

have been unable to do more for want of funds with which to purchase stock and erect farm buildings.

Our work has now assumed such proportions that it will be impossible to carry it on without a considerable increase in our income. To meet this I have been trying (1) to stir up some fresh interest and draw some fresh help from our friends in England, (2) I have approached the English Societies and applied for grants in aid, (3) I have asked the Domestic and Foreign Missionary Society of Canada to give us an annual grant, (4) I very earnestly hope that the Sunday schools of Canada will come to our aid in far larger numbers than at present. It has always been a distinct part of my plan to try and interest the children of Canada through the Sunday Schools in the education and Christian training of Indian children. Our work has so largely increased, and so many Indian children are now under our charge, that we want many more Sunday Schools to help us. I made a special appeal more than a year ago for forty more Sunday Schools to undertake the support of Indian proteges, but I think only two or three made any response. And so now, with such very inadequate help as we are receiving, we are gradually getting more and more into debt, and there seems even some danger, that before long, unless help comes, the whole work may collapse. But Almighty God has helped us hitherto—the gold and the silver are His—and we earnestly hope that in answer to our prayers the needed help will come, and the threatened calamity be averted.

I shall very gladly send all needed particulars to any Sunday School that will undertake an Indian protege in our Homes. The cost per annum is \$75 for board and clothing or \$50 if clothing is sent.

MISSIONARY WORK IN THE DIOCESE OF MONTREAL.*

THE subject of my paper being "Diocesan Missions," I have with out little hesitation chosen the missions on the Ottawa and Gatineau Rivers, comprised in the Rural Deanery of Clarendon as being essentially the centre of some of the most earnest and self-denying labors in our Diocese.

Compared with the vast fields of the Northwest, or even of our own missionary Diocese of Algoma, my subject may not seem to have an extended sphere, but I hope to prove ere I have finished that the missionary work and the missionary spirit is to be found very near home, and in the words of the Rural Dean of Clarendon, to whose kindness I am largely indebted for the information necessary to prepare this paper,—"It cannot be too constantly repeated that the Church's work in this

Deanery is, with the exception of two or three parishes, of an essentially missionary character."

In 1882 the Rural Deanery of Clarendon was formed from the western portion of the Deanery of St. Andrew's, embracing all the missions on the Gatineau River, and west of it north of the Ottawa. Prior to 1856 there were but two missions of the Church of England in the whole district of country lying between the Ottawa and the Gatineau Rivers, covering, roughly estimated, about 5,000 square miles.

The earliest record we find is that of the Rev. Amos Ansley, M. A., who was appointed by the S. P. G. Missionary at Hull in 1824. His charge included March, in Upper Canada, and he was officiating chaplain to the forces. He also did duty at Bytown (now Ottawa) and in the surrounding country. He remained there for eight years, when he was removed to Sorel, and the Rev. A. W. Burwell was appointed to Hull and Bytown in 1831.

The Rev. J. Johnston succeeded him in the parishes of Hull and Aylmer in 1840, continuing his labors until a few years ago, a period of forty years.

From the original parish of Clarendon have now been taken the missions of Portage du Fort, Onslow, Thorne, Bristol and Leslie. Aylmer and Hull were divided into two parishes in 1864, and in 1865 Eardley was taken from Aylmer and made a separate mission.

The first mission on the Gatineau, organized in 1863, that of Wakefield, has grown into four, Chelsea, North Wakefield, Aylwin and River Desert, extending for about 150 miles up the Gatineau.

There are now twenty-three churches (all of them built or rebuilt within the last thirty years), twenty-six other mission stations, and 1,361 names of communicants on the lists.

These items may fail to interest those not personally acquainted with the missions, but they serve to show how the work has prospered under great and many difficulties, difficulties often requiring heroic efforts to overcome.

Those who are only conversant with Church work in our city parishes cannot realize the exhaustive labors of these country missionaries, driving in sleet and storm from one distant station to another, with sometimes ten miles between their churches, and three or perhaps four services in one day. And when we hear of the long distances cheerfully traversed by the scattered members of these congregations in order to attend these services, ought it not to incite those who have every church privilege at their doors to remember these hardy settlers who so faithfully cling to the Church of their fathers? It has been said "It does seem hard that the Church cannot follow her people as they move on into these outposts, especially when they are so anxious for her ministrations." An English settler in the County of Pontiac, some years ago said to the missionary, "I have lived here for six years, and you are the

*A Paper read at the monthly meeting of the Woman's Auxiliary, April, 1890, by Miss A. McCord.