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THE
CANADIAN
CHURCH MAGAZINE
AND
MISSION NEWS.

VOLUME V.

FOR THE YEAR OF OUR LORD, 1891.

TORONTO.

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

THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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VOL. V.

TORONTO, JANUARY, 1891.

No. 55.

HISTORICAL SKETCHES.

No. 55—HON. G. W. ALLAN.

SINCE the formation of the Domestic and Foreign Missionary Society by the Provincial Synod in 1886, the Hon. G. W. Allan, at present Speaker of the Senate, has been a member of its Board of Management, and though his public duties have prevented his taking an active part in its affairs, he has always had the welfare of the Society at heart. He is also well known as a firm supporter of the educational institutions of the Church. In 1887, on the death of the Hon. John Hilyard Cameron, he became Chancellor of Trinity College, a position he has held ever since with much grace and dignity and with every advantage to the college.

The following facts of the life and career of the Hon. G. W. Allan up to the present time are gleaned from the *Parliamentary Companion of Canada*:

He is the son of the late Hon. William Allan, of Moss Park, Toronto, and his wife Leah Tyrer. His father was for many years a member of the Legislative Council of Upper Canada and of the Executive Council for the same Province during the governorships of Sir Francis Bond Head and Sir George Arthur. His mother was the fourth daughter of the late Dr. John Gamble, surgeon of the Queen's Rangers, a U.E. Loyalist.

The subject of the present sketch was born in Toronto on Jan. 9th, 1822, and was educated at Upper Canada College. He married in 1846

Louisa Maud, third daughter of the late Hon. Sir J. B. Robinson, Bart., C. B., Chief Justice of Upper Canada, who six years afterwards died at Rome. His present wife is Adelaide Harriet, third daughter of Rev. T. Schrieber, formerly of Bradwell Lodge, Essex, England.

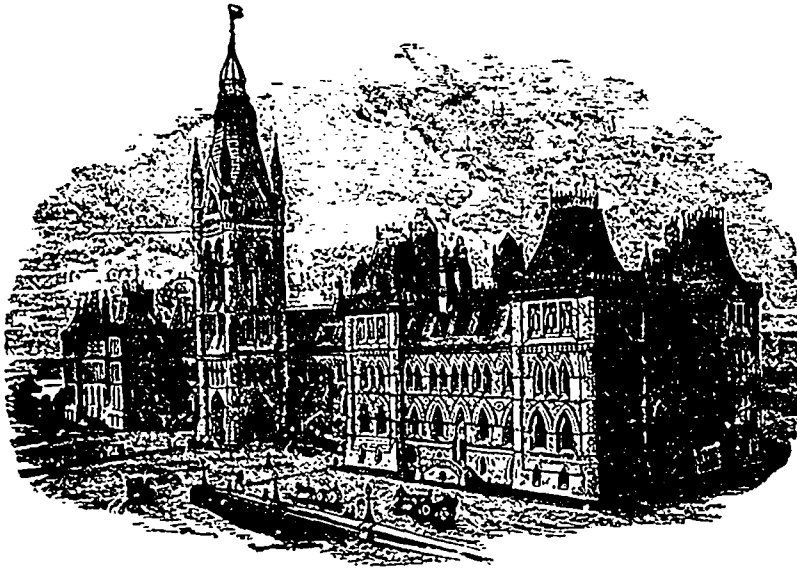
Mr. Allan was called to the Bar, Upper Canada, in 1846. He has held the position of chief commissioner of the Canada Company, President of the Western Canada Loan and Savings Co., and Director of the North America Life

Assurance Co., Lieut.-Col. of the Regimental Division of East Toronto, President of the Ontario Society of Artists and chairman of the Council of the Ontario Society of Arts, Fellow of the Royal Geographical Society and of the Zoological Society (England), President of the Upper Canada Bible Society, Mayor of Toronto (1855). He sat for York Division in the Legislative Council of Canada from 1858 till Confederation, and was chairman of the Private Bills Committee of that House, a position to which he was again elected in the Senate on the first meeting of the Dominion Parliament in 1867, in which year he was called



HON. G. W. ALLAN,
Speaker of the Senate.

to the Senate by Royal proclamation. Mr. Allan has thus been a member of the Upper House since 1858, a period of thirty-two years, so that his present position as Speaker of the Senate has been well earned. A splendid suite of rooms is set apart in the Parliamentary Buildings at Ottawa for the residence of the Speaker of the Senate, and here Mr. Allan during the sessions of the house resides with his family. His residence in Toronto is Moss Park. I



PARLIAMENT HOUSE, OTTAWA.

politics he is a Conservative. A true son of the Church of England, he has always been ready to advocate her interests and support her works. When in Toronto he worships regularly in All Saints, Church, under the pastorate of the Rev. A. H. Baldwin.

MISSIONARY FACTS WORTH KNOWING.

LESS than one hundred years ago was organized the first Protestant Foreign Missionary Society. Now there are more than 200 such societies. These have a force of more than 7,000 missionaries and assistant missionaries, and more than 25,000 native helpers, of whom 3,000 are ordained. Thirty years ago there was not a Woman's Foreign Missionary Society in America. Now there are thirty-nine, with 25,000 Auxiliaries, more than 8,000 children's bands, and an aggregate income of more than \$1,730,000.

A dozen colleges and seminaries are now raising money towards supporting one of their own students as a foreign missionary.

Portions of the Bible are to-day translated into twenty-five times as many tongues as were heard on the Day of Pentecost. During the present century alone it has been put into 250 languages—five times as many as during the preceding eighteen. More copies were sent into circulation last year than existed in the whole world at the beginning of the century.

In 1812 all Christian teaching was prohibited in India. The first missionaries were driven away. As late as 1852 nearly \$4,000,000 was granted from the public funds to support pagan worship. Now the Government, in appreciation

of missions, gives large sums and valuable lands for the erection of hospitals, educational buildings, and for the support of medical missionaries. Hundreds of printing presses are scattering Christian literature, and the old pagan systems are dying. There are more than 500,000 baptized converts in India, and more than a million adherents. The increase of communicants between 1861 and 1871 was sixty-one per cent.; between 1871 and 1881, eighty-six per cent; and in the present decade it is believed to be more than one hundred per cent. Christian converts are scattered through more than 6,000 native villages.

China's pioneer missionary, Robert Morrison, began work in 1807. In 1843 only six Christians could be found in the empire. Now there are 32,000 church members, who gave last year more than \$38,000 for the support of the Gospel. There are at present thirty-eight societies at work in China, employing more than 1,000 missionaries. Already there are from 135,000 to 150,000 adherents.

In Burmah, seventy years ago, there was not a single Christian. Now there are not far from 100,000. The Baptists alone have 500 churches and nearly 30,000 communicants.

Japan had but ten Christian converts in 1872. According to statistics just now published there are now 31,181, of whom 5,542 were received into the churches last year. Twenty-six missionary societies are at work in the empire, and already there are no less than fourteen theological seminaries with nearly 300 native students for the ministry. The Buddhist priests have dwindled from 244,000 to 50,000—a most significant fact.

Africa now has at work within her borders ten American, twelve British, and thirteen continental missionary societies. There are more than 700 ordained missionaries, and more than 7,000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants and 800,000 adherents. The Congo region, so recently opened, now has a chain of mission stations extending almost from the mouth of the river to the equator, and five large steamers are engaged in mission work on the Upper Congo.

Madagascar, early in the century, was a nation of fierce idolaters. The first missionaries were told that they might as well try to convert cattle. The most inhuman cruelties were practised upon the first converts, and as late as

1857, 2,000 were put to death for their faith. But the church that went under the cloud with a few hundred souls and God's Word in their hands came out a host of 37,000! Now the London Society alone has more than 60,000 church members, and about 230,000 adherents. Sixty-five years ago not a native of the islands could read, now 300,000 can read. Madagascar has more than 5,000 ordained and native preachers.

The Friendly Islands fifty years ago had not a native Christian. Now there are more than 30,000 church members, who give annually from their scanty store \$15,000 for religious objects.

In the New Hebrides fifty years ago there was not a Christian. Now it is said there is not a heathen!

The Fiji islands fifty-five years ago had never seen a missionary and were peopled by ferocious cannibals. In 1879 Sir Arthur Gordon, the first British governor, said on his return to London: "Out of a population of about 120,000 102,000 are now regular worshippers in the churches which number 800, all well-built and completed. In every family there is morning and evening worship."

The Sandwich Islands in 1820 were peopled by naked savages, living in the surf, eating raw flesh and practising human sacrifice. In fifty years they were regarded as Christianized. Already these native churches have trained up more than seventy-five foreign missionaries to be sent to the islands beyond.

Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are over forty-seven self-supporting churches and about 5,000 church members.

Pomare, the South Sea Island queen, died at the age of seventy years. At her birth the first missionaries were just landing; at her death, 300 of the South Sea Islands had become Christianized.

It is not yet seventy-five years since the first convert was gained in Polynesia. Now the converts number 750,000. A band of 160 young men and women from Tahiti and the neighboring islands are going forth as evangelists to other benighted tribes. Of all these native workers not one, it is said, has ever proved recreant or faithless. Yet these are the cannibals of less than a century ago who had lost all idea of any God save that of some strange, tyrannical despot.

INDIA.

A LETTER FROM MISS LING.

THE Wynaad is a large district lying on the western slopes of the Niljiri Hills in the Madras Presidency in India, entirely devoted to the cultivation of tea, coffee and chinchona. Besides these plantations, which are mostly the property of

Englishmen, and on which they employ large gangs of native laborers, there are gold mines, small villages where the local markets are held on Sundays,—and shops, kept by Mahometan and Hindu traders, supply the wants of the people at other times.

The native population is largely composed of coolies employed on the estates who come up from the plains when there is work to be done, and when it is finished return to the cultivation of their own fields in the low country. But besides these there are some of the hill tribes peculiar to the Nilgiris, the Todas, Thotas, Thurumbers and Badagas, whose languages, manners and customs differ materially from the better known races of south India.

My fellow worker, Miss Wallinger, and I have just returned from a ten days' missionary tour in this district, and though the population is so scattered I think I have spoken of Christ to many more people during the last few days than I often do in the same time in Ootacamund.

We have encountered three of the hill tribes, the Todas, Thotas and Thurumbers, have sold or given books to Mahometans in Hindustani, to Malayalis, Canarese and Tamils in their respective languages, have been inside a Toda hut, sat on the floor or doorstep of many native houses while the women gathered round to hear me sing or read, held services for the servants at European bungalows, addressed coolies on their return from work, held a Bible-class for native Christian women at our halting place on Sunday, an evangelistic meeting for heathen at another place, a children's service for the boys attending one of our mission schools at a third; so you see my work has plenty of variety.

We went first to a place called Pykara, twelve miles distant from Ooty, to a lonely little bungalow away amongst the hills with a small village clustered round it, and a river rushing and tumbling at a little distance below. Soon after my arrival I went out to try and see some of the women near by, but my first attempt was unfortunate, for approaching too near the cooking vessels in which the evening meal was being prepared, I drew down on my head the wrath of the mistress of the house, as they regard the presence of a European as defiling. So she told me to go to another house she pointed out to me on the top of the hill and promised to come and listen up there, but on arriving at the door I found the occupants out, and the door locked and my guide no where at hand, and when I heard a laugh of derision arise from a little group of men in the valley who had been watching my fruitless pilgrimage I realized that I had been duped. However, I found a group of listeners a little further on who for over an hour stood and listened most attentively, while by means of pictures, and as short and clear a narration of the creation, the fall, the promise of the Saviour,



A WOMAN OF INDIA

His birth, life, death and resurrection as I could give, I endeavored to make them understand the plan of redemption. Several of them came down to the bungalow afterwards for tracts, a Mahometan accepting a gospel in Hindustani.

Early the next morning we started off to visit a Toda mund about two miles distant. After driving part of the way we got down, struck across the hill side, following in narrow buffalo tracks the man who had undertaken to shew us the way.

At last after emerging from a thick wood we came upon the tiny Toda village or 'mund' consisting of four beehive shaped huts, one larger than the others and more ornamental, being that of the head-man and a fifth a little apart from the rest, being their sacred hut or dairy where they present to the Deity the milk of their buffaloes and then keep it for their own use.

We were invited across the plank that served as a bridge over the moat cut in front of the chief hut and a section of the trunk of a tree beautifully polished was brought out as a seat, and one by one the women came crawling out of the other huts and crossed the bridge and seated themselves around. All the men were out but one and he fortunately knew Tamil very well, (the language that I can speak) so he acted as interpreter as I told them of the good Shepherd and how He longed for the poor Todas even, who were some of those other sheep whom He must bring, to be of the one fold under the one Shepherd. After I had finished we were invited inside the hut, and I must say it was a model of neatness, but I think the most untidy amongst us would be reformed could our worldly possessions be reduced to the minimum of that of the Todas. A high raised earth or brick platform on either side of the little hole serving as a door formed the sleeping places of the family, the pots and cooking vessels ranged neatly against the wall, and bundles of firewood slung up from the arched roof completed the furniture. The darkness was so great that I had to sit and wait two or three minutes before I could distinguish all this, and presently a little Toda girl came and sat on my lap and was very friendly, and then

I went down on my hands and knees and crawled out again.

We returned to the bungalow for breakfast, after which we had Tamil prayers with our servants, for we are obliged to travel with what seems rather a large caravan, for the bungalows where we mostly stay are Government Rest houses, a great convenience, but very little else but bare walls, so we have to take our bedding, cooking utensils, crockery, food, etc., which all go in a bullock cart while we drive in a horse tonga. Besides our own people several others from outside dropped in, attracted by the sound of the hymn, till we had quite a little congregation.

The next place we stopped at was Naduvattam where we passed the next night. Our C. M. S. catechist met us here and with him I went to visit several families, both native Christian and heathen and everywhere was well received and had an attentive hearing. Till a short time ago we had a little school here, but during the influenza epidemic the heathen got very incensed because the master and his wife (Christians), would not contribute to their offerings to propitiate their gods and so took all the children away from school. The master has been removed and sent elsewhere, and I think the people are beginning to repent of their folly. Before we left the following morning a poor English speaking family came together for a little service with us, they very rarely see a clergyman, and I think meeting other Christians is a comfort to them.

On our way down to Gudalur, some ten miles further on, we stopped at a little cluster of huts by the road side, where a few Chinamen with their Temil wives and families and a few other people live. The catechist and his wife have just removed up here to a little native house that Miss Wallinger has recently purchased and one room is set apart in it as a prayer and school-room for the few native Christians who live in the village. They had decorated the entrance with festoons of wild asparagus, wild roses and ferns, and the children greeted us with a chorus of salaams. The two Christian Chinamen, one of them baptized only last year and who has undergone much cruel persecution from a heathen stepson, were there, also a few other Christians and we had a short service, heard the children sing and repeat some texts, and then continued our journey. The road was down hill the whole way, the flowers most beautiful and the Wynaad lying stretched out below us like a map with its dense vegetation, which at certain seasons of the year forms such a harbour for malaria.

The Traveller's bungalow was again our halting place in Gudalur, and the next morning early I started off with the catechist for the Ouchterlony Valley. We went up a steep and rocky road till we came to a coffee planter's



A CHRISTIAN SCHOOL FOR GIRLS, LAHORE, INDIA

house on the summit of the hill. Here after having some talk with the mistress of the house with her permission I held a short service for her servants on the verandah; then I went to visit a young man, a Protestant Christian, who was servant in a Roman Catholic house near by. Leaving here we went to the next plantation some miles further on. It was raining heavily and the path was very slippery, and I feared my horse would be down every minute, but a kind welcome from the planter's wife at the end of my journey; and again a nice little gathering of natives got together by her, that I might tell them in their own tongue of the wonderful works of God, quite made up for the discomforts of the road. One little native girl in the audience greeted me with a very bright smile and claimed acquaintance as an old friend. She had learned for a time in one of our schools in Ooty. On the way home I stopped at a Thota village, the first of this tribe I have ever visited. They understood Tamil, though it is not their own language. The men have long uncombed hair parted in the middle and tied in a knot low in the neck. The women are tidier looking and their houses, built in neat rows and thatched, look very comfortable. They have

low verandahs running the length of them, built in two tiers and one of these they swept down, and removing the pots put there to dry, (for pot-making is the industry practised by the women), they spread a mat for me and gathered around to the number of about twenty while I sang and spoke to them. We are hoping to get a night-school started among them, as they cannot spare their boys to go to school in the day.

On Sunday I played the harmonium at the Tamil service held by the catechist in the English church in Gudalur. The congregation was small as the people live at such great distances, but it is growing and there was present a girl whom we hope will be baptized before long, though her parents are still heathen, but she learned in our school here and wishes to be a Christian and her father does not oppose it. After the service I had a Bible-class for women in the vestry, at which she was also present. By the time we had finished the two or three English families in the place began to assemble for their service, to which we stayed. This was read by a planter who has been appointed a lay-reader by the Bishop in the absence of a clergyman. The next morning early we started, driving to another place where a small Mission

School has been opened by two planters anxious to do good to the natives around them. We stayed at the house of one, who, with his wife did all he could to make our visit a success.

While there I went out visiting some of the heathen houses, and though I heard afterwards that these very people had been the fiercest opponents of the school and the work of the catechist, with one exception they listened very gladly to what I had to tell them. In the evening we had a meeting in the school, when we had addresses in both Tamil and Canarese as our audience was mixed. It was very fairly attended for a first attempt. I think the presence of our host brought a good many, as they were mainly people in his employ. How one wishes there were more planters not afraid or ashamed to show to those under them that they believe in their religion. Often the catechist is met with this objection when he is preaching to the coolies, "If this were true our master would tell us about it, but he very often gives money to our gods."

The school here has made a good beginning and there are two Thurumber boys amongst others learning, so that the light of Christianity is reaching even that dark tribe. On our return to Gudalur the next day, we tried to visit the houses of some cultivators we had been told about, the other side of some ricefields, that we passed on our road. But after sinking above our boots in a bog which got more dangerous every step we went, we were obliged to give it up as hopeless. The people who live there have evidently some other path which we were not successful in finding.

That evening the catechist and I went to a village near the Travellers' bungalow where we were staying and spoke to the coolies, both men and women, on their return from work. We had first a Canarese audience then Malayalam, then Hindustani; one Canarese gospel was sold and one Hindustani one given beside several tracts in different languages. But before we can do much in the way of Scripture distribution in this district we must teach the people to read, hence our desire to open schools wherever we find a suitable centre and have the money to do it.

On Wednesday morning Miss Wallinger went with me to the Thota village I had visited before. We saw some of my friends of the former visit, but some were strangers. This time they were mostly women as the men were gone to work. One of the women followed us to another section of the village to hear more and after both the catechist and I had spoken at some length, she still was not content, but wanted me to tell them what I had told the people down below, shew them the pictures and sing and go through the whole performance. When I handed them one of the pictures to

look at close, the others at first all drew back frightened, till she broke the ice for them by first receiving it into her hand.

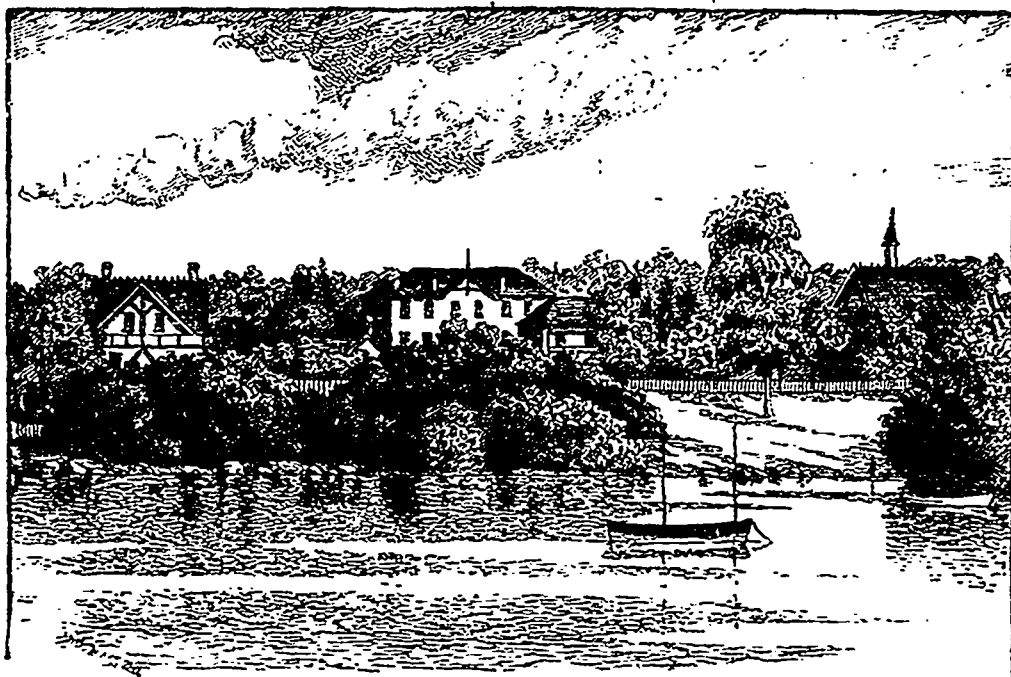
In the afternoon I went to a children's service that is held every week in our school for the heathen boys attending there. You would have found it hard to believe they were heathen could you have seen them kneeling reverently with closed eyes and clasped hands during the prayers, or heard one of the elder boys read very distinctively and nicely the lesson chosen, (the children in the temple shouting Hosanna) or seen their attentive little faces during the address. That over, I went to visit a native Christian family who had the day before lost one of their children. We read together the raising of Lazarus and had prayer.

Thursday morning I went by request to meet a number of men, Hindus, who professed to have intellectual difficulties which prevented their accepting Christianity. The catechist went with me and they placed a bench for us on the wide verandah in front of their little bazaar while they seated themselves on the floor in front of us, a crowd soon collecting round. I took St. Paul's address to the Athenians to which they could find nothing to object so they soon left that and returned to their favourite difficulties—why God had created man with free-will, the origin of evil, how it was possible for God to become man, how it was possible for God to die—that it was against law and justice that one should be punished for another and so on.

We stayed talking for an hour or so, and finding they had not read the Testament for themselves but had simply read these objections in some of the anti-Christian literature so much in circulation in India now, I promised to send them one on condition they would read it which they promised to do.

From there I went to visit some houses near by both Hindu and Mahometan and had very attentive listeners in the women. In fact the only place in Gudalur where I could not get a hearing was in the neighbourhood of the Roman Catholic priests' house who seems to have taken the trouble to warn the people against us. And then the next day we commenced our return to Ootacamund very thankful for the opportunities of the last few days, but longing intensely for a clergyman who could work both amongst the English people and the natives and cope with the peculiar difficulties of the place in a way that it is impossible for us to do. Will you pray that God will keep faithful and walking near to Him our schoolmasters and catechist who are labouring there, that they may be kept from falling and used to bring many to the Light?

THE new Lord Mayor of London is an earnest Churchman.



SHINGWAUK, FROM THE RIVER.

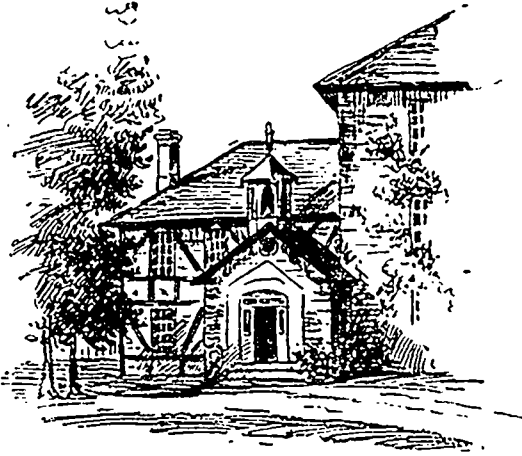
OUR INDIAN HOMES.

REV. E. F. WILSON'S QUARTERLY LETTER.

DEAR FRIENDS,—Since my last letter, written in October, our homes have been passing through somewhat of a crisis, and, for want of funds with which to sustain our fast increasing work, we have been obliged most reluctantly to partly close our Shingwauk and Wawanosh homes. Any one visiting our Shingwauk just now would find the local superintendent's office and bedroom deserted, boys' east dormitory closed, boys' north dormitory closed, some junior boys sleeping in the back school-room (separated by folding doors) so as to economise fuel. Industrial building closed, all except the bootshop, hospital closed. The only rooms still in use at the Shingwauk are the large school-room, the large front dormitory, the dining-hall, and the kitchens. The boys number twenty-five and the employees are schoolmaster, matron, needlewoman, carpenter and shoemaker. At the Wawanosh one dormitory is closed and the girls number fifteen. The carpenter with two or three boys is finishing off a Government contract and so is no expense, and the shoemaker so soon as he has made sufficient "shoepacks" for these homes and for Elkhorn will go back into the bush to cut cordwood. We are thus economising funds this winter in every way possible, but not with the slightest idea of stepping backward. Rather is it preparatory, as we hope, to a great step forward. With the new additions and building which

two years' Government grants have enabled us to erect we have accommodation now at these Sault Ste. Marie homes for a hundred pupils, and a hundred pupils we hope next summer, if it please God, to have. We have also accommodation for seventy pupils at our Elkhorn homes. And at Medicine Hat, a handsome building is already erected, the walls of concrete, separated with spaces of a square yard or so by dark painted timbers which shew on the face like some old houses one sees in England. Before winter set in the walls were completed, the roof on, and surmounted by a cupola, but it would require about \$1,400 (£280) more to be raised before the building could be finished, and then there would be the expense also of furnishing. But we have good hope of a liberal Government grant in the spring, and our many friends both in England and Canada will also, we hope, help us, and thus the "Sokitahpi Home" at Medicine Hat will, like those at Sault Ste. Marie and Elkhorn, soon be in active operation.

It is a great satisfaction to us to feel that many of those who have gone out from us are at present doing so well. David Osahgee continues to give every satisfaction in the Indian Department of Ottawa; John Maggrah is making steady progress at St. John's College, Winnipeg; Joseph Sorey is studying hard at Trinity College School, Port Hope, and his last report shews him at the head of his form for Latin and Algebra; John Esquiman is married and teaching school near Spanish River. Every once in a while an old pupil drops in to



WESTERN EXTENSION TO SHINGWAUK

see us. Adam Kiyoshk and Abram Isaac have been among our recent visitors. We are always glad to see our old boys and girls, especially when they have a good report to give of the progress they are making.

Our homes being distributed over so wide an area are already well-known among the Indians far and wide. I have had application this summer on behalf of a little Chipewyan girl at Churchill, far away up on Hudson's Bay, also on behalf of a boy at Moose Fort on James' Bay. Next spring, if it please God, I hope to make a tour through all the principal Indian Reserves, and collect children with which to refill our homes. In the meantime I am thankful to say that with a view to putting our work on a more settled and permanent basis, steps are at present being taken to relieve me in some measure of the great burden and responsibility by the appointment of local committees. Such a committee has already, with the co-operation of the Bishop of Algoma, been appointed at Sault Ste. Marie, and the first meeting took place a few days ago. I am at present in correspondence with the Bishop of Rupert's Land and the Bishop of Qu'Appelle with a view to committees being appointed; also at Brandon (the nearest large town of Elkhorn) and at Medicine Hat. Nay, further than this, measures are being taken also to stir up a more wide-spread interest in Indian work all through the country, not only in my own particular work but in all Indian work. The idea is to establish an "Indian auxiliary," something on the same lines as the "Womans' auxiliary," which has become such a power for good. It is proposed that our present Domestic and Foreign Missionary Society of Canada should so extend its method of operation as to include a special Indian Department, in which a separate account would be kept of all funds contributed for Indian Missionary work, and that a sub committee of the Board should be appointed who would receive the annual reports of the local Diocesan

committees, circulate information, and administer the Indian funds. The Bishop of Algoma has kindly prepared a circular embodying these proposals. Hitherto the "Indian work" of the Dominion of Canada has been mainly controlled and supported by the great English societies, but surely it is time that the English societies should be, in a measure, relieved of this burden and that the Church in Canada should look after and provide for her own aboriginal population. The Government is prepared to deal very liberally in rendering assistance towards whatever may be attempted in the way of educating and civilizing the Indians, and surely it is our part as a Christian Church to take advantage of this help that is offered, and, with the assistance also of the English societies, do what we can to bring these 125,000 Indians scattered over our country under our own special care and training.

THE DAKOTA SAVIOUR.

SOME time since an article appeared in the *Southern Workman* regarding the appearance of an impostor in the Western States, who claimed to be Christ come to the earth for the second time.

Since he has been most connected with the Dakota tribe, he has come to be known to those engaged in Indian work in the Western States as the Dakota Saviour. At the last meeting of the Synod of South Dakota, Rev. J. W. Cook, of the Yankton Agency, endeavored to learn as much as possible of this man from those nearest his supposed scene of operations, and from him the following facts were gleaned:

Some time since various tribes began to show signs of uneasiness, and it was only after a long time that the agents could find out the cause. Gradually it came to be known that a man situated at some unknown fastness in Wyoming or Montana had claimed to be Christ, and was teaching the people a new religion. No white man has ever seen him, nor have they seen any Indian who has. Everything is known by hearsay, but the following facts are accepted by all the deluded tribes as certain. The man is white and very aged, and dwells in a cave which no one has attempted to enter. When teaching his doctrines he stands with eyes fastened to the earth, and does not speak to those present in the usual manner, but somewhat after the fashion of the old Greek oracle. On some occasions he appears in long and flowing locks; at others perfectly bald. It is generally understood that he does not look at any one because no one could endure his glance. He, according to hearsay, has been visited by different tribes of Indians, but always speaks the language of those present with absolute correctness. Further than this, nothing

concerning the old man can be learned. His teaching is somewhat as follows: Long ago, he claims, he came to the earth, and after having seen the condition of the white man he gave him a book giving explicit directions how he should live and worship. For a time the white man obeyed the great book and was good, but, being naturally fickle, he soon fell away, and in spite of repeated warnings he continued to grow worse. Time after time the white man was given an opportunity of returning to the right way, but he would not do so; and at last, thoroughly disgusted with him, the Saviour decided to show the Indians the true way, as he knew they were better than the white man. All the Indians who accept will be saved; all the rest will be punished with white and black and other human refuse.

The true worship consists in thoroughly believing in the aged prophet as Christ, and the performing the ghost dance which he has taught them.

This dance is performed by men, women and children: forming in a circle and clasping hands, and dancing with a peculiar swaying of body and knocking of feet. The time is kept, not by a drum, but by the crooning or singing of those engaged. This is kept up until several fall from exhaustion into a sort of swoon. Then the person appointed for this purpose by the ruler of the dance throws a blanket over the swooned person, and the dance continues—it being supposed that he or she is talking with the Great Spirit. When the person revives, he (or she) is brought to the Ruler of the dance, and asked to declare what the Great Spirit said to him, what message he has to make known. Of course, wonderful visions are related and messages given. The great feature of the religion is that in the summer of 1891 the end of the world is to be brought about by the prophet. This is to be accomplished by overflowing our present earth with a thick crust. All the Indians and the rest of the world are to be crushed to atoms beneath this covering. This crust will also effectually obliterate all traces of civilization. The prophet will be present, and will miraculously enable the good Indians to scale the edge of the approaching crust, upon which he will begin his new kingdom. The land will then be one of perpetual summer; buffalo in countless and never-decreasing numbers will roam about. Guns and traps will be forgotten, and, in short, the Indian will have just what his ancestors desired in their happy hunting ground.

The reason that it is supposed this old man is a Mormon is that he teaches that polygamy will be permitted and enjoined in the new earth, but further than this nothing is known which gives any clue to his former place of residence. The tribes of the Western States knowing nothing of wigs, and having never seen such a bald man, naturally think the old man is super-

natural, because he is not always in full flowing hair. The delusion is very widespread, and has now reached the Indians of the Pine Ridge Agency in the east, while it is also widely extended north, south and west, and is still extending. The missionaries and United States army officers generally think it best to let the thing die a natural death, as any attempt to hunt down the old man would look like persecution. He is evidently crazy, as he can gain nothing, in a worldly way, from such a cause; at the same time, it is one of the delusions of the century.—*J. R. L.*

OUR PARISHES AND CHURCHES.

No 54.—ST. JAMES' CHURCH AND RECTORY
THREE RIVERS, QUEBEC.

WE present to our readers this month a view of the Anglican parish church and rectory in the ancient city of Three Rivers; one of the oldest ecclesiastical edifices in America, and probably the very oldest belonging to the Church of England in the Dominion. None has undergone so many changes. Its history in this respect is probably unique on this continent.

Before describing the church, it may be of interest to make a few notes relating to the history of the locality and of the town. It is pleasantly situated on the north shore of the St. Lawrence, about midway between the cities of Quebec and Montreal, and at the confluence of the River St. Maurice with its mightier sister. The St. Maurice at its mouth is divided by two islands into three channels which have the appearance to one sailing up the St. Lawrence of three separate streams. Hence the name given to the spot by Jacques Cartier (or according to some authorities, by Champlain) on his voyage to Hochelaga. Champlain visited it in 1603, and marked it as being a suitable place for settlement.

Accordingly about fifteen years afterwards it was fixed upon as a trading post for the fur trade, of which it was expected to become a chief emporium. The year 1618 has sometimes been named as the date of the foundation of the town.

Early in the seventeenth century, the pleasantness of the site, the promising prospects of the trading post and the hope of benefiting the Indians and traders attracted first the Recollet Fathers and afterwards the Jesuit missionaries to the Trois Rivières as a permanent seat of their work. Of the Recollets we shall make more particular mention later on.

The first Tripotamian abode of the Jesuits and a fort were erected in 1634, which is the date, according to most authorities, of the foundation of the town. Many of the Jesuit Fathers, who afterwards migrated to the Huron county,

among them Brebœuf, Jogues and Lallement, who were barbarously put to death by the Indians, had previously resided and labored at the Mission of Trois Rivieres.

In 1721 the Jesuit missionary Charlevoix, in the course of his tour through New France, visited Trois Rivieres, which he describes as an agreeable place situated amid a circuit of well cultivated fields.

In June, 1776, during the "campaign for the conquest of Canada," which was set on foot by the Congress of the thirteen rebel states, a force of 1800 American troops under General Thompson was sent against Three Rivers. They were shelled by gunboats from the river, and after an obstinate struggle on land with the British forces under Brigadier-General Frazer were defeated, and the American General with two hundred of his men taken prisoners.*

Mention has been made above of the residence and mission work of the Jesuits at Three Rivers, but it is of great interest and of closer connection with the subject of this sketch to refer to the Recollet Fathers, a branch of the order of Franciscan Friars, who had preceded the Jesuits in the field, having been placed in charge of the missions of New France by Pope Paul IV. in 1618, and having been the only missionaries in that region till 1624.

During the short occupation of the country by the British which followed the capture of Quebec by David Kertk in 1629, they retired from New France, and through some occult influence (probably that of the other order of ecclesiastics), they were not permitted by the authorities of the Church to resume their work until 1669 or 1670. Soon after this date they returned to Trois Rivieres, which had been the scene of their labors half a century before, and erected as their residence and their chapel the buildings which are shown in the accompanying illustration. These they occupied up to the time of the cession of Quebec to Britain, and the consequent change of possession of the lands which had been held by the religious orders under the French regime. In 1760 the Recollet Monastery was converted into the common jail of the District of Three Rivers, the rear half of the chapel into a Court House, and the front half in 1762 into a garrison chapel, and the Protestant parish church of the town of Three Rivers in Canada. This state of things existed till 1820, when upon the erection of a new jail and court house the whole building with the land surrounding it was granted by the Crown, by letters patent, signed by the Earl of Dalhousie the Governor-General, to the Right Rev. Jacob Mountain the first Anglican Bishop of Quebec, to be held and used forever as a parish church and rectory of the Church of England.

*The battle of Three Rivers is graphically described in Charles H. Jones' interesting History of the "Campaign for the Conquest of Canada," pp. 72-79.

The formal consecration of the church, however, did not take place until February 21st, 1830, on which day this ceremony was performed by Bishop Stewart, the church being dedicated to St. James.

The following are the names of the successive rectors and the years of the incumbency of each :

Legere Jean Baptiste Noel Veyssière, 1767-1796; Francis Mountain, 1796-1800; Robert Quirk Question Short, 1800-1827; Samuel Simpson Wood, M.A., 1828-1868; John Torrance, 1868-1871; John Foster, M.A., 1871-1874; John Hea Jenkins, B.A., 1874-1890.

The present rector is the Rev. Henry Cole-ridge Stuart, M.A., who was appointed upon the decease of the Rev. J. H. Jenkins in the early part of the present year.

Besides the above named, several well-known clergymen at various times had temporary charge of the parish. Among these may be named the late Rev. Francis Evans, D.D., afterwards Rector of Woodhouse, Upper Canada; the Rev. J. G. Geddes, D.D., now Dean of Niagara; the late Rev. Henry Burges, sometime a master in U. C. College, and for many years incumbent of Nicolet, Lower Canada; Rev. Frederick A. Smith, now Incumbent of New Liverpool in the Diocese of Quebec; Rev. G. Heaton, now Vicar of Graine, Diocese of Rochester, England.

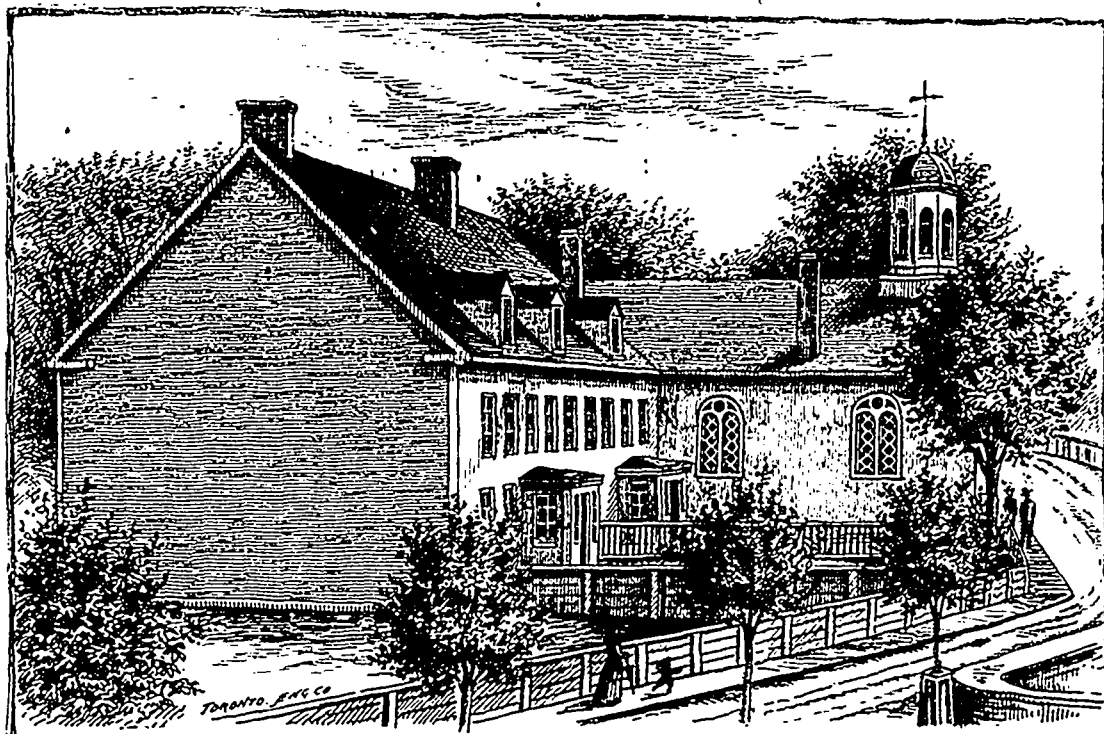
The existing parish registers date from and have been continuously kept since the year 1768.

A venerable relic of the good Bishop Stewart exists in a small font of Parian marble, which he presented to the parish. After many years' service in Three Rivers Church (having been replaced by one of a more permanent character), it has been transferred to the Indian Mission Church at Lake St. John, Province of Quebec, which is now attached to Three Rivers as a Mission Station.

The Communion plate of solid silver which belongs to the church was presented to it in 1824 by the late Hon. Charles Richard Ogden, who for many years represented Three Rivers in the Parliament of Lower Canada, and was Attorney-General of the Province until his appointment to the same office in the Isle of Man.

The mural tablets erected in the church are worthy of remark. Several of them are memorials to persons of note in the country or whose descendants have occupied or do occupy positions of more or less prominence in Canada.

Among the names thus commemorated are : Rev. R. Q. Short, formerly Rector of the parish, and Mary Wood, his wife, (the grandparents of the late Edward Carter, Q.C., and the late W. H. Kerr, Q.C., both eminent Advocates in Montreal); Harriet Lawrence, the wife of General Thomas Evans, C.B.; Bartholomew Gagy and Elizabeth his wife, (the grandparents of Colonel Bartholomew Conrad Augustus Gagy, a prominent personage in legal, political and military circles in



ST. JAMES CHURCH AND RECTORY THREE RIVERS, P.Q.

Lower Canada half a century ago); Ann Mackenzie, wife of Hon. M. Bell; Hon. Matthew Bell, formerly a member of the Legislative Council and, for more than half a century, lessee of the St. Maurice Forges, (the grandfather of Hon. Judge Irvine, Commissary General Matthew Bell Irvine, C.B., C.M.G., and Colonel James Bell Forsyth, of Quebec); the Rev. S. S. Wood, (the father of S. G. Wood, Esq., barrister-at-law, Toronto, J. W. Humphreys Wood, of St. Catharines, and Edward C. F. Wood, of Port Colborne); the Rev. John Torrance; General Thomas Evans, C.B. (the grandfather of I. F. Hellmuth, Esq., barrister-at-law, London, Ont., and father-in-law of Bishop Hellmuth and of the late Adam Crooks, Q. C., of Toronto).

The memorial to the two last named clergymen is a beautiful stained window in three panels over the chancel. The subject of the centre one, which is more especially in memory of Mr. Wood, is the Good Shepherd.

No space is left for describing the curious old mansion, successively monastery, jail and rectory (the interior of which is now much modernized) except by quoting from the memoir of Bishop G. J. Mountain his pen picture of it:*

"I delight in the character of this strange rambling building, especially in this country where there is so little that approaches to the

venerable in the works of man. The walls are of the most massive thickness, but what I like most is a heavy arch under which you pass to gain the stairs, and the staircase itself, which is very wide, with an antique and cumbrous banister, or balustrade. In the lower part of the building, which is rude and strangely divided, owing to the different uses to which it has successively been put, and in which, although I cannot say that the hands of the builders have been employed 'to raise the ceiling's fretted height,' nor in 'each panel with achievements clothing,' nor in making 'rich windows that exclude the light,' yet there are plenty of 'passages which lead to nothing.'

Not only because of their history and associations are this ancient church and rectory of more than ordinary interest, but also on account of their being one of the few material and visible land marks and witnesses on the shores of the St. Lawrence in French Canada, outside of the cities of Quebec and Montreal, of the existence of the Church of England and to the faith and worship of the ancient Catholic Church amid the surrounding and overwhelming majority and influence of the Church of Rome.

If in the course of Divine Providence, the Church of England of the Empire shall ever prove to be a spiritual Bethlehem Ephratah in the Province of Quebec, may St. James', Three Rivers have its share in bringing about a consummation so devoutly to be wished!—S. G. W.

*Memoir of G. J. Mountain, late Bishop of Quebec, by Rev. A. W. Mountain, page 148. See also p. 223.

THE BIBLE A MISSIONARY BOOK.



THE Bible has a missionary purpose. There is but one God, and that one God has but one book; a book which He has designed for the human race in its entirety. (a) It is needed by all; (b) It is adapted to all, and (c) the Bible itself assures us that it is for all. As the decree of King Ahasuerus was addressed to his whole kingdom, and was to be carried into all its provinces, so this Gospel, which issues from the King of Kings, is to be borne into every part of the world. Search the Bible upon this point and it will be found permeated through and through by a missionary purpose.

2. The Bible abounds in missionary precepts. The Divine demand made upon men everywhere in the Word is first to *come and receive* the Gospel, and then to *go and give* it to others. The Church's "marching orders" are found in St. Mark xvi. 15. See also numerous other passages which make missions obligatory.

3. The Bible contains a missionary plan. See especially the Acts of the Apostles, which has been well called a "Manual of Missions." (a) The Church in all its members constituted one great Missionary Society; (b) Special agents were employed in the work; (c) The work was begun at the centres of population. The heavenly fire kindled in the great cities is to flame over all the world.

4. The Bible presents to us missionary persons. The chief biographies of the Bible are missionary biographies; its most prominent persons are its missionaries, men of a genuine missionary spirit and who did a true missionary work: Noah, Abraham, Moses, David, Elijah and Isaiah in the Old Testament, and Christ and St. Paul in the New.

5. The Bible records missionary progress. Of this progress the whole New Testament is a history. The Gospels cover the period of preparation. The Book of Acts shows us the work begun on its world-wide plan, and traces its advancement from point to point, whilst the Epistles are mainly missionary letters from the early missionaries. It reveals how, in a little more than thirty years, the Gospel was carried into almost all the then civilized world.

6. The Bible is rich in missionary promises. It is literally gemmed with them from the first to last, every part of it sparkling with their heavenly light. Seek out these promises and mark each in your Bible with a star.

7. The Bible assures us of a missionary presence and power—Zech. iv. 6; Matt. xxviii. 18, 20. Christ is in the message which missionaries are to bear, and Christ is to be in the work which they are to do.

Search the Word and mark, in addition to the above, its missionary preaching, prayers, and

praises, or its missionary sermons, supplications and songs.

A question for the reader:—If I would be a Bible Christian, must I not be a Missionary Christian, praying, working and giving for the cause of Missions?—*Rev. J. Ross in Presbyterian Review.*

"THIS WELL BUBBLES UP."



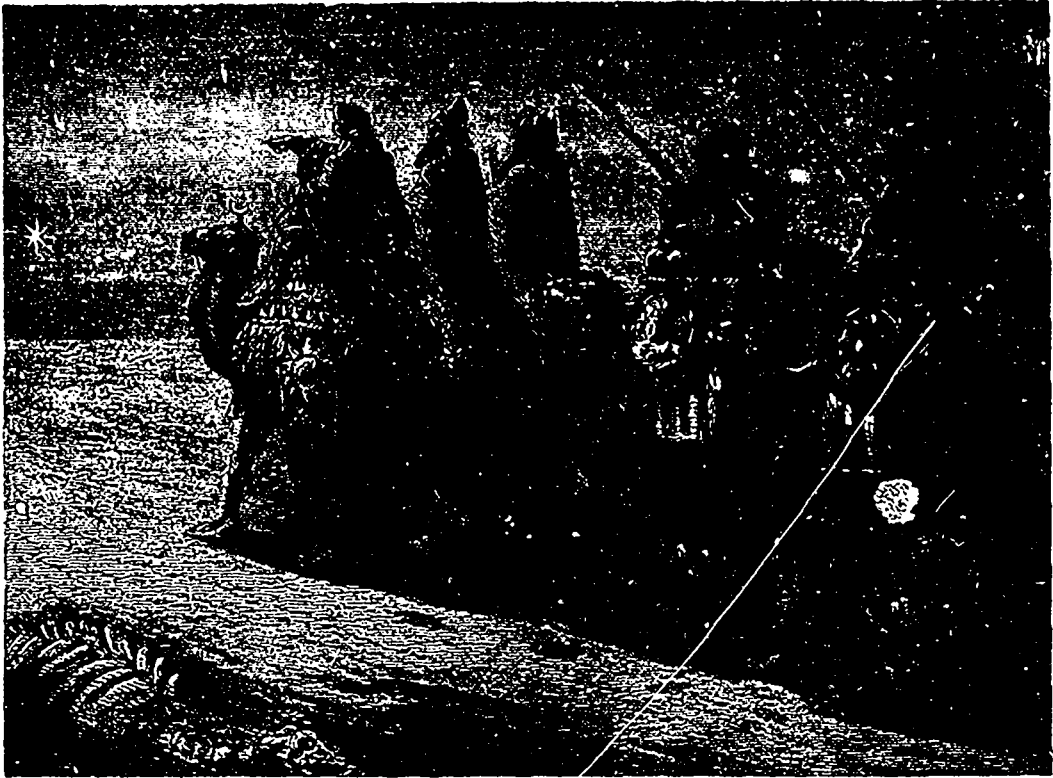
AN old Hindu, called Moses, says he had worshipped many idols and dug into many wells, washed in many streams, DRUNK even the water in which he had first washed a Brahmin's dirty feet. But nothing satisfied his soul; it was still unclean, and he thirsted still. "I at last heard of the Well of Salvation opened by Jesus Christ. Many wells I had dug in, but they were all dry, but this Well of Jesus bubbles up and up; I feel it now."

MORE than forty years ago John Rebmann, a missionary of the Church Missionary Society, announced that he had seen a snow-clad mountain in East Africa, under the equator. His statement was received with undisguised skepticism. The *Athenæum*, the old English arbiter of literature, laughed the poor man to scorn. All that Rebmann could say in deprecation of the storm of ridicule, was, "I was brought up in Switzerland and I ought to know a snow-capped peak when I see it." A very sensible and modest reply.

Now comes the humiliation of the sneering litterateur, and the justification of the humble Swiss missionary. Stanley, returning with Emin Pasha from the Victoria Nyanza, saw the range of mountains with the snow-crowned peak, and since he passed that way, Dr. Meyer, a German traveller, has ascended the ice-clad mountain, Kilima Njaro by name, and found it to be almost 20,000 feet high. The reversal of judgment must be accounted to be complete. The man of literature, self-sufficient, contemptuous and really ignorant, is discredited and humbled, and the modest missionary is "avenged of his adversary."

D'ISRAELI says that a king of Poland abdicated his throne and joined the people and became a porter to carry burdens. And some one asked him why he did so, and he replied: "Upon my honor, gentlemen, the load which I quit is by far heavier than the one you see me carry. The weightiest is but a straw when compared to that world under which I labored. I have slept more in four nights than I have during all my reign. I begin to live and be a king myself. Elect whom you choose; for me who am so well, it would be madness to return to court."

Young People's Department.



THE WISE MEN FROM THE EAST.

THE EPIPHANY.

They presented unto Him gifts, gold, frankincense and myrrh.—
St. Matt ii 11.

Who are they, travelling from afar,
With jewelled gift and incense fine?
No merchants homeward bound they are,
No sons of Jacob's chosen line.

For now the sun that rose so bright
For all the earth, has dawned in heaven,
Far lands have felt the breaking light,
The temple's veil will soon be riven;

And mercy like a gentle star,
Looks down from heaven, and leads them on
From eastern scenes of pomp and war
To worship at a cradle throne.

The wandering star has ceased to roam;
Calm falls the radiance, pure and mild,
On yonder Jewish peasant's home,
On yonder low-born Jewish child.

Laid on a virgin mother's knee,
No waiting guards, no pomp around,
The wise men joy exceedingly,
The Monarch whom they sought is found.

They kneel before their Infant King,
And all their treasured gifts unfold,
In costly homage offering
The myrrh, the incense, and the gold.

And meet it was all earth should send
A tribute of her costliest things;
And meet it was her kings should bend
In homage to the King of Kings.

Praise to his mercy! We had been,
The good, great God to us unknown,
Poor heathen children in our sin
Bowing to gods of wood and stone,

But Christ received the Gentiles' vow;
The distant isles no more are dim,
And all are Abraham's children now
Who hold like precious faith with him.

Great kings for Christ great things have done;
He bade them nurse His Church below;
And brighter crowns their brows have won,
At His dear cross adoring low.

But not the gift the poor man bears,
Nor lowliest child, will He despise;
Submissive hearts and contrite prayers
Are His most holy sacrifice.

He shall have dominion also from sea to sea,
and from the river unto the ends of the earth.
Yea, all Kings shall fall down before Him;
all nations shall serve Him.

His Name shall endure forever: His Name shall
be continued as long as the sun: and men shall
be blessed in Him: all nations shall call Him
blessed.—Psa. lxxii., 8, 11, 17.

THE LEGEND OF ST. WENCESLAUS.

THE holy Christmas tide was drawing nigh. The Church was already far advanced in Advent; and was now bidding her children to look forward to the coming King. Winter had set in over Germany with unusual severity; hedges, fields and ways were blotted out in the deep snow; the creaking of the rude waggons was silent; the labourer was idle; the plough was in the shed, the spade and mattock in the tool-house.

King Wenceslaus of Bohemia sat in his palace. He had been watching, from the narrow window of the turret-chamber where he was, the sunset, as its glory hung for a moment on the western clouds and then died away over the Erzgebirge and the blue hills of Rabenstein. Calm and cold was its brightness; the colours that but now were of ruby and jasper, faded into purple, and were lost in grey; a freezing haze came over the face of the earth; the short winter day was swallowed up of night. But the crescent moon brightened towards the southwest; and the leafless tress in the castle gardens, and the quaint turrets and spires of the castle itself, threw clear, dark shadows on the unspotted snow.

Still the King gazed forth on the scene, for he had learned to draw lessons of wisdom from all these daily changes which we so little regard; he knew that God speaks to us by this beautiful world; he was able in a very true sense, thus to make the nights and days, the summer and winter, to bless the Lord, to praise him and magnify him forever. And so, in that sunset, he saw an emblem of our resurrection; he felt that the night would come, the night in which no man could work; but he knew also that the morning would follow, that morning which shall have no evening.

The ground sloped down from the castle towards the forest. Here and there on the side of the hill, a few bushes, grey with moss, broke the unvaried sheet of white. And, as the King turned his eyes in that direction, a poor man—and the moonshine was bright enough to show his misery and his rags—came up to these bushes and seemed to pull somewhat from them.

"Without there!" cried King Wenceslaus. "Who is in waiting?" and one of the servants of the palace entered and answered to the call.

"This way, good Otto," said the King. "You see that poor man on the hill-side. Step down to him and learn who he is, and where he dwells, and what he is doing; and bring me word again."

Otto went on his errand, and the King watched him down the hill. Meantime the frost grew more and more intense; the east wind breathed from the bleak mountains of Galicia; the snow became more crisp, and the air more clear. Ten minutes sufficed to bring back the messenger.

"Well, and who is it?" inquired King Wenceslaus.

"My liege," said Otto, "it is Rudolph the swineherd, he that lives down by the Brunweiss. Fire he has none, nor food neither; and he was gathering a few sticks where he might find them, lest, as he says, all his family perish with cold. It is a most bitter night, Sire."

"This should have been better looked to," said the King; "and a grievous fault is it that it has not been. But it shall be amended now. Go to the ewery, Otto, and fetch some provisions of the best; and then come forth and meet me at the wood-stack of St. Mary's Chapel."

"Is your majesty going forth?" asked Otto. "To the Brunweiss, said the King; "and you shall go with me; wherefore be speedy."

"I pray you, Sire, do not go yourself. Let some of the men-at-arms go forth. It is a freezing wind, and a league it is at least to the place."

"Nevertheless," said Wenceslaus, "I go. Go with me, if you will; if not, stay; I can carry the food myself."

"God forbid, Sire, that I should let you go alone. But I pray you to be persuaded."

"Not in this," said Wenceslaus. Meet me, then, where I said; and not a word to any one besides."

The noblemen of the court were in the hall, where a mighty fire went roaring up the chimney, and the shadows played and danced on the steep sides of the dark roof. Gaily they laughed, and lightly they talked, and they bade fresh logs be thrown into the chimney-place; and one said to another, "that so bitter a winter had never been known in Bohemia."

But in the midst of that freezing night the King of Bohemia went forth. He had put on nothing to shelter himself from the nipping air, for he desired to feel with the poor, that he might feel for them. On his shoulder he bore a heap of logs for the swineherd's fire, and stepped briskly on, while Otto followed with the provisions. He, too, had imitated his master, and went in his common garments; and over the crisp snow, across fields, by lanes where the hedge-trees were heavy with their white load, past the frozen pool, by the road with its ruts of mire, and so out upon the moor, where the snow lay yet more unbroken, and the wind seemed to nip the very heart.

Still the King went on first; still the servant followed. The Saint thought it but little to go forth into the frost and darkness, remembering Him who came into the cold night of this world of ours; he disdained not, a king, to go to the beggar, for the King of kings had visited slaves; he grudged not to carry the log on his shoulders, for the Lord of all things had carried the Cross for his sake.

But the servant, though he held out with a good heart, at each step lost courage and zeal. Then very shame came to his aid; he would not

do less than his master ; he could not return to the court while the King held on his way alone. But when they came forth on the bleak moor his courage failed.

"My liege," he said, "I cannot go on. The wind freezes my very blood. P'ay you, let us return."

"Seems it so much?" asked the King. "Was not His journey from Heaven a wearier and colder way than this?"

Otto answered not.

"Follow me on still," said St. Wenceslaus. "Only tread in my footsteps, and you will proceed more easily."

The servant knew that his master spoke not at random. He carefully looked for the footsteps of the King ; he set his own feet in the print of his lord's feet.

And so great was the virtue of this Saint of the Most High, such was the fire of love that was kindled in him, that, as he trod in those steps, Otto gained life and heat. He felt not the wind ; he heeded not the frost ; the footprints glowed as with a holy fire, and zealously he followed the King on his errand of mercy.—*Rev. J. M. Neale, D.D.*

A BRAVE HUNTER.

"THERE! Is't that a beauty? All I want now is to meet a bear or a lion, or a panther, or something!" said ten-year-old Charlie, as he proudly showed his oak bow and gaily painted arrows, which Peter Semps, an Indian boy had given him.

"Wouldn't our old Billy sheep do as well?" laughed papa.

"Billy sheep!" exclaimed Charlie, almost ready to cry, "Just wait, and you'll see, papa! I'm going hunting."

Now papa had planted a field of fodder-corn, which grew so tall that a man on horseback could barely see over the top in places. Here was just the place for a bear-hunt—so our Charlie thought.

He marched boldly down the hill, and entered the corn-field, while papa watched him with twinkling eyes. Perhaps he was thinking of the time when he, too, owned a bow and arrow.

"He will get lost!" said mamma anxiously. Mammams are always anxious about ten-year-old boys, you know.

"No, no!" laughed papa. "Let him go. He will have a good time, and nothing can hurt him there. Let him go; it is a real forest to him. I'll send Brave by-and-bye. He can fetch him out if he is lost."

But papa didn't know what there was hidden in that corn-field; he didn't even dream the truth, or else Charlie wouldn't have gone there alone, you may be sure.

For a time Charlie went on gaily among the long shady rows. It was quite like a forest.

Frisky squirrels chattered, and ran away before him; tiny mice peered at him with bright, questioning eyes, and once he started a flock of partridges, which were looking for their supper; but such game was too small for our young hunter. He was after a bear—and he found it.

Over towards the real woods, where the sweet corn was planted, and the rows were thinner and not as tall, he saw a great, black bear, sitting upright on his haunches, and stripping the ears of tender corn.

What a splendid chance! Little Charlie trembled with excitement, and perhaps he was a little, only a little, frightened.

He dropped upon his knee, as he had seen Peter do, and fitted his prettiest arrow, and twanged the bow.

"Ouf: ouf!" said the bear, as the arrow whizzed by him, just touching the tip of one round ear.

Then he spied Charlie, who was just fitting another arrow with eager, trembling hands. He didn't stop to pick out the prettiest one this time. This one struck him plump upon the nose, dropping on his forefeet, he shuffled towards Charlie. The brave hunter became the hunted.

That was more than he had bargained for, and throwing down his bow and arrows, he gave a screech and darted ahead, with that great black bear close behind him!

After Charlie left, papa sat on the veranda, and smiled as he read. Then a man came hurriedly up the walk.

"See anything of a bear around here?" he said. "I belong to Lock's circus, and our best performing bear got loose last night. We've tracked him as far as your corn-field—"

"Our corn-field?" gasped mamma. "And Charlie—"

"Pooh! the animal is tame, and won't hurt him," said papa, but his face was very pale, as he snatched up his hat and whistled for Brave, and then led the way to the corn-field.

"Seek him, Brave! Seek him, good dog!" he said, when they reached the spot where Charlie had entered the corn.

Away went the dog, and away went papa and the circus man after him.

They heard Charlie scream, saw him dashing through the corn, and the next instant the great brute lunged forward, and caught the little hunter in his strong paws.

"Don't be a bit uneasy sir," said the circus man. "That's only one of his tricks. Stand back; I'll soon have him safe. Down, Brutus! down, sir!" and the bear instantly obeyed.

So Charlie had his bear hunt—rather too much of it; but he will always be thankful that that circus man was so near.—*Selected.*

READY TO GO.

BY MISS C. H. MOUNTCASTLE, CLINTON, ONT.

READY to go, my Father,
 Ready to part with all
 The earthly ties Thou gavest me,
 That held my soul in thrall.
 I dare not wish to stay;
 Thy will I cannot know;
 Ready to go O Father,
 Ready to go.

Earth's burdens press me sore;
 Heart fails, and strength is gone;
 And weary hands and feet
 In vain are toiling on.
 I fear the coming years;
 I dread the winter's snow;
 Ready to go, O Father,
 Ready to go.

I crave not length of life,
 With all its toil, its pain,
 It's never ending strife,
 It's ceaseless longings vain.
 The tired head seeks rest,
 The tired heart beats low;
 Ready to go, O Father,
 Ready to go.

HENRY M. STANLEY tells, that once, in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word only, "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries labouring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his directions it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say "I AM A SON OF GOD, I WOULD NOT STEAL."

How many there are in civilized lands whose ideas of the grandeur of divine sonship are not as clear as his! Let us pray that we may know how much it means to be sons of God, and knowing this that we may walk worthy of our calling, as children of the light, in the midst of a crooked and perverse generation. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that

when He shall appear we shall be like Him, for we shall see Him as He is;" and though "the world knoweth us not because it knew Him not," yet it is for us to know Him and know ourselves as His children and His servants, who by our lives and conduct should adorn the doctrine of God our Saviour in all things.—*The Christian*.

THE Indian of to-day is changing with the changing times. He is commencing to appreciate the fact that he must become civilized, must learn the white man's way, or perish from the face of the earth. He cannot sweep back with a broom the flowing tide. The forests, where he was wont to echo forth his war whoop, have been felled; the game on which he lived has disappeared; the war path has been obliterated, and he is hemmed in on all sides by the white population. He no longer possesses the opportunities to display his nobler traits. On the war-path, and in the chase he was heroic, all activity, patient of hunger and fatigue, cool headed. But, says a well-known writer, "when the chase was over, when the war was done, and the peace pipes smoked out, he abandoned himself to debauchery and idleness. To sleep all day in a wigwam of painted skins, blackened with smoke, adorned with scalps and hung with tomahawks, to dance in the shine of the new moon to music made from the skins of snakes, to tell stories of the Great Spirit, to gamble, jest, and boast of his achievements in war, to sit at the council fire, constituted his most serious employment. His squaw was his slave. With no more affection than a coyotte feels for its mate, he brought her to his wigwam to minister to his wants. She brought the wood for his fire, the water for his drink, plowed the fields and sowed the maize." These were the conditions of the Indian's existence in the past; but the tables are turned. Bravery and endurance, on the war path or in the chase, are things of the past. He must now be educated to labour. Idleness and debauchery belong to the days gone by. He does not need the higher education that the white is striving for, but he does need the virtue of industry and the ability of the skilful hand. All the schools for the Indian race should give instruction in the use of agricultural implements, the saw and the plane, the trowel, the needle and the awl. And not only should he be taught to work, but that it is his duty to work; that labour is necessary to his well-being. Personal independence should be inculcated, and delight in individual effort fostered. Let him be imbued with the idea that he contributes to the general welfare; that he is no longer a dependent on, but a part of the community. Let him forget his past, and look only to his present condition; make him feel that he has a position to maintain in order to keep up a reformed memorial of his race, thus snatch him from annihilation and extinction.—*The Canadian Indian*.

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:— { ONE DOLLAR A YEAR IN ADVANCE.
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VOL. V. JANUARY, 1891. No. 55.

IN wishing our readers a Happy New Year, we are glad to state that we begin it ourselves with excellent prospects. The Editor feels greatly relieved by having disposed of the business management of the magazine, and the publishing house that have undertaken it are doing all in their power to further its interests. We ask the kind co-operation of all those interested in our missionary work.

WELL DONE, OTTAWA.

THE City of Ottawa, the home of the General Secretary of the Woman's Auxiliary for Canada, has adopted the CANADIAN CHURCH MAGAZINE AND MISSION NEWS as a church magazine for the city. This has been done by several parishes combining to support it. By this means the magazine will be widely circulated in that city, and the cause advocated by the Domestic and Foreign Missionary Society greatly strengthened. We trust other cities will follow the good example thus set by the Church people of the Capital of the Dominion. Surely the cause advocated by the magazine, viz.: the great MISSIONARY WORK OF OUR CHURCH, ought to receive the cordial support of churchmen of all kinds, whatever their ecclesiastical convictions may be.

THE ANNUAL REPORT.

OWING to the difficulty of moving the type of this Report, and all things connected with it, from Hamilton to Toronto it was found impossible to insert the balance of the Returns by Parishes in the volume of the magazine which closed last month. Every clergyman, however, has received at least three copies of the full report, and it is hoped that by this means a large number of our readers will be able to see a copy.

CORRECTION.

IN the Annual Report for last year the Treasurer found it necessary to alter the figures of his tabulated statement on page 2, but through an oversight on the part of the Secretary the figures were not altered in the statement immediately preceding, so as to correspond with them. This statement should read:—

“The following points are of great importance and interest:—(a) The total for Domestic and Foreign Missions during the past year is \$37,968.33, (b) that for Domestic Missions is \$22,777.93, (c) that for Foreign Missions is \$15,190.40, (d) A comparison between the past four years shows a steady, if slow, advance, with the marked increase of \$9,562 during the year closed 31st July last.”

OBITUARY.

DEATH has been unusually busy in Church circles during the last few weeks. The Rev. Geo. Jemmett, M.A., a hard-working clergyman of the Diocese of Ontario, died suddenly of heart disease in the City of Ottawa, on the 18th of November.

The Rev. W. Davis, of the Diocese of Huron, died suddenly in Toronto on Dec. 17th. Six sons survive him, two of whom are clergymen of the Church in the Diocese of Huron. Dr. James Alexander Henderson, Q.C., for twenty-eight years Chancellor of the Diocese of Ontario, died at his residence, Kingston, on Sunday, Dec. 7th, in the 70th year of his age. Of this sad event we hope to give a more extended notice next month. The Diocese of Toronto also has received a shock by the recent death of Rev. John Carry, for many years Rector of Port Perry, and one of the most learned and able of her clergy. Rev. J. K. McMorine, of Kingston, mourns the death of his eldest son, a young man noted for his sweetness of character, and R. T. Walkem, Esq., also of Kingston, has had to part with his eldest son, a victim to typhoid fever, just as his abilities, which were of a high order, promised a brilliant earthly career. He was a grandson of Dr. Henderson, and died on the same day with him. Few instances of bereavement are greater than that of Mrs. Walkem, who thus in one day lost her father and her son. She has received the deepest sympathy of the whole community.

In the United States, we read of the death of Rt. Rev. Dr. Beckwith, Bishop of Georgia, a brilliant preacher and wise administrator.

In England death has removed Very Rev. Dr. Church, Dean of St. Paul's, London, an able writer and preacher, and also the Rt. Hon. Dr. Thompson who, for twenty-seven years, has occupied the high position of Archbishop of York.

We are glad to see that R. T. Walkem, Esq. Q.C., has been appointed Chancellor of the Diocese of Ontario, in the room of the late Dr. Henderson.

JAPAN.

OUR readers will be glad to know that Rev. J. G. Waller has arrived safely in Japan, which country he and his wife reached on the 24th of November, after a very rough voyage which lasted twenty-one days, the usual trip taking but fifteen days. We have received a letter from Rev. J. Cooper Robinson, which we hope to publish next month. Regarding Japan it may be well to note that B. Chappell, in a letter to the *Toronto Mail* on the opening of the Japanese Parliament says: "Christian missionaries find in the *personnel* of the Legislature much that indicates the working of the Gospel leaven. Of the forty millions of Japanese one in a thousand is a Christian; of the three hundred members of the House of Representatives, one in twenty-two is a Christian. Further, of these fourteen, three were nominated for high positions, and (cause for special rejoicings) one, Mr. Nakashima, has been elected to the highest office in its gift, the presidency. This shows that while, in Japan, the Gospel does reach the poor and ignorant, it does not reach them only; also, that there is not among this people a strong feeling against Christianity; and it also reminds us of the edict that until lately might be read upon the highways:—'As long as the sun shines or water flows, should any Christian or the Christian's God dare to set foot in Japan, he will pay for it with his life.'"

It is gratifying to know that at length the Church of England in Canada, has her own missionaries in the midst of these important events.

The Church in the United States has set apart Alaska as a diocese. The Rev. J. W. Chapman, a missionary already at work there has been appointed its missionary bishop.

THE REV. MR. STARR, a prominent Methodist Minister of Toronto, lately said in public:—"If I had my way and some day I will, the church in which I preach would be open seven days in the week, and every night."

THE Bishop of Jerusalem, Dr. Blyth, calls attention to the literal fulfilment of prophecies which indicate the return of the Jews to their own land. In 1843 there were only 800 Jews in Palestine, now there are fully ten times that number and are rapidly increasing.

A LADY in England says to the *Thorold Parish Magazine*:—"The accounts of your work and progress in the parish are most interesting, and the Canadian Church Magazine is a far better one than ours in England. It is so full of varied interest. I always enjoy reading it, and I am truly obliged to you for so kindly sending it to me."

It has been well said that the missionary spirit works downwards. It begins in the head, descends to the mouth and then to the heart. It goes further down till it reaches the pocket and then attacks the legs and feet. "How beautiful upon the mountains are the feet of him that bringeth the glad tidings."

A TRIP THROUGH OUR MISSION FIELDS.

By MRS. WILLOUGHBY CUMMINGS.

III.—DIOCESE OF QU'APPELLE.



ONE day while journeying on the Canadian Pacific one man was heard to observe to another "the next station I stop at will be Q—apple"! When this diocese was first set apart a vote of the few resident clergy and lay delegates was taken as to the name it was to bear which was to be one of three. Namely—Qu'Appelle, Regina or Assiniboia—and many Church people in Eastern Canada and England were disappointed with the choice, especially as Regina will probably be ultimately the cathedral city. The history of the diocese was fully given in a former number of this magazine, but for the benefit of readers who may not have seen the former articles I will briefly state the following facts concerning it.

Qu'Appelle was set apart from the Diocese of Rupert's Land in 1882, and is coterminous with the District of Assiniboia. In response to a strong appeal from the Bishops of the North-West Territories to the Church in England on behalf of the thousands of people pouring into the country, while little or no provision had been made for their spiritual welfare, the Rev. and Hon. A. J. R. Anson, son of the Earl of Lichfield, offered himself for three years work in this new country—(when he supposed the then existing crisis would be passed and men and money would have been freely offered) to return to his busy life in England. Other clergymen followed his example, one of whom Rev. W. W. Boulton we met while in San Francisco, where he is now assistant Minister at St. Luke's Church. Two years later, however, the Bishop's plans were all changed, for on June 24th, 1884, he was consecrated Bishop. How rapid has been the growth of the Church in this Diocese since that time, will best be realized when one remembers that seven years ago there was only one place of worship of the Church of England in the District, while now there are twelve places with churches and resident clergy—ten other places where there are Churches, and nearly fifty schools or houses where services are held occasionally for the scattered settlers. The Bishop told us that his staff consisted of sixteen priests, two deacons and eleven lay readers.

We left Elkhorn about eleven o'clock one fine summer night, and had a good chance of seeing how short a time darkness lasts on the Prairie in that latitude. Until nearly ten o'clock it had been quite light, and when we reached Qu'Appelle station about three a.m., the sun had arisen and night was banished away. One of the drawbacks that the Bishop has to encounter is the fact that if he wishes to go by rail either east or west in his diocese he has to start at an unearthly hour, going west about three a.m., going east at one-thirty a.m. The story is told of a trip his Lordship once made when wishing to avoid disturbing his host by arriving at an unseasonable hour, (it was not many miles from Qu'Appelle), he took a freight train in the evening previous and afterwards had the pleasure of seeing the express rush by as he sat in the caboose of the freight.

As I have said, we arrived at Qu'Appelle station in the early morning, and took up our abode at the "Leland House," which we were glad to find was near at hand, and having been awake all night we were glad to enjoy a few hours' sleep before we breakfasted. About ten o'clock the Bishop and Mr. Leonard Strong called for us and drove us out to St. John's College, which is the Bishop's residence, where we spent a very pleasant day. On the way out we discussed the possibilities of our being able to visit Rev. Owen Owens' Boarding School for Indian Children, at the Touchwood Hills, also, the Mission at Fort Pelly. We were especially anxious to visit these Missions, because so many of our Auxiliary Branches had worked for them, and would naturally be interested in hearing an account of what we had seen, on our return home. However, the Bishop thought the journey was both too fatiguing, (we would have had to drive all the way), and too expensive to make it expedient for us to undertake it, especially as the Mission work we would have seen at our journey's end would have been similar to that we would see in other more accessible missions, which we were to visit. Of course we decided to be guided by His Lordship's advice, and give up all thought of wandering as far as Fort Pelly or the Touchwood Hills. The drive from Qu'Appelle station (formerly called Troy), out to the College is a very pretty one, as the prairie is rolling, and there are a good many trees to be seen. The green grass and great variety of brilliant prairie flowers of course added very much to the beauty of the scene. The Bishop's residence could not by the wildest stretch of imagination be called a "Palace." It stands modestly between the St. John's School for boys on the right, and the Agricultural College on the left. The "Brotherhood of Labour," is an association of young men organized by the Bishop, who were anxious to learn farming, and who were willing to live by rule, and give the benefit of their work for the Church. They live

in St. John's College, but at the time of our visit the building stood empty. Vacation had begun also at the Boy's School so here again empty rooms met our gaze.

As elsewhere the great need in the Diocese of Qu'Appelle is want of funds to carry on the work of the Diocese. The C.M.S. supports one Mission only in this Diocese, and although there are many thousand heathen Indians, cannot increase the grant, but on the contrary, begins to withdraw what is now given, next year. The S. P.G. give an annual grant of \$3,835.59, and also pay the Bishop's stipend, which, however he generously gives to the work of the Diocese. I see by the Synod Journal of 1889, that the Church people in Eastern Canada gave the generous donation of \$24 for that year!!! We visited Qu'Appelle again on our homeward journey, and learned many interesting particulars concerning the Indian Mission work of the Diocese from Miss Boyce, who has been appointed Lady Correspondent for the Diocese by the Bishop. Miss Boyce had been up to the Touchwood Hills with the Bishop and was present at the opening of the little church which had been built at the Gordon Reserve. The old chief had always refused to attend service, but had promised to do so, as soon as the church was built. He was true to his word, and the day the church was opened he marched in accompanied by "his sisters and his cousins and his aunts." Mr. Owens' School is one worthy of support in every way. His day school took the first Government prize last year. There are now thirty-two boarders in the school, for like other missionaries Mr. Owens finds it almost impossible to train the children simply in a day school, where their attendance is at best very irregular. Various Branches of the Woman's Auxiliary have promised to provide clothing for several of the children, but there are still sixteen children for whom no such provision is made, and as Mr. Owens has no fund with which to buy clothing it is urged that Branches preparing bales should bear this in mind. Two other Day Schools, under Church auspices there are, one on Day Star's Reserve taught by Mr. Slater and one on Poor Man's Reserve in charge of Mr. L. Hardyman. The latter is anxious to secure the services of an elderly woman as house-keeper for the school, and to take an interest in the women of the Reserve. One is needed who for board, lodging and small wages, would be willing to undertake it as missionary work. Mr. Hardyman and Mr. Slater both need assistance for their people in the way of clothing. Rev. Mr. Cunliffe is meeting with much encouragement at Fort Pelly, a mission formerly in the charge of Rev. Mr. Agassiz. The chief's daughter has lately been baptized.

While in Qu'Appelle a friend drove us out to see the Government Industrial School for Indian children, in charge of the Roman Catholic Church. We were most kindly received, and

conducted all over the building by the Sister in charge. The whole expense of the institution is borne by the Government, and it was really refreshing to visit one place where work was not hindered for want of funds. It made one long, however, when one contrasted this with some of the other "Homes" we had visited, for the Government to be able to support *all* in the same unstinted manner, as in the other dioceses. So here one hears the same story—a rush of population, principally poor people—a want of funds and seeming indifference on the part of those who ought to help, but who from ignorance of the real needs do not, and on the other hand an unselfish, devoted, self-denying band of workers, from the bishop downward to the Indians, who out of their poverty do their best to build their little church. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

THE EPIPHANY APPEAL, 1891.

From the Board of Management of the Domestic and Foreign Missionary Society to the members of the Church of England throughout the Ecclesiastical Province of Canada.
GREETING:

The Festival of the Epiphany, which has now for some years been selected as the occasion for an appeal on behalf of Foreign Missions, brings before us one of the grandest and most impressive truths of the Divine Revelation.

The Church's design in the celebration of this feast is to show forth her gratitude to God in manifesting His Son to the Gentiles and in giving to them equal privileges with His ancient people Israel. This manifestation was threefold: First in the star which appeared in the east, and guided the Magi to the Saviour in Bethlehem; secondly, in the stupendous glories of His baptism; and, thirdly, in His first miracle wherein, at Cana, of Galilee, He turned the water into wine. The truths embodied in these three manifestations are those which the Church wishes to emphasize in her dealing with the heathen world.

She wishes to send forth her missionaries as burning and shining lights to guide the heathen to the feet of Christ; to hush all human voices and make idolatry itself silent, while God aloud declares, "This is my beloved Son, in whom I am well pleased," and lastly to show the great dark world of sorrow and of shame how Christ can turn the water into wine; how He alone can give it beauty for its ashes, and change the deep waters of its sad despair into the wine of peace and joy and hope.

In considering the great subject of Foreign

Missions, we would lay before you certain momentous facts, the gravity of which it is impossible to overstate.

First, Foreign Missions in the Holy Scriptures are indissolubly connected with the present joy, and future glory of our ascended Lord.

In the eternal purpose of God, Christ has been made the Head of the heathen. They are His inheritance, and the uttermost parts of the earth are His possession. In accordance with this design our Lord not only solemnly charged His Church to go into all the world, and preach His Gospel to every creature, but He subsequently interposed by Divine revelations to enforce obedience to this command. A majestic vision revealed to St. Peter that he was to break the silence of centuries, and proclaim the Gospel to the Gentile soldier in Cæsarea; while a little later, not as the result of any human conference, or even devout wish of the Church, but by the direct command of God the first great Foreign Mission was begun. As certain prophets and teachers, we are told, ministered to the Lord in Antioch, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." In obedience to this command, these men were solemnly set apart and sent forth for this service; and it is immediately added, "So they, being sent forth by the Holy Ghost, departed unto Selencia." Foreign missions were therefore begun by the direct authority of God the Holy Ghost. "He shall glorify me," said the Saviour, speaking of the mission of the Comforter. For the glory of the Redeemer He began them, for His glory He sustains them, and to His infinite praise will at last complete them when the harvest of the world is reaped.

Secondly, Foreign Missions have from the first been blessed of God.

All the millions of Great Britain, Europe and America who to-day bow the knee to Christ, are the result of Foreign Missions. Our forefathers once served dumb idols even as they were led. It was the word of the Lord from Jerusalem which first brought them to the knowledge of the truth. Astounding also are the evidences of Divine blessing on more modern missions. India, which a century past was un-reached by the light, has to-day a Christian population of upwards of half a million; Japan, closed till 1854, is now rapidly becoming a Christian nation, while China, the very citadel of heathen influence, is speedily being interpenetrated by the heralds of the truth. In the Sandwich and Fiji Islands, in Madagascar, Burmah and Africa living churches have, through the grace of God, been brought into being, where but yesterday there was nothing but the darkness of moral night. No nations have yet been found too fierce to be subdued, no intellects too clouded for this light not to penetrate. All-sufficient has been His grace, and the triumphs

of the past are but the precursors of still mightier events in the future.

Thirdly, The state of the world at the present still demands the most intense activity of the Church. While the population of the world is estimated at 1,470,000,000 (or about a billion and a half), 874,000,000 of men are yet utter heathen, unpenetrated by a single beam of light, and uncheered by any ray of hope. We therefore call upon you for the sake of that glorious Redeemer on whom our hopes are fixed, and whose second advent is contingent upon the fulfilment of His great missionary command, to take your part in the advancement of His kingdom by your prayers, your offerings and your personal service. The true secret of spiritual prosperity at home is missionary activity abroad, and our confidence is that, while listening to these appeals, your hearts may be aroused from the apathy of the past and brought into living sympathy with that glorious work for which the Saviour gave His life.

You will hear with much pleasure and satisfaction that the Board has now taken a step, which, with the blessing of God, will doubtless prove a powerful stimulus to the cause of missions throughout the length and breadth of the Province. Encouraged by the increasing sympathy shown toward all Domestic and Foreign Missions by the various Dioceses within their sphere, and desiring to encourage the laudable desire that our Church should, as soon as possible, commence direct missionary work herself, the Board has now accepted the services of the Rev. J. G. Waller, B.A., of Trinity College, Toronto, as a missionary to Japan. Mr. Waller, while appearing on the list of the clergy of the venerable Society for the Propagation of the Gospel, will be financially supported by the funds of our Board. We have only to add that having sailed some six weeks ago, Mr. Waller must now, with the blessing of God, be on the field of his labours.

The Board has also accepted the services of Miss J. C. Smith who expects, God willing, in two years to sail for the East. Moved by the spiritually destitute state of the Chinese in Vancouver's Island, the Board has granted \$500 to the Bishop of British Columbia towards the much needed work of their evangelization. The contributions for the last three years, \$35,740, are full of hope, and betoken a deepening interest in the cause, but owing to the loud call from the heathen world abroad, and the fact that our Church in Canada is now herself entering the field of Foreign Missions, we must entreat of you a more hearty and vigorous support, more consecration of spirit, more earnestness in prayer, remembering that while those are blessed who sow beside all waters, yet the crown, the glorious crown, for which we strive and trust, is not only for the great and illustrious, but for all those who love the appearing of our Lord.

Woman's Auxiliary Department.

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

HURON DIOCESE.

AN important drawing room meeting was held at Bishopstowe on the 26th of November, the occasion being the departure of Miss Busby for the Blood Reserve. Miss Busby is the first missionary sent out by the Woman's Auxiliary of the Diocese of Huron. Her destination is Fort Macleod, where she will reside with Mr. and Mrs. Trivett, and assist them with their school for Indian girls. A large number of members was present, and the Bishop delivered a most interesting address. We append the close of it, in which in touching words he especially addressed Miss Busby. After reminding the Auxiliary that they must continue to help Miss Busby by their prayers and substantial assistance, his Lordship said to Miss Busby that our sympathy with her is real, that we all love her and are one with her. Her responsibility would be very much lightened by remembering that the Lord goes before His sheep. No difficulty should be faced without first asking the help of Christ, and experience will teach how near the Saviour is. The Israelites learned this lesson in the wilderness, but if we throw ourselves, our fears and trials on Christ His presence will be revealed to us. No night so dark that the dawn will not break, and no valley so low that Christ will not go with His servants. He has said "My grace is sufficient," and may His abiding Presence ever be felt. He is faithful who has promised and none of His words have ever fallen to the ground. After the address Miss Busby was introduced to each member by Mrs. Baldwin and the meeting closed with the Benediction. Miss Busby's stipend and all her expenses are entirely defrayed by the Auxiliary.

ALGOMA.

THE annual meeting of the Woman's Auxiliary of St. Luke's Church, Sault Ste. Marie, was held in the parsonage on Dec. 2nd, 1890. There were thirteen members present.

The meeting was opened by prayer and a short address by the new clergyman, Rev. Mr. Vesey.

The report of the secretary was read and showed that a satisfactory amount of work had been done during the year. The following officers for the ensuing year were elected: Hon. President, Mrs. Sullivan; President, Mrs. Vesey; Vice-President, Mrs. Burden; Secretary, Miss Wilding; Treasurer, Mrs. Reid. There were three new members elected. The report also shewed that this Branch of the Auxiliary, in a financial point of view, is in a flourishing condition, and we regret that space will not allow us to publish the statement made in it.

REPORT OF THE PROVINCIAL SECRETARY, 1889-90.

(Concluded.)

Toronto Diocesan Branch held its fourth annual meeting in St. James' School House, Toronto, April 30, May 1 and 2, 1890. The Secretary reports fifty-one adult branches, being an increase in the year of fifteen, and seventeen children's branches, against four at the last annual meeting, being an increase of thirteen in the year. There is now a total number of sixty-eight branches in the diocese. The *Monthly Leaflet*, published in Toronto, has been enlarged by the addition of sixteen pages, edited and maintained by the W. A.'s of the Dioceses of Niagara, Ontario, Huron and Quebec, each diocese paying its proportion of the expenses.

Three special appeals have been responded to during the year. One from the Bishop of Algoma, for \$200 to support a catechist in the northerly part of his diocese. This sum was provided. A second appeal came from Rev. Mr. Tims for \$350, to support a small home for Indian girls; the larger part of this second sum was promised. The third was a request from the Bishop of Toronto for a necessary outfit for a Lay Reader costing \$150; this sum has also been provided. At the beginning of last summer, the Toronto W. A. sent a deputation consisting of Miss Paterson, the Dorcas Secretary, and Mrs. Cummings, Diocesan Secretary, to visit as many missions as they had time for between Toronto and the Pacific coast. These ladies seem to have made a very successful trip, and to have brought back much valuable information. They visited the Indian Homes in Algoma, the Rev. Mr. Burman's Home at St. Paul, the Elkhorn Homes, the Blackfoot Reserve in Qu'Appelle diocese, as well as many other points of interest too numerous to mention in the short space allotted to a report. They were absent about twelve weeks.

TORONTO.—Hon. President, Mrs. Sweatman; Acting President, Mrs. Williamson; 1st Vice-President, Mrs. DuMoulin; 2nd Vice-President, Mrs. Cartwright; Secretary, Mrs. Willoughby Cummings; Treasurer, Miss Holland; Superintendents of Junior Branches, Mrs. Forsyth Grant, Mrs. Francis; Convener of Dorcas Department, Mrs. Cayley; Secretary-Treasurer, Miss L. Paterson; Committee, Mrs. Catto, Mrs. McL. Howard, Mrs. Sydere, Mrs. C. Thompson, Mrs. T. Thorne, Miss Thorne; Superintendents of Sewing, Mrs. Tinning, Mrs. Wyatt; Literature Committee, Mrs. G. Hodgins, Mrs. Nixon, Mrs. Roberts; Secretary, Mrs. Helliwell; Treasurer, Mrs. McNab; Assistant Secretary, Miss G. Roberts; Assistant Treasurer, Mrs. W. Boyd

The Niagara Diocesan Branch held its fourth annual meeting in Hamilton on the 10th of June, 1890. The Secretary reports eleven new Branches formed in the year, five of which were children's Branches. This Diocese has now a total of

twenty-five Branches. The work of the education of the children of Missionaries has been taken up and the daughter of a Missionary of Athabasca is to arrive and be cared for in the autumn. Much interest seems to have been manifested in Zenana Missions. Contributions were also sent to the Bishop of Madras, to Japan and other places. Algoma has had the largest share of the funds devoted to Domestic Missions and much good work has been done in the way of sending boxes and bales of clothing to Missions needing them in Algoma, Rupert's Land and other points in the North-West.

NIAGARA DIOCESAN BRANCH.—President, Mrs. Hamilton; Vice-President, the Presidents of each Parochial Branch; Recording Secretary, Mrs. Stuart; Corresponding Secretary, Mrs. H. McLaren; Treasurer, Mrs. E. Martin; Organizing Secretaries, Mrs. McGiverin, Mrs. Gregory, Dorcas Secretary, Mrs. Crawford; Editor of Leaflet, Mrs. Ramsey; Secretary-Treasurer, Literature Department, Mrs. Stiff

The Huron Diocesan Branch held the last annual meeting on the 4th and 5th of March, 1890. The Secretary reports sixty-one Branches this year in addition to the Diocesan Board. There are also a number of Junior Branches; a Christmas Letter Mission and a Hospital Bible Flower Mission are special lines of work in Huron. The Auxiliary hope to send a Lady Missionary, (Miss Chambers) to Fort McLeod. She is now studying medicine and nursing in Toronto, preparatory to leaving for her distant field of labour. The Committee on Literature has been extremely useful. A Bible and Prayer Union is held weekly in connection with the Auxiliary. An educational department has also been formed. Four special meetings have been held during the year to hear addresses from Miss Campbell Lady Missionary from China, Rev. Mr. Bourne from Calgary, Miss Ling of the Church of England Zenana Mission, and Rev. Mr. Burman. The Dorcas work has gone on with great activity, and a very large number of boxes have been sent out to Algoma and many points in the North-West, while home claims have not been forgotten.

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, 857 Wellington Street, London; Treasurer, Mrs. Sings; Literature Committee, Mrs. Tilley, Miss Cross; Zenana Branch, Secretary, Miss Von Brockdorf; Bible Hospital Flower Mission, President, Mrs. Whitehead; Secretary, Miss Ada Pope; Treasurer, Miss Whitehead; Monthly Leaflet Committee, Diocesan editress and convener, Mrs. Boomer; Educational Committee, Convener, Mrs. Boomer; Members, Mrs. Newman, Mrs. Hyman, Mrs. Merton Shore, Mrs. Ridley, Mrs. Eakins, Mrs. Kains, Mrs. Hoyt, Mrs. McKenzie; Dorcas Secretary, Mrs. Newman; Organizing Secretary, Miss Cross; Card Membership Secretary, Mrs. Complin.

Rupert's Land Diocesan Branch continues to make progress. The President received and welcomed the W.A. deputation from Toronto during their visit to the North-West last sum-

mer. Miss Milledge, the Secretary for the W. A. receives contributions from the Eastern dioceses for distribution. She is prepared to give information as to the needs of the various missions.

Algoma Diocesan Branch. President, Mrs. Sullivan; Secretary, Mrs. Bennet. The work in this Branch goes on, but Home Missions must for some time claim the principal attention of the workers in this our missionary diocese.

A Branch has been formed at Truro, Nova Scotia, which it is hoped will be the seed of a larger growth for the Auxiliary in that diocese. Aid has been given to Algoma and the Zenana mission.

Among the incidents of general interest during the past year was the meeting on the 16th April in Ottawa, of the council of officers called together by the acting President, Mrs. Tilton. The council held its meeting on the same day as that on which the Board of the Domestic and Foreign Missionary Society met in Ottawa. The ladies were present at Holy Communion in St. John's Church on the morning of the 16th, beginning their business meeting afterwards at Mrs. Tilton's house. The names of those present were, Mrs. Tilton, acting President; Mrs. Baldwin, Huron, Vice-President; Mrs. A. Holden, Montreal, Vice-President; Mrs. Boomer for Algoma, Mrs. Leach, Recording Secretary. Letters were read from other officers regretting their inability to attend the meeting. Much satisfaction was expressed by those present at the opportunity thus given them for conference.

Another interesting feature of the year's work, was the visit of the Corresponding Secretary, Mrs. Tilton to the Triennial Convention of the Woman's Auxiliary of the United States, held in New York, October, 1889. Mrs. Tilton attended as Triennial representative of the Woman's Auxiliary of Canada, having been unanimously elected to fill that position at the Triennial meeting in Montreal in September, 1889.

It has been mentioned to account for some differences which appear between the Dorcas Secretary's report and the Treasurer's, that while the Treasurer includes what is done for Diocesan Home Missions, the Dorcas Secretary in her report excludes all Home Missions, from which some misunderstanding might arise if no explanation was made.

In concluding this brief account of the work for 1889-90, may we not offer heartfelt thanksgiving for the encouragement which has been given to the Woman's Auxiliary from widely different parts of the great field of labour? May we not become "weary in well doing" but grow ever more earnestly desirous that the Master's will may be more perfectly understood and obeyed in each one of us. Respectfully submitted,

L. LEACH,

Recording Secretary of the Woman's Auxiliary.

OCTOBER 6th, 1890.

Books and Periodicals Dept.

The Messrs. Blackie & Son, 49 and 50 Old Bailey, London, England, know how to get up a book to gladden the heart of a boy. We have before us (1) the "Missing Merchantman," by Harry Collingwood, a romance of the mercantile marine, full of interest and startling adventure; (2) "Hugh Herbert's Inheritance," by Caroline Austin, a beautiful tale abounding with tender scenes and of a good, healthy religious tone, and (3) the "Lion of St. Mark," by G. A. Henty, a tale of Venice. In this are the usual scenes of conspiracy, intrigue, and assassination, together with the gondolas, canals and lagoons peculiar to Venice, and also adventures among pirates and on the sea. Mr. Henty knows how to tell a story to suit the boys. He wastes no time but keeps close to his narrative, and must have a great many admirers among the class of humanity that he specially seeks to interest.

The Society for Promoting Christian Knowledge, Northumberland Avenue, London, England.

We have received from this Society a packet of handsome and very cheap books for juveniles, such as: the "Child's Pictorial, 1890," 2s.; "Dawn of Day, 1890," 1s.; "The Church Catechism Illustrated," "A Message from the Sea," "Gladys," "Fair Haven," "Nursery Coach," 6d.; "Medge's Secret," 3d., and six stories (a penny each), with handsome paper covers, very suitable for distribution among children.

The Church Congress in the United States, 1890.

The full report of this congress, held in Philadelphia, is now published, and contains many valuable papers and addresses on subjects of interest to Christian people. We would note especially those on "Conditions of Church Growth in Missionary Lands," "Positive Gains in Biblical Criticism," and "Proper Care of the Newly Confirmed."

The *Cosmopolitan*, New York. If people are not well informed and interested at the present day it is certainly not for the want of handsome and well written magazines. The December issue of the *Cosmopolitan* is a charming number. The face of Mary, the mother of Jesus, in "the Passion Play at Oberammergau" is most striking, and may be considered a triumph of magazine illustration.

The *Young Canadian*, b x 1896, Montreal, an illustrated weekly magazine of patriotism for young Canadians. We are glad to hail this periodical and wish it every success. Canadians should support it. The influence that the placing of foreign literature constantly before the future men and women of this Dominion must be weakening to the principle of patriotism, which ought to grow strong in the breast from early childhood. The illustra-

tions and general typography of the *Young Canadian* are excellent, and a rich fare of tales and incidents is promised.

The Church Review: Edited by Henry Mason Baum, New York.

The October Number is before us, replete with articles on the Historic Episcopate, Episcopal and non-Episcopal ordination and various other subjects of a more general nature. It is a work which no one should be without if he can possibly afford to get it.

The Churchman: New York, M. M. Ma'lory & 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.

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

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

Newbery House Magazine Griffith, Farran, Okeden & Welsh, London, England.

As usual this magazine is full of interesting and valuable matter of a miscellaneous as well as churchly nature.

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

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

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Quebec, George Lampson, Quebec, P.Q.
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DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

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

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Next meeting of Board of Management, April 8th, 1891, in London, Ont.