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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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AUGUST, 1887.

No. 14.

HISTORICAL SKETCHES.

NO. 14—DIOCESE OF MACKENZIE RIVER.

Registered in accordance with the Copyright Act of 1875, being the fifth article of "Some Aspects of Life and Work in Cold Regions."

By THE REV. FRED. E. J. LLOYD, SHIGAWAKE, P. Q.

FORBIDDING and inhospitable as are the Arctic regions generally, their almost perpetual snows have been trodden for many years by the feet of a band of heroic men (and in some instances women), whose only

attraction thitherward was the souls of the heathen native races to whom they longed to be the bearers of the simple, yet eloquent, and saving story of the Cross. Of these heroes no one has exhibited the virtues of heroism in a more striking degree than W. C. Bompas, bishop, whose life and work amongst the various Indian tribes of the Mackenzie River form the subject of the present article. His unwearied and loving patience and fidelity, ceaseless toils and apostolic zeal are known to "all the churches," while to the outside world they present a noble and irresistible testimony to the supernatural characters of

that power (I mean the Christian faith) which can enlist in its service those of our race in whose persons and lives are found the sum of the virtues and excellencies which adorn the human character.

The diocese of Mackenzie River, which comprises a territorial extent of about 850,000 square miles, and lies between lat. 60°—70°, and long. 100°—141°, was first formed from that of Rupert's Land in 1874 and subdivided in 1884, up to which time it had been known as the Diocese of Athabasca.

In the year 1865 the future bishop offered himself to the Church Missionary Society for work amongst the Indians in the far North, and having been accepted, he took his journey with as little delay as possible to the scene of his future labors.

For the long period of seventeen years, however, prior to that time the Venerable Archdeacon Hunter, and after him the Reverends W. W. Kirkby and R. Macdonald had done good and successful work mostly of an itinerating character amongst the Tukuth and Youcon tribes, as also among the Eskimo of the Mackenzie, which went far to pave the way for the more extended labors of Bishop

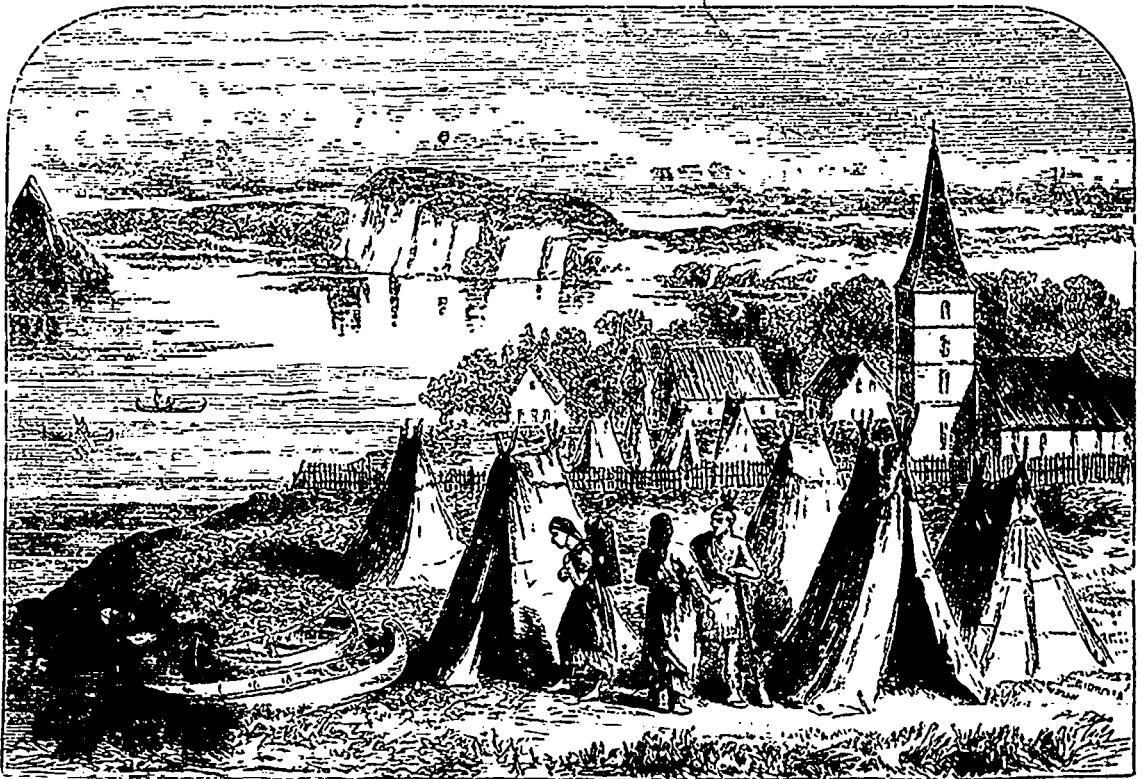
Bompas. About the space of a year before the appointment of the Rev. W. C. Bompas to the Mackenzie River mission, a chief of the Tukuth tribe died in the faith of Christ, exhorting his people to become Christians. This may be said to have been the first fruits of the combined work of the devoted missionaries before mentioned. In the year 1859 the Rev. W. W. Kirkby was appointed to the permanent charge of the Mackenzie River district, and he chose Fort Simpson, charmingly situated on the east side of the noble river, as his fixed place of residence. He fell to work and in a remarkably brief space



RT. REV. W. C. BOMPAS, D. D.

First Bishop of Mackenzie River.

of time a handsome church, parsonage and school were erected under what difficulties may be imagined when we are told that at no time during their construction was Mr. Kirkby able to procure more than two or three laborers at a time. And here this devoted servant of Christ lived, isolated and alone, toiling and praying until joined by the Rev. W. C. Bompas six years afterwards in 1865. Mr. Bompas left England on the 30th June in that year, and travelling by way of the United States reached Cumberland House on the Saskatchewan



FORT SIMPSON, N. W. T.

August 28th, and Fort Simpson on the morning of Christmas Day. Mr. Kirkby's joy was as great as the arrival of his fellow-laborer was unexpected. He thus wrote of it at the time—"You will imagine better than I can tell you our delight at the unexpected arrival of Mr. Bompas. Such a thing as an arrival here in winter is never thought of, nor had ever before occurred." Mr. Bompas arrived in time for the morning service at which he preached from the text "Behold I bring you glad tidings of great joy which shall be to all people." (S Luke ii, 10). This is said to have been the text from which Samuel Marsden first preached to the Maoris of New Zealand exactly fifty years before. He remained at Fort Simpson until the following Easter, meanwhile associating with Mr. Kirkby and studying the native language in order that he might speedily enter upon an itinerating mission amongst the tribes scattered along the shores of the lakes and rivers of the North.

The enthusiastic missionary first took his journey to the region of the Great Bear Lake where he remained throughout the spring and summer living in the midst of and carefully instructing the Indians. He found them kind and attentive to his wants which were few and simple, and amenable to his instruction. He visited their wigwams regularly from day to day. He thus describes his mode of life at that time: "Living in the Indian tents is not hard to me; their hours of sleeping and eating are regular and they are mostly occupied in

some useful way, fishing, snaring rabbits, making snow-shoes and sledges, and other manual labor, while the women are chiefly employed in dressing deerskins." In January, 1867, Mr. Bompas proceeded to Fort Rae on the Great Slave Lake, which had never been visited by any but Roman Catholic missionaries, by whom a large number of the Indians resident there had been baptized. The journey thither occupied twenty days and the entire distance was accomplished on foot. After a sojourn here of six months, Mr. Bompas departed for Fort Chipewyan, on Lake Athabasca, where he spent eight months, during which time he was enabled to do some good work amongst the Indians and to obtain a greater familiarity with their various dialects. Fort Vermilion on Peace River was reached in January, 1868. During these first two years of his missionary career Mr. Bompas travelled on foot 1300 miles in order to preach the Gospel to about 1500 Indians. During his visit to Fort Vermilion he was rejoiced to find many Indian families who had been brought up at Red River some years before, of whom he wrote: "In education, habits of life, and deportment, they cannot be distinguished from Europeans. The seed sown at Red River is bearing fruit 1000 miles off."

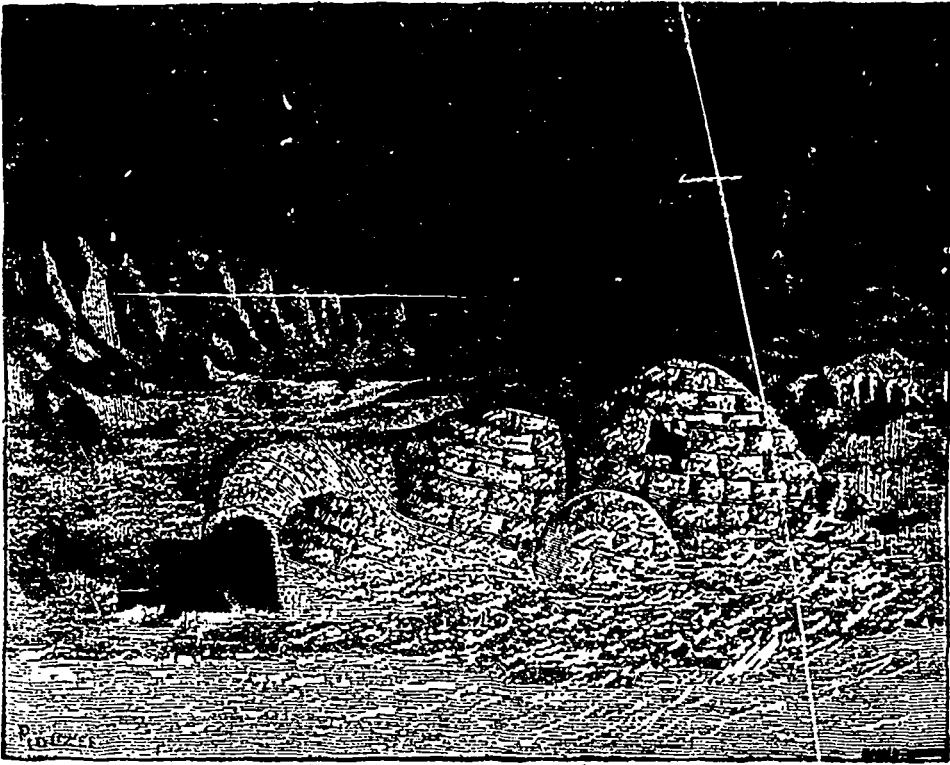
In 1868 the Rev. W. W. Kirkby was compelled to go to England to recruit his health and Mr. Bompas having paid a second visit to Lake Athabasca returned to Fort Simpson to supply his place. Animated by a zeal which can be regarded as no less

than marvellous, he made his way from here into the remote Youcon territory where the heroic Mr. (now Archdeacon) MacDonald, like his companion Mr. Kirkby, had labored, alone, for seven years. In the autumn of 1869 the Rev. W. D. Reeve arrived at Fort Simpson to take up Mr. Kirkby's work, and then Mr. Bompas was set free to carry on his itinerating mission in the vast territory extending from English River to the Polar Sea. In April, 1870, Mr. Bompas in company with two Eskimo descended the Mackenzie River on snowshoes in order to visit the Eskimo whose numbers were considerable and living in the darkness of heathenism. We give an account of this most interesting visit in the missionary's own words. "I left Peel's River on the 18th of April, in company with two Eskimo, and hauling a sledge with blankets and provisions. We camped at night on the river bank, making a small camp fire of boughs. After three days walking in the glare of the spring sun, I was attacked with snow blindness, and walked most of the two following days with my eyes shut, holding the Eskimo boy by the hand. We walked about twenty-five miles a day. Our sixth day from the Fort we reached the first Eskimo camp, and I slept for the first time in a snow house, enjoying as good a night's rest as I could wish on the deer skins. The next day, which was Sunday, we spent in the camp. I endeavored to convey what instruction I could to our host and family. After remaining quiet all day in the snow house, I was thankful to recover my sight; we started again at night, and the next afternoon reached two more snow houses where we were again hospitably received and lodged. I was cordially invited to sleep in one of the houses, and, being tired, soon lay down to doze, but was immediately disturbed by yelling and dancing on the very spot where I was lying. This I found to be caused by an old woman 'making medicine,' that is conjuring in order to cure a man who was, or thought himself, ill. The person conjuring, throws himself into violent convulsions, and pretends to be under the influence of some evil spirit. This medicine maker is regarded with great awe by the bystanders, and I was entreated not to disturb her. However, I told them that the medicine making was all a wicked lie, and betook myself at once to the next camp, where I lay down and enjoyed a good night's rest. The next day, all I could find wrong with the man who was the object of the conjuring proved to be a sore head, for which I gave him a small piece of soap and a few grains of alum to rub it with. Next time I saw him I was told that my conjuring was very strong. The same day we started again, and in two or three hours reached four more Eskimo camps, or snow houses, in the largest of which I took up my abode, and it proved to be the one in which was most food. I was most amply and hospitably supplied with provisions, to which all the Eskimo contributed a small share. This proved to be the furthest point in my journey. My appearance in each camp excited a

deal of observation and curiosity, as the Eskimo had never had a European residing among them in the same way before. After a few days a large number of the Eskimo arrived from near the sea coast and built their snow houses close by. For the following two or three weeks I was therefore fully engaged in visiting the different camps and conveying what I could to the inmates. On the arrival of the Eskimo chief I was invited to remove to his camp, which I did, and he continued from that time to entertain and feed me with great kindness and cordiality. I might mention that my visit to the Eskimo was occasioned by an invitation from some of them; but on my way I received a message from the chief that I had better defer my visit till the summer as the Eskimo were starving and quarrelling, and one had just been stabbed and killed in a dispute about some tobacco. This made me the more pleased to be so received among them. The point where we were encamped was in the estuary of the Mackenzie, about thirty miles from the Arctic Sea, and when the sun set in the north there appeared a light rim of light along the horizon, which was, I suppose, the reflection of the polar ice. I saw no anger nor breach of good-will among the Eskimo while I was with them, but all seemed to be living in brotherly affection and friendship. After remaining with them about three weeks, the chief with whom I was staying removed with his brother and their camps to the distance of a few miles from the other Eskimo, in order to hunt partridges. I was still able, however, to visit all the camps.

On the 7th of May, the first of the spring birds were seen: these were swans. On the 12th we saw the first over-flow of water on the banks of the river, and on the 16th of May the thaw set in. On the 21st, after we had remained in our new camp rather more than a week, we left the ice with thankfulness and took to the boats, proceeding up the river on the narrow strip of water, which now appeared between the ice and the shore. We left the other Eskimo, who were a few miles lower down the river, still encamped on the ice, as the water had not yet reached them. After proceeding up the river with boat and canoe for three days we reached the fishing ground, where we again encamped to await the breaking up of the ice on the Mackenzie, as it was not safe to proceed further till this occurred. At once, on reaching the fishery, they set their hooks and net, and we were immediately well supplied with fresh provisions from the water, proving an agreeable change of food, and affording abundant cause for thankfulness to our Heavenly Father who thus daily supplied our wants."

Mr. Bompas in telling us the circumstances under which he penned the foregoing interesting narrative furnishes us with a striking picture of the indoor occupations of the Eskimo. He says: "This is winter by the camp-fire under the open sky, with the Eskimo all sitting round and working at their canoes, nets, fishing lines, bows and arrows, and with their inquisitive faces thrust over my paper,



EXTERIOR OF ESKIMO HUT.

or against my side, with the constant, repeated question as to what I am writing about." He then concludes, "As I write, the ducks and geese are flying backwards and forwards by hundreds overhead, and the fish are constantly brought in from the river. As the Eskimo tents are small and well filled I have found it best since the thaw began to camp by myself outside, and the more so as they keep in spring time rather strange hours, mostly going to bed after midnight and not rising till past noon, and some remaining up all night, and then sleeping the greater part of the following day.

"The Eskimo sleep in their tents, between their deer-skins, all together in a row, extending the whole breadth of the tent, and if there are more than enough for one row, they commence a second at the foot of the bed, with the head turned the other way. For myself, I always took care to commence their second row, keeping to the extremity of the tent, and there generally rested without inconvenience, except, perhaps, a foot thrust occasionally into my side. At the same time it must be confessed that the Eskimo are rather noisy, often talking or singing a greater part of the night, especially the boys, and if any extra visitors arrive so that the tent is over full, it is not exactly agreeable. I have, however, now stayed with the Eskimo in all their dwellings, for last fall I spent four nights with them in one of their wooden houses, and this spring I have lived for a month with them, partly in a snow house and partly in a deer-skin tent. I am

glad to have done this, but should not wish to repeat it unless from necessity. In case of visiting them again, I should endeavor to have a camp of my own, and in summer time I could take my own tent with me, and if I could take my own tent with me and if I could persuade the Eskimo to respect its privacy I might pass a pleasant time with them. At present, camping by myself outside their tents, I am passing my time with them without any hardship or inconvenience.

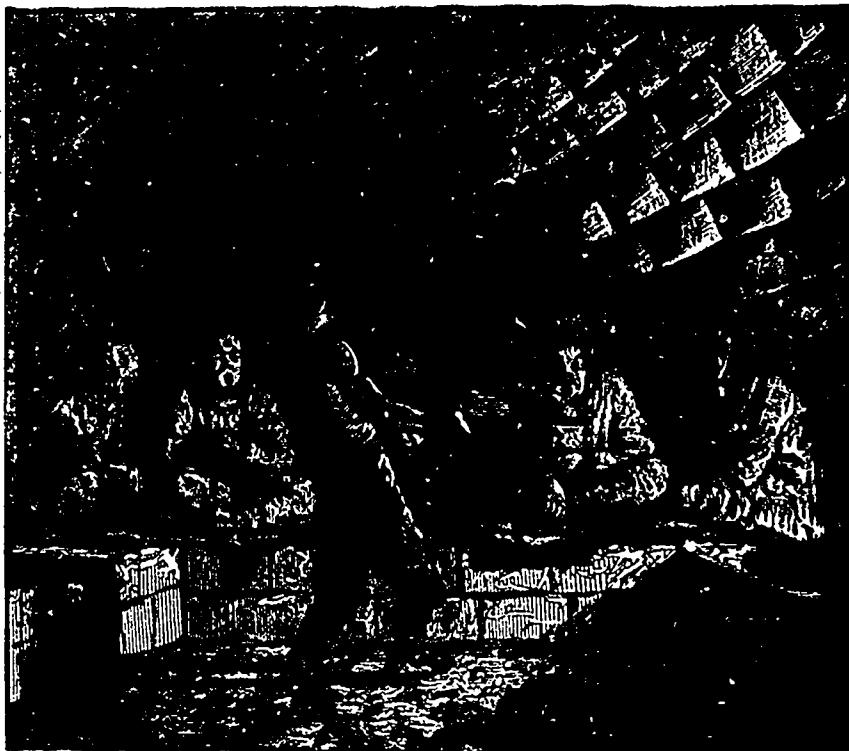
"The main ice on the Mackenzie broke up on the 8th of June, but the channel by which we were ascending still continued blocked with ice till the 14th. After this date we were able to proceed on our voyage without further detention, and arrived safely, by God's help, at St. Paul's River Fort on the 18th of June, about midnight."

(To be continued.)

"IN the foremost rank of powers destined to change the face of the world stand Christian missions."—*Robert Mackenzie.*

DR. MURRAY MITCHELL being asked, "What is being done for the missionary cause in India?" replied, "Very much and very little." He explained, "God is doing very much, but man is doing very little."

Every temptation is great or small, according as the man is.



INTERIOR OF ESKIMO HUT.

HISTORICAL SKETCHES.

NO. 13—THE DIOCESE OF ALGOMA.

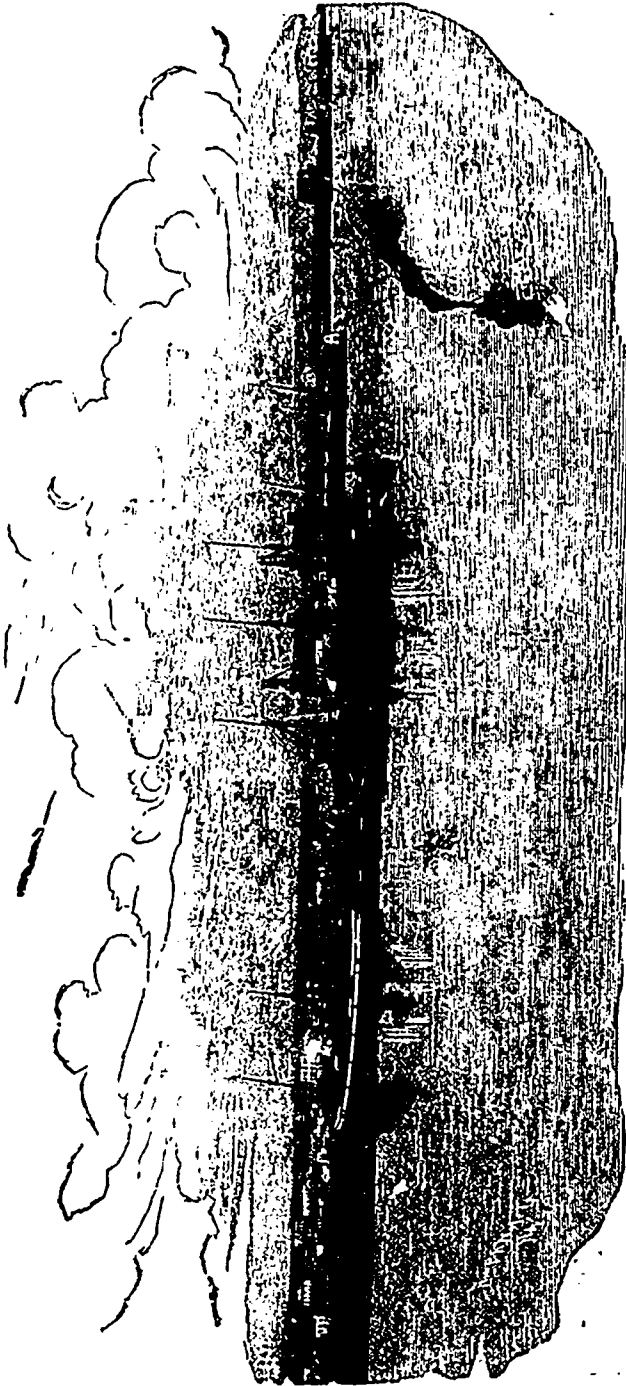
By REV. J. K. McMORINE, M. A., Rector of St. James' Church,
Kingston, Ont.

Concluded.

THE idea of a missionary diocese and bishop for Algoma suggested itself first to that great master-mind and far-seeing organizer, Dr. Strachan, the first Bishop of Toronto. In a scheme proposed to the Archbishop of Canterbury, in 1850, for the threefold division of his unwieldy diocese he made special mention of a "bishopric for the Indians, to be called the Diocese of St. Mary." This suggestion seems, however, to have lain dormant till 1868, when the rapid advance of the work of surveying, populating and cultivating the Muskoka and Parry Sound districts as well as Manitoulin Island and the northern shore of Lake Huron, made it impossible for the Bishop of Toronto to supervise and provide for the increasing wants of a region so widely extended. It seemed too that the time had come when the Church ought to undertake distinctively missionary work among those who know not the Gospel of the Son of God. The Indian missions had made little or no advance since 1832, and the missionaries had been, to a very limited extent, supported by the Canadian Church. All whose hearts God had touched were therefore prepared to welcome the resolution of the Toronto Synod of 1868: "That the Provincial Synod be

memorialized as to the urgent necessity of appointing a missionary bishop to labor among the Indians and opening settlements of the North-West." In the same year, at the fourth session of the Provincial Synod a canon was passed by the Upper House providing for the election of a missionary bishop, and it was resolved to seek for aid towards the establishment of this bishopric from the various British societies. No further steps seem to have been taken for three years. But at the Synod of Toronto, held in 1871, a second memorial to the Provincial Synod was drafted, urging immediate action, and in April, 1872, a deputation consisting of Rural Dean Givens and Rev. T. S. Cartwright, was appointed to confer with other synods upon the subject. In November of the same year the Bishops of the Province held an informal meeting at Ottawa, decided that the funds necessary for the support of a missionary bishop should be raised by an assessment upon each diocese, and resolved that a special meeting of the Provincial Synod should be held to carry the scheme into full effect. It was proposed that the assessment of the several dioceses should be as follows: Toronto \$800 per annum, Huron \$600, Ontario \$400, Montreal and Quebec \$300 each.

The special meeting thus decided upon was held in December, 1872, and on Saturday the 14th, the choice of Rev. J. P. DuMoulin was made. After mature deliberation, however, the bishop-elect declined the appointment. Pending further action, the Synod of Toronto, in 1873, defined the boun-



PORT ARTHUR, LAKE SUPERIOR.

daries of a northern diocese and formally authorized the appointment of a bishop over the district surrendered. A slight change of boundary has since been made by the Provincial Synod of 1887, Nipissing South being now attached to Ontario diocese, so that Nipissing North, Muskoka and Parry Sound, Manitoulin and Algoma form the diocese of Bishop Sullivan, the present occupant of the see. In that great region of forty million

acres, out of an entire population of 15,728, there were in 1871, 3,303 church people and 4,317 Indians, and the Church's wisdom in establishing the diocese appears from the fact that in 1881 the members of the Church there had nearly quadrupled. But to proceed with the narrative. A second special session of the Provincial Synod was convened in the autumn of 1873, and on September 10th, the Venerable Archdeacon Fauquier was duly elected, and promptly intimated his acceptance of the see.

The Rt. Rev. Frederic Dawson Fauquier, D.C.L., was born at Malta in June, 1817. He came to Canada in 1836 to prosecute farming and settled near Woodstock, but having always taken a warm interest in the religious welfare of those among whom he lived, he was induced to study, under Dr. Bethune, for holy orders, and in his 28th year (1845) was made a deacon by Bishop Strachan and admitted to the priesthood by the same bishop in the following year. His first and only parochial charge was the mission of West Zorra, which he held for twenty-eight years, and where his quiet, earnest work was eminently successful. At one of his stations he began with a nucleus of not more than five adults; he left it with forty communicants. "His character was conspicuous for guilelessness, gentle kindness and a sensitively scrupulous conscientiousness; his life for a devout piety, a holy consistency and a self-forgetful devotion to duty and to the demands of his Master's service." Wherever he went he left holy impressions. All with whom he conversed were conscious of the nearness of a saintly presence, and the atmosphere of heaven seemed to breathe through the whole house in which he tarried. His election took place, as we have seen, on September 10th, 1873, and his consecration followed on October 28th. The Most Rev. the Metropolitan presided, and was assisted by the Bishops of Quebec, Toronto, Ontario, Huron and Western New York. He left for his new field almost immediately and took

part in the evening service at St. Luke's, Sault Ste. Marie, on Thursday, November 16th. After a brief visit to the Indian mission at Garden River, he sailed for England and was successful in receiving grants and subscriptions to various objects amounting to \$8,860.

Thenceforward he adhered to his work in the diocese with a tenacity born of the strongest faith and the warmest love. The second Pan-Anglican

was held in 1878, and attendance upon it would have been one of the greatest pleasures of his life, but he resolutely said "No," and while bishops were holding high council at Lambeth he was speaking of Christ and His Church to little congregations on the islands of the Upper Huron. It was in the Georgian Bay district that the need of additional laborers pressed most heavily upon him. Clerical volunteers were few, and the means of their support precarious and scanty, for the Church which had sent him was niggard and laggard in supplying the sinews of war. He therefore resolved to employ lay-readers wherever such could be obtained. In 1877 he had a staff of sixteen, and in 1880 twenty-two of these self-denying helpers holding service every Sunday without remuneration. Bruce Mines and St. Joseph's Island as well as Muskoka were thus supplied. Humble churches and church halls (separate from all common uses) were also erected where only a group of half-a-dozen church families could be found, and these increased from nine in 1877 to thirty-four at the date of his Lordship's last report. The little band of clergy also increased from seven at the date of his consecration to thirteen in 1880. In Muskoka and the district north and north-east five new missions were opened in eight years, and those he visited every winter. Too much of his time he felt was spent in pleading for his diocese and awakening interest in eastern congregations, but for the rest, he day by day penetrated the great wilds northward and still-farther northward, meeting and enheartening the members of the church, almost individually, sometimes tramping wearily for miles through deep snow, and sleeping at night in dwellings so cold that his beard would freeze while washing. Work among the smaller settlements of whites in the Lake and Island districts and among the Indians absorbed the summer months. He sailed from Cay to day in an open boat accompanied by one of his clergy, and nightly slept under canvas, and as for a fortnight at a time his clothing would never be quite dry, he was then doubtless sapping the strength of a naturally robust frame, and sowing the seeds of the disease which ultimately caused his death.

Bishop Fauquier's connection with the Indian work has been so fully described by the well-known and indefatigable founder of the Shingwauk and Wawanosh Homes in his work already mentioned that little need be said here. Suffice it to add that the new Shingwauk Home near Sault Ste Marie was opened August 2nd, 1875, and the Wawanosh Home for girls August 19th, 1879. Rev. E. F. Wilson was relieved from all responsibility for the Garden River Indians by the ordination of Rev. P. T. Rowe and his appointment to that mission in 1878. An extended tour among the pagans around Lac des Milles Lacs and Lake Nepigon was undertaken in company with Mr. Wilson in July and August, 1878, and the result of this visit was the erection of a rude mission house and church at the latter place in 1880 and

the appointment of the Rev. Robt. Fenison to Negweneng in the autumn of 1881.

Towards the close of Bishop Fauquier's ministry his work was prosecuted amid unceasing bodily pain. Never by day or by night was he wholly free from it, and yet he labored on without a murmur. During his final visit to Port Arthur, he insisted on pursuing his usual course of visiting from house to house. But exhausted nature at last peremptorily bade him pause, and after two hours of August 27th had been spent in speaking words of encouragement or warning in lowly cabins, he found himself barely able to walk, and finally asked the support of the writer's arm to enable him to reach home. Yet next day he preached three times.

It was on Dec. 7th, 1881, that this faithful servant of Christ received the mandate "Friend, go up higher." It came with startling suddenness and left a whole diocese in tears. His death took place in Toronto when he was but 64 years old, the immediate cause being heart disease, and the dear remains with those of Mrs. Fauquier, his unwearied helper, who had reached the rest of Paradise just thirty three days before him, were by his own request transferred to the little Indian cemetery at Sault Ste Marie in the following spring, and on Monday, May 22nd, were laid to rest among those whom he had loved, and in whose service he had laid down his life.

"Rest, pilgrim Bishop! Rest; thy toils are o'er;
Rest; for the great High Priest,
The Bishop of thy soul,
Stayeth thy pilgrimage for evermore.
Run is the rugged race
And gained is glory's goal.
Thou guileless man of God,
Thou venerable priest,
Unnumber'd works of love
Thy righteousness attest.
Apostle of the western wilds
Thy ministry was blest,
Rest, pilgrim Bishop! Rest."

THE CATHOLIC POSITION AND MISSION OF THE ANGLICAN CHURCHES.

By the RT. REV. A. CLEVELAND COXE, D.D., Bishop of Western New-York.

"THE EVERLASTING GOSPEL."—REV. XIV, 6.

(Concluded.)



HE inquiry is most pertinent to the time, place, and this solemn occasion. The Church of this Dominion is placed by the Providence of God in a region where other missionaries have been before her, sons of that Gallican sister of whom it has been necessary to revive such painful memories. But why necessary? Because, if those others are truly Catholic and are here only to proclaim the Everlasting Gospel, we are but schismatical intruders. And oh! that there were such a heart in them as to proclaim Christ only and the faith once delivered to the saints. They have wealth and many advantages. How gladly would we give

place to them and become their humble helpers in evangelizing men. To them the mitres and the crooks; nay, more, to them the victor's palms and the crowns of glory, if only so it might be. Heroic, indeed, was that soldiery of Loyola that first pierced the wilds of Canada, obedient to the voice of their general, and "passive as a corpse" in his hands. Better soldiers never served any commander; and, had they served only our Captain Christ, who can doubt they would have stretched His empire over the Continent and held it for Him to this day? But look at their work! What heroism! what failure! Political power they have grasped at everywhere; but moral power "over the nations" is not promised to such worldly wisdom. Let their own people be witnesses. From every Roman Catholic nation in Europe they have been banished by their co-religionists; they were suppressed by Infallibility itself, at the demands of kings and peoples of the Roman Communion. Look at every country where they have been dominant. Look at Spain, at Brazil, at Mexico. Look at Italy itself. You behold a moral waste. Truly, God has uttered His voice, as of old: "They shall not be planted, they shall not be sown." "Because they cast away the Lord, because they have despised the Word, . . . their root shall be as rottenness, their blossom shall go up as dust."

Yes, truly, here God has uttered His voice, "Yea, and that a mighty voice." When Wolfe scaled the Heights of Abraham, he pronounced a decree which forbade this northern half of the continent to be enslaved to superstition and degraded alike by lack of intelligence and by moral corruption. God's Providence has cast out from North America those who have made France what she became a hundred years ago; and he has brought those in who bear with them the inestimable blessings which are everywhere identified with English institutions and with the Anglican Communion. This God has wrought for us; but how humbling, in contrast, is the little we have achieved for Him. In this view of our position, how crushing are our responsibilities; how humiliating our cold and Laodicean spirit, our slow and yet unsatisfactory awakening to our duties. God forgive us and accept our work this day, as the beginning of a new spirit of missionary effort in behalf of the Everlasting Gospel. Surely, our encouragements are very great; and, if our resources are comparatively small, oh! think of the forces of Truth, and remember Him, who in behalf of its earliest campaigns, could multiply the few loaves and fishes which were all the wealth of the apostolic company, and who soon multiplied the apostles themselves into a great company of preachers. The promise is to us and to our children. Let us claim it for ourselves and others. No worldly resources can ever match that precious confidence which belongs to a Church that holds and proclaims the Everlasting Gospel, for to such a Church Christ says: "I have chosen you and ordained you that ye should

go and bring forth fruit, and that your fruit should remain."

Surely this confidence may be ours. Would we were less unworthy to claim it. But, "ye see your calling brethren." I have demonstrated the preciousness and the power of this Anglican Communion, by the testimony even of adversaries. Such being her extraordinary endowments and such her place in Christendom, what limit should there be to her endeavors to proclaim everywhere the Everlasting Gospel? An eminent layman of the Greek Communion, who had visited England, once said to me: "What bishops, what a clergy you possess! Nowhere can they be equalled. Such a body of highly educated men; such varied accomplishments; such forces for dealing with men as men and for meeting the mind and thought of their times, in every department of learning and science! The clergy of England are without peers in these respects." If so, it is time we should cease from petty bickerings, and devote ourselves to the immense work which God has given us to do.

Given such an inheritance as I have portrayed, what then are our opportunities and advantages? Has God made us a vigorous race, and granted us a footing everywhere, with free course among all peoples and kindred and tongues? Has He endowed our people with a colonizing spirit and sent them forth in swarms to found new nations? Has He imbued them with a restless activity, forbidding them to refrain from labor and enterprise? Has He endowed them with a language strong and rich and teeming with treasures of intellect, and has He diffused this language through all the world? Is the wealth of nations tributary to theirs, and do they economize it under some irresistible impulse, for the benefit of all mankind? Are they sending forth swift ships over all seas, tunneling the mountains, uplifting the valleys and depressing high hills, cutting the isthmus, speaking with electric voices, and by a network of fibres, extending everywhere, investing man in some illustrative degree with the omnipresence of the Creator? And is the historic Church of such a people, incomparably rich in Holy Scripture, in versions enabling her to proclaim it to all kindreds and peoples and tongues, and in the means of so interpreting it as to bring all men to the unity of the faith and of the Everlasting Gospel? In asking these questions I have answered them. Great God "what wilt thou have us to do?"

For one, my dear and reverend brother elected, you make answer to-day. You devote yourself to missionary labors for Christ. And what a sorry estimate they must have of the worth of souls and of the ends for which life is given who affect to wonder at your readiness to become only the "voice of one crying in the wilderness." Nay, rather, while I estimate not less the hardihood and the faith you exemplify, I congratulate you on your mission and on the gifts of grace that fit you to undertake it. Shall the noblest English mothers

give their sons by thousands to die in India or Africa, fighting for the old flag, and shall it be thought a great thing to devote one's life, in Algoma, for the Cross of Christ? See how the pioneers of trade go forth to the Pacific. No man wonders at their adventure; they but seek their fortune. Why, then, expect less of the "merchantman, seeking goodly pearls," who covets souls for his Master's Crown? It is a great thing to find one's place and work for life, and to discover in the maturity of one's bodily and mental powers just the task which God created him to perform. And what a noble task is yours, my brother—to lose one's life and so to find it; and, as a missionary bishop, to grasp an opportunity such as fired the sanctified ambition of St. Paul, "to preach the Gospel where Christ has not been named before." Think not I am forgetting the saintly pioneer who has opened and prepared your way. It seems but yesterday that I shared the privilege of laying hands upon the pure and lovely Fauquier, and of sending him forth as the first Bishop of Algoma. Nobly has he fulfilled his mission; yet so soon has he been caught up to be with Christ that you, also, go forth as a pioneer. "There remaineth yet much land to be possessed." Again Christ calls, and, as we have just sung in the animating words of Heber, "Who follows in his train?" You come to devote yourself to this following, and to receive not only your commission, but, as we believe, the anointing of grace, to make you "sufficient for these things." God grant you, with all your predecessor's fidelity and unwearied effort, a longer ministry and a rich gathering of the harvest which he sowed with tears. Live long, my brother, if it be God's will; live till the hoary head is your earthly crown of glory, with the wisdom of experience to give counsel to successive generations of missionaries and to "strengthen your brethren." Be yours the fiery tongue of Pentecost to proclaim the everlasting Gospel; and now may your lips be touched as with a coal from the heavenly altar, as you respond to the questions of your Consecrator: "Here am I, send me."

WORK IN INDIA.

REV. F. N. ALEXANDER, BEZVADA, INDIA.

I WAS forty miles away from Bezvada last Sunday, and I had some nice baptisms on that and the following days; five dear little children were baptized, all belonging to quite recent converts. I find my beard is rather in the way when I baptize children, for they are sure to catch hold of it, and I find it difficult to be grave under the circumstances. Nyadagudem is a fine congregation—there are about eighty adults, besides children, who worship there—and within the distance of two miles round there are three other congregations, giving us about 300 Christians where only a few years ago there was not one. A little further on I had a baptism of eight young men and three children, who are reading in our

school there. The service was held under a pandal (i. e., a covering of palmyra leaves resting on bamboo poles.) There were some nice green leaves hung about to refresh the eye. The people sat on the ground on mats, and I sat on a native cot. A rice mortar held a basin of water; this was our extemporized font. I wonder what people at home would think of such a church. Not that we undervalue the beauty of our chaste and lovely Church of England service perfectly carried out. Our bishop, who was lately among us and confirmed over 600 adults, officiated in churches with services that would not be easily excelled for neatness and correctness anywhere in the diocese; but we can, when necessary, rise above the accidents of church order, and worship with as much solemnity in the open air as we do in our churches. And what an offering were those eight young men! Well instructed, intelligent, fearless and devoted, nearly all had to give up an earthly livelihood to win Christ. No doubt this will be more than restored to them, even in this world, but it is not the less hard at first to give up all and follow Christ. Well, I had another triumph of a different sort a few weeks ago. Our bishop was present at the prize-giving of our high-school at Ellore, and the young man who received the first prize in the whole school is a Christian whose father is a Pariah. He is head-master of my boys' boarding school, and when on account of the failure of our mission to provide a missionary sufficiently acquainted with Telugu to teach divinity students in their own tongue, I proposed to send the above master to Madras to study in the English classes, he was refused because he was not up to the matriculation standard of the Madras University. Then I resolved that by God's help he should be qualified to take his proper place. I set him entirely free from his teacher's work, and in six months' time he was ready, passed his examination, and was graded in the first class, not one of his fellow-students coming up to that class, and on the prize-giving day he was called up before all the English and native officials and visitors and his own class-mates to receive the first prize—a Waterbury watch—over the heads of Brahmins, Sudras and Mussulmans, and the second prize of a valuable book for the best answering in Holy Scripture. That is what Christianity can do for down-trodden races. And when afterwards, on the visitation tour, I pointed out his father to the bishop, his lordship was indeed surprised at the mighty difference that was made in only one generation by the Gospel and grace of our Lord Jesus Christ. Oh! how much nobler it will be when we stand before the great white throne and see our Lord receive those who by our ministry have washed their robes white in the blood of the Lamb and receive the prize of a crown of life that fadeth not away.

Now let me give you a few jottings about the bishop's recent visitation tour. Along our main lines of communication there are navigation canals, and Englishmen have provided fine boats, fur-

nished with convenient and airy rooms, where you can walk about and live as comfortably as in your own house. It is so quiet compared with the dreadful shaking and noisy shouts of the bearers when you travel by palanquin. These same canals are a wonderful creation of British enterprise and capital. One long one, from the banks of the Krishna to Madras, is fed by many rivers as it passes on its way for 300 miles; here and there it is fed by back waters from the sea, and near its terminus it crosses the famous Pulicat Lake. This canal was mainly a famine work; its preparation in the sore famine of 1878-79 gave occupation to thousands of poor starving creatures, and it is now useful as a navigation canal. It carries passengers and goods up and down the country, and would carry rice to famine districts should a famine again threaten those parts.

From the banks of the Krishna a high level canal runs eastward, and at Ellore, my own station, it joins the waters of the Godaveri and goes on the banks of the Godaveri a distance of about ninety miles. On the north side of the Godaveri another canal continues the communication down to the sea at Coconada, which is a fine port, the second in the Presidency, so we have water communication in a continuous line for about 400 miles. Then there is irrigation under all this great line, from the Krishna to the Godaveri. Hundreds of thousands of acres are brought under rice cultivation that lay barren waste and uncultivated. These canals yield, it is said, a yearly revenue of 400 per cent. on the capital, and they effectually prevent famine in all these districts, and give their surplus food and stores to stricken lands in other directions.

Along these canals it is our bishop's delight to travel; he is now an old man over sixty years of age; he has been out in India since 1861. The heat and toil of palanquin travelling tires him so much that he can only give us confirmations in a few places off the main water ways. Not one more station for confirmation is now given than we had twenty five years ago, and yet the mission has extended hundreds of miles on every side, so people have to come surprising distances to be confirmed. I had candidates at Ellore, some thirty-seven miles, some twenty miles, and so on. In Bezwada, some came over forty miles to be present at the confirmation, and what striking scenes are these confirmations! There stand aged men and women over sixty years of age, men and women at their prime, and at stations where we have boys' and girls' boarding schools, a good band of youths and maidens, clad in their charming white clothes, with forms and faces beautified and lit up by the hal- lowing influences of Christian education, and these form a picture in the fore front of our candidates that would convey pleasure, I do believe, to every eye. One very interesting and novel feature attended the confirmation at Ellore. Cholera is very prevalent in all our borders. Christians are often, I may say generally, exempted from the worst ravages of the disease. It entered, however, a

Christian family in a town not far from Ellore, and several children were attacked and laid low; all were saved but the married daughter, whom I know to have been a devoted Christian girl; all the others were spared; then the parents, in gratitude to God for their preservation, brought their youngest son, an infant in arms, and desired to make him over to the church for the service of God, and by the bishop's own acceptance of the gift. The bishop did not hesitate a moment, but told me to accept the gift, and after the confirmation was over, the mother brought her infant son up to the chancel and handed him over to my arms, and the bishop spoke through me to the parents saying he accepted the gift in the name of the Lord for His service, and prayed that a blessing might follow both to God's people and the parents themselves. As the Archbishop of Canterbury remarked in the annual sermon for the Society last year, "Eastern people have feelings and give expression to them in forms unknown to our western ideas, and the Holy Catholic Church easily adapts itself to these feelings and varieties all the world over, manifesting in the Church the manifold wisdom of God." In Ellore district 250 were confirmed, but of course a large number had been already partakers of the Holy Communion. With us confirmation is mostly a rite for the official cognizance of those baptized during the interval of the visitations. It does real good to the people to have their bishop among them; they are struck at the sight of a superior government official coming all the way into remote rural parts for the service of the Christians, who in the caste-men's eye are the off-scouring of all things unto this day.

Now for another scene. A main branch of our organization is the European Missionary Conference. It was the first germ of our Church order. I remember well the first time we met was October, 1858, in the very house where I am now. Ah! me, when I think of the brethren that met together then: Mr. Noble, our first founder; Mr. Sharkey, the father of our district work; Mr. Darling, to whom the first Pentecostal blessing was vouchsafed in Raghapuram; Mr. Tanner, who came out with myself to the work; and Dr. Royston, our then secretary, now Bishop of the Mauritius. Ah, woe is me, where are they all? The two first lie side by side in St. Mary's churchyard, Masulipatam, the others are all gone, not one remains, and many, many more that afterwards met in conference. Like the first group, some removed to Heaven, many more gone from the work they loved so well, yet still the band remains with ranks unbroken, compact and firm, not indeed equal "to the first three." None will come again like Mr. Noble, who was fed from the fire of Simon's glorious zeal, yet still able, devoted, faithful, earnest men have never been wanting to fill up the place of those taken away by death or failing health. The conference is no longer what it once was, our only institution; it is not even a representative body, for our district council and provin-

cial council have taken from the conference a whole class of subjects connected with the native Church, but still as a means of refreshing our souls by mutual devotion and sympathy, or as a common centre of debate and legislative enactment, the conference, meeting twice a year is still, as of old, one of our greatest blessings. You would like to know some of our proceedings. First we begin with a devotional meeting on the Saturday preceding the Sunday which begins our conference. This time our bishop gave us "a quiet day," and no where does it seem to me was our bishop more in his proper place than in the midst of his European and native clergy, helping to minister to them in the spirit, leading them in high and lofty strains to the throne of grace, and urging us to greater devotion in the divine Life. Then on Sunday all the missionaries of the station attend the Telegu Morning Service; the two missionaries of the Noble College; the Zenana ladies, English, Irish and one Norwegian, also Eurasian and native ladies, who are their helpers; several, also, of our native clergy, one, once a Brahmin, another a Shanar from Tinnevely, and the son of my own first convert of the Pariah Caste; and such a glorious congregation of over 500 natives are gathered there! What a sight for our dear bishop, who was celebrant and consecrated the elements in Telegu by means of a romanized version of the words! One hundred and ninety-six natives partook of the Holy Supper with their bishop and European brethren, and to me fell the high privilege of preaching on the occasion from the text "Lift up your eyes and see the fields, for they are white already for the harvest." Ah! I did feel a glow within me while preaching on those glorious words, to those who were themselves, as were the Samaritans then, living illustrations of that heartening symbol. On the Monday following we met for formal business; the bishop in the chair; our secretary, Rev. E. Sell, present. Three district and two educational missionaries, with one who is still unattached and learning the language, formed the members present. I will not go into all the subjects touched on, but will only give you one or two of general interest.

First and foremost there was an appeal to the Society for the training of more natives for the ministry. Three Brahmī converts, one a B. A. of the Madras University, another in Wesleyan orders, and a third an able evangelist, were designated and recommended for the higher class of native clergy. The B. A. is a very superior man. He will go for a course of training in the C. M. S. Theological School, Madras. The two others will be trained in the mission. We also sent a recommendation that six vernacular students should be prepared as native pastors. We have the money ready. Two ladies one in England and the other in Australia, have furnished us with the means, and just as we were going to commence a preparandi class it pleased the Lord to remove the only missionary we had available for the work of

training in the vernacular. But so great is the need, we have determined that, should this missionary be unable to return, one of our district missionaries should make the effort along with his already weighty responsibilities. Quite lately we lost one of our little band of pastors. He was going to attend a prayer meeting and a cobra sprang on his leg and bit him. All night long he suffered dreadful tortures, and in the morning he died. We have only two of that class now, and the congregations over an immense tract of country number nearly 8,000 souls.

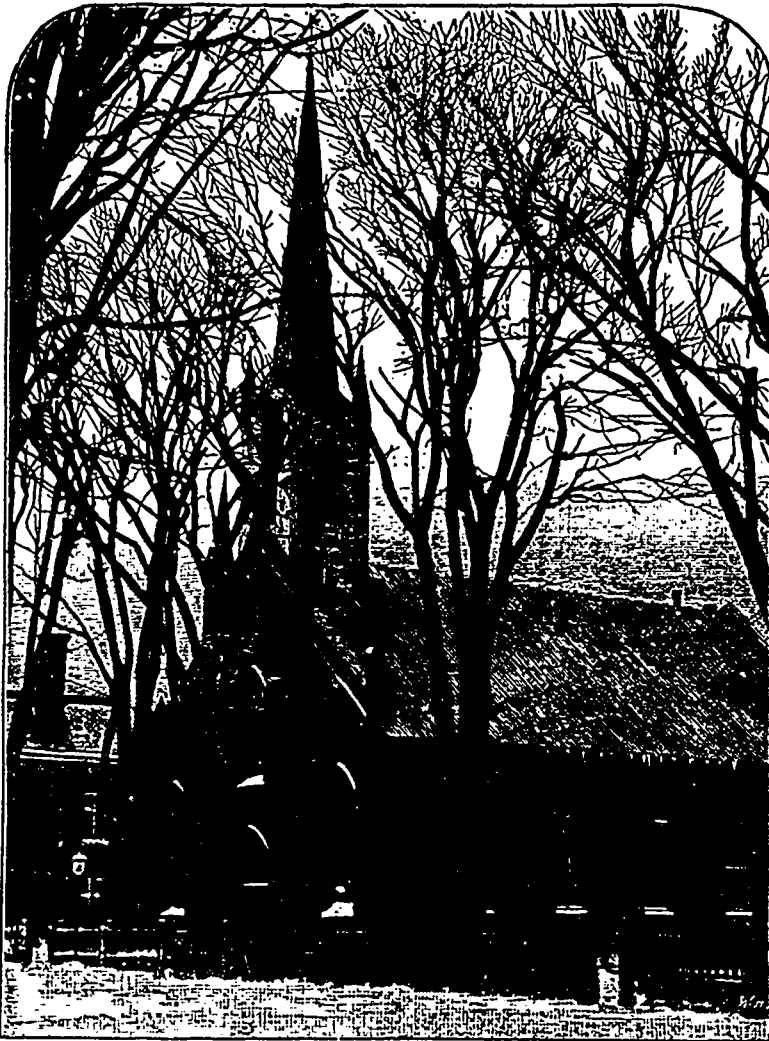
Another subject was the disposal of a grant for a Bible woman, given to us by the British and Foreign Bible Society. That good society has given the salary of a Bible woman to each one of the societies laboring in India. It was decided to give this grant to the wife of our evangelist in Kammamet, a new post far away in the jungle country belonging to the Nizam. More anon.

OUR PARISHES AND CHURCHES.

NO. II.—CHRIST CHURCH, SOREL, DIOCESE OF MONTREAL.*

THE town of Sorel, in the Diocese of Montreal, is a parish full of historic interest. The first Protestant settlers of Sorel appear to have been chiefly retired officers and disbanded soldiers of the British army, together with several United Empire Loyalists, the founders in the Dominion of several noted families, who sought refuge in Canada after the American Revolutionary war. At the close of that unhappy contest, the Society for the Propagation of the Gospel in Foreign Parts directed their attention to Canada as a missionary field, and they selected the Rev. John Doty, who had previously been the Society's missionary in the thirteen revolted States, first at Peekskill on the Hudson, and afterwards at Schenectady, but who was then in England, to proceed to Canada and commence a mission at Sorel. Mr. Doty performed Divine service and preached for the first time at Sorel on July 4th, 1784, memorable thenceforward and for all time in the annals of the Canadian Church as the site of the first mission which the venerable Society ever established in Canada. Mr. Doty reported that the mission contained about seventy Protestant families of various denominations, but all attending church; that the communicants numbered twenty-nine, and that the church had been regularly organized by him, under the style or title of "Christ Church, at Sorel, in communion with the Church of England, as by law established." The first church in which he ministered was of wood, and was originally a marine store, fitted up for divine service in something of church-like form, with belfry and bell, the self same bell

* We are indebted for our information regarding this parish to Rev. Canon Anderson, and for the picture of the church to Rev. L. N. Tucker, both of Montreal.



CHRIST CHURCH, SOREL (ERECTED IN 1843.)

which now hangs in our spire, and which was the first Protestant church bell that ever sounded in Canada. This church, however, having been by a government survey thrown into one of the principal streets, was ordered to be removed; and was sold by the congregation. A second church, built in 1790, and designated simply "Sorel Church," was the first erected in Canada.

During Mr. Doty's rectorship, Sorel was honored by a visit from Prince William Henry, Duke of Clarence, afterwards William IV. Leaving his frigate at Quebec, he made a short stay in passing at Sorel, and in reply to an address presented to him by the magistrates, was pleased to sanction the change of the name of the town to his own of "William Henry," from that, which it had previously borne for more than 100 years, of the Sieur de Saurel, a French engineer officer, who, in 1665, constructed a fort at the mouth of the Richelieu.

In January, 1803, Mr. Doty was succeeded in

the rectory of Sorel, as second rector, by the Rev. James Sutherland Rudd, B.A., of Queen's College, Cambridge, who was appointed from Cornwall, where for two years he was the immediate predecessor of the late Dr. Strachan, subsequently Lord Bishop of Toronto. He was an accomplished and eloquent preacher, but in the short period of his incumbency (five years) all his children save one, and his wife at the age only of 28 years, were consigned by him to the grave, where in his own early manhood of 32 years, he was soon laid by their side.

The Rev. Richard Bradford, as third rector, was appointed in 1808, and was succeeded by the Rev. John Jackson, then assistant minister at the Cathedral in Quebec, and Principal of a large classical and commercial school at Montcalm House in that city, the former residence of the celebrated Marquis of that name.

The little church in this parish, although then a most humble edifice, yet was frequented by persons of greatest note in the country. The Governors General, and Commanders-in-chief, from the time of Sir Frederick Haldimand downwards, generally resided during the summer months at Sorel, where they possessed on the banks of the Richelieu, a residence called "Government Cottage. One of these governors, the Earl of

Dalhousie, in the very first year of his residence at Sorel, and wholly unsolicited, most kindly proffered to the rector a donation of £300 from the Seigniorly funds, towards putting the church in a state of much needed repair, and which, both within and without, was accordingly done. In 1821, Sorel, together with a few other parishes in the then united Dioceses of Quebec and Montreal, was formally constituted, by letters patent from the Crown, a Royal Rectory, with the right of presentation in the Crown.

In September, 1836, Rev. Mr. (now Canon) Anderson, minister of St. Peter's Chapel, Quebec, was appointed by Bishop Stewart to the Curacy of Sorel, with the Mission of Berthier and part of the now Rawdon mission attached, and on Mr. Jackson's death, in January, 1839, was presented by the Crown to the vacant rectory, becoming thus the fifth rector of Sorel, a position which he held for nearly fifty years.

(To be continued.)

Young People's Department.

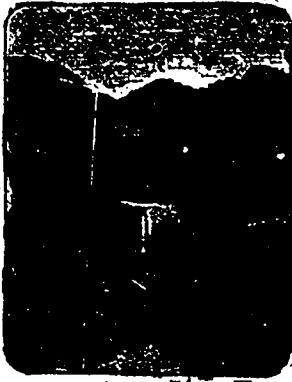


MUSKOKA.

MUSKOKA.

WHO would not go to Muskoka in August? When the cities and towns are dusty and dry, Muskoka is cool and refreshing. It is like nature's fairyland. When the little steamer starts from

Gravenhurst at once the beauties of Muskoka Lake begin to present themselves, as island after island comes in view. And soon it begins to look like the "Thousand Islands" on the St. Lawrence river. It seems to have been made for a holiday place, as numbers of the islands shew, for on one there is the large hotel or boarding house, on



A View in Muskoka.

tions far and near. It is a lovely place for enjoyment and rest.

But still there is many an aching back in Muskoka. On the mainland where the settler has made his home his surroundings have not been secured without hard and incessant toil. It is a land of bush and rock, of mighty logs and timber, and oxen always patient, and men sometimes so, are hard at work, toiling and tugging and slashing and cutting that a place may be cleared for a home; and the little log house is a welcome spot for the tired laborer to reach at night, and while the holiday seekers are all laughing and cool, the backwoodsman groans and pants as he swings his axe or rolls his logs.

And these good people of Muskoka have not forgotten their sacred duties or the holy character of their religion. If they can do nothing more than build a church of logs they do so, and beneath its humble roof they offer up their prayers and praises to God. The missionary in Muskoka has no easy task. The roads, where there are any, are very rough; the mosquitoes and flies are annoying, and in winter the frosts are biting and long, yet much heroic missionary work is done in Muskoka. It belongs to the Diocese of Algoma, and in winter when the lakes are all frozen and the settlers are at home, and no voice of tourist or pleasure seeker is heard, the bishop moves on from place to place to oversee the churches and cheer the faithful in their work for Christ. And such is Muskoka. Long may it thrive in its three-fold capacity of affording rest and amusement to hundreds of visitors, toil and a home to emigrants and settlers, and scope for the work of the Church which always appeals to the kindness and sympathy of more wealthy and flourishing lands.

TWO WAYS.

DON'T you feel dreadfully sorry for those poor little children Miss Landis told us about? I mean to earn some money for them."

Edith Gray and Lillie West were walking homeward from school and Edith had just

opened another the tasty villa, on another the unpainted and rustic cottage, and here and there the camp of the independent tourists who range where they will and take up their abode where they choose, and everywhere are skiffs and sail boats and canoes, and sounds are heard, sweet singing on the waters, or wild imitation war-whoops answered in all directions far and near. It is a lovely place for enjoyment and rest.

opened a small paper of candy as she made this remark.

"I'd like to help them; how do you earn money?" asked Lillie.

"Oh, I tease mamma to pay me for minding Willie, or doing errands, or helping Susan to dry the dishes, or most anything, you know. Didn't you ever earn money in that way?"

"No, indeed! I have to take care of baby, or do whatever else my mamma wants me to do. I wouldn't want to be paid for that! I'd feel mean to ask it."

"Well, I should think my mamma were mean if she wouldn't pay me for them when I want the money to give to the missionaries."

Lillie flushed a little indignantly: "Well, my mamma isn't mean and couldn't be if she tried; but I don't believe she will pay me for the things I ought to do because I love her, even if I should ask her, which I don't intend to."

"Well, we'll see who will give the most money at the next missionary meeting, and don't forget Miss Landis says the good of our lives is measured by what we really do to help others."

The little friends parted, Lillie looking gravely troubled and Edith contentedly munching her candy. Lillie was quite as anxious to help the poor children about whom the president of their house mission band had been telling them as was her friend, though perhaps she had not thought so much about the praise that would probably be bestowed upon those who would bring the largest sum.

When she reached home, Uncle Harry was there. Before he went away he handed her a dime as he said:

"If you find a little girl named Lillie, who is fond of candy, tell her Uncle Harry has a sweet tooth too, and so knows that it is always welcome."

Lillie thought over that dime a great while. Why couldn't she earn money by her own self-denial? She decided to try, and found more opportunities than she had guessed before she began looking for them.

Mamma, and papa too, approved of her plan, and secretly helped her forward in it. She missed the candy and fruit, it is true; but she gained an even larger share of the dear love of her parents and friends, and at the same time a discipline which was most helpful to her in all her after-life.

Edith lost these, though still enjoying her sweetmeats, and presently became known as a disagreeable child.

Curiously enough, both girls reported nearly the same amount at the next missionary meeting, but which do you think felt the happier in her gift? — *Messenger.*

A CLERGYMAN on board a ship began a sermon in the following manner:—Dear friends,—I shall embark my exhortation on the barge of my lips, in order to cross the stormy ocean of your attention, and in hope of arriving safely at the port of your ears."

WHAT MARY GAVE.

HE gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to the three-year old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away. But this is not all Mary gave. She dressed herself so neatly, and looked so bright, and kind, and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face; she wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted, in such a frank and artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story by her grandmother, though she had heard it many times before. She laughed just at the right time and when it was ended, made the old lady happy by a good night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.

ON June 23, 1833, a little boy ten years of age sent a letter to the heathen in care of the Rev. Dr. Eckard, at that time a missionary in India. In after years the boy himself became a missionary, and was considered one of America's greatest theologians. Here is a copy of the letter:—

DEAR HEATHEN,—The Lord Jesus Christ hath promised that the time shall come when all the ends of the earth shall be His Kingdom. And God is not a man that he should lie, nor the son of man that he should repent. And if this was promised by a Being who cannot lie, why do you not help it to come sooner, by reading the Bible and attending to the words of your teachers; and loving God, and renouncing your idols, take Christianity into your temples? And soon there will not be another nation, no, not a space of ground as large as a footstep, that will want a missionary. My sister and myself have by small self-denials procured two dollars, which are enclosed in this letter to buy tracts and Bibles to teach you. Archibald Alexander Hodge and Mary Eliz. Hodge, Friends of the Heathen.

A BEAUTIFUL story is told of Lady Stanley, wife of the late Dean Stanley of Westminster Abbey. There is a hospital in London near the abbey. Lady Stanley was in the habit of spending a good deal of time in this hospital—talking with the sick and suffering people there, and trying to cheer and

comfort them. Among these was a poor woman suffering from a painful and dangerous disease. Lady Stanley's kind words had been a great comfort to her on her sick-bed. The doctors said that her life could only be saved by her going through a very painful operation. They told her that she must certainly die unless the operation were performed. "I think I could bear it," she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home he found her dressed in the splendid robes which ladies wear when called upon to attend Queen Victoria. She had been thus summoned, and was just about starting for the Queen's palace. She received the messenger from the hospital. There was no time to change her dress, so she threw a cloak over her and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side till the operation was over and the poor suffering patient was made comfortable. Then the noble lady hastened to the palace. She apologized to the Queen for her delay in coming, and told her what had caused the delay. The good Queen praised her for kindly waiting on one of her suffering subjects before coming to wait on her. This was noble both in the Queen and in Lady Stanley.

ONE evening, about Christmas, a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruits and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well, it don't matter. God will know you anyhow."

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is an hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him.

AFRICA'S CRY TO AMERICA.

By I. E. DICKENGA.



HERE Egypt's river takes its rise
Under Nyanza's tropic skies,
There is a land most fair to see
Clothed in darkest misery.
From Africa, dark Africa,
A voice comes to America,
"O, mighty land of liberty,
I am in bondage—rescue me!"

There Nature's lavish hand is seen,
Hills and valleys all are green,
Her lakes are clear, her skies are fair,
But man is sunk in dark despair.
Oh, listen to the pleading cry;
Oh, who will answer, "Here am I!"
From out of thee, America,
Who will go to Africa?

While cruel superstition reigns
Earth is marked with blood red stains;
Bowed down with fear the Afric slave
Prays to gods that cannot save.
Oh, who will carry there the light
That makes our happy land so bright?
The cross of Christ to Africa
Wilt thou send, America?

Far in that dark and sinful land,
Dwells a small devoted band,
Where noble Hannington was slain,
They call—and shall they call in vain?
On us that band has set its eyes,
Dear land, in majesty arise!
Our own beloved America,
Stretch thy hand toward Africa.

—Gospel in All Lands.

CERTAIN characteristics of Moravian missionaries attract our attention—characteristics which result from the prevailing type of piety as well as the social condition and habits of the Church at home. The answer of Ledyard, on his return to England from an expedition, on being at once sought for by the African Association, will always remain historical. To the question, "When will you be ready to set out?" he replied, "To-morrow morning." At Marienborn, Zinzendorf sent one day for a Moravian brother and said to him, "Will you go to Greenland as a missionary to-morrow?" The man had no previous intimation of the matter. For a moment he hesitates, and then answers: "If the shoemaker can finish the boots I have ordered of him by to-morrow, I will go." Like the Moravians in this respect was William Chalmers Burns. When he was appointed missionary to China, he was asked when he could be ready to start, he answered, "To-morrow."

SPEAKING of some communicants, Bishop Wilkinson, of Truro, says: "They leave the debts of tradesmen unpaid, and yet go with an untroubled conscience to eat the bread and drink the wine of God's Holy Sacrament; they wrangle and devour each other; they hear of many a Lazarus lying at their gate in England, or in Africa, or India, or the isles of the sea, and yet they leave him unhelped, while their money is spent on that which passeth away."

MOODY was asked to "do something for the miserable poor of London." "Yes; and I will try to do something for the miserable rich." Mr. Moody saw his chance to make a good point and he made it. I think it was Charles Dickens who invented the expression "Rich, but honest." We often say "Poor, but honest," but how seldom "Rich, but honest?" There is a poverty of riches that overlays lives and overburdens souls. God help the poor; but God pity the rich. Money is indeed "a root" (ridza) of much evil. And Mr. Moody did try to help the miserable rich, many of whom are so richly-miserable. Ah, money, money, how, like liberty, are many crimes committed in thy name! Solomon was wise: "Neither riches nor poverty," and the Lord gave him what was more, "a good understanding."

THE Chinese Government has issued instructions to the local Governors, in pursuance of which these officials have put forth proclamations warning the people against the persecution of missionaries and Christians. "Know all men," says the Governor of Che Kiang, "that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace and not let mutual jealousies be the cause of strife between them." The proclamation in another proviso reads: "Such of the subjects of China as wish to become converts may lawfully do so, and so long as they abstain from evil doings there is no law prescribing inquisition into, or prohibition of, their actions."

"PERHAPS never in the history of printing," says a Philadelphia publisher, "has a book fallen so flat, from which so much was expected, as the Revised Bible. Hundreds of thousands of copies were issued, either to remain on the bookseller's hands, or to be finally sold at pound rates like so much waste paper. I do not mean to imply that as many Bibles are not bought as formerly, but after the first curiosity to compare the revised edition with the old was satisfied, people returned to the King James version, to which, in all probability, they will stick as long as the world lasts."

AT one of the remote stations in the Diocese of Mackenzie River, the Rev. Vincent C. Sim died recently from sickness produced by want of sufficient food, he having denied himself in order to feed the Indians around him during the distress of an Arctic winter. Such tales of Christian self sacrifice call to mind the early ages of the Church.

A NON-CHRISTIAN banker in Sendai, Japan, has given \$10,000 for a thoroughly Christian school in that city.

HEATHENISM was the seeking religion; Judaism the hoping religion; Christianity is the reality of what heathenism sought and Judaism hoped for.

The Canadian Church Magazine

AND MISSION NEWS.

A Monthly Magazine published in the interest of the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.
Back numbers to a limited extent can be supplied.

Rev. C. H. Mockridge, D. D., Editor and Manager.
Rev. J. G. Cox, Travelling Agent.

Letters for Mr. Cox may be addressed Hamilton, Care of Rev. Dr. Mockridge.

AUGUST, 1887.

DOMESTIC AND FOREIGN MISSION- ARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

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MEMBERS ELECTED (*Canon XIX, Provincial Synod*)
Nova Scotia.—Rev. Dr. Partridge and Rev. F.
R. Murray, of Halifax; Mr. W. C. Silver and Mr.
J. W. Wilde.

Quebec.—Rev. M. M. Fothergill, (Assistant Sec-
retary) and Rev. A. A. Von Iffland; Judge Hem-
ing and Captain Carter.

Toronto.—Rev. J. D. Cayley and Rev. Canon
Dumoulin; Hon. G. W. Allan, and Mr. A. H.
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Fredericton.—Rev. Canon Brigstocke, Rev. D.
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Montreal.—Very Rev. Dean Carmichael, Rev.
Canon Norman; Hon. Thomas White and Mr.
Leo. H. Davidson.

Huron.—Rev. Canon Innes, Rev. W. Shortt;
Mr. V. Cronyn and Mr. E. Baynes Reid.

Ontario.—Ven. Archdeacon Jones, Rev. E. P.
Crawford; Mr. R. T. Walkem and Judge Reynolds.

Niagara.—Ven. Archdeacon Dixon, Rev. Canon
Houston; Mr. Henry McLaren and Mr. Sutherland
Macklem.

DIocese OF NOVA SCOTIA.

THE first attempt to procure a bishop for Nova Scotia in the place of the late Dr. Binney has proved a failure owing to the fact that the clergyman elected, Rev. Dr. Edgehill, chaplain general of the British army, declined to accept the position. It seems a pity that the reverend gentleman's decision could not have been given before the Synod dispersed. To allow a body of men assembled from all parts of two provinces, to disband or remain in session for a week pending a decision, in these days of telegraphic facilities for communication all over the world, seems at least unnecessary.

The Synod adopted the plan, if not new to Canada at least exceedingly rare, of nominating candidates. The usual plan in an Episcopal election is to allow no discussion whatever of any nomination, but simply, after the assembling of the Synod and a short address from the chairman, to proceed immediately to the ballot, it being open for each member of the Synod to write on his ballot the name of any clergyman he might think would make a good bishop. This certainly saves much useless and perhaps bitter discussion which would be much better kept out of such a solemn duty as an Episcopal election.

The vote stood: Dr. Edgehill, 70 clerical, 53 lay; Dr. Sullivan (Bishop of Algoma), 20 clerical, 48 lay, they being the only nominations made. The Synod will meet again August 10th to elect a bishop, when it is to be hoped that success will crown their efforts.

Rev. James Chance, Rector of Tyrconnell, Ont., thus writes to us:—

DEAR SIR—The July issue of the CANADIAN CHURCH MAGAZINE opens with an article by the Rev. Mr. McMorine on the Diocese of Algoma, in which it is stated that "Mr. Chance was withdrawn from Garden River by the New England Company because the Roman Catholics outnumbered the Protestants by ten." Please allow me space to say that the statement is incorrect and misleading, though unintentional on the part of Mr. McMorine. At one time the Roman Catholics were in a large minority, and if at any time they were in a majority, it was owing to an unwise admission to the reserve of a large number of Roman Catholic French half-breeds by the Indian Department. To have abandoned the loyal Protestants at Garden River on that account would have been as cruel and as unjust as it would be to abandon the minority in Quebec and in Ireland to the tender mercies of the Rielites, Parnellites and the Pope. My motto was and is "No surrender to Rome." I left Garden River in response to an urgent appeal made to me by Bishop Cronyn, supported by the Hon. Mr. Botsford, to take charge of the principal mission of the New England Company amongst the Six Nation Indians on the Grand River

Reserve. It appeared there had been great trouble in the mission and the church had been closed against the missionary. The Hon. Mr. Botsford had been specially commissioned by the New England Company to investigate the matter. He afterwards called on the Bishop in London, and the result was the appeal to me mentioned above, which I have got on hand for publication if necessary. In leaving the extensive mission of which Garden River was the centre, I had the satisfaction of receiving a vote of thanks from the Synod of Toronto for myself and for Mrs. Chance for long years of faithful service rendered, and also of knowing that the mission would be most ably and satisfactorily supplied by the Rev. Mr. Wilson.

**CANADIAN EPISCOPATE—AUGUST
1787—AUGUST, 1887.**

The following table represents the growth of the Episcopate in one hundred years in British North America, now Canada (with Newfoundland) :—

YEAR.	BRITISH COLUMBIA.	NORTH-WEST.	ONTARIO.	QUEBEC.	MARITIME PROVINCES, ETC.
1787					
1793 (6 years)					Nova Scotia
1839 (46 years)					Newfoundland
1845 (6 years)					Fredericton, N. B.
1849 (4 years)		Rupert's Land		Quebec	
1850 (1 year)				Montreal	
1851 (1 year)	Columbia		Huron		
1859 (8 years)					
1865 (3 years)			Ontario		
1872 (10 years)		Moosonee			
1873 (1 year)			Algoma		
1874		Mackenzie River			
1874					
1874		Saskatchewan			
1875 (1 year)			Niagara		
1879 (4 years)	Caledonia				
1879					
1883 (4 years)	New Westminster				
1883 (1 year)		Albansca			
1884		Qu'Appelle			

1887—19 Dioceses in all.

**THE CANADIAN CHURCH AND
FOREIGN MISSIONS.**

NOW that the returns are all made in answer to the Epiphany Appeal, issued by the Board of Management of the Domestic and Foreign Missionary Society last January, we are enabled to compare results and form some idea of the spirit moving within the Church in the direction of assisting in the world's evangelization.

Let us first look at it by dioceses. The following is the result giving the amount raised by each diocese in order :—

Toronto.....	\$1,509 30
Montreal.....	1,036 20
Niagara.....	1,020 21
Quebec.....	871 18
Huron.....	787 70
Ontario.....	652 62
Nova Scotia.....	326 15
Fredericton.....	130 65
Algoma.....	94 26

Total, \$6,428.27. While it is true that this does not represent all that is done for foreign missions by all the dioceses mentioned above; but simply the answer to the Epiphany Appeal of the Church's own Missionary Society, it is also true that the Church has made but a beginning, and a faint one at that, in the direction of her noblest work. The diocese of Fredericton sends a large portion of its contributions direct to the Society for the Propagation of the Gospel in Foreign Parts; but in the case of the other dioceses the amounts given above represent, we fear, nearly all that is done for foreign missions. And some of the amounts, when analyzed, shew that there is a lack of general energy with regard to the appeal for foreign missions, they being made up of a few individual efforts unusually (speaking in a comparative sense) large. In the diocese of Quebec, for instance, the total of \$871.18 was more than half made up by two parishes, St. Matthew's (\$235.76) and St. Michael's (\$207.78), Québec, and in Niagara nearly half the total amount was made up by Christ Church Cathedral, Hamilton (\$260.00) and the Zenana Missionary Society (\$196.30.) In the diocese of Montreal, deducting the bequest of Miss Charlotte Hall (\$200), and the good contribution of a similar amount from St. Georges' Church, Montreal, it leaves a total for the rest of the diocese of \$636.20.

In the other dioceses the totals were made up by a more general average of contributions.

We believe that so long as the Canadian Church fails to enter upon her own direct missionary work in the foreign field the enthusiasm of her people will not be reached, for surely every diocese in the above list could raise a much larger amount than has been returned this year.

When we come to look at the contributions by parishes we find that four only in the whole Ecclesiastical Province contributed \$200 and over, the highest amount being \$260, as follows, each di-

case being indicated, where necessary, by its initial letter:—

Christ Church Cathedral, Hamilton (N.).....	\$260 00
St. Matthew's, Quebec.....	235 76
St. Michael's, Quebec.....	207 78
St. George's, Montreal.....	200 00

Eight parishes only contributed \$80 and over up to \$132, viz:—

Peterborough (T.).....	\$132 00
St. Paul's, Toronto.....	103 43
St. Paul's, London (H.).....	88 40
St. Luke's Cathedral, Halifax, N. S.....	82 80
St. Luke's, Toronto.....	82 71
St. James' Cathedral, Toronto.....	82 29
St. George's, St. Catharines (N.).....	80 58
St. Martin's, Montreal.....	80 00

Ten only contributed over \$50 and under \$80:—

Collingwood (T.).....	\$ 79 65
St. Peter's, Toronto.....	79 50
Trinity East, Toronto.....	78 02
Christ Church Cathedral, Montreal.....	74 49
Sorel (M.).....	70 00
St. Matthias', Montreal.....	67 19
St. George's, Toronto.....	63 30
St. George's, Ottawa (O.).....	55 31
St. Alban's, Ottawa (O.).....	52 40
Trinity, St. John, N. B. (F.).....	51 60

while the following parishes, though contributing less than \$50, managed to raise \$20 and upwards:—

The Cathedral, Quebec.....	\$ 48 58
Sherbrooke (Q.).....	46 76
Ascension, Hamilton (N.).....	45 50
Lindsay (T.).....	42 19
Ascension, Toronto.....	41 00
St. John's, Port Hope (T.).....	40 16
Christ Church, Ottawa (O.).....	36 79
St. Paul's, Brockville (O.).....	36 26
Dundas (N.).....	35 93
St. James', Montreal.....	35 00
St. Stephen's, Toronto.....	34 82
All Saints', Toronto.....	34 73
Trinity College, Toronto.....	32 40
St. Thomas', St. Catharines (N.).....	32 23
St. James', Kingston (O.).....	32 01
St. Thomas', Montreal.....	32 00
St. Luke's, Portland, N. B. (F.).....	31 99
Trinity, Brockville (O.).....	30 35
Truro, N. S.....	29 53
Indian Homes, Sault Ste Marie (A.).....	28 70
St. Peter's, Quebec.....	26 74
Durham (Q.).....	26 07
Strathroy (H.).....	26 00
St. Mark's, Parkdale (T.).....	24 91
St. Thomas', Belleville (O.).....	24 81
Woodstock (H.).....	24 31
Stamford (N.).....	24 30
St. Stephen's, Montreal.....	23 98
Merritton (N.).....	23 65
St. Stephen's, Halifax (N. S.).....	23 50
York Township (T.).....	23 15
Trinity, Quebec.....	23 00
Niagara (N.).....	23 00
Shanty Bay (T.).....	22 35
Trinity College School, Port Hope (T.).....	22 00
Grace Church, Brantford (H.).....	22 00
Cornwall (O.).....	20 89
St. Thomas (H.).....	20 83
Shelburne (N. S.).....	20 32
Chatham, N. B. (F.).....	20 00
Cape Cove and Percé (Q.).....	20 00
Bolton (T.).....	20 00

We have also thought it well to collect together

those parishes which contributed between \$10 and \$20, as follows:—

St. Matthias, Toronto.....	19 83
Cobourg (T.).....	19 43
New Edinburgh (O.).....	19 00
Liverpool (N. S.).....	19 00
Ingersoll (H.).....	18 83
Lennoxville (Q.).....	18 70
Wardsville (H.).....	18 28
Liverpool Road (N. S.).....	18 00
St. Paul's, Quebec.....	18 00
Portsmouth (O.).....	17 00
All Saints', Hamilton (N.).....	16 56
Grace Church, Montreal.....	16 49
Cardinal (O.).....	16 00
Stratford (H.).....	15 75
Albion Mines, N. S.....	15 24
St. Anne's, Toronto.....	15 02
Waterloo (M.).....	15 00
Clarendon (M.).....	14 91
Sarnia (H.).....	14 60
London, Memorial (H.).....	14 41
London, West.....	14 35
Ancaster (N.).....	14 22
Toronto, St. Paul's.....	14 06
Port Dover (H.).....	14 00
London, Christ Church (H.).....	14 00
Port Erie (N.).....	14 00
Port Arthur (A.).....	14 00
New Carlisle (Q.).....	13 48
North Orillia (T.).....	13 35
Sandy Beach (Q.).....	13 26
Bowmanville (T.).....	13 11
Ireland (Q.).....	13 00
Dalhousie (F.).....	13 00
Burlington (N.).....	12 31
Bishop's College, Lennoxville (Q.).....	12 35
Richmond (Q.).....	12 25
Wingham (H.).....	12 00
Walkerton (H.).....	12 00
Vaudreuil (M.).....	11 81
Sydney, C. B. (N. S.).....	11 68
Chippawa (N.).....	11 60
Galt (H.).....	11 59
London South (H.).....	11 50
St. Hyacinthe (M.).....	11 10
St. Paul's, Quebec.....	11 05
Granby (M.).....	11 05
Dartmouth (N. S.).....	10 89
West Farnham (M.).....	10 77
Berkley (T.).....	10 65
Bury (Q.).....	10 55
Pictou (O.).....	10 52
Clinton (H.).....	10 50
Orangeville (N.).....	10 30
Mount Forest (N.).....	10 09
Nelsonville (M.).....	10 04
Palmerston (N.).....	10 00
Cow Bay (N. S.).....	10 00
Roslin (O.).....	10 00
Toronto, St. John's.....	10 00
Toronto, Redemer.....	10 00
Uxbridge (T.).....	10 00
Tyconnell (H.).....	10 00
Hull (M.).....	10 00
St. John's, P. Q.....	10 00

All the other amounts contributed were less than ten dollars, and we must live in hopes that ere long our beloved Church will take a nobler stand in the work of the Master than at present seems to be the case. We wish to cast no reflection whatever upon small amounts, as generally speaking they represent more self-denial than many of those that are larger; but we wish to place the matter in something of a compar-

ative form, in order that a little wholesome emulation way lead to better results in the future. The full returns by parishes will be found in the March, April, June and July issues of this magazine.

MOOSONEE.

BISHOP HORDEN, some account of whose work was given in the June issue of this magazine, has written to the Christian public as follows:—

MY DEAR CHRISTIAN FRIEND:

For several years past I have been obliged to write in a somewhat minor key, inasmuch as the hand of God had lain heavily on us in various forms, and we had almost come to fear that He had forgotten to be gracious; each summer we were visited by some devastating epidemic, which carried off both old and young, making both our hearths and hearts desolate. In 1885 the number of deaths doubled that of the births, many of those dying being our young married men, the strength of the settlement. Our mourning has at length been turned into joy; God's countenance is again shining upon us, and we can sing the anthem of gladness instead of the dirge of sorrow. In speaking of the last, I can speak of one of the happiest of our years, of life more than death; for the losses of former years have been quite made up; deaths of course we have had, but they were very few, only nine, instead of 24 in 1885, and 26 in 1884, while of births we had no less than 29. We had scarcely any sickness beyond a slight cold or two, while some of those who died, had the happiest of deaths, one of them, an experienced Indian woman, longing to depart that she might be with her Saviour. The healthiness of the place is to be attributed, under God, to our long and beautiful summer; the river broke up in April, and did not close again until the middle of November, and we had but few cold, northerly storms, so that there was not only good health, but our garden produce was much more abundant than usual. Add to this that our annual ship arrived and departed in safety; altogether you must see that we have cause to take up the psalmist's words, and say, "Bless the Lord, O my Soul."

In the beginning of the year I had both Mr. Peck and Mr. Nevitt with me; the former left in February for Fort George and Whale River, where he labours as one of the most faithful of spiritual stewards among his much loved Eskimo and Indian children; this is given in a few words, but no one unacquainted with Moosonee can at all comprehend the hardship and privation sustained by our brother in this journey. Towards the end of June he returned to Moose, where he remained nearly a month, while his boat was being finished, when, taking his good wife with him, he set out for his home in the northern wilderness, where, I trust, they will both be long spared to labour for the Master in their high and holy calling.

Mr. Nevitt left me in the beginning of March

for Rupert's House, to commence a permanent mission there; this is a most important station, which I have wished to occupy for upwards of a quarter of a century. I have done so now at considerable inconvenience, as I have no assistant in all the duties, ministerial, episcopal, and scholastic, which fall upon me. I had hoped to receive a clergyman from England during the year, but was disappointed. The establishment of the mission has entailed a very heavy expense on me; among other things I have imported the materials for building a good and substantial Mission House from home. Besides attending to Rupert's House, Mr. Nevitt, during the summer, visited the outposts connected therewith.

Martin's Falls, a station in the Albany district, I likewise occupied last year with a man in every way qualified for it, possessing a good knowledge of both the English and Indian languages, with great personal influence among many of the Indian tribes; at no place in the Diocese was a missionary more needed, it is dark and heathenish; but how could it be otherwise, when so few who resorted to it for the purposes of trade ever heard of Him, who is the light of the world. Let us hope that this may soon become one of the brightest spots in Moosonee. For the support of this mission I am myself accountable.

I have not yet heard from Mr. Payne, who last year wrote me from Prince of Wales Sound, in the Hudson's Straits, where he had been stationed by the Canadian government for meteorological and other observations, and where he was much moved by the spiritual and temporal misery in which the Eskimo with whom he came in contact lay; his remaining in the Straits depends upon the station's being kept up by the Canadian government; should it be abandoned, I hope I may be able to place Mr. Payne, as an ordained missionary, at Ungava Bay, where he would have access to the Eskimo, not only of Hudson's Straits, but likewise of the Labrador coast. This mission, for the support of which I am responsible, was thrust upon me in the course of God's providence, and I could not refuse to accept its charge.

The Rev. G. S. and Mrs. Winter have, I am most happy to say, returned to York Factory, and that district is being efficiently worked by two able missionaries, Messrs. Winter and Lofthouse; the district is large, and has on it people speaking the English, Cree, Eskimo, and Chipewyan languages; Mr. Lofthouse's destination is Fort Churchill, but I don't know whether he has yet been able to occupy it or not.

Archdeacon Vincent has returned to Albany, after having seen his translation of the Pilgrim's Progress through the press in England; the work reflects great credit on him, and will prove of very much benefit to the whole of the Crees of the diocese; on his way home he passed through his district, remaining for some days at Osnaburgh and Martin's Falls.

The Rev. John Saunders is working hard in his

large district, every part of which he visited during the year; he is now engaged in getting up a new church at Matawakumme; a part of his extensive journeys he is able to perform by rail, although it does not touch Moosonee; this enables him to deliver his message at one or two small stations along the line where the Word would not otherwise be heard.

My divinity class is progressing favorably; one of the students will, I trust, be ordained in the early part of the summer; for a time he will be retained at Moose as schoolmaster and Indian pastor; he has not only been taught book-learning, but is proficient likewise in everything needed in missionary life in Moosonee; he is helpless in nothing; he is too, thoroughly dependable, and quite proficient in both the Cree and Ojibbeway languages. I have the support of this class on my own hands, assisted by a grant from the Society for Promoting Christian Knowledge. For several other heavy expenses I am likewise responsible.

I have been able to perform a great deal of translational work of late, and have now ready for the press our prayer book, revised and rewritten; it contains all the services with the exception of the ordinal and state services; my enlarged hymn book is likewise ready for transmission to England; it contains one hundred and fifty hymns, fifty of which I have added to the new addition, all my own translation except three or four. For the completion of this work I greatly rejoice; it will benefit not only the present generation but every succeeding one as well, until the coming of our Lord.

I may add that I could not have so efficiently performed my duties as I have done, had not God been pleased to help me with exceptionally good health; since I last wrote, there has not been a single day in which I have not been equal to them.

Assured of your cordial and active sympathy, believe me my dear Christian friend, your substitute in the Lord,

JOHN MOOSONEE.

MINNEDOSA, DIOCESE OF RUPERT'S LAND.

The Rev. Mark Jukes, Incumbent of Minnedosa, writes to us as follows:—

Your readers will doubtless be glad to learn that since your last kind notice of work in this far off corner of Manitoba the little church spoken of as being under construction in Glendale has been so far finished that we are able to make use of it, and hope that as time goes on we shall be able to complete it, promises of help to this end having been already received.

The Queen's Jubilee was celebrated in St. Mark's, Minnedosa, on Sunday, June 26th. There was a large congregation, which was called together for the first time by the sound of a beautifully toned bell, a jubilee gift from the Ladies' Aid Association

in connection with the congregation. A very handsome plated lamp had been also donated for lighting the chancel, which greatly improves the appearance of the church. The service was most hearty and the whole congregation joined in with a will. The ordinary congregation has been steadily improving since the special services held during Lent.

We have been very much cheered this week by the generous gift of \$50 from an unknown friend in Quebec, to whom we are very grateful, toward the reduction of the debt on our parsonage. This I hope will encourage our people to make strenuous efforts in the same direction.

Efforts are being made for the erection of another church about thirteen miles to the south of us, where we are anxious to establish regular services, which are greatly-needed. Will not some reader of the CANADIAN CHURCH MAGAZINE come forward and offer himself for the ministry and help to shepherd these scattered sheep of our Church, who are so earnestly longing to have the Gospel preached and the sacraments of our Church regularly administered among them.

The Society of the Treasury of God.

All communications relating to this Society should be addressed to Rev. C. A. B. Pocock, Commander, R. N., Bellevue Avenue, Toronto.

THE Bishop of Madras, Rt. Rev. Dr. Gell, replying to the secretary's enquiries concerning the example which is being set by the converted heathen of Tinnevely, sent the following memorandum from the Rev. Arthur Margoschis, of Nazareth, South India, which follows well upon the article on "The Example of the Heathen," in our last number. It is also suggestive. It reads as follows:

OFFERINGS.

Besides the offertory, offerings given in fulfilment of vows, and other voluntary offerings given to the Church by our native Christians, they have been taught for some years past, the duty of offering first-fruits of every kind, and also to pay tithes, or at least to set apart a fixed portion of their income for God.

The offering of first-fruits is carried on with success in several of the congregations of our district, the custom being carried out as follows: When a paddy (rice) field is harvested and the sheaves are brought to the threshing floor, the paddy is beaten out from the ear, and when the men begin to measure; the first measure of paddy is set apart for the Church. The same custom is observed with other grain, such as sami, cumbu, gram, peas and vavagu. With regard to fruits and vegetables, such as brinjals, chillies, onions, plantains, mangoes, cocoanuts, calabashes, pumpkins, etc., the first fruit which becomes ripe, or the first vegetables ready for consumption, are offered in the Church. No one would think of offering these things for sale or of using them for food before God's portion was

first set aside and duly offered in the church. The same is done with the juice (unfermented) of the palmyra tree, jaggery, ghee and eggs. When a hen begins to lay the first egg is at once brought to the church, and every time a fowl hatches her chickens one of them is offered after it has grown a little, or its value is paid to the church. In the same way some of our people give the first fruits of their cows and sheep, or their equivalent in money.

There is another good custom prevalent amongst Christian women. Twice a day, when they prepare the rice for their meals, they put aside with a short prayer, the first handful of rice, or a small quantity in proportion to what they cook, and at the end of the month they offer these handfuls, saved from every meal, in the church. These small quantities set apart daily, however small they may be, in the course of a month amount to a quarter or half a measure of rice even in the houses of the very poor, whilst in well-to-do, large families, as much as four or five measures are collected. The last Friday in every month is set apart for the public reception and dedication of all these offerings. The people present what they have brought at the altar rails in the presence of the clergyman, and a short special service is held.

The object of introducing these customs is not only to teach our people their duty as set forth in the scripture, but also to encourage the system of self-sustentation in as easy a way as possible amongst the poorer and more ignorant classes of people who form the bulk of our Christians in Tinnevely, and thus to induce them to give freely and willingly for church purposes. The custom is also readily adopted by the people as consonant with their own ideas of what is due from them in return for what God's bounteous Providence provides.

ARTHUR MARGOSCHIS,
Missionary, S. P. G.

NAZARETH, South India, May 3, 1887.

Woman's Auxiliary Department.

Communications relating to this Department should be addressed
Mrs. Tilton, 521 Cooper Street, Ottawa.

VERY little has reached us this month from the General Secretary of this department. Probably the holiday season is the reason.

THE work of Zenana Missions has lost a valued friend in the late Mrs. Gaviller, of Hamilton, who entered into rest on Sunday evening, July 17th.

THE Churchwoman's Mission Aid of Toronto claims to have the honor of first organizing woman's work in the Canadian Church. As it was established eight years ago it is certainly older than the Woman's Auxiliary to Missions, with which it is now affiliated. But with regard to priority of claim in point of age, Mrs. Houghton of Montréal, in the interest only of "honor to whom honor is due," writes to us as follows:—

"I hold in my hand a very unpretending MSS.,

the first annual report of the 'Woman's Missionary Union' of Lennoxville, Que., and the date is April, 1878, showing the society to have been in existence from 1877, two years earlier than the one in Toronto. It still exists and has done faithful work in and for the Canadian Church, both within its own narrow limits and by its influence far outside of them."

Perhaps someone may know of some branch still older.

THE Ladies' Committee of the Woman's Auxiliary, Diocese of Mackenzie River, are: Mrs. Wm. Spindlove, Mrs. M. J. Carbon, Mrs. G. S. Camsell, St. David's Mission, Fort Simpson, N. W. T.

Books and Periodicals Dept.

Prize Essay on Missions.—A little book of 293 pages under the above title, written by a Presbyterian minister, Rev. George Patterson, D. D., of Nova Scotia, and published by William Briggs, Toronto, is well worth reading and should be in the library of every clergyman. It is the result of a prize offered by a Christian gentleman some three years ago for the best essay on the need of Christian work among the heathen, and its value consists in the clear statement of the whole missionary case from the beginning to the end. It begins with the heathen world and describes its condition, entering into the peculiarities and horrors of all the various systems of heathen religion; and from this it shews the heathen's need of the Gospel, and then points out by clear and distinct statements the duty of the Church to supply this need. It is shewn to be the distinguishing point between the Old and New Testament and the outcome of all God's purposes previously revealed. A fine description of the missionary spirit of the early days of Christianity is given, and an appeal made for the Church to take up and continue a work so gloriously founded in days gone by and so clearly laid upon her by the charter of her existence and the direct commands of her Master. The comparison that is made between heathenism and the bright, pure and hopeful religion of the Lord Jesus Christ is valuable.

RETURNS BY PARISHES—FOREIGN MISSIONS.

DIOCESE OF ALGOMA.

D. E. Davidge, Rosseau.....	\$ 4 65
Rev. A. W. H. Chownc, Ullswater.....	2 00
J. Edgar, Sundridge.....	5 00
Rev. F. Frost, Sheguandah.....	4 60
Indian Homes, Sault Ste Marie.....	28 70
Rev. J. Manning, Ilfracombe.....	2 08
H. N. Phillips, Sault Ste Marie.....	4 85
Rev. F. C. Berry, Bruce Mines.....	5 00
G. H. Macdowell, Port Arthur.....	14 00
Rev. C. J. Machin, Port Arthur.....	1 00
S. Budgland, Bracebridge.....	7 39
Rev. J. Cole, Manitowaning.....	1 92
W. B. Tindall, Parry Sound.....	8 57
Rev. A. Osborne, Gravenhurst.....	4 50

\$94 26

CLERICAL DIRECTORY.

DIOCESE OF HURON, FORMED 1857.

BISHOPS—(1) Rt. Rev. Benjamin Cronyn, D.D., 1857. (2) Rt. Rev. Isaac Hellmuth, D.D., 1871. (3) Rt. Rev. Maurice Scollard Baldwin, 1883.

The PRESENT BISHOP (Dr. Baldwin) was born at Toronto. Ed. at Upper Canada College, and Graduate Trinity College, Toronto. Ordained Deacon 1860, and Priest 1861, by the Lord Bishop of Huron. Was appointed Curate at St. Thomas, Ont.; Incumbent of St. Paul's, Port Dover, Ont.; Rector St. Luke's, Montreal; Asst. at Cathedral. In 1871 was appointed Canon, and in 1872 Rector of the Cathedral, Montreal. Elected Bishop of Huron, Oct. 18, 1883.

ANTHONY, REV. ALBERT SHEQUAGKININD, B on the Grand River Reservation, Co. Haldimand, Ontario. Graduate Huron College, London. Ordained Deacon, June, 1872, Priest, October, 1873, by I. Hellmuth, D.D., Bishop of Huron. Appointed Assistant Missionary to the Six Nation Indians in the Counties of Brant and Haldimand.

ARMSTRONG, REV. DAVID, D.D., Mooretown, Ont.

ASHBURY, REV. SAMUEL RALPH, B.D. B. in Hanley, Staffs, Eng. Graduate University of London in 1852, and Andover (U. S. A.) Theological Seminary in 1860. Ordained Missionary to India by London Missionary Society in 1860. Ordained Deacon by Bishop Eastburn of Massachusetts, 1870; Priest by Bishop Odenheimer of New Jersey, 1871. Rector of Trinity, Moorestown, N.J., and Beloved Disciple, Philadelphia. Appointed to Missions, Forrest, Aylmer, Durham. Now Incumbent of the Delaware Mission in the Diocese of Huron. Author of New Testament Emendations; and translator of Ackermann, The Christian Element in Plato, Hengstenberg on St. John, and the volume of Jeremiah in Lang's Bible Work.

ASHTON, REV. ROBERT. B. at Burnham, Buckinghamshire, Eng. Ordained Deacon (Canon XVIII) 1885, by the Bishop of Huron. Appointed Missionary of the New England Company to the Six Nation Indians as Superintendent of the Mohawk Institution, Brantford, 1872. Incumbent St. Paul's (old Mohawk Church) Brantford, 1885.

BALL, REV. CLARENCE WIDMER, B.A. B. at Hamilton, Ont. Ed. at Upper Canada College, and Trinity College, Toronto. Ordained Deacon 1880, Priest 1882, by the Bishop of Toronto. Appointed to Beaverton; Incumbent of Thorndale, near London. Now Incumbent of Glanworth, near London.

BALL, REV. JOHN ANDREWS. B. at Northfleet, Kent Co., Eng. Graduate Huron College, London, Canada. Ordained Deacon 1882, Priest 1883, by the Bishop of Huron. Appointed to the Mission of Delhi, Lynedoch and Waterford. Now Incumbent of Port Rowan.

BANWELL, REV. HENRY, Merlin, Ont.

BATSTONE, REV. CHARLES JOHN ALEXANDER. B. Ship Southampton on Indian Ocean. Student Church Missionary College, Islington, London. Ordained Deacon 1881; Priest 1883, by the Bishop of Huron. Appointed to West Monckton. Now Rector of St. Paul's Church, Essex Centre.

BEARFOOT, REV. ISAAC, Wallaceburg, Ont.

BEAUMONT, REV. JOSEPH WILSON, D.D. B. in Wakefield, Yorkshire, Eng. Graduate University of St. Andrew's, Scotland. Life Member of the General Council of that University. M.D. and B.D.; D.D. (Hon.) of William and Mary College, Williamsburg, Virginia. Ordained Deacon and Priest in 1872 by the Rt. Rev. Bishop Hellmuth. Incumbent of Petrolia, 1872; Rector of Berlin, 1879. Author of the Apostolic Origin of the Church of England and other pamphlets.

BOOMER, VERY REV. MICHAEL, LL.D. B. at Hill Hall, Lisburn, Ireland, Jan. 1st, 1810. Graduate Trinity College, Dublin, 1838, and received the honorary degree LL.D. in 1860. Ordained Deacon 1840, Priest 1841, by the Bishop of Toronto (Dr. Strachan.) Appointed Rector of Galt, 1840, a position he occupied for 32 years. In 1872 Dr. Boomer was made Dean of Huron and Principal of Huron Divinity College, a post he was compelled to resign

in 1885, from a sudden stroke of paralysis, which laid him aside from active work.

BRIDGMAN, REV. ORLANDO HENRY. B. near Warrington, Lancashire, Eng. Graduate Huron College, London, Ont. Ordained Deacon 1885, Priest 1886, by the Bishop of Huron. Appointed to Hensall, Staffs and Dublin, Huron Co.

BROWN, REV. ALFRED, B.A. B. at Halifax, N.S. Graduate King's College, N.S., 1865. Ordained Deacon by Bishop of Nova Scotia, 1865, Priest, 1866. Now Rector St. James' Church, Paris, Ont.

BROWN, REV. THOMAS HENRY. B. in London, Eng. Graduate London College Divinity, London, Eng. Ordained Deacon 1885, by Lord Bishop of Huron. Now in charge of Tilbury Centre, Ontario.

BURT, REV. AUGUSTE FRANK BARROW. B. London, Eng. Graduate Huron College, London, Ont. Ordained Deacon 1885, Priest 1886, by the Bishop of Huron. Apptd. to Princeton 1885, Alvinston 1886.

CAMPBELL, REV. JAMES WILLIAM, B.A. Graduate Pembroke College, Oxford. Ordained Deacon and Priest by the Bishop of Worcester. Curate of St. Michael's, Coventry, Dewsbury, Yorkshire, Bourne, Lincolnshire, Brighton, Sussex Southampton, Ont., from 1883 to 1886. Now St. James' Church, Park Hill. Author of Apostles' Creed Easily Explained.

CARRIE, REV. JAMES, Dungannon, Ont.

CASWELL, REV. DAVID JOHNSTONE, B.D. B. at Kingston, Ont. Studied three years at University of Toronto. Graduate Knox College, Toronto, and Western University, London. Ordained Deacon 1877, Priest 1878, by the Bishop of Huron. Appointed Millbank; Paris, Ont. Now Missionary to Six Nations. Address, Brantford.

CHASE, REV. HENRY PAHTAQUEHONG (superannuated) Sarnia, Ont.

CHANCE, REV. JAMES. B. in England. Ed. at R. H. School and Cheltenham College. Ordained Deacon 1856, Priest 1857, by the Bishop of Toronto. Appointed Missionary to the Indians. Now Rector of St. Peter's Church, Tyrconnell.

CHANNER, REV. CHRISTOPHER HENRY. B. Adare, Co. Limerick, Ireland. Ed. in Ireland and at Huron College, London, Ont. Ordained Deacon, Feast of St. Barnabas, 1875; Priest, Feast of St. Michael and All Angels, 1876, by the Bishop of Huron. Curate St. George's Church, Goderich. Now Meaford.

CLUFF, REV. WILLIAM THOMAS, Brussels, Ont.

COOPER, REV. RICHARD STEPHEN, B.D., Rural Dean of Bruce, Invermay, Ont.

COX, REV. GEORGE MILLER. B. Barriefield, Ont. Graduate Huron College, London, Ont. Ordained Deacon 1885, by the Bishop of Huron. Appointed Onondaga and Middleport Mission. Address, Tuscarora.

CRAIG, REV. WILLIAM, B.D. B. at Medonto, Ont. Ed. at Grammar School, Barrie, and Huron College, London. Graduate Western University, London, Ont. Ordained Deacon 1872. Priest 1873, by Bishop Hellmuth. Appointed Curate of Woodstock, Ont.; Rector St. Thomas' Church, Seaforth, 1875; Rector Trinity Church, Montreal, 1877; Incumbent St. George's Church, Harriston, 1880. Now Rector of St. Paul's Church, Clinton, and Rural Dean Co. Huron.

CURRAN, REV. JOHN PHILPOTT (superannuated) Mount Pleasant, Ont.

DAUNT, REV. WILLIAM, M.A. B. in Ireland. Ordained Deacon 1865, Priest 1866, by the Bishop of Huron. Incumbent Thamesford. Aylmer, Ont.

DAVIS, REV. EVANS, M.A. B. in Ireland. Ordained Deacon, June 3rd, 1871, by Rt. Rev. Bishop Cronyn; Priest, Nov. 5th, 1871, by Rt. Rev. Bishop Hellmuth. Appointed to Bayfield Mission, June, 1871; St. James', London South. March, 1874. Still Rector of the same.

DAVIS, REV. THOMAS ROBERT, M.A. B. in Ireland. Graduate Trinity College, Toronto. Ordained Deacon 1874, Priest 1875, by the Bishop of Huron. Appointed to Trinity Church, Aylmer; Rector St. Jude's, Brantford. Now Rector St. George's, Sarnia.

DAVIS, REV. WILLIAM. B. in Ireland. Ed. at Huron

College, London, Ont. Ordained 1864, by the Bishop of Huron. Incumbent St George's Church, Wingham, 1873, and Rural Dean Co Huron, 1875. Simcoe, Ont.

DEACON, REV. DANIEL, M.A. B. near Toronto. Graduate Trinity College, Toronto. Ordained Deacon 1866, Priest 1867, by Rt. Rev Benjamin Cronyn, D.D., Bishop of Huron. Appointed Port Rowan, 1866; Bothwell, 1869; Stratford, 1882. Now Rector of Home Memorial Church, Stratford.

DE LOM, REV. PIERRE BERNARD. B. at Harrow, Eng. Ed. Huron Theological College. Ordained Deacon 1877, Priest 1878, by Rt. Rev. I. Hellmuth, Bishop of Huron. Appointed Assistant to the Dean of Huron, Chapter-House, London, 1877 to 1880; Rector Trinity Church, Mitchell, 1880 to 1885. Held "permission to officiate" from late Archbishop of Canterbury, June, 1882-83. Appointed Chaplain of Christ Church, Neuilly, Paris, France, etc. Appointed "Diocesan Missioner" by the Rt. Rev. Maurice S Baldwin, Bishop of Huron, 1885 to 1887. Now Rector of Christ Church, Petrolia.

DES BRISAY, REV. LESTOCK, B.A. B. at Bathurst, New Brunswick. Graduate University of New Brunswick. Ordained Deacon 1875, Priest 1876, by the Bishop of Huron. Appointed Stratford; Assistant Minister; Trinity Church, Chicago, Assistant Minister; Lucan, Dio. Huron, Locum tenens; St. Luke's, Montreal, Rector; All Saints', Hamilton, Rector. Now Rector of Church of St. John the Evangelist, Strathroy.

DEWDNEY, REV. A. D. ALEXANDER. B. at Toronto, Ont. Graduate Wycliffe College, Toronto. Ordained Deacon 1886 by Bishop of Huron. Appointed Port Burwell and Vienna.

DIXON, REV. RICHARD FERGUSON. B. at Houghton Hall, Cumberland, England. Ed. Bleulowe Grammar School, Cumberland, and Clifton College, near Bristol, Eng. Studied divinity at Huron College, London, Ont. Ordained 1879, Deacon 1880, Priest, by Bishop Hellmuth. Appointed to Mission of Highgate, Ont., Bothwell, 1881; Tilsonburg, 1885.

DOWNIE, REV. JOHN, B.D. B. in Ireland. Graduate Western University, London. Ordained Deacon 1869, Priest, 1870 by Bishop of Huron. Appointed Cochester, Ont. Now Rector Morpeth, Ont., and Rural Dean of Kent.

EDELSTEIN, REV. SIMON IMMANUEL GOTTFRIED. B. at Warsaw, Pol.; Ed. Leipsic, Basle and Tufingen. Ordained Deacon 1877; Priest 1878, by Bishop of Huron. Appointed St. Peter's, Aldborough; Incumbent St. James, Hannover. Now Incumbent of St. James, Ephrasia, Ont. P. O. Fairmount, Ont. Diocese of Huron.

EDGELOW, REV. OCTAVIUS B. at Teignmouth, County of Devon, England. Took Theological Course, Durham University, Hatfield Hall, Durham. Ordained Deacon 1885, Priest, 1886 by Bishop of Huron. Appointed Dresden, Co. Kent. Now Incumbent of Mission of Dundalk, Co. Grey.

EDMONDS, REV. JANEZ. B. at Swansea, Wales, 1846. Ed. Victoria College, Cobourg, and Huron College, London, Ont. Ordained Deacon 1878. Priest 1879, by the Bishop of Huron. Appointed Eastwood 1878. "Locum Tenens," Mitchell, 1882; Rector St Thomas Church, Seaforth, 1883.

ELLERBY, REV. THOMAS SCALES. For fourteen years previous to taking Orders in the Church of England, was pastor of the English-speaking Protestants at St. Petersburg, Russia, and for ten years Pastor of Zion Church, Toronto, Canada. Ordained Deacon 1866, Priest 1867, by Bishop of Huron. Now retired and Secretary of the Society for Promoting Christianity among the Jews. Toronto, Ont.

ENGLISH, REV. EDWARD NOBLE, M. A. London, Ont.

FAIRLIE, REV. JOHN H. Born at Brantford, Ont. Graduate Huron College, London. Ordained Deacon, 1884, Priest, 1885 by the Bishop of Huron. Appointed Parkhill, now Incumbent of Chatsworth, Diocese of Huron.

FALLS, REV. ALEXANDER SYDNEY, A. B. B. in Ireland. Ed. Royal School Dungannon and Royal Academical Institution, Belfast, Graduate of Trinity College, Dublin. Ordained Deacon 1850, in St. Patrick's by Most Revd. Dr.

Whately, Archbishop of Dublin. Priest 1851 by Right Rev Lord Plunkett, Bishop of Tuam. Appointed Curate of St. Catharines, Dublin; St. Annes' Adelaide, Ontario, St. John the Evangelist, Berlin, Ont., and Rural Dean of Waterloo. Now Rector Christ's Church, Amherstburg and Rural Dean of Essex.

FARTHING, REV. JOHN CRAGG, B.A. B. in Cincinnati, Ohio. Ed. in England. Graduate of Gouville & Caius College, Cambridge, taking Bachelor's degree in the third class Theological Tripos of 1885. Ordained Deacon 1885, Priest 1886, by the Bishop of Huron. Appointed Incumbent of Durham, 1885.

FISHER, REV. ANDREW, Paisley, Ont.

FLETCHER, REV. ROBERT, Thamesville, Ont.

FOVELL, REV. RICHARD GOOCH, M.A. B. in Surrey, Eng. Ed. at Lancaster Grammar School and Liverpool College. Graduate St. John's College, Cambridge. Exhibitioner and prizeman, 2nd Class, Classical Tripos, 1872. Ordained Deacon 1879, Priest 1880, by the Bishop of Chester. Curate of Christ Church, Kensington, and of St. Silas, Liverpool; Association Secretary of Church Pastoral Aid Society, 1880 to 1885; Principal of Huron College and Divinity Professor, 1885; also Rector of Chapter House, London, 1886. Formerly a Master at Shrewsbury School, and Second Master of Royal Institution, Liverpool.

FREEMAN, REV. RICHARD DINGWALL, London, Ont.

GANDER, REV. JABEZ (Deacon) Drumbo, Ont.

GEMLEY, REV. JOHN. B. in Dublin, Ireland. Prizeman of Toronto University. Ordained Deacon, July 19th, 1874, Priest, May 9th, 1875, by Bishop Hellmuth. Apptd. Assistant St. Paul's, London, August, 1874; Bursar of Western University, London, April, 1878; Rector Trinity Church, Simcoe, Easter, 1880, and Rural Dean.

GRAHAM, REV. WILLIAM A., Millbank, Ont.

GRIFFIN, REV. ARTHUR KENT. B. at Watford, Ont. Graduate of Huron College, London. Ordained Deacon 1885, Priest 1886, by the Bishop of Huron. Appointed Incumbent of Attwood, Monckton, Hentryn and Trowbridge. On leave of absence for a year.

GUILLEMONT, REV. CHARLES BORROMEE, B.A. B. in France. Graduate of the University of France, Academy of Paris. Ordained Deacon 1857. Priest 1858, by the Roman Bishop of Luçon. Nine years Professor of Rhetoric in France. Formally received into the English Episcopal Church by Bishop Whitehouse of Chicago. For the last twelve years Professor and Chaplain in Hellmuth College, London.

GUNNE, REV. JOHN MICHAEL. B. at Florence, Ont. Ed. at Hellmuth and Huron Colleges, London, Ont. Ordained Deacon 1883, Priest 1884, by the Bishop of Huron. Appointed Incumbent of Kerwood and parts adjacent. Now Incumbent of St. John's Church, Wyoming, and parts adjacent.

HALE, REV. JOHN, Kirkton, Ont.

HARDING, REV. FREEMAN. B. in Canada. Ed. at Huron College, London. Ordained Deacon 1866, Priest 1867, by the Bishop of Huron. Appointed Aylmer, 1866-1870; Mitchell, 1870-1875; Rector, Chatham. Rural Dean of Waterloo. Now on leave.

HENDERSON, REV. WILLIAM. B. in Ontario, June 20th, 1842. Graduate Huron College, London, Ont. Ordained Deacon 1877, Priest 1878, by the Bishop of Huron. Appointed Mission of Dungannon and parts adjacent, 1877; Blyth Mission, 1879; Forest Mission, 1883. Now Missionary in charge of Warton Mission.

HILL, REV. ARUNDEL CHARLES, M. A., Canon. B. at York, County of Haldimand, Ont. Graduate and Classical Gold Medalist of Toronto University. Graduate of Huron College, London. Ordained Deacon 1869; Priest, 1870, by Rt. Rev. Benjamin Cronyn, D.D., Bishop of Huron. Appointed to St. Paul's, London, Curate 1869, St. James', Toronto; Curate 1870 Church of Ascension; Hamilton; Asst. Min 1873 Chapter House, London; Asst. Min 1875, Burford Mission; Incumbent 1875 Church of St. John the Evangelist, Strathroy; Rector 1878 Trinity Church, St. Thomas; now Rector Trinity Church, St. Thomas, Canon of the Cathedral of the Holy Trinity, London, Bishop's Examining Chaplain and Rural Dean of Elgin.