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THE CANADIAN CHURCH MAGAZINE

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HISTORICAL SKETCHES.

No. 67.—REV. W. A. BURMAN.

THE Rev. W. A. Burman is a native of South Lincolnshire, England. At an early age he felt a deep interest in missionary work and resolved to give himself to it, his first offer for which was to the Church Missionary Society in 1876, and the field chosen was Central Africa. But his laudable designs were frustrated by an adverse report by the Society's medical officers as to his physical strength. As a second application met with no better results, Mr. Burman abandoned the idea of work in Africa, and came out to the Red River settlement in 1877 to assist the Rev. Richard Young, now Bishop of Athabasca. After a short time he proceeded to qualify himself for holy orders by taking a full course of study at St. John's College, Winnipeg, and was ordained deacon in 1879 by the Bishop of Rupert's Land. The first task assigned him was that of opening up work among the Sioux Indians on Oak River, now in Western Manitoba. After his marriage in March, 1880, he proceeded to his new field of duty, arriving there in the month of May. The first winter spent among the Sioux was a most trying one. The Indians being almost destitute of food and shelter, suffered untold misery, and in many cases death was welcomed as a relief. But in the following spring Mr. Burman taught them how to utilize the land for the supply of

their wants, and enough food was raised by them to keep off hunger when, again, the snows of winter forced them into their wigwams.

In 1881 Mr. Burman was ordained to the priesthood, and at the same time passed his examination at St. John's College, University of Manitoba, for the degree of B.D. The degree was not conferred till 1884, as Mr. Burman was not able to be present at Commemoration till then. After 1881, the country in which he had settled, till then peopled almost only by Indians, began to fill up, as emigrants took up grants of land. In a couple of years a new county was organized, and called Dennis, and Mr. Burman was appointed Inspector of Protestant Schools in it, the number of schools being three. He held this position till 1886, when the schools under his charge numbered twenty-two. This large increase of settlement opened up an entirely new style of duty from that originally contemplated, for his own flesh and blood called upon him for help, as well as the unfortunate Indians. Accordingly, much of his time was spent in organizing parishes, some of which have now their own clergy. In 1886 he was ap-



REV. W. A. BURMAN, B.D.

Principal Industrial School, St. Paul's, Manitoba.

pointed Rural Dean of Brandon, the territory under his charge embracing the counties of Brandon and Dennis; and the same year he went to England to recruit his health, and spent the winter in deputation work for the C.M.S. and in passing the Sioux Prayer Book through the press. On his return he took charge of the parish of Griswold, six miles from the Sioux mission, where he built a church, but the most

of his time was spent in Indian work, and particularly in the Indian school. In 1888 he went to the United States, and studied there the work of Indian schools.

About this time it was proposed to establish an Indian Industrial School at Middlechurch, Manitoba, and in 1889 Mr. Burman was asked to take charge of it. He left his mission for this purpose in June; and visited various Indian missions with the Bishop of Rupert's Land. He then also visited Eastern Canada to plead for his work, and was present at the Provincial Synod, held in that year in Montreal. His address on behalf of the Indians, delivered before the General Board of Missions, was listened to with marked attention. However much the ordinary individual may despise the Indian, it is very evident that, as a rule, those who are brought in contact with him as teachers, become much attached and even devoted to him. This was evident in Mr. Burman's case, as, with the warmth of enthusiasm, he presented the many good points in the character of the Indian before his hearers.

For some years past Mr. Burman has been a member of the Executive Committee of his Diocese, and a member of the Provincial Synod of the North-West. He is also a member of the Council of St. John's College and of the Financial Committee of the C.M.S. in Rupert's Land.

The institution over which he now presides (the "Rupert's Land Industrial School"), was opened at St. Paul's, Manitoba, in January, 1890. The inmates are chiefly Crees and Ojibways from various reserves where the C.M.S. is at work, viz: Lac Seul, or Lonely Lake, in Kewatin; White Dog, Fort Alexander, St. Peter's, Fairford and St. Martin's Lake, Manitoba. Much work has been done about the Institute by the aid of the boys, who, on a farm of twenty-eight acres, have been kept busy erecting buildings, putting up fences, laying out gardens and so forth. The second annual report for the year ending September 30th, 1891, shews that there is much active work done in various departments of industry, such as domestic work, printing, farming, carpentering, blacksmithing and the like. The number of pupils on the roll is sixty-three, and Mr. Burman earnestly appeals for aid in carrying on his work among them. This can be given either by grants of \$50 annually, for support of particular children, by smaller subscription, or by sending articles of clothing. Lists of articles required will be cheerfully furnished on application.

Mr. Burman continues his work as rector of St. Paul's parish, as well as principal of the Industrial School, and is worthy in what he does of the support of the Canadian Church.

PROFESSOR CHRISTLIEB estimated that every missionary sent out to the heathen creates a trade with civilized lands worth \$50,000 a year.

JAPAN IN 1891.

BY MRS. HARRISON, OTTAWA.

ITS past and present. What a wonderland bursts upon our view as Japan, or as it is poetically called "the Land of Dawn" and the "Land of the Rising Sun," emerges from the darkness of the centuries.

A beautiful land of mountains and lakes, of flowers and birds, a land whose people are imbued with wondrous powers of graceful imitation and decorative facility. But alas! also a heathen nation devoted to the worship of Buddhism, which system, in spite of some hasty encomiums lavished upon it by superficial, self-styled philosophers, is based upon erroneous theories and has ruined the Japanese mentally and physically, making them a sickly and stunted race. "The Land of Dawn." But new life has sprung up; it has caught the reflection of the Sun of Righteousness, and has risen as a nation to welcome European customs, inventions and dress; social habits, and western literature, science and philosophy. Our European laws and constitutions have now been absorbed into Japanese life, and have become embodied in her first native Parliament held this year.

It is a mistake to suppose that Japan is an uncivilized land—not civilized throughout, in the western sense, perhaps, but having a high grade of grace and culture peculiarly its own. The natives are naturally a kind and amiable people, the women are of small stature, with fine hair and eyes, but their chief beauty lies in their hands, pretty and small wrists, which seem most suitably employed when waving a fan. Thanks to the enlarged views of their Empress, they are set free from the hideous custom that formerly prevailed of blackening the teeth, and painting the lips with red ochre. Fashion has brought about the awkwardness of the Japanese gait, by making it a strict law of etiquette, carefully taught to all girls, that in walking the toes must be turned in, the knees kept far apart, and the soles of their feet must hardly leave the ground. The result is a loose slovenly gait, aggravated in the house by slippers, which are always on the point of falling off; and out of doors, by wooden clogs fastened to the mitted foot by a simple cord passing between the toes, so that every time the foot is raised the clog leaves the sole, and comes down with a ridiculous clatter.

It is incorrect to suppose that the Chinese custom of compressing the feet prevails in Japan; on the contrary, Japanese women never wear shoes that are at all tight, in consequence of which their feet seem to us relatively broad and flat.

In all rapid changes in the internal history of nations, nothing strikes us with greater wonder



RUPERT'S LAND INDUSTRIAL SCHOOL.

than the political and social revolution which has taken place in this interesting country, a change which has not alone affected the men, but the women also, to a surprising extent.

How widely the influence of Christianity is felt may be judged by the fact that the *Japanese Gazette* confesses that Christianity and Buddhism cannot long exist in the same country, and that Japan may as well recognize the signs of the times and enroll herself among Christian nations.

One Sunday, in the summer of 1853, Commodore Perry of the United States Navy, with four ships of war flying the stars and stripes, dropped anchor in the Bay of Yeddo. His first act was to throw a flag over the capstan, place an open bible upon it and give out the one hundredth psalm, which was sung lustily by officers and crew in the ears of the wondering Japanese. It was the first time that a Christian psalm had been heard on the shores of the "Kingdom of Sunrise" for more than 200 years, during which time Japan had been bolted and barred against the hated foreigner. To find the cause of this isolation, we must go back 300 years. In 1542 a rude vessel might have been seen drifting during a storm in the China seas; she was manned by pirates, and on board was a roving Portuguese named Mendez Pinto, the first European who set foot on the land of the rising sun; he was received with open arms and had a delighted welcome from the highest to the lowest. Trade was opened up and the trader was soon followed by the Jesuit Missionary; seven years after, Francois Xavier, the great Jesuit Missionary arrived

there, but though he failed in attracting and converting the people, his followers were more successful, and within thirty years 200 places of worship were opened, and 150,000, including members of the Imperial house, were made converts. This great success of the Jesuits was partly owing to the illustrious Premier Nobunga, who had found that Buddhist priests, with their vast estates, and owning thirteen valleys, had become a danger to the State. To humble their pride, open favour was shown to the Christians; moreover, the Jesuits grafted their own religion on the ceremonies of the dominant religion. Buddhism, it has been said, is Roman Catholicism without a God. In both

alike there are altars, vestments, candles, censers, bells, monasteries; celibates with shaven crowns; pilgrimages, beads, saints and indulgences. Buddhist temples were, without difficulty, converted into Christian churches. Lavatories, where the pious had formerly rinsed their teeth in preparation for worship, now became baptismal fonts. Images of Buddha became images of Jesus; Kuanon, the Buddhist goddess of mercy, became the Virgin Mother. Unfortunately, the Jesuits had forgotten nothing, and had learnt nothing, and took the sword to spread their faith. They put many to death, burnt numerous monasteries, introduced the hateful inquisition and exiled hundreds who refused to conform. Jealousies sprang up on the arrival of other orders of Roman Catholics—the Dominican and Franciscan. The old Shogun and his successor discovered the Jesuits carrying on intrigues for his overthrow. Fear of foreign occupation took hold of his mind and he resolved to extirpate the new faith. At length, in 1615, as a culmination of a bloody religious war, thousands of Christians were massacred, and one may search the grim history of early Christian martyrdom, without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. In 1637, thousands of armed Christians rose in rebellion but were defeated, and 37,000 were slaughtered.

At the mouth of the lovely bay of Nagasaki, is the rocky islet capped with wood, where the last act in the Jesuit tragedy took place, and thousands of native Christians were hurled into the sea.

Japan had experienced a century of Christianity and the chief results were the introduction of gunpowder, fire-arms, tobacco and some new and very repulsive forms of disease; but especially a loathing of all foreign races and faiths. For more than 200 years notice boards stood beside highways, ferries and mountain-passes saying: "So long as the sun warms the earth, let no Christian be so bold as to set foot in Japan." Can we wonder that the gate was shut and bolted continuously, although many efforts were made to break through the barrier of strict seclusion. It was owing to the repeated attempts of Russia, in the present century, to seize Japan, that America was induced to forestall her aggressive efforts and take the action that brought Japan into the brotherhood of nations.

There are 30,000 schools in Japan, in which 3,000,000 scholars are at work, and in consequence of their common schools, and of the moral systems and heroes they study in their favourite books, they have reached a state of enlightenment which offers a splendid soil for western science and truth.

In the history and literature of the nation women occupy an honoured place. Out of the 123 sovereigns of Japan *nine* were women. The Elizabethan era of Japanese literature belongs to the reign of a queen. The present Empress is at the head of a powerful movement for bettering the condition of the women. Amongst other changes she has established at Tokio a college for women, under the management of a committee of European and American women. In one of the London hospitals three Japanese ladies are training as nurses, so that when qualified they can return to the help of their own countrywomen. The English tongue is now spoken everywhere by the educated classes. English history is taught in all the schools and the rage for English even extends to music, as a gentleman at Tokio relates his astonishment at hearing a Japanese boy whistling "Auld Lang Syne!" The desire for a permanent union, a rallying point for Christianity in the hearts of all—a central core was needed. The Roman Church could not furnish it on account of its past history. The Russian Church was feared politically, and as the Japanese are a nation of artists, that form which combined order, zeal, and wisdom, with sweetness and fervour, would be found the best calculated to hold the united Church of the "Rising Sun."

Three Anglican societies have for some years been working in Japan, viz:—The Protestant Episcopal Church of America, the S.P.G. and the C.M.S. In 1878 a joint committee of these three societies united in translating the book of Common Prayer.

The American Church had begun missionary work in Japan in 1859, by appointing to the work the Rev. C. M. Williams, afterwards Bishop Williams, and the Rev. J. Liggins, who

was residing in Nagasaki for his health when notified of his appointment and then became the first missionary, not Roman, in the kingdom.

The Church of England commenced her work there in 1869, when Bishop Pool went out as representative of the Church of England in Japan, but died, after a very brief work, lamented by all. Bishop Bickersteth was consecrated for Japan in 1883, and in 1886 went out to succeed Bishop Pool. In 1887 the number of believers had so increased that the time seemed ripe for the formation of a native Church, and in the city of Osaka was held the first Synod of the native Church. The English and American Bishops, with the clergy and lay workers from the different missions, together with the lay delegates from the native congregation in Osaka, met together, and a constitution, canons and a name were determined on, thus forming the Japan Church. The Prayer Book and thirty-nine articles were accepted provisionally, local Synods were appointed, and also a general Synod to meet every two years where and when the bishop might approve.

The second General Synod met April 27th, 1889, at Tokio; Bishop Williams presiding; one of the most pleasant features of which were the social meetings each day at luncheon; receptions were given on different nights by Bishops Bickersteth and Williams and by the Rev. Arthur Lloyd. The Tokio Christians entertained the visitors at a pic-nic at Nyena Park, where happy school children and happy grown people chaunted, under the shady trees, the praises of Him who had called them out of darkness into His marvelous light. In May, 1891, in Osaka, the third Synod met, Bishop Bickersteth presiding, and Bishop Hare as representative of the American Church; Canada is not without her share in all this happy progress. The Rev. J. G. Waller bears the distinction of being the first missionary sent out directly by the Domestic and Foreign Missionary Society of our Canadian Church; though he was preceded by two gentlemen, one of whom is at his own charges, and the other is supported by funds supplied by Wycliffe College to the Treasurer of our Society. Ten years or more ago, however, the Rev. Mr. Shaw, now Archdeacon, a Toronto man, was and is still working under the S.P.G. in Japan; and now, not to be outdone in fulfilling the Master's command, the Woman's Auxiliary has undertaken the support of a medical lady missionary who has gone to her sphere of labour, freighted with good wishes and prayers.

In the parish books at Prestwich, date 1736, the following entry occurs: "It is ordered that 14s. and a new coat every other year, be given to George Grimshaw for his trouble and pains in waking sleepers in church, whipping out dogs, keeping children quiet and orderly, and keeping ye pulpit and church walls clean."



NATIVE CABIN IN GRANTSTOWN, NASSAU.

WEST INDIES.

4.—THE DIOCESE OF NASSAU.

WE have seen that originally two dioceses were formed simultaneously (in 1824) in the West Indies, viz: those of Jamaica and Barbados; and that from the latter sprang, in 1842, two separate dioceses, name Antigua to the north, and Guiana to the south, on the mainland of South America. Thus the islands, with the mainland territories of British Guiana and British Honduras, were divided into four sees, and so continued for a period of nineteen years, when our attention is called to the old Diocese of Jamaica. For thirty-seven years this diocese continued its work, as originally constituted, the bishop having charge of the Bahama Islands, lying beyond the large Spanish Island of Cuba to the north, and the distant mainland territory of British Honduras to the west.

A glance at the map will shew that the Bahama Islands form a distinct group by themselves, and so in civil matters they are regarded, having a government and parliament of their own. This archipelago of the Bahamas is of much greater extent than one would imagine, stretching as it does almost from San Domingo to Florida, a distance of about six hundred miles and comprising twenty-nine islands, 661 keys (or "cays" as the word is now sometimes spelt) and 2,387 rocks, of all sizes. The most important of these islands is New Providence,

probably because it contains a very fine harbour, not because it is the largest, for it is only twenty-one miles long and seven broad, while the great Bahama and others are very much larger, some of them being a hundred miles long. The chief town of New Providence is Nassau, the capital of the Bahamas. Here lives the English Governor, and here, since 1861, has lived an English bishop, a new diocese having been formed that year from that of Jamaica, the Rt. Rev. C. Caulfield, D.D., being the first bishop.

The ordinary fruits and produce of tropical climates are to be found in these islands; but it is a remarkable fact that, except in the island of Andros, no streams of running water are to be found in the whole group. The inhabitants have to depend upon wells, which seem to be connected in some way with the sea, as they rise and fall with the tide. The aborigines of these islands were a quiet credulous people, whom the Spaniards treated with much heartless cruelty. The islands were first visited by the English in 1629, and a settlement formed in New Providence. From this they were expelled by the Spaniards in 1641, but again assumed possession in 1667. Again expelled, New Providence became the home of notorious pirates, making matters so intolerable that the English merchants petitioned the Crown to take possession and restore order. This was done by sending out Captain Woods Rogers in 1718, who thus became first Crown Governor. From this time a fair amount of progress marked the Bahamas.

Bishop Caulfield remained bishop for only

two years, when, in 1863, he was succeeded by Dr. A. R. P. Venables, in whose time the Church of England at the Bahamas was disestablished. Bishop Venables died, to the regret of all, in 1876, and the see remained vacant for two years, when, in 1878, the Rev. F. A. R. Cramer-Roberts was sent out as Nassau's third bishop, but was compelled to resign in 1885, after seven years faithful work, owing to the failing health of his wife, who was not allowed by her physician to return to Nassau. In the following year (1886) the Archbishop of Canterbury selected the Rev. Edward Townson Charlton, M.A., Oxen, Vicar of St. Bartholomew's, Charlton-next-Dover, to be his successor, a position which he accepted and continues to hold. His brother, the Rev. Canon Churton of Cambridge, is well known as an ardent advocate of colonial and foreign missions.

Besides the Church of England people, the Methodists and Baptists are very numerous. There are also a few Presbyterians, but no Roman Catholics. Bishop Churton has made strenuous exertions to build up the Church, which is still suffering from poverty of funds. In 1887 he thus described the work of his clergy:—

"Our clergy are rectors, perhaps, of six or more churches, and may have a dozen settlements to shepherd, and may be divided from some of them by thirty miles or more of ocean. Small sailing boats, with or without protection from sun or rain, are their best and only conveyance from place to place; their visits may thus be shortened or lengthened indefinitely by the freaks of winds constantly shifting; and their condition after a tedious voyage may be such as to demand rest rather than strenuous exertion."

It may be said that the bishop himself finds great difficulty in journeying from place to place owing to the want of a suitable steam yacht, without which satisfactory work can never be done. The bishop has a society in England, called the "Nassau Society," which is rendering material assistance, and which in time will be the means, no doubt, of procuring the much needed little "steamer." Indeed, the "Memorial Yacht Fund" has already reached £150 for that purpose.

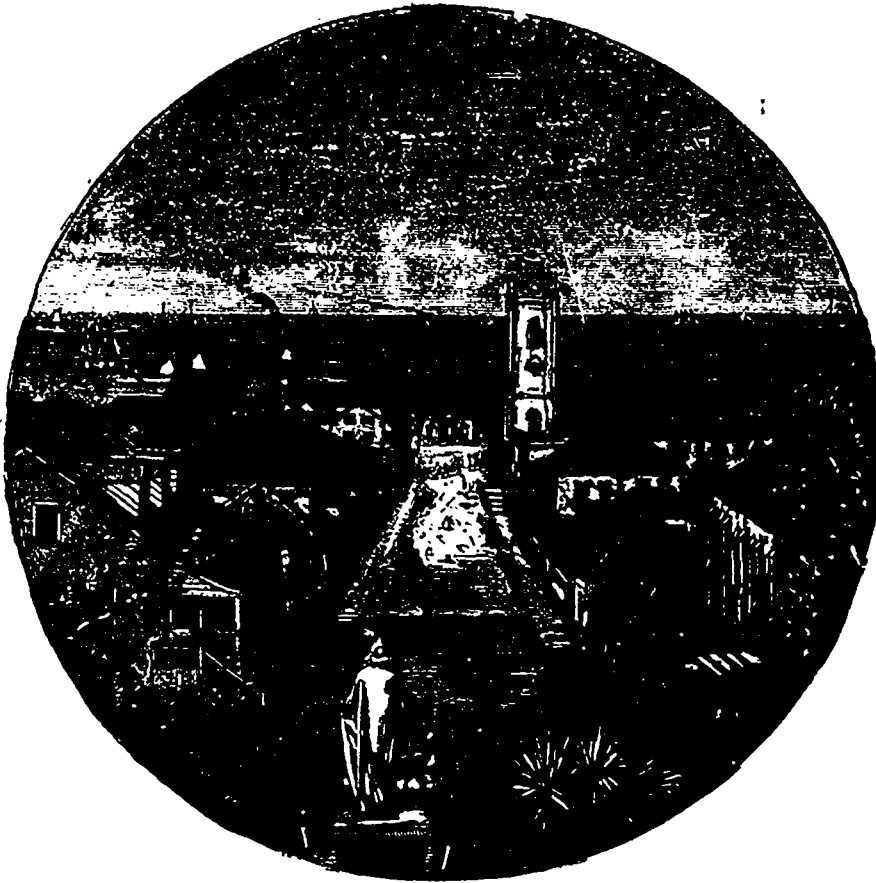
Nassau itself has many attractions, especially for those who wish to escape from a rigorous winter. A short voyage from New York will convey one from winter to summer in the month of February. The overcoat will be thrown aside and the straw hat eagerly purchased. The town, a very white town, the buildings being principally of that description, is full of people, very black people as most of them are. Yet, all are smilingly good natured, and the town seems happy under its genial sun, promising well, let us hope, for the future of the diocese which bears its name,

5.—DIOCESE OF TRINIDAD.

Next to Jamaica, Trinidad is the largest of the West India Islands. It is close to South America, off the coast of Venezuela, and has a climate noted for its intense heat. It was discovered by Columbus in 1496, and for a time belonged to Spain; Raleigh visited it in search of gold. It was ceded to Great Britain in 1802 by the treaty of Amiens, and has a governor, whose residence is at Port of Spain, the capital. One of its ardent admirers was Charles Kingsley, whose vivid descriptions of it are well known. Here may be seen, 10,000 coolies, the Asiatics of the East Indies thus dwelling with the Africans of the western islands of the same name. Out of a total population of 170,000, 25,000 are whites and mulattoes, 10,000 are coolies and the rest (135,000) are negroes. The scenery in Trinidad, as everywhere in the tropics, is lovely. The "Blue Basin," a pool scooped out in the course of ages by a river falling through a mountain gorge, called blue from the reflection of the sky through the trees, and the Pitch Lake are among the natural wonders of the island. Pitch balls can be made from this lake without even soiling the fingers.

In a Church point of view, the island of Trinidad originally belonged to the Diocese of Barbadoes, but was formed into an independent diocese in 1872 by Royal warrant. It is a small diocese, having only about fifteen clergy and 40,000 church members. Opportunities are offered for work among the heathen even in this small territory, as there are some 65,000 Hindoos and some 1,200 Chinese. An annual allowance was made for Church work from government, but this was diminished in 1870 by the Act of Disestablishment and finally withdrawn.

The first bishop was the Rt. Rev. Dr. Rawle, whose history is worth detailing:—"A fourth wrangler and third in classical tripos, Trinity College, Cambridge, he gave himself to colonial work in 1847, being then thirty-five years of age. The post that fell to his lot was that of Principal of Codrington College, Barbados, a position which he held for seventeen years to the great advantage of the Institution, which became a great centre for education for the West Indies, and also a training school for missionaries to Africa. In 1863 he resigned this position and returned to England, to seek some relaxation from the hard work which fell to his lot in the West Indies. While doing parochial work in England, he was offered the position of Bishop of New Zealand, in succession to the great Bishop Selwyn, but he declined. He was also offered a chance to return to the West Indies, as Bishop of Antigua, but this also he declined. But a call came from Trinidad which he felt it his duty to accept. The clergy and laity of the island, many of them, probably, his old pupils in Codrington College, unanimously



VIEW DOWN GEORGE ST., NASSAU, LOOKING FROM GOVERNMENT HOUSE.

elected him bishop in 1872. He was then sixty years old, but though he did not wish to be a bishop, or to enter any more upon colonial work, he felt this call to Trinidad as beyond his control, and accordingly accepted it, to the great joy of the people of Trinidad, who made great preparations for a grand public reception on his arrival, which, however, he positively forbade. For sixteen years he laboured here as bishop, and then resigned."

In 1886 he spoke of his diocese as follows:—

"When I accepted the see it was without endowment or settled income, and my salary of £600 was the first charge on the Sustentation Fund raised by voluntary contributions. It was urgently necessary to have the income of this fund available for its proper object, viz: the provision of salaries for the parochial clergy, supplemental to the government grants; which were partially withdrawn at each vacancy. In our first four years £4,000 had been raised for the endowment of the see, and, in 1876, the Society (S.P.G.) met that sum with a grant of £500, which, with an equal grant from the Colonial Bishops' Fund, and £1,000 from the Society for Promoting Christian Knowledge, and private donations in England and Trinidad, brought up the endowment, in 1877, to £7,500;

which, at the colonial rate of interest, yielded the £600 required to free the Sustentation Fund from the maintenance of the bishop. Within three years four of the clergy on the government list died, and one resigned; the lapse of clerical income, thus occasioned, would have seriously embarrassed me if the Episcopal Endowment had not been completed in 1877 and set £600 at liberty."

The work done by this remarkable man is something phenomenal. Here is a record of a Sunday's work, casually mentioned:—"6.30 a.m., funeral; 7 a.m., celebration, with 110 communicants; 8 a.m., Morning Prayer, sermon and celebration at Belmont, with seventy communicants; 11 a.m., Morning Prayer, Litany and Sermon in the Cathed-

ral (at this service an assistant said the Litany); 4 p.m., Evensong and Sermon at St. Matthias' church; 7 p.m., Evensong and Sermon in the Cathedral—five services (two of them celebrations), four sermons and a funeral, all in one day; and that in the tropics." He resigned his see in 1888, when his noble wife died, but gave his last days to his old college at Barbados, where he died on May 10th, 1889, just as he was preparing to return to his native land for the last time, at the ripe age of seventy-seven years; a man whose praise is in the churches of the West Indies.

On the resignation of Bishop Rawle, the Synod of Trinidad delegated the choice of his successor to five bishops, who selected the Rev. James Thomas Hayes, M.A., of Trinity College, Cambridge, who is now second Bishop of Trinidad. We are told that missionary work is being carried on there with great vigour, the Bishop being supported by Rev. Canon Trotter, who resigned his English living of Alnwick, in order to engage in work abroad.

THIRTY years since there was not one lady working in the Zenanas of India, whereas there are now over 100, from Tinnevely in the south to Peshawur in the north.

A VISIT TO THE SIOUX MISSION.

BY THE VEN. ARCHDEACON PHAIR.

It was late on the night of October 2nd, when the train reached the Griswold station. When I stepped on the platform and found it covered with snow, I began to think of the six miles of snowy, muddy road between me and the Mission. In a few minutes Mr. Hartland and I were seated behind a brisk little pony that evidently meant to go home.

Arriving at the Mission I received first a hearty greeting from Mr. Hartland's mother, and soon after a warm cup of coffee, which was very acceptable.

Saturday, the 3rd, was a busy day. The church was to be decorated for the special service to-morrow, the Indians desired to talk a little, or rather a great deal, all of which meant time.

The little church, owing to the tasteful care bestowed on it by Miss Dunn, looked really pretty, and was the special admiration and delight of the Indians, who from time to time walked in to see what new addition Miss Dunn would make to its beauty.

Sunday, 4th—Circulars had been issued, and arrangements made to have one grand service in the afternoon, to which both white people and Indians were to come. Our arrangements, however, were not to be carried out, as the Indians gathered in the church in good time in the morning. How blessed it is to be ready to leave our own plans and ideas, and fall in with the higher ones of our Master!

About half past ten it became quite clear there was a special effort being made, without the aid of bell or flag, to be punctual. Far in the distance, and from all quarters, the dark objects could be seen hurrying towards the church, some on foot, some in waggons, and many of the men on ponies.

In a short time the church was more than full, numbers having to remain outside. Where the white people would have found room had the original programme been carried out I do not know, as it was there seemed to be but little room for the one white lady who was present.

The men sat on one side of the church and the women on the other, all most orderly and quiet. When I looked on the faces before me, and especially when I heard their sweet voices join so heartily in the service and singing, I could not help feeling what a glorious power there is in the Gospel; what a change in these men from the dark antecedents of their lives.

Mr. Hartland, who has now been about twelve months among them, read the service in Sioux with ease and fluency. One of the lessons was read by a Sioux, and the sermon interpreted by another. After the sermon came what might be well called a great event of the

day, viz: the collection, which was to be given to the Rupert's Land Indian Mission Fund. Two Indians, with bags in hand, moved in quite an official manner through the crowded seats, holding their bags close enough to each one inside and outside the church.

There was a good deal of fuss, but there was some "wool" also, for when the contents of the bags were emptied, and counted, it was found the collection amounted to a little over thirty dollars. Nor was this all, as several notes came and promises that a remittance would come shortly, which would make the offering of these people amount to fifty dollars, which was to be handed to the Treasurer of the Rupert's Land Indian Mission Fund.

I may add, here, that these Indians gave me, on leaving, a written promise that they will be responsible for an annual subscription to the above fund of fifty dollars.

The afternoon service was attended both by white people and Indians, and the congregation and collection were both smaller.

Monday—the chief and a few other Indians called and had an interview regarding school and other matters. I reminded them how much God had done for them through our Church and people; and wanted them to enable me, on my return, to explain to their friends, who sent them a teacher, why their children did not come to school. A number of reasons and opinions were given—the school stood a long way from some of them, and some of the children had very little clothing. The bigger children were often needed to help their parents, while the smaller ones who could be spared, could not come to school alone. Again, some of the parents alleged they had tried to induce their children to go to school but had not succeeded. The chief was of opinion that the parents themselves needed urging, and he said he would take his pony and ride around among them on the morrow and do it himself.

On Tuesday I drove over the Reserve with Mr. Hartland, calling at tents and houses.

The Indians seem to be very prosperous. Some of them have farmed a good deal. Several had over one thousand bushels of wheat, some fifteen hundred bushels. I was pleased to hear most of them promise to send their children more regularly to school.

As far as the general work of the mission is concerned, I have found no mission more hopeful than this one, and very few so neat and tidy.

The attendance on Sundays is good, and the feeling between Mr. Hartland and his people is what it should be.

On my way home I stopped over at Portage la Prairie, with a view to visiting the Indians in this neighbourhood.

I called on the Rev. Mr. McMorine, who takes a deep interest in Indian Missions, and especially in those Indians near the Portage,

for whom but little hitherto has ever been done.

Mr. McMorine and myself called on Mr. Ogiltree, with the view of ascertaining data, as to when and how we should visit those bands of Indians, whom we had been unable to see, when at the Portage last winter. Mr. Ogiltree informed us that efforts had been made (some recent) to reach those Indians, but without success. He was of opinion, however, that visiting them with a knowledge of their language, and more especially now that the old man who had opposed religion was dead, would be much more hopeful, and he kindly promised to arrange for a visit upon which he would accompany Mr. McMorine, and myself, to these Reservations. At present the Indians being away from the Reserve it would be unwise to make the attempt. Arrangements are to be made for a visit as early as possible.

In the Chinese Empire we have one of the largest domains ever swayed by a single power in any age or any part of the world. According to the most careful estimate it comprises a continuous area of more than five and a quarter million square miles. It is nearly half larger than the United States with Alaska thrown in. It forms one-third of the entire Continent of Asia—one-tenth of the habitable globe. In extent it is

equal to a Europe and a half. Next to Russia it is the largest empire that has ever existed.

The population of China is, beyond all question, enormous, "constituting by far the greatest assemblage of human beings, using one speech, ever congregated under one monarch."

According to the lowest estimate the population of China is one-fourth of the human race, six times as many people as there are in the entire United States 350,000,000 souls, men with moral accountability, intellectual activity, and immortal destiny. It is a number inconceivable in its vastness, and so great that it staggers the imagination. Think of it, Christian men and women!

China is unique in her antiquity. Her authentic history dates back more than 4,000 years—303 years subsequent to the deluge, 47 years before the death of Noah. If you were to undertake to write the history of China you would have to take the tenth chapter of Genesis for the first chapter of your history of the wonderful sons of Ham. It is a nation hoary with antiquity and marvellous



BLUE BASIN, TRINIDAD. (See page 30.)

in its preservation. Egypt, Assyria, Babylon, Persia, Greece, Rome, all the great nations of antiquity, arose, flourished, entered the charnel-house of departed empires and there moulded into almost utter forgetfulness, and China alone remains.—*Missionary Review of the World.*

OUR PARISHES AND CHURCHES.

NO. 67.—ILFRACOMBE MISSION—DIOCESE OF ALGOMA.

THE mission of Ilfracombe has an area of about five hundred square miles, extending into the townships of Stisted, Chaffey, Perry, Cardwell, Monteith and McMurrich. The present incumbent is the Rev. L. Sinclair, who was placed in sole charge by Bishop Sullivan in August, 1888. In the centre of the mission is Christ church, which stands on the hill overlooking the lake of Ilfracombe.

This church was built of stone in the summer of 1886, during the incumbency of the Rev. John Manning. At that period the lake shore was settled all round by the learned class of English settlers, whose liberal financial help, combined with the addition of funds from England, enabled Mr. Manning to build such a church as now adorns the deserted locality; for all the above mentioned have left, and their memory is retained by their good works to the church, and the shut villas which line the lake shore. It is, however, gratifying to say that a good congregation of working settlers still assemble in the church for divine service, and do all they can to make the services at least encouraging to their pastor by their attendance. In connection with this church is a flourishing Sunday School with over fifty scholars, many of whom come a distance of over seven miles, over swamp and rough roads, and during the flood seasons have to walk through water and mire over a foot deep. The ages of the children, (chiefly girls), who have done this, are from seven years upwards. The success of the school is due, in a large measure, to the unflinching energy of the superintendent, Mr. Charles Smith. Very much credit also is due to Miss Catherine Jane Fair, who has taken a long and kind interest in the school as a teacher and friend to the children. About six miles from Ilfracombe, at Hoodstown, between Fox Lake and Lake Vernon, is St. Jude's Church, the congregation of which is most enthusiastic and devoted to the services of the church. St. John the Baptist's church is nearly twelve miles from Christ church, and at present has the largest congregation in the mission, and a Sunday School of over fifty scholars. The superintendent, Mr. John Tipper, with the help of his sister, Miss Lydia Tipper, and the other members of the family, have been very devoted to the church and Sunday School for a long period of years. St. Mary's church in Novar, a station town on the Grand Trunk Railway, is eight miles east of the centre. This church was built lately and is only advancing slowly for want of funds, but the congregation is good. A service is held also in a school house in Chaffey, five miles from the

centre. Axe Lake, nearly twelve miles west of Christ church, is another of the out-stations.

The above mentioned six stations are insufficient to meet the wants of the widely extended mission. The Rev. L. Sinclair has no horse and no parsonage. The whole mission is one vast labour in the way of travelling; and three services on one day, with the long distances between the churches, and considering that the roads are deep with snow, ice, mire and water in winter, and sand in summer, it will be easily understood that the sufferings endured by the clergyman, without any conveyance but walking, and in many cases running, must be beyond the strength of any ordinary man. The Church of England holds the undoubted pre-eminence in the Mission, and very many of the non-conformists are to be seen from Sunday to Sunday among the various congregations when they assemble for Divine service in the churches of Ilfracombe. The people are chiefly English, Scotch and Irish, are intellectual and hard-working, and have good and happy homes, though they are poor, so far as money is concerned.

Bishop Sullivan, in his report to the Colonial and Continental Church Society, July 1891, says:—"The Rev. L. Sinclair still occupies the mission of Ilfracombe, and has secured for himself a warm place in the affections, not only of his own parishioners, but of others who owe no allegiance to the Church of England. In labours he is indeed most abundant; for in actual truth his life is one long tramp from point to point, summer and winter. He never fails to keep an appointment, be the weather what it may. A missionary who sets such an example of faithfulness in his pastoral duties, and combines with this the declaration of a pure and undiluted Gospel, cannot fail to bind men to him as with links of iron."

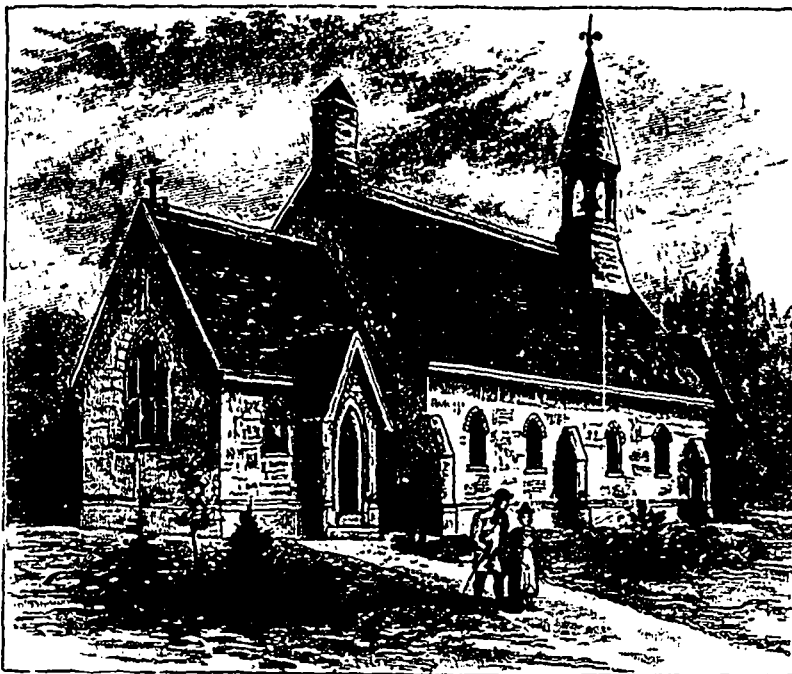
No. 67.—THE MOHAWK CHURCH AND INSTITUTE.—II.

BY MISS FANNY SIMPSON.

THE Mohawk church, built about the year 1773, through the instrumentality of the celebrated Theyendenaga, is the successor of that old chapel of the Mohawks, to which, more than sixty years before, Queen Anne had presented the service of communion plate. It was the first Protestant church in Upper Canada and is interesting in many respects. It is fitted up in the Anglican style; the Creed, the Lord's Prayer, and the Commandments in the Indian tongue being placed in the usual position above the communion table.

There is a neat altar cloth and a good little organ.

The Royal arms are conspicuous at the west



CHRIST CHURCH, ILFRACOMBE. (See page 34.)

end, although as there is no state Church in Ontario the meaning of it is somewhat obscure. Brant had probably seen it in English churches and wished to make his own as good a copy as he could.

The Mohawk church has a regular chancel, belfry and spire. When it was first built, the country for miles around was covered with a dense forest. Now it stands in the centre of a richly cultivated district, and the city of Brantford has arisen in the vicinity. Larger and more costly churches have been built in the neighbourhood, but the church of the Mohawks will always remain a beautiful instance of early missionary effort in what might then have been truly described as the backwoods of Canada.

We lingered a short time in the churchyard and saw the large stone sarcophagus containing the remains of Captain Joseph Brant (otherwise Theyendenaga), who died at Wellington Square in the year 1807, aged sixty-five. We also noticed another monument in the form of a cross, sacred to the memory of the Rev. Abram Nelles, Archdeacon of Brant, who died in 1884, after a pastorate of forty-seven years. There were other interesting tombstones and monuments, but we were here reminded by the daughter of our host that if we wished to see the Brant monument we had better proceed quickly on our way, as in order to do so, it would be necessary to make a considerable detour before returning to the house. It did not seem a long walk, however, but pleasant company always give wings to time, and the minutes passed swiftly by.

The monument which the Canadian Govern-

ment has erected to the memory of Brant, or as the Indians prefer to call him, Theyendenaga, is a magnificent bronze structure, costing, we were informed, as much as \$17,000. It stands in one of the prettiest squares in the city of Brantford, and is surrounded by stately maple trees that have the appearance of having stood there many years, and are the vestiges, perhaps, of a primeval forest. The chief himself in full native dress stands at the top, high above the rest. Lower down we find groups of Indian braves in characteristic attitudes. One holds in his hand a tomahawk, another a knife, another a pipe, and so on. One particularly fierce-looking fellow is apparently taking aim at a bird with a bow and arrow, and another seems

to be resting for a moment on the butt end of his gun. On the solid square base of the monument we have two groups, one representing a pow wow, and one a war dance. They are executed in high relief, as are also the figures of the bear and beaver that occupy the corresponding two sides of the monument. The word Theyendenaga is legibly inscribed on a big scroll, and lacrosse sticks and snow shoes are freely used in the ornamentation.

The whole worthily commemorates the name of the distinguished warrior who stood by the arms of Great Britain in the great struggle which terminated, so far as the Indians were concerned, in the six nations leaving the valley of the Mohawks (their original home in what is now the State of New York), and establishing themselves on the fertile banks of the Grand River, in the Province of Ontario.

The artist must have conceived his idea of the monument with his mind saturated with the study of Hiawatha, or some similar legend.

All the figures, which are spirited and highly finished, represent the Indians as they were 200 years ago; before the white man's foot had appeared on the trail, and the white man's sails on the rivers and lakes of Upper Canada. We should be obliged now to travel many miles towards the setting sun, if we wished to find prototypes of the wild looking people carved in bronze, whose figures adorn this quiet square in the civilized city of Brantford.

They represent, indeed, an era which is entirely fled.

We walked around the monument several times, and carried away in our minds as much

as we could of the various details. Then we returned to the house, and after a pleasant supper with our hospitable yeoman friends, drove back by moonlight, and reached the homestead shortly before midnight, after a most enjoyable day of mingled pleasure and instruction.

WE count it a sad feature of the Church today that, instead of this healthy preaching, we have so much pulpit oratory, lyceum lectures on moral subjects, presentation of schemes for social improvement, laudation of men and events; all of which might find their appropriate places, but which are wholly out of place when brought into the Christian pulpit, which should be consecrated to one purpose only, the holding forth the Word of Life. Our Timothys need to have it sounded constantly in their ears: "Preach the Word," 2 Tim. iv. 2. They who think God's Word is but a narrow field to operate in have very little apprehension of its infinite scope and unfathomable depths. They who think that any moral or useful subject is "God's Word," have very little apprehension of the immense gulf between truth and opinion, between inspiration and human wisdom. The Bible is dishonoured by abandoning it for something more "taking" with an ear-itching crowd. But we hold that, although this crowd will not relish Bible exegesis and exposition, thoughtful souls will gather about the exegetical preacher and take a far higher delight in his preaching. It will not be the delight of a momentary ecstasy, but the delight of a sense of spiritual growth, a permanent and heavenly delight.—*Dr. Crosby.*

CONTRIBUTIONS TO CHURCH OF ENGLAND MISSIONS BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At one time and another the Society has helped in the endowment of forty-four colonial and missionary bishoprics, and, this last year its grants for Church operations abroad have been made on a liberal scale. It has promised a grant of £5,000 toward providing Tinnevely with its own bishop, revived a lapsed grant of £500 towards the endowment of the bishopric of St. John's, Kaffraria, and has voted £750 toward the additional endowment of the See of Mauritius. In aid of the initial expenses of the New Guinea Mission it has made a grant of £500, and placed £1,000 at the disposal of the Bishop of Mashonaland toward the expenses of his new diocese. For the dioceses of Colombo, Athabasca and Mackenzie River the sum of £1,500 has been voted to meet sums otherwise raised, and, in assisting the building of churches, chapels, and mission rooms and stations in foreign lands as much as £10,615 has been voted to upward of 130 cases. These buildings range in size from log churches to cathedrals, and the grants cover all parts of

the world as widely apart as the back settlements of North-west Canada, the islands of the Pacific, the palm set plains of Southern India, and the wide-stretching veldt of South Africa. To help in the training of a native ministry, what has been called a "black grant" of £2,500 has been made; and for a period of five years the Society has renewed its grant of £500 per annum to the Archbishop's Mission to the Assyrian Christians. The society has also promoted medical mission work by its grants on behalf of the medical and surgical training of women.

THE narrative of the life and work of the Rev. J. G. Paton, recently published, gives us an example of heroic endurance and confidence in God in the midst of extraordinary trials and dangers. When he landed on the island of Tanna, New Hebrides, he found himself in the midst of fierce savages and cannibals, against whose exorbitant demands and murderous assaults he protected himself with difficulty. Fourteen times he was attacked by fever and ague. His enemies, at the head of whom were the heathen priests, grew more and more violent, often brandishing their war-weapons over his head and threatening instant death, but the restraining hand of God kept them from murdering him. The bitterest ingredient in his cup was, however, the fact that he was often in peril from his own countrymen. British traders, fearing that his influence might interfere with their pursuit of gain, insinuated doubts of his sincerity, and hinted that his plans and purposes were selfish and evil. Some of them even instigated the natives to robbery and murder, and purchased his goods from the thieves who stole them from his house. Bishop Selwyn, after a visit to the island, spoke thus of Mr. Paton's faith and courage: "Talk of bravery! Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, in Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such danger." At last, Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw, as the anger of the natives against all white men was now seriously roused on account of the British traders having deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for the white man. Fearful suffering and mortality were the consequence of this abominable action. Mr. Paton went to the neighbouring island of Aniwa, and he has lived to see nearly the whole population of the island Christianized by his labours, while a Christian church has eventually been planted by other hands in Tanna, where he laboured and suffered.

 Young People's Department.



THE LATE BISHOP CROWTHER.

 BISHOP CROWTHER.

SINCE our last magazine was published, the news has come from Africa of the death of Bishop Crowther, and this brings up before us once more the wonderful story of his life. As a boy he was a worthless little negro, living as best he could in the Niger Territory, in the wilds of Africa. His name was Edjai. He was carried off by Mohammedans in 1821 and was made a slave boy, and that meant a very hard life for him. But when people have a hard life to live they should live it cheerfully and try to be content with their position, however trying it may be. And especially is this the case with regard to slaves. It is not of much use for them to be obstinate or to fight against their position. It only brings fresh grief for them and harder blows. A slave that won't work cheerfully has

a very hard life. And this was the case with Edjai. He was so cross and naughty all the time that his master got rid of him, but his new master found him no better, and he, too, was glad to sell him. And so he was passed on from one person to another. He was traded away once for a horse, and was returned a bad exchange, and another time, was sold for a little rum and tobacco! Then the poor lad tried to kill himself but God preserved him from that great crime and his hard life continued. He was sold to some Portuguese traders who made it much harder than it had ever been before. Slaves on board ship are packed away in the hold like pigs or sheep, and in this way poor Edjai was found by the British ship *Myrmidon* when looking for slave ships. He was rescued from the Portuguese and put on board the *Myrmidon* where he was treated kindly by the officers and crew. Poor Edjai! It was a new thing for him to be

treated kindly. He was taught to be a Christian, and was baptized in 1825, under the name of Samuel Crowther, a clergyman living then in London, England. He was educated by the Church Missionary Society, ordained in 1843, and sent to do missionary work in Africa. Here he proved himself so successful that, in 1864, he was appointed and consecrated bishop of the Niger Territory.

While travelling about in his diocese, preaching the words of Jesus, he unexpectedly found his mother and sister, from whom twenty-five years before, he had been sold into slavery. This was a happy meeting for those two poor African women! Their poor little slave boy had become a bishop in the Church of God.

Many people will feel great regret at the death of Bishop Crowther, for he had a great many friends in England. Whenever he visited there the people, some of the highest in the land, made a great deal of him; but the bishop was always modest and retiring, showing to all that wherever he might be his heart was in Africa among his benighted countrymen. In his work he was always brave, and would meet savage kings and chiefs like a true Apostle. More than once he was seized, and his life placed in great danger, but God preserved him through it all, till at last, on the 31st of December last, it pleased Him in His infinite wisdom to call him to Himself.

THE SLED THAT WON THE GOLDEN ARROW.

ONE cold day recently a lady looked from a window down to the sidewalk and she saw a little girl and a little boy. The girl had a broken sled, and on the sled a board that fell off unless it was held.

Well, the little girl held the board just right, and made a quick jump and got on it, so that the board stayed in its place; then she got off and told the little boy to jump on.

He jumped. The board tipped and the little boy fell on the sidewalk. The little girl picked him up, and brushed off the snow. Then the lady at the window heard the girl say: "Try again, Joe! That was too bad. Sister is sorry. She will hold the board this time." So the board was again put on the broken sled, and held until Joe was safely on it.

"Now, sit still, Joe, and I'll give you a nice sleigh ride," said the little girl. And then she picked up the rope and pulled. Up flew Joe's feet and he fell backward; but he was not hurt much, and, after another brushing, the girl said, "Now sit with your feet to the back; you can't tumble off that way."

But he did. Only that time he fell on his face. Next he sat sideways, with his feet hanging over part of the runner. In this way he

went safely a little distance and then board and boy again upset.

The good sister tried a dozen times to give Joe a ride, but every time the broken sled threw him off. Still the little girl was patient and kind, and spoke gently, and took good care of her little brother. When they went away the lady opened the window and sent a big boy to follow them, and told him to come back and tell her where they lived.

That same day she went out and bought a strong and pretty sled. Its name was "Golden Arrow." Then she went to the house where the little girl lived and asked for the little girl who had been trying to give her little brother a ride that morning.

"Julia! Julia!" called her mother, "here is a lady asking for you."

Julia ran to the gate.

"You were trying to draw a little boy on the sidewalk in front of my house this morning," said the lady.

"I watched you, and you were so sweet and patient that I wanted to make you a present. And I have at my house a new sled for you, if you will come and get it."

Julia was soon at the lady's house with Joe and three other little brothers, and the "Golden Arrow" made five children happy many days.

SHARPENING HIS PENCILS.

IN the story of his life Mr. Sydney Cooper, R.A., says that when a little lad though he had got his pencils he had no means of getting them sharpened, for he did not possess a knife. So he was forced to ask strangers to cut his pencils for him.

One day a very serious-looking man sauntered by with his hands clasped behind his back. I said to myself, "That's a priest." In those days the boys called all the parsons priests, and I could see that he was a clergyman of some sort. When he had got a few yards away I gained courage and ran after him, calling out, "Sir, sir!"

He turned round and said, "What, my boy?" "Please, sir, have you a knife?" "Yes, my little man," said he, "What do you want?"

I told him and he cut all my pencils—twelve—and then coming up to the coping where I was established, he looked at my drawing. "Very good, my boy," he said and passed on.

Immediately a door opened near me, and out came a little man with powdered hair, and attired in nankeen breeches and a blue velvet coat with metal buttons; and poking his little nose through the railing, asked me what that gentleman had said to me. "Nothing." I answered.

"Then what did you say to him?" "I asked him to cut my pencils."

"And did he?" "Yes, he cut them all."

"Do you know who that was?" "No."

"That was the Archbishop of Canterbury."

LITTLE LOUISE.

66 **W**HY, Evelyn, what is that?"

"An organ grinder."

"No, a fiddle. There, it has stopped."

Yes, it had stopped, and under the bright leaved trees sat a man and woman, the fiddle resting on his knee, while a nondescript little creature leaned against the mother.

"What shall we do?" said the woman in rapid French, "nobody gives to us. They say in their English 'dey deserves not, dey buy drink, we give not de unknown.' Does, mamma, then, look so villainous, my Louise?"

And indeed she looked more like a lovely little mother. The man glanced fiercely from under his black brows and muttered:

"How shall I care for you in these harsh winters, you and Bebe?"

"We shall find a home from night to night if work does not come, though not under the blue sky as in summer. If my treasure but continues well and we can clothe her," she added with a sigh, regardless of her own rags.

"The angels will care for her, my trusting Elise," answered the man kindly, and they moved on.

"Look, Evelyn, it is a fiddle," cried the little girl who had spoken first, as the French people passed their window.

"And a baby, Beth Palmer, as sure as anything. I'll send them round to get some breakfast."

"What a miserable little thing," said Beth, as the people went by. "How I should love to dress her."

"Let's," cried Evelyn, who loved all babies, especially the dirty and unfortunate.

Away ran the girls to the back porch, where they found Louise, a sloppy bundle of milk and calico. Her little face was not very clean and a queer dark slip dragged on the ground, while her feet were only covered by some tiny old shoes.

"We want—if you please—if you don't mind—to make some dress or something for your little girl. She is so cunning."

Many persons would not have agreed with the last clause, but the woman smiled gladly.

"Our tanks. Tank you, lady."

Evelyn brought out a tape and began measuring the baby, who took it with the stolidity of a little wanderer.

"Wud ye luck at her!" remarked the good-natured cook, "measurin' as if it wur human, an' goin' in for the stoyle."

The girls ran upstairs, with charges to the people to come back at six o'clock. They carried the sewing machine into the spare room, hunted up some plaid flannel, buttons, etc., shut themselves in, and went to work.

Beth cut and basted. Evelyn sewed on the machine. But lunch-time came soon. The skirt was finished, the waist not half done. Another half hour slipped by.

"Now, we must not stop, Beth, and I can do nothing till you give me back the waist for the button holes. You must put the waist and skirt on one band."

"Let's make some petticoats to fill up the chinks. Will you go to the closet and get the muslin and flannel?"

The afternoon flew by. Hems were stitched, bands basted, button holes finished. Steps on the walk. There were the man with the fiddle, and the woman with the tired baby in her arms.

"Now Beth, fly! Will you stitch these while I give them their supper?"

And Beth did fly. On went the bands; up came the baby. "Little Louise," Evelyn announced.

"Let's wash and dress her while they finish supper."

Beth threw down her work and went for water. Louise was lifted about with her sad passiveness, only clinging tightly to her crust of bread. But when the water touched her she set up a tired, doleful little wail that went to their hearts.

"She shall not be washed. She is as clean as we are. There, there, darling." But Louise dropped her crust and putting both her little fists to her eyes, cried more sadly than ever.

In came Evelyn's mother with a little red-riding-hood and some baby stockings, found in an old trunk, and in a few minutes baby was quieted and dressed and carried down to the grateful mother. And as the people tramped away in the dusk, Elise said restfully:

"My wish is finished, dear, does not Bebe look like a princess?"

"Ah," cried Henri, "said I not the angels are always sent to those who trust?"—*Mary Sicard Jenkins, in the "Young Churchman," Milwaukee.*

THE late Archbishop Tait on one occasion made very free with one of his sermons. Driving down Holloway Hill, after preaching at a certain church, he was confronted by a runaway horse with a heavy dray making straight for his carriage. He threw a sermon in its face. The horse was so bewildered by the fluttering of the leaves, that it swerved and paused, the driver regained control; the sermon was picked up, and the Archbishop proceeded on his way. "I don't know," said he "whether my sermon did any good to the congregation, but it was of great service to myself."

THE COMING TIME.

BY GEO. R. WATERS.



HE promised day is dawning,
On darkened heathen lands;
A heaven-illuminated morning,
In glory now descends.
Ere long, by angels guided,
A beaming gospel ray
Will shine on earth's benighted,
A glad and joyful day.

Ye who reflect the glory
Of that eternal light,
Go forth, and tell the story
Of Jesus and His might.
March on, ye sacred forces,
Against the power of sin,
And shout with hallowed voices;
The day you'll surely win.

Oh, day of glad salvation!
Ne'er sink thy rising sun,
Till every land and nation
For Christ and Heaven are won.
Shine more and more thy brightness
On this our earthly way,
Till we in Christ's own likeness,
Behold the perfect day.

INCIDENTS AND ILLUSTRATIONS.

HAVE you read them? We refer to those splendid chapters which have been discovered, that are supplementary to the "Acts of the Apostles." It is a marvellous record. You may have to take a little pains to lay your hands upon them, but they are to be found—scattered through the missionary annals of the past hundred years. The Bishop of Ripon says, "The story of missions is a continuation of the Acts of the Apostles, with all its essential supernaturalism." Go hunt it up, read it, and get saturated with its spirit.

THE new Bishop of Worcester, Dr. Perowne, is not forgetting that he and his brothers (the Archdeacon of Norfolk, and the master of Corpus) are sons of a C.M.S. missionary, and that he was born in the C.M.S. mission house, at Burdwan. He startled some of his clergy by suggesting that foreign missions might be referred to in church and in school once a month. "Nothing," he said, "so enlarges the heart, and carries us out of ourselves, as to think of the great work now being done by missionaries. We feel that we are not any longer units, that it is the whole world that Christ claims as His heritage."

THERE is no lack of "open doors" for Christian work in the great "Dark Continent." But within the rapidly extending sphere of "English influence" there, a specially fruitful and well-sheltered field is being made ready for missionary enterprise. What England now actually claims, and is willing to fight for, is already a vast empire. While shrewdly getting, by diplomacy, the best strategic points on the four sides, she is pushing toward a fourfold conver-

gence in the very heart of Africa. As a late writer has shown, "while Canada, Australia, and even India are gradually moving into political majority and independence, the old metropolis seems bent on laying in Africa the foundations of an empire which may eclipse them all."

LOOK at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist comes and seizes it. The chisel lays itself into his hand and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two but one. It is the unit which they make that carves the stone. We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The Artist needs his chisel. But the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel must lay itself into his hand and be obedient to him. We must yield ourselves to Christ, and let Him use us. Then His power, His wisdom, His skill, His thought, His love, shall flow through our soul, brain, heart and fingers. That is working by faith.—*Bp. Brooks.*

A YOUNG slave named Geronimo, who had refused to deny the Christian faith, was placed in a large mould in which huge blocks of concrete were made for building a wall. This was the acme of torture. He was placed face downwards in the mould and the concrete run in upon him. Soon the large block was complete and but few knew that the body of a Christian martyr lay embedded in it. This occurred at Algiers at the building of the Fort des Vingt-quatre Heures and for three hundred years the story was handed from one generation to another, till some people treated it as a romance; but thirty-eight years ago, when alterations were being made, and the wall had to be taken down, the workmen came upon a strange hollow place and some human bones. The governor, remembering this story, directed plaster-of-paris to be thrown into the mould, and very soon the life-size figure of Geronimo appeared, proclaiming at once the truth of the martyrdom. The cast is now kept in the museum at Algiers; it shows a slight figure, a face with the veins all raised, a poor mouth closed with a patient, determined expression; the hands are tied, the legs are swollen, even the very broken ribs are lying there.—*The Spectator.*

The Canadian Church Magazine

AND MISSION NEWS.

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

TERMS:—{ ONE DOLLAR A YEAR IN ADVANCE.
IN GREAT BRITAIN—FIVE SHILLINGS.

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EDITOR.

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

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VOL. VI. FEBRUARY, 1892. NO. 68.

EDITORIAL NOTES.

We have made a contract with that most brilliant monthly, the "Cosmopolitan Magazine," which gives in a year 1,536 pages of reading matter by some of the ablest authors of the world, with over 1,300 illustrations by clever artists, whereby we can offer it for a year and our own magazine for a year—both for only \$3.00, the price of the "Cosmopolitan" alone.

THE Bishop of Toronto has gone to England for family reasons, for a short visit. In his absence Archdeacon Boddy, will perform the duties of commissary.

CHURCH BELLS, seems to have adopted the photo-gravure style for its illustrations. As far as appearance goes, it is a long way behind the handsome engravings for which that paper has hitherto been noted.

THE S.P.C.K., has voted £1,000 towards the endowment of the see of British Honduras. The Tinnevely bishopric (India), has been provided with an endowment through the liberality of English societies.

BISHOP CROWTHER, of whose death notice is taken in another part of this magazine, was the only coloured bishop in the Anglican communion. The American Church has two, Bishop Ferguson of Lyberia, and Bishop Holly of Hayti, West Indies.

THE death of the Duke of Clarence and Avondale, the eldest son of the Prince of Wales,

almost on the eve of his wedding, has produced much sorrow throughout the British Empire, and has caused much sympathy for the Royal household. Prince George now becomes heir to the throne, and next to him the Duchess of Fife.

THE death of Cardinal Manning, draws attention once more to the Oxford movement. When he, as Archdeacon Manning, seceded to the Church of Rome, it was thought that a deadly blow had been struck at the English Church, but the quondam Archdeacon lived long enough to see the Church that he had abandoned become a power in the land, infinitely stronger than when he left it; and though he himself became a Cardinal, the Body that bestowed the honour upon him has never grown to any extent among the English people.

THE parish of St. James', Montreal, has recently lost, in the death of Mrs. Charles Philips, an old and liberal friend. In addition to the many gifts previously bestowed by her on the parish, she has bequeathed to the rector and churchwardens towards the endowment fund of the parish the sum of \$10,000. She also leaves to the Synod of the diocese \$10,000; to the Diocesan College, \$10,000; to Trinity Church, \$5,000; to the Montreal General Hospital, valuable lands and \$10,000; and to the Sailors' Institute, \$2,000.

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed Mrs. A. E. Williamson, 83 Wellesley St., Toronto.

THE Huron Diocesan Branch is making most satisfactory progress in all departments. Their *Leaflet* each month gives very interesting details of work accomplished by the parochial branches. The Petrolea branch lately received a letter from the Rev. Mr. Wright, of Fort à la Lorne, from which the following extracts are taken: "Your great joy will be to hear of the help these Cree Indians have already been to me in the work of our Blessed Lord. One Indian in particular helps me by visiting an out station where some recent converts are staying near the heathen camp. Thanks to you his children are warmly clothed, so he has only to hunt food for them. Visiting a young mother 'to see the baby,' I took some of your clothing, received with warm 'Tank, tanks-oo.' To a young widow with an only child, I gave a quilt and clothing for the boy: shortly after the child was taken with a fatal illness; I was in the tent when the little

soul took its flight, and on leaving the poor mother, so lately a heathen, she handed me the clothing I had given saying ' Mine need nothing more, some other child will.'

" One of my Indians brought your bale from Prince Albert, over eighty miles, and felt well rewarded by some clothing for his family. Your branch has given a North-West Missionary in his remote corner of the vineyard fresh courage."

In the monthly *Letter Leaflet* for January Miss Durand, of the Niagara branch quotes from a letter written by Mr. Pritchard, of Lac Seul Mission. " Lac Seul is a lake of crescent shape about sixty miles from Wabagoon Tank, a stopping place for water on the C.P.R. On one horn are the Hudson's Bay Co. buildings, on the other horn the three mission buildings. The church is altogether the work of the Indians. They also subscribed out of their treaty money to purchase a bell weighing nearly 200 pounds, a very essential article when you consider the scarcity of time pieces. The services are entirely in Ojibway, the Indians are very fond of a responsive service, frequently coming to me to get help in learning the responses; when they cannot read, they always kneel during prayer. Port Hope helped us last year with clothing, and many more children were enabled to attend school. The Indians are very clever at weaving rabbit skins together, which, in great measure, answer for quilts, hoods, cloth caps, mitts; stockings and scarves are particularly welcome; pictures they are very fond of; papers and magazines are most welcome to us."

Montreal reports much successful work among the W.A. members. One special item of interest was the sending of a box by Trinity Church girls "Twenty minutes Society," containing toys and gifts of clothing, but above all a great plum cake. The very poor children contributed one egg each; all was from the children. The cake bore a frosted message of love from city children to the little ones in the heart of the backwoods. In a letter to an Ontario branch from the Rev. L. Dawson, Ketowa, Assiniboia, he says:—" In order to encourage thrift and a proper independence, we seldom give things away as a free gift, except in cases of sickness or at Xmas, but encourage the Indian to make some return, such as a load of wood, birds, or such things as they barter."

REPORT OF THE PROVINCIAL SECRETARY OF THE WOMAN'S AUXILIARY, OCTOBER, 1891.

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

President, Mrs. Medley, Fredericton; Vice-Presidents, Mrs. Sweatman, Mrs. Williamson, Toronto;

Mrs. Hamilton, Niagara; Mrs. Baldwin, Huron; Mrs. Henderson, Mrs. Holden, Montreal; Mrs. Louis, Mrs. Tilton, Ontario; Mrs. Williams, Mrs. Von Iffland, Quebec; Mrs. Sullivan, Algoma; Corresponding Secretary, Mrs. Tilton, 251 Cooper Street, Ottawa; Recording Secretary, Mrs. Leach, 52 Tupper Street, Montreal; Treasurer, Mrs. M. Bell-Irvine, 555 St. John Street, Quebec.

A record which must necessarily be very brief, and which yet shall offer some account of the work done during the past year by so large an Association as the Woman's Auxiliary has grown to be, can give but a slight idea of what has been accomplished. Only a few of the most noticeable features can be touched upon, but the reports of the Treasurer and of the Corresponding and Dorcas Secretary, give evidence of the progress which has been made. A steady growth in the number of members is shown in all the Diocesan Branches, while from the far-off Diocese of Calgary, the news comes that a branch was organized there on August 26th, last. New Westminster, too, is organizing. The whole number of branches of the Woman's Auxiliary is now 213, which, with eighty-two junior branches, makes a total of 295. The total number of members reported is 8,268, and as several parochial branches in some dioceses have failed to return their number of members, these figures should be even larger.

Three lady missionaries are now sent to the Indians in the North-West, by the Woman's Auxiliary. Miss Perkis, by Toronto Diocese, to the Blackfeet; Miss Busby, by Huron, to the Blood Indians; and Miss Brown, by Ontario, to the Piegans. In this connection it may be well to mention that a resolution passed by the Board of Management of the Domestic and Foreign Missionary Society at the meeting, April 8th, 1891, reads as follows:—

"The lady teachers and missionaries at present engaged in the North-West, under the pay of the Woman's Auxiliaries of the various dioceses, be, and the same are hereby recognized as Missionaries of this Board."

Another part to be noted, is the sending out this year of the first foreign missionary by the Woman's Auxiliary. In April, last, the following resolution was received by the Corresponding Secretary.

"That the application of Miss Sherlock for a position as medical missionary at Japan, she having complied with the prescribed requirements of the Board, be accepted by this Board, and that the Woman's Auxiliary be requested to undertake the necessary expense, viz: not less than \$600 per annum, together with outfit and travelling expenses to her place of destination, and that the Secretary communicate with the Woman's Auxiliary in regard to the same."

Upon receiving this communication from the Board of the Domestic and Foreign Missionary Society, correspondence with the different dioc-

ceses followed, and each was asked to contribute \$150 towards Miss Sherlock's outfit and support. All responded most willingly, and Miss Sherlock hopes to sail for Japan on October 25th.

Another matter in which a lively interest continues to be manifested in the various branches of the Woman's Auxiliary, is the endeavour to help in the education of the children of missionaries. There are already nine such children being provided for by the Woman's Auxiliary.

The number of bales or boxes sent out this year by the Woman's Auxiliary is 345. The following summary of the work done in the various dioceses will show what progress has been made.

RECAPITULATION.

Domestic Missions.		
Diocese.	Boxes.	Amount.
Algoma.....	154	\$6,671 95
Rupert's Land.....	32	1,767 00
Qu'Appelle .. .	14	693 12
Calgary.....	69	4,416 43
Saskatchewan.....	12	668 78
Athabaska	16	1,076 49
Mackenzie River.....	1	34 00
Moosonee.....	3	167 47
New Westminster.....	2	122 15
		\$15,617 39

Foreign Missions.

India C.E.Z. Society.....	3	\$58 00
Alaska, U.S.....	1	37 00
		95 00
Total.....	307	\$15,712 39

Junior Branches.

Algoma.....	26	\$844 50
Rupert's Land.....	8	96 85
Qu'Appelle.....	3	40 00
Calgary and Saskatchewan...	2	91 81
Athabaska.....	1	3 70
Moosonee.....	1	6 45
Total.....	41	\$1,083 40

Toronto.....	\$5,657 80
Huron.....	5,153 08
Ontario.....	2,347 93
Montreal.....	1,401 86
Niagara.....	1,151 72
Quebec (not valued).....
	\$15,712 39

Domestic and Foreign Missions—Total for 1891.

The Woman's Auxiliary	\$15,712 39
Junior and Children's Branches.....	1,083 40
Total.....	\$16,795 79

OTTAWA, September, 1891.

R. E. TILTON,
Secretary.

The Quebec Diocesan Branch held its fifth annual meeting on May 15th, 1891. We learn from the Secretary's report that this Branch

now consists of twenty branches, being an increase of two over last year, one sub-division of a branch and three junior branches. The membership list comprises 960 names, against 700 last year. Last year the barrels, bales, etc., of clothing sent from this diocese numbered thirty, this year they have increased to forty-seven. A resolution was passed in March last by this Branch, doing away with the money valuation of the boxes, barrels, bales, etc., of clothing sent out as gifts. Three special objects were undertaken by this branch. During the year \$150 was contributed towards the salary of a lady teacher for Mr. Burman's school, \$50 to aid Mr. Bourne in his work, and a missionary's child has been made the adopted daughter of the Auxiliary. The "Extra Cent a Day Fund" has been started, and fifty members have joined. The subscription list for the Toronto *Monthly Leaflet* numbers 300. The officers of the Quebec Branch are:—

Quebec—Hon. President, Mrs. Williams; Acting President, Mrs. Von Iffland; Vice-Presidents, the Presidents of the Parochial Branches; Secretary, Miss S. H. Montizambert; Assistant-Secretary, Mrs. Ainslie Young; Treasurer, Mrs. M. Bell Irvine; Diocesan editress of *Leaflet*, Miss Price.

The Montreal Diocesan Branch held its fifth annual meeting on February 26th and 27th, 1891. The number of annual adult branches is twenty-eight, an increase of six over last year, and four junior branches, making thirty-two in all. The number of members so far as reported is 619, but some of the parochial branches have failed to report the number of members. The grant towards the teacher's salary at the Washakada Home will be continued for another year. Bales of clothing, etc., have been sent to many points in the North-West as well as to supply diocesan needs. In many cases these bales have not been valued, but from the returns which have been made they have much exceeded in value those sent in any previous year, amounting to over \$1,716. An amendment has been made in the diocesan constitution entitling any member who pays twenty-five dollars at one time to become a life member of the Woman's Auxiliary. It has been decided to take a share in the *Leaflet*. The officers are:

Montreal—Hon. President, Mrs. Henderson; President, Mrs. A. Holden; Vice-Presidents, the wives of the Clergy and Presidents of the parochial branches; Recording Secretary, Miss A. McCord; Corresponding Secretary, Mrs. Henderson; Treasurer, Mrs. H. T. Evans; Executive Committee nominated by the Bishop:—Mesdames Carmichael, Norton, R. Lindsay, Judge, W. T. Buchanan, Cole; Editor of *Leaflet*, Mrs. H. T. Evans; Treasurer of *Leaflet*, Mrs. G. A. Smith; Dorcas Committee, Mrs. Henderson, Convener; Mesdames Troop, Tucker, Everett, Donahue, T. Evans; Juvenile Department, Mrs. Chisholm, Convener; Mesdames, W. Hutton, Fairbanks, Miss A. Major; Literature Committee, Mrs. H. T. Evans, Convener; Miss Blanche McDonell, Miss Laura Mudge; Printing and Advertising Mrs. Holden, Miss A. McCord.

The Ontario Diocesan Branch held its fifth an-

nual meeting on June 10th and 11th, 1891. The business lesson was preceded by the celebration of the Holy Communion in St. John's Church, according to the plan followed in all diocesan annual meetings by the W. A. Three new parochial branches have been formed during the year. There are now twenty four adult branches and fourteen junior, a total of thirty-eight branches. The membership comprises 1,251 adults, and 400 junior members, total 1,651. A feature, specially encouraging in the record of Ontario Diocese, is the work of the Children's Church Missionary Guild. The young people seem to have had a special interest in supplying fonts for mission churches, while prayer desks, communion services and many other requisites for the suitable performance of church services have been sent by the various branches of the Ontario W. A. This branch sends a lady missionary, Miss Brown, to the Piegan Indians. The share of the expense of outfit and support for Miss Sherlock, medical missionary to Japan, for which each diocese was asked has been promised by the Ontario diocesan Board. The total number of bales of clothing, etc., sent out was fifty-five during the year. The officers are :

Ontario—Hon. President, Mrs. Lewis, President, Mrs. Tilton; 1st. Vice-President, Mrs. B. B. Smith; 2nd. Vice-President, Mrs. W. T. Muckleston; Recording Secretary, Miss C. Humphrys, Corresponding Secretary, Miss Annie B. Yielding; Treasurer, Mrs. R. V. Rogers; Secretary of Dorcas Work, Miss A. Muckleston; Secretary of Literature, and *Leaflet* Editor, Miss Baker, Secretary Junior Branch and C.C.M.G., Mrs. A. W. Mackay; Organizing Committee, Mrs. Pollard, Mrs. Bedford-Jones.

Toronto Diocesan Branch held its fifth annual meeting May 20th, 21st, and 22nd, 1891. Holy Communion was administered in St. James' Cathedral, Toronto, on the morning of the first day. The number of branches at present is, senior sixty-four, junior twenty-five, total eighty-nine. Seven new junior branches have been formed during the year. The number of members has increased from 1,411 last year to 2,187 this year. Toronto Diocesan Branch supports entirely, or in part, a missionary in each of the four fields, Diocesan, Algoma, North-West, and Foreign. This includes their share of Miss Sherlock's support. The education of four children of missionaries is provided for, and a fifth is shortly expected to arrive. Life membership has been introduced in this diocese, and there are already fourteen life members, giving a sum of \$350 from this source. The formation of the "Extra Cent a Day Fund" was begun last year. Miss Perkis, the lady missionary to the Blackfeet Indians, is supported by this branch. The officers are :—

Hon. President, Mrs. Sweatman, President, Mrs. Williamson, 1st. Vice-President, Mrs. DuMoulin; 2nd. Vice-President, Mrs. Broughall; Secretary, Mrs. Willoughby Cummings, Treasurer, Mrs. Grindlay; Treasurer Extra Cent a Day Fund Miss Dewar; Secretaries

Junior Branches, Mrs. Forsyth Grant, Mrs. Francis; Convener Dorcas Department, Mrs. Cayley; Sec.-Treas., Miss L. Patterson; Committee, Mrs. Catto, Mrs. McL. Howard, Mrs. Sydere, Mrs. C. Thompson, Mrs. H. Thorne, Miss Thorne, Superintendents of sewing, Mrs. Tinning, Mrs. Wyatt; Literature Committee, Mrs. E. Blake, Miss Osler, Mrs. Roberts; Sec.-Treas., Mrs. Hodgins; Convener, Mrs. McNab; the Presidents of all the Parochial Branches or their representatives: Assistant Secretary, Miss G. Robarts, Assistant-Treasurer, Mrs. W. Boyd.

The Niagara Diocesan Branch held its fifth annual meeting, June 3rd, 4th and 5th, 1891, in Hamilton. Number of branches, twenty-four, junior ten; total, thirty-four. Number of members, so far as can be ascertained, 692; but several branches have not reported number of members. The Niagara Board have accepted their share of Miss Sherlock's expenses. Six new parochial branches have been formed during the year and two children's. The adoption of life membership, is one of the acts of the year; there are now four life members. There are now nearly 400 subscribers to the *Leaflet* in this Diocese. Aid was given towards building a new church at Regina, also towards the salary of a teacher for Rev. W. A. Burman's Indian School, Rupert's Land. Provision is being made for the education of the daughter of a missionary in the Mackenzie River Diocese. The officers are :—

President, Mrs. Hamilton; Vice-Presidents, the Presidents of each Parochial Branch; Corresponding Secretary, Mrs. H. McLaren; Treasurer, Mrs. E. Martin, Organizing Secretaries, Mrs. Sutherland, Miss Gaviller; Dorcas Secretary, Mrs. Crawford; Secretary of Literature Committee, Mrs. H. Mills, Editor *Leaflet*, Mrs. Fessenden. Delegates from each Parochial Branch or their representatives.

Huron Diocesan Branch held its fourth annual meeting in London, March 11th and 12th, 1891. Number of senior branches in this Diocese, fifty; junior, twenty-seven; total, seventy-seven; which includes two boys' branches. Number of members of senior branches, 1,218; junior, 941; total, 2,159. The system adopted in this diocese of sending printed circulars for the Parochial Secretaries to fill in for their reports, would seem to ensure greater accuracy. Out of the seventy-seven branches, nineteen have reported themselves as contributing to the Zenana Fund, and twenty-two to the lady missionary, Miss Busby, sent out this year by Huron to the Blood Indians. The Hospital Bible and Flower Missions, and the Christian Letter Missions, have been conducted as usual. The number of subscribers to the *Leaflet* was 610. The committee on literature has done much good work. The organizing Secretaries report a warm interest in missionary work wherever meetings have been addressed. The officers of the Diocesan Branch are :—

President, Mrs. Baldwin, Vice-Presidents, the wives of the Clergy and Presidents of Parochial Branches; Recording Secretary, Mrs. Whitehead; Corresponding Secretary, Mrs. Newman; Treasurer, Mrs. Lings; Literature Committee, Mrs. Tilley, Miss Cross; Secretary Zen-

ana Branch, Miss Fox. Bible Hospital Flower Mission: President, Mrs. Baldwin; Secretary, Miss McLimont; Treasurer, Miss Whitehead, *Monthly Leaflet* Committee, Mrs. Boomer, Mrs. English, Mrs. Miller. Educational Committee: Convener, Mrs. Boomer; Mrs. Newman, Mrs. Hyman, Mrs. English, Mrs. Miller, Mrs. Ridley, Mrs. T. Kains, Mrs. Hoyt, Mrs. McKenzie; Dorcas Secretaries, Miss Harriett Marsh, Mrs. Tilley; Organizing Secretary, Miss Cross, Card Membership Secretary, Mrs. Complin.

Rupert's Land Diocesan Branch held its annual meeting, June 23rd, 1891, in Winnipeg. Good work has been done in this branch during the year, sales of goods to the value of \$562.15, having been sent to the various missions. As the President remarks in her address, "every church in the Diocese, outside of Winnipeg, is itself, more or less, a mission church," the work, therefore, at present must be largely within their own borders. The officers are:—

President, Mrs. Grisdale; 1st. Vice-President, Mrs. Foster, 2nd. Vice-President, Mrs. Thomas Clark; Recording Secretary, Mrs. Paton, Corresponding Secretary, Miss Milledge; Treasurer, Mr. Leslie.

Calgary Diocese has organized under the Presidency of Mrs. Pinkham.

Algoma Diocesan Branch. President, Mrs. Sullivan; Secretary, Mrs. Bennett. The work in this Diocese goes on, but home missions must absorb much of the time and labour of the workers to a great extent for some time to come. The Secretary of the Eastern District, Convocation of Algoma Diocese, which met at Emsdale, Ontario, January 27th, 28th, forwards the following resolutions:—

4. Dorcas Department of the Woman's Auxiliary.—Resolved, that a committee be appointed to deal with this subject. The committee reported as follows:—Report of the committee appointed at the Eastern District, Convocation of the Diocese of Algoma, embodying the expression of opinion by the clergy, as to the importance of a more thorough systematising of the Dorcas Department of the Woman's Auxiliary, with a view to a more equitable distribution. The committee would desire, first of all, to express their sense of obligation to the Woman's Auxiliary, for their many valuable contributions in clothing and otherwise to our Diocesan needs, which have gladdened the hearts and relieved the necessities of many grateful recipients, who, without them, would have been naked or ill-clad, and strengthening the bond of attachment between them and their Church.

The committee in the second place, in response to an inquiry coming to the convocation, through the bishop, as to the best method of systematising the gifts of the Woman's Auxiliary, venture to suggest: 1. That all donations to any missions from the several branches of the Auxiliary, be more carefully reported to the General Secretary, in order that cognizance may be taken of the quantity of goods sent to each mission. 2. That all gifts of any kind be sent solely to the care of the missionary in charge, and in no case to catechists, lay readers, superintendents of Sunday-schools, or the

laity; without the special consent of the bishop. 3. That the clergy of the rural deaneries of Muskoka and Parry Sound, be requested to forward by the end of August, in each year, to their rural deans, an approximate statement of the needs of their several missions, for transmission by the rural deans to the General Secretary of the Woman's Auxiliary. The committee also recommend that in the matter of gifts thus coming to the clergy of this missionary diocese, they should not be required to certify to the value at which they are appraised by the donors, but should be permitted to treat them in the same light as they are treated by the recipients, as the outcome of a loving devotion to Christ, and to the poor of His flock. Resolved, that the committee's report be adopted, and a copy be sent to the General Secretary of the Woman's Auxiliary.

3. Education of the children of the clergy.—Resolved, that a committee be appointed to prepare a memorandum, expressing the opinion of the convocation concerning the education of the children of the clergy. The committee's report, which was adopted unanimously, reads as follows:—"We, the clergy of the eastern district of the missionary Diocese of Algoma, in convocation assembled, desire to give expression, at this time, to the pleasure with which we have watched the gradual development of the movement inaugurated by the Churchwomen of Canada on behalf of the education of our children, and embrace this opportunity of placing on record, our deep sense of the gratitude due those friends whose hearts God has moved to lighten the burden of responsibility and anxiety, which the proper education of our children necessarily entails; and while congratulating the present beneficiaries on the superior advantages thus placed at their disposal, we would assure those friends who have afforded such educational facilities, that their efforts are duly appreciated as meeting a long-felt want, arising out of our limited resources and isolated position, and heartily welcome this new departure in the missionary work of the Canadian Church; and, in conclusion, we assure such friends that among all the forms in which aid can be given to the missionaries of Algoma, whether for the building of churches, the erection of parsonages, or the payment of stipends, none could be more grateful to our feelings or more gladdening to our hearts, than the efforts now being made on behalf of the children whom God has given us, and further, we pray, that, by the blessing of the Almighty, such educational work may become a permanent branch of the missionary efforts of the Woman's Auxiliary."

In conclusion, may this, our organization, so rapidly developed, already so useful, increase yearly in the power of doing good work for the Master's service, in all its branches, so that of each member of the Woman's Auxiliary it may be truly said "The love of Christ constraineth us."

Respectfully submitted,

L. LEACH,

Recording Secretary of the Woman's Auxiliary.
October 12th, 1891.

THE TREASURER IN ACCOUNT CURRENT WITH THE PROVINCIAL WOMAN'S AUXILIARY.

1890. *Receipts.*

Sept. 5.	To Balance from last account.....	\$25 82
"	Assessment from Montreal, Huron and Niagara Branches for the year 1890.....	30 00
"	Assessment from Ontario and Quebec Branches for the year 1891.....	20 00
1891.	Mar. 1. " Interest on Deposit to date.....	0 80
	Total.....	\$76 62

1891 *Disbursements.*

Mar. 18.	By Corresponding Secretary for Type-Writing	\$2 00
April 2.	" General Secretary D. & F. Miss. Society for 150 copies Missionary Hymns and Prayers.....	2 25
" 14.	" Becket Bros. for printing 500 copies Annual Report.....	39 75
Oct. 4.	" Postage, P.O.O. and Stationery to date.....	3 62
"	Balance carried to next account....	29 00
	Total.....	\$76 62

QUEBEC, October 4th, 1891.

Examined and found correct.

W. H. CARTER,
*Member of the Board of Management
Domestic and Foreign Missionary Society of the Church of
England in Canada.*

LOUISA IRVINE,
Provincial Treasurer Woman's Auxiliary.
QUEBEC, October 9th, 1891.

SUMMARY FOR 1891.

Total Receipts.

Total Contributions for the year:		
Diocese of Quebec.....	\$1,158 89	
" " Toronto.....	7,579 25	
" " Montreal.....	956 34	
" " Huron.....	2,451 66	
" " Ontario.....	1,558 02	
" " Niagara.....	1,081 51	

Grand Total for this Ecclesiastical Province.. **\$14,785 67**

Total Disbursements.

For Diocesan or Home Missions....	\$1,814 75	
For Domestic Missions, viz.:		
Diocese of Algoma.....	\$2,750 15	
" " Athabasca.....	411 62	
" " Calgary.....	1,619 88	
" " Mackenzie River.....	10 00	
" " Moosonee.....	24 10	
" " Qu'Appelle.....	81 04	
" " Rupert's Land.....	348 67	
" " Saskatchewan and Calgary.....	412 68	
N.W.—Diocese not specified.....	682 05	
	6,840 19	
For Foreign Missions.....	245 24	
Corea.....	35 00	
Japan.....	261 07	
Zenana.....	1,224 68	
Mission to the Jews	73 20	
	1,839 19	
For Sabrevois Mission.....	132 00	
" Missions unappropriated.....	54 35	
" Education Missionaries' Children.....	257 44	
" Missionary Literature and Leaflet.....	108 76	

Total Expenses Diocesan Branches for the year.....	\$1,246 93
Balances in the hands of Diocesan Treasurers.....	2,492 07

\$14,785 68

Less printer's error in Montreal Report..... 01

Grand Total for this Ecclesiastical Province.. **\$14,785 67**

SUMMARY FOR 1891.

Receipts.

Total Contributions for Domestic and Foreign Missions for the year:		
Diocese of Quebec.....	\$1,149 89	
" " Toronto.....	6,004 18	
" " Montreal.....	756 11	
" " Huron.....	2,451 66	
" " Ontario.....	1,550 57	
" " Niagara.....	1,058 51	

Total..... **\$12,970 92**

Disbursements.

Total given to Domestic Missions.....	\$6,840 19
" " Foreign Missions.....	1,839 19
" " Sabrevois Missions.....	132 00
" " Missions " Unappropriated." ..	54 35
" " for Education Missionaries' Children.....	257 44
" " Missionary Literature and Leaflet.....	108 76
" Expenses of Diocesan Branches for the year.....	1,246 93
Balances in the hands of the Diocesan Treasurer.....	2,492 07

\$12,970 93

Less printer's error in Montreal Report..... 01

Total..... **\$12,970 92**

DIOCESAN OR HOME MISSIONS.

Total contributed and given to Diocesan or Home Missions through the Woman's Auxiliary during the year.

Diocese of Quebec.....	\$9 00
" " Toronto.....	1,575 07
" " Montreal.....	200 23
" " Ontario.....	7 45
" " Niagara.....	23 00

Total..... **\$1,814 75**

Systematic Giving Department.

The object of this Society is to advocate the duty and privilege of all Christians to give unto God systematically and in proportion to their means, and to promote the study of examples of those who in less favoured times paid tithes and offerings to God.

The present Organizing Secretary is Rev. Canon Sweeny, D.D., Toronto, to whom all communications are to be addressed.

SYSTEMATIC AND PROPORTIONATE GIVING.

IT is instructive to learn what wise and good men have thought and written on the subject of giving. The learned Dean Prideaux, who lived at the end of the 17th and beginning of the 18th century, in his "Origin and

Right of Tithes," says a seventh part of our time having, from the beginning of the world, been consecrated by God Himself to His public worship, from that time there was a necessity of consecrating also a part of our substance for the support thereof. I doubt not, from the beginning such a part was, by the first parents of mankind, consecrated to this purpose. And if we consider of how general a practice the payment of tithes anciently was amongst most nations of the earth, for the support of the worship of those gods they adored, and the many instances we have of this usage among the Syrians, Phœnicians, Arabians, Ethiopians, Greeks, Romans and other nations, there is no other rational account to be given how so many different people of various languages and various customs from each other, and who also worshipped various deities, should all come to agree so exactly in this one matter, but that it had been an ancient institution, sacredly observed by the first fathers of mankind, and after the flood transmitted by them in a lasting tradition to the nations descended from them.

Dr. Barrow, an eminent divine who flourished in the 17th century, in his sermon on Thanksgiving, says: "Thou shalt not appear empty before the Lord," was a statute to the Jews, qualified and moderated by certain measures: The first fruits of their lands, the first born of the cattle and of themselves, the tenths of their annual increase, and a certain allotment from the spoils acquired in wars, did God challenge to himself as fitting recompenses due for his bounty to and care over them.

Neither did the Gentiles conceive themselves exempted from the like obligation. For the *acrothimia*, the top or chief of their corn heaps, they were wont to consecrate unto him who had blessed their fields with increase, and the *acroleia*, the first and best of the prey, they dedicated to the adornment of his temple, by whose favourable disposal they had obtained the victory. So the testimony of Prideaux and Barrow, and the practice of Jew and Gentile emphasizes the duty of systematic and proportionate giving.

GIVING AND CHURCH GOING.

MET a parishioner to-day, a poor man with a large family, and remarking that I had not seen him at church for a good while, asked him the reason. "Well, sir," said he, "I will tell you the plain truth. I haven't been to church because I can't pay my dues." How many persons stay away from the house of God from this reason, and are not wrong ideas of giving responsible to a large extent? If all gave freely, as a matter of privilege as well as of duty, and according to their means, the poor would not be ashamed who give of their penury.

W. C. A.

Books and Periodicals Dept.

Darkness and Dawn or Scenes in the Days of Nero. An Historic Tale, by Frederic W. Farrar, D.D., F.R.S. New York: Longmans, Green & Co., 1891.

The reign of Nero forms, perhaps, the darkest page of human history, and this is fully and vividly described by this excellent book of Archdeacon Farrar's. The characters in the book are nearly all historical and embrace the leading men and women of the period. The hero of the tale appears to be Onesimus, whose career is built upon that outlined by Bishop Lightfoot in his *Colossians and Philemon*, only the terrible sufferings of the unfortunate runaway slave seem greater almost than humanity could endure. The infamous traffic in human life, practised in the palace of the Cæsars, by the cruelty of Agrippina, and the brutality of Nero—chiefly through the poisoning powers of the inhuman Locusta, form a picture shockingly degrading, and this is all the worse when we know that the author had to suppress much of his brilliant knowledge and learning as to the practices of the times, as being unfit for publication. Any tale or history at the present time. The book indeed seems too terrible; the horrors of Victor Hugo's *Les Misérables* being as nothing compared with the scenes described in it. Yet the work is no great novel like that of the distinguished Frenchman—it does not profess to be such—its scenes are most harrowing when the author is but relating pure history. The full and exhaustive knowledge amassed by the author in his preparations for the *Life and Work of St. Paul and Early Christianity*, is well displayed in this interesting work. So much for the *Darkness*. And the *Dawn* is shewn in the rise of the Christian religion, for there were saints even in Cæsar's household; and the early Christians of Rome, their bitter trials and fiery tribulations are pictured with a master hand. The book is beautifully printed and bound by Longmans, Green & Co.

A Practical Hebrew Grammar. By Edwin Cone Bissell, Professor in Hartford Theological Seminary.

These are days of practical methods of learning many languages. The book just published by Professor Bissell forms an excellent introductory Hebrew Grammar. All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five and fifty times, and not a few of those of connected roots, used less than twenty-five times, are here found, and they are the only Hebrew words employed in this book. The learner thus becomes possessed of a choice Hebrew vocabulary. Hebrew is by no means a difficult language to get "a smattering of," sufficient, for instance, to enable one to read the Bible, fortified as he always is by his knowledge of the English translation. But to follow it in all its ramifications, and to gain a critical knowledge of all its difficulties, requires much study. Professor Bissell gives a very concise and easy method of gaining a useful knowledge of the language.

THE S.P.C.K., London, England, are out this year with a superb list of new publications and new editions. *A Life of Love and Duty*, being a memoir of Commodore Goodenough, R.N., a noble life which was surrendered in the cause of Christian duty, edited by his widow; *To the West*, by George Manville Fenn, a tale of gold seekers in British Columbia, with five full page wood cuts, a grand story for boys; *A Local Lion*, the story of a local genius who goes out into the world to seek his fortune, by Austin Clare, with four wood cuts; *Moor End Farm*, by Mrs. Isla Sitwell; *Hatherley's Homespuns*, by Annette Lister, an interesting story of duty accomplished; *The Doll's Dressmaker*, by Alice F. Jackson; *By the North Sea*

Shore, a vivid picture of life in a Scotch fishing village, by Rothal Kirk; *Sweet Charity*, by Mary Bell, are all beautifully bound, well printed, attractive books, finely illustrated and interesting for both old and young alike. *A High Resolve*, *Mrs. Glen's Daughter*, *Sydney's Secret*, *The False Character*, are entertaining and improving stories for the young. The same indeed may be said for *Charlie*, *Dick's Mistake*, *Dorothy*, *Fleming of Briarwood*. Cheaper books, but still admirable in form and matter, are *Dorothy Fisher*, *Isaac Beach*, *Signalman*, and *Peck*. These with a number of little booklets at 4d., 3d., 2d. and even 1d. each, and the bound volume of the *Dawn of Day* for 1891, form but samples of the new and numerous publications of this excellent Society.

The Magazine of Christian Literature: The Christian Literature Co., New York. A useful periodical, especially for clergymen who, from its pages, may cull information upon the great questions of the day, both within and without the Church of England. In addition to many valuable articles each number contains a portion of the "Theological Propædentic"—a general introduction to the study of Theology—by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

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

The Youth's Companion, Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

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

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

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

New England Magazine. The January number contains a long and fully illustrated article on the new Bishop of Massachusetts, Dr. Phillips Brooks.

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

Nova Scotia, Rev. Dr. Partridge, Halifax, N.S.
Quebec, George Lamson, Quebec, Que.
Toronto, D. Kemp, Merchants' Bank Buildings, Toronto, Ontario.
Fredericton, Geo. F. Fairweather, St. John, N.B.
Montreal, Rev. Canon Empson, Montreal, Que.
Huron, J. W. McWhinney, London, Ont.
Ontario, R. V. Rogers, Kingston, Ont.
Algoma, D. Kemp, Toronto, Ont.
Niagara, J. J. Mason, Hamilton, Ont.



DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

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

BOARD OF MANAGEMENT.

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 Rt. Rev. W. B. Bond, D.D., Bishop of Montreal.
 Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.
 Rt. Rev. Dr. Kingdon, Coadjutor, Fredericton, N.B.
 Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.
 Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.
 Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.
 Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia.

Rev. C. H. Mockridge, D.D., Toronto, *General Secretary*.
 J. J. Mason, Esq., Hamilton, Ont., *General Treasurer*.

MEMBERS ELECTED.

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 W. C. Silver, Esq.; J. W. Wylde, Esq., Halifax, N.S.

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 Judge Hemming, Drummondville, P.Q.; Captain Carter, Quebec, P.Q.

Diocese of Toronto.

Rev. A. Williams, Rev. Dr. Sweeny, Toronto, Ont.
 Hon. G. W. Allan, A. H. Campbell, Esq., Toronto, Ont.

Diocese of Fredericton.

Rev. Canon Brigstocke, St. John, N.B., Rev. Canon Forsythe, Chatham, N.B.
 R. T. Clinch, Esq., St. John, N.B.; W. M. Jarvis, Esq., St. John, N.B.

Diocese of Montreal.

Very Rev. Dean Carmichael; Rev. G. Osborne Troop, Montreal.
 Leo H. Davidson, Esq., Charles Garth, Esq., Montreal.

Diocese of Huron.

Very Rev. Dean Innes, London, Ont.; Rev. R. McCosh, Petrolea, Ont.
 V. Cronyn, Esq., London, Ont., Matthew Wilson, Esq., Chatham, Ont.

Diocese of Ontario.

Ven. Archdeacon Bedford Jones, Brockville, Ont.; Rev. Rural Dean Pollard, Ottawa, Ont.
 R. T. Walkem, Esq., Q.C., Kingston, Ont.; R. V. Rogers, Esq., Q.C., Kingston, Ont.

Diocese of Niagara.

Rev. A. W. Macnab, St. Catharines, Ont.; Rev. Canon Houston, Niagara Falls, Ont.
 Henry McLaren, Esq., Hamilton, Ont.; W. Ellis, Esq., St. Catharines, Ont.