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# THE CANADIAN CHURCH MAGAZINE

◊ ◊ AND MISSION NEWS ◊ ◊

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

Vol. IV.

HAMILTON, ONT., MAY, 1890.

No. 47.

## HISTORICAL SKETCHES.

No. 47—BISHOP'S COLLEGE, LENNOXVILLE.

*(Continued.)*

**T**HE last four years (Dr. Lobley resigned in 1885) have been years of steady increase in the college, and at the present moment the funds have been obtained to begin an extension of the college, which will enlarge

its capacity for residents from 28 to 40. It has been impossible to house all the students in the college for the last two sessions, hence the need of enlargement. The new building will be called the Divinity House, and part of it will be occupied by the Professor of Pastoral Theology, the bulk of it being used for rooms for students in the Divinity Faculty, who will here receive special training in the devotional habit and in matters relating to pastoral care. The object of the improvement will be best understood by saying that it is to combine for candidates for Holy Orders who pass through a full course of five years in Bishop's College—for

the first three years, the advantages of a university with residence in college and corporate life, and for the last two years the advantages of the highest type of Theological College. The success of the experiment which has been already tried with good results since 1887 on a smaller scale, warrants the expectation that the scheme now floated on a larger scale will be eminently successful. The Rev. F. J. B. Allnatt, D.D. (Lennoxville), late Rector of St. Matthew's, Quebec, was elected first Professor of Pastoral Theology in 1887, and since

that date \$11,000 has been promised towards the endowment of that chair. The Venerable Archdeacon Roe, D.D., has been Professor of Divinity for at least twelve years. His labors in Church extension in the Diocese of Quebec are well known. It is owing to his unflinching zeal and activity that many new missions have been opened and many new churches built, and through his exertions chiefly that Bishop's College has become a centre for missionary effort for the district which in some

of its townships was till lately completely without the ministrations of the Church. In this aggressive work he has been ably seconded by devoted graduates of Lennoxville, such as Canon Thornloe, Rector of Sherbrooke, Rev. A. Stevens and others.

In a missionary magazine, the writer imagines, not only the history of a college, the names of its officials, the scope of its studies, will be interesting—but any mention of missionary work centering in and radiating from the college will be welcome. The students who have always been ready to work as Lay Readers, have recently been organized into a Brotherhood of

Lay Readers, receiving the Bishop's License, and working under the direction of a Warden, who is the Professor of Pastoral Theology. The record of the work thus organized reads eloquently in the report of the Church Society of Quebec, for the present year. The efforts of the students in the past have not been confined to Canada; one church, at least, a substantial and beautiful one in Vermont owes its origin to the faithful labors of a Lennoxville student some years ago.

In the college a Missionary Union holds its



REV. THOMAS ADAMS, M.A., D.C.L.,  
Principal of Bishop's College, Lennoxville.



SHERBROOKE, NEAR LENNOXVILLE.

meeting once a term, when a special celebration of Holy Communion is held, a sermon preached on a missionary theme by an invited preacher, more often than not an alumnus of the College; a choral evensong with missionary collects and hymns, followed by a missionary meeting in the College Hall, at which a missionary address is given by an invited clergyman, and a paper on a missionary subject read by one of the students. The various mission fields are thus brought before the notice of the students, and much interest has been thus kindled. One of the old Lennoxville school boys is now Bishop Ingham, of Sierra Leone. The special subscriptions and offertories of the Union are annually sent through the Diocesan official and the S. P. G. to Madagascar.

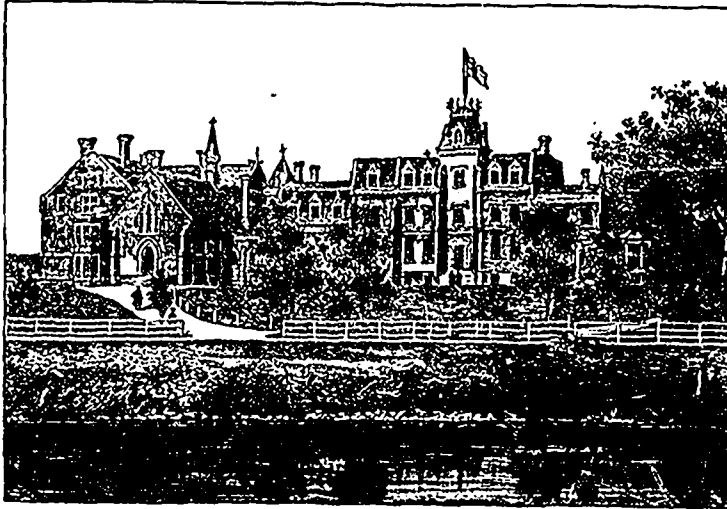
The type of Bishop's College is that of one of the Colleges of Oxford or Cambridge. The first Principal was an Oxford man, the second and third have been Cambridge, and the parentage of the college is distinctly traceable in many of its regulations and in its curriculum.

Prof. Watkins, who succeeded to the classical chair in 1888, is a scholar of Jesus College, Cambridge, and an old Rugbeian; his predecessor, Prof. P. C. Read, was a scholar of Lincoln College, Oxford.

If the college is a child of the old English Universities, still more emphatically is the school the child of the English Public School system, and especially has this been true since the year 1857, when the Rev. J. W. Williams, formerly a master at Leamington, became Rector of Bishop's College School. The tone imparted in the six years which preceded his election to the See of Quebec has never been lost. He was succeeded by the Rev. G. C. Irving, of St. John's College, Cambridge, who worthily sustained the reputation gained for the college by him. Mr. Irving was drowned while bathing in the St. Lawrence near Riviere du Loup in 1866, a great shock to his friends and a great loss to the school. The Irving Prize commemorates his too brief tenure of the Rectorship. Mr. Irving had been favorably

known at the sister University of Trinity College, Toronto, before he succeeded to the Rectorship. After a brief interregnum, in which Dr. Nicolls administered to both institutions, the Rev. R. H. Walker, of Wadham College, Oxford, became Rector and remained as such till 1870; he was succeeded by another Oxford man, of Queens College, the Rev. C. H. Badgley, who had also been head of the school at Weston, which devel-

oped into Port Hope School, now so flourishing under Dr. Bethune. In 1877 the Rev. P. C. Read became Rector, and in 1883 the two dynasties, so to speak, of college and school, became united in the person of Dr. Lobley. And in both capacities, Dr. Adams, who received the honorary D. C. L. of Lennoxville in 1886, succeeded him. An alumnus of School and College Mr. H. J. Hamilton Petry, M. A., is the sub Rector and senior resident master. The numbers in College in the Michaelmas Term, 1889, were 33, a number never before reached, and for which the accommodation has become inadequate. In the School in the same term the number reached was 110. The increase during the last two years has been from 90 to 143 in the whole Institution. The College and School unite in daily worship in the beautiful chapel which is dedicated to St. Mark. A good organ, the money for which was collected by Dr. Lobley, was placed in the chapel about ten years ago. The choir consists of students and boys, with some of the masters. In sports and pastimes Lennoxville has never been behindhand, and the presence of the two parts of the Institution enables matches in friendly rivalry to be held at cricket, football, hockey, etc. In 1888 a large hall was built called the Bishop Williams Wing, and at the Convocation of 1889 a portrait of the Bishop, subscribed for by many of his old boys and other friends, was placed in the hall in his memory. His happy reply upon thus being called upon to "accept himself" will long be remembered. The additional wing cost \$6,000, more than five-sixths of which was subscribed specially for the purpose. For the new divinity house nearly \$10,500 has been subscribed. A large new infirmary has been added to the resources of the Institution during the last year at considerable cost. A large and unexpected bequest of \$30,000 in 1886 enabled the College to endow the Mathematical Chair, and to establish two new Divinity Exhibitions. The venerable but vigorous societies, S. P. G. and S. P. C. K., still continue their bounty in the form of Exhibitions to candidates



BISHOP'S COLLEGE, LENNOXVILLE, AS IT IS.

for Holy Orders, and the College owes much of its increase and prosperity to the fostering kindness of these societies, as well as to the generosity of its friends in Canada. Prominent amongst recent benefactors may be mentioned the names of Robert Hamilton, Dr. Mountain, Dr. Reid, and the Hon. E. J. Price.

Up to the present time the sum of something like \$210,000 has been given to or spent upon the buildings and educational plant in College and School during 46 years. With this comparatively small sum much has been achieved, and the growth of the institution has been most encouraging. Of this about \$75,000 is in the form of endowed Professorships.

If the far-sighted generosity of Churchmen will continue to give funds to create new Professorships there is no reason why the Institution should not still further increase and provide in the time to come an increasing number of sons loyal to their Church and loyal to their land.

MOHAMMED was born 570 A. D., at Mecca, Arabia. The religion he founded is called Islam, and those who profess it are called Moslems. Islam means "entire submission to God." Nearly one-eighth of the people of the world are Moslems. At their great university at Cairo, ten thousand students are under training, ready to go at any time, to any part of the world, to teach Islam. Very few who have professed this faith have ever been led to renounce it for Christianity. This is partly owing to fear, for every Moslem holds it his bounden duty to kill anyone who abjures his faith in the prophet. Wherever they may be, Moslems, at certain hours of the day, will fall down and pray, and this makes them seem very religious, but as they are seen cursing, cheating and lying without any conscience whatever, this impres-

sion soon vanishes. A man will curse because he is interrupted and not allowed to pray. Lying is their special vice. They appear to have almost lost the power to appreciate the truth and speak it. Their women are the slaves of the men.

THE Rev. Dr. E. P. Thwing, a well known Congregational minister, of Brooklyn, New York, has gone out at his own charges to labor as a missionary for a season in Japan and China. He preaches in many places to the foreign population, and through interpreters to the natives. He has visited the principal cities and many of the schools and seminaries in

Japan, and he writes very hopefully of the work in that country. He says that the first thousand dollars for a church for the foreign population of Yokohama, Japan, were received from a Christian native of the Sandwich islands. In one week in China he preached in English to seven nationalities. This is a hint of the advancing supremacy of the English tongue.

It might be well if we could obtain some really true knowledge or even notion of the mind, the thoughts, the conceptions of an ordinary, unenlightened savage, and understand what he really feels about himself, about life and death and such things—especially should he be limited in the ordinary enjoyments of life, through weakness, captivity or drudgery, such as is often the case with the women, the children, the aged and worn out, for this would help us to realize what the light of life in Christ is to us.

THE late Bishop of Durham, Dr. Lightfoot, on the day of his enthronement used these sensible words:—

"I have but one idea of the administration of the diocese, that we should all strive to work together; that, as we contemplate the awful amount of sin around us, we should one and all resolve to do our best, by God's help, to lessen this gigantic mass of evil, and should be careful not to give or take unnecessary offence at what is done by those who are laboring earnestly and faithfully in the same cause."

It is asserted by those who have examined the question that the progress of Christianity through the ages has been quite as rapid *in proportion* as in the first four centuries.

## FAITHFUL WITNESSES IN AFRICA.

**WE** are told in the "Life of Robert Moffat" of two native Africans named Isaiah Bara and Jonathan Apiase, who were important persons in their country before they embraced Christianity. From that moment, however, they were bitterly persecuted, and finally, for the crime of carrying the body of a poor Christian slave to burial, they were publicly impeached by the Juju priests. Offered meat sacrificed to idols, they preferred death to such dishonor to their Lord. Then they were bound with chains, and put in a shed in the bush to die of starvation. But in secret some of their brethren conveyed to them a little food at the risk of their own lives. When tempted first by offers of honorable and influential positions among the chiefs, and then by threats of horrible punishment, their replies are among the brave words of Christ's witnesses well worth recording: "I have made up my mind," said one of them, "God helping me, to be in chains, if it so please the Lord, till the coming of the judgment day," and said the other, fired with a like heroism, "You know I never refused to perform my duty; but as for turning back to heathen worship, that is out of my power, for Jesus has taken charge of my heart and padlocked it, and the key is with him." For twelve months these faithful ones endured this painful bondage, and were released at last by the urgent appeal of some English traders; and they looked, on emerging out of their captivity, more like wasted skeletons than men.

**BABYLON** was five times as large as the London of to-day. Its walls were as high as lofty church steeples—three hundred and forty feet from the ground. The palace of Nebuchadnezzar, the destroyer of Jerusalem, was seven miles in circumference. The bed of the Euphrates was paved with bricks. The palaces and temples were full of wonderful triumphs of painter and sculptor, and of libraries of history, science and letters. The Babylonians were astronomers of great proficiency, considering the age in which they lived, and they watched the movements of the heavenly bodies with intense interest, and recorded them with accuracy. The moon was the object of their especial regard, and all her changes were noted down in calendars. They called her the father of the sun.

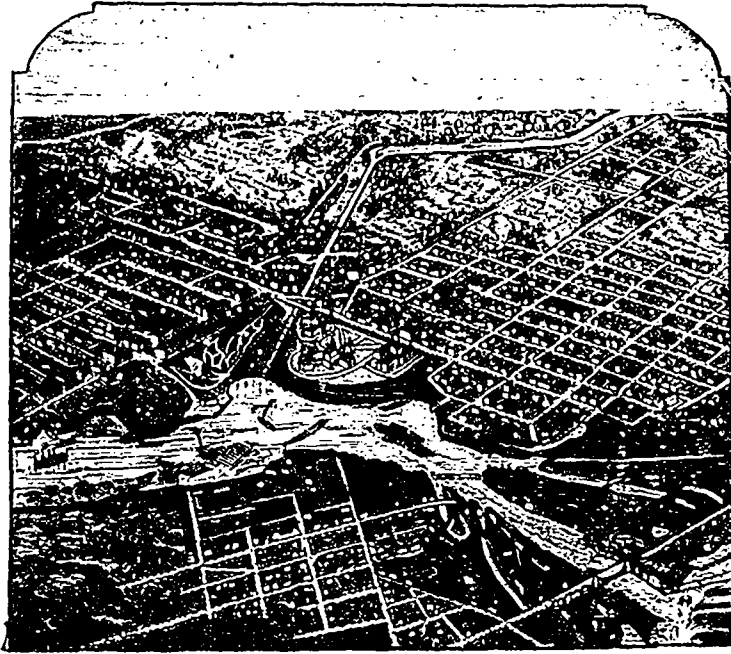
**SIR CHARLES BERNARD**, the British ruler of Burmah, recently stated that the Christian Karens number 200,000, or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They tithe the produce of their land for the support of their pastors. They also send missionaries to Siam, and support them. The seventh of our time and the tenth of our income belong to God.

## OTTAWA AND ITS CHURCHES.

BY REV. RURAL DEAN POLLARD.

**BEFORE** 1826 the present capital of the Dominion of Canada was a wilderness. At that time Lord Dalhousie, Col. By and others, commissioned by the British Government, arrived at Hull on the north side of the river, for the purpose of constructing a canal from Kingston to the Ottawa River, and thus give a waterway from Lake Ontario to Montreal, for the conveyance of troops, etc., when necessary. Standing on a rock overlooking the Chaudiere Falls, the engineers decided first to bridge the river, as the easiest mode of reaching the proposed mouth of the canal. Hull was comparatively within civilization, and had fairly good roads: on the other side there were none, scarcely a bridle path. The whole property on which the most of Ottawa now stands is said to have been offered to a farm servant in payment of wages due, and he hesitated to take it, so little was its value then. Great difficulty was found in building the bridge, because neither engineering skill nor appliances were so available in those days. It is said one arch gave way as soon as the scaffolding was removed. The chains which held the temporary foot passage over the channel suddenly broke, and precipitated the workmen and tools into the raging river. When nearly completed the whole structure was turned over by a gale and moved "majestically down the stream." The next bridge held on for a few years and then followed its predecessor. Success at last crowned their efforts, and the canal was fairly commenced. This gave the first impetus to the settlement of Bytown, as it was called after the chief constructor of the canal, Col. By. The first Church services were held in 1828 by the Rev. Mr. Annesley, who had charge of the Mission of Hull. He came across every Sunday and used a wooden chapel in common with nearly all the Protestant denominations, on Sandy Hill, on the north side of Rideau street, which gave the name of Chapel to the street on which it stood.

On the resignation of Mr. Annesley in 1831, Bytown was raised to the dignity of a separate mission under the charge of the Rev. Adam Hood Burwell. Through his exertions the first church was built in 1832 and consecrated the following year by Bishop Stewart, of Quebec. Mr. Burwell was succeeded in 1837 by the Rev. S. S. Strong, D.D., father of the present Judge Strong, of the Supreme Court. Soon after his appointment the church was found too small for the growing population, and in 1841 was enlarged by the addition of north and south transepts and chancel, and consecrated by Dr. Strachan, Bishop of Toronto, on Sunday, Oct. 8th, 1843. For twenty years Dr. Strong remained Rector of Christ Church, Bytown, attending to the wants of the Church people in the neighborhood for many miles around, and laying the foundation of the Church in all the



THE CITY OF OTTAWA.

district. During his ministry the city was incorporated, and its name changed to Ottawa, Jan. 1st, 1855. Resigning the parish in 1857 the Rev. J. S. Lauder (now Archdeacon) was appointed Rector, and still holds that position, although many and great changes have taken place in and around "old Bytown."

In 1858 it was decided by Her Majesty the Queen that this should be the capital of Upper and Lower Canada, being just on the line between Ontario and Quebec Provinces, and far enough away from the boundary between Canada and the United States. In 1860 the Prince of Wales laid the corner stone of the Parliament buildings which stand on one of the bluffs overlooking the river up and down for many miles. In 1865 the Government offices were moved to Ottawa, and there was of course a large increase of population. Before this, however, the city had begun to be a centre for manufacturing lumber, as the water power of the Chaudiere Falls is almost unsurpassed. The city was growing rapidly, divided by the canal into Upper and Lower Town, and assistance was soon needed by the Rector. In 1859 the first Curate was appointed—Rev. E. Toucks, now Rector of Picton—whose duties were not confined to the city, but extended to the country round for many miles. His successor in 1862 was the Rev. C. P. Emery, now rector of Kemptville.

The wants of the growing population called for more Church accommodation, and after due consideration, a plot of ground was procured from

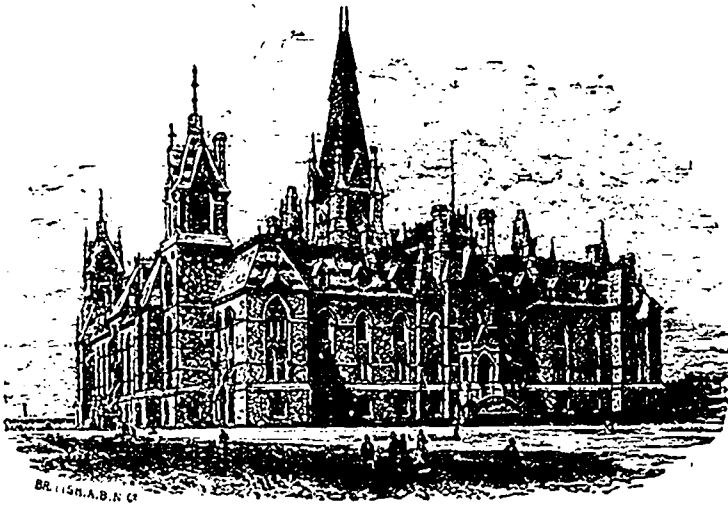
the Government on the east side of the canal, and a Chapel-of-Ease built in 1863, for the benefit of the people in Lower Town. When Rev. Mr. Wood, who succeeded Mr. Emery, was curate, an effort was made to set this off as a separate parish, but the time had not yet come, and it remained attached to Christ Church a few years longer. Mr. Woods left Ottawa and became Vicar of Luton, Bedfordshire. He was succeeded by Rev. W. T. Early, who died at Finch in 1878. The Rev. T. D. Phillips, now of Chicago, who was also Chaplain to the troops stationed in Ottawa; the Rev. A. C. Nesbitt, now Rector of Smith's Falls, and in 1869 by Rev. H. Pollard. Two years after his appointment the Chapel-of-Ease was separated from Christ Church.

So far from this division being any weakness to the mother church it became necessary in

1872 to rebuild and enlarge it. Many very naturally objected to pulling down the building in which they had worshipped so many years, and which was surrounded with so many sad and happy memories; but necessity prevailed, and on March 3rd, 1872, the last service was held in the old church, when the Rector preached from Psalms xxvi., 8, and bid a most touching farewell to the building that had been used for Divine worship for just forty years. The corner stone of the new church was laid by J. D. Slater, Esq., and the handsome edifice that now crowns the bluff overlooking the Chaudiere, close by the substantial Rectory, was opened for Divine service, Sept. 28th, 1873, the Metropolitan, Bishop Oxenden, preaching in the morning, and Archdeacon Patton in the evening.

The enlarged building brought additional work, and the Archdeacon soon found the need of assistance. The Rev. J. May was the first Curate, and during the temporary absence of the Rector from ill health, Rev. B. B. Smith, now acting Rector of the Cathedral, Kingston, took charge of the parish. On Archdeacon Lauder's return, the Rev. W. J. Muckleston was appointed Curate of Christ Church, and still remains in that position.

*Lower Town* having been the seat of Government for several years and the residence of the Governor-General, a strong feeling arose in favor of having the Bishop of Ontario remove from Kingston to Ottawa. This was strongly urged by Lord Lisgar, and at Easter, 1871, Bishop Lewis took up his residence in the Capital, and assumed



OTTAWA: PARLIAMENT BUILDINGS, WEST BLOCK.

the charge of the Chapel-of-Ease, which was made a separate parish and called the Bishop's Chapel. At once the chapel was enlarged and 250 sittings added by building a nave and chancel, leaving the original portion as transepts. The church becoming free of debt it was consecrated Dec. 6th, 1874, under the name of St. John the Evangelist. In 1877 the Bishop resigned the charge, and at the unanimous desire of the parish, appointed as his successor the Rev. H. Pollard, who for some years had been acting as Curate. Since that time the property adjoining the church on the north has been purchased and used in part for Sunday School purposes, and it is now contemplated to enlarge the present school room, which is far too small for the growing Sunday School, and also build a rectory on the land facing the park.

**ST. ALBANS.** In prospect of the seat of Government being changed to Ottawa, it was necessary to make further preparations for members of the Church of England attached to the Civil Service, and the Bishop of Ontario asked the Rev. T. Bedford-Jones, S.T.D., Trinity College, Dublin, to take charge of a new district in the east end of the city, with the understanding that the church should be free with weekly Communion and daily prayer. The first service was held in the Court House on the afternoon of Sunday, Oct. 22nd, 1865, when 186 persons attended. A Sunday School was soon commenced, and on Advent Sunday the Holy Communion was administered for the first time, and the parish fully organized under the title of St. Alban the Martyr. For two years the Court House was occupied by the congregation until a church could be built. The beautiful design drawn by T. B. Fuller, Esq., was found too expensive, on considering the sandy nature of the site on Daly street, and Mr. Fuller's pupil, F. Arnoldi, Esq., having prepared a reduced plan, building operations were commenced, and

the corner stone laid by the Ven. Archdeacon Patton, D.C.L., and the Masonic fraternity (nine clergymen being present) on Thursday, May 9th, 1867. The building which comprised the nave and basement of the present structure was completed and opened for service on Sunday, Sept. 8th. On that occasion the Rector preached in the morning, and the Rev. J. S., now Archdeacon Lauder, in the evening. The offerings in money amounted to \$11967, while gifts to the value of \$762 were presented to the church. The cost of erection, including the site (\$2,200) was about \$11,500. Nearly ten years passed by, and after various unsuccessful

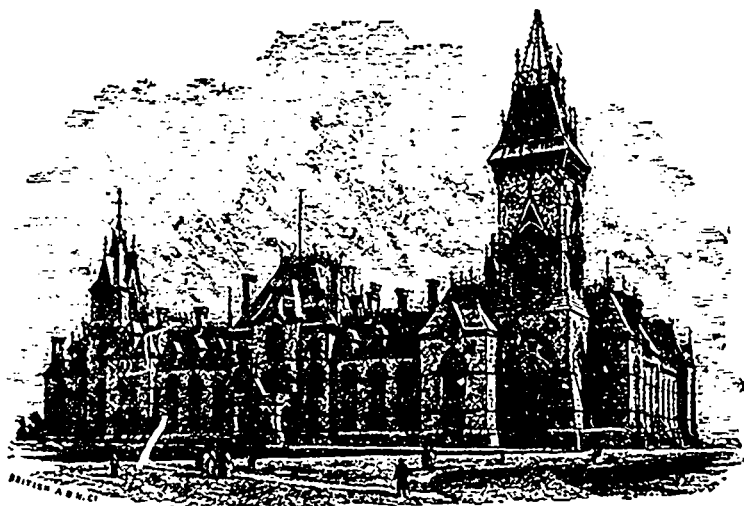
efforts the church as it now stands, with fine chancel and chapel room, was completed and reopened on Sunday, Feb. 18th, 1877. The Metropolitan, Bishop Oxenden, preached at both services on that occasion. On the appointment of Dr. Bedford-Jones as Rector of Napanee and Archdeacon of Kingston, the Rev. J. J. Bogert took charge of St. Albans, and still remains its Rector.

**ST. GEORGE'S.** Described in the last issue of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

Standing on the central tower of the Parliament Buildings, facing south, and having the river flowing immediately behind us, we have a view of the whole city of Ottawa and its suburbs. On the left, facing the park and just across the canal is the Church of St. John the Evangelist; moving the eye a little to the westward, St. Alban the Martyr is visible, directly south is St. George's Church, and on the right hand the spire of Christ Church rises on the bluff, at the end of Sparks street, with its fine stone rectory adjoining. These are the four city churches proper. Turning once again to the east, Government House—Rideau Hall—is seen, and just at the foot of the lawn the little Church of St. Bartholomew, New Edinburgh. Built in 1867, it has generally been the church attended by the Governor-General, and the Princess Louise presented a peal of three bells. The Rev. E. A. W. Hanington is the Rector.

Passing on to the west, the mission chapel in the "classic region" of Anglesea Square may be seen, a neat wooden building with a bell turret, erected some two years ago. There is a flourishing Sunday School of about 70, and a mission service each Sunday afternoon, attended by about as many. This is a part of St. John's parish.

Following the line of Rideau street, past the hospital that crowns the height of Sandy Hill,



OTTAWA: PARLIAMENT BUILDINGS, EAST BLOCK.

across the Rideau River and out the Montreal Road about a mile, is a stone church, called St. Margaret's, Janeville. Built through the energy of Mr. Hanington it is in connection with St. Bartholomew's and served by a Lay Reader. The congregation is active and enthusiastic.

From our watch-tower we see the thin line of the Rideau Canal trending due south, and at the end of what is called the Deep Cut, stands Holy Trinity Church, Archville (now Ottawa East). It is a solid brick structure, seating about 150, with a good basement. Until lately it was under the charge of the clergy of St. John's, but last summer it was made the centre of a new parish in connection with Stewarton, and Rev. G. W. Taylor appointed Incumbent of Archville and Stewarton. He has already put up a building at the corner of Kent and Jane streets, which was opened Jan. 10th, 1890, and will be used for regular services until the new congregation shall be strong enough to erect a church fit for this growing and important part of the city.

About a mile and a half further south, is the village of Billings Bridge with its pretty brick church (built in 1877), the centre of the Mission of Gloucester, now in charge of Rev. A. T. Brown.

Looking further to the right the eye strikes the fast-growing suburb of Rochesterville. Here services and Sunday School were commenced by the Rev. J. Jemmett in 1873. The following year St. Paul's Church was opened, a neat wooden building which would seat about 175. At first several outstations were attached to this mission, but last year these were all formed into a separate mission and Rochesterville, now under Rev. T. Garrett, was considered strong enough to stand alone. The increase of population, chiefly of the working classes, has compelled the Church people to enlarge the accommodation, and last autumn the corner stone of a new building was laid, which

will hold about 500, and this it is hoped will supply the immediate necessities of the place. For various reasons it was considered advisable to change the name to St. Luke's Parish. From this survey it will be seen that Ottawa is now fairly well supplied with churches, the suburban parts having a continuous line admirably placed to meet the wants of the city for some time.

The following may be considered a fair approximation to the seating accommodation: Christ Church, 1,000; St. John's, 600; St. Alban's, 400; St. George's, 800; St. Bartholomew's, 250; Anglesea Square Mission Hall, 200; Janeville, 150; Archville, 150; Stewarton, 400; Billings Bridge, 200; St. Luke's, Rochesterville, 500. Total, 4,650.

The great secret of the undoubted growth of the Church in Ottawa is the united action of the clergy. On the second Monday in each month they meet and there discuss and decide on matters of interest relating to the Church. Thus every progressive movement is supported by all the clergy. The different extra parochial works are specially assigned to the one who can most readily undertake them, with the exception of the hospital which is visited every week by each of the clergy in turn. Thus the Orphan's Home, Home for the Aged, the Normal School, the jail and others, are placed under the care of one of the brethren who is responsible for the spiritual needs of the institutions.

The services vary in almost every church, yet during Lent arrangements are made by which every clergymen preaches in every church in turn. This unity is a source of strength, and tends to destroy the spirit of congregationalism which is so prejudicial to the interest of the Church of England in Canada.

"In northern Michigan," says *World Wide Missions*, "there are many counties without a church of any denomination, and thousands of men, women and children grow up in the towns and in the woods who never have heard the Word of God or seen a church."

ONE of the last acts of the late Empress Augusta of Germany was a contribution of \$250 to the endowment fund of an Anglican Bishopric for northern and central Europe, which will include the oversight of nearly 100 chaplaincies.

THE contributions to American colleges during 1889 amounted to about \$4,000,000.



## A HUNDRED A-YEAR.

FROM THE PARISH MAGAZINE.

"I'm sure there's no satisfying some men," grumbled Mrs. Pratt. "To hear you talk one would think we had a hundred a-year, and I wasted half of it."

"Well," Mr. Pratt answered, "all I say is that Will Benson earns ten shillings a-week less than I do, and look at *his* home!"

Nothing vexes a woman more than to be told that her neighbor's house looks better than her own, and Mrs. Pratt's eyes sparkled angrily. "I'm not a fine lady," she replied. "I never was."

"No, nor never will be," said her husband, "and Marjorie Benson's not one neither, but she's a rare good wife, and I wish you would take a leaf out of her book. It's having a home like this that drives a man to drinking."

He slung his bag of tools over his shoulder and went off to his work, leaving his wife in an uncomfortable state of mind. Thriftless slattern as she was, she felt proud of her sober, respectable husband, and the idea of Jem taking to drink did not please her.

Certainly he had not grumbled without reason. The floor was unswept, the hearth strewn with ashes and litter, the dirty breakfast cups and dishes lay upon the window-sill; and when the tired man had walked in after a morning of hard work, he found his wife gossiping with her next door neighbor, while her potato-saucepan had boiled over and put out the fire. Of course, the potatoes were not cooked. Jem declared he could not wait for them, and grumbled over his bread and meat until Susanna remarked that she "wondered it didn't choke him."

Then he angrily asked whether a man earning good wages had not a right to expect a comfortable meal, and she retorted with the words related at the beginning of my story.

"Marjorie Benson, indeed!" she repeated, wrathfully. A stuck-up minx! I'll go in this very afternoon, and see if she's not in as great a mess as I am!"

Half an hour later she knocked at Mrs. Benson's back door.

"Come in!" cried Marjorie. "Oh, it's you, Mrs. Pratt. Sit down by the fire. Isn't it cold to-day?"

"You're warm enough in here," said her neighbor, casting a hasty glance around the kitchen as she sat down. How cosy it looked! The steel fender shone brightly in the firelight, and on the rug before it lay a sleek gray cat. A set of old-fashioned shelves were on the wall facing the fireplace, and upon them were arranged Marjorie's stock of plates and dishes, with the cups hanging along the edges of the shelves. Beneath them stood a little dresser, painted and covered with a red cloth, and at a table near the window stood Marjorie in a dark stuff gown, well protected by a large holland apron, made with bib and pockets, so that

it really was a becoming addition to her attire.

"What are you busy about?" inquired Mrs. Pratt. "Do you give your man meat to his tea?"

"No," replied Marjorie, "it's to-morrow's dinner. I'm making a stew, and it's better cooked the day before you want it."

Mrs. Pratt went on talking about other matters, but watched Marjorie carefully meanwhile. She had spread a newspaper on her table, and upon this stood a brown jar into which she was slicing vegetables. A couple of carrots, a turnip, a good-sized onion, half a dozen potatoes, a bit of parsley, a sprinkle of pepper and salt, a handful of flour; then she filled up the jar with cold water, and was opening the oven door when Mrs. Pratt inquired, "Don't you put any meat in?"

"Oh, yes!" and Marjorie removed the lid; "see, there's a bit of beef, about two pounds, and it makes a capital hot dinner, and lasts us two or three times. Will doesn't care for cold meat this weather."

"Do you give it him hot every day?"

"Yes. It costs no more if I'm careful."

The oven-door was shut. Marjorie put all her things tidily away, and, taking her knitting, sat down by the fire.

Mrs. Pratt thought of her own dirty room, and of Jem's comfortless mid-day meal, and then his last words crossed her mind again, "It's having a home like this that drives a man to drinking."

"Mrs. Benson," she said suddenly, "my man's been giving it me this dinner-time. I tell him we might have a hundred a-year to hear him talk, but he declares your Will gets less wages than he does, and you certainly do seem to get along better than we do."

"We have a hundred a-year," said Marjorie quietly.

"You don't say so!" exclaimed Mrs. Pratt. "Ah, it's easy making a house neat and pretty when there's money to do it with!"

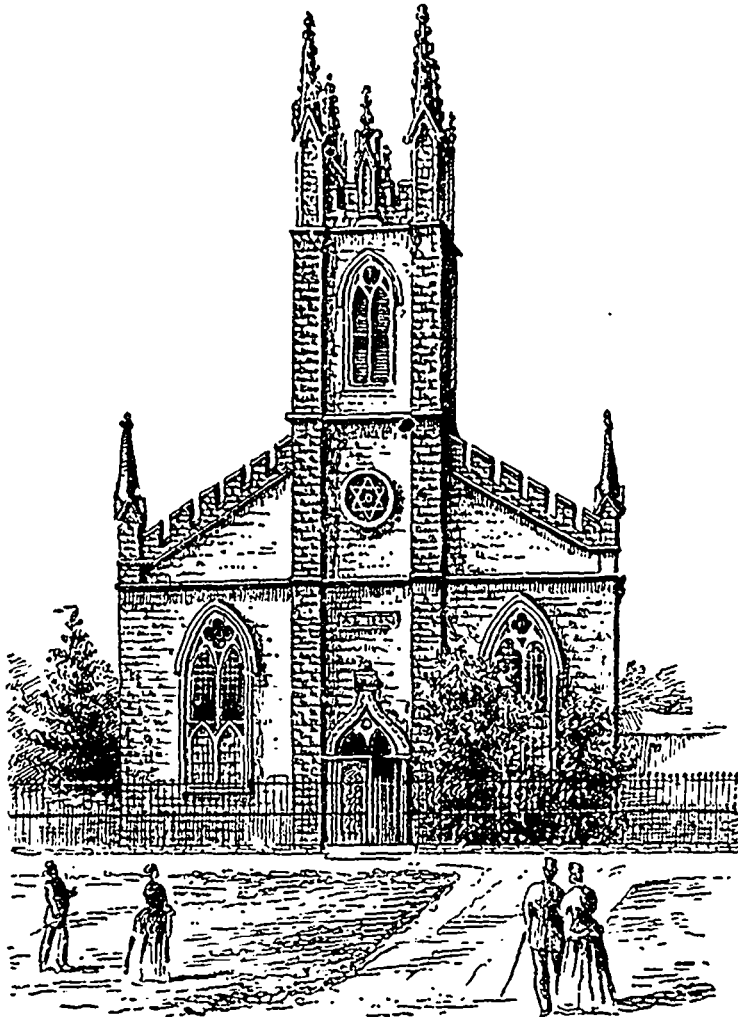
"But you're better off than we are," continued Marjorie. Did you never reckon it up?"

"Reckon it up! What do you mean?"

"My Will earns two pounds a week, that's a hundred a year, taking off a fortnight for his holidays, and your husband gets more than that."

"He has two pound ten regular. But, dear me, Mrs. Benson, you don't mean it comes to all that! Why, I'm sure I've heard that Mr. Lake, the curate, only gets a hundred and fifty."

"Very likely," said Marjorie. "I never thought of it till just before I was married, and my mistress asked me what I was marrying on, and she told me what it came to, and showed me how comfortable working men might be if their wives took proper care of the money. You see we don't pay out much for rent, and we've no servants and no taxes, and we've the money coming in regularly every week, and that's an advantage which gentlefolk don't always get. I know that my mistress herself often had to pinch in little things that I can afford quite well; but she was a good, clever



ST. JOHN'S CHURCH, ST. JOHN, N. B.

woman, and I shouldn't be the happy wife I am if she hadn't taught me how to manage."

"I wish you would teach me!" sighed Mrs. Pratt. "I don't know what you'll say to it, but the truth is I came hoping to find you all in a mess, and have a tale ready for Jem when he gets back; but you've fairly beaten me. I hope I'm not mean enough to envy you, but I would give a good deal to know how to lay out my money as you do. It seems to me a sovereign's no sooner changed than you've spent it!"

Marjorie laughed. "I'll tell you anything you like," said she, "but of course, people's ways differ, and you might not care to spend your money just as I do. Will gets two pounds every week, and he always goes straight to the post-office, and puts ten shillings in the bank. That's safe out of our way, and comes in for clothes or anything we happen to want in the house. Then he gives me five

and sixpence for the rent, and a pound for housekeeping."

"Can you make that do?"

"Oh, yes! Of course, I couldn't if we were extravagant. I have to plan out everything for the week, and if we have a bit extra one day, it must be made up the next. But, you see, with having ready money for everything, I can often get things a little cheaper, and I can go into the market and choose what I like, instead of being tied to one shop, and if they don't suit me at one place, I can go to another. Then the other four-and-six Will keeps in his pocket for anything he may want; but as he never drinks and does not smoke much, it generally ends in him buying a book, and if I'm short of a shilling, for a brush or anything like that, he doesn't mind putting his hand in his pocket for it."

"Well, I'm sure," said Mrs. Pratt, "if you had a *thousand* a year you couldn't be more particular! Don't you find it wearing to be so careful after every penny?"

"Not half so wearing as it would be if I did things anyhow, and never had any comfort round me, and drove Will to the 'Black Eagle.'"

"Ah!" and Jem's words came once more into his wife's mind. "Well, Mrs. Benson I'm greatly obliged to you, and if I keep coming to you for a

hint, I hope you'll not think I'm bothering. It seems I spoke the truth without knowing it, for I see now that we have a hundred a year, and there's not the least doubt that I must have wasted more than half of it!"

H. L. T.

## OUR PARISHES AND CHURCHES.

No. 45—ST. JOHN'S CHURCH, ST. JOHN, NEW BRUNSWICK.

**T**HE city of St. John, New Brunswick, occupies a picturesque and commanding situation at the mouth of the St. John River. Viewed from the railway it is seen to great advantage, and strikes a visitor most favorably. It is built upon a hilly spot, and pedestrians out for a constitutional or bound upon a shopping expedition are obliged to go "up hill and down dale." The city has a substantial look

which is wholly wanting in its commercial rival by the sea, Halifax, whose buildings are nearly all of wood begrimed with ages of smoke from the soft coal which is almost universally used there. At the head of one of these hilly streets, in a prominent position, so that it can be seen from many points throughout the city stands the grey form of St. John's Church, one of those old-fashioned buildings which are gradually being replaced by structures of more graceful and ornate form. But St. John's Church is looked upon as one of the old landmarks of the city and would no doubt be missed by many, however grand might be the edifice which at any time should replace it. It was built in the year 1824, and was opened for divine service on the 11th of September, 1825. At that time the Rector of the parish was the Rev. Robert Willis. In the year of the opening of the church the Rev. John Inglis, Rector of St. Paul's Church, Halifax, was appointed Bishop of Nova Scotia, and the Rectory of St. Paul's was offered to Dr. Willis and accepted by him, much against the will of the St. Paul's congregation, who had set their hearts upon a local clergyman whom they much admired. Dr. Willis, however, accepted the position and faced a long struggle with a people ill-disposed to welcome him. New Brunswick at that time, it may be said, formed part of the Diocese of Nova Scotia. On the retirement of Dr. Willis the Rev. Benjamin G. Gray, of St. George's Church, Halifax, was appointed Rector of St. John, and had for his assistant his son, the Rev. J. W. D. Gray, who succeeded to the Rectory on the retirement of his father in the year 1840. In December, 1852, the parish of St. Mark was formed from that of St. John, and the Rev. George Mortimer Armstrong, M.A., appointed Rector. St. John's Church was subsequently made the parish church of St. Mark's parish, of which the following gentlemen were elected on the 2nd of May, 1853, the first church wardens and vestrymen:—Churchwardens, L. H. DeVeber, Charles Ward. Vestrymen, W. F. Smith, Thomas M. Smith, W. J. Lawrence, T. W. Daniel, W. H. Adams, S. L. Ingrin, W. D. W. Hubbard, John McArdy, J. R. Ruel, Robt. Armstrong, W. L. Avery. Of these the surviving members are: J. W. Lawrence, T. W. Daniel, J. R. Ruel, and W. D. W. Hubbard. The Sunday School building was erected in 1854, under great difficulty, owing to the terrible visitation by cholera that year. The present Rector is Rev. John de Soyres, M. A.

St. John's Church, St. John, is intimately connected with the Rev. G. M. Armstrong, who but recently departed this life, and an obituary notice of whom has already appeared in the columns of this magazine. To this church Mr. Armstrong always pointed with pride and was wont to say "If my friends want any memorial of me, they will have it in my church." And such, indeed, is the case. During his long rectory, extending from 1851 to October, 1889—38 years, his life was one of such continued devotion to his Master's cause as to win for him the love and esteem of all who knew him.

## Our Indian Department.

Edited by Rev. W. A. Burman, B.D., Principal of the Rupert's Land Indian Industrial School, St. Pauls, Manitoba. Missionaries having items of interest regarding the Indian will kindly forward them to Mr. Burman.



### ATHABASCA.

The following extracts are from an interesting letter from the Rev. G. Holmes, Lesser Slave Lake, C.M.S. Mission, Athabasca, printed in *Missionary Leaves*:

ATHABASCA, September, 1889.

I think I told you in my last that we purposed building our church this summer, so you will understand this long interval of silence, especially when I mention that besides attending to my pastoral and domestic duties, I have been compelled, owing to the scarcity of men, to do a good share of the building. We are, just now, putting on the roof of the church, but will not be able to finish it this fall, as I first intended. Its dimensions are thirty feet by twenty-four, inside, exclusive of chancel, which is thirteen feet square; from the floor to the top of the roof is twenty-two feet. It is what they call here a "post and frame" building—that is, four stout posts on each side, with lower and upper frames. The spaces between the posts are filled in with logs squared on two sides. There are six windows in the body of the church and two in the chancel. We shall have all the furniture to make ourselves. The only piece of work that I fear will overtax our artistical skill is the construction of a pulpit. I presume it will not be lacking in originality.

Mr. Robinson will be leaving for White Fish Lake in a few weeks, where he goes to spend the winter. I shall give him a share of the clothing, which he will distribute to the most needy, and any who can, will, in return, supply him with fire-

wood, which he would otherwise have to get himself or pay them to do it; and it requires no little for both house and school. I consider that they are better doing that than sitting and idling about their tents all day. I mention this so that you may know exactly how we distribute the articles. Some of the things in this last bale are really very handsome, and all such warm material. They will save many poor little skins from the biting winds when the thermometer is ranging from forty to fifty degrees below zero.

I am thankful to say that our Cree services are still pretty well attended. A few who stood aloof from us last winter have this summer been our most regular attendants. Beside our Sunday services, we have, till within a few weeks ago, had daily evening prayers for the Indians, which have been much appreciated.

About a month ago I baptized three Indian children, part of the family of an old man from Trout Lake, about seventy miles from here. The old man told me he had brought them for the express purpose of being baptized, and himself and the rest had come for instruction.

If success were dependent upon human effort we should have good reason to fear, but thank God, the battle is His, and not ours. We are His witnesses, and witness we will by His grace. We are commanded to go and speak, though briars and thorns be in the way. The Master did not say we were to go into all the world and *convert every creature, but preach the Gospel.*

Will you kindly, for Mr. Robinson and myself, convey to our dear Christian friends, who have ministered to the needs of our poor people, our most sincere thanks, until I can write them all personally?

We are still behind with our Church funds, and as yet have no communion service, or cloth for table. I do trust the Lord's people at home will come forward and help us to finish and furnish the House of God. Surely some one or more will lend to the Lord what is required to complete it! I know there are more important appeals than mine to be responded to, but here are precious souls for whom Christ died, as in Africa or elsewhere.

Yours faithfully,

G. HOLMES.

THE following letter has been kindly placed at our disposal by the Rev. A. E. Cowley, Secretary of the Church Missionary Society for Rupert's Land:—

{ St. SAVIOR'S MISSION, Fort Dunvegan,  
 { Peace River, N.W.T., Nov. 16, 1889.

DEAR MR. COWLEY,—Reference was made in my last report to the scarcity of food among the Indians, which of late years has been so trying to them. I also mentioned some prospects of assistance, and it is now a pleasure to be able to say that all the help promised was given, and that it proved both timely and ample. The flour supplied by the Dominion Government was dealt out

weekly by the Hudson's Bay Company to the really needy among the Indians.

As intimated, we opened our soup kitchen on Advent Sunday, Nov. 22nd. Tickets had previously been issued, and a little ringing on a little bell brought some fifteen Indians to the Mission sharp to the minute. As may be supposed soup was for the time being the uppermost subject, and to it their thoughts would naturally be bound until it was disposed of; so they were at once made to squat in a circle on the floor. In the centre of the circle so formed the soup kettle was placed on a tarpaulin, and over a quart of thick steaming soup was ladled into the pan or kettle of each ticket holder. We noticed with pleasure that the humble repast provided was very acceptable and, by way of striking the iron while it was hot, I reminded them that the meat for their soup was furnished by a lady in England, who had thus practically shown that the religion of Christ, properly understood and cordially received, brought together the people of far off lands as children of one loving family.

The meal was followed by a short service, a rule strictly observed during the four months the soup-kitchen was kept open.

Among the ticket holders was an old man of eighty, whose snow-white hair and intelligent expression gave him an appearance not often met with among the Beavers. Then there was Tronquille, who is supposed to be a centenarian, and who, until a few years ago, was the husband of three wives, but at present of only one, as one of the three was removed by death, and another went away in quest of some more reliable means of support.

It was expected that the daily instruction received, together with other kindness, would produce a marked and lasting impression; and it is pleasing to say that, in the case of at least two or three, there are good grounds for encouragement. Take, for instance, the former of the old gentlemen mentioned above, who consistently attached himself to our Mission, and who gave up his grandson, a quiet, interesting boy of eleven, to be taught, as he said, to read and pray like the English, and who, when an infant grandchild of his died, caused the body to be brought to me for burial. To my regret this old man and his relatives have returned to Fort St. John's, their native place, so that they are lost sight of, at least, for a time.

The Roman Catholic priests continue to rush after the new-born infant with fatherly solicitude; but it is only in form and name that most of these Indians are Catholics. The staunch ones could be easily counted on the fingers of one hand, and even these would not be so staunch were it not for the few families of French halfbreeds who reside here, and constitute the real backbone of the Roman Catholic Church at this place.

One satisfactory aspect of the matter is this: The people appreciate to that extent our Bible

teaching and school keeping that the priests are obliged to make the most of their least unscriptural teachings, and to keep school, too, from sheer necessity. That is to say, we have made them change the religious teaching into that which is less pernicious, and to keep school, to become useful members of society by imparting a knowledge of the three R's as well as of R. C. dogmas.

My school was opened on the 28th ult., and was attended by the children of both Indians and whites.

In addition to the Sunday services I have commenced a Wednesday evening prayer meeting, in the hope that it may lead to a mutual stirring up and refreshing.

The health of the Indians has lately improved, but medicines continue to be in demand, and I have made up eighty prescriptions during the past eight months.

It would give me great pleasure to see some system organized for affording lay help to missionaries, situated as we are in this and other dioceses. During the three years I have been in charge here much of my time has been taken up in getting the place a little more comfortable, for though we found a good habitable house—quite creditable, in fact, to the builder—it was no better off in the way of furniture than Elisha's chamber on the wall. If there was a table and a chair there was no bed, and the stool was broken. To lay carpentering hands on the stool was easy enough, but not so easy has been the work prosecuted, as time would permit, with the triple view of a church, a school house and a dwelling house, all to be made out of the one house, with its one board partition; by alterations and additions the simplest and cheapest it was possible to devise. Then to have attempted no gardening would have amounted to insolvency, or at least a condition of things which would have made the preaching of charity rather difficult, as we have no fish and not much game; and groceries, such as sugar, raisins, etc., cost one shilling per pound. It is true that of late years there has been going on a gradual lessening of freight charges, and perhaps the time may be near when we shall be able to keep a man servant and a maid servant. With united regards and good wishes I remain,

Very sincerely yours,

A. C. GARRIOCH.

THE formal opening of the Rupert's Land Indian Industrial School at St. Paul's, Man., took place on Thursday afternoon, the 13th of March. A special train left the C. P. R. station at 3 o'clock, carrying about 100 people interested in the work of Indian Missions. After arriving at St. Paul's service was held in the church. The congregation was very large, and many were obliged to stand in the aisles and other available places. His Lordship, the Bishop of Rupert's Land, preached a short sermon, taking his text from the 35th chap. of Isaiah, 1st verse: "The wilderness and solitary

places shall be glad for them; the desert shall rejoice and blossom as a rose." After a few introductory remarks His Lordship pointed out the duty of the white man to aid in this Indian Mission work, as since his advent into the country the Indian's means of support, namely, game and fish, have been so greatly reduced as to leave them in comparative poverty. It has been found necessary to establish homes for the children of these destitute Indians. And with this object in view the Government has granted the sum of \$8,000 in support of the St. Paul's Industrial School. It has, however, been estimated that \$12,000 will be required for this purpose, which leaves a balance of \$4,000 to be raised by subscriptions.

After the services in the church the congregation adjourned to the Industrial School, which was tastefully decorated in honor of the occasion. Appropriate addresses in connection with the Mission work were given by the Very Rev. Dean Grisdale, Archdeacons Fortin and Phair, Revs. Canon O'Meara and E. S. W. Pentreath and Mr. W. R. Mulock.

The children of the school had also carefully prepared some songs which they rendered between the addresses in a manner that delighted the audience. There are now 34 children in the school, all of whom look exceedingly bright and intelligent, and under the able instruction and management of the Rev. Mr. Burman and Mrs. Burman will no doubt grow up to be useful members of the community.

MR. RIDLEY GARRIOCH has been appointed catechist and school-master at Mattawan, on English River, about midway between Lac Seul and the junction of the Winnipeg and English Rivers. This new Mission is in the Diocese of Rupert's Land. Most of the people are heathen, and the Mission in a great measure owes its beginning to the godly Christian Chief David Landon, of the White Dog Reserve. Mr. Garrioch will have a most difficult task, laboring amid great disadvantages amongst a heathen people far away from civilization. Will not our readers remember him before the Throne of Grace.

WHAT vast sums could be given to missions if we only exercised self-denial—nay, if our self-denial reached no further than our luxuries? What if we should but follow John Howard's maxim: "Our luxuries should give way to the conveniences of the poor; our conveniences to their comforts; our comforts to their necessities; and even our necessities to their extremities."

THE late Dr. Dollinger used to say that in his opinion, though as a German he hated to say it, the most ungodly city in Europe was Berlin, and that in no other capital was God so forgotten by so large a proportion of the population.

## Young People's Department.



A SICK MAN IN THE ARCTIC REGIONS.

### ARCTIC REGIONS.

**M**OST young people know what it is to be sick; but generally when they are sick they have kind friends to care for them, and comfortable beds to lie in. Think what it must be for a traveller in the Arctic regions to be sick! No bed

to lie in; no doctor to prescribe for him; no nurse to attend him; the weather so cold that he cannot undress! How terrible it must be! It is only the very strong as a rule that can live in such a country, so terribly barren and cold,—and yet sometimes weakly and sick people are able to pull through up there. A few years ago a ship under the command of a Lieut. De Long sailed up to the Arctic seas, the people on board all hoping to discover the North Pole. But after a while the ship got caught in the ice, great packs or fields of ice. Here nothing could be done: the ship could only drift with the ice, which she did for nearly two years and then broke in pieces. Can people live in that region, floating on the ice—open boats alone being their house and place of refuge? Yes, for three months these people dragged out their miserable existence. But many of them perished, and amongst them Lieut. De Long and Lieut. Chipp. The charge of the unhappy company then fell to the lot of Lieut. Denhomer. This man was very sick and weakly and suffered very much with his eyes. Indeed he was threatened with the complete loss of sight. Yet he struggled against all weakness and took vigorous charge of the forlorn band, guiding them at last into a place of safety. The

power of man sometimes is very great, especially when his will is strong.

Travellers in Arctic regions often suffer from weakness of the eyes, chiefly from the continued white glare of the snow, and sometimes they have to wear large goggles of colored glass, and this helps them very much. It is hoped that these Arctic expeditions will be abandoned, until at least

some plan is adopted by which the dangers attending them will be diminished, for it is terrible to think of the brave and heroic men who have lost their lives on account of them.

True Christian people ought to rejoice in the fact that wherever the explorer or trader goes, there also, nowadays, goes the missionary of the Church of God. Even in the distant Arctic regions missionaries are to be found, living a very hard and lonely life that they may teach Christ to the scattered inhabitants (chiefly Eskimos) found there. And sometimes they become snow blind, and for days and days have to be led about by some friend, and sometimes, weakened by disease, they have to lie down in the snow and die. But life after life falls away and life after life fills in to keep up the work of God. Strong or weak, sick or well this work goes on in the spirit of self-denial and even martyrdom. They witness for Christ with this prospect before them,—“Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labors.”

### THE TIGER AND THE MISSIONARY.

**ONE** evening in February, 18—, after tea, we had worship and commended ourselves, our friends and well-wishers and the Mission to God. We were all well, and dreaded no evil. There was money in the Mission-box, which is not always the case, and we were at peace with God and men. After worship I had to go outside, and right under the window was a tiger, about twelve feet off. My first thought was, turn and flee, but fearing he would jump on my back and shake me by the neck (as the cat does the rat) till I was dead, and seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. The tiger had already been to the cow house and scratched a hole to get at the cows and calves. The walls, however, were thick and hard; so after scratching about nine inches deep, he gave it up as a bad job. Now he came to the house seeking his supper, and no doubt, thought he had found it, when he saw *poor me* walk up to him, not knowing but in a moment more I might be in his mouth. What a blessed thing that my soul was safe in my Savior's keeping!

On the veranda was lying my Scotch dog green from Scotland. He had never seen a tiger before: he had never looked in a picture-book; the village dogs might have told him many a tale of friends and relatives being carried away by tigers, but my dog was a white man's dog, and he would disdain talking to those low fellows in the village; so he rushed at him and barked furiously. The tiger had never seen impudence like this before. He was a man of war, and had taken his prey from his youth, and had always seen dogs taking to their heels much faster than he cared for; but here was a rough and hairy-looking stranger, with a deep bass voice, bearding him to his face. He snarled

at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. When passing him I expected every moment he would paw me, and felt nervous. After walking about twenty yards I realized I was safe, and thanked God. I thought, “poor doggie! you will pay with your life for your master's safety.” Tigers and leopards are very fond of eating dogs; so I whistled for him. To my great joy he came, wagging his tail, and turning around barked again at the far-off tiger.

Does not the Holy Book say. “The angel of the Lord encampeth round about them that fear Him?” Blessed be God, who has given us the angel of the covenant to watch over and keep us all the days of our life! (Isa. lxiii. 8, 9).

### A LITTLE FIRE.

**NOTHING** so good, these cold days, you say, unless it be a great fire. But that depends on where it is. If it happens to be in the wrong place—in the kitchen closet, for instance, instead of the stove, under the bed instead of on the hearth, there is mischief enough.

“Behold how great a matter a little fire kindleth!” says St. James in his Epistle. Even a mouse has been known to set a house on fire, by gnawing and rubbing matches. Only a tiny blaze in a corner of a cupboard at first, but presentiy the house is all in a blaze!

But St. James was not talking about houses on fire. He was speaking of tongues on fire; naughty tongues saying untrue or malicious things. How much trouble they may make! Some children have made their parents more trouble by their foolish or false talk than a little mouse would have made if it had set the house on fire and it had been burned down to the ground. And how many, many quarrels there have been between boys and girls, just because somebody repeated something, and did not repeat it just exactly as it was spoken!

“Katie Jones said you looked perfectly horrid,” Mollie Smith says to Annie Brown; and Annie is both wounded and angry, and thinks Katie a very mean girl. If she had known that Katie had said it was “perfectly horrid” that poor Annie Brown had to wear that old calico dress, and she wished she might give her one of her warm plaid ones, Annie would have felt very differently, and there would not have been that long quarrel between the two little girls. And yet Mollie Smith did not think she was saying anything more than the truth.

Be careful about the “little fire,” children: be careful not only to speak the truth, but to be considerate. “In her tongue is the law of kindness,” is a very beautiful thing to be said of any woman or little girl. And since boys are stronger than girls, they should be all the more ready to obey the “law of kindness” in their talk.—*Child's Paper.*

## WHAT A LITTLE SEED DID.

**ONCE** upon a time there was a German countess who was wealthy and proud, and, we are sorry to add, an infidel. That is, she did not believe in a God, or the resurrection of the body, or the blessed place of peace and joy hereafter. So when she died she left these directions: that her grave should be covered with a solid granite slab, and around it should be placed solid blocks of stone, and the whole should be fastened together by strong iron clamps. On the stone these words were to be cut: "This burial place, purchased to all eternity, must never be opened."

Here, you see, she defied the Almighty, and showed disbelief in all that He has revealed concerning the resurrection of the body and eternal life. But through the almighty power of God, just see what a tiny seed, or, rather, a little acorn, was permitted to do.

It was lodged between the heavy covering to the grave, sprouted there, and sent forth a shoot that crowded its way to the surface between two of the slabs and grew there, slowly but surely, until it became thicker and stronger, when this little weak plant, watched over by nature—in other words, the Creator of all things—burst the clamps asunder and lifted the immense blocks of stone.

As it grew and grew the whole structure ere long became a confused mass of rocks, among which, it is said, "In verdure and beauty grew the great oak that had caused the destruction," leaving neither name nor record to the countess who had purchased her grave for all eternity.

She had exalted herself only to be abased, while a little acorn became a mighty tree, to spread its branches in splendor above her mortal remains. There too, no doubt, birds collected to lift up their voices in praise to their Creator. For we love to think of the birds as doing so night and morning, when they sing so loudly and joyously.

## WHAT IS SHE DOING ?

That is the brief question asked of a young girl who is, as we commonly phrase it, "Out of school." It is taken for granted she is doing something, for it is not to be supposed that, having spent years in study, she becomes an idler so soon as her school days are over. The answer, no doubt, must be a general one. She is taking up new studies, beginning a course of reading, seeking a school, or starting out as a teacher, opening an office as stenographer and type-writer, learning to make bread, or even studying medicine. Any one of these is good. A single one of them, perhaps, is all that a few persons need care for. But for the average girl it is safe to advise that she should, if she has not done so already, give careful attention to household duties, and thus learn to cook, bake, sew, mend—in

short, "keep house." And then along with this she should seek such cultivation of her mind as her training in school and her present opportunities make possible.

In California, during the first mad rush for gold, it chanced that one of a band of miners died rather suddenly, and having been much respected by his companions, they resolved to give him what they called "a square funeral," instead of burying him in their usual rough manner.

Accordingly they sought the services of a digger, who, before he left his native state, had been held in reputation as a local preacher; then, in the fashion of the Far West, the comrades of the dead man knelt round the grave, while a long religious service was held.

The men conducted themselves with perfect propriety till one of them, growing rather weary of the prolonged service, began to finger the earth, digger fashion, about the grave. Suddenly his eyes lighted up. He whispered to his nearest companion; then looks were exchanged, whispering increased, until it became loud enough to attract the attention of their parson. "What is it, boys?" he said, as he looked round upon his restless congregation. Then, as his eyes suddenly lighted upon sparkling scales of gold, he rose to his feet. "It is gold, boys!" he cried, "and of the richest kind! Lift the body; we must bury him elsewhere." No sooner said than done. The body was removed, and the eager miners began to prospect the new diggings. They proved to be so valuable that the incident gave its name to the neighborhood, and "Dead Man's Gulch" was noted as one of the richest localities in California.

THE great Indian Rajah Montja, it is said, had but one son, to whose education he gave much time and thought, in order that the boy might be fitted for his high place. Among his devices for the wise training of his son was the placing near him an old man whose duty was to say to the prince, whenever he was enjoying any pleasure keenly, "The day hath but twelve hours."

When the lad, on the other hand, was sick or in trouble, he changed the warning to, "The night is but twelve hours long."

The poor lad struggling through college in a crowd of wealthy classmates, fancies the mortifications and humiliations which he endures will last as long as life itself. He forgets how swiftly in this country social condition changes. In twenty years not a man in his class probably will stand where he does to-day. Each man will have found his place for himself. There are among our readers, too, many plain, unattractive girls, who find themselves neglected while their prettier companions are admired and courted. Their suffering is not a thing to smile at; it is real and sharp. They are at the age to which beauty and grace are fitting, and they have neither wisdom nor experience to bear disappointment coolly. But they should re-



member that there are other and more potent charms than pink cheeks and bright eyes which will tell in the long run.

The night, however dark, is but twelve hours long; with each morning come fresh chances and possibilities for all of us.—*Youth's Companion*.

## WORK, FOR THE DAY IS COMING.

By DR. BASIL MANLY.

"HAVE often sung, 'Work for the Night is Coming,' and enjoyed it too. I feel that the counterpart is wanted, changing the figure and looking at this world as the night season. Here we toil in the dark, but it is followed by the cloudless, blessed day, in which the results shall be reaped and laid humbly, gratefully, gladly at the feet of our dear Lord."

"Work for the day is coming!  
Day in the Word foretold,  
When, 'mid the scenes triumphant,  
Longed for by saints of old,  
He who on earth a stranger  
Traversed its paths of pain,  
Jesus, the Prince, the Saviour,  
Comes evermore to reign.

"Work, for the day is coming!  
Darkness will soon be gone.  
Then o'er the night of weeping  
Day without end shall dawn.  
What now we sow in sadness,  
Then we shall reap with joy;  
Hope will be changed to gladness,  
Praise be our best employ.

"Work, for the day is coming,  
Made for the saints of light;  
Off with the garments dreary,  
On with the armour bright!  
Soon will the strife be ended,  
Soon all our toils below;  
Not to the dark are we tending,  
But to the day we go.

"Work, for the Lord is coming!  
Children of light are we;  
From Jesus' bright appearing  
Powers of darkness flee.  
Out of the mist at His bidding,  
Souls like the dew are born;  
O'er all the East now are spreading  
Tints of the rosy morn.

"Work, then, the day is coming!  
No time for sighing now!  
Harps for the hands that were drooping,  
Wreaths for the victor's brow.  
Now morning light is breaking,  
Day dawns in every land;  
Night shades beset us no longer,  
Jesus, our Lord, is at hand."

"WHAT, after all," said the late Bishop Lightfoot, "is the individual life in the history of the Church? Men may come and men may go; individual lives float down like straws on the surface of the waters till they are lost in the ocean of eternity. But the broad, mighty, rolling stream of the Church itself—the cleansing, purifying, fertilizing tide of the river of God—flows on for ever and ever."

MR. GLADSTONE says that there is but one question of the day and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years he was in the Cabinet, he was brought into association with sixty master minds, and all but five of them were Christians. His only hope for the world is in bringing the human mind into contact with divine revelation.

THE late Dr. Coke, one of the early preachers of Methodism, succeeded in establishing a mission in Sierra Leone in 1811 and at Ceylon in 1813, and donated \$30,000 of his own money to support five preachers who volunteered to go with him as missionaries to the latter country. While on their voyage out there, however, Dr. Coke was found dead in his cabin and was buried at sea. This man was once dismissed by his rector for "Methodistic practices," such as open air preaching and cottage services.

LORD MACAULAY, a writer by no means predisposed to a favorable estimate of religious influences, after a residence in India, declared that the most corrupt form of Christianity which had ever existed would be a blessing in exchange for what he saw there.

THERE are at least eight forms under which the Book of Common Prayer has been from time to time authoritatively set forth—five English, one Scottish, one Irish and one American. This is to be borne in mind when speaking of the "Prayer Book."

BUDDHISM, the highest form of Hinduism, is more of a moral philosophy than a religion, for it is entirely without love. The religion of Mahomet is without morality, and that of the African savage without trust or hope.

IN a recent address Archdeacon Farrar quoted Bishop Lightfoot to show that what many consider "failure" nowadays would in the third century have been regarded as miraculous missionary success.

PROFESSOR HUXLEY says that he has always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people.

ONE of the missionaries of the China Inland mission, a Scotch gentleman worth \$1,000,000, is living in China very economically, using all his fortune in the work.

KNOWLEDGE without common sense is folly; without method it is waste; without charity it is fanaticism; without religion is death.



## 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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The next meeting of the Board of Management is appointed to be held in Kingston, Ont., in October, 1890.

# The Canadian Church Magazine

## AND MISSION NEWS.

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

TERMS:— ONE DOLLAR A YEAR IN ADVANCE  
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REV. CHAS. H. MOCKRIDGE, M. A., D. D., Editor and Manager, Windsor, N. S.

NO. 47. MAY. 1890.

### NOTICE.

This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, Windsor, Nova Scotia.

The figures after your name on the label indicate the number of the magazine up to which you are paid.

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	1887.	1888.	1889.	1890.	1891
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
December.....	18	30	42	54	66

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If in arrears kindly remit to us. Hundreds neglecting this keep us out of hundreds of dollars—a serious matter to us.

### BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE, AND MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

### ALGOMA.

The Bishop of Algoma appeals earnestly for help. His funds are overdrawn to the extent of about \$2,000. Why should our only missionary diocese be allowed to languish in any way for want of funds? The devoted bishop should be upheld by the Church people of Canada.

REV. E. F. WILSON is obliged to find \$300 a week for the support of his Indian Homes. This must be a heavy tax upon the rev. gentleman's faith and energy.

### FREE CHURCHES AGAIN.

Following upon the release from the thralldom of pew rents of St. Paul's Church, Halifax, and St. Martin's, Montreal, are St. Luke's, Halifax, and St. Paul's, Woodstock, Ontario. The latter was carried by a vote of 23 to 13 after an animated debate. We are satisfied that this is a move in the right direction, and that the true ground work of active and healthy parochial work is to have a free church, supported by the voluntary gifts of her members! It is cause for much congratulation that this movement is taking a firm hold, not only upon the clergy but upon the people.

THE Bishop of Rupert's Land (Dr. Machray) reaches the end of the 25th year of his episcopate this year.

A SERIES of studies in the religion of the Incarnation, called "Lux Mundi," and edited by Charles Gore, M. A., Principal of Fusey House, London, is but another of the many attacks periodically made upon the inspiration of Holy Scripture, especially the Old Testament. It will probably arouse much controversy, but as the points raised in it have been answered hundreds of times before, there need be no apprehension as to its result. The Bible will still go on in its might and the Lux Mundi, like the writings of Bishop Colenso and others, will be left behind and forgotten.

MANY will regret the unexpected death of Mr. Alexander Marling, Secretary of the Department of Education, Toronto. Mr. Marling was a devoted churchman, and will be missed especially in the Bishop Strachan School, to the advancement of which he gave much of his energy and time. How continually are the workers in Christ's Church dropping out, leaving us only the hope that others will be found to take up and continue their labors?

A NATIVE of Africa, Cecil Majaliwa, once rescued from slavery, was lately ordained a priest, and has commenced missionary work among his own people. It is impossible to estimate the importance of this event to the East African Church,

THE Bishop of Zanzibar has been obliged to visit Naples for his health.

THE Rev. E. F. Wilson, of the Shingwauk Indian Homes is making a tour through Canada in the interest of his work. It is to be hoped that he will meet with cordial support and encouragement.

THE Bishop of Toronto pleads earnestly for help from churchmen of his diocese to enable him to prosecute the work of building St. Alban's Cathedral.

THE late Bishop Lightfoot has been succeeded in the See of Durham by Rev. Dr. Westcott, Regius Professor of Divinity, Cambridge University. The Rev. Dr. Nichols, of Philadelphia, has accepted the position of Assistant Bishop of California.

THE death of the Bishop of Kaffraria (Dr. Callaway), who resigned his see in 1886 through failing health and returned to England, is announced. He went out originally to Natal as an Assistant to Bishop Colenso.

BISHOP SMYTHIES, of the Central African Mission has been obliged to return to England through ill health. A successor has at last been found to the late Bishop Parker who went out to succeed the late Bishop Hannington, in Rev. A. R. Tueker, from the north of England. He is said to be an accomplished artist. It is earnestly to be hoped that he will not have to make any such gloomy sketches as poor Bishop Hannington attempted in the awful imprisonment which preceded his death.

THE Rupert's Land Indian School, near Winnipeg has thirty-four pupils, 21 of whom are boys and thirteen girls. Of these 5 are from Fairford, 2 from Fort Alexander, 6 from Lac Seul and Waukegon, and the rest from the Cree and Saulteaux bands at St. Peters. Some of the children had to travel two, three and even seven days over prairie and ice. Four little people walked four miles on their snow shoes.

MR. PETER REID has given \$500,000 to a home for convalescents leaving London hospitals.

THE Pope has announced the formation of a hierarchy in Japan, with sees at Tokio, Kioto, Nagasaki and Sindy.

THE Bishop of Exeter is passing from factory to factory in his diocese, greeting the men, and addressing meetings gathered on the spot.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE EASTER MEETING, 1890.

The usual Easter meeting was held in the School Room of St. John's Church, Ottawa, on Wednesday, April 16th, 1890, the Lord Bishop of Ontario in the chair. The following were also present, viz., the Lord Bishops of Toronto, Algoma, Huron and Niagara, the General Secretary (Dr. Mockridge), the General Treasurer (Mr. Mason), Rev. Canon Sweeney, Hon. G. W. Allan (Speaker of the Senate), Diocese of Toronto; Rev. Rural Dean Lindsay, Diocese of Montreal; Rev. R. McCosh, Diocese of Huron; Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Mr. R. V. Rogers, Diocese of Ontario; Rev. A. W. MacIsaac, Diocese of Niagara.

Every diocese except Quebec and Fredericton was represented.

The minutes of last meeting were read and approved.

Under the head of correspondence the Secretary read several letters that he had received, and the Treasurer read one.

It was resolved, as matter arising from the correspondence, that the Resolution of the Provincial Synod regarding making the heads of the various theological colleges *ex officio* members of the Board, be approved of, and the Secretary was requested to take the necessary steps towards giving force to it at the next session of the Provincial Synod.

The Secretary was instructed to have the Regulations with reference to Foreign Mission work printed, and copies supplied to the members of the Board, and kept in stock for the use of applicants, also to take steps to procure all the forms necessary to put the Regulations into immediate action.

The Ascensiontide Appeal was read and referred to a committee consisting of the Bishops of Toronto, Huron and Algoma.

The Bishops of Algoma and Huron were appointed to prepare the appeals of the Board up to the next regular session of Provincial Synod.

The appropriations for Domestic Missions were made on the same basis as those of last meeting. Those for Foreign Missions were postponed to the October meeting.

The sum of \$150 was voted for current expenses.

The Rev. E. F. Wilson, of the Indian Homes, was invited to address the Board regarding his educational work among the Indians, and it was resolved that while sympathizing with his work it was to be regretted that the condition of the fund at the disposal of the Board does not admit of an appropriation in its behalf at the present meeting; recognition of Mr. Wilson's efforts for the Christian training of children under his care was given and the importance of the evangelization of the children of the pagan Indian population was emphasized. It was also resolved that at the earliest opportunity a grant should be made to the Bishop of Algoma for

the purpose of advancing the cause of evangelization among the Indians within his diocese.

The Secretary was instructed to communicate with the bishops of the several missionary jurisdictions of the Church in Canada for the purpose of ascertaining whether and to what extent they could conveniently and with justice to their respective dioceses devote any portion of their time to the visitation of parishes within the older organized dioceses of this Ecclesiastical Province, the territory of these dioceses being to this end distributed into geographical districts according to arrangement between the representatives of the Board in each diocese, the Secretary of the Board and the several Missionary Bishops, with this provision, however, that no bishop shall be expected to traverse the same district within — years, each missionary bishop to have exclusive occupation of the territory assigned him.

Also, that all moneys received by the Missionary Bishops or by the Incumbents of parishes as the direct fruit of these visitations, having been counted and recorded by the wardens, shall be transmitted to the treasurer of each diocese as a special contribution to the funds of the Society.

Also, that the travelling and other necessary expenses of the Missionary Bishops, while engaged in this service, be defrayed by this Board.

The Archdeacon of Kingston and Rev. Rural Dean Pollard were appointed a committee to consider how the Sunday Schools of this Province may become interested in mission work, so as to encourage a missionary spirit among the young.

The Board adjourned to meet again in October next in the city of Kingston.

## THE OTTAWA MEETINGS.

### I.—THE CHILDREN'S MEETING.

The meeting of the Board of Management in Ottawa, appointed for April the 16th, was the signal for much preparation on the part of the citizens belonging to the Church of England in the capital. It was thought, very wisely, that the assembling together of the bishops and other dignitaries and prominent members of the Church of England in Canada in the interests of missionary work was an event to be taken advantage of. All, from the Bishop of the Diocese down, were most cordial in their welcome to the visiting members of the Board. The arrangements for the various meetings were made chiefly by the Rev. Rural Dean Pollard, the Rector of St. John's Church.

On the afternoon of Tuesday, the 15th, a children's missionary meeting was held in St. John's Church, but it was not as largely attended as was hoped. The idea was a good one, but the day and hour chosen for it was a mistake. What a grand mass meeting of the Sunday Schools of Ottawa might have been held on a Sunday afternoon! This, worked up by the practice of good missionary hymns before hand, and by a bright children's service at the time, would be of great

advantage to the rising generation of church people. But children cannot well be got together for a service on the afternoon of an ordinary school day. However, this is but the commencement, it is hoped, of what will be a feature of the meetings of the Board of Management for the future. The children and adults on the occasion referred to were addressed by Rev. Rural Dean Lindsay, of Montreal, and by Rev. Dr. Mockridge, the General Secretary. The Archdeacon of Kingston also said a few words to the children. At the time of the offertory a little girl came forward and handed the Secretary an envelope marked "For the Bishop of Algoma, \$25." The Bishop of Algoma was to have been present to address the children, and also the Rev. E. F. Wilson, but an accident on the railway track detained them beyond the hour of their assembling.

### 2.—THE WOMAN'S AUXILIARY RECEPTION.

On Tuesday evening the ladies of the Woman's Auxiliary gave a reception in St. James' Hall, which was a successful and pleasant gathering. The bishops of Ontario, Algoma, Huron and Toronto were present, together with many of the home clergy and of those from a distance. The bishops of Ontario, Algoma and Huron addressed the meeting, as did also the Rev. E. F. Wilson, of the Shingwauk Indian Homes, all congratulating the Woman's Auxiliary upon its success and good deeds. It was in the city of Ottawa in 1885 that the Auxiliary was formed. It was, indeed, the eve of their anniversary, for it was on the 16th of April of that year that a few ladies of the city of Ottawa waited upon the Board of Management, then in session, with the request that they might be permitted to form an Auxiliary Society of women to assist in the missionary work of the church. This was signed by "Fanny M. G. Forest, Annie M. Pollard, Harriet Muckleston, Roberta E. Tilton, Geraldine Stewart, Jessie Bell," and led to the formation of the Woman's Auxiliary, which has since become such a factor in the missionary work of the country that it is almost to be wondered how it ever did without it. Mrs. Tilton, who is the General Secretary, Mrs. Forest, Mrs. Pollard, Mrs. Muckleston and many other ladies were present at the reception given on Tuesday evening, and heard the warm congratulations tendered them for their successful five years' work. May the Auxiliary long continue in its good and honored work!

### 3.—THE MISSIONARY MEETING.

The Board of Management has always had successful missionary meetings, and the meeting of Wednesday evening, April 16th, in Ottawa, was no exception to the rule. St. John's Church was filled with an appreciative congregation, gathered from the various congregations of the city. The chair was taken by the Bishop of Ontario, who after stating the object of the meeting and referring hopefully to the work of the Domestic and Foreign Missionary Society, introduced as the first speaker the Rev. E. F. Wilson. Mr. Wilson

spoke well and to the point regarding missionary and educational work among the Indians. The idea of establishing an educational institution for the Indians did not originate, Mr. Wilson said, with himself but with an Indian named Shingwauk, still living, though of a great age and very infirm. In his younger life this thought came to him,—

"We are being driven to move like the sun from east to west, and gradually we will be driven away altogether. It would be better for the Indian to be taught like the white man and stay and live in one place. Why should they not learn to farm and work at trades so as to support themselves like white people? And the thought came to him that it would be a good thing to have a "teaching wigwam" as he called it, where children could be taught the trades and industries of civilization. This led to the establishment of the Shingwauk Home and other Institutions of a similar kind. Mr. Wilson thought that but little was known of the Indian. They were a quiet, and to some extent, non-progressive people. It was not easy to keep them abreast with the theologians of the nineteenth century. They were better adapted for days like those of Abraham, Isaac and Jacob than for these days of invention and hurry,—and yet there were some things that a white man might learn from an Indian. In the Indian language there is no such thing as profanity. If an Indian wishes to be profane he must learn English or some other language. In their natural state there is no such thing as drunkenness among them. That is a vice learned entirely from white men. Even now, when among themselves they do not drink intoxicating liquor. In the United States a band of Indians called the Cherokees are allowed to live entirely by themselves, and they suffer no liquor to be admitted into their midst. The Indian also has a deep respect for religion, and especially for the due observance of the Lord's day. They have no orphanages among them, orphans being always adopted by different people of the community and brought up as their own. All Indians are very fond of children. In this way there is no such thing as a pauper among them. They are naturally polite, and consider, like Brutus of old, that the earth is the common mother of us all.

Mr. Wilson had with him two little Indian boys, one of whom sang, in a deep contralto voice, a hymn in English. Their faces wore a bright and intelligent expression.

The Bishop of Algoma endorsed all the good things that Mr. Wilson had said of the Indians. He could state from experience that one has only to know them to feel a deep interest in them. His Lordship described, in a most interesting speech, the nature of missionary work in his diocese, and by the aid of a large map, hung in full view of the congregation, gave a vivid idea of its extent and difficulties. His appeal for help in this important field of labor called forth, apparently to good purpose, his powers of eloquence and persuasion.

The Bishop of Huron followed with one of his powerful and brilliant missionary speeches, full of glowing evangelistic spirit, and oftentimes rising to a high point of fervent eloquence. It would be difficult not to catch the missionary spirit from such a speech. The bishop always speaks as if he felt the presence of his Master, and longed to see his work well and nobly done.

The missionary meeting was an event of moment among the church people of Ottawa. The Bishops of Toronto and Niagara, the Hon. G. W. Allan (Speaker of the Senate), and many other members of the Board were present.

## Woman's Auxiliary Department.

*"The love of Christ constraineth us."*

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

THE Secretary has received and forwarded to Mr. Van Horne, President of the Canadian Pacific Railway, a petition signed by the Diocesan officers of the Woman's Auxiliary, and the officers of the Methodist Missionary Society of Canada, praying for a reduction of railway rates upon boxes and bales to be sent to missionaries in the West.

### MEETING OF OFFICERS.

A meeting of the general officers of the Woman's Auxiliary to the Board of Domestic and Foreign Missions, was held in Ottawa April 16th.

It was preceded by a celebration of the Holy Communion in St. John's Church at 9.30 a. m., Rev. H. Pollard officiating, assisted by Rev. A. W. Mackay.

The officers met at 10.45 o'clock, adjourned at 1.30 for luncheon, met again at 2.30 p. m., and were in session until 5 o'clock. There were present Mrs. Baldwin, Mrs. Holden, Mrs. Boomer, Mrs. Leach and Mrs. Tilton. Letters had been received from Mrs. Williamson, Mrs. Sullivan, Mrs. Hamilton, Mrs. Henderson, Mrs. Von Iffland and Mrs. Irvine, regretting they were not able to be present.

The meeting had been called by the acting President, and proved, as it was hoped, an occasion for mutual conference, and a better understanding of the general work of the Auxiliary. Desirable modifications of the Constitution were discussed, one particularly by which a Board of Management would be defined. The advantages derived from the action of the Auxiliary last September in authorizing an acting Dorcas Secretary were clearly shown.

There had been a special effort made to provide for every missionary in Algoma. The list of missionaries in the Bishop's report of last September, had been the guide, and when by the Diocesan Dorcas lists it was proved that some of the missionaries were receiving nothing from the Auxil-

ially, their names were sent to two different dioceses, and if nothing has yet been received by them, friends are working to provide future contributions.

Miss Milledge, Secretary of the Woman's Auxiliary, of Winnipeg, is in communication with the missionaries of the Diocese of Rupert's Land, and from her much intelligence has been received of the special needs in that Diocese. It has been suggested that that Auxiliary put itself in touch with the dioceses of its Ecclesiastical Province, and be qualified to convey the necessary information concerning the needs, to the acting Dorcas Secretary in Ottawa, and her duty will be to acquaint the several diocesan secretaries. The missionaries in the west have reason to expect supplies of church linen, clothing and house linen for some time to come.

#### INDIAN SCHOOLS.

Mr. Wilson and Mr. Burman have expressed themselves much gratified with the response to their requests for clothing to the Indian children. The Auxiliaries may always bear in mind that there always will be use for what may be contributed to our missionaries among the Indians.

#### FOREIGN WORK.

The Secretary drew the attention of the officers to the fact that Miss Ling, as a member, represented the Auxiliary in South India, and Mrs. J. Cooper in Japan.

Most of the contributions this year would be devoted to the Zenana work.

In the evening a public missionary meeting was held in St. John's Church, and attracted a large congregation. Addresses were given by the Bishop of Huron and the Bishop of Algoma. Our enthusiastic Apostle to the Indians, with two of his little Indian boys, were present. Mr. Wilson gave a short address, and one of the boys sang, "O Holy Spirit, Lord of Grace."

The members of the Ottawa Branch of the Woman's Auxiliary gave an "At Home" in St. James Hall on Tuesday evening, the 15th of April, in honor of the Board of Domestic and Foreign Missions. Their lordships the Bishops of Ontario, Toronto, Huron and Algoma, were present. The addresses from their lordships were replete with interest and sympathy in the Auxiliary as an aid to the Board of Missions.

#### DIocese OF ALGOMA.

The members of the Woman's Auxiliary of St. Luke's Church, Sault Ste. Marie, held a special meeting in April for the purpose of giving the President, Mrs. Green, a memorial, on the occasion of her leaving the parish for Eastern Canada. This consisted of a silver tea-service and spoons. Inside the sugar-bowl, Mrs. Green found some lumps of gold and silver. The service was ac-

companied with an address expressive of the esteem in which Mrs. Green is held, and wishing her Godspeed and prosperity in her new home.

#### DIocese OF RUPERT'S LAND.

Extracts from a letter written by Rev. Charles Quinney, of St. Alban's Church, Oak Lake, Manitoba, to W. A. A., of Rupert's Land, November 12th, '89:—

"Our church ladies of Oak Lake, desire me to write to the ladies of your noble Auxiliary and plead their assistance in efforts being made here to furnish our new church. For more than two years we have contented ourselves with the use of the Presbyterian church, rather than go in debt, and our best efforts have been put forth to open the church free; but in spite of this (through partial failure of crops) we are obliged to borrow \$650 in order to complete the church building, which will have cost \$2,200, without any furnishing. Very much of the money subscribed is the result of our Ladies' work, sales and concerts, etc., and now they are all working most energetically for another sale of work to be held on Dec. 12th. We will all feel encouraged and delighted if your Auxiliary will help in any way. We have a Holy Communion set and an altar cloth, but as yet we have no table linen; we also need a surplice. It is our intention to furnish seats, desks, pulpit, carpet, bell, etc., as we are able, without incurring any further debt, and if you can kindly assist us, I assure you that such help will be greatly valued, and the great Master's cause advanced."

Feb. 8th, 1890.—"The completion of our church has been somewhat delayed through waiting for sash, but we hope to have it ready for opening by Easter Sunday, D. V. Our ladies held their sale at Christmas and cleared nearly \$100. This will put us out of difficulties as regards the building. We are now doing what we can to get the furniture. At present we have altar cloth and Communion set, and stoves only, and times are very hard with us just now. Whatever, therefore, you can spare towards furnishing our church will be much appreciated, and I believe well bestowed, for our people have worked willingly and well."

Extract from Rev. H. M. Drummond, Incumbent of Russell, Man. Nov. 10th, 1889:

"I understood from the Dean that the Woman's Auxiliary were prepared to give altar linen and fittings to new churches. The new church at Russell is at present unfurnished, and we shall be grateful if we could obtain an altar cloth, linen, Bible and Prayer Book and Communion vessels. We shall be thankful if you can supply us with any of these. The parish is a very poor one with scattered population, and there has been a partial failure of the crops, so that at present we cannot supply ourselves with the above named articles."

Letter of thanks from Rev. James Settee, native clergyman to the Indians of Dynevor, Man., Dec. 27, 1889:

"Thank you for the note informing me that a parcel was made up for me. Will you kindly give the kind ladies who granted the gift that I thank them from my heart and wish God's blessing to rest upon them. I may say gifts from Christian ladies have been my support in my work; a greater portion of my own salary goes for the expenses of my mission work. May a full reward be granted to those kind friends from the Lord, when our labors are reckoned up, and then a blessing be pronounced to those who have denied themselves to assist in our holy work. Give my love to them in Christ Jesus. I am, dear friend,  
Your obedient servant,  
J. SETTEE.

DIOCESE OF NOVA SCOTIA.

TRURO, April 2, 1890.

This Society (a branch of the Woman's Auxiliary) was organized on the evening of January 27th, 1889, when it was resolved to adopt the rules and constitution of existing societies.

The following officers were then elected :

President, Mrs. Holland ; Vice-Presidents, Mrs. McDowell, Mrs. Kaulback ; Corresponding Secretary, Mrs. W. S. Muir ; Recording Secretary, Mrs. Dickson ; Treasurer, Mrs. Hallett ; Committee nominated by the Vicar, Mrs. Russell and Mrs. Ross.

The above office met at the Vicarage on Tuesday afternoon, Feb. 5th, to discuss the future work of the society. The ladies present decided that in order to have funds at their disposal it would be necessary to call on the church members, and solicit membership, and the result to be reported at the next meeting, Feb. 15th, at which meeting lists of members with their contributions were handed in by Mrs. Holland, Mrs. McDowell and Mrs. Dickson and Mrs. Russell, the money amounting to the sum of \$34.40, besides material that had been contributed for work. The Corresponding Secretary kindly offered the use of a room to hold weekly meetings in, and it was decided to meet every Wednesday at 2 p. m.

During the year about thirty meetings were held, with an average attendance of eight. Many members not able to attend worked for the society at home. In September, Miss Ling, a lady sent out to Canada by the Church of England Zenana Society, visited Truro and addressed the Auxiliary; \$12.05 was collected in aid of the Zenana work. In November arrangements were made for a social and sale of work to be held on the 17th of December. Two boxes of clothing valued at \$115.90 have been sent to missionaries in the Diocese of Nova Scotia. The proceeds of the sale amounted to \$77.62. There are now thirty-one working members. A branch for children was organized November 15th. Five meetings have been held, and the work so far has been very successful.

THE TREASURER'S STATEMENT.

Diocese of Algoma, support of an Indian child.....	\$ 14 00
Domestic Missions.....	25 00
Foreign Missions, Zenana work.....	12 50
	\$ 51 50
Value of boxes.....	115 90
	\$167 40

S. YOUNG,  
Secretary and Treasurer.

QUEBEC DIOCESE.

A quarterly meeting of the Diocesan Branch of the Woman's Auxiliary, was held in the St. Matthew's Parish Room on Friday, the 28th of March, at 3 p. m.

It was one of the most successful meetings yet held. All the Presidents, most of the officers of the city and neighboring branches, delegates of Sherbrooke, Compton, Lennoxville, Richmond and Melbourne, St. George's and numerous members being present, making in all between sixty and seventy. Mrs. VonIffland presided. The meeting opened with a hymn and prayers.

Reports were read from all the branches except Lennoxville, Cookshire, New Liverpool, New Ireland and West Frampton; also grateful and most interesting letters from missionaries who have benefited by this work.

A most valuable letter was read from the Honorary President, Mrs. Williams, dwelling upon the need of training children in self-denial, and calling attention to how little this virtue is exercised in the mission cause, by those of riper years.

The President read a letter from the Western Convocation tendering warm thanks for gifts and sympathy received from the Auxiliary. It was announced that having joined the Toronto *Letter Leaflet* subscriptions will begin with the April number. Price 20 cents a year. Orders for copies and payments to be sent to the Parochial Secretaries, who will please forward them to the Diocesan Secretary, at 79 St. Ursule street, Quebec.

A letter from Mrs. Boomer was read, stating that as yet no General Treasurer has been appointed for the Educational Fund. Notice was received from the Sherbrooke Branch of its having raised its contribution to the fund from \$5 to \$10. The branches contributing to the Diocesan Assessment were asked to make their payments as soon as possible.

A most interesting and instructive paper on "The Co-operation of the Holy Spirit" by the Rev. W. Walker, was read by Miss Burstall.

Copies of the report of the Triennial Meeting of the W. A., received from Mrs. Leach, were distributed to the officers of the different branches.

The meeting closed with a hymn and the Doxology. Respectfully submitted,

L. H. MONTIZAMBERT, Hon. Sec. Dis. Branch.

The annual meeting of the Quebec Diocesan Branch of the Woman's Auxiliary is to be held on the 16th of May.



## Books and Periodicals Dept.

*Bonaventure.* A prose Pastoral of Acadian Louisiana, by George W. Cable: New York, Charles Scribner's Sons.

This is not a book of thrilling adventure, nor yet one of a closely wrought out plot, but, as the name indicates a "prose pastoral," dealing with people in lowly life and showing many of their trials, likes and dislikes, loves and disappointments. All who have read Longfellow's "Evangeline" know of the "deportation" of the Acadians from Nova Scotia in the year 1755. These unfortunate people were at that time uprooted from their homes and scattered abroad over the wide expanse of the earth outside of Nova Scotia. Many settled in Louisiana, and the scene of Mr. Cable's "Bonaventure" is among the descendants of these people as they are to be found to-day, or but a few years ago. The peculiar pronunciation of the English and French languages among these people is shown by phonetic spelling, sometimes most original and amusing, and yet there are not many people, in whatever rank of life, who would like their ordinary conversation put down by the inexorable caricature of phonetic spelling. We have heard Americans, for instance, who, as a rule, avoid the letter r (except when initial) altogether, say for "George, come here" "Jaw-udge come hee-ah;" nearly always change monosyllables into dis-syllables, as "straw ung" for strong, "hay-at" for hat, "ee-en" for in, etc. Mr. Cable represents his characters very quaintly in their conversations, especially his darkie with his perpetual "Yes, seh."

"Let us Anchor our Churches and Make Them Free." By Rev. Dr. Rainsford. New York, Thomas Whitaker, 2 Bible House.

When Dr. Rainsford was invited to become Rector of St. George's Church, New York, he replied "Yes, if you will give me a surpliced choir and make the church free." The request was acceded to and Dr. Rainsford settled down to a thoroughly missionary and evangelistic work. Seeing no doubt the advantage that his free church has been to him, he has continued ever since to plead the cause of the free and open church. The pamphlet before us is full of common sense and a wise and generous spirit. Is it right, as is too much the case in large cities, that the churches should follow only in the wake of the rich? As the wealthy move "up town" the churches go there too. Against this Dr. Rainsford pleads. Build new churches as the well to do people may desire, but first "anchor" the old church, leave it where it is, and supply it with a moderate endowment, sufficient only to secure the maintenance of its services; let it be free, and the people will bless the church and rejoice in the reality of Christian principles. The free seat movement is making rapid strides in Canada, and no doubt it

will soon become more general in the United States. We congratulate Dr. Rainsford upon raising his powerful voice in aid of so good a cause.

*Monthly Hibernian Magazine.* Griffith, Farran, Okeden & Welsh, London, England.

Varied and useful articles as usual are found in this magazine. While it deals largely in ecclesiastical matter, it is not confined to them. Papers on Flemish Painters, Popular Astronomy, Sketches in Ceylon, etc., and some interesting stories, give varied form to the number. We understand that the American Church Review Co. have become the publishers or agents of this magazine for this continent.

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

*Santa Claus* 1,113 Market st., Philadelphia, continues to improve each month. The editors evidently know how to please children, and not only that, but to instruct them. A bound volume of *Santa Claus* will form a grand book for young people.

*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 in England, and is becoming an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York, \$2.50 per year; 25 cents per single number.

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

*The Youth's Companion:* Boston, Mass.; \$1.75 a year. Full of stories of adventure and interest for young people, and well worth the price of subscription.

*Germania:* A. W. Spanhood, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction.

*Biblia.* New York and Meriden, Conn., contains every month much useful Biblical information