

appeal for funds in England on the express condition that the appeal should not be to provide a stipend for himself, but solely in order to support additional clergy in Assiniboia. It had now, however, been decided that Assiniboia should have a bishop of its own, which was clearly desirable. But no Bishop can be consecrated in England for the colonies until some provision is guaranteed to the See, either by endowment, or by an annual grant of a Society. There was no hope of a guarantee, except from England. Mr. Anson therefore consented to hand over £2,000 of the amount which he had raised to the S. P. G. to be used by them for the benefit of the diocese. The Society then offered to give £400 a year for the income of a bishop, until an endowment of £10,000 should be raised, and at the same time promised £1,000 towards the Endowment Fund, and voted £800 for the maintenance of the clergy for 1885, and a lump sum of £500 for the erection of buildings. The Colonial Bishops Fund, and the S. P. C. K. also gave £2,000 each towards the endowment of the Bishopric. So the question of provision for a Bishop was settled; and then, just as Mr. Anson was about to sail on his return voyage to Canada, the Archbishop of Canterbury offered him the Bishopric, and urged on him the duty of accepting it. Mr. Anson shrunk from accepting the offer under the circumstances referred to above, yet he felt as others felt, that it was plainly his duty to place himself at the head of the work, the lines of which he had so distinctly laid down. He had already agreed with several priests and laymen to come out with him for no remuneration beyond the necessary expenses of livelihood, and of carrying on the work; and now it appeared as if an income was to be forced upon him, their leader. He adopted at once the only solution which presented itself to his honest, self-sacrificing mind,—“In accepting the Bishopric,” he stated in his address to his first Diocesan Synod, “I felt that I could regard this income, as I certainly shall do, as simply so much more added by the Society to the Common Fund, out of which all expenses of the Church work in the diocese will be paid.”

But while he was thus busily engaged in organizing the Diocese of Assiniboia, he received very unexpectedly the offer of the vacant Bishopric of Central Africa, as successor to Bishop Steer in the Zanzibar Mission. This offer was a serious trouble to him. Drawn, as he always had been, in the direction of missionary work he had felt nevertheless that the absence of any natural love, or special capacity, for acquiring a knowledge of foreign languages, was a hindrance in the way of his preaching to the heathen; and although he had no desire to avoid an unhealthy climate, yet he had doubts whether the African climate might not incapacitate him for active work. He had offered himself to Canada just because neither of these two obstacles stood in the way of his working efficiently there. Yet he questioned whether it

was right for him to refuse a post of danger, difficulty and responsibility, when it was offered him. He therefore placed himself in the hands of the Archbishop of Canterbury, and the Bishops of London and Rochester. At first they pressed the Bishopric on him, and with characteristic energy and determination he at once purchased a grammar of the Twahili language, and set to work to learn it; but it was subsequently so strongly represented, both to the bishops and to him, by those who knew him best, that Central Africa was not the proper sphere of work for him, but that Canada distinctly was, that on taking the matter more fully into consideration they were convinced that it would be better for the Church at large that some other man should be sent to Zanzibar, and that Mr. Anson should go forward with the work which he had already taken in hand, and to which he seemed to be more clearly called. It was a great relief to Mr. Anson to feel that he was once more free to throw himself wholly into the mission field in North West Canada, and the final decision of the prelates whom he consulted has been amply justified in the result.

Mr. Anson accordingly remained in England a little longer; and on the 24th of June, the Feast of the Nativity of St. John the Baptist, 1884, he was consecrated Bishop in the parish church of Lambeth, by the Archbishop of Canterbury, the Bishops of London, Rochester, St. Alban's and others assisting. Side by side with him was consecrated Bishop Hannington, so soon to lay down his life for the Church in Central Africa; and the sermon on the occasion was preached by the Bishop of Saskatchewan, who has since been called to his rest, after having accomplished a noble work for Christ in his own Canadian Diocese. The newly consecrated bishop sailed at once to his diocese, and established himself first at Regina. But everything was not destined to go quite smoothly at once, and in the month of October a great disaster befel the Mission in the destruction of the Bishop's house by fire while he was absent at Medicine Hat, the westernmost point of his diocese. Not only was the house destroyed, but everything that he brought out from England was burnt, with the exception of books which were on the ground floor; all his clothing, except what he had on, all his papers and manuscripts, and even the Communion plate, were lost. The disaster, however, excited much sympathy among his friends in England, and the Mission did not suffer in the end, although the Bishop himself lost things of personal value which could not be replaced.

The diocese over which the new Bishop was to preside was at first called by the name of the province, which was co-terminous with it, Assiniboia. The Bishop, however, felt that it was not in accordance with ecclesiastical usage, that a diocese should take its name from a vast territory. He had himself moved from Regina to Qu'Appelle as the most advantageous centre for his work in the diocese. With the sanction, therefore, of the Metropolitan