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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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## HISTORICAL SKETCHES.

### No. 75.—THE NATIVE EPISCOPATE.

**F**ROM time to time there has been great enthusiasm shown over the question of a native ministry. The Anglican Church is peculiarly situated for the prosecution of this great and important work. Great Britain owning, as she does, territory in different parts of the world, holding sway over many different tribes and races of people, is in a position through her ancient and apostolic Church, to extend the work and influence of the Christian religion to the remotest bounds of earth. And what better method could be adopted than the planting of the Christian Church in foreign soil,—not the mesetting it down there as an exotic, but the planting it in the soil where it is to grow so that it will belong to the people as part and parcel of themselves?

To say nothing of many other regions of the earth, the opportunity which exists for this work in India and Africa may be specially mentioned. New dioceses from time to time are being established in India, and the names of Calcutta, Bombay, Chota Nagpur, Colombo, Lahore, Madras, Rangoon, Travancore, Lucknow, all call up thoughts of a foreign race of undoubted capabilities, susceptible of higher education, and looking on to a future which may some day surprise the world. Their cast of countenance and general intelligence show them to be not only an attractive but a superior race, and the names which we have given above are the names of Anglican

Dioceses established in their midst; the names are native, the dioceses themselves, so far as the bishops and the great majority of the clergy are concerned, are foreign. Here the attempt to establish a native episcopate has not yet been made, though it might reasonably be supposed that the conditions for doing so are favourable. As far back as 1824 the first diocese in India (Calcutta) was formed. Since then eight others have been added, and yet no native priest has been found for the high and apostolic office of Bishop.

The attempt, however, has been made elsewhere, and in a country where one would have supposed the inception of a native episcopate would hardly have been made. The African race, in many respects, stands in great contrast to the natives of India. Their color and features, to say nothing of the prejudices which exist against them among white people who are at all brought in contact with them, render the probability of the trust involved in the establishment of a native episcopate in their midst somewhat doubtful. Yet here and here only, so far as our memory



BISHOP HOLLY, OF HAITI, WEST INDIES.

serves us, has the attempt been made. In 1864 a native African was appointed by the Church Missionary Society in England as Bishop of the Niger Territory. His remarkable story has often been told; his portrait has often been given. Indeed, few illustrated periodicals in the world have failed to show to their readers a picture of "the black bishop," who, from a worthless slave boy, rose to an Anglican bishopric.\*

But this seems to have been an exceptional

\*See our own February No., page 37.



BISHOP FERGUSON.  
*Cape Palmas, Africa.*

movement. The recent death of Bishop Crowther is to be allowed, it seems, to place a quietus upon even this attempt at a native episcopate. Not that in this case it proved a failure; far otherwise; for it seems to be the impossibility of finding any native African worthy of being his successor that has determined the C.M.S. to recommend a European for the position. Many have heard this news with feelings of deep regret, for, at this distance, at all events, from Africa, it looks like a retrograde step. Yet it must be remembered that there are difficulties in the way of a work of this kind, which only those brought into immediate contact with it can realize. It is not all native races that could be entrusted with the episcopate. Our own aborigines will readily furnish us with an example of this. It is seldom that an American Indian is found capable of being a priest, and in the few instances that we have had of it, there have not been wanting cases of lamentable failure. And from the habits of the people and the evident weakness of the race, the elevation of one of their own number to be a bishop would scarcely be thought of. Such may not be the real difficulties in Africa, but difficulties of a kindred nature no doubt exist, and to such an extent as to render the continuation of the native episcopate in Africa, for the present, an impossibility, or, at least, a hazardous step. This is all the more to be regretted, for it only shows that the Africans, as far as Christianity is

concerned, are not yet considered able to stand alone.

This experiment was made in the case of Bishop Crowther in 1864, and ten years afterwards James Theodore Holly, of African descent, born of "free-born ancestors in Washington city," was consecrated a bishop in Grace Church, New York, and was specially charged with the care of souls in the island of Haiti, West Indies, where for several years he had been labouring as a missionary. Indeed he was the pioneer and founder of the Church's mission there. In the "Living Church Quarterly," Haiti is set down as an "Independent Diocese," and Dr. Holly's name does not appear there in the list of American bishops. The reason for this is not given and is not a little strange as reports from the bishop are received from time to time and published in the *Spirit of Missions*. As the island of Haiti is almost altogether given over to Romanism, this missionary project has not in it very much probability of continuance. Still this worthy bishop of color continues to guide the work there, full of discouragements as it certainly must be, with no weak or trembling hand.

In the next decade another attempt of the same kind was made by the Church in the United States, when Rev. Samuel D. Ferguson, an earnest and well-tried priest, of African descent, was consecrated "Bishop of Cape Palmas and parts adjacent." The experiment of re-peopling Africa with members of the black race in America, sending them back, in fact, to their old home, was tried with very strong hopes of success, and the colony of Liberia was formed. Here was to be the field of Bishop Ferguson's work, and to it he went, battling also with great discouragements; and there he remains to-day, doing what he can to minister the word of God in the land of his forefathers.

It is not a little strange that these three native bishops should have been consecrated in as many different decades—Crowther in 1864, Holly in 1874 and Ferguson in 1884. The hope arises naturally that in 1894 something of a more substantial nature may be done in the way of giving to foreign tribes what they ought to have, an episcopate of their own race and color.

#### THE DARK CONTINENT.



HE accompanying illustration shows the dark continent with here and there a glimmer of light, indicating the dawn of Christianity and civilization. The following, taken from *The Young Christian Soldier*, gives a very good idea of its inhabitants:—

The southern part of Africa, including all the country south of the eighth degree parallel of south latitude, includes the countries of

Angola, Damaras, Wamagna, Cape Colony, Transvaal, Matabele, and Sofala. The inhabitants of this region are principally of two races—the Kaffres or Kafirs and the Hottentots—but there are many sub-divisions among them.

First, let us get some idea of the Kafirs, who occupy the greater part of the country (from the eighth degree parallel to the Orange River) on the west and interior, and the eastern coast south of Mózambique. They bear some analogy to Europeans, but have woolly hair and have been

proved to belong to the negro tribes, though probably they are a mixed race. Their features are rather of the negro type. In color some are black, others are comparatively fair. In figure

they are slim, well proportioned, and muscular, ranging in height from five feet nine inches to six feet.

The eastern Kaffres, among whom are the Amakrsah and Amazulah, are much more savage than the northern and western tribes, Bechuanas and Sechuanas. They are all pastoral, keeping large herds of cattle, but the western tribes inhabit large towns and well-built houses, cultivate the ground, and seem to be capable of high civilization. Mentally and morally they are superior to the negro. In their social and political life they display a great tact and intelligence; are remarkably brave, warlike, and hospitable, and naturally honest and truthful, until by contact with the whites they become suspicious, revengeful and thievish. Of religion they have little idea, and it is doubtful whether they have any notion of a Supreme Being. They have no idols and no priests. The name Kafir is given them by the Mohammedans and means "infidel."

The principal divisions of this race are the Zulu Kaffres, from Limpapo north to the great lakes; Bechuanas, Upper Orange River, Transvaal, Lake Ngami, the Middle and Upper Zambesi; Ora-Herero, west coast to Congo and inland to the twentieth degree of longitude. They are well formed, of good stature, and regular features, color dark, but not black.

These last named came from the north about one hundred and fifty years ago, and drove out the Damara, a peculiar race, who now inhabit the fastnesses, and speak the Hottentot language with a foreign accent.

Before we cross the Orange River we must notice the Boers of the Transvaal (Orange Free State). They are the descendants of the early Dutch, who were driven back by the English from the coast. They are a singular race, blending the sturdiness of the Dutch with reck-

lessness and energy. They are plain, honest, straightforward, pious, and hospitable, but distrustful of all foreigners, especially the English. They live in the most patriarchal way on their "plaats" or cattle farms, in spacious, though unpretending houses. Besides cattle breed-

ing their favorite

occupation is hunting. Inns are unknown, and hospitality to a stranger is never denied.

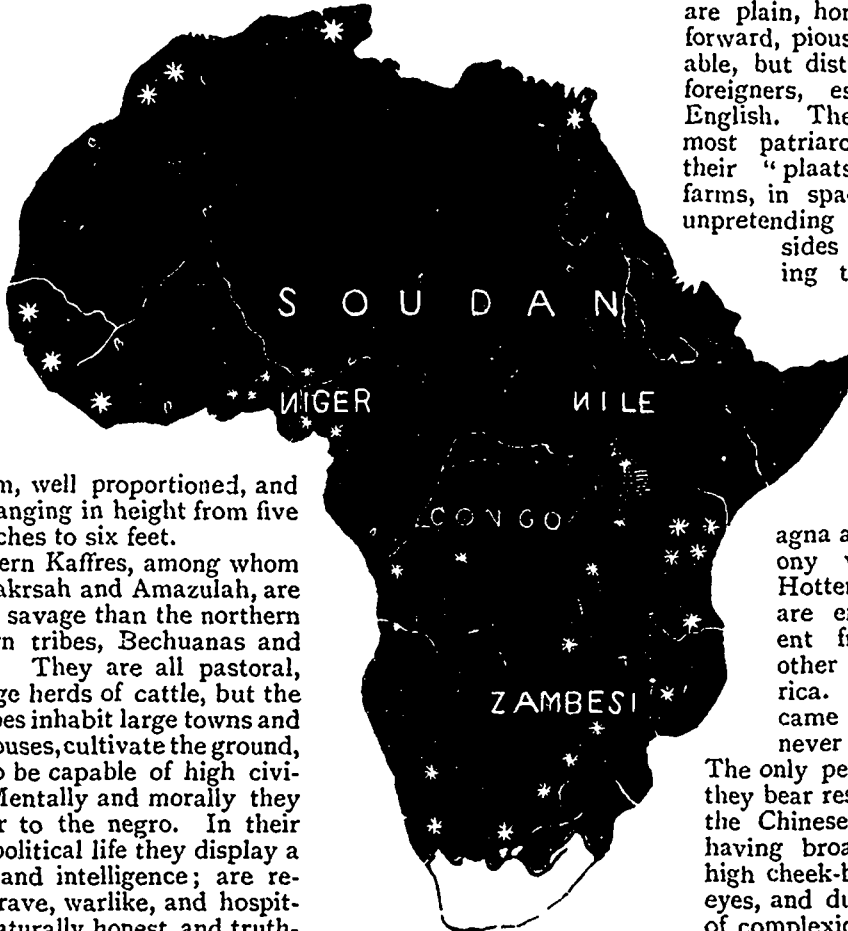
In Wamagna and Cape Colony we find the Hottentots. They are entirely different from all the other tribes in Africa. Where they came from has never been decided.

The only people to whom they bear resemblance are the Chinese and Malays, having broad foreheads, high cheek-bones, oblique eyes, and dull yellow tint of complexion; but their hair grows in harsh, wiry tufts. They are a lively,

cheerful, good humored people, by no means wanting in intelligence, but have never received anything but harsh treatment from Europeans. The Dutch ruined them by teaching them to trade their cattle for tobacco and brandy. Under the British sway they have received protection and shown themselves worthy of it; they now possess some property and enjoy security.

The Griquas are half-breeds, having Hottentot mothers and Dutch fathers.

The Damara, who were driven out by the Hereros, are a nomadic warrior tribe, somewhat



THE MAP OF AFRICA.

allied (by language) to the Hottentots, and are almost extinct. Most nearly allied to them are the Bushmen or Bajesmans, who have nothing in common with Kafirs or negroes. They rank with natives of Australia as the lowest existing type of man; are small of stature, with dirty yellow skins, and repulsive countenances; cheek bones large and prominent, eyes deep-set, nose small and depressed, and are most unattractive in appearance. They do not possess cattle and have no animals, nor any knowledge of agriculture, but live by hunting and plunder; eat raw flesh, and when that fails, mice, grubs, and vermin. They are armed with knives, small bows and poisoned arrows. Very little missionary work has been done among them, and indeed, all these tribes are greatly in need of the light of the pure Gospel of Christ.

### THE NORTH AND NORTH-WEST.



THE Rev. W. A. Burman furnishes us with the following facts regarding the work in the north:

Archdeacon Winter, of York Factory, arrived in Winnipeg about the end of July, after a three weeks' journey by boat. He came by way of Nelson River, Norway House, and Lake Winnipeg.

He is proceeding to England with his family, and will remain there until next year. It is six years since his last visit, when he returned to York by the Hudson Bay ship, and was shipwrecked not far from his mission.

The Archdeacon gives very encouraging accounts of the spiritual life and progress of his people.

Temporally, they are very poorly off, and each year the food problem becomes more serious. Hunting and fishing, and occasional employment as boatmen, etc., are their only means of support. Cultivation of the soil is out of the question, owing to the character of the soil and the excessively long winters. The whole site of the factory and mission premises is said to be a sort of causeway—ten or twelve acres having been covered with a thick layer of willows, over which soil was placed. This makes it drier than the surrounding swampy land.

York Factory is in the Diocese of Moosonee, on the west side of Hudson's Bay. So great are the distances and the difficulties of travel, that we believe the Archdeacon has only twice seen his Bishop in eleven years. Almost directly across Hudson's Bay from York is St. George, in the same Diocese. Here the Rev. J. Peck is labouring; and as another illustration of the difficulties of travel, we may mention that a reply to a letter sent from York to Fort George took nearly eighteen weeks to reach the former place, and that after the missionaries at either

point had been labouring five or six years in the same Diocese, they met for the first time at a missionary meeting in England. The following is an extract from one of the Archdeacon's letters:

"Another of our long winters is almost over. I cannot say 'quite,' for at the present moment the ground is covered with a fresh heavy blanket of snow. We have had a few spring days with warm sunshine; and that, together with a continuous soft south wind, has caused the winter snow to thaw considerably. Doubtless in a month from now both ice and snow will have disappeared from these quarters. But in the bay and sheltered spots there will be ice all the summer. It was somewhat of a relief to see the ice break up in the river on the 23rd or 24th (May), after having been frozen up since last October; and now we have a flowing, though rather muddy river, within a hundred yards of our house. There is always some apprehension before the ice moves, as the water may rise and flood our house. Two years ago the ice came towering up over the bank of the river, and tearing up the ground; but this year there was scarcely any sensation, a thing we rather regret, not that we wish to see any damage done. During the past winter very few Indians have visited the station. One young couple walked no less than a hundred miles to get their little one baptized. At Christmas, about eight or ten men came in, but that was chiefly to trade, owing to scarcity of food among the families. They had determined to return almost immediately; but when I spoke to them they were content to leave their dear ones in God's hands for a few hours longer, in order to attend the service at least on Christmas day. That was not enough. After consulting with each other—and especially with one of their number, a kind of chief—they determined to wait and attend the evening service, and set off early the following morning. The man (the chief) came to me with a curious question. He began in a humble, subdued tone, and as he proceeded he warmed up and became most profuse in his words. And the drift of it was this. Some of the Indians have an idea that there are different (three, I think) stages of happiness in the next world, according to the state in which the people die physically. Thus they imagine that a person who has been lingering for a long time and has been emaciated, will not be fit company for those who have passed away, either suddenly, or without being much reduced. They have evidently been discussing this question, owing to the lingering illness of this man's sister and an aunt, who were seized with influenza last fall and have not yet recovered from its effects. Both are lying in the tent in an almost helpless state, and are not expected to walk again. The poor man appeared greatly distressed at such a thought that his sister should not have the

fullest enjoyment of the blessed in the home above. He could not see any reason why his sister should not be in the immediate presence of her Saviour, and occupy one of the seats prepared for her, although she has become so miserable in this world in the flesh. This is a strange idea, certainly, and like every other idea that the Indians get hold of, clings to them most tenaciously. I should imagine that it must be a part, or connected in some way, with their former heathen superstitions or beliefs. The poor man was greatly comforted with my answer; and especially when I said that the righteous, when they leave the body, are "as angels of God." "If that be so," he ejaculated, "then it is all right with my sister." But I did not forget to make it plain to him that she must become righteous here before she can expect to be with the righteous hereafter; and that the only means made known to her is the precious blood-shedding of Christ on the cross of Calvary. This my answer developed into a sort of sermonette on the finished work of Christ, and an appeal to his own conscience and to that of his brother, who had been present all the time. I have not seen anything definite of these people up to date. It has often occurred to me to visit the Indians of that tribe, but as they are always moving about, it is difficult knowing where to find them. But one is comforted with the thought that every person hears a portion of God's Word read every morning and evening, for in every tent and house, or rather hut, there is a joyful sound of singing, reading the Scriptures and prayers. It is quite the exception for an Indian to travel without some book for private devotions, and many of them are scarcely reliable from constant use. The Indians are very much scattered in this district, and as there is no reserve, not more than two families can camp together. All through the winter there was an encampment of two tents about 17 or 18 miles from here, on the other side of North River, that is, the Nelson. I started off one morning to visit the poor people, but it proved to be the coldest walk I ever had. It was 40 degrees below zero, and when we got out on the immense river, and with the wind full in our face, we had as much as we could do to get across. My nose, cheeks and throat got frost-bitten repeatedly, but by the application of snow, circulation was restored (as I thought). When, however, I got to the tent, my left ear and my throat became very painful, showing I had not discovered the frost-bites soon enough. My ear and throat bore the marks for about two weeks. I remained with the poor people for the night, holding service in each tent the same night and the following morning. It was a real treat to converse with an old Indian, the oldest in the district. He is a Christian of the genuine sort, and is not ashamed to let it be known. There is no one who responds so heart-

ily in church as he does; and he seems to instil life and energy into the other members of the congregation. Last week he and his people were driven away from their tents by starvation, and, he particularly, had a most terrible walk through the swamp of several miles. He is living about half a mile from the church; but nothing would keep him away yesterday, although he had to rest several times coming down. I was so thankful and happy to hear his voice once more."

Letters have been received announcing the safe arrival of the Bishop of Mackenzie River at Fort Smith, on the southern boundary of his diocese.

The bishop has been much encouraged by the warm interest in his work, manifested in Canada, the United States and England. There can be no doubt of the benefit he has conferred upon the Church by his simple, yet powerful and touching addresses during his tour. Many hearts have been stirred to a deeper sense of their responsibility for the spread of the gospel in the north. The gift of the personal service of two devoted men from Wycliffe College, Toronto, is a delightful proof of how God has blessed his efforts to stir up the missionary spirit in the Church. We trust that others may yet come forward for personal service. And to those who stay at home the writer would commend for thoughtful consideration the suggestion once before made in these columns; that each diocese in the Ecclesiastical Province of Canada should assume the responsibility for the support of at least one missionary in what must for long, if not always, be the great Lone Land.

The following is a summary of the receipts by the bishop toward the support of his work:

UNITED STATES—BY DIOCESES

Minnesota.....	\$257 25
Chicago.....	264 07
S. Dakota.....	8 50
Michigan.....	185 00
Massachusetts.....	576 62
New York.....	1,343 21
Collection on board <i>Majestic</i> S.S....	283 00
England.....	561 00

CANADA—BY DIOCESES.

Niagara.....	\$1 40
Montreal.....	400 25
Toronto.....	440 77
Huron.....	403 65
Ontario.....	13 00
Quebec.....	134 72
Rupert's Land.....	225 85
Total from all sources received by the bishop direct .....	5,098 29

A most pleasing and encouraging incident occurred on board the *Majestic* en route to England, when, after an address by the bishop, a collection being proposed, a Chicago merchant stood up and gave unsolicited testimony to the value of missions to the Indians. He said he

had travelled all over the United States, had visited nearly every tribe, took a very warm interest in them, and was so fully convinced of the good work done amongst them that he wished to give \$25 to the collection.

Letters have also been received from the Bishop of Athabasca. He and Bishop Reeve met at the mouth of the Athabasca. An ordination was held at Fort Chipewyn on Trinity Sunday, when Mr. Lucas was ordained deacon.

The bishop and Rev. M. Scott travelled together from Vermilion down the Peace River in a Peterboro' canoe. The Irene school at Vermilion promises to be a success. It is increasing in numbers and will prove a great boon to the Peace River people.

The Rev. A. Garrioch, who left Dunvegan on furlough some time ago, is too unwell to return to the diocese. We trust his place may soon be filled.

#### A CONVERSATION OVERHEARD.

**T**HREE friends were sitting together talking of college days over coffee and cigars. The conversation took a turn to their present situation. A had chosen the ministry as his calling, and his rural parish paid him \$1,500 a year salary. B had succeeded to his father's prosperous business. C had inherited a fortune and married a wife whose fortune was greater than his own. "How do you manage to make ends meet?" was asked of the clergyman. "By keeping down the expenses," was the quick reply. "Not only do the ends meet but the rule which I early adopted of giving a tenth in charity has never been broken except once when sickness made extraordinary demands upon me."

The conversation drifted on in this way until the others confessed that they had never faced the question of giving away a definite portion. B and C admitted that they had never felt the need of cutting down expenses. Their stables were well stocked, each kept a yacht, belonged to several clubs, and besides a town house, had a villa in the country.

"Come now, fellows," said the clergyman, "since we are on this subject let us talk the matter out. Why should you spend so much money on yourselves and, as you confess, give little or nothing to charity? I entered the ministry to do good and to serve the God in whom we all hope and the Church which we all love. I do not claim credit for the course I chose, but you have advantage over me in worldly goods, and could do a hundred times as much as I can in giving money. If you men of wealth would make half the sacrifice that the

Church requires of the clergy, you could lift missions out of the drag and grind and make things hum. Cut down your clubs and horses and yachts and turn the money into Church work, and see what satisfaction you could get out of it. Beg pardon for preaching, but seriously we owe a big debt to the world; life is short and we ought to turn in and do all we can."

They were soon back again at college talk, but the truth had been spoken in friendship and with a force which ought to affect thoughtful minds.—*Spirit of Missions.*

#### RESULTS IN INDIA.

**I**T is now one hundred years since William Carey, who was baptised "a poor journeyman shoemaker," and worked at his trade at Hackleton, came to the determination to leave England and commence work as a missionary in India. Many delays took place so that he did not set sail till January, 1793. On his arrival, in November of that year, he began his remarkable career as a pioneer missionary. The world has given but few, if any, more extraordinary instances of what a self-educated man can do, than the case of William Carey. The pursuit of knowledge with him had become a sort of passion, from which his shoemaking and his poverty never turned him aside. By the time he left England he was able to read the Bible in seven languages, and when after a remarkable missionary career in India (upon which now we have no space to dwell), Lord Wellesley, Governor-General of India, established Fort William College in Calcutta, in 1800, for Civil Service training, Carey, as the one man in India best qualified for the office, was appointed teacher of Bengalee, Sanskrit and Mahratta, with a salary of \$3,000 a year, which was afterwards increased (along with the title of Professor), to \$7,500. Subsequently he also drew \$1,800 a year as government translator. And nearly all this money he gave away to the aid of his missionary projects. Three hundred dollars a year was all Carey allowed for himself and family. It is estimated that he and his fellow-workers contributed, all told, to the cause of religion, little short of \$400,000.\*

Carey was a non-conformist, a Baptist, but his name is honored by all who are interested in missionary work.

The Church of England also has established herself well in India. Among the names of church workers there may be mentioned that of Henry Martyn, whose zeal stands next, perhaps, to that of Carey, and Reginald Heber, who was

\*[See an address delivered at Rochester at the Carey Centennial meeting, condensed in the *Faithful Witness*, Toronto.]



WILLIAM CAREY.

appointed Bishop of Calcutta in 1823. He is well known as the sweet singer among missionaries, and India and he can never be forgotten as long as his glorious hymn,

From Greenland's icy mountains,  
To India's coral strand,

is sung.

One hundred years ago the noble zeal which has marked the missionary work in India commenced, and now we see the result.

At the annual meeting of the Church Missionary Society lately held in England, one of the speakers thus eloquently spoke on this subject:—

Jesus Christ has taken possession of India. The missionary enterprise is no longer an experiment. The conquest of India is potentially, and almost actually, an accomplished fact. And so when we are looking to India as a battle-field for the Gospel we are looking at a battle-field where the victory is already won, and we have

only to gather up, as the king of Israel did, the spoil left by Sennacherib. When William the Conqueror beat King Harold at Hastings, Britain was won right there; and when Krishnapal, the first convert to Christianity under the teaching of William Carey, made his confession of faith in the Lord Jesus Christ, and was baptised in the name of the Father, and of the Son and of the Holy Ghost, British Christianity was an accomplished fact in India. From that day till now—little more than 100 years or not quite 100 years ago since the baptism of Krishnapal—there has never been a single backward step in the progress of Christianity in India. I had the pleasure not long ago of talking with the noble Viceroy of India about Missions. Even he, broad-minded as he is, was a little inclined

to question the success of Christian Missions. He wanted to know if, after all, it was not discouraging work, and the undertaking somewhat hopeless, and asked what, with 300,000,000 of people, a mere handful of Christian missionaries in India could hope to do, in the face of this solid mass of Hinduism, with its age-old superstitions and iron caste. "Well, but," I said substantially, "my Lord, it is not a question as to whether we shall be able to take India for Christ, for we have taken India for Christ already. That question has long since been behind us." "But," he said, "impossible!" "I then asked, "My Lord, has great Britain taken India for the Crown of England?" "Undoubtedly," said he, "yes." "But," I said, "what is the proof of it?" The Viceroy replied, "Here we are!" I then said, "And so are we!" After that I went on to say, "My Lord, I believe the British Empire is permanently—so far as any human empire may be permanent—enthroned





BISHOP HEBER.

in India?" "Well," said he, "we have 60,000 British troops here, and 200,000 native troops officered by British officers. We have all these magnificent buildings—the Government House and others—hostages to fortune and to the future." "Well, but, my Lord, it has been said that if every Hindu should reach down to the ground and lift a handful of earth with one accord, they could bury all the Englishmen in India six feet deep—and yet you hold India. You hold India with your 60,000 British troops, and with your contingent of 200,000 natives, against all possibility of internal rebellion, and, as I trust and believe, against all possibility of external invasion. But," I said, "we have an army in India; it is not 60,000 strong. In one sense we have under our 1,000 missionaries—i.e. British and American missionaries—in India, between 5,000 and 10,000 native assistants and helpers, and we have a contingent of a little more than 500,000 out-and-out Protestant Christians in India. With 1000 consecrated Anglo-Saxon missionaries—the God-chosen race for the colonization and evangelization of this world—with 10,000 native helpers, and 500,000 native converts, not to speak of 2,000,000 nominal Christians in and out of the Roman Catholic communion, all on the ground, there is nothing on earth or in hell that can expel Christianity from India. It is possible, in the mutation of human events, that the British Empire may be overthrown in India, which God forbid. But it is not possible in human events that the Kingdom of Jesus Christ can ever be overthrown in India. There is behind the Gospel a Power that all the combined world powers cannot overcome. Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His

anointed, saying, Let us break their bands asunder, and cast away the cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." That is the Power that holds in subjection the world-powers all combined. No matter whether empires remain, whether they rise or fall, whether monarchy succeeds republic, or republic succeeds monarchy, the power of the Gospel holds the people, absolutely irrespective of any political power. Now, as a matter of fact, whilst giving all credit, and being profoundly grateful, under God, for the providential intervention, on many accounts, of the political power now governing in India, let us remember that Christianity has not grown and established itself in India either on account of the protection or the patronage of the political power. And whilst, from the human point of view, there are many things to lament in the attitude of the Indian Government towards the missionary enterprise, yet, when I think what God has wrought, in spite of the lack of certain things that we might have expected from a Christian Government, then I thank God it shall never be said that the Kingdom of God has been made strong by the arm of flesh; and since we have been planted and established there by the power of God, and without the aid of a human Government, we shall remain there by the power of God, despite all human Governments. When William the Conqueror—if you will allow the simile again—began his career of conquest in England, it is said that wherever he fought a battle he built a castle; he went on from his first victory fighting battles and winning victories and building castles, and by these castles he held England. Every missionary post, every missionary school and every missionary bungalow is a castle built and a castle held for the Kingdom of God on earth. From north to south, from east to west, India is held by more than 1,000 castles, and manned by 5,000 Christian soldiers, who hold the land against all comers. Let us, then, remember that India is already taken for Christ.

Having taken the land, we have now to subdue it. Like the promised land, when Joshua took it, India lies before us conquered, but it is yet to be subdued. It is one thing to possess the land, to put the standard upon it, and to hold it against all comers. It is another thing to subdue the land and its people to the cross of Christ. We have possessed the land, the standard is uplifted, the cross is planted. Our business now is to subdue its people to the cross, and bring them in subjection to Jesus Christ, and what have we done and what are we doing in this direction? In the first place, I am amazed when I think of the evidences that were brought before me as I travelled over India for fifteen months preaching the Gospel through summer's heat and winter's cool (not cold). I was amazed at the marvellous progress which



HENRY MARTYN.

the Gospel of the Lord Jesus Christ is making. We find that God is pouring out His spirit on the heathen land; the Spirit of God is being poured upon India faster than we are sending men to gather the harvest. The Spirit of God is far in advance of us in the subjugation of India. There have in the past year been already no fewer than 15,000 baptisms, and the number of conversions will probably rise to 40,000 before this year is out. If that should mean, even by the closest scrutiny, 25,000 real converts, what a mighty ingathering that is out of the great white harvest lying ready to our sickles. Every convert in India means six Hindus broken away from Hinduism and brought directly under Christian influence. So, if we multiply 40,000 by six, we see as many as nearly 250,000 people broken away from Hinduism, of whom 40,000 will have confessed Jesus Christ. At that ratio of progress, in fifty years Hinduism will become a memory, as is ancient classic Greek and Roman paganism. But it is not simply the direct conquests from heathenism that strike us; there are the mighty cleavages taking place. Seven hundred miles up the Irrawaddy I have stood on the banks of that noble river in front of the most gigantic monument of Buddhism; a great solid brick foundation for what was to be the mightiest pagoda in existence—the largest brick building in the world. It comprises 100 yards of square solid brick masonry, rising into the air 100 feet. It had progressed to that point when an earthquake shook it to its foundations. There it is left and not another brick has been laid upon it. For thousands of years the solid structure of Hinduism has been in existence. One hundred years ago William Carey laid the first charge of dynamite. You find it in St. Paul's Epistle to the Romans, 1:16: "For I am not ashamed of the Gospel of Christ, for it is the power (the dynamite) of God unto salvation to every one that believeth." That was the first great charge which William Carey and his con-

freres put into real Protestant cases. There had been a few grains of powder in Romish cartridges, but they did not do much. It was 100 years ago when the dynamite began to be packed in, and since then the process has been steadily carried on, by every missionary, by every Christian school, by every catechist, by every Christian convert that has named the name of Jesus Christ; and here and there explosions have rent this world-old structure, this mightiest false religion, this masterpiece of the devil, as old Dr. Duff used to call it; and we see a rent in every part. The structure is not altogether in ruins yet, but it is rent and torn, while in some places the great cleavages have separated entirely from the main edifice. In conclusion, may I add that now is the time to pour in reinforcements? Let us have more prayer, more men (and the best men), and more money for India.

#### THE WOMAN'S AUXILIARY.\*

**W**HAT is how I first read the question on our programme, but on looking again, I see that the question asked is how shall we increase the spirituality of the *members* of our branches. Is not the one question an answer to the other? The meetings of our branches will become centres of spiritual life, if the individual members realize that no one of them can be cold, lukewarm, or half-hearted, without being a hindrance to the branch with which she is connected. If we thus realize our personal responsibility, we know that Christ, our Lord and Master, is able to kindle a flame of sacred love in the coldest heart and to quicken the most flagging zeal, for His desire is that each one of us should not only have life, but have it abundantly. It is a practical question we have to deal with, and we do not want to draw an ideal picture, but to take up only those things which are quite possible for us to carry out.

We are all agreed in the desire for a deeper spirituality, and as we remember God's promise, "If we ask anything according to His will, He heareth us," so that "we know we have the petition we desired of Him," 1 John v. 14, 15, we can take the question up in faith, feeling quite sure that this much-desired blessing shall be ours.

Let us also take it up with earnest purpose of heart, determining that if any practical, helpful suggestion is made, we in our own branch will try to carry it out. Don't let our discussion end in mere words. A countryman, anxious to hear a popular speaker, was much disappointed, on reaching the place of meeting, to find the audience dispersing. "Is it all done?" he said to a woman coming out. "Oh, no," she replied, "it's

\*How shall we increase the spirituality of the branches? Address at the sixth Toronto Diocesan annual meeting, Toronto.

just begun. It's all been said and now we're going home to do it." May we go away in that spirit. What do we want our branches to be? I sent some one to act as my substitute at the board-meeting last month, and she came back filled with enthusiasm for missions, overflowing with interest in what she had heard, making plans as to how she might be able to help, and adding, "I don't wonder that you are so interested in missions, when you go there every month. We want our members to come away from the parochial meetings just feeling like that. A stirring report of the Board meeting will be a help, whether written to the country or reported in town; a report which is not merely a recital of the facts heard—that such a missionary wants \$100, and such another would like clothes, and so on—but a report with life and fire in it, that will inspire those who read or hear it. Let every branch realize that they are expected to hear this report, and let every representative feel that she is bound to make it as interesting as possible.

#### WHAT IS THE AIM OF OUR BRANCHES?

"We meet every week to sew and to prepare garments to put in boxes to send out to the Indians; then, too, it is a pleasant time for talking and promoting sociability among the members of the congregation!" Is that our aim? I feel sure that everyone present would join me in saying, "No, emphatically, no," to such a definition of our aims. And yet I fear that some of our branches are so carried on as to suggest such an idea. "Miserable little sewing meetings," I have heard them called; and may there not be something in our mode of working them that warrants in some degree such a verdict from those not familiar with the work of the Woman's Auxiliary? The idea has grown out of our union with Dorcas work, which is essentially work for the bodies of men; but our aim is to reach the souls of men. We give help for the bodies that it may be a stepping-stone to that higher object. What we want is to carry out the command given by our Lord when He said to His disciples, "Go ye into all the world and preach the Gospel to every creature." Eighteen hundred years have passed since then, and there are millions who have never heard it yet. We want to send the message of Christ's life, Christ's love, Christ's death and resurrection to those perishing men and women. To tell them of all the blessings thus obtained for them, as well as for us, of a heaven opened, of death being but the entrance there, of a never-failing and ever-present Friend, now with us, and yearning to save them, too. The good tidings are so sweet, we cannot keep them to ourselves; besides, the Master bade us tell them to every creature. We know, too, that His longed-for coming again is delayed until the number of His elect ones is made up; till

every nation shall have heard the Gospel; and we want to hasten His coming. We want to warn men away from sin; to woo men to Christ and to Heaven. This, I think, is a feeble expression of the grand aim which we set before us.

(To be continued).

## OUR PARISHES AND CHURCHES.

### NO. 74—ST. PETER'S CHURCH, BROCKVILLE.\*



THE Town of Brockville is situated in the Township of Elizabethtown, in the County of Leeds.

The early history of the United Counties of Leeds and Grenville may be said to be a part of the earliest history of Upper Canada under British rule. Possibly the settlements upon the shores of the Bay of Quinte and in the Niagara peninsula were in date prior to those in Elizabethtown, Augusta and Edwardsburgh, while those in the front townships of the old eastern district were contemporaneous or nearly so.

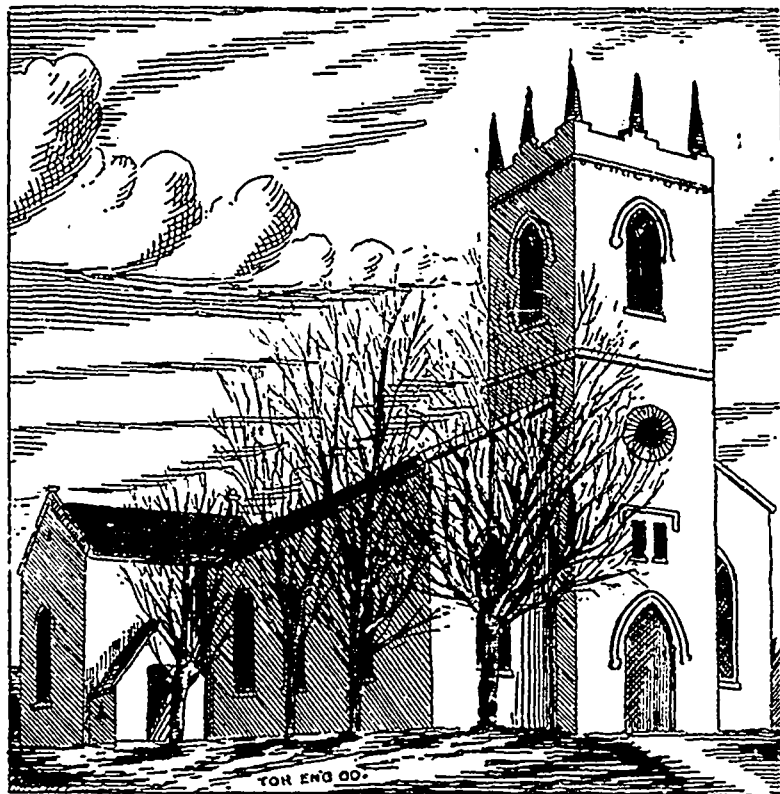
In Leavitt's History of Leeds and Grenville we are told that "at an early date attempts were made to establish an English Church in Elizabethtown. Service was held in private houses, and after its erection, in the old Court House. From a mutilated record of the proceedings of St. Peter's Church, Brockville, we learn that marriages were celebrated by a clergyman having charge of the spiritual welfare of the people in 1811. The clergyman at that time was not a resident, so far as we have been able to ascertain."

In "The Quebec Almanac and British American Royal Kalendar for the year 1810," at pages 72 and 73, is contained "A List of the Clergy of the Established Church in the Provinces of Upper and Lower Canada." According to this list, the names and residences or parishes of the clergymen in Upper Canada were as follows:—Kingston, Upper Canada, the Rev. Dr. Stuart, Official of Upper Canada and Rector of Kingston; York, the Rev. Mr. Stuart, Rector; Niagara, the Rev. Mr. Addison, Rector; Fredericksburgh and Ernestown, the Rev. Mr. Langhorne, Rector; Cornwall, the Rev. Mr. Strachan, Rector; Sandwich, the Rev. Mr. Pollard, Rector.

Hence it would appear that at that time there was not any resident clergyman of the Church of England in Brockville or Elizabethtown.

To Leavitt's work, above referred to, we are indebted for the narrative following, down to and inclusive of the record of the dedication or consecration of St. Peter's Church, Brockville. The first clergyman in charge of St. Peter's

\*For the valuable information contained in this article we are indebted to His Honor Judge McDonald, of Brockville.



ST. PETER'S CHURCH, BROCKVILLE.

Church, (according to the church books), was the Rev. John Bethune, who, on the 12th day of January, 1816, married Andrew Jackson to Sarah Blodget. On the 7th of November, of the same year, he joined in wedlock the Rev. William Smart to Philena Jones.

Mr. Bethune appears to have taken charge of Elizabethtown, Yonge, and Augusta, and to have severed his connection with the parish in the latter part of 1818, removing to Montreal, where he was known as Dean Bethune, having succeeded the Rev. Mr. Atkinson, who removed to Upper Canada.

In January, 1819, the Rev. John Leeds took charge of the church, celebrating a marriage on the 14th of that month. It is worthy of notice, that the records first bear the date of Brockville in 1817, previous to that time the name having been Elizabethtown. The last record in the Parish Register in the handwriting of Mr. Leeds, was penned February 28th, 1825, Mr. Leeds being succeeded by C. Stewart, who at first signed all documents as "Officiating Minister," but subsequently as "Minister." He appears to have commenced his duties in April 1825, relinquishing them the same month—probably officiating until the vacancy was filled by a regular appointment. In July, 1825, the name of John Wenham appears as minister, and continues until July 25th, 1830. Mr. Wenham was rather a remarkable character, wearing a cocked

hat, and coat embellished with brass buttons. He subsequently returned to England. The next clergyman was the Rev. W. H. Guiring, who remained in charge until the middle of July, 1833. During the years 1826 and 1827, St. Peter's Church was erected, but was not consecrated until 1834, as the following minute in the Parish Register shows:

"On the fourteenth Sunday after Trinity, in the year of our Lord, 1834, and on the 31st day of August, the Church of this parish was consecrated to the service of Almighty God, by Charles James, by Divine permission, Lord Bishop of Quebec, and was then entitled 'Saint Peter's Church.' The Hon. Charles Jones presented and gave into the hand of the Right Reverend the Bishop the title deed, and also the key of the church at the same time."

The Rev. Edward Denroche appears to have been the Rector at the time of the consecration of the church, and remained such until

about 1852 or 1853. He was a man of much force of character, in some ways eccentric, and is probably still had in remembrance by some of the older of our clergy. A Mr. David appears to have been a curate or *locum tenens* after Mr. Denroche's incumbency ended. In 1854 the Reverend John Travers Lewis, then missionary of West Hawkesbury, was appointed Rector, and was an extremely popular and respected parish clergyman. For some time he held the office of superintendent of the public school of Brockville. In June, 1861, Dr. Lewis was chosen to be the first Bishop of the newly organized Diocese of Ontario, and was succeeded at Brockville by the Rev. W. B. Lauder, who soon after was appointed to St. George's Church, Kingston. At the request of the congregation, the Reverend F. R. Tane, who had been curate under Dr. Lewis and Dr. Lauder, and who is now Canon Tane, and Rector of Bath, Ontario, was appointed to St. Peter's Church. In 1875 he resigned, and was succeeded by the Reverend John A. Mulock, Rector of St. Paul's Church, Kingston, and a Canon of the Diocese. In 1884 Canon Mulock retired from the active work of the ministry, and was succeeded by the Reverend G. J. Low, who in 1887 exchanged with the Reverend F. L. Stephenson, M.A., of Almonte. Mr. Stephenson's incumbency was a comparatively brief one. He

died in January, 1890, and was succeeded at St. Peter's by the Venerable T. Bedford Jones, LL.D., Archdeacon of Kingston, who for some years previously had been Rector of the Church of St. Mary Magdalene, Napanee. Dr. Jones is still Rector of St. Peter's.

The original structure of St. Peter's Church consisted of the tower and the present nave to the intersection of the transept, and had a small chancel. Sometime during the "fifties" great additions were made. The transepts and chancel and a vestry were erected, and subsequently an organ chamber upon the ground floor, the organ having previously been in the gallery. So that the church, as it now is, presents a large and massive appearance. It is solidly constructed of stone, and consists of nave, chancel, and transepts, with a large southern (western) tower, in which hangs a bell of large size and of excellent tone. The whole exterior of the building is rough cast upon the stone. The doors and window openings are in the pointed style. The size of the church as it now stands is as follows: extreme length from the door to the back of the chancel, 108 feet; spread of the transepts, 80 feet; width of nave, 45 feet; height of interior walls, 20 feet, the ceiling rising about 10 feet higher in the centre. The woodwork of the church and the carved work in the chancel are of solid black walnut, and across the south (technical west) end is a large gallery built of the same wood. The seating capacity of the church is estimated at from 600 to 800. In January, 1874, a fire of incendiary origin did a good deal of damage to the interior of the building, and the organ was destroyed. Necessary repairs were made and a new organ procured. But during the incumbency of the Reverend F. L. Stephenson the church was thoroughly renovated and great improvements effected. The walls were in some places strapped, lathed, and plastered, the ceiling was covered with panels of clear white pine, of appropriate design, and conformed to the curves as originally constructed. The walls and cornice were suitably painted; the organ was removed to one of the transepts, and the pews thus displaced were removed to the former organ chamber. The window sashes were filled with cathedral stained glass of appropriate design, leaded and stencilled. Other changes were made then and since, and the result as a whole has been most satisfactory. One contemplated improvement still remains in abeyance, viz., the enlargement or deepening of the chancel, which, with a width of 24 feet, has a depth of only 9 feet.

St. Peter's possesses a handsome parochial school house, built of stone, and a portion of which has been arranged so that it can be used as a chapel.

In the later years of the incumbency of the Reverend Mr. Tane, it was found that owing to

the growth of the population of Brockville, and for other reasons, it would be in the best interests of the Church to have a new parish, and accordingly, in or about July, 1875, the Reverend E. P. Crawford, M.A., was licensed to the new charge. The first service was held on the 4th July, in the Town Hall, and soon after a Sunday School was organized. A church was soon in course of erection, and was opened under the name of Trinity Church, by the Bishop of Ontario, on Trinity Sunday, 1877. Mr. Crawford proved himself to be a faithful and hardworking parish clergyman, and during a ministry which lasted for about fourteen years, became justly endeared to his own flock, and was highly esteemed by all classes of people. For some time he was chairman of the Board of Trustees of the Brockville High School. In the summer of 1889, he was called to the Church of the Ascension, Hamilton, and was succeeded at Brockville by the Reverend J. H. Nimmo, B.A., M.D., who is the present rector.

Trinity Church is a stone edifice, and is situated in the west end of the town.

In 1885, a third parish of the Church of England was formed in Brockville, and, at the request of the congregation, the Bishop licensed to it as rector the Reverend Dyson Hague, M.A., then an assistant minister at St. James' Cathedral, Toronto. In the following year a stone edifice, used as a place of worship by the Congregationalists, was purchased, and after having been enlarged and otherwise altered, was opened, under the name of St. Paul's Church, in December, 1886, the preacher on the occasion being the Reverend Canon O'Meara, of Port Hope. In 1890, the Reverend Mr. Hague accepted the Rectorship of St. Paul's Church, Halifax, Nova Scotia. His departure from Brockville was deeply regretted by his parishioners, by whom he was much loved. He had succeeded the Reverend Mr. Crawford as Chairman of the Board of Trustees of the High School or Collegiate Institute. The Bishop offered the incumbency of St. Paul's to the Rev. O. G. Dobbs, M.A., then Rector of St. George's Church, Carleton, St. John, in the Diocese of Fredericton, who accepted it, and who is now Rector. Since Mr. Dobbs succeeded to the incumbency, a spacious stone school-house has been erected, and extensive alterations to the church edifice are contemplated.

As mention has been made of Elizabethtown as having been the name of the parish, or mission, or charge, before it was known as Brockville, it may be well to state that Elizabethtown, also known as Lamb's Pond, is entered in the journal of the Synod of the Diocese of Ontario, as having been organized prior to 1833, and that it now includes the churches of Lyn and New Dublin. The present Rector is the Reverend G. W. G. Grout, M.A., who is the Rural Dean of Leeds.

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 Young People's Department.
 

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"THEY SHOT AS MANY AS THEY WANTED."

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"IT WAS SUNDAY."

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**I**N the shores of Hudson's Bay, far in the north, live a tribe called the Cree Indians. A missionary had laboured long among them and won many converts, when suddenly two men of quite a different race stood one day before him. They shook their heads when he spoke to them, for they did not understand the Cree language. But it was evident they wanted something of him. What could it be?

Happily a boy was found who told him the strangers were Chipewyans and he could talk their tongue, and so through him, as an interpreter, he was able to learn their errand. And this was what they said: "We have come two hundred miles to hear the Word of God. For years we have looked for a missionary; we have

been promised one, but he never comes. No one will come and tell us what becomes of us when we die!"

What a plea, was it not? Here was a call to the missionary to go back with them, but how could he do it? His time was more than full; he had four services every Sunday, two in Cree and two in English; besides that he had no schoolmaster and had to take the school himself, how then could he leave? The journey would be long and perilous—across rivers, through bogs and forests, nowhere to sleep at night, and no food to be had but the game he might shoot as he went along.

All night long the missionary pondered over it, asking guidance from God, and the result was that he got up in the morning and told the poor Chipewyans he would go with them. How glad they were, and they said with brightened faces, "Oh, we are full of joy. We'll take care you

shall not starve by the way. Now we shall know what becomes of us when we die."

Cannot we think how sad it would make our lives if we watched our friends die, and knew not whither they were going? Would it not make even the summer sunshine dark and cold to know that we must leave it and yet have no hope beyond? To die, and what then? How dreary, how dreadful to get no answer to the question!

The Indians asked it as they started for the hunt, or as they sat round their watch-fires at night. Then came the teacher who explained it all. He told them all that though after death is the judgment, after death is also heaven for those who have been washed in the blood of Jesus. He told them of "the happy land, far, far away," yet so near that the weakest child, or the humblest believer may be safely carried there in a moment in the arms of Jesus, if only they are trusting Him.

And I am sure the perils of the journey were little thought of in the joy of delivering the Gospel message to these trusting hearts. Alas! how often we hear it and take little heed, but to the poor Indians it was as light in the darkness, and a very blessing from God!

I told you they were simple and trustful in their faith, and so they are. And in their practice, too, these unlettered children of the forest might teach Christian England a lesson.

As they depend for their living upon the wild animals caught in the chase, the supply of food is somewhat irregular. It cannot be certain, as it is when bought at the butcher's and baker's next door! On one occasion a tribe of converted Indians were nearly starving, owing to the scarcity of game. They put the matter simply into the Great Father's hands, and when Sunday came went hungry to church. They would at any rate have the Bread of Life for their souls. One of their number spoke to the others of God's goodness, and their worship was concluded.

Scarcely had they left the church when a herd of deer was seen not far off. Then came their difficulty; *it was Sunday!* Were they right in going out to shoot when God had said, "Thou shalt do no manner of work on the Sabbath day"? But, on the other hand, they had been praying for food, and was not this the answer? Yes, they thought it was; but still so fearful were they of disobeying His commands, they contented themselves with killing but one deer, enough for the day's need, and on the Monday, as the herd were still within reach, they shot as many as they wanted.

They had learnt the lesson which we, perhaps, with all our advantages have not learnt; viz., to put *all* things, even the common things of everyday life, into a loving Father's hands.—  
*From the C.M.S. Picture Leaflets.*

## THE OPIUM SMOKER.



THE missionaries in China have prepared an anti-opium literature which they circulate, and also use in their schools, with occasional excellent results. The Rev. Dr. Corbett, of Chefoo, reports a remarkable instance of a conversion occurring through the sight of a picture in, and the reading of, one of these books. A Christian by the name of Chang was asked one day how he came to know the truth and to begin a Christian life. In reply he told the following story:

Some three years ago a nephew of his, who had been at school at Chefoo, came to spend a vacation at his uncle's, and one day asked him: "Would you like to see your photograph two or three years from now?" Mr. Chang replied that he would, and the lad handed him one of his school-books, pointing out the picture of an opium-smoker who was nearing his end. Mr. Chang was exceedingly angry, and the boy took to his heels. At that time this man was an habitual smoker of opium, and had wasted his property, and though full of wrath, he could not but see that there was a good deal of truth in the reproof the boy had given him in the picture. He could not get the impression out of his mind, till, much against his will, he read the book that contained the picture. After a terrible experience and struggle he broke off the practice, with God's help, and commenced a new life as a Christian. Mr. Chang then went to an uncle of his who was also an opium-smoker, and told him how he had been delivered from the curse. This man also became a Christian, and his wife and son and son's wife have recently been baptized. Others connected with the family have been reached, and seem to be seeking a new life. So much from the work of a lad who wisely used a picture.

## WHAT A LITTLE HAND DID.



HERE are times when children can do what their parents could never accomplish; when weak persons can do work which the strong could not perform, and when a little hand may be more useful than the broadest and lustiest palm.

The *Woman's Journal* tells of such an instance. On the 25th of November, 1888, a number of seamen were clinging to a vessel which was stranded at Hull, Mass. An attempt was made to reach them by firing the Hunt gun, and so send a line to the doomed vessel, to connect it with the shore. The attempt was vain. The powder was damp, and the gun did not go off. What could be done? Time was precious. It was not easy to draw the charge, and who knew but the fire might be smoldering and

working its way in, and might yet explode the powder at any moment?

Mrs. Sarah A. Cogan, the recently married nineteen-year old daughter of John C. Hays, of Hull, was the only person in the crowd whose hand was small enough to go into the barrel of that gun; and though to put it in there was to run the risk of having it blown to fragments, yet she thrust in her arm and removed the damp powder, so that the gun could do its work, and so communication was opened with the vessel, and some fifteen lives were saved.

Much was said of the heroism of the men, to whom a large sum of money has been presented. They received medals from the Humane Society, and rewards from the general public. But we have heard of no money or medal being placed in the little hand that drew the damp powder from that gun, and at the peril of an instant and horrible death made possible the rescue of the stranded mariners.

### THE OLD FRONT DOOR.

**R**EMEMBER the time when I used to sit,  
A happy and thoughtless boy,  
When father came home from his work at last,  
And I was tired of my toy—  
I remember the time (and none more sweet  
Shall I know for evermore)  
When I sat at eve by my mother's side  
On the sill of the old front door.

I remember I'd sit till I fell asleep  
And list to their loving talk,  
While the crickets chirped and the fire-flies bright  
Flew over the garden walk;  
And often would father tell the tale  
Of the time long years before,  
When he led his bride to a happy house  
O'er the sill of the old front door.

I remember when grandfather failed and died,  
And eighty years old was he,  
And well I knew that never again  
He would ride me upon his knee;  
And though but a gay and thoughtless boy,  
I wept and my heart was sore,  
When I saw them bear him slowly out  
O'er the sill of the old front door.

It is many a weary day since then,  
And I, too, am old and gray;  
But the tears come crowding into my eyes  
When I think of that long past day;  
And I only hope that whatever end  
Fate may have for me in store,  
I shall walk once more, ere I pass away,  
O'er the sill of the old front door.

### A YOUNG AFRICAN HERO.

**S**OME of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in Him are beaten cruelly, and even put to death. In Central Africa, a few years ago, some boys

were burned to death by order of the king because they were Christians. Yet in spite of this, a boy of about sixteen years was brave enough to wish to become a Christian. He came to the missionary, and said in his own language:

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say that you are a Christian, they will kill you."

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a lie, and say, 'No'?"

Bravely and firmly came the boy's answer: "I shall confess, my friend."

A little talk followed in which he showed clearly that he understood what it was to be a Christian; so the missionary baptized him by the name of Samweli, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which are paid in cowries, little shells which in Africa are used instead of money.

One day, when he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Samweli's name was found upon the list. As he came back he heard of the death that was awaiting him. That night when it was quite dark, the missionary was awakened by a low knocking at the door. It was Samweli and his friends come to know what he should do. Should he run away, or must he go and hand over the money he had collected? After a silence the missionary said: "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut, put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside."

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so I escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows the love of Christ can make a boy brave to do his



duty even in the face of danger and death. "In the fear of the Lord is strong confidence."—*The Children's Record*.

### TESTED.



**M**ONIRAM JUDSON, the apostle of Burmah, graduated from Brown University an avowed infidel; his most intimate friend, a brilliant student, was also a sceptic. The two friends often talked over the question—momentous to one on the eve of graduation—"What shall we do to make for ourselves a career?" Both were fond of the drama and delighted in the presentation of plays, each wrote with ease and skill, and so, after many discussions, they almost determined to become dramatists.

Judson graduated in 1807 with the highest honors. A few weeks later he went to New York to study the "business" of the stage, so that he might become familiar with its requirements in case he should become a play-writer. His dramatic project did not, however, detain him long in the city, and prompted by a love of adventure, he started on horseback to make a tour of two or three of the New England States. One evening he put up at a country tavern, and was assigned a room adjoining one occupied by a young man sick unto death. The dying man's groans were distinctly heard by Judson, whose scepticism was not strong enough to keep him from musing on the question, "Is that young man prepared to die?"

During the night the groans ceased, and early next morning Judson arose, sought the landlord, and asked:—

"How is the young man?"

"He is dead."

"Who was he?"

"He had recently graduated from Brown, and his name was ———."

Judson was stunned, for the name was that of his sceptical friend. Abandoning his journey, he returned to his father's house a dazed, stricken man. The shock unsettled scepticism. He determined to make a thorough examination of the claims of Christianity upon his faith and conduct. He entered Andover Theological Seminary, not as a student for the ministry, not even as a Christian, but simply as a truth-seeker. What he sought for he found in Him who is the truth. He found more—the life and the way. He submitted to the truth, received the life and walked in the way with a martyr's spirit, and nigh often to the martyr's crown, until he heard the call, "Come up higher!" Then he departed from his earthly apostolate. He wrote no drama, but his life was a sublime spectacle. No crowds laughed at his wit or were thrilled at his delineation of human passion, but hundreds of men blessed him as their father in God.—*Youth's Companion*.

### THE BIRD WITH A BROKEN WING.

**I** WALKED in the woodland meadows,  
Where sweet thrushes sing;  
And I found on a bed of roses,  
A bird with a broken wing.  
I healed the wound; and each morning  
It sang its old sweet strain,  
But the bird with a broken pinion  
Never soared as high again.

I found a youth life-broken  
By sin's seductive art;  
And touched with Christ-like pity,  
I took him to my heart.  
He lived with a noble purpose,  
And struggled not in vain,  
But the soul with a broken pinion  
Never soars as high again.

But the bird with a broken pinion  
Kept another from the snare,  
And the life that sin had stricken  
Raised another from despair.  
Each loss had its compensation;  
There were healings for each pain;  
But a bird with a broken pinion  
Never soars as high again.

### THE FIRST OFFER.

**N**OT long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation occurred:

"It is true," said the merchant, "I am not satisfied with my present condition; I am not of a settled mind in 'religion,' as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah, your allusion is to the Saviour's parable of the loitering labourers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly; they said to the Lord of the Vineyard, 'No man hath hired us.' They welcomed the first offer immediately." "True, I had not thought of that before. But the thief on the cross even while dying was saved." "Yes, but it is likely that even he had never rejected the offer of salvation, as preached by Christ and His Apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the Gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?" "Why, you seem desirous to quench my last spark of hope?" "Why should I not? Such hope is an illusion! You have really no promise of acceptance at some future time. Now is the accepted time! Begin now!" "How shall I begin?" "Just as the poor leper did when he met Jesus by the way, and committed his body to the great Physician in order to be healed. So commit your soul to Him as a present Saviour. Then serve Him from love.—*Selected*.

## The Canadian Church Magazine AND MISSION NEWS.

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.  
IN GREAT BRITAIN—FIVE SHILLINGS.

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### EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann Street, Toronto, to whom all communications of an editorial character should be addressed.

### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 58 Bay Street, Toronto to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed. REV. W. ALMON DES BRISAY is their duly authorized travelling agent for the purpose of collecting subscription dues and enrolling new subscribers.

VOL. VI. SEPTEMBER, 1892. No. 75.

### EDITORIAL NOTES.

The S.P.G. has renewed its grant to the Diocese of Algoma for another year, and has made a special donation to the diocesan endowment fund, and to the church parsonage fund.

Bishop Hare, of South Dakota, has commenced a religious paper in the Sioux language, to be called *Anpao Kin*. A Church paper is also to be published in Africa in the Zulu language.

The choice of a successor to Bishop Macrorie has been placed in the hands of the Archbishop of Canterbury by the elective Council of Maritzburg, and it is hoped that his grace may be able to make such an appointment as will heal the unhappy division in the Church at Natal, owing to the attitude of the Colenzoites.

The Rev. Joseph Sidney Hill, who was educated at the Islington missionary college, and has done missionary work in West Africa, Australia and New Zealand, has been appointed Bishop of the Niger Territory, in succession to the late Bishop Crowther. It is thought that possibly a coadjutor of African blood may be obtained for him before long.

The Provincial Synod of the Ecclesiastical Province of Canada will meet in the city of Montreal, on Wednesday, September 14th. The third day of the session (Friday 16th) will be devoted to the business of the Domestic and Foreign Missionary Society, the missionary meeting in connection with which will be held on Thursday evening, the fifteenth.

The diocese of Melanesia, which had the

honor of the martyred Patteson as its bishop, is in some danger of being suspended for want of funds. It is thought that the churches of Australia and New Zealand ought to maintain it, and thus relieve the S.P.G., which has been its great means of support. A successor, however, to Bishop John Selwyn, has been appointed in Rev. Alfred Penny, author of *Ten Years in Melanesia*.

Sir Charles Elliott, Lieutenant-Governor of Bengal, bears high testimony to the work which is being done in India by the missionaries, who occupy a field which the officers of the Government are unable to take up. "In religious matters," he says, "we have to treat all alike, and to show no more consideration for one faith than for another; and yet we know right well that the only hope for the realization of our dream, and for the true elevation and development of our people, lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the Government, by devoting their lives and their labors to bringing the people of India to the knowledge of Christ."

A VERY full and exhaustive report regarding the scheme of the Winnipeg Conference has been drawn up and circulated by the committee appointed to consider the question by the Synod of the Diocese of Ontario. The report (which reflects great credit upon the committee) goes into the whole question *in extenso*, and will be found most valuable for those who wish to study and master. Objections to the scheme are quietly yet firmly answered, as its different clauses are discussed separately.

### OBITUARY.

IN the recent death of Sir Daniel Wilson, President of the Toronto University, a great loss has been sustained by the country at large. Sir Daniel was a native of Edinburgh, Scotland, and came to Canada in 1853 to occupy the position of Professor of History and English Literature in the Toronto University, and in 1881 he succeeded Dr. McCaul as its president. He has left behind him several literary works, which won just distinction for their author, and he will be missed by many of the charitable institutions which it was his delight to support. He was a member of St. Philip's Church, Toronto, and for many years took a prominent part in the Synod meetings of the diocese. His scholarly bearing and kindly disposition won for him many friends who now sincerely mourn his departure from their midst.

## Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v., 14.  
Communications relating to this Department should be addressed  
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.



THE Ontario Leaflet for August has a timely editorial on various subjects connected with auxiliary work. One suggestion is as follows: "We want to see strong and handsome missionary boxes issued by the Central Board, to replace those flimsy ones now in use. We have a sample of those used by the C.M.S., and find they are made of hardwood with the slit protected by tin in such a way that the money cannot possibly be got out, and with trap doors at the bottom covered with printed labels, which are only to be opened at the meeting, and by the authorized person." Boxes such as described have been issued in Toronto for many years, we believe by the Bishop of Toronto, in connection with his P.M.A. work, and may be procured at Rowsell & Hutchison's.

Another suggestion as regards the appointment of a general secretary, seems to be made without reference to the outside cover of the Auxiliary Leaflet, where the list of officers of the Central Board is set forth, Mrs. Tilton being general secretary to all the Diocesan branches.

The Fifth Annual Report of the Woman's Auxiliary of the Diocese of Rupert's Land has been received. It is well printed and arranged. The year has been one of progress, the work having been much widened, and many more missions assisted.

St. Peter's Mission, Piegan reserve, is much in need of a bell for the mission house. The nearest camp is nearly a mile away. The Indians have no clocks, therefore some are at the church far too early, others come far too late. Could not some persevering member of the W.A. take the procuring of this bell as her personal work? It is wonderful how comparatively few persons realize the great power of patience and perseverance in all mission work.

The Woman's Medical College of Toronto, offers most favourable terms to women desirous of becoming medical missionaries. Could not the W.A. have the honour of entering some of our young women there at the opening session in October?

The triennial meeting of the auxiliaries will be held in Montreal on the 14th of September. Much interest is felt in the various Diocesan centres as to the result of this combined meeting.

A lady in England has promised Mr. Stocken the \$100 required to enlarge the mission house, thus enabling him to take in more girls. Clothing and bedding will be needed for these extra pupils.

Mr. and Mrs. Bourne, late of the Piegan reserve, with their children, have been the guests of the W.A. at their central rooms. Mr. Bourne will be appointed to either Essonville or Havelock mission before long.

## SIXTH ANNUAL REPORT OF THE QUEBEC DIOCESAN BRANCH OF THE WOMAN'S AUXILIARY.

DURING the past year two senior and one junior branch have been formed, making a total of 22 senior, 4 junior, and 2 sub-divisions of branches, containing in all 1,133 members, an increase of 173 since last report, in spite of the loss of many by removal and death.

One annual, three quarterly, and eight Executive Committee meetings have been held, and were well attended.

Boxes, barrels, bales, etc., of clothing and other requisites, to the number of 36, have been sent out.

All obligations undertaken have been fully met, namely, Rev. H. T. Bourne for Piegan Reserve Indian School, \$50; lady missionary at St. Paul's Industrial School, \$100; Miss Sherlock, Japan, \$150; Education Fund, \$111; other aid given as well. The sum of \$1,687.71 is reported by the treasurer as this year's total, \$523.82 more than the previous year.

The Leaflet has a circulation of 507 copies in this Diocese.

The death of the Lord Bishop of Quebec is a source of deep regret and serious loss to this branch.

The presence of the Bishop of Mackenzie River added greatly to the success of the annual meeting.

The extra cent a day fund has 54 members. The following are the officers of the Quebec Diocesan branch:

Honorary President, Mrs. Williams.

President, Mrs. Von Iffland.

Vice-Presidents, the Presidents of the Parochial Branches.

Treasurer, Mrs. M. Bell Irvine.

Secretary, Miss L. H. Montizambert.

Assistant Secretary, Miss Edith Carter.

Dorcas Secretary, Mrs. F. Wurtele.

Literature Secretary, Miss Gill, Lennoxville, Editress Leaflet.

Delegates to triennial meeting:—Mrs. Thornloe, President Sherbrooke branch; Miss L. H. Montizambert, Diocesan Secretary. Substitutes:—Mrs. Robbins, Sherbrooke; Mrs. Richardson, President St. Paul's Branch, Quebec.

## SHALL MISSIONARY MONEYS BE DESIGNATED BY THE DONORS?\*



OUR president has asked me to say a few words on this important question; and as it is always difficult to speak on an unpopular subject, which I feel to be my case to-day, I must beg the indulgence of those who do not agree with the view I take.

But as there is a principle involved in it, let us try and look at the question fairly, and from the highest standpoint.

This is a subject which, we must allow, admits of many arguments, and which has distinctly two sides. Let us ask that we may be guided into forming a right decision in whatever action may be taken by our Woman's Auxiliary in the matter.

In my opinion, we *ought not* to designate our moneys, and I believe I am upheld in this opinion by our Bishops and clergy.

Our name, Woman's Auxiliary, gives the key-note to the whole. We must always keep that name before us, and ever remember that we are not an independent society, with independent designs and objects. We were formed as an auxiliary to the Domestic and Foreign Mission Board, and must, therefore, in the very nature of things, work in subordination to it.

Our work must, of necessity, be strictly auxiliary work. All money raised or collected by us should be handed over to that society for the objects of the society.

One can readily understand that as all the Bishops of this Province, together with two clergymen and two laymen from each Diocese, form the Domestic and Foreign Mission Board, to whom the missionary Bishops report their various needs and circumstances, they, as members of the Board, must know, as we cannot, the missions in their various Dioceses that require helping, and where money can be bestowed to the best advantage. One can see at a glance the benefit of the Board having a large central fund, from which they can aid the missionary Bishops in their work, rather than finding the money already designated to a hundred different objects, by the votes of the various parochial branches. Again, we are too apt to have pet schemes, and to give too much to one favorite Bishop or clergyman; while a more obscure mission may be altogether ignored, or only helped in a very small way. We all know from experience, how a good letter, plausibly written, will evoke sympathy and draw large sums, where an equally deserving man, who may not have the power of writing appealing letters, is

left to starve, or only partially assisted. If our Domestic and Foreign Mission Board felt that they could depend on an annual sum of \$10,000, what strength it would give them in appointing clergy, in opening new missions, and in helping all those who needed help.

The Presbyterian W. A., with an annual income of \$35,000, designate *nothing*, but hand in all moneys to their Presbytery, or Controlling Board of Missions. We have made them our model before; let us try and imitate them in this. But it is argued that women will take less interest in this work, unless they know where their money goes. I believe only an enemy could so misrepresent the spirit by which we are actuated.

Surely, in all that we do as members of the W. A., we have but one object before us, namely, the glory of God and the extension of His Church. If we know that we are working for Him, and set His glory before us, we shall all labour more assiduously for Him, than because we know that our money is going to this or that field, or to this or that missionary in whom we may be specially interested.

Of course, no one can fail to see that the policy of not designating our moneys, can only spring from the highest motives, and involves a spirit of self-denial and self-effacement. It must necessarily be a movement of slow growth, but I feel sure it is a movement that will commend itself to all thoughtful minds, the more they consider it.

The wish to know just the special good that our particular money is doing, may be natural, but it is a higher principle, and more Christ-like, not to let the "right hand know what the left hand doeth,"—"to give, hoping for nothing again." Such a policy *may* be followed by a temporary diminution in the amount of money subscribed, but this will be more than made up for by the greater blessing which is sure to accompany money given from the highest motive, and in the most Christ-like spirit.

Let us, in conclusion, take as an example for imitation, the angelic vision in Isaiah.

There we read that the Seraphim had six wings. "With twain he covered his face; with twain he covered his feet; with twain he did fly."

First, the face covered for prayer and reverence; the feet covered, that is the unseen work, work done, but in silence and secretly; both face and feet hidden, our persons kept out of sight. Then the willing service, the wings for flight, ready for all calls that may come, when those calls come from Him who is the Lord of Hosts, and in whose service we hope to spend our eternity.

No glory, no thought, no thanks given to the angel; all glory, thanks and praise given to Him, who is Lord of Lords and King of Kings, and to "the Father who seeth in secret, who Himself shall reward us openly."

\*A paper read by Mrs. Cayley, for the affirmative, in a discussion at the sixth annual meeting, W. A., Toronto Diocese.

## Books and Periodicals Dept.

*The Dominion Illustrated.* Montreal: Sabiston Litho. & Publishing Co. This magazine in its literary, artistic and mechanical features is a credit to Canada. The contents of the second number, both in literary excellence and artistic illustration, will command the admiration of every reader.

*The Pulpit* each month contains complete sermons from many eminent divines of the old and new world. It is an exclusively sermonic magazine, and will be found helpful to clergymen. \$2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N.Y.

*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. In addition to many valuable articles each number contains a portion of the "Theological Propædeutic"—a general introduction to the study of Theology—by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

*The Missionary Review of the World:* We find this periodical always most useful in giving missionary information, and suggesting thought for missionary subjects. It is now favourably recognized everywhere, and has become 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 Youth's Companion,* Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

*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 Churchman:* New York; M. H. Mallory & Co., 47 Lafayette Place, New York. A weekly Church paper, well known as one of the best Church periodicals published.

*Newbery House Magazine:* Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to Churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

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, Que.

*Toronto,* D. Kemp, Merchants' Bank Buildings, Toronto, Ontario.

*Fredericton,* Geo. F. Fairweather, St. John, N.B.

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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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Henry McLaren, Esq., Hamilton, Ont.; W. Ellis, Esq., St. Catharines, Ont.

The next meeting of the Board—Montreal, September 14th, at 8 p.m.

## Returns by Parishes—Domestic and Foreign Missions.

## RETURNS FROM THE DIOCESE OF ONTARIO.

FROM APRIL 1ST, 1891, TO MARCH 30TH, 1892.

PARISHES,	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews	Totals.	INCUMBENTS.
	General.	Indian.					
Ottawa, St. Luke's .....	2 50			1 80	2 00		
“ “ Wom. Aux.. ..	11 44	3 61		76	2 00	24 11	Rev. T. Garrett
“ Holy Trinity.....	1 50		4 12	80	1 12		
“ St. Barnabas.....	12 15		4 00	3 11		26 80	Rev. T. Bayley
“ Grace Church .....	42 00			31 80		73 80	Rev. J. F. Gorman
“ Rochester W.A. ....							
“ Stewarton.....							Rev. T. Bayley
“ General.....	8 00					8 00	
“ Woman's Auxiliary..	147 59	75 00		55 20		277 79	
Oxford Mills.....	2 72			2 77			
Actons.....	62						
Oxford Station.....	1 01					7 12	Rev. F. W. Forsythe
Packenham.....	7 26			9 10	4 30		
Antrim.....						20 66	Rev. R. N. Jones
Parham.....							
Olden St. John's .....							
Arden.....							
Pembroke.....	30 00		17 67	8 30	10 57		
“ Woman's Auxiliary..				2 00		68 54	Rev. W. A. Read
erth.....				26 00		62 55	Rev. R. L. Stephenson
“ Woman's Auxiliary..	24 00			10 00			
Port Elmsley.....	1 30			1 25			
Picton.....	22 04			16 50			
“ Woman's Auxiliary..	27 00			11 00		77 14	Rev. E. Loucks
Pittsburgh.....							
Stormington.....							
S. Lake.....							Rev. E. Scammell
Plantagenet.....							
Alfred.....							
Caledonia.....							Rev. C. O. Carson
Portsmouth.....	33 78		30 00	21 00	23 80	108 58	
“ Woman's Aux .....	25 00			12 00		37 00	Rev. F. W. Dobbs
Petawawa.....							
Alice.....							
Chalk River.....							
Sunday School.....							Rev. F. Bliss
Prescott.....	10 00			13 85	11 23		
“ Woman's Auxiliary ..	34 60			10 00			Rev. W. Lewin
Renfrew.....	3 87			3 58	1 84	9 29	Rev. W. Quartermaine
Richmond.....				5 26		7 00	Rev. C. Saddington
Rathwells.....				1 74			
Roslin.....	97			2 72			
Thomasburgh.....	1 72			1 00			
Tweed.....	1 95			3 37			
Moneymore.....						11 73	Vacant.
Selby.....							
Salmon River.....							
Kingsford.....							Rev. R. Atkinson
Shannonville.....							Rev. T. Godden
Sharbot Lake.....				5 31	3 62		
Oso Christ's Church .....							
“ St. Paul's.....							
Maberley.....						8 93	Rev. C. J. Hutton
Smith's Falls.....	15 15				9 03	24 18	Rev. A. C. Nesbitt
Stafford.....	2 00						
St. Stephen's.....							
St. Patrick's.....						2 00	Rev. J. P. Smitherman
Stirling St. John's.....	2 68			2 86	1 63		
Rawdon.....	1 95			49		9 61	Rev. R. J. Harvey
Tamworth.....	4 44			4 00			
Marlbank.....							
Clareview.....						8 44	Rev. J. R. Serson
Trenton.....							Rev. F. W. Armstrong
Tyendinaga.....							
All Saints.....							Rev. G. A. Anderson
Vankleek Hill.....							
E. Hawkesbury.....							Rev. J. Halliwell
Westport.....	40						
Formoy.....	60					1 00	Rev. J. W. Jones
Williamsburgh.....	1 05			1 25	3 00		
Aultsville.....	2 00			3 57			
Gallingertown.....	1 17			1 31		13 35	Rev. M. G. Poole

## RETURNS FROM THE DIOCESE OF ONTARIO.

FROM APRIL 1, 1891, TO MARCH 30, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Wolfe Island.....							
Trinity Church.....	1 15						
Christ Church.....						1 15	Rev. J. J. Christie
Wellington.....				3 00	60		Rev. H. Blacklock
General.....				10 00		10 00	
Woman's Aux. Diocesan.....			(2)	35 00		35 00	
	2,056 93	83 11	226 02	1,135 75	394 71	3,896 52	

(1) \$20 was omitted from Napanee in statement 1890-1891. (2) Children's offerings are all for Indian Homes.

## RETURNS FROM THE DIOCESE OF ALGOMA.

FROM APRIL, 1891, TO MARCH, 1892.

PARISHES AND MISSIONS.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Aspden.....	3 00			2 22	2 02		
Launcelot.....	32			20	28		
Stanleydale.....	29			35	67		
Allansville.....	77			2 33		12 41	Rev. H. P. Lowe, B.A.
Bracebridge.....				4 66	5 92		
Baysville.....							
Stoneleigh.....							
Falkenburg.....				1 00		11 58	Rev. J. Boydell, M.A.
Broadbent.....	1 61			4 73		9 68	Rev. A. J. Cobb
Dufferin Bridge.....				3 34			
Burk's Falls.....							Rev. P. G. Robinson
Sundridge.....							
Emsdale.....	50			1 29	1 00		
Ebberstone.....	33				86	3 98	Rev. Rural Dean Chowne, B.A.
Fort William, East.....	6 30			8 70	5 75		
" " West.....	4 80			6 45	2 70		
Oliver.....	2 65			1 65		38 30	Rev. M. C. Kirby
Gore Bay.....	3 00			5 00	3 00	11 00	Rev. J. H. McLeod
Gravenhurst.....				4 00	7 54		
Northwood.....				1 88		13 42	Rev. W. H. French
Huntsville.....	1 19				3 71	4 90	Rev. Rural Dean Llwydd
Ilfracombe.....	50				78		
Ravenscliffe.....							
Hoodstown.....						1 28	Rev. L. Sinclair
Magnettawan.....							
Dunchurch.....							
Pearcely.....							
Midlothian.....							
North Bay.....							Rev. A. J. Young
Parry Sound.....	5 07			1 20	3 00	9 27	Rev. G. Gaviller
Port Carling.....				2 09	2 50		
Gregory.....				1 70			
Bcaumaris.....				1 35		7 64	Rev. W. A. J. Burt
Port Sydney.....							
Brunel.....							
Beatrice.....							
Rossau.....				2 98	1 08		
Ullswater.....				62		4 68	Rev. G. Gillmor
Sault St. Marie.....	3 92			7 34	8 23		
Korah.....						19 49	Rev. Rural Dean Vesey
Schreiber.....				3 75	2 70		
Chapleau.....				5 62		12 07	Rev. W. Evans
Sheganiadah.....	3 00			3 00	1 50	7 50	Rev. F. Frost
South River.....	2 00			1 25	1 00		
Powassan.....	2 50			2 10	1 00		
Nipissing.....				1 00			
Eagle Lake.....	1 00			75		12 50	Rev. G. Gander
Sudbury.....	4 60			6 86	3 85	15 31	Rev. C. Piercy
Copper Cliff Mine.....				2 00			
Murray Mine.....				1 00		3 00	Mr. E. Earl, Catechist
Uffington.....							
Purbrook.....							Rev. H. N. Burden
Totals.....	47 31			91 73	59 07	198 11	

The financial condition of the diocese renders it simply impossible to impose either of these two offerings, in addition to those already required for diocesan and missionary purposes. The falling off in the latter, as shown by this Report, is largely due to the increased demands made on the people for the stipends of the clergy, and other objects.

N.B.—Blanks in the above Report are attributable either (1) to a vacancy in the mission, or (2) to the poverty of the people, disqualifying them as it does, in not a few instances, for the payment even of the quota promised towards the missionary's stipend, or (3) to the blame-worthy neglect of the clergyman to announce and emphasize the customary special offertories.

## RETURNS FROM THE DIOCESE OF MONTREAL.

FROM APRIL 30TH, 1891, TO MAY 31ST, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Special.					
Abbotsford.....	10 35			11 00	4 82	26 17	Rev. H. E. Horsey
Adamsville and East Farnham..	4 00			2 81	81	7 62	Vacant
Alleyne.....				5 50	3 50	9 00	Vacant
Arundel.....							Vacant
Aylmer.....		9 37		7 41		16 78	Rev. H. L. A. Almon
Aylwin.....	3 00			4 50		7 50	Rev. J. W. Kaneen
Bedford.....							Rev. Rural Dean Nye
Berthier (en haut).....							Rev. J. W. Dennis
Bolton.....		6 00				6 00	Vacant
Boscobel and North Ely.....		3 86			2 18	6 04	Rev. C. P. Abbott
Bristol.....	1 00			2 50	1 50	5 00	Rev. W. C. Dilworth
Brome.....							Rev. J. S. Carmichael
Buckingham and Lochaber.....				3 75	1 09	4 84	Rev. H. A. Meek
Chambly.....	5 00			10 25	5 36	20 61	Rev. G. H. Butler
Chelsea and Templeton.....				1 12		1 12	Rev. A. A. Allen
Christieville.....	25 07		11 91	7 83	6 78	51 59	Rev. B. P. Lewis
Clarenceville and Noyan.....	11 44			1 13	9 22	21 79	Rev. W. Robinson
Clarendon.....	4 60			11 00	1 50	18 60	Rev. Rural Dean Naylor
Coteau du Lac.....					1 50		Vacant
Dunham.....	3 70				3 40	7 10	Rev. G. Joanson
Eardley.....	2 50			3 00		5 50	Vacant
Edwardstown.....	2 59					2 59	Rev. E. G. Sutton
Franklin and Havelock.....							Rev. W. J. M. Beattie
Glen Sutton.....					36	36	Rev. J. H. Lackey
Granby and Milton.....	80 82	16 00		25 00	3 27	125 09	Rev. Rural Dean Longhurst
Grenville and Calumet.....	10 00			10 69	4 78	25 47	Rev. W. Harris
Hemmingford and Hallerton.....				6 26		6 26	Rev. T. B. Jeakins
Hull.....	10 00			13 80	*3 55	27 35	Rev. F. R. Smith
Huntingdon and Hinchinbrooke				8 59	3 23	11 82	Rev. H. Gomery
Iron Hill and West Brome.....	1 55					1 55	Rev. F. Charters
Kildare and Ramsay.....				75		75	Rev. W. Weaver
Knowlton.....		2 60				2 60	Rev. W. P. Chambers
Lacadie and Sav. ue.....							Rev. B. P. Lewis
Lachine.....					*11 14	11 14	Rev. R. Hewton
Lachute.....	8 84	20 00		2 68	7 00	38 52	Rev. A. B. Given
Lacolle.....	7 07			3 32		10 39	Rev. W. C. Bernard
Longueuil.....	6 25			19 45		25 70	Rev. J. G. Baylis
Mascouche and Teri ebonne.....					3 00	3 00	Rev. G. B. Hewetson
Mille Isles and Morin.....							Vacant.
Montreal Cathedral.....		81 00		102 69	57 53	241 22	Rev. Dr. Norton
“ Grace Church.....	12 00				4 00	23 24	Rev. John Ker
“ Cote S. Louis. All S'ts.....					*7 24		
“ St. George's.....					5 32	10 64	Rev. H. J. Evans
“ St. Henri.....		605 00		100 00	*5 32	705 00	Very Rev. Dean Carmichael
“ St. James' the Apostle.....				48 62	25 30	73 92	Rev. Canon Ellegood
“ Ch of the Redeemer.....				7 30		7 30	
“ St. John the Evan..	5 67	9 19		89 85	*33 54	138 25	Rev. E. Wood
“ St. Jude's.....				11 00	10 00	21 00	Rev. J. H. Dixon
“ St. Luke's.....		5 00	10 50		8 89	24 39	Rev. T. E. Cunningham
“ St. Mary's.....							Rev. A. Baram
“ St. Martin's.....	91 60	94 00		138 37	59 01	382 98	Revs. G. O. Troop
“ St. Matthias'.....	31 85				16 30	48 15	Rev. E. Bushell
“ St. Stephen's.....	21 90			18 50	17 74	58 14	Ven. Archdeacon Evans
Montreal, St. Thomas'.....		25 00		20 25	12 84	58 09	Rev. Rural Dean Renaud
“ Trinity.....		23 00		30 00	19 37	72 37	Rev. Canon Mills
Nelsonville.....							Rev. R. D. Mills
New Glasgow & Kilkenny.....							Rev. F. H. Clayton
North Gore.....		3 08			70	3 78	Rev. R. D. Lwin
North Shefford and S. Roxton.....							Rev. R. F. Taylor
North Wakefield.....		4 85		1 00	1 00	6 85	Rev. C. Boyd
Onslow.....					3 72	3 72	Rev. W. A. Fyles
Ormstown.....		2 59				2 59	Rev. A. D. Lockhart
Papineauville.....	3 42	28 70	4 26	8 57	1 15	46 10	Rev. E. P. Judge
Portage du Fort and Bryson.....				2 71	2 00	4 71	Vacant
Portland.....				3 20	2 00	5 20	Rev. W. T. King
Potton.....	3 17			89		4 06	Rev. Rural Dean Brown
Rawdon.....					75	75	Rev. W. Davies



## RETURNS FROM THE DIOCESE OF MONTREAL.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS
	General.	Indian.					
River Desert.....	3 25			7 61	3 46	14 32	Rev. H. Plaisted
Rougemont.....							Vacant
Sabrevois.....							Rev. J. Roy
Sault au Recollect.....		4 17		7 73	1 04	12 94	
Sorel.....	7 00			6 00	2 21	15 21	Rev. Canon Anderson
South Stukely.....	1 14			3 20	80	5 14	Rev. J. W. Garland
Stanbridge East.....	2 00					2 00	Rev. I. Constantine
St. Andrews.....		9 64		8 83	4 45	22 92	Rev. N. A. F. Bourne
St. Armand East.....	14 02			8 00		22 02	Rev. Canon Davidson
St. Armand West & Pigeon Hill	3 83			3 30	{ 1 53 *1 53	10 19	Rev. F. A. Allen
St. Hyacinthe and Upton.....		6 32				6 32	Vacant
St. John's.....	18 00		7 50		13 85	39 35	Rev. W. Windsor
St. Lambert and Laprairie.....	2 95			1 00	3 52	7 47	Rev. W. J. Fort
Sutton and Abercorn.....	10 79	8 07		5 43	4 14	28 43	Rev. C. Bancroft
Thorne and Leslie.....				4 10	2 30	6 40	Rev. J. L. Flanagan
Vaudreuil.....	11 49			9 57	{ 9 07 *2 00	32 13	Rev. J. Pyke
Waterloo.....	9 86			12 75	3 61	26 22	Ven. Archdeacon Lindsay
West Farnham.....	10 00	10 00		10 62	4 00	34 62	Rev. Canon Mussen
West Shefford and Fulford.....							Rev. S. A. Mills
Rev. L. G. A. Roberts.....	2 50			3 50		6 00	
W. H. Robinson.....		20 00		5 00		25 00	
Joseph McLaughlin.....		4 00				4 00	
W. S. Richardson.....		1 00				1 00	
Montreal Woman's Auxiliary.....		75 50		167 75	8 00	251 25	
Missionary Meeting.....	60 00					160 00	
Miss C. Crookshank.....		7 00				7 00	
Miss I. Crookshank.....		5 00				5 00	
" II ".....		2 00				2 00	
Archdeacon Lonsdell.....		3 00			2 00	5 00	
Chancellor Bethune, Q. C.....	40 00	10 00				50 00	
Rev. Canon Anderson.....				10 00		10 00	
Mrs. Robert Phelps, per the Bishop.....					10 00	10 00	
Mrs. Carmichael.....					20 00	20 00	
George Hague.....					10 00	10 00	
Miss Townshorough.....					1 00	1 00	
	564 22	1,104 94	34 17	1,019 68	480 22	3,203 23	

## RETURNS FROM THE DIOCESE OF FREDERICTON.

FROM APRIL 30TH, 1891, TO MAY 31ST, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Albert.....							Vacant
Addington.....							Rev. H. Beers
Andover.....	11 65			6 88	3 47	22 00	Rev. L. H. Hoyt
Baie Verte.....							Vacant
Bairdsville.....	4 00	96		4 01	2 32	11 29	Rev. H. B. Morris
Burton.....				2 74	4 35	7 09	Rev. H. E. Dibblee
Bay du Vin.....	6 05			7 21		13 26	Rev. W. J. Wilkinson
Bathurst.....	3 59					3 59	Vacant
Cambridge.....							Rev. E. P. Hurley
Campobello.....				4 72	8 08	12 80	Rev. W. H. Street
Canterbury.....							Rev. C. A. S. Warnford
Canning.....							Vacant
Carleton St. George's.....							Rev. W. H. Sampson
" St. Jude's.....					2 45	2 45	Rev. R. W. Hudgell
Chatham.....	20 00			24 00		44 00	Rev. Canon Forsyth
Dalhousie.....				8 33	5 59	13 92	
Derby.....							Vacant
Dorchester.....	3 75			8 75	5 63	18 13	Rev. J. Roy Campbell
Douglas and Bight.....					1 00	1 00	J. W. Hickson
Fairville.....				4 00		4 00	Rev. J. C. Titcombe