

along upon the road (with a waggon), replied "Pretty well, yer honor, for I found bottom in every place but one."

Such were the journeyings and duties of a bishop in the early days of this country. The hardship, discomfort, expense of such journeys would never have been undertaken but for that marvellous love of Christ which constrains men to labor for Him. When we look back at the early history of Church work in older Canada, we may say, indeed, that men labored then and that others have entered into their labors. We can scarcely realize the privations and hardships of Church work in those early days, undertaken as they were by gentlemen of refined tastes and high education. The thought of its comparative ease and luxury at present should stimulate many to increased exertion for the advancement of our Master's cause.

The journeys of those days, however were not, without their incidents of an amusing character. At Williamsburg, (Ont.) the collections were taken up "in a little bag at the end of a long stick, and in the bag was a bell which was intended, as we were gravely told, to wake any person who might happen to be nodding when the collector made his circuit."

At Cornwall (Ont.), the bishop having found it troublesome to call for his servants or those of the house, asked the girl, "Pray is there any bell here?" "Yes, sir." "Well, and where is it, pray?" "Sir," said the girl, with all the simplicity in the world, "it is in the church."

The Bishop describes the old church at Barton (near Hamilton), Ont., as "the property of the public, and accessible to teachers of all persuasions; an unpainted wooden building of two stories with square windows; a steeple, however, at one end, and a chancel with arched windows at the other, having just been added to it."

It is also curious to notice that the bishop in the account of his first visitation, sent home to the Society for the Propagation of the Gospel, makes the following remark,—"There are a few Methodists of the worst description wandering about the country, but much discouraged by the discerning part of the people, and in no great credit with the rest."

It is only just to say that the Methodists since those early days have certainly earned for themselves a higher commendation than that.

In the year 1825 the Bishop began to feel the infirmities of age and to long for a division of his enormous diocese, in order to accomplish which his son George, who had risen to the rank of Archdeacon, paid a visit to England and secured from the state officials of the day very good terms for the relief which the aged bishop longed for; but before the date of the letter which the Archdeacon addressed to his father, announcing the terms referred to, the good bishop had gone to his rest. He died unexpectedly on the 18th of June, 1825. It was with a heavy heart that the son, who had reluctantly left his home, returned to see but the grave of his loving father. The happiness

of the bishop's household is one of the strong characteristics of its history. Strongly attached to one another the children all felt the strongest love for their father. "Our father," says the youngest son, twenty-five years after the bishop's death, "lives in my recollection as a being of a higher order, and of a different race from the men among whom my life has been passed. He was not only essentially a gentleman, but I have never, in all my wanderings, seen a prince who had his bearing. He was stern when his indignation was justly roused, but who more kind and gentle, more playful in his own circle, more consoling as a friend and adviser, more beneficent in private charity? Full of talent and scholarship, whatever he did was handled with a master's touch; his pencil and his flute he laid aside in maturer years, and his pen was only employed in the performance of his duty or for the amusement of his friends; he eschewed authorship, but whether he wrote a sonnet or a satire, an epitaph or a humorous ditty, an official paper or a sermon, truth and vigour, keen perception, deep feeling and exquisite taste were his attributes."

He is spoken of as an excellent preacher, a man of unsullied piety and unflagging zeal. Through modesty on his part very few of his utterances, whether in charges or sermons, were published,—enough only, says one writing of his memory, to make us wish that he had given to the world a great deal more.

NO. 22.—THE DIOCESE OF QU'APPELLE.

BY HON. AND REV. CANON LEOGE, VICAR OF LEWISHAM, ENGLAND.

(Concluded.)

"There may be more specially urgent and therefore important work needed for a time in places of less responsibility. The great difference, however, seems to me to be this, that while there are many willing and fully able to carry on the work I lay down here, I shall be there doing work, however imperfectly and humbly, which otherwise would not be done at all. And, secondly, while I am fully sensible of the dearth of clergy at home, I regard our Church as just as responsible for those of her children who go from these shores to a land which after all is only an extension of our kingdom, even though a wide ocean divide us, as for those at home."

Mr. Anson put himself in communication with the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, and also with the Bishop of Rupert's Land, offering them his services gratuitously for the district, and in the manner which they should choose for him. The Bishop of Rupert's Land had long been of opinion that the Province of Assiniboia had such special claims as to make it desirable that it should form a distinct diocese as soon as the necessary arrangements could be made for its establishment; and Mr. Anson's offer at once suggested to him that the way might be opening out for carrying his wishes into effect.