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THE CANADIAN CHURCH MAGAZINE

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No. 59.

HISTORICAL SKETCHES.

No. 59 — MACKAY OF UGANDA



FRICA has afforded many bright instances of heroism in the Mission field. Alexander MacKay, who fell a victim to the deadly African fever last February, may certainly be added to the list. The

Pall Mall Gazette styles him the St. Paul of Uganda, and probably when his work is well known he will stand out the foremost missionary layman of the century. Through the kindness of the editor of *World Wide Missions* we are able to present our readers with a portrait of this great missionary, and to supply the following facts regarding him:

“Mr. MacKay was born of Christian parents in Scotland. He received a liberal education and fitted himself for engineering. Having given his heart to God, he resolved to go among the heathen as an engineer missionary. Thinking that Madagascar offered a hopeful field of labour he applied to the London Missionary Society, but there was no opening for him. In April, 1875, seeing the Church Missionary Society’s appeal for East

Africa, he offered himself, adding: ‘It may be you have got a man to your choice. If so, I am at your service to be sent anywhere else you can find.’ This was the spirit of the man all through his life.

“A few months later, Mr. Stanley’s letter appeared, challenging Christendom to establish a mission in Uganda. Mr. MacKay at once offered his services and was accepted as a missionary

and engineer. Arriving at his field of labour he at once set to work to overcome all difficulties in his way. He laboured on for many months with apparent success, but at the close of the year, under the influence of a sorceress, Mtesa — the king — and his chiefs returned to their heathen superstitions and publicly prohibited the profession of Christianity. Mr. MacKay’s life was endangered by Arabs who declared him to be an insane murderer and a fugitive from England; but he held on to his work with indomitable courage until 1883, when the Mission was strengthened



ALEXANDER M. MACKAY.

LATE MISSIONARY TO UGANDA, CENTRAL AFRICA.

by the arrival of the Rev. Mr. Ash from England.

“Upon the death of Mtesa, Mwanga was chosen as the new king and a period of much trial ensued. Mwanga coquetted with the

Romanists and practised barbarous rites. Alarmed at rumours of German annexation, he ordered that a white man of distinction who had entered his kingdom by the 'back door' (i. e. by the northeast), should be killed, and thus Bishop Hannington was cruelly murdered. Suspicion and jealousy prevailed, and as the result there were great persecutions of the Christians, too horrible to be imagined. Many of these were burned alive at the stake. Mr. MacKay's influence with the king was, however, considerable, even at this time. He insisted upon an interview with Mwanga and pleaded for the lives of native Christians in bond and waiting execution. Some fifty or sixty converts had been put to death.

"At this time he wrote home: 'It grieves me to think a massacre of native Christians elicits so little feeling in our Christian country, while the murder of one or two Europeans arouses intense interest. It should not be so. Let some of our friends at home fancy themselves changing places with us and see their friends, with whom they yesterday talked and ate and prayed, to-day ruthlessly seized and hacked to pieces before their eyes, and their members left lying to decay by the roadside so as to produce an abominable stench for days. No such realization is, I fear, possible in England. At any rate, no such realization exists, otherwise mighty efforts would be made, further than a passing sigh, to put a stop to such a monstrous state of things, however distant.'

"Notwithstanding all these trials, the Mission work progressed, and even in the midst of bitter persecution men came out on the side of Christ. And such Christians! They had counted the cost and 'chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.' Those who were not called upon to seal their faith with their blood, showed it by their distinctively Christian manner of life.

"Messrs. MacKay and Ash were alone in the country and their position was one of extreme danger. Mwanga was described as a bang-smoking, drunken tyrant, who, possessed with the idea that they wanted to 'eat the country,' openly gave out that he would not tolerate their teaching, although he meant to detain them to work for him. He seems to have conceived quite a liking for Mr. MacKay, however, and in an interview in which Mr. MacKay asked permission to leave the country, said:

"'If you will stop, I will give you a lot of cowrie shells.' 'I don't want cowrie shells,' replied MacKay; 'I want your friendship.'

"'I will give you cows, then.' 'But I don't want cows.'

"'I'll let you go on teaching the people, then,' he said as a last bribe. So MacKay stayed by the work.

"Upon the departure of Mr. Ash from Uganda, Rev. E. C. Gordon and Rev. R. H. Walker

arrived, whom the king received with great honour.

"The work has gone on since with more or less success and has been prosecuted under the greatest possible difficulties.

"In January, 1889, Mr. MacKay wrote: 'Mwanga is still a heathen at heart and eager to rid himself of a control which not only our people, but the Roman Catholic converts seem determined to exert over him.'

"During Mr. Stanley's march to the coast, in August, 1889, he visited Mr. MacKay at his Mission. He says:

"'It would cure one of all moping to see the manner of Mr. MacKay's life. He has no time to fret and groan and weep; and God knows if ever man had reason to think of "graves and worms and oblivion," and to be doleful and lonely and sad, MacKay has. When, after murdering the bishop, and burning his pupils and strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death on him, the little man met it with calm, blue eyes that never winked. To see one man of this kind, working day after day for twelve years, bravely and without a syllable of complaint or moan, among the "wildernesses," and to hear him lead his little flock to show forth God's loving kindness in the morning and His faithfulness every night, is worth going a long journey, for the moral courage and contentment one derives from it.'

"Mr. Stanley strongly urged MacKay to accompany him to the coast; but he refused to do so. In the following February this brave man whom Mr. Stanley calls 'The best missionary since Livingstone,' succumbed to an attack of malarial fever. Mr. Ash—for a long time his companion in labour—writes as follows:

"Few, if any, know the almost unendurable trials, both small and great, which he had to undergo, for he was never very strong, and suffered from frequent and repeated attacks of fever. Yet he never lost heart, and had a marvellous power of inspiring confidence in other people. He was absolutely and entirely free from any insincerity or cant, was a most diligent teacher, and used regularly to preach in 'turn with me when we were alone in Uganda. He was never in a hurry, and yet one work after another was taken in hand and finished. The amount of physical labour he would go through was astonishing. Nothing was a trouble to him, and he would not hear of the word 'impossible.'

In the latest report of the Church Missionary Society, we find this record:—

"Mr. MacKay was the only remaining member in Africa of the first missionary party sent out, and he had throughout the whole fourteen years borne a leading part in the Mission. In all that he did he displayed a devotedness, a courage, a resourcefulness, and a practical



A STREET SCENE DURING A FIRE IN TOKYO.

ability not inferior to any of the great men who have given their lives for Africa. With the Uganda Mission his name, alongside of those of Shergold Smith, and Hannington and Parker, will ever be identified. Very touching was his last response, received since the news of his death came, to the suggestion that he should come home and enlist recruits for the Mission himself:

"What is this you write? *"Come home!"* Surely, now, in our terrible dearth of workers, it is not the time for anyone to desert his post. Send us only our first twenty men and I may be tempted to come and help you to find the second twenty."

"Oh, for a thousand missionaries like Alexander MacKay to man the Mission fields of the Church which are now so wonderfully promising."

A TOKYO FIRE.

By Rev. J. G. WALLER, CANADIAN MISSIONARY IN JAPAN.

(Concluded.)

THE most effectual method of checking a large fire is, in their mind, the old device of pulling down the houses in front. The frail one-storey structures make this more easy.

Many of the people, with very good reason, put little reliance on either drains or firemen. They build a fireproof storehouse, called by the Japanese a *kura*, but better known among foreigners, both in China and Japan, as a "godown." Most of your readers are probably aware of the origin of this term. How that when some Chinese came to buy goods from one of

the first English merchants in Hong Kong, where the offices were built at the top of the storehouses, the Englishman, ignorant of the Chinese language but desiring to show his customers his goods, which were below, pointed downward and said, "go down." But the Chinese thought he referred to the storehouse to which he was pointing. And from this the term "godown" became in the East almost synonymous with "warehouse" in the West. A few of these godowns in the large Treaty Ports of Japan are of stone. The others are all built in the same way. A light framework inside is lathed and plastered. Then a mixture of mud, sand and bamboograss is formed around this from the roof to the ground, making the walls about two and a-half feet thick. Hollow sheet iron doors and blinds of the same thickness are also filled with mud. The roof is covered with brick tile set in mud or sometimes plaster, and the godown is usually two stories high. A merchant's most valuable treasures leave the godown only to be exhibited for a few moments to a customer and then, if not sold, are returned. In private life, also, should a man possess a valuable collection of curios you will see only two or three of the least valuable, if you call at his house. Owing to the dread of fire all the others are kept in the godown. When a fire breaks out in the neighbourhood what can be quickly put in the godown, which is often situated at the back of the shop, is hastened thither, and the doors and windows closed. Mud with a slight mixture of lime is then plastered over the cracks where the doors and windows meet. A box of mud is always kept ready for use. As may be imagined, the temptation to remain a few moments longer in order to make the godown more secure has cost the loss of many

a life. Two of the three lives lost on the evening of February 10th were due to men remaining too long to plaster the godown doors and windows more securely. And yet, notwithstanding all these precautions, several godowns are burned in every large fire, and many more become so heated that their contents are seriously warped or discoloured.

No wilder sight can be imagined than when standing on a hill in Tokyo and looking down at a lake of fire in the valley beneath. People rush frantically hither and thither carrying armfuls of household articles. It is not enough to remove these to the street, even were it out of the way in which the fire is coming. The crowd who gather to view a Tokyo fire seem to look on everything saved as belonging to themselves. So to save the goods from being stolen, they must be removed to some friendly enclosure. As the houses burn so rapidly, a second load except to the godown, is seldom carried from the same house by the same person. At such a time human nature, which often means selfishness, reigns supreme. Even postmen are sent from the neighbouring post office to carry away the letter box placed in the ground at the street corner. When this is done they are indifferent as to the welfare of others. The load first taken is that, naturally, which is prized the most; and when Horace sang about the householder rushing from his home, bearing in his bosom his dirty children and his household gods, he pictured a common sight at a Tokyo fire. Yes, these miserable little brass gods, before whose shrine lights are burned in almost every house and store, and who are worshipped, as far as one can judge, only because it is hoped that they will in return shield the house and its inmates from evil, cannot even save themselves, not to mention helping the poor creatures who have trusted in them.

The fire, a week ago last Tuesday night, to which reference has already been made several times, occurred in the midst of a district in which we have an important mission. On the one side is Bishop Bickersteth's residence, and adjoining this St. Andrew's Church and St. Andrew's School (Theological). On the other side of the fire is the house of Archdeacon Shaw. About a block away—as distance is measured in America—is St. Hilda's Hospital. One of our native clergy, Rev. Mr. Shimada, lives close to Archdeacon Shaw. Is it not more than a coincidence that all these Christian houses containing Gospel agencies, were saved, while the houses of the heathen were swept away by the dozen? So surely does God watch over His own! From the Church, or the Bishop's on the one side across to the Archdeacon's on the other, a straight line could be drawn on the morning after the fire and not touch a house between. Rev. Mr. Shimada's was perhaps the

greatest miracle of all. His house is a little wood and paper structure, looking the frailest of the frail. Houses on every side of it were burned—-one of them only four feet away—and yet his was uninjured. How it could have escaped is the puzzle which all who see it try to solve. The church, which is the only brick building in the district, did, indeed, catch fire. But this was due to some one ignorantly or maliciously removing some of the tile from the roof, so that the showers of sparks fell on the dry boards beneath. But some buckets of water immediately applied extinguished the flames before they had gained much headway, and little damage was done. Surely some of these poor people will see that "their gods are no gods!" And if they, or any of them, come to recognize this, the fire will not have been altogether a loss. The wonderful escape of the Christians has been remarked by several of them. When on the day after the fire, I asked my teacher, a Buddhist, if he did not think those little brass gods were somewhat ungrateful in allowing their worshipper's houses to be destroyed, while the houses of the Christians, who paid no attention to such deities, were allowed to go unhurt, he became embarrassed, and at last told me it was very strange, and he could offer no explanation. It surely cannot be long before the folly of such superstitions—for it seems to be more a superstition than a religion—will pass away from this people who are making such rapid advances in all other respects. But at present these old beliefs are fondly clung to. Even the firemen erect a fire-god on one of the houses, in the hope that he will stay the progress of the advancing flames. Almost as often the poor fire-god himself catches fire, and then his worshippers make a gallant rush to his rescue. Sometimes they do not succeed in saving him—a terrible disaster! And sometimes when he is saved it is only at the sacrifice of some of their own lives.

Desolate is the track left by every great fire, but especially so in Japan. Nothing is left but some broken and discoloured tile in a small heap of dust. You look down on what was a few hours ago a business thoroughfare, stores in which many kinds of goods, both foreign and native, were exposed for sale. Now nothing meets the eye but a few lonely and gloomy "go downs," here and there. After a disastrous fire in Canada the papers often refer to the "charred and blackened ruins," but after a fire in Japan there are no ruins, everything has disappeared.

Before closing this description of a Japanese fire, some curious customs among the Japanese on the occasion of a fire might be mentioned. Why they do such things, they themselves perhaps don't know, except that it is the fashion, and that their forefathers did the same things before them. One of these customs is to tear

up the tile from a roof when the house is in danger. One would think that a moment's reflection would show them that these thick brick tiles are a great protection against the falling embers, and that as soon as the tiles are removed, there is nothing to prevent the boards beneath taking fire. Nevertheless the custom seems to be universal. It was probably in keeping with this that the tiles were torn from the roof of St. Andrew's Church.

Again, it is the custom for those who have been burnt out, to camp along the street until a new house is erected; or, if they accept hospitality, it must be from a relative only. After the fire on February 10th, many were pressed to enter Archdeacon Shaw's or the Bishop's, to give them time to rest, take some food, and collect their wits, before again setting out in life to recover their losses. Only a few of the lowest accepted the invitation, and even these remained but a very short time, and then left, taking with them whatever they could find.

Another much more reasonable custom is the following: If your house has been in danger and has escaped, for the next two days you will be besieged with callers offering their congratulations. Or if your house has been burnt, even more will come, as if a death had taken place in the household, and offer their condolence. Not only are such thanked personally for their sympathy, but it is usual now to insert, in one or more of the daily papers, an acknowledgment of such kindness. Such an acknowledgment runs thus:—"Mr. So-and-so begs to return thanks for the fire."

What is very strange also, is that there seems to be a feeling a-kin to pride, about a large fire. This pride, of course, is in those who are not directly interested financially. While on the other hand there appears to be for a small fire, a contempt reflected in some degree on those who were connected with it. On several occasions I have spoken with some of the lower classes about a small fire in which only one or two houses had been consumed, and the answers I got, coupled with the look and tone seemed to imply that those living in the neighborhood, who had such a grand opportunity for a large blaze, should be ashamed of themselves, and they at least owed an apology to those who had gone to see the fire.

To show, apparently, how far they were from being ruined by the fire, and the shop-keepers not to lose their custom, building is begun at once. Early on Ash Wednesday morning houses and fences were being erected in Ligura machi in all directions; and before evening of the same day more than one store was open for business as it had been the evening before.

In another sense these fires are a blessing in disguise. Only a few years ago, the ideal of a street in Tokyo was about ten to twelve feet wide, so that you might walk down the centre

(they have no side walks), and see the wares displayed in the shops on both sides at the same time. Now the authorities are trying to widen the streets in every direction, and a fire gives them the desired opportunity.

There are a few other health regulations which we should like to see introduced into Japan, but at present we must make the best of what we have.

Although they are eager to embrace Western civilization, the Japanese nation, as a whole, seems yet to have missed the spirit of it all. They may adopt American and European institutions, but true knowledge will come to them as to all others, only through the preaching of the Cross of Christ.

We have a thousand encouragements in missionary work that our fathers never had. Steam and electricity have reduced for us the dimensions of the world to one-half its size fifty years ago. Commerce and diplomacy have opened to us countries that were barred against our fathers. Until recently the Chinese empire was closed against the Christian religion. The people of Japan killed the missionaries who first carried to their shores the glad tidings of salvation, and sent their bodies in scaled barrels to the countries whence they came. For ages slavery and the slave trade proved an insuperable barrier to the introduction of the truth as it is in Jesus into the heart of Africa. For generations, philosophy and caste kept the Gospel from the teeming hordes of India. Until a recent date cannibalism forbade the entrance of the heralds of salvation to the South Sea Islands. The papal states, Spain and Austria, have refused, almost to date, to allow even a colporteur to sell a Bible to their people. But what do we see to-day? The walls of China have been levelled with the ground, and the old lethargic empire is heaving with the throes of a new life. Japan has flung open her thrice-barred gates, and is receiving all the light of western civilization and religion. Through the explorations of Livingstone and Stanley the dark continent is being prepared for the reception of Christianity. English courts and railroads are breaking up caste, and carrying modern civilization into the walled cities of India. The navies of Europe and America have put an end to cannibalism in the islands of the sea. Printed copies of God's Word are freely sold in the streets of Madrid, the book stores of Vienna, and under the shadow of the Vatican.

It is said that for what it costs to fire one shot from one of our largest cannons a missionary and his family can be supported over two years in Japan. Comment is needless.

OUR INDIAN HOMES.

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

I AM sorry to say that I was so over pressed with work last month that I found it utterly impossible to prepare my quarterly letter in time for April, but I now take the first opportunity that offers for doing so.

Until money comes in more liberally, I fear this widely extending work among the Indians, in which I am at present engaged, must be a constant source of anxiety. It is a grief to me to think that last season many hundred dollars of Government money were lost to us simply because we were unable to make up our quota from other sources. It is no use for the Indian Department to offer us \$60 for the year's support of an Indian boy at the Shingwauk Home unless we have another \$60 or \$70 to place beside it to cover the cost of maintenance. The Bishop of Rupert's Land estimates the annual cost of each pupil at the Rupert's Land Industrial School for Indian children to be \$150, and I know from the long experience that I have had that such Homes as these cannot be carried on as they should be for a much less sum than that.

I have only returned quite recently from a visit to Ottawa and Montreal. While in Ottawa I had several interviews with the Indian Department; and in Montreal I had the privilege of addressing the annual meeting of the Montreal Woman's Auxiliary, which has already done so much to aid our work at Elkhorn.

I am thankful to be able to state that the

Indian Department appears to be disposed to assist our work at each of the three points at which it is now located, viz: Sault Ste. Marie, Elkhorn and Medicine Hat. Towards the erection of buildings at Medicine Hat there has been placed on the estimates the sum of \$5,000, and \$2,000 towards the first year's maintenance. These amounts, if passed by Parliament, will

enable us to complete and furnish the building we commenced last summer (a cut of which I have given), to fence in the grounds, and to commence work on a second building. And the \$2,000 will enable us to make a commencement this summer with 15 or 20 pupils, if a suitable person can be found as superintendent. But these sums will have to be augmented by further gifts and subscriptions, and I do hope that these will come in now that we actually have the prospect of making a commencement. A year ago a clergyman in Nova Scotia promised \$50 towards the Medicine Hat building fund if 19 others would join, so as to make up \$1,000. This was a generous offer, but nearly a year has passed and only one other has as yet responded. Will not some of our English and Canadian friends

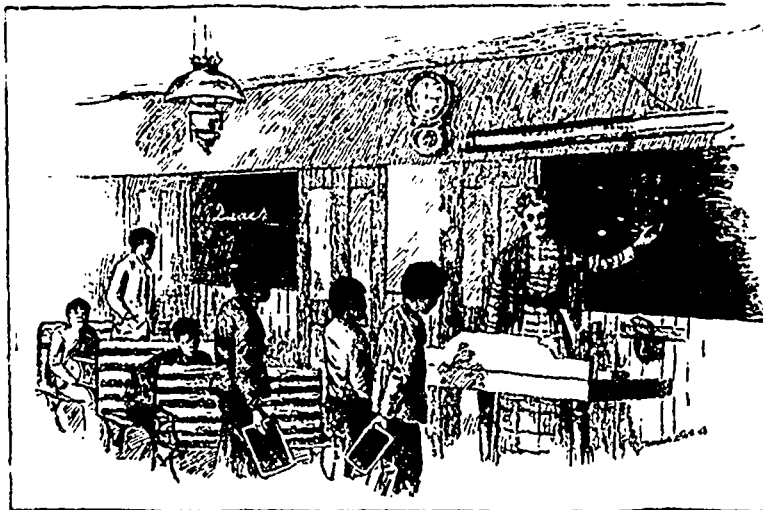
help us in this?—18 more gifts of £10, or \$50, each will secure us £200 or \$1,000, towards our Medicine Hat Building Fund. When all is completed at Medicine Hat there will be three buildings, as at Elkhorn, with accommodation for seventy or eighty pupils, but the whole cost of building and furnishing will be about \$12,000.

And we want more Sunday Schools to take



JOHN A. MAGGRAH,

Formerly a Shingwauk boy, now at St. John's College, Winnipeg.



SCHOOL ROOM AT ELKHORN.

up our work, both in Canada and in England. Some of the Canadian Sunday Schools have been helping us for eighteen years and still do not tire. We appeal to the clergy, and to the superintendents of the Sunday Schools to help in this matter, for it depends mainly on them whether or not the children keep up their interest in the work. We have been appealing a long time for 40 more Sunday Schools to take up our work and undertake the annual support of a child at \$50 (£10) per annum, but the responses have been very few, and in too many cases have been "set off" by some other Sunday School, for one cause or another, withdrawing its aid. But we must not grumble. Others have their difficulties as well as we. And in God's good time no doubt the needed help will come.

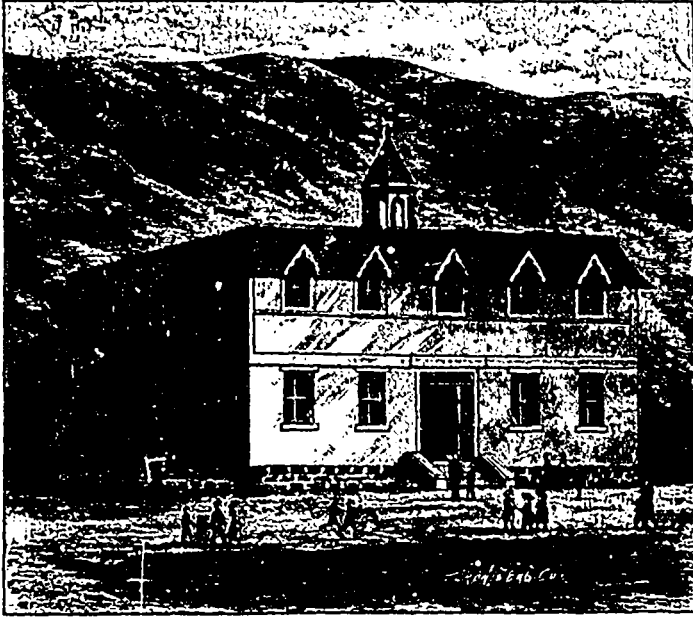
At our Elkhorn Schools, my brother, Mr. Wilberforce Wilson, who has spent most of his life in China and Italy as a civil engineer, and is eight years my senior, is now the superintendent. At last report they had forty-eight children in residence, and all seemed to be going on satisfactorily.

And here I give you the portrait of John Maggrah, one of my old boys at the Shingwauk Home—an Ottawa Indian, from Manitoulin Island, and now twenty-two years of age. When Johnny left the Shingwauk, two or three years ago, he was employed for some time as an assistant teacher at our Elkhorn school. There the Bishop of Rupert's Land saw him, and kindly made arrangements to receive him into St. John's College, Winnipeg; and he is now preparing for the ministry as a C. M. S. student. Johnny is a thoughtful, studious boy, and I hear is a general favourite at the College. Last summer he was doing a little missionary work among his own people at Rainy River during the vacation. At our SHINGWAUK and WAWA-

NOSH HOMES our numbers are still small—only thirty boys and sixteen girls (instead of sixty boys and twenty-six girls.) Want of funds! Want of funds! is the sad cry. But we are hoping for better times. With the assistance of the Government we are busy adding to our buildings, and our hope is, that by July 1st, next, we will be filling up again; indeed we hope to have 100 pupils, and then our brass band instruments will be brought out again; our chapel choir will be re-organized; trades started on again, and everything will, we hope, with God's blessing, be moving once more "merrily as a marriage bell."

And now one more subject before I close. In addition to my other work, a very considerable part of my time has been taken up with the "Canadian Indian Research and Aid Society," of which I am secretary, and with our monthly periodical, the *Canadian Indian*, of which Mr. H. B. Small, of Ottawa and myself are editors. I am glad to say that our Society is gaining ground; we have already 266 members belonging to the Society, and about 500 subscribers to the magazine. The annual meeting is to be held in Toronto some day next September, and on the following day there is to be an "Indian Conference," to which the most intelligent and best educated of the Indians from the various Indian Reserves in Ontario will be invited to come as delegates, to meet their white brethren and express their own views—from an Indian stand point—as to the various schemes and plans which good people have been devising for their benefit. This idea of a Conference is a new one, and we believe it will create a great deal of interest and may result in much good. And now as a friend of the Indians myself I would earnestly appeal to *all other friends of the Indians*, and especially to those resident in Toronto, to try and make this "Indian Conference" a success. Let these Indian delegates, when they arrive in our fair Central City from their various distant homes, be greeted with kindness and hospitality, so that they may bear back with them a good impression, and feel that the great Brotherhood of Christianity, into which they have been received, is indeed a Brotherhood which takes into its embrace all people of whatever colour or nationality.

SAID Pascal, "I love poverty because Jesus Christ loved it. I love wealth because it gives me the means of assisting the wretched."



THE HOME AT MEDICINE HAT.—(See page 103).

THE SORROWING LEPERS.

BY MISS LAURA HUDGE.*

WHEN the title for this paper was sent to me, I could not help thinking how appropriate it was, for a more sorrowful subject than that of lepers and leprosy can hardly be imagined. Throughout the world's history, the sad and bitter cry, "Unclean, unclean," has been echoing in every age and now, in this 19th century, the cry is constantly making itself heard in deeper and fuller tones and we can no longer close our ears to this wail of agony. We must ever look upon this disease with feelings of deep solemnity, when we remember that it is God's type of sin; sin which permeates the whole man and gradually destroys him member by member; sin which man's power cannot remove, and only God's hand can cleanse. In Isaiah i. 5-6, the figurative language clearly refers to this disease, "The whole head is sick and the whole heart is faint, from the sole of the foot, even unto the head. There is no soundness in it, but wounds and bruises and putrifying sores." Bonar says of this disease, "It is corrosive and penetrates unseer until it has wasted the substance like sin in the soul, eating out its beauty and its very life, while outwardly the sinner moves about as before. At last it bursts forth externally; the man becomes a skeleton and a mass of noisome corruption, and death is the sure end." Let us go back, in imagination, to the old Mosaic days and see the man who was suspected of leprosy, standing before God's

priest. Perchance the mark in his flesh was small, a slight ring, a bright spot; but he stood there trembling as to the verdict which should be pronounced. For seven days after he waited in lonely silence, then returned to the priest; again the swift searching glance and then the final decision. If the dreaded disease was in the man and spreading, the sentence of excommunication was passed on him, and with rent clothes, bare head and a covering on his upper lip (death in life personified), he went forth a lonely man, henceforth an outcast from the tents of Israel. So graphically described by N. P. Willis:

"Day after day he lay as if in sleep.
His skin grew dry and bloodless, and white
scales
Circled with livid purple covered him
And then his nails grew black and fell away
From the dull flesh about them, and the hues
Deepened beneath the hard unmoistened
scales
And from their edges grew the rank white hair,
And Helon was a leper."

The cleansing of the leper, if God's healing touch had come upon him, was a most beautiful ceremonial; the fragrant cedar; the wholesome hyssop; the scarlet wool; the colour of which may have signified life in the blood once more, no longer tainted, the running water; or, as in the Hebrew, "living water," and the two birds signifying death and resurrection. The first bird slain and then the living one dipped in the blood of its fellow and let loose to fly up towards heaven with its blood be-sprinkled wings,

"Dipped in its fellows blood
The living bird goes free."

reminding us of our ascended Lord, who "by His own blood has entered into the Holy place, having obtained eternal redemption for us." No longer can we bring the leper to the earthly priest; but we can send to him the glad tidings of a great High Priest, who stands ever waiting to cleanse the leprosy of the soul, and with His own most precious blood to purify, and—though outwardly loathsome and defiled—He can present these poor creatures, pure and spotless, clothed in His robe of righteousness, before His Father's throne. A man full of leprosy, once came to Jesus. Jesus was moved with compassion and laid His hand on him. That touch was life and cleansing. Oh! that the divine compassion of the Master might fill the hearts of His disciples now. And though as yet no remedy has been found for the disease, may we not hope, in the light of recent discoveries, that God may give to man, through the researches of modern science, the power greatly to alleviate and it may be finally to exterminate the malady. Experiments are, I believe, being

* A Paper read before the Woman's Auxiliary, Montreal.

made in this special direction by the great German doctor, who has already alleviated suffering of another terrible form by his wonderful lymph. For many years past the subject of leprosy had not attracted great attention, but the work of the devoted priest of Molokai roused public attention to the disease as it appears in modern days. Let us glance first at its ravages in olden times; brought, it is said, into Europe first by the armies of Rome, it was generally diffused throughout Christendom by the Crusaders on their return from the east and became a fearful scourge. In olden times, in England, there was a side window in the chancel of some of the churches outside of which the lepers stood to hear the service and receive alms without coming in contact with those free from the disease. Lazar houses were provided where the poor victims were confined and gradually the plague was stamped out of Europe, except in Sweden, Norway and Turkey. In Norway there is now a government hospital for lepers. All England was startled a year or two since, when the Prince of Wales, who has taken a deep interest in the subject, stated at a public meeting in London, that leprosy could be found even in the great metropolis itself, and brought forward the case of a man actually engaged in business there who was leprosy. The disease still prevails in Japan, China and India, in the Sandwich Islands, and at the Cape of Good Hope, and it is said to be spreading in South Africa and the West Indies, and in many of the United States. In the winter of 1888, forty-two cases were reported at New Orleans, and there are two leper settlements in the State of Louisiana, one at La Fourche and the other at St. Martinsville. In Minnesota, Wisconsin and Dakota, 160 lepers had come from Norway. Along the Pacific coast, in Oregon and California, the disease was planted by the Chinese, and in Salt Lake City the plague was imported by a colony of Kanaka women, brought by the Mormons from the Sandwich Islands. Coming nearer home we find that there is a lazaretto in Tracadie, New Brunswick. Cases have also been reported in Cape Breton, where, in a Scotch settlement, the mother of a family—a person who had never seen a leper—was found to be afflicted. Of her six children, three took the disease, but the husband lived to a ripe old age in good health. In another Scotch settlement, some miles distant nine cases appeared in four families. Measures are being taken to isolate the afflicted ones, and the Dominion Government are trying to stamp out the disease.

And now we come to the question, "What can missions do, and what have they done for these our fellow creatures, who are bearing this heavy burden of woe and misery?" To go back to the past we find that in 1819 the Moravian Missionaries were working amongst them in South Africa. In January, 1823,

Brother Leitner and his English wife entered the leper settlement called by the strange name of "Heaven and Earth," and for six years continued their heroic and Christ-like work in that abode of living death, until Leitner, like Father Damien at Molokai, fell at his post, though not from leprosy. Whilst in the act of baptising one of the leper converts, as he was uttering the words, "I baptise thee into the death of Jesus," he fell back and was carried from the church amid the loud weeping of the congregation and almost immediately passed from earth to heaven. He was followed by another devoted man who remained at his post nearly ten years. One after another stepped into the breach as these soldiers of Christ fell at their post. The mission was removed in 1846 to Robben's Island, where it is still vigorously carried on. I think it is well for us to recall these early heroes of the cross and to remember that it is not the Church of Rome alone that produces saints and martyrs. A new and important work has just been commenced by a Miss Sheasby among the Robben Island lepers to whom she pays weekly visits, and an appeal has lately been made in the English papers for this and other mission work carried on amongst them. Miss Clara Boyes, the honorary-secretary at Cape Town earnestly pleads for anything that will alleviate the weary monotony of their lives. The Chaplain, the Rev. A. R. Willshire, has had to retire from active service, owing to age and infirmity, but an active committee has been appointed to care for their wants. I conclude from this statement that our own Church has her share in this mission work. In asking for gifts there is one request which might make us smile, but at the same time there is a pathos in it. Miss Boyes says: "The patients love anything that will make a noise from a penny whistle upwards."

(To be continued.)

AN ALLEGORY WORTH READING.

BY MRS. H. GRATTAN GUINNESS, IN "OUR OWN GAZETTE."



WEALTHY farmer who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of labourers. He had occasion to leave the country in which his property was situated for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated lands to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there

were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called, very many years. Those whom he left children were men and women when he came back and so the number of his tenantry and labourers was vastly multiplied. Was the task he had left them accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles.

Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labour, and skilled labour, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbour. And a vast amount of labour had been *lost* in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate, and grow, and bear fruit; in caring for the forest trees as if they were saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labour and seed, and manure, skill, time and strength had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soil, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these labourers act so absurdly? Did they wish to labour in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not do it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than

they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labours of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants of their Lord? Ah! I can't tell! You must ask Him that! I only know their master said, "Go ye into all the world, and preach the Gospel to every creature," and that eighteen hundred years afterwards they had not even mentioned that there was a Gospel to one half of the world.

OUR PARISHES AND CHURCHES.

No. 58.—ST. THOMAS' CHURCH,
WALKERTON.

WALKERTON is a thriving town on the Saugeen river, in the township of Brant, county of Bruce, and diocese of Huron. It is situated on the Wellington, Grey and Bruce division of the Grand Trunk Railway, and is about 117 miles from Toronto. It was incorporated as a town in 1872.

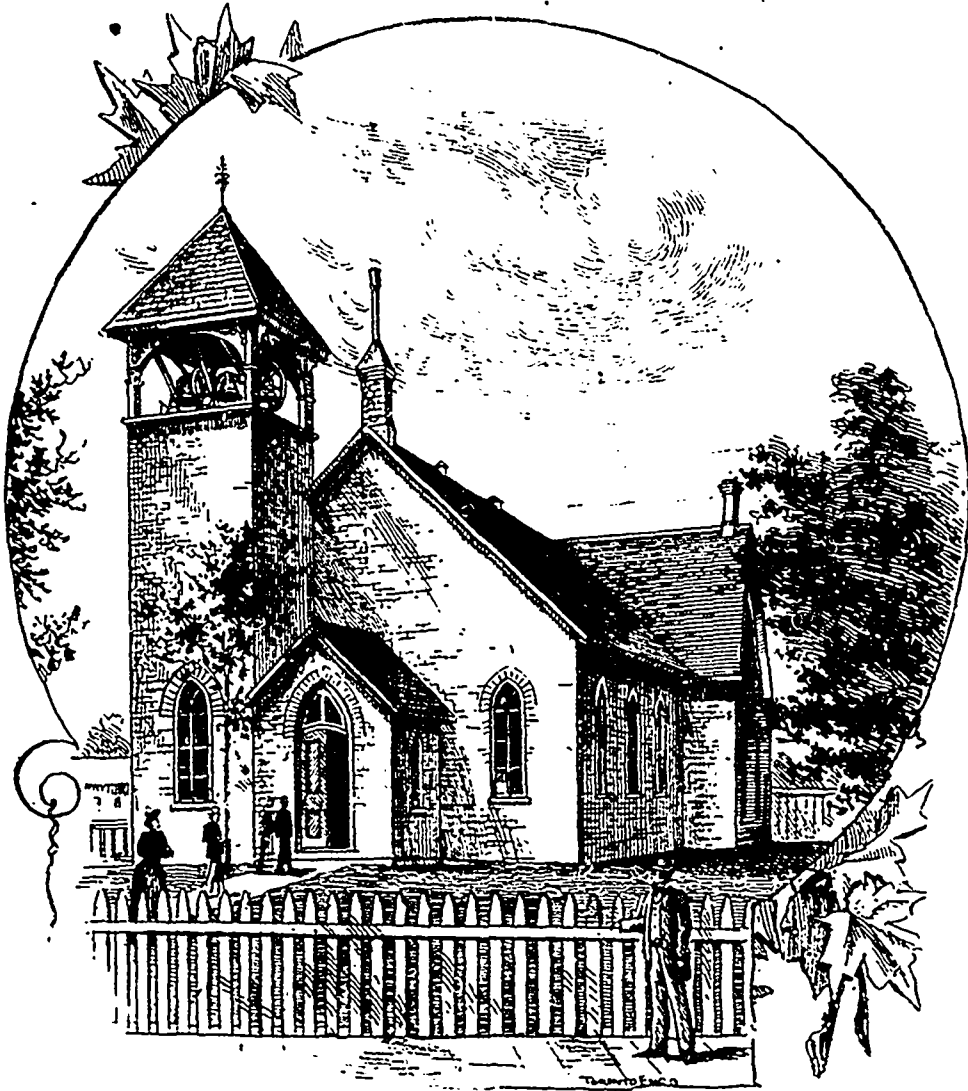
The following are a few historical notes of the parish, taken from its Parish Magazine:—

"It may be very safely stated, that very few of the present members of the Congregation of St. Thomas' Church, are aware of the difficulties which attended the establishing of a Church of England Service in Walkerton.

"In the year 1854, the Rev. A. H. R. Mulholland, of Owen Sound (now The Venerable Archdeacon of Grey), at the invitation of a few Church of England people, settled in the township of Brant, visited the district, and arranged to hold a service once every six weeks. The largest place, then available for the purpose, was a room in a hotel on the east side of the river, very near the house at present occupied by Mr. Walker, but before many services had been held in the hotel room, it was decided that the Orange Hall would be the better place in which to hold service.

"In 1855, the Rev. G. Hodge, whose field of labour included the whole county of Bruce, visited Walkerton every fourth week for the purpose of conducting the service of the Church. In 1859, a somewhat smaller district was allotted to the Rev. T. E. Saunders, who officiated at Walkerton, Hanover, and other places in the district.

"It was not until the year 1862 or 1863, during the incumbency of Rev. E. Softly, that the first



ST. THOMAS' CHURCH, WALKERTON, ONT.

part of the present church structure was built. Some four or five years later, the Rev. J. P. Curran, was sent by the Bishop of the Diocese to care for the interests of the Church in the district, remaining in charge from 1867 till 1875.

"Mr. Curran's successor, the Rev. C. Greenfield, in less than six months' time, was compelled by ill health to resign, and the next clergyman sent to the parish was the Rev. Wm. Short, who for fourteen years administered the rites and privileges of the Church of England to the people of Walkerton, West Brant, etc. It was in the beginning of Mr. Short's term of service that an addition was made to the church building.

"In September, 1889, the present clergyman, the Rev. Fred. Helling Fatt, was appointed to the Rectory of Walkerton, and in October of

the same year organized 'The Women's Guild of St. Thomas' Church,' whose privilege it is, as set forth in the constitution, 'to undertake work for the Church, subject to the approval of the Rector.' The first work undertaken by the Guild members was the collecting of funds, by monthly subscriptions, etc., for the erection of a bell tower, and the purchase of a peal of three bells. By Easter Day, 1890, the work was completed, and the bells were rung for the first time; by March 1st, 1891, the whole amount, over \$600, was paid.

"While it is true that the present building has done good service, and while, no doubt, many members of the congregation have sacred reminiscences connected with it, it is to be hoped that ere long a new church, more in keeping with the requirements of a congregation in the chief town of the county of Bruce, will be erected."

THE new number of the *Mouvement Géographique*, in a series of tables shows the position of the various powers in Africa at the present date when each power is counting what it has gained, to be as follows:—

Portuguese Africa.—Madeira, 314 square miles; Cape Verd Islands, 1,486; Guinea and Bissagos Islands, 2,316; S. Thomé and Principé, 417; Cabinda, 460; Angola, 470,000; Mozambique, 300,000.—Total, 774,993 square miles.

Spanish Africa.—The position of Spain in Africa is at present uncertain. She will have to settle with France both in Western Sahara and in the Muni district, in the neighbourhood of Gaboon. In 1876 her total claims amounted to 3,660 square miles. Now she claims the coast from Cape Blanco to Cape Bojador, and is stated to have made treaties with the chiefs of Adrar and neighbouring districts, giving her an addition of 200,000 square miles, while in the Muni she claims, according to some estimates, 40,000 square miles. If all the claims of Spain are admitted, she will have a territory of some 220,000 square miles in Africa and its islands, but probably she will have to reduce her pretensions. On the most recent French maps the western limit of the French Sahara cuts through the centre of the territory claimed by Spain.

French Africa.—Algeria, 123,480 square miles; Tunis, 44,790; Senegal and dependencies, 580,000; Sahara and Western Soudan, 965,000; Gold Coast, 19,300; Gaboon and French Congo, 270,000; Madagascar and islands, 232,600; Réunion, 964; Comoro Islands, 798; Obock, 2,316.—Total, 2,300,248 square miles.

In the Sahara and Soudan the adjustment of boundaries has still to be made, while the claims made in the Senegambia region will be subject to modification; so that the areas given cannot be regarded as precise. At present the hold of France over Madagascar is slender, but she is not likely to let go.

German Africa.—In 1876 Germany had no claim to a mile of land in Africa, though so long ago as 1866 Von der Decken urged the annexation of the region now included in British East Africa. The remarkable feature about German acquisitions in Africa is that they were virtually obtained within a few months in 1884-85; all else has been mere adjustment of boundaries. On the Gold Coast and in the Cameroons precise delimitations have to be carried out and in the former region, in the meantime, Germany is creeping inland. The following may be taken as approximately the areas of the present German claims:—Togoland, 7,720 square miles; Cameroons, 193,000; Southwest Africa, 385,000; East Africa, 450,000. Total, 1,035,720 square miles.

The Congo Free State did not exist in 1876. Its limits were fixed at the time of the Berlin Congress, and embraced about 800,000 square

miles. If the kingdom of Lunda, which has been turned into the Eastern Quango province, be included in the Free State, the total area will be about 1,000,000 square miles.

Italian Africa.—Although an Italian firm had a station at Assab, on the Red Sea, about 1864, it was not until 1880 that it was taken possession of officially. Now Italy claims an area of 360,000 square miles. So far there has been no international arrangement, but there is not likely to be much difficulty in arranging boundaries. Abyssinia, Shoa, and Kaffa alone cover 305,000 square miles; Massowah and Assab, Harrar, and a part of Somaliland cover the rest.

Turkish Africa.—Turkey's claim to Tripoli embraces 380,000 square miles. Nor does any one doubt that she is nominally the suzerain of Egypt; but, as a matter of fact, that country is held and administered by England. The total area still held by the Khedive is probably about 400,000 square miles, while the Egyptian Soudan covers about 1,000,000.

Coming to Great Britain's share in the scramble, and taking the limits prescribed by the Anglo-Portuguese arrangement, we find the following results:

British Africa.—West Coast Colonies, 45,000 square miles; Royal Niger Company, 400,000; Atlantic Islands, 125; Walfish Bay, 460; Cape Colony and dependencies, 500,000; Natal, 21,000; British South African Company and Nyassaland, 500,000; Mauritius, etc., 900; Zanzibar and Pemba, 760; British East Africa, 400,000; Somali Coast region, 38,000; Socotra, 3,000.—Total, 1,909,445 square miles.

The British East Africa Company has no northern limit to its sphere, and English troops occupy Wada Halfa, Cairo, and Suakin. In mere area France considerably exceeds England in her share of the scramble, but so far as value goes England has no rival in Africa.

To sum up, the various European powers have acquired the following areas in Africa, Turkey being excluded, and Egypt being left aside:

Portugal.....	774,993 sq. miles.
Spain.....	210,000 "
France.....	2,300,248 "
Germany.....	1,035,720 "
Congo Free State....	1,000,000 "
Italy.....	360,000 "
Great Britain.....	1,909,445 "
Total.....	7,590,406 sq. miles.

If to this we add the areas of Egypt and the Egyptian Soudan, of Tripoli, Morocco, the independent Central Soudan States, the Transvaal and Orange Free State, it will be found that of the 11,900,000 square miles of Africa, not more than 2,500,000 remain to be appropriated.

THE "Dark Continent" has been crossed from coast to coast but sixteen times.

Young People's Department.



THE DOGS AND THEIR SLEIGH.

SLEIGHS AND SLEIGH DOGS.

It is not often that children of the far North have much to do with sleigh driving; their experience of that mode of travelling is mostly limited to the ten or twelve miles over which their friends may propose to take them, as a great treat, once or twice in the course of the winter. Yet the sleigh is part of the necessary equipment of every mission station, and forms an important agency in the work of the mission itself. Among the Indians there is always a rivalry in the get-up of their sleigh and dog harness—the latter, made by dint of immense labour, of Moose leather, all the metal appendages of which are procured from the store of the Hudson's Bay Company. Each dog has also to be furnished with a gay "tapis" or saddle cloth made by the Indian women, and in the production of which all the taste and skill and power of invention of which they are so capable is expended.

Some of the tapis are made of deer's skin, with quaint devices worked on them, but the most popular are of dark blue cloth, elaborately beaded and adorned with broad fringes of wool or leather. It is not often that our Indian silk or bead work finds its way into these more southern regions, but whenever it is seen it excites wonder and admiration from its delicate tracery and the effective mingling of the colours; they have an instinctive knowledge of perspective, too, which they often bring to bear upon a turned back leaf or distant spray, and in bead-work their skill in fixing the beads firmly is well

adapted to the rough usage their handiwork has to encounter in the long winter journeys.

Another necessary appendage to the dog harness is the chain of bells; this is fastened on the collar or across the gay tapis. Each dog should have six or eight bells, and the merry tinkle of these doubtless keeps up the spirit of both dogs and men, as surely as do the bagpipes in a Highland regiment. The sound of sleigh bells has a friendly, cheering effect upon all (dogs and men alike) as it is caught across the snowy plain or icebound river.

How the sleigh dogs manage to live is often a problem which is hard to solve. The greater part of their time, poor brutes, they are kept on the brink of starvation, for the Indians find it hard enough to feed themselves, and every morsel of meat being demolished, the bones are kept to break and boil down, and so converted into grease. At the Mission stations part of the Fall fishery is reserved for the dogs—fortune favours them some seasons when the frost does not come at the very nick of time, and so our hung fish is anything but savoury, and unless dire necessity compels us to make use of it (as is the case sometimes), it is reserved for the dogs' winter supply. One or two white fish per day will keep a dog in good working condition.

A well-equipped sleigh should have four dogs harnessed tandem fashion. The sleigh-driver, with reins and whip in hand, runs an easy jaunty pace by the side—his whip handle elaborately carved and ornamented—the lash of leather cleverly twisted, its efficiency tested on the backs of the poor brutes with but short

interruptions. Our sleigh-driver is dressed in leather and well-worked Moose skin, with fringed shirt, and cloth leggings profusely beaded down the side of each leg. His cap is of fur—marten, mink, or beaver—for Whutale is a good trapper, and has made quite a fortune of furs he has trapped and sold to the Hudson's Bay Company. His leather mittens, lined with duffle, are slung round his neck with a twisted braid of many colours.

Now, with his handsomely beaded fire-bag at his side, and a good warm comforter which some kind, industrious friend to our Mission has sent out from Canada or England, our good-looking driver's outfit is complete.

But the sleigh, or "sled," as it is called in the North, must now be loaded. First come our travelling blankets and pillow, then kettle and saucepan, an axe (without which no traveller would ever think of travelling), and lastly our "prey," consisting of a few ribs of dried moose or deer's meat, a few dried fish, a small bag of biscuits or a little flour to mix with water and fry in grease—a very favourite dish in the North, which goes by the name of "bangs," and which our sleigh-boy concocts with great skill; another bag will contain tea, and of this we must take a pretty liberal supply, as every grain which we do not need for our own use will be begged of us by the Indians.

Thus our sled is made ready for the start. And next comes our cariole, which is only a sleigh with sides of parchment, painted and decorated according to Indian fancy, and stocked with cushion and fur robe for the traveller's comfort. When the Bishop or any of his clergy go on a trip, this is their usual style of equipage. In this way they are able to make long winter expeditions to visit the Indians in their camps, and, being always sure of a kind welcome, they have camped among them and spent several days teaching them and holding services in the camps.

Each night, when they are on a trip, a halt is made. The poor, tired dogs are unharnessed. The axe is immediately in demand to hew down trees for fuel, and soon the pleasant sound of crackling wood meets the ear, and the travellers gather round the cheerful blaze.

Supper is the next concern, and then the short evening service, after which each one turns into his bed, dug deep in the snow and well lined with boughs and brushwood, and the good robe of musk ox or buffalo wrapped closely round him.

BENNY'S THANK-YOU BOX.

THEY were going to have a thank-offering meeting at Benny's church. He knew it, because his mamma was President of the big 'ciety, and sister Gertie attended the band. He "b'longed to bofe," he said, and

he had a mite-box with Luther's picture on it, and he put a cent in it whenever he found a white one in papa's racket. Benny had one of the tenth-year envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and he was happy.

That night when papa opened the door, a boy and a rattling box danced down stairs.

"Do you feel very thankful, papa?"

"What for?"

"'Cause you're home and I'm kissing you."

"Indeed I do," laughed papa.

"Then put a penny in my thank-you box," shouted Benny.

Mamma had to put one in because she said she was thankful the spring cleaning was done. Brother Tom put in five because his new suit came home just in time for the party. Bridget had it presented to her for an offering when she said she was glad Monday was such a fine drying day for her washing, and Gertie gave him pennies twice for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen that the little box grew heavy—it got so full it wouldn't rattle.

But one night, soon after, Tom and Gertie were creeping around with pale, frightened faces, and speaking in whispers; the little "thank-you boy," as Benny liked to be called, was very ill with croup. The doctor came and went and came again; but not till daylight broke could he give the comforting assurance, "He is safe now."

In the dim light Tom dropped something in the little box as he whispered, "Thank you, dear God." Somehow everybody seemed to feel as Tom did, and when Benny was propped up in bed next day and counted his "thank-you" money, there was \$2.50 in it, which papa changed into a gold-piece that very day.—*Lutheran Missionary Journal.*

SOKOMAH, THE AFRICAN DETECTIVE AND DOCTOR.



FEW weeks ago a Sierra Leone trader at a town called Rembee, in the Shaingay District reported that money amounting to nearly \$100 was stolen from a box in his house. The landlord suspected the clerk, and the clerk suspected the landlord and his people. Something had to be done to find out the thief.

About this time there was in the neighbouring town a doctor, the noted Sokomah, famed for his knowledge and power in detecting witches and divulging the dark and secret doings of his fellow mortals. By his charms he claims to be able to see through the human system, so as to note the ravages of disease, and tell his fellow-men, even before they are themselves aware, of the presence of such disease. He claimed a

sort of prophetic gift; for he sometimes foretells the ills that threaten men. The landlord, who is a Mohammedan, gave to the head men of Rembee presents of cloth, begging them to go to the neighbouring chief and ask him to bring Sokomah to Rembee, to prove the thief palaver. Sokomah came, and spent a whole evening dancing and singing, accompanied by music from a drum. He is said to have told the people of Rembee many things, and divulged many secret deeds. This was done to prove to the people that he was able to do the work for which he was called. He then gave notice that on the following morning he would point out the thief. The next morning the people of the town met again, and the medicine man came, followed by a girl, who carried on her head a basket, singing and beating upon his drum. As he approached the assembly the beating grew more furious. It was noticed, too, that the girl seemed to become excited. She moved first to one side of the circle then to the other. Suddenly she fell upon a brother to the trader's landlord. This was repeated thrice. Sokomah then asked the man for his name, and said he had taken the money.

Upon the accusation of Sokomah the man was seized and tied with ropes. This was done to draw from him a confession. The matter came to the knowledge of the chief of this territory, Thomas Neal Caulker, who sent for the parties concerned, together with the medicine-man. As the case was to be thoroughly investigated before the chief, the writer and other persons were invited. Sokomah was asked how he knew the man had stolen the money. He replied that it was his profession to find out such things. His charms, he said, gave him the knowledge. It was necessary that he give some proof of his knowledge and skill. So some one in the audience concealed a medal belonging to the chief, and Sokomah was told to point out the person who concealed it. He obeyed rather reluctantly. He dressed himself, however, and came before us a sight to behold. He had on a high cap, with a red front decorated with shells, the back of it being covered with tufts of palm fibres of dark colour. His body was bare, with horns of various sizes (his charms), dangling at his sides. Several folds of cloth encircled his waist, bound with a white sash, the ends of which dangled behind him. He carried a drum, upon which he kept up a constant beating. He was followed by two young girls, each bearing a basket on her head. One of the baskets was covered with a white cloth, the other, the principal basket, with a red cloth, and decorated on the outside with white shells and beads of various sizes and colours. Several women followed also, and sung a chorus, while Sokomah led in a solo. After a few preliminary songs and addresses, our magician proceeded to find out the person among us who had concealed

the medal. The beating upon the drum and the singing were kept up. As these grew furious I noticed that the baskets appeared to move unsteadily and uncontrolled upon the heads of the girls, the red basket especially. The girl swayed from one side to another, then darted forward and stood before one of the audience. Suddenly she fell upon a certain man, repeating this thrice, whereupon Sokomah told us the man had the medal.

Sokomah soon saw his mistake when the man grew indignant, and declared that he had come to the place not knowing what was concealed. Sokomah explained that the basket had seen disease or something about the man, therefore it went to him. We told him he had not been sent for to tell diseases, but to find out the person who had the medal. It was amusing to hear the jeers of the people, some saying "Sokomah will find out he come *now* to place where God's people are;" "His devils can't do anything where God's Spirit lives;" "Too much praying in Shaingay for your business, Sokomah!"

After singing and dancing all the afternoon—for we kept him at it—Sokomah came to the conclusion that some book-man or Mohammedan had done something to thwart him. Hence his baskets walked around all the afternoon without accomplishing anything. Thus Sokomah of wonderful fame declared himself completely confused and baffled. Yet it is a painful truth that in many parts of this land persons have been punished, yea, some have been put to death, for crimes that were charged upon them by such impostors as Sokomah.—*W. F. Wilberforce, in Missionary Visitor.*

MR. STANLEY tells of a remarkable event during one of his African expeditions. He and his followers were suffering terribly from hunger—but the tale is best told in his own words:—

"It was lunch-time. Mr. Stairs was with me, and a large number of our pinched and suffering followers. We looked across that dark river to the forest beyond, and wondered whence help could come. I sat near the river, endeavoring to cheer the men, and had said to one of my officers—

"Moses brought water out of the rock at Horeb; Elisha was fed by ravens at the brook Cherith; the children of Israel were fed with manna in the wilderness; and even so God will minister unto us."

"Almost at that instant there was a sound of wind, the whirr of wings, and a fine fat guinea-fowl fell near my feet, and was promptly seized by my little terrier Vic. That was a happy incident, inspiring us with new hope."

THE SERVANT'S PATH.



ERVANT of Christ, stand fast amid the scorn
Of men who little know or love thy Lord ;
Turn not aside from toil, cease not to warn,
Comfort and teach. Trust Him for thy reward ;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep
pain.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then :
Go, tell thy Master : for they did the same
To Him, who once in patience toiled for them ;
Yet He was perfect in all service here,
Thou oft hast failed ; this maketh Him more dear.

Self-vindication shun ; if in the right,
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God. If right, He'll prove thee so :
If not, He'll pardon ; therefore to Him go.

All His are thine to serve, Christ's brethren here
Are needing aid ; in them thou servest Him.
The least of all is still His member dear,
The weakest cost his life-blood to redeem.
Yield to no party what He rightly claims,
Who on His heart bears all His peoples' names.

Cleave to the poor, Christ's image in them is ;
Count it great honour, if they love thee well,
Naught can repay thee after losing this.
Though with the wise and wealthy thou should'st dwell,
Thy Master oftentimes would pass thy door,
To hold communion with His much-loved poor.

"The time is short," seek little here below ;
Earth's goods would cumber thee, and drag thee down ;
Let daily food suffice ; care not to know
Thought for to-morrow ; it may never come.
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

THE Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognise their claim as human beings deserving of respect. As they are of use to man they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things :

"I was told by a Christian in Cairo, that he was once walking with a well-to-do Mohammedan with whom he was intimate, and who had often discussed with him the different position of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of their way, the follower of the Prophet delivered a passing but well-directed kick at her.

"'There,' said the Christian, 'that is what I complain of. You kick a woman as we would not kick even a dog.'

"'That,' said the Mohammedan with a look of genuine astonishment, 'why that is only my mother!'

And yet infidels will say smooth words of

Mohammedans who despise womanhood, and of heathens who murder their parents and their children ; and will blaspheme Moses who said, "Honor thy father and thy mother," and speak with contempt of Jesus of Nazareth who said "Suffer the little children to come unto me."

SCHLIEMANN relates many incidents of interest connected with his researches at Hissarlik, and the deceptions he was often obliged to practise when dividing, according to the terms of his contract with the Turkish government, the objects discovered. Availing himself of the ignorance of the men composing the Turkish guard, who carefully watched all his proceedings, he succeeded not infrequently in passing upon them an object not worth preservation, and retaining for himself a less pretentious, but in reality an intrinsically valuable finding, which he was determined to secure. Thus, on one occasion, when two slabs of inscribed stone, one, decidedly modern, the other of unquestionable antiquity were set aside for distribution, Schliemann expressed so much anxiety to retain the former, that the Turks were completely deceived, and vehemently demanded the larger and worthless object, and the apparently reluctant archæologist was forced to content himself with the one he so ardently desired to obtain. This peculiar mixture of simplicity and cunning was a prominent feature of his mental attributes.—From "Personal Recollections of Schliemann," by Hon. Charles K. Tuckerman, in *New England Magazine*.

THERE was once a man who thought himself very poor, so poor that he could give but little money for any good work. One day a lady asked him if he would not put his name down on her paper promising to give eighteen dollars and twenty-five cents during that year to the different causes for which his Church was trying to work. He looked at her with amazement. "Why, my dear woman," said he, "I never had so much as that to give in my life and never expect to have. I am a poor man." "Well," she said, "if you really can't afford that sum, will you give five cents a day for the year?" "Why yes," he said, "five cents a day is a little bit, certainly if that will do you any good. I can manage that much." He did this and enjoyed it. If he had taken the trouble to multiply 365 by five he would probably be surprised at what he was giving, and might readily have seen that, after all, he was not as poor as he thought.

THERE are three mission steamers on the waters of the Upper Congo, conveying missionaries to the various stations on the great river and carrying supplies when needed.

The Canadian Church Magazine

AND MISSION NEWS.

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

TERMS:— { ONE DOLLAR A YEAR IN ADVANCE.
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VOL. V. MAY, 1891. No. 59.

REV. W. A. BURMAN, of the Indian Industrial School, Manitoba, has written us regarding his late visit to Eastern Canada, which he regards as having been in every way satisfactory. Further information will be given next month.

In the account given last month of St. John's Church, York Mills, the statement that the meeting to consider the re-seating of the church was held on "12th Nov., 1885," should have been the "12th of Nov., 1888."

THE sixth and last paper of Mrs. Willoughby Cummings on "A Trip through Our Mission Fields," will appear next month.

MATTER regarding "Our Indian Department," "The Society of the Treasury of God," and other affairs of interest, is unavoidably crowded out this issue, but will appear in the June number.

By reference to the proceedings of the recent meeting of the Board of Management in London, it will be seen that Miss Sherlock, of Southampton, Diocese of Huron, has been accepted as a medical or nursing missionary for Japan, and it is hoped that the various branches of the Woman's Auxiliary will undertake her support. Our Church and Society will soon have quite a respectable band of workers in Japan.

MR. ARTHUR COBB, of Broadbent, Diocese of Algoma, desires to acknowledge, with sincere thanks, the various gifts of church papers and monthlies from Mrs. Wheeler, Ottawa, late of Collingwood, Miss Magrath, Rev. L. H. Kirkby, Collingwood; also for a useful supply of books from a lady in England. The influence of church papers among the poorer people of this Mission

has been great, so that any grant of back numbers would be most welcome. A special appeal is made for this Mission to provide seats for two churches, pine boards (uncomfortable enough), being the only accommodation at present.

BOARD OF MANAGEMENT.

EASTERTIDE MEETING, 1891.

THE Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, met in Cronyn Hall, London, Ont., on Wednesday, April 8th, and concluded their labours at one o'clock on the following day.

The following members were present: the Bishops of Algoma, Huron, and Niagara, Rev. Dr. Mockridge (General Secretary), Mr. J. J. Mason (General Treasurer), Very Rev. Dean Innes, Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Rev. Canon Sweeney, Rev. Canon Houston, Rev. R. McCosh, and Messrs. V. Cronyn, M. Wilson, R. V. Rogers, and Henry McLaren.

The following are the Resolutions adopted:

1. That the Board do adopt as their own, the Ascensiontide appeal submitted by the Bishop of Algoma, and do offer to the Bishop their warm acknowledgments of his kindness in preparing it, and that this appeal be printed, and distributed as usual in good season, so that may reach all the clergy for the Sunday before the festival of the Ascension.

2. That a report be prepared by the Committee appointed to arrange the visitation of the N. W. Bishops, for the information and guidance of the members of the Board; such report to be presented at the next half-yearly meeting of the Board.

3. That the same Committee as that of last year, consisting of Right Rev. the Bishops of Niagara and Toronto, the Archdeacon of Kingston, and Rev. Rural Dean Pollard, be re-appointed, and requested to draw up the Sunday-School appeal, and lay it before the next meeting of this Board.

4. That the interim appropriation for Domestic Missions be the same as last spring, and that the treasurer be authorized to make advances on that basis.

5. That a grant of \$150 be made toward the current expenses of the Board, and that a further amount of \$150 as an honorarium be voted for the Secretary.

6. That the next meeting of the board be held in Montreal.

7. That the Secretary be requested to enquire what steps have been taken towards commencing work among the Chinese in the diocese of Columbia, towards which a grant of \$500 was made.

8. That in reply to what the Lord Bishop of

Qu'Appelle says as to the name and objects of this Board, the Secretary point out to his Lordship that these questions cannot be dealt with by this Society, but should properly be submitted to the Provincial Synod.

9. That the Board do apply to the Secretary of S. P. G. for suggestions as to the truest way of providing for the expenses of the Rev. J. G. Waller as a married missionary, without incurring the risk of such trouble as must arise from the Canadian missionaries on the list of S. P. G. receiving a higher stipend than the missionaries placed by the S. P. G. on its own list. That the Secretary do state that the Board is most anxious to do no injustice to Mr. Waller, whose difficulties are attributable to oversight on their part, and at the same time to cause no inconvenience to the S. P. G. by following out a course different from that indicated by their regulations.

10. That the expenses of the Bishops during their visits to the Eastern Provinces be taken out of the General Fund.

11. That 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.

12. That the Secretary do communicate to the several Diocesan Branches of the Woman's Auxiliary, the respectful, earnest desire of the Board of Management, that they should seek to extend and promote the circulation of the "CANADIAN CHURCH MAGAZINE AND MISSION NEWS," published monthly by the Domestic and Foreign Missionary Society of the Church of England in Canada—that the Secretary do also inform them of the success which has attended the efforts in this direction, of the Woman's Auxiliary in Ottawa, and indicate the readiness of the Board to make the Magazine the medium of conveying the interesting information, now set forth in the Leaflets issued by the Woman's Auxiliary; should they at any time be led to desire such an arrangement.

13. That it be an instruction to the Secretary, to print the minutes of each half-yearly meeting on a slip, to be forwarded to all the members of the Board for their information, with a view to sustain the interest that should exist in the working of the Board.

14. That in view of the great importance of Indian work, and the need of its better recognition, and for more accurate information, a Committee be appointed to consider the subject, and report at the next meeting of the Board.

15. 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.

16. That the salaries of all missionaries accepted by the Board commence from the date of arrival at their posts of labour, according to the requirements of the S. P. G.

17. That every candidate for employment by the Board do furnish the Secretary for submission to the Board a certificate from some medical man of good standing that he has examined the candidate, and that his or her constitution and health are such as to fit him or her for the strain of the work to be undertaken, and of the climate of the country to which he or she may be going.

THE MISSIONARY MEETING, LONDON



WELL attended missionary meeting was held in St. Paul's Cathedral last night under the auspices of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, which is holding its semi-annual meeting in this city. The Bishop of Huron presided, and with him, on the platform, were the Bishop of Niagara, the Bishop of Algoma, Very Rev. Dean Innes, Ven. Archdeacon Jones, Rev. Rural Dean Pollard, of Ottawa; Revs. Dr. Mockridge, Canons Smith, Davis and Richardson, Dr. Sweeney, Principal Millar, Prof. Williams and R. McCosh.

The Bishop of Huron said it was the custom to hold a missionary meeting wherever the Board met, and as this year London was favoured by being selected as the place for the Board meeting, they were also favoured in having the able speakers to address the meeting. Under the circumstances His Lordship would not make a speech, but would briefly introduce Rev. Canon Sweeney, of Toronto.

Rev. Canon Sweeney referred to the pleasure it would give him to speak briefly on the general subject of missions. He pointed out that the Bible was essentially a missionary Book, as one reason for mission work, and one of its Books of twenty-seven chapters was almost entirely a record of missionary work amongst the Churches. The second reason was, for the lovers of the Lord Jesus Christ, an impressive one—the subject of missions was very near to our blessed Lord's heart, and one of His last commandments here on earth, after His resurrection, was to enforce the work of Missions. The Gospel was the message of God's love, and as such was intended for every people, tongue and nation on the earth; and deep down in the hearts of all people, to whom the Gospel had not penetrated, was the old Macedonian cry, "Come over and help us." The Lord Jesus Christ was held-up, not only as the founder and best exponent of Christianity, but also the pattern and model for all mission-

aries—domestic or foreign. Do we thoroughly understand, as Christian people, that all power in Heaven and earth is given to our Lord Jesus Christ, and His promise to be with us, even to the end, is a perfect guarantee of the success and blessing of those engaged in the work which He especially commanded in the spread of His Gospel amongst all the nations of the world, and His own hand guides and regulates all the work of the Church and the individual members of it. There were two statements of interest connected with the work in the present century, showing first, what had been done, and second, what remained to be done. In the first place over 2,800,000 souls had been converted from heathendom, and of that number over 25,000 were in their turn preaching and teaching the Gospel. But there was lots yet to do. Fields in far-away countries were opened up, and as yet no effort had been made to go in and occupy them. Several of Christ's most comforting promises to His Church were as yet unfulfilled, and it would only be by prayer and the performance of duty in this respect that these promises could be expected to be fulfilled. Prayer and giving a proper sense of the importance of the enterprise, and a realization of the obligations laid on us all, could enable the Church to keep her fields fully occupied, and there would be no complaints of shortness of funds if Christians worked, prayed, and gave systematically in aid of this, the first duty of the Church.

Rev. Rural Dean Pollard, after referring to the similarity of the object of the great Societies in old London, and the work our own Society was trying to do, said there was an impression that the Church of England was not keeping pace with the general advancement. The author of "Darkest England" appeared to think that he had found new light in the degradation and misery of the great metropolis, but while he was playing his tambourines, and trumpeting forth his alleged discoveries, the Church's sons were working in the darkest spots and accomplishing results that he could not do, and that were beyond the radius of his wildest dreams, and this work had been going on for years. But no Church or branch of a Church can do anything without the assistance of that invisible power, the Holy Spirit, working in the hearts of men to influence them in that direction. The Board of Missions would be powerless unless it was a necessary body and received the support of the laity of the Church. It was formed for the purpose of better systematizing the disbursement of the funds and the direction of the work, and also for the purpose of stirring up a greater interest in it and more active support for it. The best way of exciting the interest of the people was by keeping them informed of the operations and wondrous triumphs of the missionary in spreading the Gospel of Christ. The story of the Cross, and its power and influence over the hearts of

men, was more interesting than any romance that ever was written.

In introducing the Bishop of Algoma, the Chairman said it was thirty years ago that the Bishop of Algoma and himself began their careers together in London, and he was glad to meet him back on the old spot from whence their start was made.

Right Rev. Dr. Sullivan said all would rejoice in the fact that Bishop Baldwin was well enough to preside at this meeting to-night. It was a little over thirty years ago that they had stood side by side in the same class, and been ordained for the ministry by the first Bishop of the Diocese—the late Dr. Cronyn. He thanked the Church people and clergymen of the City of London for the help they had given in the work in his Diocese. There were darkness and discouragements to be met with in Algoma, but there were also great encouragements which helped to lighten the rifts in the clouds. One of these was the railway enterprise which had put channels of easy communication through all the Diocese and made travel very much easier for the missionary than it used to be; secondly, the greater respect and love with which the Church was now being regarded by the people, not only of the Church but also of those outside its communion. The excellent staff of helpers he had the good fortune to be surrounded with was a most encouraging feature of the work. But amongst the obstacles was the impecuniosity of the diocese. It was known now, and he believed always would be, and consequently he had to continually appear before them to appeal for help to carry on the work there that he had undertaken. Many of the laity of the Church of England treated Algoma and the North-West unfairly, unjustly, and in an illiberal spirit. There were calls and demands from all quarters, which he could not supply. After quoting the remark of a New York clergyman, to the effect that a selfish spirit on the part of a minister made a selfish parish or diocese, the Bishop delivered an excellent address on general missionary work, quoting the arguments against it and refuting them. The choir, under the direction of Mr. G. Sippi, rendered a beautiful musical service.—*The London Free Press.*

DOMESTIC AND FOREIGN MISSION-
ARY SOCIETY OF THE CHURCH
OF ENGLAND IN CANADA.

ASCENSIONTIDE APPEAL, 1891

REVEREND SIR,—It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, be read as a sermon or otherwise, in the hearing of every con-

gregation in our diocese on Sunday, May 3rd, 1891, and that the offerings of the people on the following Sunday be given to Domestic Missions.

JOHN FREDERICTON, Metropolitan.
 J. T. ONTARIO.
 J. W. QUEBEC.
 W. B. MONTREAL.
 ARTHUR TORONTO.
 E. ALGOMA.
 MAURICE S. HURON.
 CHARLES NIAGARA.
 F. NOVA SCOTIA.

To the Members of the Church of England throughout the Ecclesiastical Province of Canada.

GREETING :

The return of the season at which we commemorate the Ascension of our Lord to the right hand of the Father, immediately after He had laid upon the Apostles His last solemn injunction, "Go ye into all the world and preach the Gospel to every creature," imposes on us once more the duty of asking your prayers and offerings in behalf of the "Domestic" department of the missionary work of "the Church of England in Canada." Under this head are to be understood Algoma and the North-West.

On the very threshold of our appeal, however, we desire to make grateful acknowledgment of the fact that the contributions of last year were upwards of \$7,000 in advance of those of any previous year in the history of the Board. For this we "thank God and take courage," indicating, as it clearly does, that the tide of missionary zeal is steadily rising, and that the laity are realizing more adequately their responsibility to the Head of the Church as baptized members of His Body, "redeemed with the precious blood of Christ," and pledged, therefore, by most solemn vows and obligations to personal service and self-sacrifice for the extension of His Kingdom.

In this connection we gladly recognize the valuable aid rendered to the Board by the "Woman's Auxiliary," whose members have "laboured much in the Lord" in the ingathering of free-will offerings, the circulation of missionary literature, the increase of material comfort in the dwellings of many lonely missionaries and struggling settlers, and not least, the promotion of a missionary spirit in the Church at home. We gratefully commend this organization to the sympathy and confidence of the Church, as one of its most loyal helpers and handmaids.

Suffer us now, brethren, to lay before you a brief statement of the financial needs of our Domestic field, gathered from the communications of several of our Missionary Bishops. Next, after the power of the Holy Ghost stirring in the heart and conscience of the Church, comes a due appreciation of the actual necessities of the case, as an incentive to the discharge of personal duty.

The Bishop of Rupert's Land writes that, owing to deficient crops at many points—the removal of settlers from Manitoba to the North-West Territory and British Columbia—the wide dispersion of the more recent immigrants over a large area of thinly occupied country, and the consequent necessity for the establishment of new missions to bring the Church's ministrations within their reach, the financial needs of his diocese are more pressing than ever. Grants have been voted to forty missions, involving an expenditure of \$14,600. Reductions have been made in the cases of thirteen. Seven missions are vacant, five of them having occasional services, held by clergy coming from the centre, or by students employed during the summer. To maintain existing missions in full efficiency, and supply vacant districts with resident missionaries, at least \$5,500 is needed from the Church in Eastern Canada, in addition to the funds received from local sources and Societies in England. Aid is also becoming increasingly necessary for the Indian work, from which the "Church Missionary Society" is annually withdrawing one-twentieth of its former grant. Further, a travelling missionary is needed, who, besides supplying vacant missions, would also act as a financial officer, for the development of local contributions. \$600 is needed to supplement a similar sum already guaranteed for this object.

The Bishop of Saskatchewan and Calgary, having in view the needs of the two dioceses under his charge, asks for \$10,000 per annum for three years. There are sixteen clergy in Saskatchewan and thirteen in Calgary, an increase of eight since the Bishop's consecration in 1887. Here also the Indian Missions are already feeling the effects of the reduction made by the "Church Missionary Society," grounded, as it is, on the theory that the social, industrial and religious education of our heathen who have already been Christianized, belongs properly to the Church in Canada. Two important missions, Red Deer and Saskatoon are vacant. Funds are also needed for the endowment of the diocese of Calgary.

In the diocese of Algoma, "the firstborn of the Canadian Church," there are two self-supporting parishes—twenty-four centres occupied by as many faithful, self-denying missionaries—five districts vacant, needing men to occupy them, and the means to sustain them, and one (Temiscamingue) where the harvest is ripe, and only the "labourer" is needed, his "hire" being secured from Montreal and Toronto. Not less than \$8,000 is needed from the Board to meet the absolutely necessary annual outlay for stipends. The Church and Parsonage Fund is wholly exhausted, leaving several structures unfinished. The "Endowment" and "Widows and Orphans" Funds increase very slowly. Clergy disqualified by sickness, accident,

advancing years, or multiplying infirmities have nothing to expect, there being no "Superannuation Fund." The Indian work, carried on by means of Church, School and Industrial agencies, planted side by side, claims larger and more liberal recognition than it has yet received.

In the diocese of Qu'Appelle there are fourteen priests and six deacons, as against ten priests and five deacons for the preceding year, but the field, like others, is sadly undermanned. The number of baptisms, confirmations, Sunday school children and communicants steadily increases, but a still larger harvest could be gathered, were the ground more adequately tilled. Local resources are being developed as rapidly as circumstances will admit, the contributions for the maintenance of the clergy being 34 per cent. in advance of any previous maximum, while those for other purposes have almost doubled. Funds are administered with most rigorous economy, the clergy exhibiting a most praiseworthy spirit of self-sacrifice, but much more liberal assistance is needed from Eastern Canada.

Over and above the dioceses already referred to, those of Moosonee, Athabasca, and McKenzie River demand our warmest sympathies and most generous support, isolated as their bishops and clergy are from the outer world, and called to endure much "hardness, as good soldiers of Jesus Christ."

Summing up, then, the financial need of the vast home field for which the Canadian Church is bound to hold herself largely responsible, we are called upon to provide for the current year, on the lowest calculation, the sum of \$30,000. Less will not suffice. Let not the amount alarm us. It is easily within the measure of the Church's ability. Let but the Divine Spirit quicken her to action, and her treasury will be full to overflowing. Her own honour, her gratitude for abounding spiritual privilege, the debt she owes to the men who are spending and being spent for Christ, in these far-stretching wilds, "in labours more abundant, in journeyings oft, in weariness and painfulness—the needs of her children scattered abroad, "as sheep having no shepherd"—above all, the glory of her ascended Head—all these unite to emphasize the solemn obligation lying on her, not only to strengthen her stakes by maintaining existing dioceses and missions in full efficiency, but also to lengthen her cords by widening out the area of her missionary operations to the largest possible dimensions. Why should we any longer hear the sad tale of churches closed, Sunday schools scattered, children unbaptized, mourners uncomforted, the sick and the dying deprived of the consolations of the Gospel, our brethren in the faith left wholly uncared for, and, with their children, silently, but steadily, drifting away to other communions, to be lost irrecoverably to the Church of their forefathers? "These

things ought not so to be." They are a reproach to the Church, which urgently needs to be "rolled away."

Brethren of the Clergy, we beseech you, as pastors of Christ's sheep, shew yourselves "examples to the flock" in all holy zeal for the Church's missionary enterprise. Preach missionary sermons. Scatter missionary intelligence. Enlist the interest and energy of the children. Summon the godly women of the parish to this holy war. Be not afraid it will interfere with home claims. "Have faith in God," for of congregations no less than individuals does the divine maxim hold good, "There is that that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Brethren of the Laity, we entreat you to discharge *your* duty, as you will hereafter wish that you had dealt with it, when standing before the judgment seat. Christ's vows are upon you. It is His claims we set before you. He asserts and asks you to acknowledge His right of ownership over all you are, and all you possess. Your sons are "an heritage of the Lord." Is there no Samuel among them whom you are willing to consecrate to the ministry of Christ's Church, saying, with Hannah, "I will give him unto the Lord all the days of his life?" Your substance, be it much or little, is a sacred trust. See to it that you discharge your stewardship faithfully, giving precedence to Christ and His Church over every other to whom you are debtors, and hallowing all by laying the first fruits at his feet. He asks it of you as His due, not to be held with impunity, and as your privilege, not to be forfeited without heavy loss. Obedience to His will is the sum of all loyal Christian allegiance. "If ye love me, keep my commandments." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Woman's Auxiliary Department.

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

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

DIOCESE OF RUPERT'S LAND.



RS. TILTON received the following letter from Miss Milledge, of Winnipeg, Secretary of the Rupert's Land Diocesan Branch:—

"The Auxiliary have asked me to write to the different branches in Eastern Canada, pleading for help in the matter of church

furnishings. From nearly all the clergymen come monthly appeals for help in that line. We do all we can, but it is quite inadequate to the demand. As I cannot find the addresses of the corresponding secretaries for Huron, Niagara, Ontario and Quebec, I enclose the appeals, hoping you will kindly forward them. A number of divinity students are going out this summer to do missionary work in the vacation, and we are most anxious to send parcels by them to a number of clergy who applied over a year ago for these things. We were so glad to hear that Mrs. Sharpe is to have a bale, also Mr. McDonald, of Thunder Child's Reserve. I have just received a letter from him thanking our branch for the bale we were able to send him. It was not as large as those generous ones which come from the East, but it served to clothe some destitute ones till relief came from other sources, and there are so many appeals coming from all parts of our own Diocese that really we feel as if we must supply them first."

DIOCESE OF SASKATCHEWAN.

MRS. TILTON also received the following letter from Rev. D. D. Macdonald, C. M. S. missionary at Thunder Child's Reserve:—

"I take the liberty of writing to you, and our pressing needs in this mission must be my only excuse. Some time ago I sent an appeal to the CANADIAN CHURCH MAGAZINE stating the requirements of this place. You may have seen it, but I cannot refrain from addressing you personally. I have four reserves to attend to, with a population of about seven hundred Indians, and they are very poorly clad, indeed; in fact some of them are nearly naked, the majority of them are heathen, of course, a great many of them have been baptized by the Romish priesthood but their religion is small indeed. All they know is that they have been christened. As to having any religious understanding they do not possess any, and consequently are very ignorant and superstitious. We have, belonging to our Church, about one hundred and thirty that would like to throw up their old habits, but are, to a great extent, prevented through poverty. They are sadly in need of help, so if you will kindly use your influence to get us some clothing, as much as you conveniently can send would all be of use. Men's clothing, such as discarded suits, shirts, and some attractive articles for children, any remnants of print, flannel, dress goods, or anything that could be made up would be a great benefit, indeed, as Mrs. Macdonald could teach the young to sew. Again my mission is in very poor repair. If I could get some help through kind friends, with a little money, I would be getting great assistance, as the house itself is very poor

and in bad repair. The Romish Mission close to me is finely fitted up and consequently has some attraction for the ignorant Indian. If I could get about two hundred dollars I could make a great improvement indeed. This may seem to you a very poor opinion of the Indian manners and feeling, yet nevertheless it is true as regards those in this district."

DIOCESE OF CALEDONIA.

MRS. RIDLEY, wife of the Bishop of the Diocese of Caledonia, appeals to the Auxiliary for the work in that Diocese. In a letter received, dated March 7th, she says:—

"Anything that draws us closer to the older provinces of the Dominion I welcome right heartily.

"In order to respond to and keep up your sympathy, I will briefly explain our position.

"After a long struggle with opposition, that led to a great secession from our Church, we have been permitted by God to extend her borders since 1887, so that not only has lost ground been recovered, but great extension has been effected. For example, quite recently, five new churches have been erected, one enlarged, and another, (nearly destroyed by rebel Indians), restored. Funds are being raised for five new ones.

"This winter a large and bold tribe of Indians, that for years have persecuted the few Christians among them, have become Catechumens, and many of them baptized. Such a movement, I suppose, was never known in this Province.

"They burnt down the little church erected by the twenty-six Christian Indians in 1886. They are now about to erect one to seat 200, almost entirely at their own expense. The men who set fire to the church measured the land, (100 feet square) for a new one, when the Bishop visited the Mission last January. We have for many years had a High Class School for Indian youths, and those who pass through it have a good English education.

"We commenced last year a similar institution for girls.

"What I should much like is to be drawn closer to Church people beyond the mountains, and to feel that we belong to each other. As it is now, England seems nearer to and more necessary to us than other parts of Canada. We shall, for many years to come, be dependent on the Church beyond our Diocese, for though the population is slowly increasing, they are mostly poor and isolated people.

"Ten years ago there was but one clergyman in priest's orders, and one deacon. Now, there are ten, besides native teachers, a medical missionary, and an honorary lady nurse. We are

just now beginning a Diocesan Hospital for whites and Indian. Our great difficulty is to obtain funds for the rapidly extending work. Could we be included in the area assisted in your auxiliary?"

FOREIGN MISSIONS.—INDIA.

Miss LING, who has had a very busy year in Ootacanuna, by no means has forgotten her Canadian friends and fellow-workers.

In a letter received last month Miss Ling writes:—

"It is now more than a year since I left you, and just about a year since I left England to return to India, and press of work has prevented my writing as often as I should like, and I fear that many of my Canadian friends—you amongst the number—will be thinking hard thoughts of me, but I have by no means forgotten my happy time amidst you all, and the substantial help I keep receiving from time to time assures me that all undeserving as I am, I am not forgotten.

One of our great interests since my return has been an opening for Mission work amongst the Todas, one of the hill tribes, peculiar to the Tilgiris.

I do not know if the Zenana Committee in London ever responded to the suggestion, that I should be the Canadian Missionary in their ranks, but whether they did or not I always reckon myself so.

You will perhaps be interested to hear what is being done in my station with Canadian money:—

A Bible woman is supported in Wellington, a heathen town entirely unevangelized heretofore. It is about ten miles from here. Another Bible woman has been taken on in Coonoor to help the one already working there, whose work has grown beyond the capacities of one.

Three children who came out from heathenism—one boy and two girls—are being supported in Christian Schools. Help has been sent for the Mahomedan work, and a donation towards a debt on one of our school buildings.

Books and Periodicals Dept.

The Authority of the Church as set forth in the Book of Common Prayer, Articles and Canons: Sermons preached in Trinity Chapel, New York, during Lent, 1891, by Rev. Dr. Morgan Dix, Rector of Trinity Church, New York. New York, E. & J. B. Young & Co., Cooper Union, Fourth Avenue.

These Lectures are divided into, "The Church as Described by Herself," "Ecclesia

Docens (The Teaching Church)," "The Christian Priesthood," "Apostolic Succession," "Christian Ethics," "The Outlook for Christian Unity." The Lecture on "The Teaching Church" has been printed separately in pamphlet form for wider circulation.

Pebbles from the Path of a Pilgrim, by Mrs. H. L. Hastings. Boston, Mass., H. L. Hastings.

These are the personal reminiscences (many of them sad and strange enough), of the author's life. Her work was that of an evangelist, chiefly among the people of the South, and in a manner somewhat akin to the early revival work of the Methodists, a style of work which is almost sure to produce adventures more or less startling.

Lovell's Historic Report of the Census of Montreal, 1891. Montreal, John Lovell & Sons.

This valuable census shows the population of Montreal to be 211,302 with that of suburban towns, bordering on its limits, amounting in all to 27,311. It is handsomely printed, with illustrations, and has an attractive history of the city from its earliest days, as far back as 1611, to the present time. All kinds of statistics and information regarding the City of Montreal are clearly and fully given.

The Brant Churchman.—The church people of Brantford have started a monthly church paper under the above title, which is much to their credit. We wish their laudable enterprise every success.

The Dominion Illustrated.—The sum of twelve cents in stamps, sent to the Sabiston Litho. & Pub. Co., Montreal, will secure a sample copy of this journal, which has lately been so much improved, and which its enterprising publishers are endeavouring to introduce into every house in Canada. It is the only high-class illustrated weekly published in the Dominion, and no pains are spared to make it more and more worthy of the praise of the home circle.

The Literary Digest.—Furness & Wagnalls, 18 and 20 Astor Place, New York. This periodical gives an epitome of the various articles which appear in the leading reviews, magazines and newspapers of the day, and will enable persons to have a good idea of what is going on in the literary world without the expense and labour of procuring numerous works and reading lengthy articles. The cost is \$3.00 a year.

The Young Canadian, Montreal, \$2.00 a year, is always a welcome visitor to Canadian homes.

The Scientific American, 361 Broadway, New York. The amount of information of a scientific and general nature that can be obtained from this excellent publication is surprising. Inventions and discoveries of all kinds, and in every department of life, are continually found in it, amply embellished by handsome illustrations.

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

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

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

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

The Missionary Review of the World: We find this periodical always most useful in giving missionary information, and suggesting thought for missionary subjects. It is now favorably recognized everywhere, and is becoming an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Aster Place, New York. \$2.50 per year; 5 cents per single number.

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

The New England Magazine, Boston, 86 Federal St. Among many excellent articles is one on "Canadian Art and Artists," which will be found interesting to the people of this country.

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

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

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

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Next meeting of Board of Management, Oct. 14th, 1891, in Montreal.