

the direction of the sacred localities. On his return he spent a year of preparation before entering Holy Orders at the Theological College at Lichfield, of which Canon Curteis was the Principal. Thus he had laid the foundation of a thorough knowledge of the history and geography of the Bible; a knowledge which contributes not a little towards building up an efficient ministry.

He was ordained deacon in September, 1864, and priest in the following year, by the late Bishop Lonsdale of Lichfield. His first curacy was that of St. John's, Wolverhampton, and it was in a great measure owing to his influence that the Church Congress was held in that town in 1867. In 1866 Bishop Selwyn placed him in sole charge of the important parish of St. Leonard, Bilston. In 1868 he accepted the vicarage of St. Michael's, Handsworth, offered him by the late Rev. Herbert Peel; and in 1870 the Earl of Dudley presented him to the vicarage of Sedgley, and the Bishop appointed him Rural Dean of Himley. Thus from the time of his ordination he had been constantly at work, either in the heart, or on the fringe, of the "Black Country," the great coal and iron district of South Staffordshire. In 1875 the Rectory of Woolwich, in the gift of the Bishop of Rochester, fell vacant, and Bishop Claughton offered it to Mr. Anson, who, after mature deliberation, decided to accept it, and to transfer the scene of his labors from his native county to one of the poorest and most difficult fields of work in the neighborhood of London. His friends remarked that he seemed to have a special liking for the poorest and grimmest places to live and work in. The fact is that the missionary spirit was strong within him from the beginning. It was a joy to him to work where work was most needed; to grapple with difficulties; to overcome obstacles; to give up all that most men love to acquire or enjoy, for his Master's sake, that he might bring the music of the Gospel in all its fulness home to the people who had not yet heard it or recognized its beauty.

At the very commencement of his work as a parochial clergyman he had given evidence of those tendencies and powers which were developing throughout the period of his ministry in England, and which have since marked him out as a leader in missionary work in the Colonies. At Wolverhampton he undertook a Mission District in the most neglected part of the parish, at some distance from the Church. He secured an old brick-work, and turned the shed into a Mission church, of the most primitive character, as may well be imagined. This strange Mission Church was the seed from which has sprung the present Ecclesiastical District of All Saints, with its excellent Church. At Sedgley he built a church and formed a new Ecclesiastical parish. In two outlying hamlets he erected Mission Rooms, which were used as school rooms on week days, while services were held in them on Sundays, each building having a small separate chancel, which was shut off from the school during the week by a

movable wooden partition. In a third hamlet he added a chancel of the same character to an existing school room. Before the offer of Woolwich came to him, he was already contemplating work of a Mission character in the East of London. At Sedgley and at Woolwich he contended for the right of the parishioners to have the seats in their parish church free and open to all. In both parishes he won the people to his views, after much opposition indeed at Sedgley, where, however, some of his leading opponents soon became his fastest friends, but at Woolwich, with the full concurrence of those most interested. At Woolwich he found a congregation of only sixty persons. When he left the parish the church was often full to overflowing, and the number of communicants had increased to 370. Here, too, he secured the formation of a district parish; and he built a Mission Room amongst the poor. His power of influencing young men was remarkable. For their benefit he added a large parish room to the rectory at Woolwich, and he established an institute and a guild for them which have been of untold use to many. Wherever he went he thoroughly identified himself with those amongst whom he worked. He was ever fearless in the face of opposition when he had to meet it (and what true man has not got to meet it sometimes?). It was a fearlessness that rested on the strength of his religious convictions and the firmness of his faith in God and the right. And God was training him all the while for that work which was before him in the unknown future.

At last the crisis came: the voice sounded in his ear: the call reached him: the way was made clear: the work which he had at heart lay open before him, and he was not slow to seize the opportunity. On Sunday, June 3rd, 1883, when his mind had been fully made up, and his resignation of the Rectory of Woolwich was already in the hands of the Bishop, he made known his purpose to his parishioners in a sermon preached in his parish church from the text, "It shall be if He call thee, thou shalt say, speak Lord, for Thy servant heareth," I. Samuel, iii., 9. After referring to the calls by which God speaks to men generally, he said, "My brothers and sisters, beloved in the Lord, I have an announcement to make to you to-night, which I know will be received with much surprise by those who have not yet heard anything of it. It would only be affectation in me to pretend to suppose that it will not be received with something more than surprise by not a few. The words which I have taken for our text will shortly, I trust, help to convince you that I could not have arrived at any other decision than that at which I have. A few weeks ago it was my duty to urge upon you the duty of our Church with respect to other parts of the world. In preparing to do so, I was very deeply struck with what I read concerning the truly terrible state of things which exists in North-West Canada." Then follow extracts from the