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No. 80.



RECTORS OF ST. GEORGE'S CHURCH, ST. CATHARINES.

1. REV. JAMES CLARKE, M.A.

2. REV. A. F. ATKINSON.

5. REV. ROBERT KER.

3. REV. HENRY HOLLAND, B.A.

4. REV. E. M. BLAND.

HISTORICAL SKETCHES.

No. 80. - ST. GEORGE'S CHURCH, ST. CATHARINES



T. CATHARINES, the county town of Lincoln, Ontario, is an incorporated city on Twelve Mile Creek, and the principal place on the Welland Canal, which connects Lake Erie with Lake Ontario. It is situated in the Diocese of Niagara, and contains the parishes of St. George, St. Thomas (with Christ Church), and St. Barnabas. A very handsome book, edited by the present rector of St. George's Church, has just been published giving the history of St. George's parish, together with much useful information connected with it. The compiling of books like this is much to be encouraged, for it is an excellent means of preserving historical records which some day will be of great use to the historian. The present book is compiled with great care, and is handsomely illustrated. The group of portraits on our first page, as well as the picture of the church accompanying this article, are taken from it, through the kind permission of the editor.

From this book we glean the following facts connected with the parish:

St. George's, the mother church of St. Catharines, goes back to the years 1791-4 for its foundation. Somewhere between these years there was a mission parish of the Church of England in the place now called St. Catharines; but the authentic history of the parish commences in 1796. A subscription list of that date is still in existence, the object of which was to secure "an appointment to the Church at St. Catharines."

The original site of the church was a plot of ground given by the Hon. Robert Hamilton, of Queenston, in 1798, and the first church appears to have been built between this date and 1810, for in the latter year an agreement was entered into between Herman Hosteler, Joseph Smith, Thomas Adams, George Adams, John May, and Paul Shipman, as trustees, and Jacob Dittrick and Thomas Adams to put in four circular window frames to St. Catharines' Church, Twelve Mile Creek."

Just as the Church seems to have been making some headway, the war of 1812 came as a terrible interruption. The Church was promptly thrown open as a hospital, and remained so during the war. An old account is found among the parish records as follows:

"An estimate of damage done a church in the Village of St. Catharines, at Twelve Mile Creek, by the British troops using it as an hospital in the years 1813 and 1814. Damages, £100. We certify the above to be a fair valuation of the above damages, Thomas Merritt, T. Butler, Trustees."

In 1819 a meeting was held at which it was resolved to petition the Bishop of Quebec "To send out a pious clergyman; we paying £50 currency per annum, and furnish him with a comfortable parsonage house."

This petition was sent in, but the bishop did not at that time see his way clear to granting it.

During these years the Presbyterians possessed some pew rights in the church, and from time to time used the building for their services. But in 1825 a meeting was held at which arrangements were entered into appropriating the church and lands to our sole use, payment being made to such Presbyterians as claimed for pews.

In 1828 the Rev. Mr. Parkin wrote to the "Churchwardens and trustees of the Church at St. Catharines," that he had at length effected an arrangement by which he is enabled to take charge of the mission at St. Catharines.

A subscription list of £320 pounds was made in the following year for a parsonage; and among the names at the head of it are: Job Northrup, Wm. H. Merritt, George Adams and Henry Mittleberger.

Mr. Parkin remained in the parish only about two years, and in 1830 we find the Rev. James Clarke in charge.

A new church was commenced in 1835, but was not finished for some four or five years. In 1840 Mr. Clarke was thrown from his carriage and killed while on his way to take afternoon service in Port Dalhousie. He was a man of great simplicity of character, evidently beloved by his people. He was an Irishman, a graduate of Trinity College, Dublin, and before coming to Canada had been for many years a curate in the Diocese of Armagh.

The congregation marked their appreciation of Mr. Clarke's worth by placing a tablet to his memory on the west wall of the church.

The next rector was the Rev. Abraham Fuller Atkinson, D.D., who was appointed in November, 1840. In making the appointment Bishop Strachan described Dr. Atkinson as one of the most eloquent and pious preachers of the diocese. Like Mr. Clarke, he was a graduate of Trinity College, Dublin. He came to Canada in 1827, and was soon afterwards ordained by Bishop Charles Stewart, of Quebec. For eight years he was attached to Christ Church, Montreal, and then for four years he had charge of the parish of Bath, near Kingston, and upon resigning the latter charge he came to St. Catharines.

For twenty-four years Dr. Atkinson was Rector of St. George's. During this time various improvements were made in the fabric of the church, the chief of which was the erection of a tower to the memory of Thomas and Mary Merritt.

Failing health compelled Dr. Atkinson to resign the rectory in 1864, and he left St. Catharines to the regret of the whole community.



ST. GEORGE'S CHURCH, ST. CATHARINES.

For two years he lived in Toronto where he died in 1866 at the age of sixty-three.

The Rev. Henry Holland succeeded Dr. Atkinson.

In his time the parish was divided.

Christ Church was built in 1872, the first rector being the Rev. Mr. Shortt.

In 1877 the corner stone of St. Thomas' Church was laid. This church was under the charge of Rev. Mr. Brookman. He was succeeded by Rev. O. J. Booth, who removed to Buffalo in 1886, and was succeeded by Rev. W. J. Armitage who is still in charge.

In 1879 a fourth parish, St. Barnabas', was

formed. Thus there are now four churches where twenty years ago there was but one.

In 1884 Mr. Holland relinquished the full charge of the parish, and the Rev. E. M. Bland, of Ingersoll, was appointed as "Priest-in-charge," Mr. Holland still retaining his position as rector.

After his retirement he lingered for some three years, and in January, 1888, he died.

Mr. Holland was a graduate of Cambridge. Ordained in 1841; he was for three years curate in the mining region. On the invitation of the Bishop of British Guiana he resigned his English charge, and was appointed to a curacy in Amsterdam in that colony. In 1849 he came to Canada and had charge of the mission of Tyrconnel for nearly ten years. When Huron was set off as a separate diocese Mr. Holland became incumbent of Fort Erie, where he remained till his removal to St. Catharines.

After his death Mr. Bland was inducted as rector. In his

time the church was improved, the rectory completely overhauled, and a fine chime of bells placed in the tower of the church.

In 1889 Mr. Bland became rector in charge of Christ Church Cathedral, Hamilton.

He was succeeded by the present rector, the Rev. Robert Ker, formerly of Ingersoll. Under him St. George's is doing a good work for the Church, and is prosperous and happy.

The parish possesses a very comfortable rectory house with garden and handsome grounds attached, and yields an endowment of about \$300 a year. Few rents and offertory make up the balance of revenue.

MODERN CHURCH HISTORY.

II.—THE POST RESTORATION PERIOD.

BY REV. L. N. TUCKER, MONTREAL.



THE period of English Church history now under consideration ranges from 1685 to 1714, and covers the reigns of James II, William and Mary and Anne. It was a remarkably disturbed period, both in Church and State, and, therefore, exhibits much that is best, as well as much that is worst, in human nature and in Church life. It contains the closing scenes of the great battle of the Reformation, when the Constitution of the Realm and of the Church of England was definitely established as it has stood ever since. It was a time of bitter controversy, with all the essential features of such a time, viz:—party spirit, personalities and uncharitableness. It was a time that strained to the uttermost the political principles of men, when the rights of royalty were brought into conflict with the rights of the nation, and when the principles of loyalty were at war with those of freedom. It was a time when the rights of reason claimed by the Reformation were carried to their utmost extremes, when the foundations of revealed religion itself were violently assailed, and its strongest bulwarks were set up. And, as the rage of strife and controversy began to subside, the Church began to gird herself to the practical work that lay before her, both at home and abroad. It was the time when earnest and faithful laymen and clergymen laid the foundations of those societies and institutions which have been an unspeakable blessing to the motherland and to the colonies, in the present age. Often regarded by Churchmen as a dull and dreary period, when the Church was too political, too worldly, or, at least, too oblivious of her high and holy mission, it was, in reality, the seed-bed of our most successful modern organizations, and, as such, it deserves our sincerest gratitude, and teaches us most important lessons in these modern days.

The reign of James II. was a deliberate attempt to subject the English Church and nation to the yoke of the papacy. No time could have been more suitable for such a task. The nation had scarcely recovered from the delirium of loyalty that greeted the return of Charles II.; and the Church, through its leaders, was hopelessly committed to the extremest views of the divine right of kings, and of the passive obedience of subjects. But never was ruler more bitterly disappointed. Never was nation more completely victorious, and never did Church act in a more prudent and dignified manner, and strike a stronger blow, in behalf of national rights and liberties.

The illegal cruelties inflicted by Judge Jeffries on the deluded followers of Monmouth; the un-

fair trial and imprisonment of the dissenting leader, Richard Baxter; the angry prorogation of Parliament because it would not repeal the Test Act to favour the Romanists; the appearance of the Papal Nuncio as ambassador to the English Court; the outrageous preferment of Romanists to high positions in the Church and the universities; and chiefly the bold resolve to dispense with the laws of the land by virtue of the royal prerogative; all this filled the clergy with sorrow and indignation, and violently roused the opposition of the whole nation.

The crisis was reached when the king ordered the clergy to read what they considered to be the illegal "Declaration of Indulgence" in all the churches of the land. In a body they declined to obey the order. Seven Bishops even ventured to approach the king with a respectful petition; but they were browbeaten and dismissed. And then they were sent to the tower and tried for libel. But their passage down the Thames was like a triumphal procession, and all the leaders of the nation openly showed their sympathy with the bishops; and when they were acquitted even the soldiers, then under review in the presence of the king himself, did not forbear to cheer.

Thus had James II. completely alienated the affections of the whole nation in the course of little more than two years. Thus had the Church of England become dearer to the people than ever it had been before. And, to their credit be it spoken, the Nonconformists stood shoulder to shoulder with the Church, refusing even the favours of the king. William and Mary were called to the throne by the unanimous vow of the nation. And, when they appeared, James could not count even on the loyalty of his children. There was nothing left for him but to fly to the continent, and the noblest crown in the world was lost forever to the dynasty of the Stuarts.

This change in the Government, known as the Revolution, was effected without bloodshed. William and Mary were declared to be King and Queen of England by the will of the nation. Their rights were, therefore, strictly defined and limited by Act of Parliament. This statute is called the "Bill of Rights," and the Monarchs of England have thenceforth been "Constitutional Rulers." At a later date, to ensure a "Protestant" succession to the crown, another statute was passed called the *Act of Settlement*, whereby it was decreed that the Monarchs should thenceforth "join in communion with the Church of England, as by law established." The Government and the Church of England now stand on the basis that was fixed at the Revolution.

But the Church of England could not be expected to pass suddenly and in a body from the doctrine of divine right and passive obedience to that of loyalty to a ruler, who held his crown

by virtue of an Act of Parliament. Some of the purest and ablest of the Church's sons could not conscientiously swear allegiance to the new sovereigns. They either resigned their positions and withdrew into private life, or they were ejected from their sees and livings. They are known as non-jurors. However mistaken their policy, their sincerity and self-denial deserve our highest admiration. Among the number were the saintly Bishop Ken, now best known as the author of our Morning and Evening Hymns, and Robert Nelson, who subsequently became one of the Church's most active and useful members. Unfortunately, at a later date, some of the non-jurors intrigued with James and the Court of France, with a view to the return of the Stuarts, and what is, perhaps, still more to be deplored, some of them tried to create and perpetuate a schism, by the consecration of bishops to succeed those who had been ejected. This feeling of devotion to a lost cause lingered on till near the close of the eighteenth century. It sometimes caused alarm and sometimes danger to the reigning house, but in course of time it became a mere sentiment, and finally died out under the stable government of the Georges.

The bulk of the clergy, however, actuated chiefly by the fear of popery, were sincere in their allegiance to the constitutional rulers. It is only natural to find that, in such a vast body of men, some few would be merely self-seekers and time-servers. These were destitute of political and religious principles, and were ready to follow any ruler, and to profess any opinion that would give them preferment. What they professed with ardour yesterday they were ready to combat with equal ardour to-morrow. They became Romanists under James and they returned to Protestantism under William. Those were times that placed a very great strain upon the principles of men. It is a credit to human nature and to the clergy of the Church of England that of so few men it could truthfully be said, that "Whatsoever king might reign still they would be Vicar of Bray."

It is to these days of conflicting opinions and of divided allegiance, that we must look for the advance and the establishment of the vital principles of the freedom of the press, and of religious toleration. These principles have only reached maturity in the age in which we live; but they made such strides under the broad statesmanship of William III. that England became the envy of the other nations of Europe.

It is very satisfactory to turn from matters of strife and controversy, where we always see the worst side of the Church, to questions of Christian activity and of practical benevolence. Moved by the evils of the times, men of earnest spirit banded themselves together to stem the rising tide of scepticism and immorality, and to teach the true principles of religion and virtue. They met together in one another's

houses for mutual help and encouragement; and they began to set to work the varied machinery of the Church. Public services, preaching and the frequent administration of the Holy Communion were resorted to; by word of mouth, by example, of life and by the dissemination of a wholesome literature, those noble men began to do the work of God and of the Church. They were thus led, step by step, to the discovery and establishment of those great missionary, educational and philanthropic organizations which are the glory of the Church of the nineteenth century. The charity schools which they established were the first serious attempt to cope with national ignorance, and eventually resulted in the national schools, which, for nearly a century, have carried on the work of popular education in England. They felt that religion must go hand in hand with education. This led them to found a society for the spread of religious truth, and under the name of the "Society for the Promotion of Christian Knowledge" it has become an agency of world-wide influence. With the truest instinct they felt that the living agent must accompany the printed page. This led them to the formation of the venerable "Society for the Propagation of the Gospel," which, for nearly two centuries, has been one of the most successful missionary agencies in the world, and which has contributed so largely to the planting and the building up of the Church in Canada and in all the colonies. So also the society called the "Associates Dr. Bray" spread its ramifications into many of the poorer parishes of England and into nearly every corner of our vast colonial Empire. As a counterpoise to the activity of the Deists the Hon. R. Boyle endowed the Lectureship on Christian Evidences that still bears his name. To meet the wants of the poorer clergy in England, Queen Anne was induced to create a fund, now known as "Queen Anne's Bounty," out of the first fruits and tenths, which, till the Reformation were the property of the Pope, and which, since the Reformation belonged to the Crown of England. This fund, which is now enormous, has been and is still one of the most important sources of revenue of the Church in the motherland. This active and aggressive spirit was seen also in the more material province of Church building. A great impetus was given to the erection of Churches throughout the land, and the great Cathedral of St. Paul's began to raise its massive structure and its lofty dome above the smoke, and the noise and the traffic of the metropolis of the world. These are very remarkable facts, each of which would almost suffice to stamp with greatness the age in which it occurred.

This period abounds in curious practices connected with public worship. High pews had become fashionable. Sometimes they were even provided with fire-places, and sometimes

a livery servant brought in sherry and light refreshments between the prayers and the sermon. Some of the finest sculptures of previous ages were defaced by a coating of whitewash. The style of architecture in vogue was a hideous similitude of "Roman theatres and Grecian fanes." The high decker pulpit was coming into general use. The hour glass was still one of the articles of church furniture. The parish clerk was a universal institution, and responding and singing in the Church were at a very low ebb. Chanting was almost unknown save in the cathedrals. Organs and musical instruments were matters of dispute. Catechizing, in the afternoons, was all but obsolete. Confirmation was much oftener omitted than performed. High Churchmen used the bidding prayer before the sermon and low Churchmen prayed extempore. Irreverence was the order of the day. Lost goods were published in Church. Vestries sat with their hats on, smoking and drinking, to elect churchwardens. Even William III. kept on his hat during the sermon. The congregation looked about, whispered, talked, laughed, flirted, reclined for sleep, and hurried out of church, after the sermon, without waiting for the benediction. Some went so far as to play cards on the Communion table, and, in a church in Canterbury, the people stood on the holy table to see Queen Mary. We cannot be too thankful that in our day a better taste and greater reverence universally prevail.

As we contrast the blessings and the dangers of our own day with those of the period we have just considered, our first feeling is one of devout thankfulness to God that He has placed on the throne of our kingdom a monarch who commands, and what is much better, who deserves, not only undivided loyalty, but also unfeigned love. By a reign of almost unexampled duration, and of quite unexampled prosperity, progress, wisdom, purity and devotion to the public good, Queen Victoria has given, under God, almost unbroken peace and contentment, not to the United Kingdom alone, but to the whole Empire. This has left the Church free to devote all her thought and energy to the unexampled work that lies before her.

And it is somewhat remarkable that the Church's foes and work are precisely the same now as they were then. The Deists, it is true, have disappeared, but they have been succeeded by a race of men no less dangerous and powerful. Under the name of materialists, rationalists, infidels or agnostics, they are undermining the very foundations of the Church and of the Holy Scriptures. May God raise up among us such men as Butler and Warburton to meet and remove this danger. The glaring immorality of the past age has disappeared, but it has been replaced by a gradual loosening of all the bonds of society, morality and religion. Thanks be to

God that He is daily giving us men, and women too, to cope with the gigantic evils that everywhere surround us. And the work of Missions, that only began to dawn upon that age, has assumed such vast proportions in ours that we are tempted to look upon it as the one paramount mission of the Church, and to look forward to the speedy downfall of heathenism, and to the conversion, nominal at least, of the whole world to Christianity. Here also God has been very bountiful to our Church. He has given her opportunities and resources and men such as she never had before. If He grant her a still greater measure of self-denial, devotion and enterprise, there need be no limit to our expectations.

THE SEVEN CHURCHES OF ASIA.

III.—THE SECOND MESSAGE.

"Unto the angel of the Church in Smyrna write."—Rev. ii 8

FORTY miles from Ephesus lay the city of Smyrna. Of the two cities Smyrna was the larger and more extensive. Here, as well, had sprung up a little band of Christians who formed a Church, appointed their chief pastor or bishop ("angel," as he is called here), and struggled on as a witness for God in the midst of a wicked, heathen city. When speaking of the message that was sent to Ephesus, we had some points in connection with the history of the Church there, which invested it with special interest. We could speak of it in connection with Paul and John and Timothy, and with events recorded in the Acts of the Apostles, and mentioned in St. Paul's Epistles. But we have nothing of this kind in connection with the sister Church of Smyrna. She has no New Testament history upon which we may seize as points of interest regarding her; but for all that, the message itself unfolds sufficient material to afford an interesting and profitable study.

The message, like that to the Church of Ephesus, came from Christ; but it is well to observe how He styles Himself, "These things saith the First and the Last, who was dead and is alive." The thought was that of His own divinity. He wanted the people of Smyrna to know that he was not simply a despised Nazarene, who had been put to death with every mark of shame and disgrace; but that He was the one who was strong in the life which had been given back to Him. He *was* dead. Of that He would have no doubt to be felt by anyone. The breath struggled from Him, and the grave closed over Him. He went to the regions of the dead, or as the Creed has it, He descended into Hell (Hades); He went and preached to the spirits in prison. But the life all came back again. It came back again never more to leave Him. And



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His life meant power. That new life which rescued Him from the grave was not given to Him for nothing. He who had suffered for humanity was put into a position of care for humanity, and to watch over its interests in a place of magnificence and power.

The Lord by this message would have His people know that He had not deserted them. There were people living who had seen Him in the flesh. John himself had the holiest recollections of Him; but there was no doubt a constant yearning among all to see Him again. They all knew that He had appeared to His disciples after His death, why should He not do so again?

It was a natural yearning for these early Christians, in whose ears the story of the crucifixion was so fresh, to expect at any moment to see their Lord again. And, as a matter of fact, we know that He did appear, to some favoured ones, but in a very guarded manner. He appeared, for a moment only, to Saul of Tarsus; He appeared to St. John when he was all alone in Patmos, but He would not appear elsewhere. The world must learn to do without Him—at least as far as His bodily presence went; but then the world must know that He is,

nevertheless, with it, and that He knows every sorrow that can pierce the human heart. It must be well known to all, that if He *was* dead, He was undoubtedly alive again, and if alive again, able to help those who trusted Him.

And there was a reason why He specially sent this reminder. It was not what He had said to the Church of Ephesus. To them the message was sent from Him who "walks among the golden candlesticks," *i.e.*, from Him who continually moves in and out among His Churches; but to Smyrna the message came from Him who "was dead and is alive again." This difference has a meaning. Ephesus as a Church was strong—Smyrna was poor, weak and suffering, threatened indeed with entire destruction. "I know thy works," says the heavenly messenger to them, "and thy tribulation and poverty."

There are those who know well what it is to struggle with poverty. It is a load known only to those who are called upon to bear it. Those who have wealth, or even a moderate supply of means constantly at their disposal, cannot enter into the griefs and sorrows of the poor. The poor are human. They love their children as dearly as the richest in the land, and as dearly, too, do their children love their parents. But

they have few means of helping one another. Many a mother has longed to give her sickly child some simple luxury, which, simple as it is, is beyond her means. Many a poor child has sighed because unable to get some trivial relief to help a dying parent. Poverty comes against people at every turn in life. It takes a hundred forms of misery, which only those who have been poor themselves, or who visit the poor, can realize.

And it was especially a trouble among the early Christians. Many a man was dismissed from office, simply because he became a Christian. For his Master he lost the means of obtaining his daily bread. Such a man could realize the Lord's Prayer as the wealthy never could realize it. He gave up the world, the wicked heathen world to trust his Lord, and day after day, night after night, there went up the cry from a sorrowful heart, "Give us this day our daily bread."

This accounts for the frequent collections that we read of in the Acts of the Apostles and the Epistles on behalf of the "poor saints." And such there were in Smyrna, "I know thy tribulation and poverty."

And for this reason the Lord encouraged the Church there by pointing to His own ignominious death (which involved His poverty), and to the glorious life which followed it. "Thus saith He that was dead and is alive, I know thy tribulation and poverty, but," He adds, in a little parenthesis of great significance, "thou art rich,"—"rich in faith and heirs of the Kingdom which He hath promised to them that love Him" (James ii. 5). How can the poor be rich? How can the rich be poor? This problem is solved by the Gospel. It is true of congregations, it is true of individuals. The country missionary ministers sometimes to people in log buildings, without an altar, without a pulpit, with rude benches stretched on logs of wood for seats, the wind blowing through cracks in the walls, and yet sometimes there is more spiritual warmth there than in the grand Church with vaulted roof and painted window, artistic singing and cushioned pews. Sometimes one is forced to think that the comforts in our churches are so great that the Christianity in them is losing that sturdy character which it ought to have. Is it not true that, too often (there are noble exceptions), the wealthy Church is characterized by selfishness. Men of wealth sometimes argue against foreign and even domestic Mission on the ground that there is work enough to be done at home; and yet, when it is well looked into, the work that they do at home is painfully small—but little or nothing, it may be, beyond the paying of pew-rent. Whatever advantages may be claimed for the pew-rent system, its tendency certainly is to foster selfishness. It has been contrary to the old injunction, "Be careful to entertain strangers."

On the other hand there are Churches that are poor, whose seats are free: there is a welcome for everyone; their contributions are small indeed, but then they are large compared with their means, and the Saviour says, "I know thy poverty, but thou art rich."

And this is true also of individuals. Would a man who has found Christ precious to his soul change places with an unbeliever or a man of open sin, however great wealth he might have. No, more gladly would he lie on his hard bed, and content himself with meagre food, with Christ near to warm his heart, than take all the wealth of the Indies without Him. Though poor, with Christ he is rich.

But poverty was not the only cross which the early Christians had to bear. They had to face the contumely and ridicule of their enemies. "There goes a Nazarene." "There goes a Galilean." "There goes a Christ-ian." These were all words of reproach for the poor believer in Jesus, and he had to bear them all with meekness. And amongst their most bitter assailants were the Jews. "I know," says the Saviour, "I know the blasphemy of those that say they are Jews but are not, but are the Synagogue of Satan." "No true Jews are these," says Christ. "They persecuted Me and crucified Me. They say they are Jews and are not."

How different all this from the little banter which believers in Jesus sometimes are now called upon to endure! And yet there are those who shrink even from that. They will not suffer even a trifle for Christ's sake, who bore so much for them.

We have, however, to move on another step in this message to the Church of Smyrna.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

These words were too ominous to be mistaken. There was trouble brewing for the Church of Smyrna. It is treated with sweet tenderness. Not a word of reproach or blame, only a warning to be faithful under the most cruel sufferings, imprisonment and death itself. "Ye shall have tribulation ten days." The expression "days," in Scripture frequently means "years." Probably it does so here, and ten years was the exact period of the persecution of Diocletian, one of the most bloody persecutions ever stirred up against the Christians. And Smyrna may have been called upon to suffer more than ordinary tribulation. Perhaps the magistrates were more inhuman; perhaps the mob was more fierce; perhaps the cruelty was more intense. The message to her was this, "Be thou faithful, faithful unto death."

And history tells us that this poor, despised Church of Smyrna was very true to her Lord under the most cruel forms of martyrdom. We

are told of her saintly bishop, well known to those who take the trouble to read the history of their own religion, the undaunted and heroic Polycarp. If all that suffered in Smyrna were like him there were many crowns of life won in her street for the streets of glory in Heaven. "I will give thee a crown of life."

These words, no doubt, were in the ears of the good old Christian, when he was led to the place of death. He stands before the Proconsul: the instruments of death are before and around him.

"All that thou hast to do is to deny Christ."

"Eighty and six years have I served Him and He never wronged me. How can I blaspheme my King who has saved me?"

"I will throw you to the wild beasts."

"Call them, I am ready."

"I will tame your spirit by fire."

"Your fire can burn but for a moment; you know not the fire of eternal punishment reserved for the ungodly."

The good old bishop was bound to the stake and burned to death, a grand specimen of what the Church of Smyrna, whom the Lord had so solemnly warned beforehand, could do. The test in those days was *fidelity* not "*success*."

Visitors to the City of Smyrna are still shewn the tomb of Polycarp. There it is said to stand, surrounded by a white wall. Is there an inscription on it? If not there should be one, and that inscription should be, "Be thou faithful unto death and I will give thee a crown of life."

Polycarp was the last that suffered; the persecution with him came to an end. No poverty, no reproach, no cruelty, no death could stamp out the spirit of the early Christians. Have we that spirit with us now; the spirit which would lead us to die for our Lord, if necessary.

But the message to the Church in Smyrna closes with a solemn warning: "He that overcometh shall not be hurt by the second death."

What could be more solemn than the thought of a second death? When we stand by the graveside of a departed friend we pray most earnestly in the language of our burial service that God "Would be pleased to deliver us from the bitter pains of eternal death." Let every man study what that may mean. Surely it is that overwhelming trouble which must overtake those who blaspheme God or who neglect Him. For let him observe how completely a man who is dead falls away from the walks of life. He is completely gone. The ways of life know him no more. Somebody takes his place and the world goes on as before. Let him look again at this thought. Christ Jesus came here to give us *eternal life*. The opposite of eternal life is eternal death. Those who die the second death fall away from the ways of eternal life just as one dead has fallen from the ways of life here. What the condition

of the eternally dead may be we know not; but they are dead. They have fallen for ever from the ways of eternal life.

Surely then we must all be warned. To oppose Christ is to throw a life away. With Him we shall never be hurt by the second death. Here is the warning, than which nothing could be more solemn; and it stands side by side with the promise, "Be thou faithful unto death and I will give thee a CROWN OF LIFE."

"He that hath an ear let him hear what the Spirit saith unto the Churches."

THE BROTHERHOOD OF ST. ANDREW.

BY THE RIGHT REV. WM. E. M'LAREN, BISHOP OF CHICAGO.

PROPHECY without inspiration cannot be regarded as prediction. But premises well established may justify conclusions which are as true when they await fulfilment in the future as when they have already been realized. In the sense of deliberate conviction of what is to be, built upon what is, I feel myself safe in assuming the prophetic mood in regard to the Brotherhood of St. Andrew.

The inspired prophets were either foretellers of doom or of deliverance. Promise and penalty were the light and shadow of their messages. It is more pleasant, however, to listen to Isaiah when he sings, "Arise, shine, for thy light is come!" than when he cries, "Woe to Ariel, to Ariel, the city where David dwelt!" My prophecies shall be "comfortable words."

It is generally accepted as a fact that the Brotherhood is one of the most striking developments of the new life of the Church. Its creative *afflatus* was from heaven. It came as a divine idea to the minds of some who were watching the signs of the times. The idea crystallized in Chicago in the mind of one to whom it was given to see that deathly indifference to individual souls, who did not nor could not rent a pew, was not that for which our Lord established His Church. The only credentials which can commend that divine organism to modern society are catholicity of love as embracing inclusively all classes and conditions of men, and catholicity of obedience as bringing the truths and sacraments of the Gospel to bear upon all to whom Christ sent the Church—therefore quite as much to the spiritually homeless and fatherless as to the children of the kingdom, the latter too often spoiled with excess of luxurious food and much deficiency of exercise. The hour was ripe. The field was white to the harvest. The reapers have heard the call of the Master. That splendid convention at Boston was a sort of harvest home, showing what can be done, what has been done, and, none the less, what shall be done. Its signifi-

cance, chiefly, was that among the younger men of this Communion a spiritual revolution has been accomplished. But it is apparent to many minds, I venture to suggest, that the results of the revolution are as yet but partial. A germination of seed is a process, and the movement towards reproduction makes slow and stately progress.

In the fullness of time, there will be produced in the Church a new type of layman.

But, to qualify this prediction, let me hasten to say that it is not well to criticise the laymen of the past. There will always be laymen in the Church as poor as any she has had to endure. There will never be any that will excel many who have loved her with exceeding love and exemplified the Psalmist's enthusiasm, "I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness." There is no call for any fiery impetuosity of denunciation towards their shortcomings. They have set us an example which in many respects we may well follow. Their shortcomings were due to the times in which they lived and to the then state of the Church, which was an effect easily traceable to historic causes. The state of the Church is changing. The old order lingers but the new emerges, and it will bring with it a layman abreast of his time and ready for conflict with the enemies of God.

He will rejoice in the heritage which the Church confers upon him, its flavor of antiquity, its "beauties of holiness," its spiritual values, its rock-like stability in a fluctuating age. But he will not be a passive recipient. What he takes he will give; and if he finds others indisposed to share his blessings he will have means and time to bring them to a better mind. He will not be a passive witness as he behold Churches dying of dry-rot and ready to close when the dear old people have gone who never sought to commend the Church aggressively even to their own children. The new style of layman will show his love for the Church by active Evangelism rather than by passive enjoyment.

This coming man will not favour the perpetuity of class religion. He will probably deprecate the pew-rent system as shutting our Churches against the poor and sometimes against those that are only not rich. He may find that in many places much can be said in favour of that expedient "for revenue only." But he will not occupy debatable ground when he arraigns the parochial policy which padlocks the pew and puts a sign-board at the door, "This is a Pullman car and 'private.'" He will seek to put away from us the stigma that has been our reproach, and bring in the larger spirit which will not be satisfied until a burning Evangelism, steady as to its flame, pure as to its fervours, he makes the wage worker, the clerk, the seamstress, the sick in the hospitals, and the prisoner

in dungeons, feel that the Church has stores of grace for them just as truly as for any.

He will be an intelligent Churchman, well versed in the creeds and able to give a reason for the hope that is in him. His equipment will include a discerning mind toward the plausible phrases by which error half conceals and half reveals its deadly assault on the truth. He will have such a courage of his convictions that he will not be easily conquered by the false sentimentalism which makes many deem the truth something to be apologized for, or to be held in a half-hearted way as a courtesy to errorists.

This new product of the Church's life will exemplify the more positive type of spiritual reality in his interior as well as exterior activity. He will have discovered that he never knew what tigers temptations are until he sought to tame them, and that increase of labour is certain to insure increase of temptation. Zeal for others requires him to watch himself as never before. There is a great quieting of conscience attendant on what is called "work," until the deeper lesson is reached that he does little for God who is not resting in God, and that zeal is a torch easily quenched if not lighted from a heart burning with reverential loyalty to Him. There is an inner sanctuary of personal relation to God whose golden pavements are trodden only by holy and humble men of heart who make Him their all in all and live a life of daily self-abandonment to His will. Having learned this deep truth, the Church, in its word, sacraments, and ministry, will shine with new splendors, and a pervading spirit of reverence will solemnize his activity.—*Living Church.*

SKEPTICISM is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible—perhaps your mother's Bible also—if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than He is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed?" What is your denial in comparison with my personal experience of Christ? Skepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved a soul. It is foredoomed defeat. Do not risk your eternity on that spider's web. It offers nothing but despair as its final end.—*Selected.*



FIRST VIEW

FIRST EPISCOPAL CHURCH IN AMERICA.

VIRGINIA, the home of the Presidents, has yet other honours, and many are the historical memories that cling to the picturesque scenery of that sleepy old State. Among the many important events for which she is famous is the founding of the first temple of worship built in America by the Church of England. This was built in Norfolk in 1637. The first minister in this parish, which was called the "Elizabeth River Parish," was John Wilson. At that time tobacco, being the chief currency, the minister's salary was fixed by law at 1,500 pounds of tobacco and sixteen barrels of corn. This was subsequently increased, however, until in 1761 the minister of this parish, which then contained three chapels, received 20,000 pounds of tobacco per year.

The congregation of this old church was bound by peculiar enactments of the Church of England to properly observe the Lord's Day, and other religious duties. One of these laws was to the effect that "every person of the age of twenty-one years and upwards who should willfully be absent from parish church for one month, or, being there, should not remain until the service was ended, should, on conviction, be fined, and, on failure to pay the fine, should be whipped."

The original grant of the land upon which this church was built is on record in the land office at Richmond, Va. Samuel Boush, the first Mayor of Norfolk, who was prominently connected with the church, was buried in the old cemetery that surrounds the quaint old structure. In that same cemetery may be noticed a stone, yellow with age and of ancient lettering, erected to the memory of the wife of Nathaniel Bacon, who lives in history as the first British rebel. It bears the date of 1691, and, though two centuries have elapsed, the English coat of arms may still be plainly seen.

January 1st, 1778, a heavy cannonade from the British fleet opened fire on Norfolk and destroyed nearly nine-tenths of the town, the church being one of the few buildings that



SECOND VIEW.

escaped entire destruction. It was afterward restored, but again, in 1820, during a violent thunder-storm, the front wall of the church was forced in, which was soon, however, repaired, and it stands to-day as then a simple structure.

SUMMARY OF WORK IN FUKUSHIMA.

FROM JANUARY 1ST TO DECEMBER 8TH, 1892.

SATO SAN having taken Shiraishi San's place, while the latter was at school in Tokyo, was a valuable assistance. Fujii Heitaro also was on January 12th transferred from Kibo-Kokwai, Mita Tokyo, to Fukushima. After the Chi-Ho-Kwai in Tokyo, Tato San caught a cold, which, with other sickness, greatly hindered his work during February and March. In April he went to Koriyama, 29 miles south of Fukushima, and began work there and in its neighbourhood, especially in the neighbouring large town of Miharu, which was continued until he left for Tokyo on July 2nd. Fujii San remained until July 21st, when, Shiraishi San having returned from Tokyo the previous week, he also left, first going to Nagano Ken at my request, to enquire about the work there, and then later he went to Tokyo.

The attendance at our services in Fukushima, which became rather poor after Shiraishi San's departure, has since increased and has been lately larger than ever before, and those who come are almost all regular attendants. Our regular services are at 7 p.m. Friday and 9 a.m. and 7 p.m. on Sunday. For a short time in the very warm weather, the Sunday services were changed to 8 a.m. and 8 p.m.

As special agencies we began: (1) A night school last March; (2) the knitting and sewing classes by my wife have been continued, with some interruptions due to ill-health. The evening school is from 6 to 8 p.m., and the attendance has ranged from 10 to 31. Only on Sunday and Friday nights and the first Tuesday, Wednesday and Thursday of each month is the school closed—these last days because of our preaching services at the out stations.

The number of these outstations has been

much increased within the year. At Nihommatsu services had before been carried on. At Koriyama we began work in the end of March. At Miharn in the end of May. At Motomiya in September. Also at Takakura and at Sugita, small villages, services have been held in response to requests sent that they might be allowed to hear about Christ. Although in these places great interest has been displayed none have as yet been baptised. Since the beginning of September last we have regularly every Tuesday visited Nihommatsu, which is the largest and nearest of the outstations, and in which the work shows the greatest promise. Once a month we go to each of the other stations. At every place there is either a Christian or a Catechumen, who makes the necessary preparations for our coming, e.g., advertising, getting the preaching station in readiness, etc. Takakura and Sugita are villages of less than one thousand population each. The other places have each from six thousand to eight thousand.

In several other places work should have been begun, but it is impossible unless more men are sent to carry on the work. Indeed, for places already opened, we should have at least three more missionaries. My catechist and myself can begin the work, but its requirements soon reach a point where it is impossible for us, with so many other places to look after, to attend them properly.

There have been two baptisms. Although there were other applicants they were either compelled to remove from Fukushima, before being properly prepared, or I did not judge them to be fit subjects, as yet, for baptism.

We have suffered much by removals from our little flock. Within the last month only four of our most zealous Christians have gone to other places; and others earlier in the year. Among those who have thus left us is one who received baptism last year, and also one of those who were baptised this year. As the Seikokwai is as yet so poorly represented in this part of the Empire, these removals are not easily made up; for, as yet, I have heard of no Christian coming to Fukushima from a neighbouring province who is a member of the Seikokwai. In a place where so large a portion of the population is composed of government or railway employees, who are moved about from place to place, and where, also, there is no good school, so that the young men who desire a better education must seek it elsewhere; these removals seem as inevitable. As for the sake of our work here they are to be regretted.

I, being about to remove to another field, Nagano, Shiraishi San, will be left here to carry on what has been begun, on which we earnestly pray God's blessing, so that our labour may not have been in vain. JOHN G. WALLER.

MISSIONARY BROTHERHOODS.

IN another respect the work in Chota Nagpore has received a most valuable accession of strength. The example of the two ancient universities in establishing brotherhoods at Calcutta and Delhi has now been followed by the University of Dublin, which, at the suggestion of the S. P. G. Home Committee, and of course with the hearty approval of the new Bishop, has chosen Chota Nagpore as their field of labour. Five missionaries all graduates I think of Trinity College, Dublin, and all, I believe, in Priest's Orders, arrived in Chota Nagpore early this year, having stayed awhile in Colombo en route, as some of your readers will know. One lady missionary also came with them, besides the Bishop of Ghota Nagpore's son, who had been to England for his education. At the Bishop's request they have established themselves at Hazaribagh, an important town in the north of the district, where their work will be, I think, pastoral in character as well as educational and evangelist. As a brotherhood their organization seems to be similar to that of the Cambridge Mission, the Rev. R. Chatterton being the responsible head, and the funds are derived from the University. Their arrival at so early a period in the history of this new Diocese must indeed have gladdened the heart of the Bishop, and they need our earnest prayers for the fruitfulness of their work and the maintenance of their health.

Certainly the brotherhood system in various forms is extending itself in India—an answer to the earnest desire expressed by Bishop Douglas, of Bombay, in his memorable letter to the Archbishop of Canterbury in 1872. The Church Missionary Society itself has to some extent adopted the plan, for in Krishnagar, in the Diocese of Calcutta, several young unmarried men have for about ten years been living together under the leadership of an experienced missionary, and engaged in various kinds of work, but mainly, of course, evangelistic. I enquired about them, but did not ascertain much, for it is too soon yet to judge of the success of the experiment. It was, however, I think, Mr. Clifford, the well-known general secretary of the C. M. S. in Calcutta, who told me that the work was prospering. It seems obvious that such a method must be an enormous gain in respect of economy and of mutual counsel and companionship, though of course men who embark in it must know each other first: "Can two walk together, except they be agreed?"—From "A Journey Through India in 1892," by F. H. de Winton in the *Ceylon Diocesan Gazette*.

"If there were more abiding in Christ, there would be less abiding in Great Britain."

Young People's Department.



THE CANADIAN INDIANS.

THE CANADIAN INDIANS.

INDIANS are found now chiefly in the North-West. A few may be seen in Ontario on some of the Reserves, but in their wild state they are to be found only in the great hunting grounds of North-West Canada. Some people have very little regard for the Indians, but others believe that, as they have souls, they ought to be cared for and converted to Christianity. They hold their councils as seen in the picture, and make speeches, and sometimes what they say is very pretty and like poetry. But if they can do that they can be taught to speak about better things, and to tell one another about Jesus our Lord, and His love. The best time to teach Indians is when they are young, and Indian homes are built in different places so that they may be taught. The following is a brief account of some of these homes:

In the summer of 1871, Chief Augustine Shingwauk, of Garden River, went with Rev.

E. F. Wilson, to Toronto, and other places, and addressed the white people, urging that a "Big Teaching Wigwam" might be built for the young Indians belonging to his tribe. This was the beginning of the Shingwauk Home. The following summer, 1872, Chief Buhkwujenene accompanied Mr. Wilson to England to plead the cause of his people. During this visit to England, about \$4,000 was collected, and with this sum the first Shingwauk Home was built at Garden River. It was called the Shingwauk Home, after the Garden River Chief Shingwauk, and was opened for use with an attendance of sixteen pupils, some of whom were from Sarnia and Walpole Island, on the 22nd of September, 1873. But the Shingwauk Home only lived six days. It was opened on Monday, and the following Sunday it was burned to the ground. A fire broke out in the middle of the night, and before morning dawned nothing was left of the building but a heap of smoking ashes. This was very discouraging and disheartening, —but God's ways are not our ways. Almighty

God can bring good out of evil. Very soon good people both in England and Canada heard of the disaster, and began sending money to help. Within two weeks \$1,500 had been contributed; and this sum went on and increased, so that by the end of a year there was \$10,000 in hand with which to rebuild the institution.

The new Shingwauk home is a stone building and is situated on the Ste. Marie River, within full view of steamboats, about a mile and a half east of the town of Sault Ste. Marie. The foundation stone was laid by the Earl of Dufferin, when he was Governor-General of Canada, July 30, 1874; and the building was publicly opened by the Bishop of Algoma and the Bishop of Huron, August 2nd, 1875. The first boy to enter the new Shingwauk Home was Adam Kiyoshk, of Walpole Island; and one of the first girls to come as a pupil was Alice Wawanosh, of Sarnia. These two subsequently married, and their eldest son, Arthur Llewelyn Kiyoshk, is now a pupil at the Shingwauk Home.

A few years after the Shingwauk Home was completed, Mr. Wilson erected a second institution for Indian girls, and called it the Wawanosh Home, after the old Sarnia chief, Wawanosh. It is situated north of Sault Ste. Marie nearly three miles from the Shingwauk Home.

In the summer of 1885, just after the Riel rebellion, Mr. Wilson took four of his Shingwauk boys with him, and visited the wild Indians up in the North-West. The result of this visit was that in August, 1889, two homes for Indian children, called the Washakada and Kasota Homes, were opened at Elkhorn, Manitoba. These homes are now under the charge of Mr. Archibald E. Wilson, Mr. Wilson's eldest son, who was born at the mission house on the Sarnia Reserve, and when quite a little child was adopted by the Sarnia Indians into their tribe, and given the Indian name of Tecumseth. The Elkhorn homes are attended by Cree, Saultaux, Sioux and Assiniboine Indians.

Mr. Wilson has also built another home for Indian children still further west, at Medicine Hat, but that institution is not at present in operation.

These homes of Mr. Wilson's are supported partly by government and partly by the contributions of Christian people, both in England and in Canada. Quite a number of the Church of England Sunday Schools in Canada assist in supporting the Indian pupils; and they sometimes write letters to their proteges, and take great interest in them. Mr. Wilson has accommodation for pupils as follows:—At the Shingwauk Home, 74 boys; at the Wawanosh Home, 26 girls; at the Elkhorn Homes, about 70 boys and girls—170 in all; and when the Medicine Hat Home is completed there will be accommodation for about 50 more. All this is indeed a great work; and we can only thank Almighty God for having enabled us to accom-

plish it. One of our former pupils, David Oshagee, is at present a clerk in the Indian Department at Ottawa; another, John A. Maggrah, is a Divinity student at St. John's College, Winnipeg, and will, we hope, soon be ordained; another, James Fox, is a student at Trinity College School, Port Hope. Quite a number of our former pupils have become school teachers; others are carpenters, shoemakers, blacksmiths or tinsmiths. Those who died while at our homes were well cared for and lovingly nursed while in our hospital; and were tenderly buried in our little cemetery. It is our joy to feel that those who thus, in the providence of God, were removed from us, died trusting in the Lord Jesus Christ for their salvation; and many of them left records behind them of earnest Christian lives, such as will not soon be forgotten.

BOB AND THE BIBLE.



“ND why,” said Bob, with a scornful look, “Should I study the Bible, that stupid book?”

“Because,” said his teacher, gentle and sweet, “’Tis a lamp to thy path and a light to thy feet.”

“Without it we stumble, and heedlessly tread,
Not knowing that heaven is just ahead.”

“Not knowing that Love and Mercy stand,
To guide our feet to the better land.”

“The Bible lights up our darkness, you see,
And opens the kingdom to you and me.”

Said Bob, “It’s all very true, maybe,
But too awfully nice for a boy like me.”

“But Bob, it has lessons and stories, too,
Just the thing for a boy like you ;

“Stories of wars, and fighting men;
Of Daniel shut in the lion’s den ;

“Of prophets braving a nation’s ire;
Of men cast into a furnace of fire ;

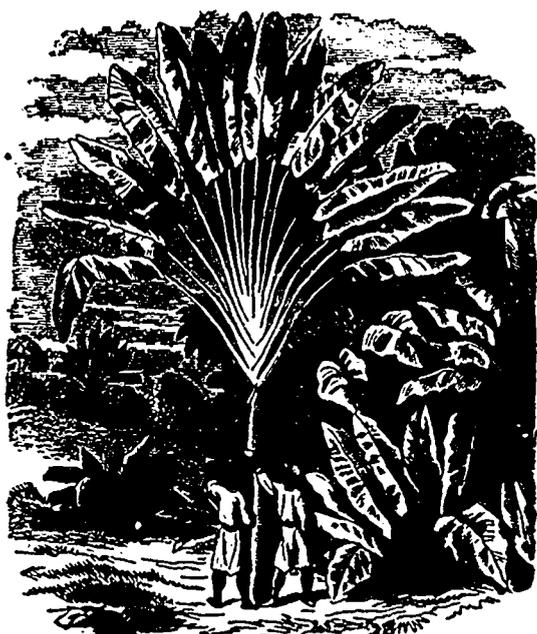
“Of ships, and storms, and journeys afar ;
Of shepherd lads and a wonderful star ;

“Stories of Gardens, and stories of beasts;
Of fires, and floods, and wedding feasts ;

“Stories of soldiers, and judges, and kings,—
The Bible has many wonderful things,”

“Now that sounds something like,” said he,
“Perhaps I’ll read it a little and see.”—*Selected.*

GUSTAVE DORE was an energetic worker, and said: “I firmly believe that we workers have the best health, and for the simple reason that our lives are more uniform. Idlers always fancy that we must be tired, and are astonished to find that we do not wear out faster than themselves. Now I am one of those who believe that even excessive intellectual work, if it be pursued steadily and continuously, consumes one less rapidly than idleness, intemperance, or *ennui*.”



THE "TRAVELLERS' TREE."

THE WATER OF LIFE.

HERE is a palm known by the name of the "Travellers' Tree," which grows in the island of Madagascar, in hot and comparatively waterless regions. It has a very handsome and regular appearance, the large leaves starting out like wings from opposite sides of the trunk, so as to resemble an extended fan. The stalk of each leaf rises immediately above the one below, and forms at its base a large cavity, where a considerable quantity of moisture is collected and preserved. The thirsty native has but to raise his spear, and, on piercing the thick, firm end of a leaf-stock, obtains a welcome and abundant supply of cool, pure, fresh water, even in the hottest and driest seasons of the year.

Christ the Lord is such a tree of life in the midst of earth's arid desert. Thus by the voice of the prophet he cried long ago, "Ho, every one that thirsteth, come ye to the waters"; and in the days of His flesh repeated the gracious invitation, saying, "If any man thirst, let him come unto Me and drink." The weary traveller on life's way, here may drink abundantly, "without money and without price." In calling us to Jesus "The Spirit and the bride say come; and let him that is athirst, come; and whosoever will, let him take the water of life freely." Well may our cry be that of the awakened woman of Samaria, "Sir, give me this water"; for has He not declared, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." "Ho, everyone that thirsteth,

come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

HOW THE LITTLES GROW.



LADY, canvassing a part of the parish to obtain pledges for missions, entered a shoemaker's shop and inquired of the man at the bench if he would be willing to pledge \$18.25 a year in weekly instalments for missions.

"Eighteen dollars and twenty-five cents" he replied. "No, indeed; I seldom have so much money. I would not promise one-half as much."

"Would you be willing to give five cents a day?"

"Yes, and my wife will give as much more."

"I do not wish to play any trick on you, but if you will multiply 365 days by five, it will make just \$18.25."

"Don't say any more, I am good for five cents a day."

He gave his pledge and took the book to his wife, who took in washing and ironing, and she cheerfully gave her name for five cents a day.

Weeks came and months passed, and the shoemaker said, "I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and it amounts to so much more than I ever gave before, it gives me a manly feeling. I feel that I am doing my duty."—*Selected.*

OUR WESTERN NEIGHBOURS.

JUST think of it! Not a single boy or girl in Japan has a birthday of his or her own! It is hard for us to think of how it would seem never to have a birthday, with its presents, good wishes and good times. The day a Japanese child is born it is considered a year old until the next New Year's, when it becomes two years old. Thus it happens that in Japan on New Year's Day the whole nation has a birthday—the only one of the year. Besides this general birthday, two festival days are observed, one for the boys and one for girls. The girls' festival comes first, on the third day of the third moon; the boys on the fifth day of the fifth moon.

Boys are considered of more importance than girls in Japan, so their festival is quite a grand occasion. In front of every house where a child has been born during the year a pole with a gilt top is stuck in the ground. From this pole a large paper fish is suspended by a string. Holes at the mouth and tail allow the wind to blow through and inflate the paper. To see them

you would think they were live fish tugging at their strings.

Japanese boys and girls go to school, according to their idea of what going to school means; but American children would call it a pretty poor sort of a school. First the children study two very old books. They must learn to know and remember all the letters, of which there are a great many. Then they advance to a wonderful story, in the course of which one thousand characters are introduced.

By this time an ordinary Japanese education is completed. How strange it is that they have been going to Sunday School all this time! Their education and their religion are gained at the same time, for you see Shintoism is the prevailing religion in Japan, and the Shintoist worships his ancestors and the Mikado, and when he has learned enough about them to worship them he is educated, in the Japanese sense of the word.

In Japan they wear wooden shoes—a flat piece of wood with a cross-piece at the toe and heel. These raise the wearer two or three inches above the ground. These shoes are bound to the foot with thongs, those in front passing between the big toe and the second toe. But if you speak of the big toe in Japan, you must call it the thumb toe, because the stockings are made like our mittens, with a separate place for the “thumb toe.”

Bright colours are the rule in Japanese dress. The children you see on the street, and at their games make a bright picture, in their little blue dresses faced with red, with great sashes bound tightly around them and tied in a knot behind.

While there is much that is curious and interesting about our little Japanese friends, yet there is one point on which they can teach us a good lesson: the fifth commandment begins, “Honor thy father and thy mother.” In seven other places in the Bible is the same command given, and yet we, who send missionaries to Japan, find there that fathers and mothers are honoured and respected in a way that American parents know nothing about.—*Our Sunday Afternoon.*

THE CHILDREN'S LENTEN LETTER.

CHILDREN of the Church of England in Canada, remember your Lenten letter prepared and sent to you by the bishops of the Church. It was read in nearly all our Sunday Schools on Sexagesima Sunday. Will you not all save up some of your pocket money to help poor little Indian children who have not the privileges which you possess?

This is *your* missionary work for Lent, and it will make a glad offering on Easter Day. Remember what the Saviour says, “Inasmuch as ye have done it unto the least of these ye have done it unto Me.”

“ORDERS” AND “HOLY ORDERS.”

BEEN ordered to sea, Middy? Don't think I should like to be ordered around so,” said Tom Spratt.

“Yes; and your Cousin Frank will be ‘ordered’ next month. He seems to like it,” was Jo John's reply.

“No, sir; he will be ‘ordained,’ that's different.”

“Wherein is the difference, Tom? I take ‘orders,’ he gets ‘Holy Orders’—that is the only thing about it. It's ‘orders’ all the same.”

“But it is the Church, and yours is only the Navy.”

“About the same, Tommy, my boy; everything is ‘holy’ that is right.”

“You always argue so; I suppose you could even get missions into your argument somehow, if you tried.”

“Yes, ‘orders’ are sort of ‘mission’; permission to go, commission to sail under; ‘mission’ is sending, and I am sent to sea. I hold a commission from the President, and I have his permission to do so-and-so.”

“But the Bishop gives Frank his orders, and his duties are certainly higher and holier.”

“Well, *all* duty is holy, high and holy both; your cousin will have his, and I mine. ‘Ordained’ is ordered; ‘sent to sea’ is mission; as ‘join your regiment’ is somewhat like ‘called to a parish.’ Army, Navy and Church have all of them to be ‘ordered and governed’; disorder would be a bad thing for any of them; and all are ‘holy’ in their proper sphere.”

“You wax warm and I begin to see it in your light; seems to me we are all missionaries somehow lately; the Church, the family and the State are all appointed for some good purposes, and among them to turn out missionaries. Shall you missionate while you are gone?”

“Yes, for I too, am under holy orders, though of a lower sort than Frank's will be. I was made a ‘missionary’ at the Font; I was put into the Great Army Militant of the Church, and I must fight the good fight of faith; and wherever I am, must pray and watch, and give alms, and make my ‘mission’ known, and sail under the great sailing orders of the Church. I am so ‘ordered’ to do, though I am a midddy; and you are too, and all of us.”—*The Young Christian Soldier.*

THE Rt. Rev. Dr. Horden, Bishop of Moosee, has translated into the Cree language all the Old Testament Lessons of the Church, the Prayer Book and Hymnal, Pilgrims' Progress, a short Catechism, and a Bible and Gospel history. He has just finished what he regards as the crowning work of his life—the complete translation of the whole Bible into the language of the Crees.

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EDITOR.—REV. CHAS. H. MOCKRIDGE, D.D., 37 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed

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

VOL. VII. FEBRUARY, 1893. No. 80.

EDITORIAL NOTES.

THE *Canadian Church Juvenile* is meeting with undoubted success. Sunday schools are invited to support it.

THE Right Rev. Dr. Lewis, Bishop of Ontario, has been elected by the House of Bishops, Metropolitan of Canada.

SMALL paper missionary boxes for receiving children's Lenten offerings may be had at the rate of one dollar a hundred on application to the Secretary of the Society, Rev. Dr. Mockridge, Toronto.

MRS. BOMPAS has gone to join her husband at Selkirk, where he has ordered a house to be built. When she last wrote she was thirty miles from the north of the Yukon (where it is seven miles broad), and had to go 1,400 miles up the river.

COPIES of this magazine for May, 1892, are badly wanted; also for February, March and April, 1892. The editor would take it as a great favour if any persons who can spare these numbers, or any of them, will kindly forward them to the J. E. Bryant Co., Toronto.

THE untimely death of Bishop Phillips Brooks on January 23rd, in Boston, at the age of 58, has caused profound sorrow throughout the Christian world. Though possessed of great

physical strength, overwork suddenly pulled him down and he has gone to rest. His last words were, "I am going home."

BISHOP BICKERSTETH (Japan), has assigned the important district of Nagano to the special care of the Church of England in Canada. Rev. J. G. Waller in consequence has moved from Fukushima, and will henceforth labour in Nagano. The Bishop earnestly asks for other missionaries to be sent to his aid.

Two new Bishops from England are coming to Canada. The Archbishop of Canterbury has appointed Rev. W. W. Perrin, D.D., vicar of St. Luke's, Southampton, to be Bishop of Columbia; and the Rev. W. J. Burn, vicar of Coniscliffe, Darlington, to be Bishop of Qu'Appelle. They will, no doubt, receive a hearty welcome in their new spheres of labour.

NEARLY \$4,000 of the \$4,690 debt resting on the mission fund of Algoma Diocese has been raised by special effort. There are twenty-six paid missionaries (clerical and lay) on the pay roll, averaging \$430 each per annum, or \$11,500 in all. To meet this there are grants from English societies amounting to \$4,775 and \$500 interest from Missionary Reserve Fund. The Bishop is recovering his strength rapidly. We have received a letter from him in which he expresses the hope that he will soon be able to resume his work. It was a pleasure to see his handwriting again.

DEAN HART, of Denver, and Bishop Hare, of South Dakota, are fighting battles for law and order—one by causing the arrest of theatrical troops performing on Sunday, and the other by attacking the divorce laws of his State. Dean Hart nearly became a martyr to the cause, owing to an attack by an angry mob. His house and property were saved by the police, but with great difficulty. This shows the class of people that favour Sunday amusements. It also shows that the best supporters of conservative law and order are the clergy of the Episcopal Church.

FOREIGN MISSIONS.

EPIPHANY APPEAL, 1893.

From the Board of the Domestic and Foreign Missionary Society of the Church of England in Canada, to the Reverend, the Clergy and the Laity of the Church.

DEAR BRETHREN,—The obligation resting on the Church of God to disseminate the Gospel of her blessed Lord among the heathen is founded on a two-fold call: a Divine command from above, and a heart-rending cry from be-

neath. The Divine command is the imperative injunction of the Redeemer Himself:

"Go ye into all the world and preach the Gospel to every creature," and the heart-rending cry is that deep groan, which, whether coming from Mohammedans, Hindoos, Buddhists or the utter heathen of barbaric lands, represents the despair of 973,000,000 of human beings.

The encouragement which the state of the world to-day affords to the Church to persevere in her holy work of advancing the cause of Christ among the nations who know him not, is great and manifold. It is summed up in the following statement, gathered from statistics which may justly be deemed accurate: The feeble flock of the day of our Lord's ascension, numbering only a few hundred, is now represented by a mighty host of 400,000,000 souls.

In the early part of the first century, there was everything from a human standpoint to discourage, and little to cheer the infant Church of Christ. At that time, with the exception of the Holy Land and a few isolated places, the whole world was pagan. From the Emperor on his throne to the labourer in the field, all the learned and all the unlearned, all the rich and all the poor, every city, town and hamlet, every stronghold and every interest, all were on the side of heathenism. The Magi from the East had asked, "Where is He that is born King of the Jews?" Christ was a King, but of all the kings then ruling in the world, none seemed so weak as He whose throne was forever and ever; of all sceptres His apparently the feeblest which held sway over no empire, at least of which the world took cognizance, and whose followers seemed to inherit no other legacy than the bitter hostility of the Jews, the sneer of the Greek, and the haughty contempt of the Roman.

If we contrast the state of the world as it then was with the position of affairs to-day, we shall see how much the Church has to gladden her heart and make her take fresh courage from the past. In this year of grace, before Him, who when he was on earth had not where to lay His head, two mighty continents with all their busy millions bow down and call Him Lord, and He who once was despised and rejected of men is to-day "worshipped in cities more splendid than Ephesus, and in empires more vast than that of Rome." The relative position, moreover, of these things towards Him whose kingdom was not of this world, is also marvellously changed; their pomp and empire have all passed away; their graves, like those of a household, lie side by side in the great cemetery of the forgotten past, but this King has grown; each century has spread new glories at His feet, until at the present hour, after nearly nineteen hundred years, He is the

mightiest of all—sole King of Kings and Lord of Lords. In the first century the world scorned to notice Him; to-day its lords and rulers bow their heads and own Him infinite and supreme.

Encouragement comes also to the Church from the manifested power of the Gospel in overcoming the fiercest and most intractable savages of the earth, and in making them the lowly followers of the blessed Saviour. Barbaric nations, once supposed absolutely incapable of reclamation, are to-day found among the professors of Christ's name, and illustrating in their lives the power of Divine truth. The hymns of Heber, Wesley and Newton, are now sung, not only in the splendid Churches of Europe and America, but Hindoos and Mohammedans have caught them up on the sunburnt plains of India; Fiji and New Hebrides Christians have re-echoed them amid the islands of the Pacific, while Mongols in China, and Africans on the shores of the great Nyanza have learned their sweetness, and with glad hearts sing them now afresh into the listening ear of God.

Instead, therefore, of being discouraged, the Church should rejoice, and, gathering confidence from the triumphs of the past, go forth with renewed energy and faith to hasten the coming of her Lord. And what if some oppose the work of Foreign Missions, and say, like the spies returned to Kadesh, that difficulties are insuperable, walls too high, and giants too many, expect success; let us not be depressed, but, on the contrary, let us say, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them." Let us, like Joshua and Caleb, still the people, infuse a brighter hope and more trustful courage; remembering that He who has commanded His Church to preach His Gospel to every creature, is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Lastly, the *triumph* of Missions will be forever secured in that glorious hour when God will take the stone which the builders refused and make Him the head of the corner. When type and sign and prophesy shall all be fulfilled, and when Christ shall be at the head, not only of those who to-day constitute the heathen, but sole Lord of all the earth; the one crowned King from pole to pole.

The Church here in Canada has done well in the great cause of Foreign evangelization. By means of her Mission Board she has made the dissemination of the Gospel among the heathen part of her very existence and system. Internal development and external progress both demand and receive her constant solicitude and care. The Board, therefore, in appealing now to you seeks to enlist the sympathy and gain the hearty support of all our members in the

Divine cause of Missions, dear as it must be to the heart of our risen and ascended Lord. Your constant prayers and pecuniary support are fervently asked for a cause of momentous interest to you all.

According to the most reliable statistics, the Church of England in the British Isles has contributed in the last twenty years \$46,100,000 to Foreign Missions; the Roman Catholic, \$840,000; the Church of Scotland, \$3,018,000; Non-conformist bodies, \$32,600,000.

The fields are white to the harvest, but the labourers are few. The Master calls us all to increased love, to intense zeal, to more thorough consecration.

CHILDREN'S LENTEN LETTER, 1893.

To the Children of the Church of England in the Sunday Schools and Congregations of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara and Algoma, from the Board of Management of the Domestic and Foreign Missionary Society.

MY DEAR CHILDREN,—You have hardly had time to forget all about the happy Christmas-tide and what pleasant days you spent and what presents you received; and yet Lent has nearly come to soften these happy memories and to tell us that the Church does not wish that all our time should be spent in pleasure and in joy. For Lent shows us our dear Lord, by whose coming into the world we were made so happy at Christmas, spending forty days in the wilderness praying and fasting, and away from the comforts of home and having wild beasts as His companions. And then the Church ends these forty days with that solemn season called Holy Week, and she tells us of the holy Jesus betrayed and condemned to death, and on Good Friday crucified for us, both that we might be spared a good deal of sorrow and that we might have hopes of a brighter joy at Easter-tide.

Now think what you would like any one to do if you had gone through any trouble for his sake; you would surely expect him to feel sorry and not altogether forget it. And so Jesus by His Church tells us to think of Him and during Lent to be sorry that He had to go through so much suffering for us, that we might be happy hereafter.

But there are a great many people for whom Christ has suffered, who do not know or care anything about it and who have no right to expect such blessings as we know are prepared for us, if we love Jesus.

There are many who do not even know there is a Saviour come from God our Father to bring them to His blessed home in heaven.

There are many who carry their gods about with them, wrapped up in straw and just

uncover the head of the wooden image when they want to worship.

There are others who put a man before Jesus the Son of God and say Mohammed was a greater prophet. And there are some who worship our God and whose fathers were His special people the Jews, whose history you read about in the Old Testament, but they will not believe that Jesus Christ is the promised Saviour.

Then there are some who wish to serve God and Christ's as much as you do, but they have no chance of doing it, because they are far away from any church and never perhaps see a clergyman, and their children are not baptised, nor taught in Sunday school, nor confirmed.

We ought to feel very sorry for all this, since we know how good it is to have Church and services and Sunday schools, and how much they add to our happiness.

Well, Lent is a time for self-denial, a time for us to look away from ourselves to others and to think how we may do them some good.

And the Domestic and Foreign Missionary Society of the Church of England in Canada, asks you to help them in their work of making Christ known to all men, and suggests that you may do it in this way:—

First. Make a point of reading something about the Missions of the Church, or some missionary who is trying to teach those who have not learned what the Bible tells us about Christ Jesus our Saviour. You will be sure to find it very interesting reading. But even if you do not, you should use a little self-denial and read it as a duty fit for Lent.

Next. Think often of those who have no churches and no services, and yet perhaps want them very much, and remember them in your daily prayers and ask God to make His Kingdom come to them, His blessed truth known to them, and be sure the Almighty will answer it in some way.

Then save up all the money you can instead of spending it upon your own pleasure; do some work, if possible, to earn money; give up something in order to lay it by until Easter-day and then offer it to God for the work of His Church.

You may not all know how to do this; then ask your parents and teachers and they will tell you what is best to be done, and perhaps they will help you in the same work.

But some of you will think, I am so young and have so little money, that it is not worth while trying to do anything; I cannot do enough to help. Did you never read in the Bible that *very little* are the very words which our Lord Jesus uses when he praises the man whose pound gained ten pounds? "Thou hast been faithful in a very little." In God's work the little things are the great things; often they are the greatest of all. Don't you remember how two little mites, not half a cent, were counted to

be more than all the gold and silver which the rich men gave?

And then we are speaking not only to you but to all the Sunday schools and all the children of the Church, from Halifax to Sarnia, a good many hundred miles, and a good many thousand children, and if each one does his best, there will be a goodly sum gathered for Christ's work.

In the Church in the United States, last year, they gathered \$68,396 from about 2,300 Sunday schools, as the result of a similar appeal to children. There are about 1,000 Sunday schools in this part of the Dominion of Canada, and if all give a little there will be a large amount collected and many hearts made glad and happy.

You must not think we are asking you to do this because we want to make Lent a gloomy time and to lead you to believe that you cannot be religious without being always sad; far from it. You know that even Jesus, however bare and rugged the wilderness was, could still look up to heaven and see the bright sky and the glorious sun or soft moon shining; so we want you to see in this time of fasting and self-denial, how to find true pleasure, and that is, in the thought of doing good to others whilst denying your own wills and wishes. "It is more blessed to give than to receive," said Jesus, and really we can have no greater happiness than in making others happy; and this can be done in in no better way than in trying to give to others as much knowledge of Jesus and as much comfort in religion as we have ourselves.

If you find any pleasure in knowing that you are members of Christ Church and therefore blessed with many blessings, it will surely make you anxious to bring others into the same Church to share them all with you.

Then think how glad you will be at Easter if you have denied yourselves something during Lent, to find that you do not feel one bit the worse for that self-denial, but are able to bring to Jesus the fruits of it all and present it to Him, that His Church might send glad tidings to others that now do not know Him at all. Just try this in earnest this year and certainly you will not fail to do it again, because you will have learnt now to prepare for a very, very happy Easter-tide.

RUPERT'S LAND INDIAN INDUSTRIAL SCHOOL.



HE Rev. W. A. Burman recently furnished to the Dean of Rupert's Land the following statement as to the work of the above institution:

"We have at present sixty-four children—boys and girls. These are drawn from seven of our mission stations, viz.: Fairford

St. Peter's, Brokenhead, Fort Alexander, Islington, Lac Lent and Frenchman's Head.

As to education, they are in various stages from the fifth class down to those who know nothing. The grading is that of the Indian Department, considerably lower than our own common schools. This is, of course, because the children have to learn English as they proceed.

In religious knowledge there is the same difference. Some have come to us from our Mission schools with a very fair grasp of religious truth and a good knowledge of their Bibles, especially history and the life of our Lord. Six children have been confirmed here, and fifteen are now being prepared. Of the less advanced, some have no knowledge at all beyond the vague idea that there is a God to whom people pray in time of trouble. Amongst all, however, and especially, perhaps, amongst those who come from the more isolated reserves, the religious instinct is strong, and they readily take in our simple spiritual lessons. The moral outcome of the truths thus imbibed is much the same as among other children. Some have rarely to be corrected for wilful offences, others are weak and easily fall into sin. On the whole we are much encouraged in this part of our work, and, doubtless, much of the teaching which now seems to be lost will ultimately have a blessed effect. There is an example of the former kind in my mind as I write. Rachel Silvercloud, now a girl of seventeen years, came to us eighteen months ago with her mind a perfect blank on spiritual matters. After as careful a preparation as her poor knowledge of English would allow, she was baptized a few weeks ago. Lately her health has entirely broken down and she has had to be sent home, to our great regret. She has, however, given very grateful evidences of her complete faith in Christ. She herself asked to be allowed to take her Bible and Prayer Book home. Both these she can now read fairly well. When she came she did not know a letter. One cannot help feeling that if our school had done nothing else than set the feet of this one ignorant Indian child in the paths of light and peace, we have already a rich reward for our trouble. I am sure others will rejoice with us.

In the other branch of our work, the industrial training, we have an attempt to solve the great problem of the future of our Indians. There is no reason, either spiritual, moral or physical, why they should not become part of the nation. If we may judge from history our forefathers in England were possessed of much the same virtues and vices as the Indians of to-day. They were shrewd in council, brave in battle, persevering in any important matter, and quick, when occasion called for it, to adopt new modes of working and living. The Indians have amply proved that they are not behind in

these matters, and we are trying to give them, what so many have never had, an opportunity to rise above their surroundings, and to fit them for new conditions of life. In our workshops we find the boys intelligent and apt, their keen powers of observation making up for their somewhat slow habits. In the housework, where the worst features of camp life, viz., dirt, disorder and thriftlessness, show their influence most—the value of our training is very apparent. Some girls, though much improved, are still very careless and untidy, and, perhaps, will be so to the end. Others have gone through a perfect transformation in these matters, and will make excellent housekeepers. They can do work in either kitchen, dining-room, sewing-room or laundry in a very creditable way.

Now as to the matter of support. As you are aware, the Government of Canada gives us \$100 per year for each child. This has to be supplemented to the extent of at least \$50 more from such friends of missions as may be disposed to help us. In other words, we require now (as we are about to increase our number to eighty), \$4,000 per year from our supporters. We have fallen very far short of this in the past, and the result has been all along the cramping of our work, and in spite of strict economy a present deficiency of \$2,000. You will well understand how much harder our work is to us, when so much time and strength has to be spent in eking out insufficient funds, and in pleading for help which again and again seems to be denied.

I believe some of our friends have thought \$150 per year a large sum for maintenance and instruction. It may be well to state in reply, that the average cost per head in other schools ranges from \$170 at Carlisle, N.S., where they have 600 pupils and every appliance and convenience, to \$300 and even more in our large North-West schools, supported entirely by Government.

Although the aid given us has been much less than we expected and required, we have most gratefully to thank many friends in Canada for much assistance in both money and clothing. Much of the former has come to us either from Sunday schools for the support of different children—or as donations and collections through the Women's Auxiliary.

If you should have an opportunity I should be glad if you could thank the Women's Auxiliary for its generous help in this way. We have highly valued the gifts of clothing which have come to us, and which have relieved us of much anxiety in this very important matter. We shall be thankful to have it continued.

Perhaps I may be able during October and November to give our friends in the East personal information about our work, as the Bishop as Chairman of the Committee has desired me to visit Ontario and Quebec in the interests of the work, if it be possible.

BLACKFOOT RESERVE.



THE Rev. J. W. Tims writes to us from Gleichen, as follows:—I desire to thank all who have so willingly helped us during the past year, and to express the hope that all our old friends will stand by us in the year now begun. As the work grows, expenses naturally increase, and as the whole institution depends upon voluntary help, we sometimes get a little anxious lest that help should not come. We desire, however, to raise our Ebenezer at the beginning of this New Year, for "hitherto the Lord hath helped us." We began the year 1892 with building operations for the enlarging of our Homes. We had but \$150 in hand and a promise of \$300 from the Government at that time, and only God to depend upon for the rest. We did not depend on Him in vain. We have spent over \$1,400.00 in buildings, and with more than double the number of children we had last winter, we find ourselves in about the same position financially as when the last balance sheet appeared. We were in debt then, *we are in debt now*; but we feel certain that our wants will all be supplied as heretofore.

We have room for 35 children now in our institution. We have 33 in residence, some of them handed over to us in writing by their parents for a number of years. The boys who formed the nucleus of our Home three years ago are still with us. They have done the work required by the Indian Department in the third standard and are awaiting the inspector's visit. They have English Bibles and Prayer Books of their own, and follow the prayers at our English services. We lost in the spring of the year the services of our matron, who, as Mrs. Holmes, is now labouring in the Diocese of Athabaska. We rejoiced greatly over the arrival of Miss Garlick and Miss Symonds, both of whom entered upon their work with zeal and enthusiasm, so that in less than a fortnight after their arrival our girls' quarters were full, and are full still. Mr. and Mrs. Haynes still have charge of the boys in the Home, and look after them as their own children.

We are very grateful to the different branches of the Woman's Auxiliary that have sent us bales during the past year, and especially for the boys' clothing they have contained. Without such contributions of clothing we could not keep the Homes open, for the cost would be more than we could meet.

We hope, before long, that it will be found necessary to make more additions to our present buildings, for why should we stop at *thirty-five* children when there are about *three hundred* on this reserve growing up in filth and darkness—mental, moral and spiritual! Some day, perhaps not distant, these three hundred children will be under instruction in an institution

where they will learn all that is necessary to make them useful members of society, and where they will grow up in the knowledge and fear of the Lord. We have put our hands to the plough, Christian brothers and sisters, let us not turn back now, or think we have accomplished any work for the Master yet. We are only beginning, and if our Church is only alive to its opportunities, we shall yet see large institutions for the benefit of these and other Indians reared in the name of our God and for the sake of our Lord Jesus Christ.

Woman's Auxiliary Department.

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

THE annual meeting of the Huron Diocesan Auxiliary was held in January. March is the usual time for their annual meeting, but as the Bishop and Mrs. Baldwin anticipate being from home at that date, the meeting was held earlier. Mrs. Tilton, Provincial President of the W. A., also the Honourable Miss Lugden, delegate from the English Zenana Society, were their principal visitors. The meetings were most successful, and the thankofferings of the women of Huron towards the Algoma mission debt amounted to over \$800. We understand \$1,000 is the amount they hope to send in to Mr. Kemp, Treasurer of Algoma Diocese, for this object. The meetings throughout were most enthusiastic.

THE Board meeting of the Toronto W. A., held on the 20th January, in Holy Trinity schoolhouse, was held one week later than the usual day (second Thursday in the month), in order that the Board might have the pleasure of welcoming Mrs. Tilton, the General President and foundress of the W. A. in Canada.

THE various branches reported a very fair response to their efforts on behalf of the Algoma debt, All Saints' Branch in particular by a very systematic canvass of the women of the congregation, sending in the sum of \$201.00.

MISS LUGDEN will not be able to hold meetings on behalf of the Zenanas in the Toronto Diocese until about the middle of March.

THE quarterly meeting of the Toronto Auxiliary will be held in Cobourg, February 1st. The Bishop of Nova Scotia will address the evening meetings.

MR. SWAINSON, of the Blood reserve, sends a most interesting account of the work among his

Indians, and the schools for the children, both boys and girls. A want, very greatly felt, is a new cooking stove; one the size to cook for all the inmates would cost \$75. Towards this object the sum of \$47 was voted at the Toronto W. A. Board meeting, this being the "extra cent a day" money. The members of the W. A. who give to this fund, pledge themselves to give one cent a day over and above all the other contributions, and consider the money so given as a little fund to be voted upon monthly towards the most pressing need that comes before the notice of the meeting.

MISS SYMONDS and Miss Garlick write very cheering reports of their work at the Blackfoot Homes. The Christmas Trees and feast were much appreciated by the children, and the prospects are hopeful for both the boys' and girls' schools.

PEOPLE in speaking of Manitoba often give the impression that the Province is as well settled as some portions of Ontario. The following extracts will show that very much assistance is required before the Church can become well established in these parts:—

The Mission of Bradwardine lies to the north-west of Brandon, about twenty-five miles, and directly north of Griswold and Oak Lake. The district is an irregular one and would be hard to describe. It is almost entirely rural. There is the nucleus of a village springing up around the Oak River Station. With this exception it is rural. There are the following post-offices in the Mission, viz.:—Ralphton, Bradwardine, Hillview, Roden, Brierwood, Lothair, Wheatlands. It is around these that my work lies.

There are six appointments for services—three of which are taken every other Sunday. By the present arrangements the greater part of the people can attend the church services every Sunday. The services are as follows:—Ralphton, Ancrum (near Lothair), Oak River, one Sunday; Wheatlands, Rowan (near Bradwardine), and Brierwood the next.

There are no churches in the Mission. We occupy school-houses at all the places except Oak River, where we hold service in the Foresters' Hall. We will soon need a church at this point. The most pressing need at the present time is that of musical instruments at these various places. These would enable us to make our services more bright than they are at present. We expect to have an organ at Oak River shortly. When building operations begin there will be need of church furnishings.

There is a very fine Communion set belonging to the Mission. It was secured by the efforts of the Rev. W. H. Lowery, who was formerly a missionary in this district. D. A. B. STODDART, Missionary, Bradwardine.

THE reports of the triennial meeting of the W. A. Diocesan Branches are now ready and will be forwarded to the Dioceses by Mrs. Denne, General Recording Secretary. Persons desiring single copies can send direct to Mrs. Denne, enclosing 10 cents, payment for report and postage.

Books and Periodicals Dept.

Pagan and Christian Rome. By Rodolfo Lanciani. Profusely illustrated. Boston and New York: Houghton, Mifflin & Co. 8vo. \$6.00.

"It has been contended and many still believe that in ancient Rome the doctrines of Christ found no proselytes except among the lower and poorer classes of citizens. That is certainly a noble picture which represents the new faith as searching among the haunts of poverty and slavery, seeking to inspire faith, hope and charity in their occupants; to transform them from things, to human beings; to make them believe in the happiness of future life; to alleviate their present sufferings; to redeem their children from shame and servitude; to proclaim them equal to their masters. But the gospel found its way also to the mansions of the masters, nay, even to the palace of Cæsars. The discoveries lately made on this subject are startling and constitute a new chapter in the history of imperial Rome."

With these words Lanciani begins his most interesting book on Pagan and Christian Rome which has just issued from the press of Houghton, Mifflin & Co. The author proceeds through the book to tell of recent developments, many of them witnessed by his own eyes, brought to light by excavations in different parts of Rome. He endeavours to show the religious character of Rome during the rise and early progress of the Christian religion; and this he does by comparing inscriptions upon recently discovered tombs with various hints and expressions that are to be found in whatever history or letters he could find to hand. He tries to rescue the monuments of early Christian art from that obscurity in which they have too long been imbedded. "None of the four or five hundred volumes," he says, "on the topography of Rome speaks of the basilicas raised by Constantine; of the Church of St. Maria Antiqua, built side by side with the Temple of Vesta, the two worships dwelling together, for nearly a century; of the Christian burial grounds * * * and of the palace of the Cæsars transformed into the residence of the Popes. Why should these constructions of monumental and historical character be expelled from the list of classical buildings? And why should we overlook the fact that many great names in the annals of the empire are those of members of the Church, especially when the knowledge of their conversion enables us to explain events that had been, up to the latest discoveries, shrouded in mystery?"

This sufficiently explains the plan of the work and shows the interesting subject of which the author proposes to treat. The book is a mine of wealth to the archaeologist, and long hours would he willingly devote to it. On almost every page there is a cut of some kind or other, besides numerous full page photogravure illustrations on highly polished paper. Human bodies have been discovered in a state of perfect preservation, lying in marble coffins of great beauty and in other tombs skeletons have been found with jewellery and relics of all kinds lying near them. In some cases these relics and jewels, coupled with the inscription on the coffin, have been the means of forming a very good idea as to the character and rank of the person with whom they were buried. What tales these old sarcophagi, and monuments, and walls, and churches could tell, to say nothing of the mortal remains that have been discovered in or near them—tales of love,

of marriage, of neglect, of shame; of heroism, martyrdom, devotion; of wild ambition and disappointed hopes; of dark schemes and lofty aspirations; of lavish wealth and cruel poverty; of highest privileges and lowest servitude! All these speak to us now only through the medium of conjecture; but even from that we can learn a great deal, and the book under review opens up much regarding the matter which has hitherto been unknown.

A Handy Book of the Church of England. Rowsell & Hutchison, Toronto. By the Rev. Edward L. Cutts, D.D., author of "Turning Points of Church History," &c. Society for Promoting Christian Knowledge, London. Crown 8vo. Cloth boards, 5s.

A work which aims at meeting inquiries upon the main points of the Church's History and present position. It covers a large area, and ought to be in the hands of all Church workers, as well as in those of general readers.

Besides the above most useful work the S.P.C.K. has issued this year, as in former years, a goodly array of beautiful and interesting books for young and old. Among these we may mention *Round the World on a Church Mission*, by Rev. G. E. Mason, which gives much information on the work of the Church in the Colonies and elsewhere; *The Book Genesis*, shown to be a true history and the first book of the Hebrew Revelation; *A Chain of Love*, a book for devotional reading. *A First Book on the Church*, an excellent little book (1s. 6d.) for distribution in a parish, showing the true position of the Church as compared with Romanism on the one hand and dissent on the other; *Our Worship*; a little book (1s. 6d.) showing our plan of worship in the Prayer Book, and what may be gathered from it; *How to Make Common Things*, a charming book for boys of a mechanical turn of mind; a number of pleasing tales, suitable for Sunday school prizes and library, such as *Another Man's Burden*, *Sailing and Sealing*, (a tale of the North Pacific), *Jack's Little Girls*, *A Promising Boy*, *Don Carlos*, *From Greenland's Icy Mountains*, (a tale of the Polar Seas), *A Little Captive Maid Ray's Discovery*, &c. *The Dawn of Day*, bound volume for 1892, is in itself a splendid book for the young, at the price only of one shilling, and the "Penny Library of Fiction," and "Penny Booklets for the People," give startling tales of healthy tone for the expenditure of a few cents.

The Illustrated London News, (American edition). Ingram Brothers, New York. Price 10c.

To get the "Illustrated London News," that time-honoured illustrated paper at the low rate of \$5 a year (in advance), is a privilege of which many should avail themselves. It is printed from the original blocks used in London, with letter press and paper of superior quality. The large, full page portrait of the late Sir Richard Owen, in the number for January 7th, is a striking picture, and that of "The Holy Family," full size, (double page) is a fine engraving, and suitably framed would adorn any wall; the full page "Christmas Stories" is also a fine production. The engraved illustrations, which are chiefly employed in this periodical, strike us as far superior to the photogravure and other similar styles of pictures so much in vogue at the present time. A portrait of the newly consecrated Bishop of Nyassaland, (Rt. Rev. Wilfrid B. Hornby, M.A.) is given in the number for January 14th. The Chess column, as of old, continues to hold its place each week, and all current matters of interest are to be found in the other departments of the paper.

The Dominion Illustrated Monthly: Montreal, Sabis-ton Litho. and Publishing Co.

The new year begins with a very interesting number, freely illustrated. "Cricket in Canada," (continued), and "Choir Singing in Toronto," and the "Railway Clerks in Canada," will be read with much interest by the friends of the different departments treated by them, while the stories and poems will be found agreeable to all.

The Cosmopolitan: New York.

There are no less than 154 separate illustrations in the January number of this enterprising magazine, those in "Japan Revisited," (by Sir Edwin Arnold), and "Beauties of the American Stage," being particularly fine. In the article on "The English Laureates," by R. H. Stoddard, portraits are given of the different poets who have obtained that distinction from Johnston's time to the present. The whole number is a credit to the publishers.

The Magazine of Christian Literature: The Christian Literature Co., New York.

The January number of this magazine is quite up to the mark in the way of able and instructive articles on questions bearing upon Christianity in various forms both past and present. Clergymen and laymen, alike, will find it useful in the way of helping them to keep abreast with the times, and in touch with modern thought regarding matters both within and without the Anglican Church. Besides many able separate articles, the serial articles by Archdeacon Farrar, Dean Spence, Bishop Ellicott, Prof. Watts and Rev. Arthur Jenkinson, are continued.

The Missionary Review of the World for February sustains the reputation of that excellent magazine for breadth of scope and for timeliness in its articles. The editor-in-chief, Dr. A. T. Pierson, contributes the second article of a series on "Our World," a survey of the Mission field at the present time, and a summing up of the forces and factors now at work for the extension of Christianity. "Our Missionary Heroines—By Faith," is the title of an article by Dr. J. T. Gracey. "Confucianism," by Rev. A. P. Happer, D.D., is a very able exposition of that religious system. Rev. A. J. Gordon, D.D., contributes the third article of a series on the "Forerunners of Carey." Other articles of much interest are to be found in its pages.

Published by Funk & Wagnall's Company, 18 and 20 Astor Place, New York City, at \$2.00 a year.

The Pulpit (Edwin Rose, Publisher, Buffalo, N.Y.) continues to supply monthly a goodly array of sermons for divines of note throughout the world.

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

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

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

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The next meeting of the Board—Hamilton, April 12th 1893.