.  
 In the deserts let me wander ;  
 On the mountains let me tell  
 How He died—the blessed Saviour—  
 To redeem a world from hell.  
 Let me hasten,  
 Far in heathen lands to dwell.  
 Bear me on, thou restless ocean,  
 Let thy winds my canvas swell.  
 Heaves my heart with warm emotion.  
 While I go far hence to dwell.  
 Glad I bid thee.  
 Native land, farewell ! farewell !

THE godly Baxter says of himself: "I confess to my shame, that I remember no one sin that my conscience doth so much accuse and judge me for as doing so little for the salvation of men's souls, and dealing no more earnestly and fervently with them for their conversion. I confess that when I am alone, and think of the case of poor, ignorant, worldly, earthly, unconverted sinners that live not to God, nor set their hearts on the life to come, my conscience telleth me I should go to as many of them as I can, and tell them plainly what will become of them if they do not turn, and beseech them with all the earnestness that I can to come to Christ, and change their course and make no delay. And though I have many excuses from other business and from disability and want of time, yet none of them all do satisfy my own conscience when I consider what heaven and hell are, which will one of them be the end of every man's life. My conscience telleth me that I should follow them with all possible earnestness, night and day, and take no denial till they return to God."

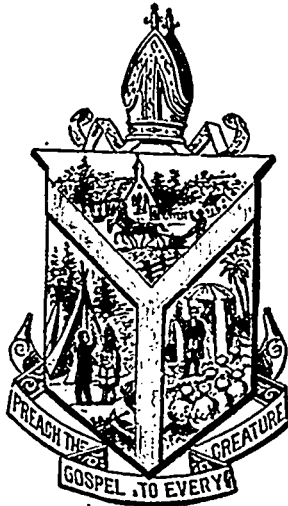
THE largest congregation in the world, numbering 4,500 members, is on the Island of Hawaii. Over 90,000 Fijians gather regularly for Christian worship. Madagascar, with its queen and 200,000 of her subjects, is ranged on the side of the cross. In the Friendly Islands there are 30,000 Christians, who contribute \$15,000 a year to religious objects.

BARON ROTHSCHILD'S ALPHABET  
OF SUCCESS.

The following "alphabet" is printed on a neat card and hung up in coffee taverns and places of resort and business in Great Britain—an example which might well be followed in Canada :—

Attend carefully to the details of your business.  
 Be prompt in all things.  
 Consider well, then decide positively.  
 Dare to do right, fear to do wrong.  
 Endure trials patiently.  
 Fight life's battle bravely, manfully.  
 Go not into the society of the vicious.  
 Hold integrity sacred.  
 Injure not another's reputation nor business.  
 Join hands only with the virtuous.  
 Keep your mind from evil thoughts.  
 Lie not for any consideration.  
 Make few especial acquaintances.  
 Never try to appear what you are not.  
 Observe good manners.  
 Pay your debts promptly.  
 Question not the veracity of a friend.  
 Respect the counsel of your parents.  
 Sacrifice money rather than principle.  
 Touch not, taste not, handle not intoxicating drinks.  
 Use your leisure time for improvement.  
 Venture not upon the threshold of wrong.  
 Watch carefully over your passions.  
 'Xtend to every one a kindly salutation.  
 Yield not to discouragement.  
 Zealously labor for the right,  
 And success is certain.

SOME particulars of the career of the Right Rev. the Bishop of Wellington, who was lately elected to the high office of Primate of the Church of England of the Province of New Zealand, may prove of general interest at the present time. The Primate-elect, the Right Rev. Octavius Hadfield, Bishop of Wellington, was born in 1815, and was educated at Charterhouse and Pembroke College, Oxford. He was ordained deacon in Sydney, and was the first clergyman ever ordained in Australia. In the same year, 1838, Bishop Broughton, Bishop of Australia, came over to New Zealand, when the Primate-elect was ordained priest, and was the first clergyman ever ordained in New Zealand. It will thus be seen that last year Bishop Hadfield celebrated the jubilee of his ordination to the diaconate and priesthood. He was also the first bishop within her Majesty's dominions consecrated without letters patent from the Crown. In the early days of the Colony he suffered many hardships and dangers as a missionary to the Maoris, and is one of the best Maori scholars in the country. Bishop Hadfield was consecrated Bishop of Wellington in the year 1870.



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

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

## BOARD OF MANAGEMENT.

### EX-OFFICIO MEMBERS.

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.  
 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.  
 Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.  
 Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.  
 Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia.

Rev. Charles H. Mockridge, D. D., Windsor, N. S.,  
*General Secretary.*  
 J. J. Mason, Esq., Hamilton, Ont., *Gen. Treasurer.*

### MEMBERS ELECTED.

#### *Diocese of Nova Scotia.*

Rev. Dr. Partridge, Halifax, N. S.  
 Rev. Rural Dean Moore, Stellarton, N. S.  
 W. C. Silver, Esq., Halifax, N. S.  
 J. W. Wyldé, Esq., Halifax, N. S.

#### *Diocese of Quebec.*

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 Captain Carter, Quebec, P. Q.

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 Rev. J. D. Cayley, Toronto, Ont.  
 Hon. G. W. Allan, Toronto, Ont.  
 A. H. Campbell, Esq., Toronto, Ont.

#### *Diocese of Fredericton.*

Rev. Canon Brigstocke, St. John, N. B.  
 Rev. D. Forsythe, Chatham, N. B.

R. T. Clinch, Esq., St. John, N. B.  
 G. Herbert Lee, Esq., St. John, N. B.

#### *Diocese of Montreal.*

Very Rev. Dean Carmichael, Montreal, P. Q.  
 Rev. Rural Dean Lindsay, Montreal, P. Q.  
 Leo. H. Davidson, Esq., Montreal, P. Q.  
 Dr. T. P. Butler, Q. C., Montreal, P. Q.

#### *Diocese of Huron.*

Very Rev. Dean Innes, London, Ont.  
 Rev. W. Shortt, Walkerton, Ont.  
 V. Cronyn, Esq., London, Ont.  
 E. Baynes Reed, Esq., London, Ont.

#### *Diocese of Ontario.*

Ven. Archdeacon Jones, Napanee, Ont.  
 Rev. E. P. Crawford, Brockville, Ont.  
 R. T. Walkem, Esq., Kingston, Ont.  
 Judge Reynolds, Brockville, Ont.

#### *Diocese of Niagara.*

Ven. Archdeacon Dixon, Guelph, Ont.  
 Rev. Canon Houston, Niagara Falls, Ont.  
 Henry McLaren, Esq., Hamilton, Ont.  
 Sutherland Macklem, Esq., Chippawa, Ont.

THE Secretary-Treasurers, in each Diocese, to whom all moneys are to be sent are as follows:—

*Nova Scotia*, Rev. Dr. Partridge, Halifax, N. S.  
*Quebec*, George Lampton, Esq., Quebec, P. Q.  
*Toronto*, D. Kemp, Esq., Merchants' Bank Buildings, Toronto, Ont.

*Fredericton*, G. Herbert Lee, Esq., St. John, N. B.

*Montreal*, Rev. Canon Empson, Montreal, Que.

*Huron*, E. Baynes Reed, Esq., London, Ont.

*Ontario*, R. V. Rogers, Esq., Kingston, Ont.

*Algoma*, A. H. Campbell, Esq., Toronto, Ont.

*Niagara*, J. J. Mason, Esq., Hamilton, Ont.

The next meeting of the Board of Management is appointed to be held in Montreal, Que., on Wednesday, Sept. 11th, 1889.

## The Canadian Church Magazine AND MISSION NEWS.

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

TERMS.—ONE DOLLAR A YEAR IN ADVANCE.

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

REV. CANON MOCKRIDGE, D. D., Editor and Manager, Windsor, N. S.  
REV. J. C. COX, B. A., Business Agent, Grimsby, Ont.

MAY, 1889.

THE Editor requests all communications to be addressed to him at Windsor, Nova Scotia, to which place he has removed.

THE following letter from the Right Reverend Edward Bickersteth, Missionary Bishop in Japan to the Bishop of Huron, will be interesting to our readers:—

ORASKA, Japan, Feb. 9th, 1889.

MY DEAR BISHOP,—I spent several days last week with Mr. and Mrs. Cooper Robinson at Nagoya, the city on the south-east coast of the main island of the Japanese group, where they are residing. Nagoya is a place of great importance; for population it is now the third city in the empire. Including the suburbs it contains some 250,000 people. Buddhism is still dominant there. The temples are numerous and frequently filled with worshippers. The most influential of modern Buddhist priests is in charge of the principal temple. He is an advocate of the more ancient systems of Buddhist teaching, to study which he has recently made a journey to India, and which he hopes to introduce into his own country. But notwithstanding his powerful assistance it may be doubted whether even in Nagoya, Buddhism has any long hope of life and influence. The Government system of education which follows the most modern methods of the West, is likely to prove too powerful a solvent to be resisted by any ancient religious system of the East. In the place of the old religion, when the process of disintegration is complete there will remain—unless the Christian Faith occupy the vacant ground—either a general scepticism, or at the very best a very base theism. These in turn would no doubt give way to a revival of similar superstitions to those which education and civilization are now so rapidly disposing of. I mention this point to show how important it is that this mission, which has been planted, should be strongly supported, and as soon as may be, reinforced. Your cousin will, I hope, be joining Mr. Robinson in a short while. Besides this it is most desirable that an effort should be made as soon as possible to send two ladies, who would be prepared to live together under Mr. Robinson's general superintendence, and to work among the Japanese women. No mission in mo-

dern days in any of the great Eastern cities, as far as I am aware, has made due progress without the assistance of ladies. Also it is very important that land should be secured as soon as possible for mission buildings. Mr. Robinson estimates that such a site as he requires for church, school, etc., cannot be obtained in a good situation for less than £500 (five hundred pounds). I need not say that the evangelistic influence among the heathen of services, etc., largely depends on the position of the buildings in which they are carried on. I feel quite sure that the needs of this mission, of which the first member was one of your clergy will be borne in mind by you, and that as occasion may offer, you will put them before those who take interest in missions in your diocese. It is not a very large sum that is required by this mission to put it on a working basis, but there should be no further delay in its supply. The movements and changes of Japan are unprecedentedly rapid. I hope also to have a mission here from Trinity College, Toronto, before many months.

Your faithful brother in Christ,  
EDWARD BICKERSTETH, Bishop.

### THE EASTER MEETING.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met in the School House of Christ Church Cathedral, Hamilton, Ont., on Wednesday, May 1st., at 10.30 a. m., the Rt. Rev. the Bishop of Toronto in the chair.

The members present were the Rt. Rev. Bishops of Toronto, Algoma, Huron and Niagara. Rev. Dr. Mockridge, General Secretary; Mr. J. J. Mason, General Treasurer; Rev. Canon Du Moulin, (Toronto); Rev. Rural Dean Lindsay, (Montreal); Very Rev. Dean Innes (Huron); Rev. E. P. Crawford and Mr. R. T. Walkem (Ontario); Rev. Canon Houston (Niagara).

The dioceses represented were Toronto, Montreal, Huron, Ontario, Niagara and Algoma. Those unrepresented were Nova Scotia, Quebec and Fredericton.

The General Secretary read the minutes of the last meeting held in Montreal. On motion the minutes as read were received and confirmed.

Letters of apology were read from the Bishop of Nova Scotia, Archdeacon Bedford-Jones, Archdeacon Dixon, Rev. J. D. Cayley, Rev. W. Shortt, Rev. Canon Brigstocke, Judge Reynolds and Judge Hemming.

Letters were read by the General Secretary from the Bishop of Athabasca, Rev. A. W. F. Cooper, of the Diocese of Calgary, Provost Body and Mrs. Leach, the latter with reference to the Woman's Auxiliary to Missions.

Rev. Rural Dean Lindsay gave notice,

1. That our work among the Indians of this Province form a special department of this Church.
2. That it be recommended to our dioceses to take an interest in some Foreign Mission Diocese,

and through it to educate our Sunday Schools and congregations in the great Mission field of the world.

The Board then took up the consideration of the Ascensiontide Appeal as sent by the Very Rev. Dean Norman, of Quebec. After making various verbal and other changes it was moved by the Bishop of Niagara, seconded by Mr. Walkem and resolved that the Bishop of Algoma be requested to complete and to amplify it and to report at the afternoon session:

The Secretary stated that he had no report to make beyond the fact that the ordinary routine work of the society had been done. He stated that the Bishop of Montreal had appointed the Rev. Rural Dean Lindsay a member of the Board of Management in the room of the late Canon Belcher, and the Bishop of Nova Scotia had appointed the Rev. Rural Dean Moore, of Stellarton, Nova Scotia, a member of the Board vice Rev. F. R. Murray, who has left the country.

The General Treasurer then read his Report as follows:—

TREASURER'S STATEMENT.

Receipts from 1st of August, 1888, to 30th of April, 1889.

	Domestic Missions.			Foreign Missions.			Grand Total.
	Appropriated.	Unappropriated.	Total.	Appropriated.	Unappropriated.	Total.	
Huron.....	\$ 590 00	\$ 656 20	\$1,246 20	\$ 67 26	\$ 71 37	\$ 138 63	\$1,384 83
Niagara.....	403 40	381 33	784 73	128 00	670 05	798 05	1,582 78
Toronto.....	759 00	317 26	1,076 26	666 91	1,400 96	2,067 87	3,135 13
Ontario.....	1,618 10	103 12	1,721 22	316 46	637 00	953 46	2,674 68
Montreal.....	85 08	799 18	884 26	205 41	265 41	470 82	1,149 97
Quebec.....	10 35	500 00	510 35	1,957 50	1,957 50	3,915 00	2,467 85
Fredericton.....	.....	36 69	36 69	266 68	36 69	297 37	334 06
Nova Scotia.....	.....	.....	.....	67 45	.....	67 45	67 45
Algoma.....	.....	11 03	11 03	86	49 48	135 48	10 00
Sundries.....	.....	.....	.....	10 00	.....	10 00	10 00
	\$3,416 93	\$2,805 11	\$6,222 04	\$3,740 53	\$2,865 55	\$6,606 08	12,828 12

NOTE.—The Domestic Missions "appropriated" include

for the stipend of the Bishop of Algoma: From Huron, \$25; Niagara, \$375; Toronto, \$750; and Ontario, \$300.

J. J. MASON,  
General Treasurer.

The Board then adjourned and reassembled at 2.30 p. m.

Moved by the Bishop of Huron, seconded by Mr. Walkem that the Very Rev. Dean Carmichael and Rev. Rural Dean Lindsay, of Montreal, be a committee to draw up the Epiphany Appeal for Foreign Missions. Carried.

Appropriations of the funds on hand, April 30th, were made on the basis of five-ninths to Algoma, one-nineteenth to each of the dioceses of Rupert's Land, Saskatchewan, Calgary and Qu'Appelle, and one twenty-seventh to Moosonee, Athabasca and Mackenzie River.

The Secretary was instructed to appeal earnestly to the missionary bishops to return the blank forms filled in, showing the sources of support for their work.

The sum of \$200 was voted for current expenses.

It was resolved that Rev. E. P. Crawford and the Treasurer be a committee to prepare the Triennial Report.

It was decided to meet again in Montreal on Wednesday, Sept. 11th, at 8 o'clock.

The Bishop of Algoma then read the conclusion of the Ascensiontide Appeal as prepared by himself. The whole appeal was then finally corrected, adopted and ordered to be printed and circulated as usual.

A vote of thanks was passed to Rev. Dr. Mockridge for his able preparation and conduct of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, Mr. Mason having reported favorably of its financial position.

It was resolved to prepare a form of report to be used for the purpose of showing to the Board the true financial position of the magazine at each meeting of the Board.

The appropriation of Foreign Mission funds was left over till the September meeting.

The consideration of the motion of the Bishop of Niagara regarding candidates for engaging in direct foreign work was left over, after discussion, for consideration at the September meeting. The Board being unable to see wherein our missionaries would gain any advantage by being placed on the list of the missionaries of the English Societies, but seeing, on the contrary that missionaries so placed, on the conditions named by the Committee of the Society for the Propagation of the Gospel, would be at a disadvantage, requested the Bishop of Niagara and the Secretary to continue the correspondence with the Rev. Mr. Tucker on this question. The Secretary was also requested to correspond with the Church Missionary Society and the Colonial and Continental Church Society on the same subject.

The Very Rev. Dean Carmichael, of Montreal, and Rev. R. Lindsay were appointed a committee to report at next meeting the condition of work carried on among the Indians of the North-west.

After passing a resolution warmly commending the Woman's Auxiliaries for their increasing interest in Mission work the Board adjourned, the Bishop of Toronto pronouncing the benediction.

### MISSIONARY MEETING.

The missionary meeting in connection with the Board of Management was held on Wednesday evening, May 1st, in the School House of Christ Church Cathedral, Hamilton, the Bishop of Niagara in the chair. Excellent addresses were delivered by Rev. Rural Dean Mackenzie and the Bishops of Huron and Algoma. A large congregation of people was present and manifested much interest in the addresses that were made.

### Books and Periodicals Dept.

"The Church of England, Her Early History, Her Property and Her Mission." By Rev. Canon Trotter, M. A., Vicar of Alnwick, London. Longmans, Green & Co., Newcastle-on-Tyne, 1887.

Few branches of the Church of Christ have such an interesting and, on the whole, satisfactory history, as the Church of England. The attention of many is being drawn towards it at the present time. It is one of the strong points of this noble Church of ours, that she can fearlessly invite all historical investigations into her history and claims for close connection with the Apostolic and Catholic Church of early days. Canon Trotter has published a useful book, presenting in readable and handy form the chief points of interest in the investigation as to (1) her history, (2) her organization, (3) her temporalities, (4) her duty to the world, (5) her duty to God. The arrangement of the work is so good, and its style so clear that it would be found a useful book in the library of every thoughtful Churchman.

*Belief in Foreign Missions.* By Rev. Louis S. Osborne, Rector of Trinity Church, Chicago. Dr. Osborne has done good service on former occasions by his forcible utterances in the cause of Foreign Missions. His sermon now before us is as forcible and strong as ever. "A Christian layman," he says, "of a parish in this city, a man prominent in business circles, said to me not long ago, 'I don't believe in foreign missions.' 'Well,' I replied, 'you ought to thank your stars that the Apostles and the gospel preachers of the first two or three centuries of the Christian era did not share your opinion.' He was silent for a moment and then said, 'That's a fact! I never saw it in that light. How should we have known anything about Christianity, if those men had just kept in Palestine preaching to the Jews?'". This, of course, hits the nail on the head.

*The Missionary Review of the World* for May comes full of missionary intelligence and advocacy. Published by Funk and Wagnalls, 18 and 20 Astor

Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

With the first of June *Our Forest Children* will appear in a new form—a bright, attractive, well illustrated sixteen-page magazine, and filled from end to end each time with all the most pithy and interesting matter that can be gathered from letters, books, memoranda, exchanges—in regard to Indians and Indian work; and the price per annum of the twelve monthly issues mailed, will be fifty cents, or in English money two shillings. With the June number will commence the narrative of Mr. and Mrs. Wilson's adventures while travelling among the Indians last October, November and December, entitled "My Wife and I—Our Little Trip Among the Indians." It will be illustrated by sixty little humorous sketches and several larger pictures. Every issue of *Our Forest Children* will contain a concise but full history, so far as it can be obtained, of some one particular Indian tribe together with a vocabulary of words and a little insight into the grammatical construction of the language. Mr. Wilson has been preparing for this during the last two years, and has a considerable stock of information on hand. Every issue of the paper will be well sprinkled with original sketches—and we expect that those who see the June Number will readily subscribe the fifty cents for the year's issue.

*The Churchman*: New York, M. H. Malory & Co., 37 Lafayette Place, New York. A weekly Church paper, now in its 45th year of publication, and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.

*Literature*, An Illustrated Monthly Magazine. John B. Alden, Publisher, 393 Pearl St., New York.

### Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

### ATHABASCA.

Letter from Rev. J. Gough Brick:

CHRIST CHURCH MISSION, Peace River.

I have just sent out to the Church papers a brief account of our journey into the country. I presume you will see it, so that I need not go into all the details in this. I can assure you we have had a hard time of it, and you can judge of the labor and expense in getting an outfit like ours through, when I tell you that I have already paid out in freight charges over \$1,250, and the end of paying is not yet, as part of our freight was left at Calgary, and nearly the whole of our freight is still at Slave Lake, 115 miles from our Mission. I don't think that I shall ever want to undertake another enter-

prise of this kind, still I am satisfied that we are working on the right lines of success, and I am sure Mrs. Brick will be made a blessing to the poor women and children. During the time we were detained at Slave Lake, after she had recovered from her illness, she had a class of twelve to sixteen girls for knitting and sewing, and it was marvellous the progress they made.

We are having a very mild winter; the coldest weather we have had has been only 22 below zero. This has been a great help to the poor Indians as there is really no game and a very poor season for fur.

I do most sincerely thank my friends of the Woman's Auxiliary for the bags of clothing sent to us last spring. Through their kindness we have been enabled to do something towards clothing the poor creatures here. They have nothing to purchase clothing with, as every skin of fur goes to purchase provisions. I do trust we shall have the rabbits back again next winter, as it is next to impossible for the Indians to exist in this country without them.

I hope the interest in the work of the Woman's Auxiliary is still increasing. How I wish that some of the Eastern Church women could visit this section of Canada and see for themselves the condition of the people. I am sometimes afraid that our friends think that we exaggerate their destitute condition. I can assure you my faith is often severely tried when I look at the difficulties in the way of getting these poor Indians started so that they can help themselves, but the power of example has a potent influence over them. If Providence favors us with good seasons for crops, I hope in a few years there will be a marked change for the better. We need the faith that can remove mountains in prosecuting our work among a people in their condition.

I trust we shall have your sympathy and prayers, and I assure you we shall be grateful for any help the Auxiliaries can render us.

Good flannel, bright cottons, pearlina, soap, needles, always acceptable in Athabasca.

### DOMESTIC AND FOREIGN MISSION- ARY SOCIETY—WOMAN'S AUXILIARY.

REPORT OF THE RECORDING SECRETARY, 1888—  
THE SECOND ANNUAL REPORT.

("The love of Christ constraineth us.")—II. Corinthians, v. 14.

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

President, Mrs. Medley, Fredericton; Vice-Presidents, Mrs. Williams, Quebec; Mrs. Sweatman, Toronto; Mrs. Hamilton, Niagara; Mrs. Baldwin, Huron; Mrs. Sullivan, Algoma; Mrs. Henderson, Montreal; Mrs. Tilton, Ontario; Corresponding Secretary, Mrs. Tilton, 251 Cooper

street, Ottawa; Acting Recording Secretary, Mrs. Leach, 52 Tupper street, Montreal; Treasurer, Mrs. Gregory, Hamilton, Ont.

The official assembly of the Woman's Auxiliary takes place once in three years. It is held at the same time and place as the Provincial Synod. As so long an interval intervenes between each official meeting it was thought desirable that a short report or statement should be prepared by the Recording Secretary in order to unite the different branches in a closer community of interest, binding all churchwomen together in a harmonious whole, and to give a brief synopsis to the public of the work done by the Diocesan Boards through the year.

Quebec Diocesan Branch of Woman's Auxiliary: President, Mrs. Williams; Corresponding Secretary, Mrs. Macpherson; Treasurer, Miss Hamilton. In the Domestic Mission field Algoma stands first. A further donation has been sent to the Jubilee Fund, through Mrs. Williams. Valuable contributions have also been sent to the Northwest. A marked feature is the interest taken by the young. The children's sale of work in the winter was very successful. 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 twenty-two Parochial Branches in the city and diocese, making an increase of ten over last year, and others have been forming during the summer, of which we are as yet unable to give any report. In Domestic Missions, Algoma stands first, while in the foreign field, the Zenana Mission has the largest number of subscribers. Valuable contributions of Dorcas work have been sent to Mackenzie River and to Algoma. A boy's working party is one feature of the work in this Diocese, and another is that a nucleus is being formed of a collection of books bearing upon missionary subjects, the need for such a library for reference and information having been much felt.

Ontario Diocesan Branch of the Woman's Auxiliary: President, Mrs. Tilton; Vice-Presidents, Mrs. Grant Powell and Mrs. Buxton Smith; Corresponding Secretary, Miss A. B. Yeilding; Recording Secretary, Mrs. Pollard; Treasurer, Mrs. R. V. Rogers. There are sixteen Parochial Branches comprising twenty-two parishes. The approximate number of the whole membership is about 700. The largest contributions were given to Algoma. The North-west comes next. In the foreign field, the Zenana Mission comes first, that for the conversion of the Jews next. A large donation was sent to the Widows' and Orphans' Fund of Algoma. A great amount of work has been done in the Dorcas Department.

Toronto Diocesan Branch of Woman's Auxiliary: Honorary President, Mrs. Sweatman; Presi-

dent, Mrs. Williamson; Vice-Presidents, Mrs. Baker and Mrs. Cartwright; Corresponding Secretary, Mrs. Francis; Recording Secretary, Mrs. Cummings; Secretary Dorcas Department, Mrs. O'Reilly; Treasure, Mrs. Skae. There are twenty-nine Parochial Branches. The Associations for Parochial Missions are affiliated with the Auxiliary. The Junior Societies ("Mission Bands") have accomplished much work during the year. Seven new Parochial Branches have been formed and several others are in process of formation. The honor of being the first in Canada to send a lady missionary to the Indians belongs to this Diocese. Encouraging accounts continue to come from Miss Brown who was sent to assist Mr. Tims at Gleichen, N. W. T., in teaching the Blackfoot Indians. In Domestic Missions, Algoma stands first, and the North-west comes next. The claims of the Zenana Mission in the Foreign Field have not been forgotten. The Dorcas Department has done a great deal for Algoma and the North-west.

Niagara Diocesan Branch: President, Mrs. Hamilton; Vice-Presidents, Mrs. Mockridge, Mrs. Sutherland, Mrs. Carmichael, Mrs. Geddes, Mrs. Bland Mrs. Macnab, Mrs. Tronig; Corresponding Secretary, Mrs. H. McLaren; Recording Secretary, Mrs. McGivern; Treasurer, Mrs. C. Martin. There are seven Parochial Branches, and others are, it is believed, about to be formed. In Domestic Missions the objects are Algoma and the North-west. The Dorcas Department has sent boxes to Algoma, Saskatchewan, Qu'Appelle, and other places in the North-west,

Huron Diocesan Branch: President, Mrs. Baldwin; Vice-Presidents, the wives of the Clergy and Presidents of Parochial Branches; Recording Secretary, Mrs. Whitehead; Corresponding Secretary, Miss Eliza Manigault; Treasurer, Mrs. Lings. There are forty-five Parochial Branches. In addition to these there are three Junior Societies, the "Boys' Hannington Club," the Girls' "Havergal," and the Young People's Helping Branch. The increase of activity in all the Branches in this Diocese during the year has been very great. As an instance of this there were more than four times a larger number of delegates present at the annual meeting this year than last. In Domestic Missions, Algoma received the largest share of contributions, Athabasca next. The Zenana Mission is first in the foreign field. The Dorcas Department has sent handsome contributions to Algoma and the North-west.

Algoma Diocesan Branch: President, Mrs. Sullivan. This, our missionary diocese, has one Parochial Branch, and that in Sault Ste. Marie, the see city of the Diocese, organized October, 1887. Honorary President, Mrs. Sullivan; President, Mrs. Greene; Vice-Presidents, Mrs. Abbott; Secretary, Mrs. A. Bennetts; Treasurer, Mrs. Burden.

No new information has come to hand respecting the beginning which the Auxiliary has made in Rupert's Land and the North-west. The fol-

lowing list of officers is the same as given in the last report: 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. T. S. Camsell, St. David's Mission, Fort Simpson, Mackenzie River.

In gathering together the points of most importance to be observed from the brief report given here of the various Diocesan Branches, the first we note—and it is most encouraging—is the rapid progress made by the Association during the past year. In almost every case new branches have been added, in one diocese the number of Parochial Branches being more than doubled. Six out of the nine dioceses of this Ecclesiastical Province are actively at work, much interest has been manifested in all, and there is good reason to hope that before long Fredericton and Nova Scotia will be united with us in our work.

One feature of the reports which gives the brightest hopes for the future is the great interest manifested by the young in all the Branches. It is much to be desired that increased efforts should be made to bring objects of interest in connection with Missions before the young in Sunday schools and classes.

In Foreign Missionary Associations, the Zenana Mission stands first in point of interest. The increased activity on its behalf aroused by the visit of Mrs. Greaves two years ago has not proved evanescent.

The sending forth of the first woman missionary by the Church of England in Canada was the great event of last year. It is satisfactory to learn that this step has proved successful. It is to be hoped that other dioceses will follow the example of Toronto, and that the hearts of other women may be drawn to take up a share of this work in like manner with Miss Brown.

In conclusion, may we be allowed to urge upon each and all, increased energy and activity in missionary work. Much has been done, and may we not hope and pray that the coming year, if it brings fresh demands upon our resources, may also bring a large increase of love and zeal to meet them. May such a spirit of unity prevail through all our Branches, that new fields may be rapidly developed, and we may use our best efforts to make the Woman's Auxiliary with its Central, Diocesan and Parochial Boards, the medium by which the work may be done.

L. LEACH,  
Acting Recording Secretary.

### TREASURER'S REPORT.

THE Treasurer's Report comprises a detailed account of receipts for 1887 and 1888, so far as it has been reported by the different dioceses. Some parishes have omitted to give the value of their Dorcas work, sent to Algoma and the North-west, so it could not be included in this report.

It would save the Diocesan Treasurers a great deal of trouble if Parochial Branches were supplied by them with receipt books printed in duplicate, instructing the parochial treasurers when a branch sends either money or goods, to forward the receipts or cheques, to be signed by recipients, who will mail both to the Diocesan Treasurer. She will retain one as her voucher; the other she will send to the Treasurer of the Domestic and Foreign Mission Board in her diocese, thereby assuring him of the Diocesan Auxiliary's disbursements.

REPORT OF THE DIOCESE OF MONTREAL.

As per statement of Diocesan Treasurer, from February, 1887, to February, 1888.

RECEIPTS.

Diocesan Branch, Montreal.....	\$ 628 28
Christ Church Cathedral, Montreal.....	754 00
St. Stephen's.....	47 70
St. Martin's.....	38 13
St. Lambert's Branch.....	1 50
St. Andrew's.....	5 00
St. Matthias.....	81 00
Waterloo.....	11 40
Havelock.....	7 75
Aylmer.....	18 02
Christ Church, St. Andrew's.....	34 23
Balance in hand from last year.....	18 02

Total in money.....	\$1,695 03
Value of boxes sent to Missions.....	1,250 00

Grand Total.....\$2,945 03

DISBURSEMENTS.

Contributed to Foreign Missions.....	\$ 425 92
Contributed to Zenana Missions.....	5 00
Domestic and North-West Missions.....	225 80
Home Missions.....	588 78
Jubilee Fund for Widows and Orphans of Clergy in Diocese of Algoma.....	226 00
Expenses of Diocesan Branch for printing, stationery, stamps, etc., etc.....	38 02
Expenses of Parochial Branches for material to make up for boxes, printing, stationery, etc., etc.....	96 20
Balance in hand Diocesan Branch.....	45 00
Balance in hand Parochial Branches.....	42 91
By error in report Parochial Branches.....	30

Total in money.....	\$1,695 03
Value of boxes sent to Missions.....	1,250 00

Grand Total.....\$2,945 03

Sent out but not valued—3 boxes, 2 parcels of clothing, 1 quilt, 5 donations of books and papers.

REPORT OF THE DIOCESE OF HURON.

As per Statement Diocesan Treasurer, from March, 1887, to March, 1888.

RECEIPTS.

Annual fees.....	\$ 21 50
Memorial Church, London.....	175 00
St. James' Church, London.....	50 50
Aylmer Branch.....	20 85
Ingersoll Branch.....	42 00
St. Thomas Branch.....	18 00
Walkerton.....	7 00
Goderich.....	4 25
Mohawk.....	6 45
Durham.....	10 00
Tyrconnel.....	6 50
Wallacetown.....	7 50
Sarnia.....	50 00
Amherstburg.....	70 60
Simcoe.....	33 29

Belmont.....	4 00
Woodstock.....	60 00
Miscellaneous collections.....	272 40
Balance received from former Treasurer.....	45 45
Collected by Mrs. Boomer in the Diocese of Huron under the auspices of the Woman's Auxiliary for Jubilee Fund for Widows and Orphans of Clergy in Algoma.....	1,030 04

Total in money.....	\$1,875 33
Value of boxes sent to Missions.....	1,356 25

Grand Total.....\$3,231 58

DISBURSEMENTS.

Contributed to Foreign Missions.....	\$ 27 55
Contributed to Zenana Missions.....	236 63
Domestic and North-west Missions.....	517 88
Jubilee Fund.....	2 50
Jubilee Fund for Widows and Orphans of Clergy in the Diocese of Algoma.....	1,030 04
Expenses of printing, stationery, postage, etc.....	8 75
Balance in hand.....	51 98

Total in money.....	\$1,875 33
Value of boxes sent to Missions.....	1,356 25

Grand Total.....\$3,231 58

REPORT OF THE DIOCESE OF ONTARIO.

As per statement of Diocesan Treasurer, from April 30th, 1887, to June 1st, 1888.

RECEIPTS.

St. George's Branch, Kingston.....	\$ 387 54
St. James' Branch, Kingston.....	185 65
St. Paul's Branch, Kingston.....	71 35
Ottawa Branch.....	622 00
Archville Branch.....	50
Cataraqui.....	59 00
Trinity Church, Brockville.....	95 37
St. Paul's Church, Brockville.....	34 50
Carleton Place.....	76 80
Camden East.....	7 05
Lyndhurst.....	10 30
Gloucester.....	5 50
Morton.....	4 25
Prescott.....	44 27
Pictou.....	19 25
Rochesterville.....	7 55
Morrisburg.....	16 25
Odessa.....	3 35
St. Thomas' Church, Belleville.....	21 08
Kemptville.....	5 40
Miscellaneous collections.....	70 66
Interest.....	45
Balance from last year.....	4 00

Total in money.....	\$1,752 07
Value of boxes sent to missions.....	370 60

Grand Total.....\$2,122 67

DISBURSEMENTS.

Contributed to Jubilee Fund for Widows and Orphans of Clergy in Algoma.....	643 22
Domestic and North-West Missions.....	629 52
Foreign Missions.....	34 25
Home Missions.....	198 70
Zenana Missions.....	102 82
General Missions (unappropriated).....	53 05
Various expenses of printing, advertising, postage, stationery cost of draft and money orders.....	70 29
Balance in hands of Kingston Branch.....	6 94
Balance in hands of Diocesan Treasurer.....	3 28

Total in money.....	\$1,752 07
Value of boxes sent to missions.....	370 60

Grand Total.....\$2,122 67



REPORT OF THE DIOCESE OF NIAGARA.

As per statement of Diocesan Treasurer, from May, 1887, to May, 1888.

RECEIPTS.

Diocesan Branch, members fees.....	14 00
Collection toward expenses of Provincial Board....	2 75
Balance in hand from last year.....	13 00
Christ Church Cathedral, Hamilton.....	8 75
Balance in hand from last year.....	2 37
St. Mark's Branch, Hamilton.....	26 85
Church of Ascension, Hamilton.....	166 48

Total in money.....	\$ 234 20
Value of boxes sent to missions.....	407 69

Grand Total.....\$ 641 89

DISBURSEMENTS.

Contributed to Zenana Missions.....	\$ 23 62
"    to Domestic and North-west Missions.....	41 00
Materials for work in Diocesan and Parochial Branches.....	124 76
Funds in hands of Diocesan Treasurer.....	29 75
Balances in hands of Parochial Treasurers.....	15 07

Total in money.....	234 20
Value of boxes sent to missions.....	407 69

Grand Total.....\$ 641 89

REPORT OF THE DIOCESE OF QUEBEC.

As per statement of Diocesan Treasurer, from May, 1887, to May, 1888.

RECEIPTS.

Cathedral, Quebec.....	\$ 139 80
St. Michael's.....	61 23
St. Paul's.....	34 54
St. Matthew's.....	262 00
St. Peter's.....	47 71
Windsor Mills.....	2 00
West Framp-ton.....	6 00
Brompton and Windsor.....	2 50
Cookshire.....	13 00
Sherbrooke.....	25 00
Inverness.....	10 00
Interest.....	1 02

Total in money.....	\$ 604 80
Value of boxes sent to Missions.....	948 12

Grand Total.....\$1,552 92

DISBURSEMENTS.

Contributed to Foreign Missions.....	97 36
Contributed to Domestic and North-west Missions.....	357 05
Contributed to Home Missions.....	120 77
Contributed to Zenana Missions.....	3 00
Balance in hand.....	1 02

Total in money.....	\$ 604 80
Value of boxes sent to Missions.....	948 12

Grand Total.....\$1,552 92

REPORT OF THE DIOCESE OF TORONTO.

As per statement of Diocesan Treasurer, from May 26th, 1887, to April 25th, 1888.

RECEIPTS.

St. James' Cathedral, Toronto.....	\$1,840 45
Church of Ascension, ".....	492 20
Church of the Redeemer ".....	73 70
All Saints' Church ".....	216 80
St. Philip's ".....	53 00
St. Stephen's ".....	66 10
St. Matthias ".....	64 75
St. George's ".....	1,178 20
St. Luke's ".....	31 75
St. Paul's ".....	30 15
Holy Trinity ".....	54 00
St. Bartholomew's ".....	35 85
St. Peter's ".....	550 00

St. Mark's, Parkdale.....	62 67
St. Stephen's, Vaughan.....	16 50
St. John's, Port Hope.....	224 60
St. Mark's, ".....	2 55
St. Paul's, Columbus.....	7 50
St. Thomas', Brooklin.....	
St. John's, Peterborough.....	144 30
Christ Church, Bolton.....	25 75
Christ Church, Brampton.....	15 00
Christ Church, Scarboro'.....	22 10
All Saint's, Collingwood.....	4 70
Returned by Bishop of Saskatchewan.....	60 00
Miscellaneous collections.....	115 43
Received from former Treasurer.....	24 40

Total in money.....	\$5,432 98
Eighty-five boxes sent to missions valued at.....	2,966 17

Grand Total.....\$8,399 15

DISBURSEMENTS.

Sundry expenses of printing, stationery, postage, etc.....	\$ 59 05
Contributed to Foreign Missions.....	455 02
"    to Zenana Missions.....	125 70
"    to Home Missions.....	1,833 68
"    to Domestic and North-west Missions.....	2,756 31
Jubilee Fund Widows and Orphans of Clergy in Algoma.....	132 30
Balance in Central Bank.....	107 97

Total in money.....	\$5,432 98
Value of 85 boxes sent to missions.....	2,966 17

Grand Total.....\$8,399 15

Twenty boxes sent out not valued.

SYNOPSIS OF ACCOUNTS OF PROVINCIAL AND DIOCESAN TREASURERS' STATEMENTS.

For Year Ending June, 1888.

Total contributions from Diocese of Montreal in money.....	\$1,695 03	
Value of boxes sent to Missions.....		1,250 00
Diocese of Ontario, in money.....	1,752 07	
Value of boxes sent to Missions.....		370 60
Diocese of Huron in money.....	1,875 33	
Value of boxes sent to Missions.....		1,356 25
Diocese of Toronto in money.....	5,432 98	
Value of boxes sent to Missions.....		2,966 17
Diocese of Quebec in money.....	604 80	
Value of boxes sent to Missions.....		948 12
Diocese of Niagara in money.....	234 20	
Value of boxes sent to Missions.....		407 69

Total in money.....	\$11,594 41
Total value of boxes sent to Missions.....	7,298 83

Grand Total.....\$18,893 24

No money has been received by the Provincial Treasurer during the year ending in June, 1888, all contributions having been sent either through the Treasurers of Synods in the respective dioceses, or direct to missions. In June, 1887, there remained in the hands of the Provincial Treasurer a balance of \$16.16. From this she has paid for printing reports, \$7.00; stationery, stamps, etc, \$1.25, leaving a balance of \$7.91.

Total contributions during the two years of the Woman's Auxiliary.....\$31,775 83

Statements of 1887 and 1888 compared:—  
1887—Contributed in money.....\$ 7,216 03

    "    boxes sent to Missions..... 5,166 56

Total.....\$12,382 59

1888—Contributed in money.....\$11,594 41

    "    boxes sent to Missions..... 7,298 83

Total.....\$18,893 24

Increase of 1888 over 1887.....\$ 6,510 65  
ENIMA GREGORY,  
Provincial Treasurer Woman's Auxiliary.