

Syriac, and Chaldean languages, and obtained the B.A. degree in 1865; first-class Theological Testimonium, 1866; M.A. degree, 1868; ad eund. M.A. Durham, 1877; B.D. and D.D. *jure dignitatis*, Dublin, 1893.

He was ordained to the curacy of Eglington, Northumberland, where he worked under his uncle (who was Vicar, then Archdeacon of Landisfarne, now Archdeacon of Northumberland) for three years. In 1869 he was appointed by the late Lady Northbourne to the rectory of Jarrow-on-Tyne, where he ministered in the church and parish of the Venerable Bede for six years. During his incumbency in that parish, by the assistance of the late Ralph Carr-Ellison, Esq., he was enabled to see his parish divided, and the church and vicarage of St. Cuthbert, Hebburn, erected. He also was enabled, by the co-operation of many friends, to build two large church schools in the parish, and at the same time he was for three years chairman of the school board. In 1875 the late Bishop Baring of Durham preferred him to the rectory of Rainton. There he labored for ten years, and in 1885 he became Vicar of St. Stephen's, Walworth. In conjunction with the work of this parish, he filled the office of organizing secretary to the Rochester Diocesan Branch of the Church of England Temperance Society. The extension of the Police Court Mission within the diocese has been largely due to the new bishop's untiring exertions. He held the appointment of chaplain to His Grace the Duke of Manchester from 1869 to 1880, and was for three years early Sunday morning lecturer at St. Swithin's, London Stone, in the diocese of London. In 1871 he was married to Ellen, daughter of the Rev. Canon Scott, Vicar of New Seaham.

OUR PARISHES AND CHURCHES.

No. 94 —NEPOWEWIN, DIOCESE OF
SASKATCHEWAN.

THE Rev. A. H. Wright writes in the *Greater British Messenger*: I arrived at my new field of labor on September 27, 1889, the newly-appointed government schoolmaster for the Indian Reserve having arrived in Prince Albert in time to come down with me. The short trail from Prince Albert to here, being a newly opened one, is very rough indeed. Save a thorough good shaking up, however, we arrived in fairly good order. As the first signs of approaching winter had visited us, I at once started to prepare the mission house, so that the teacher, who is residing with me for the present, could the sooner get his wife and child secured from the severe frosts. I called on the "village car-

pentner," a brother of the chief, to come and assist me, and I found that he was so well up to his trade that if I told him how to do the work, and did most of it myself, he got along first rate. Poor Samuel! I think I can see him yet, and the look on his face, when he told me he had cut the hole too small in the building for the window, and, to make both ends meet, had cut a good strip off each side of the already not too strong window-sash.

I held my first service in the reserve on September 29, when there were 38 present. Many of the Indians were then away on the fall hunt, but kept on arriving till the government treaty payments took place. At a service previous to the treaty day, I reminded them that it was not often they had the means to give pecuniary help to their church, and that I had been told there was no church money on hand, and a debt against them. I was much pleased and encouraged to find that no less than five dollars was collected, which, when one remembers that the Indian only gets five dollars per year from the government in cash, is, I consider, a good collection.

A singing-class has been started, and though the older people have not been able to attend regularly, yet the children have, and it is almost wonderful to see how quick they are in picking up the new tunes.

Christmas day was one of much joy to me. On Christmas Eve the chief and some of his men went down to the schoolhouse and white-washed the building inside. After dark I went with my lantern and did the Christmas decorating, which was nailing up some Scripture pictures on the walls, and putting a banner that had the Lord's prayer on it to hang before the rough little reading desk. On Christmas morn I found the building crowded—every form occupied, and on the floor were sitting the old women and children. So crowded was the building that I hardly had room to step from the desk to the communion table. Out of the seventy-eight persons present, forty-nine remained to the Holy Communion. Though the day was cold, yet many of the old Indians walked several miles to be present. It is a day to be ever remembered by me. I was much pleased to find that one old man, who is more familiar with the Holy Scriptures than most of his friends, was explaining to them, after the service, what the Scripture pictures had reference to. Many are the churches that had far, far more attractive decorations, but not one of their congregations returned to their homes more pleased than did my Indians here. The responding during services would be good had we only the prayer-book printed in syllabic characters. There are only two books for the whole congregation, and I am continually asked by the old and middle-aged if I can get more. Hymn-books also we have none.

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