

TORONTO—Holy Trinity.—It is currently reported that the Curate of this Church, the Rev. W. Farncomb, formerly of Vespra, will shortly retire from the position. Mr. Farncomb was appointed only last Easter, but like many another clergyman he doubtless finds the salary promised to him as Curate is quite insufficient to meet current expenses in these costly days.

NORWAY—St. John's Church.—A most successful concert took place in aid of the funds of this Church on a recent week evening. The Rev. C. Rutan, Incumbent, occupied the chair on the occasion. The programme was long and interesting and a considerable sum was added to the building fund by the efforts of the performers and their friends.

PORT HOPE—St. Mark's Church.—The annual tea and entertainment was held on the 25th ult. and was certainly well patronized. The readings by Miss Vickers and Mr. Holland, the songs by Miss Warner and Mr. H. A. Ward, and the instrumental pieces by Miss Roddick and others, were all enjoyed and enthusiastically applauded.

NEW CHANCELLOR.—Mr. S. B. Harman, B.C.L., formerly Chancellor of the Diocese, has resigned the position. The Bishop has appointed the Hon. E. Blake, Q. C., to the vacant post—an appointment which will no doubt be eminently satisfactory to the laity generally.

BOBCAYGEON.—It is commonly reported that the mission vacant by the death of the Rev. H. C. Avant is likely to be offered to the Rev. W. C. Allen, son of the Rural Dean Allen, of Millbrook. Mr. Allen was ordained in 1875, and subsequently accepted a curacy in Peterborough. He was afterwards one of the Masters at Trinity College School, Port Hope, which position he resigned in July, 1881. Shortly after his resignation, he made an extended tour in Great Britain, the Continent, and Palestine, and some time last year was appointed Curate at Shenley, a village near London, England. Mr. Allen will be gladly received back to the Diocese, which has need of just such moderate and earnest men, and Bobcaygeon will be fortunate in securing his services.

PERSONAL.—The Rev. V. Clementi, formerly Incumbent of Lakeland, but for a long time without any special charge in the Diocese, was a short time ago offered the Rectory (nominally) of Lindsay, while the duty was to be taken by a young curate, Mr. Weston Jones, a former student of the P. E. D. School. For a few months Mr. Clementi occasionally visited Lindsay, but recently he has been obliged to cease taking active duty anywhere. Suffering from a very terrible affliction, being almost blind, Mr. Clementi has secured the warm sympathy of those who knew him. He has been most active and self-denying in his labours, particularly in recent years, and no brother clergyman in want of his services ever appealed to him in vain. We hope he may shortly be restored to perfect health.

DIocese OF MONTREAL.

[From our own Correspondents.]

BOLTON CENTRE.—The Church members of this portion of the Diocese have lately presented their respected and beloved Incumbent with a purse containing over \$60. The Rev. gentleman was taken by surprise, yet was not at a loss to express fully and freely his appreciation of their kind gift, which, added to others of like nature given at other times, served to bind faster the links that attached him to Bolton Centre. His friends in other Parishes are glad to see and hear this; provided that in this case, as in some other like cases, as a correspondent to a local paper has observed, this is a donation pure and simple, and not making up a portion of his stipend due to him in any case. But from what we have heard this is a donation, a gift pure and simple; and, moreover, a reference to last Synod Report shows that this Parish has of late paid up and a little beyond what was expected as the minimum. This cannot be said of many

other Parishes. But Priest Clayton deserves it all. Not a harder working clergyman can be found in the Diocese. Every Sunday he travels his score miles, and conducts services at four different places. The ladies of this Parish have furnished the altar of their house of prayer with vessels for the more fit celebration of the Holy Communion. We are sorry to say that notwithstanding the facility with which an appropriate chalice and paten can now be obtained, these are of the Presbyterian type.

THE "anniversary meetings," as they are called, of the various societies, in which the sects and some of the clergy of the Church are willing to unite in carrying on Sunday school, tract distribution, Bible circulating work, have just closed, and it has been admitted that the attendance on them has lessened considerably, and the enthusiasm with which they were preached, talked and reported about by self-styled Evangelical Christians has surprisingly abated. The reasons given for this lessened interest this year are built upon the counter attractions of the great and novel winter carnival going on at the same time in the city. Doubtless this had its effect; but one remembers that the decreasing interest was observable some few years ago. The true reason is to be searched for elsewhere than in mere local causes.

ST. JOHNS, E. T.—The Rev. Mr. Renaud, the Rector, lately gave a sermon on the Bible, having in view the refutation of certain statements made concerning it by the Rev. Mr. Newton, a clergyman of New York. The lecture was instructive and interesting, but we wonder how many of his hearers had ever heard of Mr. Newton, still less of what he had said.

THE "Coffee House," established under the philanthropic efforts of the Rector of Christ Church Cathedral, and his Band of Hope, is so far a success. In one day, during the carnival, over 500 persons patronized its tables.

Province of Rupert's Land.

*Including the Dioceses of Rupert's Land
Saskatchewan, Moosonee & Athabasca.*

DIocese OF RUPERT'S LAND.

THE number of clergymen in the Diocese has doubled in the past three years. As there has never been an accurate list published, it may be of interest to know who are in the Diocese. We therefore subjoin the following list, corrected up to February, showing that there are 41 Clergy. In 1879 there were 22.

BISHOP.

The Most Rev Robert Machray, D.D., L.L.D. Consecrated 1865. Metropolitan, 1875.

DEAN.

The Very Rev. John Gridale, B.D., 1882.

ARCHDEACONS.

Ven. Abraham Cowley, D.D., Archdeacon of Cumberland.
Ven. W. C. Pinkham, B.D., Archdeacon of Manitoba, 1882.

PRESTERS.

1. G. Aitkens, m., Turtle Mountain.
2. J. Boydell, r., Brandon, R. Dean.
3. W. A. Burman, Indian Missionary, Griswold.
4. C. J. Brenton, m., Emerson.
5. P. Bruce, m., Fort Alexander.
6. P. Badger, m., Grand Rapids, Keewatin.
7. G. Bruce, m., Fairford.
8. G. Cook, Indian Missionary, Touchwood Hills, Assiniboia.
9. T. Cook, m., Westbourne.
10. A. Cowley, r., St. James, Winnipeg.
11. A. L. Fortin, m., Portage la Prairie, R. D.
12. O. Fortin, r., Holy Trinity, Winnipeg.
13. F. W. Greene, m., Stonewall.
14. J. N. Jones, m., Mountain City.
15. Mark Jukes, m., Minnedosa.
16. R. Hicks, curate Winnipeg.
17. J. Irvine, Indian Missionary, Lac Seul.
18. H. T. Leslie, City Missionary among the Immigrants, Winnipeg.
19. N. C. Morton, m., Mapleton.
20. S. Matheson (Canon) St. John's College.
21. J. J. Morton, m., Birtle.
22. S. Miles, m., High Bluff.
23. B. McKenzie, m., Dynever.
24. Alfred Osborne, m., Regina, Assiniboia.
25. J. D. O'Meara (Canon) St. John's College.
26. A. L. Parker, St. John's College.
27. E. S. W. Pentreath, r., Christ Church, Winnipeg.
28. S. Pritchard, St. John's Cathedral.
29. A. G. Pinkham, r., Headingly.
30. R. Phar, Indian Missionary, Fort Francis.
31. J. Reader, m., Devon, Keewatin.
32. — Roundthwarte, m., Roundthwarte.
33. W. M. Ross, m., Bussell.
34. J. P. Sargent, m., Rapid City.
35. A. Stunden, m., Morris.

36. B. Spence, m., Islington, Keewatin.

37. T. N. Wilson, m., Nelson, R. D.

38. R. Young, m., St. Andrew's, Lisgar, R. D.

Total, including the Bishop, Dean and Archdeacon, 42.

CHURCH OF ENGLAND IN RUPERT'S LAND. BY THE VENERABLE ARCHDEACON PINKHAM, B.D.

Chapter IV.—(Continued.)

Around were their humble dwellings, with the commencement of their farms; cattle were grazing in the meadows; the modest parsonage, with its garden, and the simple but decent church, with the schoolhouse as its appendage, forming the leading objects in the picture, and carrying on the face of them the promise of blessing. We were well repaid for all the toils and exposure of the night previous. My chaplain naturally felt as I did, and my servant, an Englishman, to whom everything on the journey was new, told me afterwards that he could hardly restrain his tears. Nor was it a worthless testimony that was rendered by one of our old voyageurs, a French Roman Catholic; when addressing my servant, he said, "There are your Christian Indians; it would be well if [all] the whites were as good as they are." We were greeted by Mr. Smithurst at the water's edge; and having refreshed ourselves under his roof, we proceeded to church. There were, perhaps, two hundred and fifty present, all Indians, and nothing can be more reverential and solemn than the demeanour and bearing of these people in public worship. Their costume has a hybrid kind of character, partly European, and partly Indian. The women, for the most part, still wear the blanket, or else a piece of dark cloth thrown over the head, with the hair parted smooth y on the forehead. All wear moccasins, as do the missionaries and almost all Europeans in the colony. The morning service is in English, but the lessons are rendered into the Indian tongue by Mr. Thomas Cook, the school teacher, who also rendered my sermon sentence by sentence. The evening service is in the Indian language, which Mr. Smithurst has mastered to a considerable degree, but the lessons are read as in the morning. About two-thirds of the congregation are said to understand a simple address in English; and, as far as this settlement is concerned, the time, I conceive, is fast approaching when no other language will be required. But let it be hoped that instruction will be carried far and wide to men of other tongues. I visited the Sunday school, and found a large attendance. Mr. Smithurst made the more advanced read to me in the Bible, and then examined them in the Catechism and Thirty-nine Articles. The amount of their knowledge was greater than I could have expected; and from all that I could gather the Crees appear to be a thinking and intelligent tribe. After the evening service the church was shut up by an old Indian, acting as a sort of sexton, who had formerly been a noted sorcerer or medicine man. The day altogether was one of extraordinary interest; and if the scenes which it presented could have been witnessed by friends of the Society at home, they would have needed no further appeal to ensure their liberal support." The Bishop spent eighteen days in the Red River settlement. In these, which included three Sundays, he ordained Rev. A. Cowley, priest, and Mr. John Macallum, M.A., who was at this time in charge of the school at St. John's, deacon and priest, after examining the candidates; confirmed eight hundred and forty-six persons, preached thirteen sermons, delivered five lectures to the candidates for confirmation in the different congregations, addressed the Sunday school children, visited all the principal inhabitants, and reached Lachine on his return, on 14th August. The expense of the journey was borne by the Church Missionary Society, and Sir George Simpson, the Governor, rendered all the assistance in his power. On his return the Bishop wrote fully to the Society, closing his letter with a strong and earnest appeal for the immediate establishment of a Bishopric in Rupert's Land, and His Lordship continued to use every exertion in his power for this object till the establishment of the Bishopric in 1849. In the meantime he did what he could for the spiritual oversight of the Church, by corresponding with the clergy and encouraging them to report their progress and their difficulties to him, and by giving them advice, and he used to say that but for certain considerations he would willingly resign the see of Montreal for the charge of Rupert's Land. In August of 1844 the Rev. J. Hunter (afterwards the first archdeacon of Cumberland) and Mrs. Hunter arrived from England, and took up the work at the Pas, commonly known as Devon. Two years afterwards Mr. James Settee (now a clergyman in the diocese of Saskatchewan) was sent by Mr. Hunter as a catechist to begin a mission at Lac la Rouge, a lake named by the French voyageurs because of the number of willows and trees about its shores peeled and gnawed by beavers. When Mr. Hunter visited this mission in 1847 he baptised forty adults and fifty-nine children, and found a school established in which thirty boys and twenty-three girls were receiving instruction.

After a few years the mission at Lac la Rouge was removed to English River, where the station called Stanley is now located.

In October, 1846, the Rev. R. James and his wife arrived from England and settled down at St. Andrew's, where, through the exertions of Mr. Cochran, the walls of the present substantial church had already been erected.

Mr. Cochran, whose health had suffered from his excessive labors, now left the settlement for a few months and went with his family to Toronto, making the journey in a canoe, but returned again the next year at the urgent request of Chief Factor Finlayson, to undertake the chaplaincy of the upper church and settlement, and of the troops just brought in.