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HISTORICAL SKETCHES.

NO. 16.—THE DIOCESE OF NIAGARA.

BY THE REV. W. R. CLARK, CLERICAL SECRETARY OF THE
SYNOD OF NIAGARA.

THE Diocese of Niagara, which is the smallest of the Canadian dioceses, lies between the Dioceses of Huron and Toronto, is triangular in shape, and comprises six counties situated as follows:—Haldimand and Welland on Lake Erie; Lincoln on the Niagara River; Wentworth and Halton on Lake Ontario; and Wellington lying inland and west of Halton. It is almost co-extensive with the old districts of Niagara, Gore and Wellington. Previous to the year 1875 this diocese formed the western portion of the Diocese of Toronto. It has an area of 3,000 square miles, a population, according to the census of 1881, of nearly 251,000, and a Church of England population of about 50,000. This part of Canada was, down to the close of the American War of Independence, known

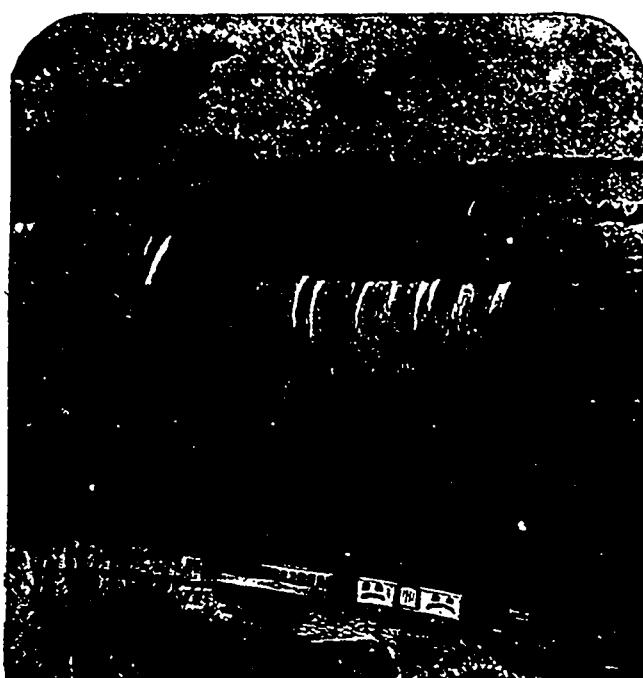
only as a region of dense wilderness, of long winters with intense cold, and with no redeeming feature except abundance of game and fish. Shortly after the Revolutionary war it became an asylum of suffering loyalty. In 1784, the red letter year of the Royalists, the Niagara district received its first settlers, who were refugees from the United

States and of whom many had been soldiers. The obstacles, exposures, privations and sufferings which the first loyalists had to encounter after making their way from their confiscated homes to Canada may be readily imagined in a country where the primeval forest covered the earth, and where the only path was the river or lake. Nearly all were destitute and dependent on the country for whose cause they had suffered. They were scattered in little groups, or isolated log houses; and the greatest good feeling existed among the settlers, although they were of all nations and creeds and no creeds. For some time they were too few and too poor to build a church or maintain a clergyman. The arduous duties of clearing the land and providing homes for themselves and their families took up all their energies for several years. The country was kept without its fair share of clergy for a longer period than most civilized countries in consequence of the exaggerated notions which prevailed of its climate. It was represented as a region of perpetual snow; and it is not wonderful that but few men of education



RT. REV. THOMAS BROCK FULLER, D.D., D.C.L.,
First Bishop of Niagara.

were willing to leave their homes in the mother country and brave its terrors. The settlers were, however, soon aided by the venerable Society for the Propagation of the Gospel in Foreign Parts. Missionaries were sent out, paid by the Society, to minister to the spiritual wants of the loyal settlers. The beginning of the Church of England in the



Niagara Falls, from the Canada Southern Railway.

Niagara districts is to be traced back to the capture of Fort Niagara from the French by Sir William Johnson in 1759. From that time the said fort was constantly occupied by English garrisons whose chaplains regularly performed divine service to the troops and others connected with the settlement, which was wholly on what is now the American side of the Niagara. The late Bishop Bethune, in his "Memory of Bishop Strachan," tells us that in 1820 the first clergyman west of Toronto was at Ancaster. On the Niagara peninsula there were three—at Niagara, Chippawa and Grimsby. Of the four parishes represented here, Niagara is the oldest and calls for a more extended notice than the others.

The seat of the government of the province was first established in Newark (now Niagara.) Lieut.-Gov. Simcoe built here a small frame house, which served as a Parliament House as well as a residence for the Lieut.-Governor. The first session of the first Parliament of Upper Canada was opened here on the 17th Sept., 1792. In 1794, the Lieut.-Governor, finding that the fort on the American side must be surrendered to the United States, removed the capital. In 1795 the town of Niagara contained about seventy houses, most of them frame buildings.

The Rev. Robert Addison, the first Incumbent of the church at Niagara, and the first clergyman in what is now the Diocese of Niagara, was educated at Trinity College, Cambridge. Soon after his ordination he applied to the Propagation Society for a mission in the North American colonies, and was appointed in 1791 to the charge of

Niagara. He arrived in May, 1792, and soon found that his mission was without a definite boundary, and that the population of the district was considerable. He was required to visit stations twenty and thirty miles from Niagara. The Mohawks, who were settled on the Grand River, about seventy miles from him, also received his constant attention. From his people he received a mere trifle, and from all other sources scarcely £100 a year, while his duties were of the most severe and exhausting kind. He received the sympathy and loyal support of Col. Butler of the Rangers, whom Mr. Addison, in his record of deaths, touchingly describes as "my patron." Previous to the erection of St. Mark's Church, public worship was held in a room of the barracks, and afterwards in the council-room of the Six Nations, which stood on the commons near the barracks. In 1804 the present church was commenced, and completed so far as the older part is concerned in 1808, at a cost of nearly £1,200.

In 1812 a war broke out between Great Britain and the United States, during which the town was taken, most of the inhabitants sent into the interior of the States as prisoners of war, and Mr. Addison's house

plundered and he was harassed till he became dangerously ill. The burying-ground was dug through with trenches, which can still be traced, and the church itself used as a magazine for stores. On the flight of the enemy the church as well as every other thing was burned, nothing but the stone walls remaining of the sacred edifice. In 1816 His Majesty was pleased to order that £500 sterling be applied towards the restoration of the church, which was far from sufficient, and which could not at the time be supplemented by contributions from the people who had lost everything they possessed during the unhappy contest.

The old church yard contains the graves of many of the loyal militiamen and regulars who fell in defence of Niagara on the 27th May, 1813. But one old moss grown stone remains, the inscription on which breathes the spirit of loyal devotion of the times of 1812. It reads as follows:—

"Sacred to the memory of Capt. M. McClelland, aged 42 years, and Charles Wright and William Cameron, in the 25th year of their age, of the 1st Regiment of Lincoln Militia, who gloriously fell on the 27th day of May, 1813. Also of Adjutant Loyde, of the King's Regiment of Infantry."

May the names of these gallant men be preserved from the oblivion which covers the rest of their comrades who lie in the sacred earth of St. Mark's, Niagara!

The late Bishop Strachan thus alluded to the services of the first incumbent of Niagara:—"There are many pleasing reminiscences about Niagara. It is either the second or third congregation collected in Upper Canada. It was for nearly forty



Niagara Falls, as seen from Wesley Park.

years under the pastoral care of the late Rev. R. Addison, a gentleman of commanding talents, whose devotedness to his sacred duties, kindness of manner and sweet companionship are still sources of grateful and fond remembrance. He may justly be considered the missionary of the western part of the Province of Upper Canada."

Mr. Addison died in the year 1829, in the 75th year of his age beloved and regretted by all who knew him. He left as a legacy to the parish about 1,100 volumes.

He was succeeded by the Rev. Thomas Creen, who was succeeded in 1857 by the present rector, Rev. William McMurray, D. D., D. C. L., who is also Archdeacon of Niagara. The three incumbents just named have held the office for ninety-two years.

The second oldest parish in the diocese is that of Grimsby. It is just one hundred years ago that Andrew Pettit (who came to Grimsby from the Mohawk valley with the loyalists) began religious services in his own house. He and Robert Nelles acted as lay-reader and Sunday-school superintendent respectively for many years. In the year 1794 a small log church was built where the pres-

ent church now stands, and there services were held by these laymen until the arrival of the Rev. W. Sampson shortly after the American war of 1812. Mr. Sampson was succeeded in 1823 by the Rev. A. N. Bethune (afterwards Bishop of Toronto), in 1827 by the Rev. G. R. Grout, in 1849 by the Rev. F. Lundy, and in 1867 by the present rector, the Rev. T. B. Read, D. D., who is also senior canon of Christ Church Cathedral, Hamilton. The present stone church was erected in 1815, and restored at a cost of \$4,000 in 1871.

Ancaster. The Rev. Ralph Leeming was appointed to this place in 1818. Services were held in a small log school house till 1824, when old St. John's Church was erected. In the early part of the present century, Ancaster was the largest and best known village from London to Niagara. When Guelph, Dundas and Hamilton were mere hamlets, Ancaster was a thriving village. Mr. Leeming, who was educated at St. Bee's College, England, and sent out by the Society for the Propagation of the Gospel, included in his mission Ancaster, Barton, Dundas and the Indian Village. In 1830, the Rev. John Miller, M. A., T. C. D., was appointed and did duty regularly at Dundas,



View of Hamilton Beach and Bay, with the City in the Distance.

Hamilton, Ancaster and Barton, and occasionally at Guelph. In 1842 he was succeeded by the Rev. W. McMurray, whose duties were confined to Ancaster, Dundas and Flamboro'.

The present rector, the Rev. F. L. Osler, who was appointed in 1858, has retired from active work. His duties are discharged by the Rev. E. A. Irving at Dundas, and the Rev. W. R. Clark, M. A., at Ancaster. Handsome stone churches have been erected at both places.

The fourth parish of 1820 was at Chippawa, which for some years included Stamford, Thorold and Fort Erie. The Rev. Wm. Leeming was the first incumbent. He was sent out by the Society for the Propagation of the Gospel in March, 1820, and died in June, 1863. He was succeeded by the present rector, the Rev. E. J. Fessenden, B. A., in 1879.

This parish enjoys the benefit of the following bequests:—From the late Mrs. Street, \$1,000 in trust for the benefit of the poor of the parish; from the late Mrs. O. Macklem, \$1,000 in trust to keep the burial ground in order; from the late Mr. Leeming, \$200 in trust for the benefit of the poor of the parish; from the late T. C. Street, Esq., \$12,000 for the endowment of the parish.

The registers of baptisms, marriages and burials in the time of the first rector were kept in a peculiar manner—on slips of paper to the number of nearly 300. These have recently been entered regularly in a register provided for the purpose.

The next seven years (1820—1827) witnessed the formation of only two new parishes within the present limits of the Diocese of Niagara; viz., St. Catharines and Queenston.

From the Archdeacon of Toronto's report to Lord Goderich in 1827 we gather that the people of the Province were coming forward in all direc-

tions offering to assist in building churches and soliciting with the greatest anxiety the establishment of settled clergymen; that there were in the Province 150 townships containing each from forty to five hundred families, in each of which a clergyman may be most usefully employed; that the Church had been supported out of the very limited and fluctuating revenue of the Society for the Propagation of the Gospel, aided by a small yearly grant from the home government; and that in the whole Province there were, at the date of writing, thirty clergymen, fifty-eight places where there were regular or occasional services, exclusive of frequent journeys taken by the missionaries to the new settlements, forty-five churches and thirty-one regular parishes. The following table taken from the Archdeacon's ecclesiastical chart will show the state of the Church in that district which is now the Diocese of Niagara:—

DISTRICT.	CLERGY-MEN.	TOWNSHIPS OR LOCALITIES.	CHURCHES BUILT OR BUILDING.	SERVICES.
Gore District.	R. Leeming	Ancaster	Church..	Regular.
		Barton.....	Church..	Regular.
		Dundas.....	Occasional.
		Indian Village	Church ..	Occasional.
Niagara District.	A. Bethune R. Addison T. Crean . . Mr. Leeds. W Leeming	Grimsby . . .	Church..	Regular.
		Niagara	Church..	Regular.
		Queenston . .	Church..	Regular.
		St. Catharines	Church..	Occasional.
		Chippawa . . .	Church..	Regular.
		Short Hills	Occasional.
		Fort Erie . . .	Church..	Regular.
		Long Point . . .	Church..	Occasional.
			Building.	

(To be continued.)

SOME ASPECTS OF LIFE AND WORK IN COLD REGIONS.

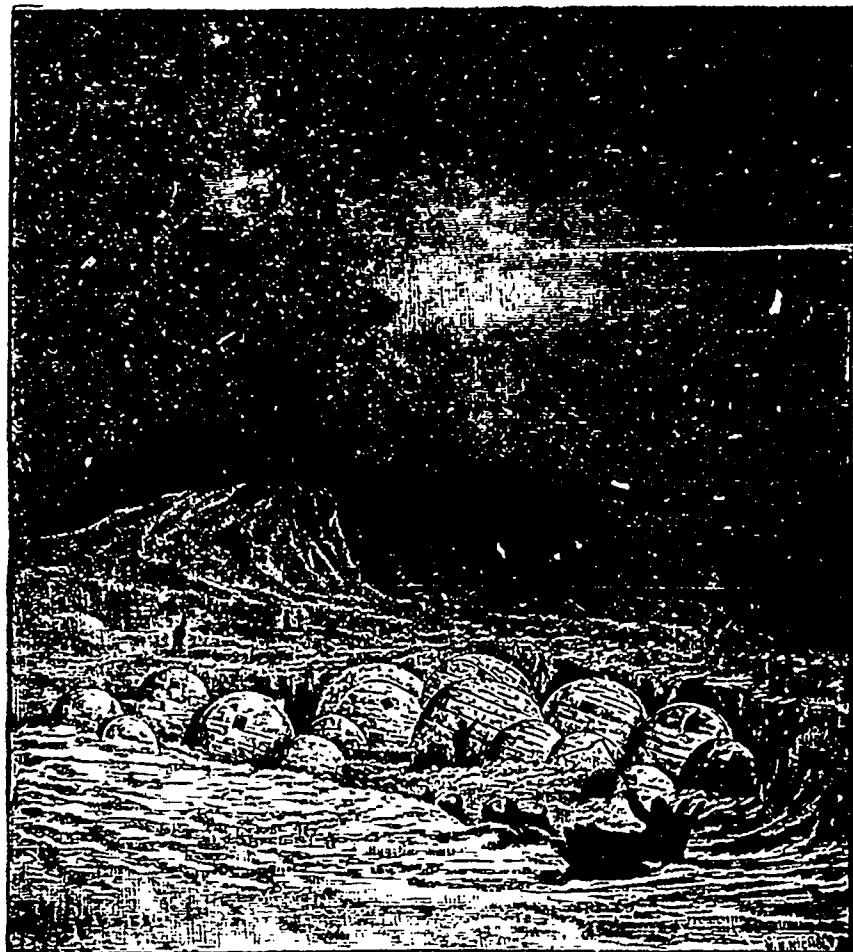
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BY THE REV. FRED. E. J. LLOYD, SHICAWAKE, P. Q.


WE continue our observations on the Eskimo. The writer of these articles once had the happiness of ministering to the spiritual wants of a family of Eskimo Indians, of his intercourse with whom he has many pleasant and some amusing memories. The family comprised two sons, two daughters and their parents. These latter were more than usually dusky as to their complexion; that of their offspring, on the contrary, was unusually light, and indeed, but for their broad facial features, might have easily passed for Europeans in this particular. They came originally from one of the Moravian mission stations on the northern coast of Labrador, and, finding none of their co-religionists in the island of Newfoundland, they sought shelter within the fold of the Anglican branch of Christ's Church. Mr. Marks (for that was the family name) was a person of much skill and ingenuity, particularly in the matter of repairing clocks and watches, on which account his services were in almost constant demand by the white settlers. In common with the rest of their race, every member of this family possessed a very musical voice capable of producing the softest, richest and most sympathetic tones. They sang together, with much good taste and feeling, a few of the unapproachable, grand and massive German chorales which they had learnt, years before, from their Moravian teachers. They sang, it need hardly be said, in their native tongue, and its peculiarly liquid sounds added much to the beauty of the music. They all spoke English fairly well. They were very poor, but apparently quite happy and contented. Their home was a compromise between an Eskimo wigwam and a white man's dwelling, and, like all compromises, very unsatisfactory, and in this particular instance eminently unlovely. With the true instinct of the Eskimo, who are after all an indolent race and much averse to every form of exertion, Mr. Marks had erected the aforementioned architectural abortion on the edge of a forest in the midst of game, and near the sea shore in the vicinity of seals, albeit a long way from any other human habitation. While travelling on one occasion in the neighborhood I called as usual upon the Eskimos. After prayers and a short chat, I asked my hostess if she would make me a cup of tea, at the same time drawing out a small package of black tea from my pocket with which I furnished myself before setting out in case of an emergency. But had I known the state of embarrassment into which my request would plunge the dear old woman, I should have continued my journey unrefreshed, at least with tea, and in a much happier frame of mind. She first looked at me and then at the mysterious package in silent bewilderment; next, she cast a stupefied glance at the

stove, which was very much the worse for wear; and finally at a rickety shelf upon which there stood two or three cups without handles and a cracked basin. Last of all, as if in the deepest depths of despair, she looked timidly at me and stammered out in broken English, "No teapot, sir, no mistake!" I was very much tempted to laugh aloud, but did not, and, after pointing to one of the aforementioned cups, telling Mrs. Marks at the same time to use it in lieu of a teapot, she seemed quite reassured and made the tea. There ensued a good deal of pleasant banter anent our extemporised teapot, during which I supped a dish of tea and continued my journey.

The Eskimo is, before every thing else, a hunter. At one time the wily seal is the object of his skill and prowess, at another the walrus, narwhal or other marine animals, and last of all, during the winter months, the fleet footed and keen witted deer. In the Mackenzie River territory partridge and wild goose hunting absorbs a large amount of the time and attention of the Eskimo in the spring and autumn. The truth, however, must be told, that nothing short of the immediate prospect of starvation will induce the naturally indolent Eskimo to "go a hunting." Whole families of the Greenland Eskimo have been known to pass several days without any food during the summer months when sea birds innumerable and abundance of fish were to be obtained within a stone's throw of the wigwam, and this from genuine laziness. They will beg, borrow, steal or half starve themselves rather than undergo the small amount of exertion necessary to procure sufficient food. In spite, however, of this weakness of character, which is as natural to him as are the spots to the leopard, once aroused to action the male Eskimo exhibits the most remarkable powers of endurance, fleetness of foot, manual dexterity and indefatigable patience in his endeavours, which rarely prove unsuccessful, to secure his prey. He will follow the trail of the deer for days, the while bearing in his hand a heavy elongated harpoon with which the animal, when found, is slain. Similarly, he will watch hour after hour for a hole in the ice for the appearance of a seal, which, when it does appear, rarely gets away with its life. This latter animal is the most highly prized of all the forms of life found in the Arctic regions, for, whereas the deer, narwhal, walrus and fish, each in its own way contributes to one or more of the necessities of Eskimo life, the seal constitutes its all. It supplies the Eskimo with clothing, food and light, and even its bones afford material for hunting implements and articles of domestic use. The seal is hunted assiduously as well in summer as in winter; in the summer by means of a kayak or canoe, and in the winter on the ice. The Eskimo canoe is thus described by Mr. Ballantyne, "It is made of a light framework of wood, which is covered entirely over with seal skin, a round hole being left in the centre in which the Eskimo sits. Round this hole is a loose piece of skin, which is drawn up by the man



ESKIMO VILLAGE.

and fastened round his waist. The machine is then completely watertight." In these frail vessels the intrepid natives of the Polar regions pursue seals and whales, and even attack the walrus in his native element. In addition to the kayak or men's canoe there is also the oomiak or woman's canoe, which is a much larger and clumsier construction than the kayak, and somewhat like a boat. It is open above and can hold a large family of women and children. Like the kayak, it is a framework of wood covered with seal skin, and it is propelled by means of short spoon-formed paddles.

The weapons principally used by the Eskimo in hunting the seal are what may be conveniently termed the longer and shorter harpoon. To the former, which is used for the largest seals, a long, stout line is attached, at the end of which is fastened a "drogue" or bladder which most effectually prevents the escape of the prey when wounded. The latter is known as the bladder-arrow, and is a small harpoon without a line, and with a small bladder at the end to buoy up the weapon should

it miss its mark. Professor Brown tells us that this weapon is also employed in the "halloo hunt," which consists in a number of Greenlanders driving a flock of seals into a narrow inlet or bay, and slaughtering them in this confined place. Remembering the keen scent of the seal, a hunter is always most careful to keep the prey to windward of him; to do otherwise is to destroy every chance of success. The writer has found it an excellent plan in summer seal hunting with the rifle to whistle softly immediately the seal rises to the surface of the water. This attracts his attention and frequently keeps him above water for a long time, during which he may be effectually covered by the deadly firearm and ultimately secured. During the winter and early spring months seal hunting is prosecuted under very different conditions; but it is not a whit less exciting. They are killed either in the holes of water which appear amongst the ice, or on the ice itself in the vicinity of these holes. In the former case the Eskimo hunter takes up a favorable position somewhere near the edge of the hole, either behind an ice hummock or a white screen which he sometimes uses. He holds in his hand the bladder arrow spoken of above, and waits with the most amazing patience for the appearance of the seal. Suddenly a little black snout shows itself, the hand of the Eskimo is uplifted, at the same instant the harpoon is poised; it has buried itself in the breast or side of the seal and his death is but the question of a few moments. If, on the other hand, the seals are discovered on the ice, the Eskimo crawls in a wonderfully seal-like manner, now rolling over and over, now tossing a little snow into the air and frisking about, until he arrives within an easy distance of his unconscious prey, which has been so outwitted. This mode of encompassing the death of seals is as safe as it is ingenious in the Polar regions, but when it is adopted by isolated Eskimos living in the midst of Europeans it is, of course, just as ingenious, but decidedly unsafe. My friend,

Mr. Marks, the Eskimo, when he first arrived on the northern coast of Newfoundland, where seals are plentiful all the year round, did not hesitate to put into practice all the methods used by him when at home to capture the seal, and amongst the rest, that to which I have just referred. But he abandoned it, and for this reason. He had espied a seal out on the ice near his hut on a certain day. He determined that it should die. Accordingly he flung himself upon the ice and began a series of gambols and friskings which did not disturb the equanimity of the seal, but attracted the attention of two Newfoundlanders who were also seal hunting, but with rifles. They concluded that the venerable Eskimo was an old seal, and they agreed to stalk him. As they drew nearer to him in addition to seal-like antics they heard the low whine of the seal as if calling its mate. They at last arrived within shot of the supposed prey, and their rifles were being leveled when a sudden movement on the part of my Arctic friend which would have been impossible in a seal arrested the attention of the would-be-murderers, and the gentleman's life was saved. Eskimos, like other decent and well behaved folk, when in Rome should do as Rome does.*

When captured the seals are taken to the wig-wam or snow hut and eaten, usually in an uncooked condition. Tastes differ, and although it happily never became necessary for the writer to partake of raw seal meat, he has often eaten it cooked with thankfulness and sometimes with enjoyment. The flippers and heart are excellent, and, I am sure, nutritious food. It is quite a common thing for the Newfoundlanders, when seal hunting in the winter, to eat the frozen heart of the seal quite raw, and it is said to be very palatable.

Five kinds of seals are found in the Polar regions, viz: the saddle-back (called in Newfoundland the harp seal), the floe-rat, the bladder-nose (Newfoundland "hood"), the freshwater seal (bay or harbor seal), and the ground (or grown) seal.

(To be continued.)

MODERN MISSION WORK.

By MRS. ANNIE ROTHWELL, KINGSTON, ONT.

(Concluded.)

PERHAPS even yet more significantly suggestive of the softening influence of the mission teaching of to-day, as being a work done for women by women, is the establishment of the Zenana Mission seven years ago, with the object of "making known the Gospel of Christ to the women of the East." Only those who, from any authentic source, have some knowledge of the social status of Eastern women can form any idea what this means—any idea of either the need of such aid or of the almost insur-

mountable obstacles to be encountered in affording it. It is hard for a woman enjoying the blessed privilege of reverence and affection accorded to her sex among Christians to imagine a state of society in which that sex is a misfortune—where, as in China, a daughter is regarded as an incumbrance, or where, as in India, the birth of a female child to a high-class family is looked on as a disgrace. Chiefly for the benefit of the hitherto helpless and hopeless women of the latter country, enslaved by caste, oppressed by unnatural marriage laws, and shut out by prejudices of race and creed alike from education and from freedom, is the Zenana Mission work done. Civil law abolished the horrors of Suttee, but law is powerless to reach the economy of the home, and to religion, and to the earnest loving efforts of the self-denying and devoted Christian women, who as missionaries, physicians and nurses brave the risk of sickness and death from climate and the certainty of privation and toil in their work in harem, hospital and school, will be due, under God and in His time, the lifting of millions of our secluded Hindu sisters to a higher level and the possession of those blessings which we so lavishly and freely enjoy. The work is beset with difficulties and progress must be slow, but the workers are encouraged by the success already won. The report of the Society for this year gives the mission staff as 488 in all, states that there are between 500 and 600 associations with the Society in England, Ireland and the Continent of Europe, Australia, Canada, etc., and concludes thus: "The result has been most hopeful. The number of houses, both Hindu and Mohammedan, open for Zenana visits is constantly on the increase; village work is also developing continually. By the Society's schools many high caste pupils are reached, and a large number of Mohammedans as well as Hindu children are trained in the Word of God. The Society's agencies are especially directed to female evangelization, the Christianizing of the ladies of the East, and the families of the upper classes. The income for the past year, exclusive of the capital fund, has been \$106,870, as compared with \$103,625 in the year preceding.

It is to be wished that space permitted a detailed account of other work done, and of some of those heroes of the cross who have performed it; of that in the South Seas first consecrated by the life and death of Bishop Patteson; of that in the torrid swamps of East Africa, where the seed of the Church has lately been watered by the blood of the martyr, James Hannington; of that in far northern Athabasca, where within the limits of the Arctic circle a devoted young missionary, Mr. Sim, has recently yielded up his life to duty from exposure and the want of that food which he denied himself to bestow it on the Indians who were his charge; of that nearer home, where in our own provinces men as earnest and ardent in the good cause have labored, amid unknown difficulties of life and surrounding circumstances, among rough

* For a description of seal hunting in Newfoundland the writer may be allowed to refer the reader to his "Two Years in the Region of Icebergs." S. P. C. K., London, England.

navvies and fishermen, and found the work as trying, if less deadly, than among the more distant and declared heathen. Time, however, forbids to do more than refer to those names that can be breathed but with loving reverence, but enough has been said to fill us with gratitude for the past and faith for the future. Bishop Coxe, of Western New York, said not long since, after an enumeration of noble missionary names and an eloquent tribute to their worth, "All that self-devotion the world has forgotten!" But is it really so? Forgotten? never, while its far reaching results are stamped in indelible characters upon the world. "Where are such men now?" the same good bishop asks. We answer, "They are here! among us and around us—no less fervent, no less devoted than those who have gone before." Nor shall their number or their faith decrease. The Lord shall not leave himself without witnesses. At need of Queen and country there never fails a multitude of loyal hearts ready to spring to their defence; how much more at the call of the Captain of our salvation shall a host ever arise to do Him service and to perform His will? eager to carry His banner forward where resistance is fiercest and danger deepest, and to establish with gentle weapons and tender conquest the kingdom of His love and grace.

MISSIONARY BROTHERHOODS.

By REV. JOHN M. DAVENPORT, ST. JOHN, N. B.

THIS must be evident to all men that this is an age of great religious revival and activity. No matter in what direction we look, whether to the Eastern or Roman Church, to our own Church or to the various dissenting bodies around her, we find increased mental and spiritual activity. Everywhere questions of fundamental importance to religion are being discussed and new efforts made to fulfil to the utmost, according to men's lights, the final injunction of Jesus Christ to His apostles, "Go into all the world and make disciples of all nations."

Many and valuable have been the suggestions made and carried out from time to time on all hands with regard to missionary enterprise. Immense sums of money have been raised (if we take the aggregate) and many devoted, self-denying men and women have been found to carry on Christ's work among the heathen, and among those also who have wandered in search of a livelihood far away from their Christian homes.

The constantly increasing efforts of our own Church in this Province are but an index of what is going on in all parts of Christ's mystical Body throughout the world. For this blessed revival we render grateful thanks to God.

Of course it was only to be expected that in the friction of so many minds of various opinions, a good deal of superfluous heat would be eliminated. Burning questions have arisen from time to time which have driven men into opposite camps, but still, on the whole, it must, I fancy be admitted

that open discussion on such topics has helped to clear our religious atmosphere.

We are all more tolerant now than once we were of one another, and more apt to judge propositions and practices on their own merits than by the bias of unreasoning prejudice. None of us dare to say "thus and thus only shall the Church's work be done because I myself can work in no other way." On the contrary, most of us are now ready or disposed to welcome any new agencies, or to revive old ones which promise to be really efficacious for the work in hand. I have but to mention, in illustration of my meaning, the growth of sisterhoods in the Church of England during the past thirty years, and the high estimation in which they are now held in many quarters where once their name was cast out as evil.

I feel certain that the heroic self-sacrifice of the few devoted women attached to our sisterhood in the city of Montreal displayed during the recent deadly epidemic which devastated it, will never be forgotten by the present generation, not only in this place but throughout the Dominion. They did a work for Christ then among the plague-stricken which married women or women of society could not have attempted, and so proved to all men better than the most eloquent advocates of their cause that the Church has great need of their services, and also in the particular form in which they offer them. I doubt not that the canon proposed in Provincial Synod upon women's work, which advocates the official recognition of sisters and deaconesses in the Church, will receive every enthusiastic approval as a reparation in some sort for the scorn cast upon them by many of their fellow churchmen in the past.

By these preliminary remarks I hope to clear the way for a candid, unprejudiced consideration of the subject I have in hand. I trust that the mention of the name Brotherhood will not now excite murmurs of "Romanism!" "compulsory celibacy!" "works of supererogation!" and so forth, as once the name of sisterhood elicited. Most intelligent churchmen now-a-days have ceased to confound the two terms, "Catholic" and "Roman Catholic"—they can now sift the solid grains of truth from the chaff of error, and are too wise to cast away the one with the other. As they will not reject the three creeds because Roman Catholics recite them, so they refuse to deprive themselves of really Catholic practices, as once our fathers did in a panic, because Roman Catholics have either perverted or adopted them.

It must, I think, be candidly admitted at the outset that the rule of compulsory celibacy of the clergy has acted, on the whole, badly in the past, is a grievous evil in the Church which retains it in the present, and has afflicted her with many scandals. This fact, of course, makes it difficult for any one to plead in favor of even that voluntary celibacy which Brotherhood life involves, but still the difficulty must not deter those who realize the importance of such agency from espousing its

cause. I may here perhaps be allowed to say that I devoutly wish its advocacy had fallen into other hands than my own. As a delegate taking his seat for the first time in the last session of Provincial Synod, it was not my intention to speak on that occasion, but when, after listening attentively to several missionary addresses and reports, both in and out of Synod, I found that, while many valuable suggestions for increasing the Church's usefulness were presented, no reference was made to what I consider the most valuable of all missionary machinery, I then felt that a necessity was laid upon me to break the silence and plead the cause of Missionary Brotherhoods. This must be my apology for claiming so early as I did the attention of the Synod.

My idea expressed as a motion runs as follows:

"That whereas it has been shown by members both of the Upper and Lower Houses of this Province that great difficulties exist in securing sufficient funds and men for missionary enterprise in new fields of labor, and whereas it has been proved by the past experience of the Church that the most efficacious, fruitful and economical method of bringing under cultivation new fields of labor is by missionary brotherhoods; and whereas such organizations call forth in an especial manner that Christian enthusiasm for which our Bishops often plead,—Resolved, that this Provincial Synod encourage by all means in its power the formation of such missionary brotherhoods for the pioneer work of the Church of England in Canada."

With regard to the first statement of the preamble, I need but remind those who were present at the last session, of the laments which resounded on all sides over the dearth of men and funds for new work.

The Rev. O. Fortin, one of a delegation from the Northwest Territory, riveted our attention as he painted in glowing colors the splendid temporal prospects of that vast land, but he made our spirits burn within us as he depicted its spiritual destitution and its still gloomier outlook, in this respect, for the future, unless the older dioceses bestirred themselves more vigorously in its behalf. This Synod replied to his fervent appeal by a resolution worthy of the occasion, and eagerly (may I not say?) pledged itself "to use every endeavor to further its growth and development." In response to the eloquent laments and appeal of the Bishop of Algoma the Synod made ample promises to do all in its power, and was stirred up to energetic action. The reports of the Board of Management of the Domestic and Foreign Missionary Society (now printed in the Journal for 1883), showed that there had already been a considerable increase in the subscriptions from the several dioceses during the past three years. We have just seen how far the fair pledges we then gave have influenced the funds, and what is far more important, the supply of energetic missionaries. The funds have somewhat increased, but not so the supply of missionaries. So far as I can learn from the reports of past Synods, and

also from the suggestions proffered at our last session, the idea seems to prevail that if only we can raise enough funds to offer good stipends, we shall be able to secure as many as we require of the best missionaries. At all events the Journal of last session shows that up to that time our provincial and diocesan promises and efforts resolved themselves merely into a scheme (an able one it is indeed) for raising funds. Now, although it is right for us to raise money, and good for the spiritual welfare of our people that they should contribute liberally to the support of missions, I believe we are guilty of a fundamental error if we depend upon our funds as the inducement which shall attract men to labor as missionaries.

I remember to have heard one bishop say (in other words of course), that his diocese was unjustly handicapped because he had no widows' and orphans' fund at his disposal, or any provision for incapacitated clergy, so that men would not pass into his diocese from another for fear of losing their interest in such funds as were already stored for their use. I adduce this as one sign among many that we are trusting to money to secure devoted servants of the Lord. And if I am right in this conclusion then I say we can expect little or no blessing upon our missionary efforts or any manifestation of apostolic fervor or power in our midst.

Can we imagine St. Paul or any of the apostles or great missionaries to the heathen world of old taking stipends and emergency funds into consideration before starting upon their evangelizing tours? Can we picture them as inducing men to become their companions in labor by the promise of a comfortable provision for their wants and assistance for their families in the future? Nay, nay, we know well that they had but one offer to those who would share with them missionary toils—even the same offer which they themselves had already gratefully accepted at their Master's hands—the offer "to leave all and follow Him" in poverty, hardship and suffering. It was by the sword of self-sacrifice that Satan's power over men could be broken by Christ's followers even as it was by the self-same weapon that Christ Himself bruised the serpent's head. Are we to suppose then that the conditions of our warfare with the evil one have so changed that missionary enterprise can now be undertaken on easier terms? It is because the Church of England has practically held this to be the case and has misled her children into believing that a very little self-sacrifice goes a very long way that so many of her missions to the heathen have been such dismal failures as they are now seen to be when compared with those of the early ages.

We want men of great self-sacrifice now, *great* self-sacrifice I say, not merely the ordinary self-sacrifice which most of us priests exhibit in some form or other. We want missionaries who will be content with but food and raiment, content to live from hand to mouth, careless of what befalls them in the future, yea even on the morrow—men who will leave all home, father, mother, wife and all,

for Christ's sake and the Gospel, ready like those brave Jesuits who first worked in Canada among the Indians, to become one with the people they are sent to teach, ready to share the roughness of their life and diet, if only they can win them for their Master. Until by God's grace and mercy we can secure missionaries of this type, consumed with such desire for their Master's sake, our pioneer efforts out here, will, I fear, prove as fruitless of solid Christian converts as our woefully expensive mission efforts in Africa, India and New Zealand.

The late Bishop Douglas, of Bombay, realized this so strongly in the case of India that, so long as fourteen years ago, he appealed to the earnest Christians of England through the then Archbishop of Canterbury, to find him some men of that character, and suggested missionary brotherhoods as offering the best nursery for such self-devotion, and the most efficient method for giving consistency and an organism to self-sacrifice. He lamented the fact that the idea of self-sacrifice was almost driven out of the English Church. He attributed its loss to the strong revulsion of feeling which arose in men's minds at the time of the Reformation when their souls were sickened with the abuses of the monastic system. "Not content," said he, "with correcting abuses and purging out corruption, or even with abolishing the orders, we went to the limits of the opposite extreme, and so far at any rate as body and outward system is concerned we got rid of sacrifice." This he looked upon as a terrible disaster to the Church, especially in her missionary efforts and among a people who could not believe in the earnestness of a religion without asceticism or sacrifice. He then implored men to come out not for what he could give them but in answer to the Master's call "to leave all and follow Him." These were his memorable words: "I do not ask for monks, but for men who will forsake all for Christ's sake. I ask for a brotherhood of men who will turn their backs once and forever upon the world, and who, seeking only Christ and His cause, will go wherever the Church sends them, and do whatever the Church bids them, as soldiers obey their King, counting not even life dear, if they may run a course, noble while it lasts, and leading them in the footsteps of that Lamb whom they will follow whithersoever He goeth."

Other thoughtful, devout men of a very different theological school from the late bishop just quoted have recognized the urgent need there is in our Church of more entire dedication to religion.

Even Archdeacon Farrar, a churchman of the broadest type, said in a sermon at Westminster Abbey for the Bishop of London's Fund, July 21st, 1884, when considering the problem how to grapple with the sin and heathenish ignorance of the vast population of England's large towns. "There is needed a new order of mission clergy, consecrated, not by earthly, irrevocable vows, but by mighty self-sacrifice, and by the hands of invisible consecration to celibacy and poverty—the celibacy and the poverty not as now, compulsorily imposed, which

eat into men's souls like fire, but humbly accepted in voluntary response to the call of God." (Church Eclectic, vol. xiii, page 1081.)

(To be continued.)

GIBBON AND PRIMITIVE CHRISTIANITY.

GIBBON AND PRIMITIVE CHRISTIANITY, and its struggles with the world, without coming to the conclusion that its rapid development was something altogether phenomenal. Never before had history to grapple with such a problem, and when Gibbon set himself to the task of writing the Decline and Fall of the Roman Empire he found himself face to face with this very question. Always anxious to travel out of his way in order to give a quiet sneer at Christianity, or to represent it in the worst possible light, he nevertheless is obliged to notice its phenomenal growth and extending influence upon the times embraced by his great work; and the five reasons given by him in the fifteenth chapter of the first volume of that work seem to us on the whole, even from his own standpoint, complimentary to the religion for which he evidently did not entertain too much respect. He attributes its rapid growth in the first place to the "inflexible and intolerant zeal of the Christians." Now considering that this zeal was directed against idolatry and the worst forms of degraded superstition, necessity demanded of it that it should be inflexible and intolerant. The Christianity of early days was vigorous and uncompromising. Hence its success. It would be well for it if some of the old inflexible zeal could come back again. An unbelieving historian thus reluctantly pays a high tribute to the powers of Christianity. It is the revival of those powers that we wish to see in the present day. It is the true missionary spirit. If a Christian begins to preach the Gospel in China, or India, or Africa, he finds that the only course left open for him is to cry conversion from the dead works that he sees around him to the living faith which he feels within him. This is his "intolerant zeal." Would to God that we had more of it!

The second reason for the success of Christianity as given by Gibbon, is the belief of the Christians in a future life, "improved by every additional circumstance which could give weight and efficacy to that important truth." Whatever the latter part of the above sentence may mean, it is certainly a worthy cause for the successful growth of a religion that, while not ignoring the present life, it fixes its brightest and most glowing hopes upon the future. It showed how ready was the human mind, especially in the dark days of oppression and hollow-heartedness of the declining Roman empire, to grasp the solid hope and "important truth" of a life to come. The great Missionary Apostle, St. Paul, put it well when he said, "If in this life only we have hope we are of all men most miserable."

Why should not this glowing prospect, backed by all the power of Christ's own teaching and that of His Holy Church in all ages, cause the more speedy growth of the religion to-day as, even according to Gibbon, it did in days gone by? All that is wanted is the missionary spirit. When will the proud, luxurious, so-called Christian bend his powers and influence upon so worthy an object as the teaching benighted people the loveliness of a well grounded hope in a life to come?

The third reason is the "miraculous power ascribed to the primitive church." Now, Christianity is built upon the miraculous. It is itself a miracle, and the resurrection of our Lord from death to life is the corner-stone of its existence. Therefore, even now, Christianity can not and must not ignore the miraculous. It is a living witness against the materialism of the age. And again, the true principle of Christian conversion is a miracle. It was so with Saul of Tarsus. Nothing but a miracle could have changed so completely a man of his stamp, and true Christians believe in such miracles. Evil natures become changed—completely changed through the influence of Christ, and if this were believed more and preached more, Christianity through it would correspondingly increase, as it did, it seems, in primitive days.

The fourth reason deserves but little comment. The rapid growth of the religion was due to the "pure and austere morals of the Christians." This testimony from a source by no means over friendly to the Christians is of the highest value. While the hopes of a future life might be styled visionary, the inculcation of good living in the life that is present must meet the approbation of all well balanced minds. The greatest disgrace that can come upon Christianity is the quiet connivance at disorderly living which sometimes is evident in her midst. Not so did primitive Christianity thrive. The words of her Master had but recently been said, "If thy right eye offend thee pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The Church must insist on decent living on the part of her members. This was one source of her power in olden days and the same power lies within her to-day. Let the purity of her morals win the respect of those who would quietly sneer at her claims, and the effect will soon be evident.

The last reason was the "union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire." What powerful testimony is this to the fulfilment of those prophecies which spoke of the new kingdom which should rise from the ruins of effete and falling empires! And this was due, says Gibbon, to the "union and discipline" of the Christian republic.

Then, for the successful growth of Christianity we need this union and discipline. Surely no historian could regard this in any other light than that of the highest commendation. It were surely

no disgrace to the "Christian republic" to have union and discipline. It is what we feel we want at the present time. The feeling in favor of union is everywhere. The evils of disunion are felt by all thoughtful Christians as perhaps they were never felt before, and nowhere more so than in the mission field. Every missionary knows full well what a hindrance to progress it is, and if the want of discipline and union are causes of hindrance to-day, we can the more readily see that Gibbon's fifth reason was a good one. Though from the way in which he afterwards speaks of the Christian religion he had not that respect for it which his candour as an historian should have led him to extend towards it, his celebrated reasons for its early progress are, each and every one of them, a high tribute to its divine power and are worthy of deep thought and anxious prayer on the part of all those who long for the evangelization of the world. Let us take these reasons as the ground work of our plan of operation:—

1st. Against all forms of heathen superstition and "inflexible and intolerant zeal."

2nd. The firm advocacy of a future life.

3rd. The miraculous power of Christianity upon the human heart, and its power to change human nature.

4th. The purity—austere purity of morals among Christian people.

5th. The union and discipline of Christianity.

"I thank thee, Jew, for that word." No better pillars could be found to uphold the Christian faith; no better trumpets could be found to call her out to her true work of the world's evangelization than the five celebrated reasons of one whose evident desire was to ignore all that is supernatural and divine in the Christian religion.

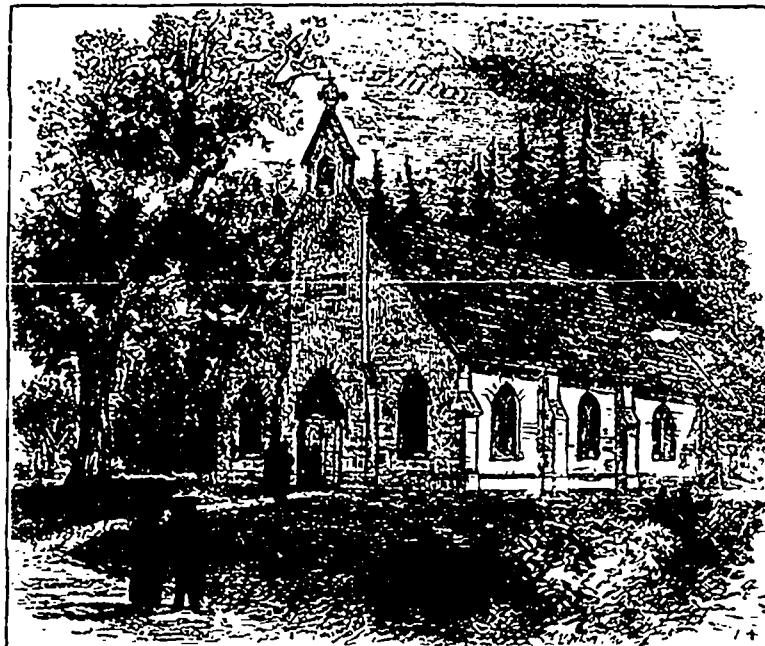
"My son is now twenty-five years old," said a mother to her friend, "and he has always remembered what I taught him in childhood. He has been a good boy. He has never brought a tear to his mother's eye." Boys, how many of your own mothers say the same? And if any of you feel that it could not with truth be said, who will resolve to-day, "From this time I will do nothing which shall bring tears to my mother's eyes?"

OUR PARISHES AND CHURCHES.

NO. 13.—MISSION TO THE NORTH AMERICAN INDIANS, MUNCEY TOWN, ONTARIO.*

ABOUT fifty years ago the Rev. Richard Flood, one of the pioneer missionaries in the then almost trackless forests of Western Ontario, founded the Mission of Muncey Town, now in the Diocese of Huron. Those were not the days of railways and steamboats and living at high pressure. The Indian then could paddle his canoe up the streams,

*We are indebted for this article to the "Greater Britain Messenger."



ST. PAUL'S CHURCH, INDIAN RESERVE, MUNCEY TOWN,
DIOCESE OF HURON.

and encamp and hunt upon the sites of what are now flourishing towns and villages. Game was plentiful and furnished him with an easy means of support.

Muncey Town was then the headquarters in that part of the country of two tribes of Indians; the Ojibeways, who were the original owners of the soil, and the Munceys, who came and settled there at the time of the American War of Independence, preferring to leave their lands in the United States and cast in their lot with the British, whose firm allies they had been during the war.

Again, in 1812, both these tribes proved their loyalty afresh, and the name of Tecumseh, who fell while resisting the advance of the Americans, will ever be inscribed on the roll of heroes. These were the tribes—all pagans then—amongst which this mission was first begun.

It was not long, however, before a third tribe came and settled on the opposite side of the river, and hearing of the preaching of the Gospel amongst their red-skinned brethren, sent to ask the missionary to come and preach to them also. Mr. Flood was the missionary to the English settlers in the neighborhood as well, and lived some distance from the Indian Reserve, so that all his efforts could not be put forth amongst them, but notwithstanding this the preaching of the Gospel gradually made itself felt. First one and then another was won for Christ, and witnessed both in life and in death that they were His. Small log school houses were built on each side of the river, and the children were gathered together and taught to read and instructed in the Bible and the Cate-

chism. The New Testament and parts of the Prayer Book were with much labor translated into their different dialects, and many of the Indians, old and young, learned to read and love them.

As an instance of this, an Indian came to the missionary one day and said that when his house had been burnt down a little while before he had lost everything, including his Indian New Testament, and as he could not read English he was very anxious to get another, as he loved to read it. These log buildings served also for churches, and from them went up the voice of prayer and the sweet and plaintive voices of the Indians mingled in the praises of the Sanctuary.

After a time, through the efforts of Mr. Flood, a very creditable church was built, in which a tablet to his memory, always pointed to by the Indians with great affection, marks

his thirty years of earnest service amongst them.

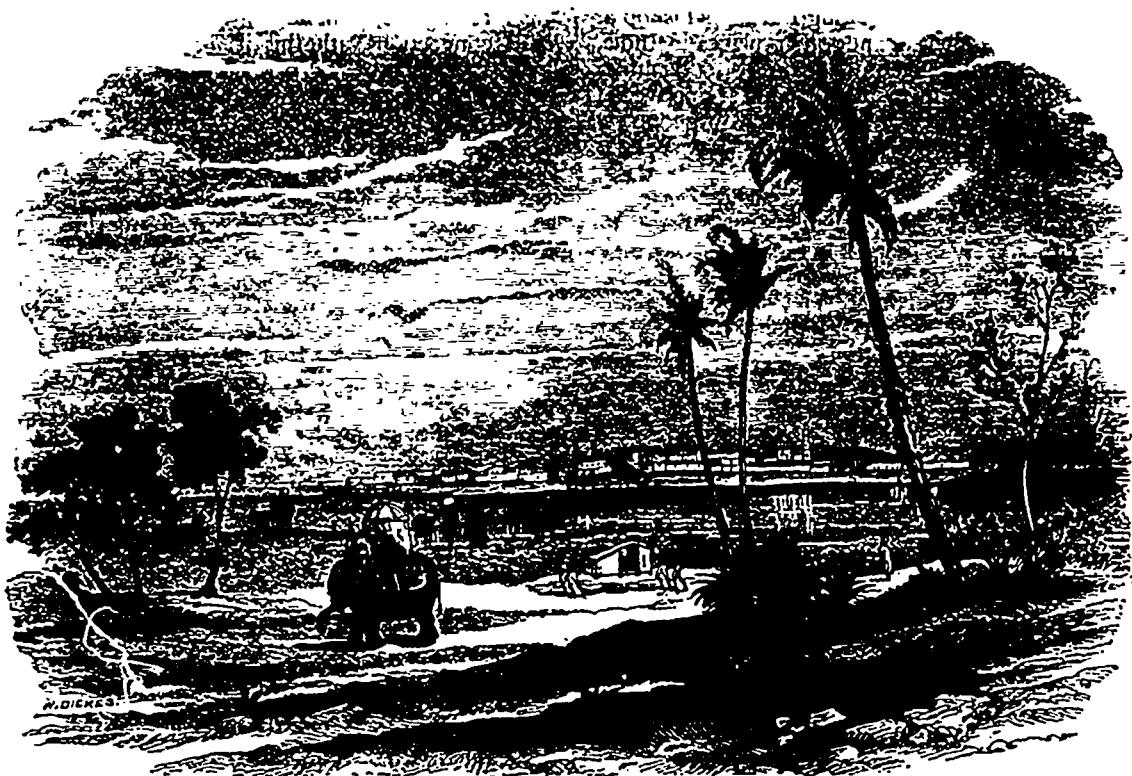
The Rev. H. Pahtahquahong Chase, an hereditary chief of the Ojibeway tribe, continued the good work already commenced, and through his efforts amongst friends in England, where he is well and favorably known, two brick churches were built. When H. R. H. the Prince of Wales visited Canada, Mr. Chase was the Indian chief chosen by the General Council of the Ojibeways to read the address presented by that tribe. After many years of active service, at the age of over seventy, he was superannuated.

The Rev. A. Grasett Smith was then appointed as his successor, on account of his many years of experience amongst the Indian tribes.

Under God a great deal has been accomplished, both for the material and spiritual welfare of these people, and of this they are deeply sensible. But still a great many things need to be done, and the foremost of these in things material is a parsonage. The Indians themselves recognize this, and have subscribed \$300 towards it, which for them means a great deal, for they have very little. When it is understood that in addition to this they pay half the stipend of their missionary, support half their schools, and gave besides last year nearly \$50 to send the Gospel to others, it may fairly be said of them that they have “done what they could.”

The sum raised in Canada for the proposed parsonage is about \$800, leaving \$1,500 still to be provided. Mr. Smith is now in England for the purpose of collecting this amount, of which part has already been given, and he will be thankful to receive any further donations.

 Young People's Department.



CITY OF MADRAS, INDIA.

INDIA.

FOW strange it would be to see an elephant moving in and about our cities as is the case continually in India! But there the climate is hot and that is what elephants like. There are many things done in India that would seem very strange to us in Canada; but we must remember that the people there think us just as strange as we do them, and yet India has learned a great deal from the English people who have lived there, and her people have been greatly improved by the English government that is over them. Remember they are a mighty people, amounting to about one-sixth of the human race, and yet England controls them all, whatever their politics, whatever their religion. They belong really to the same race as ourselves, and are progressive and intelligent. They have learned from the English people to publish newspapers. The first newspaper published in India in the native language was published by missionaries in 1822, and you will always find that missionaries do the best they can for the people. They not only teach them about Christ, but they teach them to be civilized and industrious, and the English government in many places all over the world owes a great deal

of its influence and power to the work of the Christian missionary. There are now in India about 450 native papers and magazines, and these are gradually breaking down the cruel and barbarous customs of the people.

And some of those are very bad. Did you ever hear of the Thugs? They were people who were allowed to commit murder and rob whenever they liked, because it was their religion to do so. These Thugs were a disgrace to India for two thousand years. A man was a Thug because his father had been one; and then he might rob and kill as much as he liked, and he was never even tried for it. This has been stopped. Christian England stopped it. If a man robs or kills he must suffer for it, and it won't do for him to say, "What, punish me? Why, I am a Thug!" Christian law says, "If you do wrong you must be punished, whatever you are."

And then again you have often heard of the unhappy condition of women in India. They live a very sad and a very lonely, ignorant life; but under their own laws they were very much worse than they are now. If a woman's husband died, she, poor woman, had to die too. When they burned the husband's body, they burned her too, alive. Though perhaps strong, and young, and

healthy, she had to die, simply because she was a widow. Christian England has stopped that too. And so it is that much good has already been done in India. The Church of England has a bishop at Madras and Calcutta and other places in India, and these bishops have missionaries working under them. Some of these missionaries are natives of the country, and they preach to their own countrymen the precious words of the Gospel. Good, religious women also are trying to help the poor, unfortunate women of India. Some are out there among the women themselves, teaching them and trying to make them happier in their lives than they are now; others are working for them in England and in Canada and other countries. They are called Zenana Societies, from an Indian word which means a house—a house where the women are kept.

English speaking people have done a great many wrong things, and are doing wrong things every day; but surely God will bless them for the light and peace which they bring to dark and unhappy countries. When we look at a picture of such a city as Madras, with its splendid buildings and tokens of wealth, luxury and power, it is pleasant to think that it is not, as it once used to be, a dark and heathen city, but that, through the work of the missionaries of good old England, the light and peace of Christian law and religion are enjoyed there.

And to help this work Christian men and women and even children in Canada should work. Every Sunday School should be engaged in its work for foreign missions. When men and women begin to feel sorry for the unhappy condition of people who do not know Christ, they will prize more highly the blessings which they themselves have received through Him, and therefore, while they help the heathen, will also do the more to help works of charity and love at home.

THE CENTENNIAL.

BY MRS. M. J. K. LAWSON, HALIFAX, N. S.

 Y DEAR YOUNG PEOPLE:—I should like to tell you how we kept the Centennial of the First Colonial Bishop, in Halifax, on the 12th of August, 1887. You have been told, no doubt, how the Church has grown in the hundred years since good Bishop Inglis was consecrated Chief Pastor of Nova Scotia, the mother diocese of Canada.

He was the rector of Trinity Church in New York at the time of the Revolution in the United States, and loved English rule and England's king dearly. Being a brave as well as a good man, he persisted in using the prayers in the Liturgy for King George. The leaders of the young republic were very bitter in those days against the old land and her rulers, and forbade Dr. Inglis, at his peril, to pray for the king. The loyal priest would not obey the order, and a company of armed men marched into the church the next Sunday to force

him into compliance. The sanctity of the place, or rather the Spirit of God, restrained them; but Dr. Inglis prayed for his sovereign, and not a rifle was lifted against him.

In connection with this it may interest you to know that when the Prince of Wales visited New York in 1860 he attended divine service at Trinity Church, and the officiating clergyman prayed for the Queen, the Prince, and all the Royal Family of England, while the bells of the old church of the Revolution rang out "God Save the Queen." This was a graceful acknowledgment of the healing work of time, as well as a tribute to the virtues of Victoria.

Dr. Inglis, finding it useless to contend with established authority, left New York and came to Halifax, where he was soon appointed Bishop of Nova Scotia. I do not intend to go into the history of the hundred years that ended on the 12th August, 1887; but only tell you how we kept the day. Five bishops came to Halifax to celebrate the occasion; and as the Synod was in session there for the election of a bishop to fill the See of Nova Scotia, now vacant, a large number of clergymen were present.

The venerable Metropolitan, Dr. Medley, of Fredericton was here. His hair is silver and his step feeble with age, but his words are full of power, and his heart warm with love for Christ and His Church. The Coadjutor Bishop, Dr. Kingdon, came with him, and the Bishops of Quebec and Niagara were also present. Dr. Seymour, Bishop of Springfield, U. S., came from his diocese to thank God with us for the establishment and growth of the Episcopate in our Canadian Dominion. We had full choral celebration and service in the morning, with special hymns, and a sermon full of affection and earnestness from the Metropolitan. In the afternoon, at four o'clock, the bishops and clergy, with a large surpliced choir, followed by hundreds of citizens, went out to lay the foundation stone of a Cathedral Church, which we of this Province hope to build to the glory of God.

Many of us looked back sorrowfully and thought of our late Bishop, Dr. Binney, who was taken from us on the 30th of April of this year. His earnest longing and desire had been a Cathedral in Halifax. This day was his birthday, on which he had hoped to meet with the bishops, and people of his own diocese, not only to commemorate the Centennial, but to lay the corner stone of this Cathedral himself. He had been our Bishop for thirty-six years. We had seen his hair grow white and his firm step falter through his many years of work for us, and the pathos of this occasion touched us deeply. Three months before the foundation stone of All Saints' Cathedral was laid he was called to rest. We can never forget him, and as that Cathedral rises stone by stone we shall feel it to be a memorial to him "who being dead yet speaketh."

The ceremony of laying a corner stone is very

impressive. The choir, as they passed in procession, sang that beautiful hymn, "The Church's one Foundation, etc." The Metropolitan said the appropriate prayers, the vast audience responding. The builder made the stone plumb and straight, and as the venerable bishop struck it with a silver trowel he said, "In the faith of Jesus Christ we place this foundation stone; in the name of God the Father, God the Son, and God the Holy Ghost, Amen." The whole service is very beautiful, but too long to give you here, and as we stood under the soft August sky and joined in the prayer and praise, we thought of that great Temple in Heaven of which Christ is the Light and Life as well as the Corner Stone to which may God in His great mercy bring us all.

When the service was over, a great many went up to look at the foundation stone, and a few placed their offerings on it, amounting to fourteen hundred dollars.

In the evening we had a grand service at St. Luke's Cathedral Church. An hundred white robed choristers, clergy, men and boys, walked in procession to the chancel, again singing "The Church's one Foundation, etc." The whole service was choral; and then Bishop Seymour gave us an address, which I wish you could have heard. Your cheeks would have glowed, your eyes sparkled and your hearts burned as ours did at the stirring eloquence of this gifted prelate.

And so ended a day much to be remembered in Halifax, and I trust that the little account I have given of it may prove of some interest and benefit to you all.

HOW TO DESTROY THE BIBLE.

FIRST, get rid of all the copies in all the languages—there are 160,000,000 copies, say, of the Old and New Testaments in one book and in portions of the book—you must have all these piled together in a pyramidal mass, and reduced to ashes before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from each book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge and power of which the poets and prose writers were indebted to the Bible; until you have taken all these from between the bindings and turned them to ashes, leaving the emasculated fragments behind; not until then have you destroyed the Bible. Have you done it then? Once more. Go to all the courts of law, and having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the codes of jurisprudence. You must then go to the galleries of art throughout the world, and you must slash and

daub over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible. Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters, not until then have you destroyed the Bible. Then you must visit the baptistries of the churches, and from the baptismal roll you must erase all Christian names—the names of John and Mary—for they suggest the Scriptures, and the register is stamped with the Bible. Have you done it then? No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles, and to suppress the book, to let not a trace of it be discovered, you must pass from gravestone to gravestone, and with mallet and chisel cut out every name that is Biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible.—*Selected.*

GETTING THE WORST.

A boy came to the door of a lady's house, and asked if she did not want some berries, for he had been all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cage on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it!" said the lady, "what do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pennies or a few dollars, loads himself down with a sin which is worse than all the gain. Let this be borne in mind: The one who does a wrong to another always gets the worst of it.

THE COMPASS TO STEER BY.

"WELL, my boy, so you are going to try your fortune in the city? I tell you it is a dangerous ocean to launch your craft on," said a man to his neighbor's son.

"Yes, sir," answered the lad, taking his Bible from his pocket; "but you see I've got a safe compass to steer by."

"Stick to it, stick to it!" cried the man, "and the enemy may blow hot or blow cold, and he can't hurt so much as a hair of your head."

THE SOUL-DIRGE.

BY THE RT REV. A. CLEVELAND COXE, D.D.


 HE organ played sweet music
 While, as on Easter-day,
 All heartless from the altar
 The heedless went away ;
 And down the broad aisle crowding,
 They seemed a funeral train,
 That were burying their spirits
 To the music of that strain.
 As I listened to the organ
 And saw them crowd along,
 I thought I heard two voices,
 Speaking strangely, but not strong ;
 And one, it whispered sadly,
 Will ye also go away ?
 But the other spoke exulting,
 Ha ! the soul-dirge,—hear it play !
 Hear the soul-dirge ! hear the soul-dirge !
 It was dread to hear it play,
 While the tamishing went crowding
 From the Bread of Life away ;
 They were bidden, they were bidden
 To their Father's festal board ;
 But they all, with gleeful faces,
 Turned their backs upon the Lord.
 Oh, the soul-dirge, how it echoed
 The empty aisles along,
 As the open street grew crowded
 With the full outpouring throng !
 And then—again the voices ;
 Ha ! the soul-dirge ! hear it play !
 And the pensive, pensive whisper,
 Will ye also go away ?
 Few, few were they that lingered
 To sup with Jesus there ;
 And yet, for all that spurned Him,
 There was plenty and to spare !
 And now, the food of angels
 Uncovered to my sight,
 All-glorious was the altar,
 And the chalice glittered bright.
 I may not tell the rapture
 Of a banquet so divine ;
 Ho ! every one that thirsteth,
 Let him taste the bread and wine !
 Hear the Bride and Spirit saying,
 Will ye also go away ?
 Or—go, poor soul, forever !
 Oh ! the soul-dirge—hear it play !

THE Indian Churchman says : "It is quite unreasonable to judge of the success or failure of missions in Calcutta simply by the number of converts. In mission work there is a time for ploughing, and a time for sowing, and a time for reaping. The present is not a time for reaping in Calcutta. It has, no doubt, surprised many people to see the apparent want of success of the Oxford Mission. They have been at work now for six years, and yet scarcely a convert has been made from among the more educated classes. Yet it would be most unreasonable to assert that therefore their work has failed. What they have done is to produce a very real and deep impression on public opinion as a whole. They have conciliated prejudice, bridged over the widening gulf between native and European, and given to those with whom they have come in contact a higher idea of the self-denial of Christian life. The reality of this work has been

very clearly seen in the general sympathy and genuine sorrow expressed by the students, the leaders of the Brahmo Somajes, and the most influential portion of the native press, for the death of the Rev. P. S. Smith. During the four years he was working in Calcutta he hardly baptized a single convert, and yet it is evident that his work and character has exerted a very great influence for good upon a large section of the educated natives of Calcutta. It would be absurd to call his work a failure, because it cannot be measured by statistics. He has sown that others may reap. There are at present reasons why missionaries and their supporters should not look for any immediate fruits of their labors, but should be content to work patiently on, and leave the issue in the hands of God.

THE spirit of Indifferentism is abroad in the Church. What we do to save the heathen at home or abroad is done by proxy. We substitute missionaries and money for our own individual personal effort. Voluntary societies acting for the Church take the place of the whole Church. Out of some thirty million Protestant Church members and over one hundred million adherents, some five thousand laborers, male and female, go to foreign shores, and we give them a meagre support and are content: we are evangelizing the heathen ! But what if these ('apostles') were providentially shut up in some Jerusalem, where are the multitudes of believers ? In their workshops and counting houses, in the marts of commerce and at their professional employments; but absorbed in their own business. If to-day the one hundred missionary societies with their five thousand missionaries and their native helpers were caught away from earth by a sudden rapture, and with them a few faithful souls who are working in their quiet way to save the lost, the Church of God would be left destitute of laborers.

Oh, for some Luther or Wesley to sound the trumpet of this new Reformation ! to provoke to love and good works a torpid, listless Church. The Scriptural idea and ideal is a whole body of believers at work for souls; universal activity and world-wide Evangelism. Every believer must be a preacher, witness, herald. It took a whole Christ to redeem, it will take a whole Church filled with the Holy Ghost to evangelize the world. The great commission, addressed to every believer, must be so regarded and accepted by every believer. SERVICE must be emblazoned on our banners and become our watchword; the work is world-wide, there is a place for every child of God to work, according to the measure of his ability; and only he who heeds this call from God to personal labor to save lost souls is faithful to his stewardship !—*The Missionary Review.*

The true Christian's thought is not "How little?" but "How much?" Instead of "How much can I afford?" the thought should be "How much can I spare?"

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. C. COX, M.A., Travelling Agent.

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

OCTOBER, 1887.

WILL subscribers please look at the number after their address on the cover? It means the number up to which they have paid. 12, for instance, means that the subscription was up with No. 12, i.e., June, 1887. Many new subscriptions are now due. Address Rev. Dr. Mockridge, Hamilton, Ont.

NOTHING definite as yet is known of the bishopric of Nova Scotia. The report that Bishop Perry had declined is incorrect.

THE Bishop of Qu'Appelle has issued a strong appeal in favor of having one united Anglican Church for the Dominion of Canada. It is indeed a consummation devoutly to be wished.

THE Rt. Rev. Dr. Pinkham, the newly consecrated Bishop of Saskatchewan, has taken up his residence in Calgary instead of Prince Albert. This is with a view to a division of the dioceses into the two districts of Saskatchewan and Alberta, the present bishop having the right of choice between the two. The proposed step will take effect as soon as a sufficient endowment has been raised.

HEROIC self-sacrifice seems to characterize the Diocese of Qu'Appelle. Following the example of the Hon. and Rt. Rev. Bishop Anson, Canon Trotter leaves his vicarage of Alnwick to work in the rigorous climate and broad prairies of Assiniboina.

MR. SPURGEON has published some startling words on the decay of dissent and the "down grade" of the meeting house. He lays serious and dreadful charges at the doors of "the Broad School of Dissent." "The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth." Ministers deride the idea of praying for rain, and are quoted by workingmen as an authority for the non-existence of hell. "Germany," he says, "was made unbelieving by her preachers, and England is following in her track." And as a consequence of this and many other things men-

tioned of a similar strain dissenting congregations are thinning. "The more spiritual of the members join the 'Brethren,' or some other company of 'Believers Unattached'; while the more wealthy and show-loving, with some of unquestionable devoutness, go off to the Church of England." And then he takes opportunity to add,—"Let us not hide from ourselves the fact that the Episcopal Church is awake and is full of zeal and force. Dissenting as we do most intensely from her ritualism, and especially abhorring her establishment by the State, we can not but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters." Few men perhaps have spoken harder words against the Church of England than Mr. Spurgeon. He has characterized her catechism as a document containing doctrine that is both wicked and blasphemous, and even now, with the evidence of startling growth and activity on the part of the Church before him, he gives grudgingly the admission that the Church is full of living zeal and force, and the logical question is forcing itself,—Is there any need for the various societies which have been set up outside of the Church? In Canada the Church is not troubled with establishment, but there is room for the living zeal and force which makes Mr. Spurgeon's "dissenters" catch alarm for their very existence. Oh! for fresh efforts of zeal and force in Canada.

IN strict keeping with the above, we are told that Rev. E. E. Jenkins, ex-president of the Wesleyan Conference, speaks as follows regarding the present position of the Methodists in England:—

"I know that we labor at this time under a considerable disadvantage. We belong to the Church of England in our ancestry, and the principles of our organization were founded on that fact and upon these conditions. We are now, as we hope and as I believe (for I intend to live and die a Methodist), we are now a distinct Church built upon the Apostles, and we intend to stand there. Sir, why do our people drift away when anything awakens their resentment in our circuits? Is it not because there is something like a misgiving as to whether we are firmly and permanently a Church or not? That is what we have to resist; and if we do not resist it, we may multiply our appliances *ad infinitum*, but we are breaking up. The Church of England, which was once apathetic, is now an exceedingly vital and active body; and in villages where we are not present there it is omnipotent."

Is there not, then, encouragement sufficient to urge Canadians to redoubled exertion to place the Church of England in the foremost place, which she ought to occupy in this country?

Church Bells for Sept. 9th has a portrait of Rev. Charles E. Camidge, D. D., the bishop elect of Bathurst, New South Wales, Australia. The Australians seem fond of obtaining their bishops from the motherland.

BOARD OF MANAGEMENT.

THE Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada held its regular Autumn meeting in Toronto on Wednesday and Thursday, Sept. 14th and 15th. All the dioceses were represented, except Fredericton, Quebec, Montreal and Algoma.

Those present were Rt. Rev. Dr. Sweatman, Bishop of Toronto, Rt. Rev. Dr. Baldwin, Bishop of Huron, Rt. Rev. Dr. Hamilton, Bishop of Niagara, and Rev. F. R. Murray, Diocese of Nova Scotia; Rev. Canon DuMoulin, Mr. A. H. Campbell, Diocese of Toronto; Rev. Canon Innes, Rev. W. Shortt, Mr. V. Cronyn, Diocese of Huron; Archdeacon Bedford-Jones, Rev. E. P. Crawford, Mr. R. T. Walkem, Diocese of Ontario; Archdeacon Dixon, Rev. Canon Houston, Mr. Henry McLaren, Diocese of Niagara; Rev. Canon Mockridge, D. D., General Secretary; Mr. J. J. Mason, General Treasurer.

The Bishop of Toronto occupied the chair, and Rev. F. R. Murray acted as Assistant Secretary.

Letters of apology for absence were read from Rev. Canon Norman of Montreal, Rev. Canon Brigstocke of St. John, N. B., Rev. A. Von Iffland of Quebec; also a letter from Archdeacon Reeve of Chipewyan, couched in terms of Christian love and longings for the unity of the whole Church in Canada, and enclosing \$19 towards the funds of the Society from Bishop Bompas and others in the Diocese of Mackenzie River.

Mr. R. T. Walkem read the report of the Committee appointed to draw up Rules of Order, which, after a few changes made by the Board, was adopted as follows:—

- (1) Reading minutes of last meeting.
- (2) Correspondence.
- (3) Notices of motion.
- (4) Reception and consideration of the Appeal.
- (5) Report of the General Secretary.
- (6) Report of the General Treasurer.
- (7) Reports of Committees, to be considered in order of presentation.
- (8) Appointment of two members of the Board to draw up next Appeal.
- (9) Appropriations.
- (10) Grant for current expenses.
- (11) Place and time of next meeting.
- (12) Unfinished business.
- (13) Miscellaneous business.

Rev. E. P. Crawford then read the Epiphany Appeal for 1888, which the Board considered clause by clause, amended and adopted.

The General Secretary read his report, announcing the work done since last meeting. His statement of the continued success of the CANADIAN CHURCH MAGAZINE, the organ of the Society, was received with satisfaction by the Board, but the question of its wider distribution was laid over for future consideration.

The General Treasurer read his report, which will be found in another column. It was adopted

and ordered to be printed, together with a comparative statement.

The report of the Committee appointed to consider the question of the Canadian Church undertaking direct foreign mission work stated that there were difficulties connected with the question (1) as to the effect likely to be produced on the attitude of the great English missionary societies towards the dioceses of British North America, aided by their grants, should the contributions hitherto voted by this Board to their funds be withdrawn, and (2) as to probable complications on the subject of Episcopal jurisdiction.

In adopting this report, the Board passed the following resolution, moved by the Bishop of Huron and seconded by Rev. Canon DuMoulin:—

That this Board recommends that all action with reference to the instruction from the Provincial Synod to take steps to send missionaries into the foreign field be postponed until after the meeting of the Pan Anglican Synod to be held, God willing, in Lambeth in 1888, and that the bishops be requested when in London to confer with the venerable missionary societies of the old country in order that their views may be ascertained; and that the bishops be respectfully requested to report the result of such interview to this Board for further consideration.

Rev. F. R. Murray and Mr. W. C. Silver of Halifax, were appointed to draw up the next Ascension-tide Appeal.

Appropriations were made for domestic missions as follows:—Two-thirds of the funds available, to Algoma, and of the balance two-sevenths to Rupert's Land, and one-seventh to each of the other five dioceses of the North-West.

For foreign missions four-ninths of the funds available were voted to the Society for the Propagation of the Gospel, three-ninths to the Church Missionary Society, and two-ninths to the Colonial and Continental Church Society.

One hundred dollars were voted for current expenses.

The next meeting of the Board was appointed to be held in Montreal on the second Wednesday after Easter, and the word "October" was substituted for "September" in By-Law No. 2, page 4.

A deputation of five members of the Toronto Branch of the Woman's Auxiliary was received by the Board, and a request made that the Board should confirm the appointment made by the Toronto Auxiliary of a missionary teacher for the Blackfeet Indians.

On this subject the Board passed the following resolution:—

That this Board heartily approves of the action of the Toronto Diocesan Branch of the Woman's Auxiliary in sending a missionary school teacher to the Blackfeet Indians, with the approbation of the Bishop of Saskatchewan.

The Board then adjourned and partook of a lunch kindly prepared for them in St. James' School House by the ladies.

THE FIRST CONFERENCE OF THE ALGOMA CLERGY, AUG., 1887.

By Rev. C. A. FRENCH.

In my last short sketch of a journey—Garden River to Parry Sound—I found I made two huge mistakes. I presumed some person other than myself would have taken up the work of the Algoma Conference in Parry Sound and reviewed it in the CANADIAN CHURCH MAGAZINE; and further, I called this assembly a "convention." No one it seems has taken the pains to tell the public what the great wiseacres of "Rockland" did, and I find I trespassed on the rights and liberties of our brethren across the border in styling our meeting a "convention." It was nothing of the sort. It was a "conference," and nothing more. Having no powers we took unto ourselves no powers, but simply saw each other face to face, and transacted a certain "business" that had to be transacted.

On the 4th of August, in the year of Jubilee of Victoria the Good, there met together in council in the lumbering village of Parry Sound, which is situated at the mouth of the Seguin river, eighteen presbyters of the Church of England in Canada, presided over by Edward, second Bishop of Algoma. One came from Thunder Bay, in the far west of the diocese, and another from Gravenhurst, in the south-east, and the remainder from various places within 80° and 90° west longitude. It was a most solemn gathering together of missionaries who have been and are, for Christ's sake and the sake of the Church, exposed to the difficulties and dangers incident to the "missionary" cause, in one of the wildest parts of the world. There was nothing very great and grand in this conference, with the exception of his lordship the bishop and the out-west man (who by the way are "big" men in more ways than one). The rank and file of the Algoma clergy are, I presume, like the rank and file of the Church's army in every such diocese, men attached to and attaching themselves to the duties of their profession. After the assembling of the clergy in Trinity Church, Holy Communion was celebrated by the bishop, assisted by his commissary and chaplain, thereafter the business assembly took place in Duke's hall. Here his lordship read his charge to the clergy of Algoma, wherein he stated that we were in session to discuss :

- (1) The advisability of having representation at Provincial Synod.
- (2) The organization of a widow and orphans' fund.
- (3) The future of the Algoma Mission News, and
- (4) The future internal administration of the diocese.

After a long and sometimes very searching debate, on each and all the questions, it was agreed that at present we were to have no Synod; that we were to satisfy ourselves just now with the position we occupy as a part of the Canadian Church. From the tone of the debate one could gather that,

seeing we are at present a diocese dependent upon outside aid and sympathy and that we must continue to get this aid and sympathy or die, we cannot just now avail ourselves of the generous offer of the Provincial Synod held in Montreal. Algoma it seems must still lean upon "crutches" for support. She is feeble, in her youth, and it will not do to waste her strength in "synodical" actions and synodical debating until her limbs are stronger, and like the pioneer farmer, she has made her little "clearing" and got a few dollars from off her "free grant lands." There is no use in a "jackdaw" taking unto himself "peacock's" feathers, and the time has not arrived to send "giants" from the forest to wrestle in debate with the older dioceses.

Touching the "widows' and orphans' fund," it was decided that in addition to the sums already in hand *an offertory was to be taken up each year in each mission* for this fund, and it was so arranged that in cases of the decease of any clergyman at an early date, leaving a widow and orphans unprovided for, they were to receive an annuity sufficient to keep them from actual want.

Mr. Wilson wished to resign the editorship of the *Algoma Mission News*, but after much persuasion he agreed to occupy this by no means easy office for at least another year, the clergy binding themselves to furnish him with material derived from their own experiences.

The internal organization of the diocese was put on a different footing to that which has hitherto prevailed. Following the advice of the bishop the diocese was "divided up" into four quarters—Thunder Bay, Algoma, Parry Sound and Muskoka, and Rev. Messrs. Machin, Beer, Chowne and Lluyd were chosen by the conference (each division electing its own) rural deans. In addition to this it was decided, for "conference" purposes, to divide the diocese into two districts, one east of French river and one west, and to have it east and west alternately, a "district" meeting of the clergy to be followed by a "triennial" conference of the whole body in the year the Provincial Synod meets. For the purpose of business connected herewith Rev. G. Gilmour of North Bay was appointed secretary for "eastern" division, and I take the "western."

The conference is over. We are in the midst of the missionary routine once more, but it was indeed good for each one of us that we met. We are new men to-day. Big as our bishop was in our eyes before the conference he is bigger now. Big as our friend out west is, he is not too big that he does not feel he wants sympathy and kindly feeling (he was sick at heart because of his loneliness) and we can give it to him now with better grace that we know his own kindly, fatherly countenance.

Yes, Algoma has changed within the past few weeks. To the world approaching us we may have the same wild, rugged, forbidding aspect, but towards one another and with all towards the outside world we are changed in tone. We are, I trust, more humble, more sincere in our attachment to the Church of our forefathers and the great

cause we have in hand. Dear readers, we have one appeal to make to you. It is an appeal we want every one to hear too (don't put your fingers in your ears and your hands in your pocket, lest it is a little money we are after—no); we would say: Brothers, pray for us! If ever Algoma needed the prayers of the Church it is now. We want to do more in the future than we have done in the past. Kneel with us at a throne of grace.

Woman's Auxiliary Department.

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

THE Toronto Diocesan Branch have published their first annual report, and it is creditable to them in every way. It is a neat pamphlet of 26 pages, and shews that a considerable amount of work has been done throughout the year. The address of Mrs. Renaud, the President, breathes the true missionary spirit, and calls for practical work to give that spirit its true position and force. Mrs. Willoughby Cummings (Recording Secretary) and Miss Maynard (Treasurer) both give encouraging words in their report, and the numerous parochial reports from all parts of the diocese shew that the work is becoming general.

A BRANCH Society of the Woman's Auxiliary to the Domestic and Foreign Missionary Society was formed in connection with St. Paul's Church, Clinton, Ont., Diocese of Huron, during the past month. The following officers were elected:—Pres., Mrs. Murray; Vice-Pres., Mrs. Combe; Rec. Sec., Mrs. W. Jackson; Cor. Sec., Mrs. Dowsley; Treas., Miss Mountcastle. Meetings will be held monthly on the third Wednesday of each month, for the dissemination of information about missions, and for the arrangement of work for the Society.

THE Sec.-Treas. of the Church Woman's Mission Aid of Toronto Diocese desires that all applications for assistance in the form of clothing, Christmas trees, etc., for the coming winter may be sent in as soon as possible. This body is now working in connection with the Woman's Auxiliary, but applications of the above nature are to be sent in as usual to Mrs. O'Reilly, 37 Bleeker Street, Toronto.

A VERY important and interesting gathering of the Woman's Auxiliary of the Diocese of Toronto was held in the Bible Class Room of the School House of St. James' Church, on Thursday afternoon, 25th August. About forty members of the auxiliary were present. The chair was taken by the Rt. Rev. the Lord Bishop of the diocese. Prayer was offered by Rev. H. P. Hobson, curate of St. James. The Bishop, in opening the meeting, said the occasion was a most interesting one, and one of vast importance to the Church, gathered together as they were to welcome, and at the same

time to bid "God speed" to Miss Brown, of Dunham, Diocese of Montreal, who is about to go to the North-West to undertake work as a missionary teacher among the Indians of the Blackfoot tribe, in the neighbourhood of Gleichen. The occasion is one of great interest, because Miss Brown is the first missionary sent out under the auspices of the Domestic and Foreign Missionary Society of the Church of England in Canada, and to the Woman's Auxiliary of the Diocese of Toronto belongs the honor of sending her. The Bishop wished Miss Brown all the success which could be desired in her work, and assured her that she would be followed by the earnest prayers of those who were sending her. His Lordship then called upon Canon Du Moulin to address the meeting. The Canon spoke of the great change which had taken place in that country in which lies the scene of Miss Brown's future work within the last twenty-one years. The great Pacific Railway now runs through the diocese to which she is going, and Gleichen is situated only fifty miles east of Calgary, which is to be the residence of the present Bishop of Saskatchewan. In this Miss Brown is to be congratulated, as she will find in the Bishop a valued counsellor and a true friend. An old friend of the Canon's used to quote to those leaving home and kindred to do missionary work, the words of the CIII Psalm, "In all places of His dominion, praise thou the Lord." He would remind Miss Brown of these words, and pray that God's blessing may go with her. The Rev. J. G. Brick, of the Diocese of Athabasca, then addressed the meeting. He said if any one could sympathize with Miss Brown in her present position it was he. He knew that if she could know that her friends at Toronto were praying for her at a certain hour on a certain day each week, it would be a great source of strength to her. He suggested that the members of the Woman's Auxiliary should adopt some such plan. The Rev. Chas. L. Ingles, of Parkdale, also addressed the meeting, expressing his joy that the Church in Canada is making a commencement in missionary work by sending a missionary into the domestic field. He was glad to have learned, since coming into the room, that there is some chance of a missionary being sent by the Canadian Church into the foreign field also before long. He urged the members of the Auxiliary, who were now responsible for Miss Brown's financial support, to remember that she stands much more in need of the grace of God for her work, and that they should constantly remember her before the throne of grace, and at some stated time as Mr. Brick had suggested. After a short time spent in social conversation, during which all present were introduced to Miss Brown, this interesting meeting came to a close. And for Miss Brown in her work we may be sure the prayer of all was, "The Lord bless thee and keep thee; the Lord make His Face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

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.

FIRST FRUITS.

HOLY days are appointed by our Church for the purpose of teaching "the faith." One of these is the "presentation of Christ in the temple," otherwise called "the purification of St. Mary the Virgin." Its teaching concerns the offering of first fruits—"It is written in the law of the Lord: every male that openeth the womb shall be called holy unto the Lord" (Luke ii, 23).

The angel passed through the land of Egypt (Exodus xiii, 2) and smote all the first-born of man and beast; but he passed over every house that was marked with the blood of sacrifice (Exodus xiii). From henceforth the first born male of beasts were sacrificed, and the first-born male of man was redeemed (Exodus xiii, 13-16).

Are you too poor to dedicate your first-fruits? Remember that Mary and Joseph were so poor that they could not afford a lamb, but offered two turtle doves; the Son of God was redeemed by the poor man's offering! It was for our sakes he became poor. Besides tithes and offerings, the Jews sacrificed the first calf, the first lamb, etc.; also the first-fruits of the earth; and this is what he said: "A Syrian ready to perish was my father, and he went down to Egypt, and sojourned with a few, and became there a nation, great, mighty and populous." He told how they were afflicted by the Egyptians, how they cried unto the Lord; how the Lord heard them, and brought them forth with a mighty hand and a stretched out arm into a land flowing with milk and honey; and, "Now behold I have brought the first-fruits of the land which thou, O' Lord, hast given me."

Christian, whose are your first-fruits? You have been redeemed from worse than Egyptian bondage, from the bondage of sin, "from the power of satan unto God." The Jew offered his sacrifice of his first-fruit because he had been brought into an earthly paradise; you were baptised into the death of Jesus, washed in His blood, and placed in a state of Salvation and made an inheritor of the Paradise of God, and the eternal joys of Heaven. Christ is our Passover, and was sacrificed for you. What do you sacrifice for Him?

The Jew brought the basket of the first of the first-fruits to the Priest, and the Priest placed it upon the altar (Exodus xxiii, 19). The Priest places your "alms" and "other devotions" upon the Holy Table (see Rubric). Are they the first of the first-fruits of what God has given you? Have you gone down on your knees, and dedicated all to God? If you have, rejoice, because "if the first-fruits are holy, the lump is also holy; and if the root be holy, so are the branches." (Rom. xi, 16.)

The word of the Lord by Solomon, "Honor the Lord with thy substance, and with the first-fruits of

all thine increase." There never was a more definite command than that. Are you quite sure that, as a Christian, you are exempt from obedience?

Honor means worship. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John vi, 24). True worship must be that of the whole man—body, soul and spirit; the only way we can worship with the body (beyond a reverent posture) is by offering the things of the body. Worshipping with our first-fruits is a great means of grace, it is a means whereby we can consecrate our life in the world; and change our "mythe" into a real, practical, living God, who cares for our welfare and comfort, whereby we can obey another command by Paul: "Be anxious for nothing," "and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus."

Treasurer's Department.

J. J. Mason, Esq., Hamilton, Ont., Treasurer.

RECEIPTS FROM 1ST AUGUST, 1886, TO 12TH SEPTEMBER, 1887, INCLUSIVE.

DOMESTIC MISSIONS.	FOREIGN MISSIONS.			Grand Total
	Appropriated		Total	
	Appropriated	Unappropriated	Total	
Huron.....	\$ 945 69	\$ 719 27	\$ 1,664 96	\$ 536 .21
Niagara.....	1,058 51	627 74	1,666 25	615 73
Toronto.....	3,226 47	1,062 20	4,288 67	1,774 57
Ontario.....	2,008 60	851 89	2,860 49	447 45
Montreal....	689 67	589 16	1,238 83	1,169 00
Quebec.....	1,340 64	772 48	2,113 12	1,157 91
Fredericton..	329 40	.	359 40	181 15
Nova Scotia..	704 39	274 64	979 03	96 06
Algoa.	24 69	32 04	56 73	47 26
Sundries.	38 88	38 88	38 88
Total.	\$10,328 06	\$4,928 30	\$15,256 36	\$6,025 34
				\$4,027 67
				\$10,053 01
				\$25,309 37

NOTE.—The Domestic Missions "appropriated" include for the stipend of the Bishop of Algoma: from Huron \$700.00, Niagara \$625.00, Toronto \$1,000.00, Ontario \$573.67, Quebec \$300.00, and Nova Scotia \$234.75.

ANALYSIS OF RECEIPTS FROM 1ST AUGUST, 1886, TO 12TH SEPTEMBER, 1887.

DOMESTIC MISSIONS.

Generally.....	\$4,028 30
Algoma, General.....	
" Stipend.....	\$1,989 99
" Shingwauk Home.....	3,433 42
" Wawanosh Home.....	189 82
" Indian Homes generally.....	59 74
" " Northwest.....	142 08
" " Building Fund.....	70 00
" W. and O. Fund.....	17 26
" For "Bobby".....	233 67
" New Mission Church.....	30 00
" Parsonage, Port Sydney.....	25 00
" " Port Carling.....	50 00
" Nепigon Work.....	15 00
	5 60
	6,261 58
Northwest Missions.....	544 14
Rupert's Land, general.....	
" " for work among Sioux.....	1,415 21
" " for Rev. J. Burman.....	71 49
	181 45
	1,668 15
Saskatchewan, general.....	
" Piegan Building Fund.....	110 74
" Church at Ft. McLeod.....	35 00
" Indian Missions.....	25 00
" Miss Brown, Missionary to Blackfeet Indians.....	15 00
	137 75
Athabasca, general.....	323 49
" Peace River Mission.....	22 00
	273 00
Qu'Appelle, general.....	295 47
" Abernethy Church.....	93 86
" Indian Homes.....	20 37
" Chancel in Church at Medicine Hat.....	30 00
	334 50
Sabrevois Missions.....	458 73
Labrador ".....	775 50
	1 00
Total.....	\$15,256 36

FOREIGN MISSIONS.

Foreign Missions, generally.....	\$4,027 67
" S. P. G., general.....	\$1,675 89
" " Ceylon.....	12 68
" " Madagascar.....	38 20
	1,726 77
" C. M. S., general.....	232 43
" " China.....	6 50
" " Native Missionary 'Jonah'.....	25 25
" " Uganda.....	1 55
	265 73
" Colonial and Continental Church Society.....	2 75
S. P. C. K.....	5 20
London Society, Jews.....	2,364 43
Parochial Missions, Jews.....	464 12
Zenana Missions.....	985 58
Education of Indian Children at Ellore.....	16 00
Southern India.....	12 61
Miss Bland, Church Mission, Agra.....	20 00
Native Missionary 'Jonah'.....	25 00
Church Extension Society.....	3 90
Madras Missions.....	133 25
Total.....	\$10,053 01

J. J. MASON, GEN. TREASURER.

HAMILTON, 12th Sept., 1887.

COMPARATIVE STATEMENT.

MEMORANDUM OF RECEIPTS FROM 1883 TO 1887, EXCLUSIVE OF RECEIPTS ON ACCOUNT OF THE STIPEND OF THE BISHOP OF ALGOMA.

	DOMESTIC.	FOREIGN.	TOTAL.
1883-4	\$8,958 00	\$4,887 00	\$13,845 00
1884-5	6,116 00	5,826 00	11,942 00
1885-6	8,863 00	5,738 00	14,601 00
1886-7	11,823 00	10,053 00	21,876 00

CLERICAL DIRECTORY.

DIOCESE OF ONTARIO, FORMED 1859.

BISHOP., Rt. Rev. JOHN TRAVERS LEWIS, D.D., LL.D. B. at Garrycloyne Castle, County Cork, Ireland, 1825. Graduate Trinity College, Dublin, with classical and mathematical honors. Ordained 1849; came to Canada in 1850; appointed to Hawkesbury, Ont., then Rector of Brockville. Was elected Bishop of Ontario in 1862.

ANDERSON, Rev. GUSTAVUS ALEXANDER, M.A. B. at Mackinac, in 1825. Ed. at Upper Canada College, Toronto, Ont. Entered Bishop Strachan's Theological School at Cobourg in 1845. Received degree from Trinity College, Toronto. Ordained Deacon 1848, Priest 1849; by the Bishop of Toronto. Appointed Sault Ste Marie and parts adjacent, 1848; Mohawk Mission, Tyendinaga, 1850; Iroquois, 1870; Mission of Penetanguishene, 1873; Chaplain to Ontario Reformatory for Boys, Penetanguishene, 1876. Returned to Mohawk Mission, Tyendinaga, 1885.

ARMSTRONG, Rev. FRANCIS WOODWARD. B. at Dublin, Ireland. Ed. at Uppingham, Eng. Ordained Deacon 1885 by the Bishop of Toronto; Priest 1886 by the Bishop of Ontario. Appointed Curacy, Trenton, 1885.

ATKINSON, Rev. ROBERT. B. at Louth, Lincolnshire, Eng. Graduate St. Augustine's College, Canterbury. Ordained Deacon 1886 by the Bishop of Toronto. Appd. Curate of St. Mark's Church, Deseronto, Ont., 1886.

AUSTON, Rev. HENRY, B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1865 by the Bishop of Toronto; Priest 1886 by the Bishop of Ontario. Appointed Curate Cornwall; Incumbent Carleton Place; Rector Elizabethtown. Now Gananoque, 1881.

BAILEY, Rev. T., B.A. B. at Westbury, Wilts, Eng. Senior Student of St. Boniface Theological College, 1873-4. St. Augustine's College, Canterbury, 1874-7. Graduate of University College, Durham, Eng., 1881. Ordained Deacon 1878 by the Bishop of Madagascar. Assistant Missionary at St. James', Tamatave, 1878; Holy Trinity, Zoma, Antananarivo 1879-80. Ordained Priest 1882 by Bishop of Ontario. Incumbent of Lansdowne Front; Edwardsburg. Now Rector of Emmanuel Church, Arnprior.

BAKER, Rev. E. H. MASSEY. B. in England. Alumnus of the General Theological Seminary, New York. Ordained Deacon 1853 by the Rt. Rev. Dr. Wainwright; Priest 1855 by the Rt. Rev. Dr. Doane, Bishop of New Jersey. Appointed Curate St. Mark's, Philadelphia; Pembroke, Ont.; Carleton Place; Sterling; Hillier; Carrying Place, 1870-76; Tyendinaga; Bearbrook. Now Bath, Ont. Late Rural Dean of Hastings.

BAYLEE, Rev. CRONE O'DELL. Trinity College, Toronto. Riceville

BEAVEN, Rev. EDWARD WILLIAM, M.A. Ordained by the Bishop of Toronto, 1857. Arnprior. Now superannuated. Ottawa.

BEDFORD-JONES, Ven. THOMAS, M. A., LL. D. (Trin. Coll., Dublin), D. C. L. (Trin. Coll. Toronto), Ex-Scholar (Queen's Coll., Cork.) B. at Cork. Ed. at Hamlin & Porter's School, Trinity College, Dublin, and

Queen's College, Cork. Principal of Clonmel Grammar School: 1852-5. Ordained Deacon by Archbishop Whately of Dublin, 1855; Priest, same year, by Bishop Wilson of Cork. Bishop's Curate at Clondrohid, Dio. Cork, 1855-6; Curate at St. Peter's, Cork, 1856-62; Surrogate of Diocese, 1857-62; Chaplain District Lunatic Asylum, 1860-62. S. P. G. Missionary at Kitley, Diocese of Ontario, 1862-65. Rector of St. Alban's, Ottawa, 1865-81. Now Rector of Napanee, Ont., 1881. Appointed 1875 Canon and Precentor of St. George's Cathedral and Exam. Chaplain to Bishop of Ontario. Archdeacon of Kingston 1881. Member of Corporation of Trinity College, Toronto. Author of numerous Sermons, Sunday School and Confirmation Manuals and Tracts. Address, Napanee, Ont.

BLEASDELL, REV. WILLIAM, M.A. B. in Preston, Lancashire, Eng. Graduate Trinity College, Dublin. Ordained Deacon 1845, Priest 1846, by Dr. Sumner, Bishop of Chester, afterwards Archbishop of Canterbury. App'td. Curate St. Margaret's, Hollinwood, Manchester; St. Michael's Church, Collyhurst, Manchester. Now Rector St. George's Church, Trenton, 1848. Examining Chaplain, 1862. Senior Canon St. George's Cathedral, Kingston, 1874. Has written:—The Great Trent Boulder, its Geological and Botanical Associations; Modern Glacial Action in Canada (two articles); *Quarterly Journal of Geol. Society*, London, 1870-72; Miracles and the Immutability of Natural Law; and several other articles.

BLISS, REV. CHARLES VAUGHAN FORSTER. B. at Harvey, Albert Co., N. B. Ed. at King's Co. Grammar School and at Ottawa. Ten years in the Civil Service as Private Secretary, first to the Hon. Sir Leonard Tilley and subsequently to the Hon. Isaac Burpee. Resigned to take Holy Orders. Ordained Deacon 1881, Priest 1883, by the Lord Bishop of Ontario. Appointed (temporarily) Trinity Church, Archville. Priest in Charge Upper Ottawa Mission from March, 1882. Mattawa P. O. Edited and Published the Clerical Guide and Churchman's Directory, 1876-79.

BOGERT, REV. DAVID FORD, M.A. B. at Brockville, Ont. U. C. College. Tr. 'ty College, Toronto. Ordained Deacon, July 1865, Priest 1866, by Rt. Rev. J. T. Lewis, Bishop of Ontario. Appointed Kitley 1865; Curate Napanee 1871; Selby and Salmon River 1876. Now Rector St. John's Church, Belleville, Ont., 1883.

BOGERT, REV. J. J., M.A. B. at Brockville, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1858, Priest 1859, by the Bishop of Toronto. Appointed Brampton, Prescott, Napanee. Now Rector St. Alban's, Ottawa, and Rural Dean.

BOUFSFIELD, REV. T. B. in London, Eng. Ed. at Theological College, Cobourg, Ont. Ordained Deacon 1850, Priest 1852, by the Bishop of Toronto. Appointed Curate, Picton; Rector All Saint's Church, Kingston. Now on leave.

BROWN, REV. ALCERNON T., B.A., Bish. Coll., Lennoxville. Navan, Ont.

BURKE, REV. JOSEPH WILLIAM. B. in Dublin, Ireland, 24th May, 1825. Ed. chiefly in Dublin. Graduate (A. B.) of Trinity College, Dublin. Ordained Deacon, 12th March 1865, Priest, 13th May 1866, by Rt. Rev. J. T. Lewis, Bishop of Ontario. Appointed Mission of Lanark, 1865; Mission of Almonte and Clayton, 1867; Parish of Prescott, 1869; Parish of Belleville, 1874. Now Rector of Belleville.

BURNS, REV. ROBERT TAYLOR. B. in St. Catharines, Ont. Upper Canada College, Toronto. Ordained Deacon, 7th June, 1885, by the Bishop of Ontario, at St. Paul's Church, Kingston. Placed under direction of the Rural Dean of Frontenac. Now in charge of Mission of Odessa.

BURTON, REV. WILLIAM WEBSTER. B. at Temborth, England. Ed. at St. Augustine's College, Canterbury. Ordained Deacon 1886 by the Bishop of Ontario, Priest 1886 by the Bishop of Toronto. Missionary at Queensborough, Diocese of Ontario.

CAREY, REV. WILLIAM BANFIELD, M.A. Trinity College, Toronto. Appointed March, Iroquois. Now St. Paul's, Kingston.

CHRISTIE, REV. I. J., Amherst Island. Now Wolfe Island.

CODD, REV. FRANCIS B. at E. Dereham, Eng. Licentiate in Medicine, etc. Ordained Deacon 1860, Priest 1861, by Bishop of Montreal. Appointed in Diocese of Montreal to Bolton, Clarendon, Aymer, Travelling Missionary Co. of Ottawa, Argenteuil, Portage du Fort. In Diocese of Ontario, Beachburg, Huntley. Now Leeds Rear and Lyndhurst. Address, Lyndhurst, Ont.

COLEMAN, REV. ABEL HENRY. B. at Kemptville. Graduate Trinity College, Toronto. Ordained Deacon 1869, Priest 1870, by the Bishop of Ontario. Appointed to Vankeek Hill, Leeds and Lansdowne Rear, Thomasburgh. Now Incumbent of North Augusta, Ont.

COOKE, REV. A. W. B. in England. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1864, Priest 1866, by the Bishop of Ontario. Appointed North Augusta, Pakenham. Now Curate St. George's, Kingston.

CRAWFORD, REV. EDWARD PATRICK, M.A. B. at Brockville, Ont. Graduate University College, Toronto. Ordained Deacon 1869, Priest 1870, by the Bishop of Ontario. Appointed Hillier, Hawkesbury; Trinity Church, Brockville; Bishop's Chaplain 1885.

DAW, REV. SAMUEL. St. Augustine's College, Cant. Belleville.

DAYKIN, REV. W. Y., LL.B. Jesus College, Cant. Pembroke, Ont.

DOBBS, REV. FRANCIS WM. B. in Dublin, Ireland. Ed. in Dublin; Graduate at St. Aidan's College, Birkinhead, England. Ordained Deacon 1851, Priest 1852, by the Bishop of Ripon. Appointed Curate, Trinity Church, Wakefield, England. Now Incumbent of St. John's Church, Portsmouth, Ont.

ELLIOTT, REV. ARCHIBALD, B.A. B. in Canada. Graduate of Trinity College, Toronto. Ordained Deacon 1876, Priest 1877, by the Bishop of Ontario. Now Incumbent of Camden East, Ont., 1876.

ELLIOTT, REV. JOSEPH. Cornwall.

EMERY, REV. C. P. B. at Gamlingay, near Cambridge, England. Ed. at Cambridge, and at St. Augustine's College, Exhibitioner and Hebrew Prizeman. Ordained Deacon 1855, Priest 1856, by the Bishop of Quebec. Appointed S. P. G. Missionary in Megantic; Government Chaplain of Grosse Isle; Assistant Priest in St. George's, Toronto; then in Ottawa; Missionary at Pakenham and Fitzroy; Incumbent of Smith's Falls. Now Rector of Kemptville. Editor of the late Ontario Episcopal Gazette.

FARRER, REV. H. Balderson.

FIDLER, REV. ARTHUR JOHN, M.A. B. at Toronto. Graduate of Trinity College, Toronto. Ordained Deacon 1884, Priest 1885, by the Bishop of Ontario. Appointed to Parish of Lombardy and Port Elmsley. Address, Lombardy, Diocese of Ontario.

FLEMING, REV. W., M.A. B. in Ireland. M.A. Trinity College, Toronto. Ordained Deacon 1859, by the Bishop of Toronto; Priest 1862, by the Bishop of Ontario. Appointed Roslyn and Osgoode, March. Now Vankleek Hill.

FORNERI, REV. RICHARD S. B. in Belfast, Ireland. B.A. and B.D. of Trinity College, Toronto. Ordained by Rt. Rev. John Strachan, D.D., Toronto, Priest in 1867. Appointed to Penetanguishene, Uxbridge and Port Perry, Belleville, Rector of Adolphustown in 1885, Rural Dean of Lennox and Addington.

FORSTER, REV. J. W., Selby.

FORSYTHE, REV. J. W., M.A. King's College, Windsor, N. S.

FOSTER, REV. STUART, M.A. superannuated (on leave), Picton.

FRASER, REV. JOHN FRANCIS, B.A. B. at Kingston, Ont. Graduate Queen's College, Kingston. Ordained Deacon 1875, Priest 1876, by the Bishop of Ontario. Missionary, Plantagenet. Now Crysler.

GARRETT, REV. THOMAS, B.A. B. at Magherafelt, Ireland. Ed. at Trinity College, Toronto. Ordained Deacon May 21, 1868—Ascension Day, Priest October 31, 1869, by the Bishop of Ontario. Licensed to Bearbrook and

parts adjacent; now Nepean and adjacent parts of Ottawa city. Address, 106 Cambridge st., Ottawa.

GEEN, REV. ALBERT LOFT. B. at Belleville, Ont. Ordained Deacon 1885 by the Bishop of Ontario. Appointed Assistant at Adolphustown and Fredericksburg.

GODDEN, REV. T., B.A. B. in Newfoundland. Graduate Bishop's College, Lennoxville. Ordained Deacon 1862, by the Bishop of Quebec. Priest 1863, Metropolitan (Montreal). Appointed Curate of Clarenceville, Incumbent of Mascouche, Renfrew, N. Augusta. Now Stirling, Ont.

GODFREY, REV. JAMES, B.A. B. in Carrigaline, County Cork, Ireland. Principal part of education received there. Graduate Trinity College, Toronto. Ordained Deacon in Toronto by Bishop Strachan, October 26, 1851, Priest by the same, October 10, 1852. Appointed travelling missionary in the counties of Lincoln, Welland and Haldimand, 1851; Goulbourn and Huntley, 1852; Wolfe Island, 1852. Now retired. Address, Kingston.

GORMAN, REV. JAMES FREDERIC. B. in Dublin, Ireland. Ed. at St Paul's Mission House, Burgh le marsh, Lincolnshire, England, afterwards at St Augustine's College, Canterbury. Ordained Deacon 1886, and Priest same year, Deacon by Bishop of Ontario and Priest by Bishop of Toronto. Appointed Curate of North Gower. Now Rector of Kars and Manotick, Ont.

GREESON, J. Appointed to Osgoode and Russell, 1887. Address, Metcalfe, Ont.

GROUT, REV. GEORGE WILLIAM GEDDES, M.A. B. in Canada. Ordained Deacon 1860, Priest 1861, by the Bishop of Toronto. Appointed North Gower, Loughboro, Stirling, Carleton Place. Now Rector Lyn, Rural Dean.

HAGUE, REV. DYSON. B. in Toronto. Ed. Upper Canada College, University College and Wycliffe College. Graduate B.A. and M.A., 1881. Ordained Deacon 1882, Priest 1883, by the Bishop of Toronto. Appointed Curate St. James' Cathedral, Toronto. Now Rector St Paul's Church, Brockville.

HALLIWELL, REV. JOHN. B. in Preston, England. Ed. at Blackburn, England. Ordained Deacon July 10, 1870, Priest September 22, 1872, by the Bishop of Ontario. Appointed to the Mission of Finch, Stirling in January, 1873. Christ Church, Hillier, in June, 1876. Address, Ameliasburg, Ont.

HANINGTON, REV. E. A. W., B.A., New Edinburgh. HARDING, REV. ROBERT. B. in Limerick, Ireland. Ed. Bishop's College, Cobourg. Ordained Deacon 1843, Priest 1844, by Bishop Strachan, Toronto. Appointed to charge of Emily now Omemee, Rector of Adolphustown and Fredericksburg in 1857, superannuated in 1883. Retired. Address, Napanee, Ont.

HARRIS, REV. CHARLES MOUNTAIN. B. in Canada. Ed at Kemptville High School and Trinity College, Toronto. Ordained Deacon 1878 Priest 1880, by the Bishop of Ontario. Appointed Marmora, 1879.

HARRIS, REV. JAMES. B. in Glasgow, Scotland. Ed. Dio. Theo. College, Cobourg. Ordained Deacon 1851, Priest 1852, by the late Dr Strachan, first Bishop of Toronto. Appointed to Mountain and Edwardsburg, Rector of Kemptville. Now superannuated Address, Kemptville, Ont.

HARVEY, REV. RICHARD JAMES, Rector of North Gower, 1887.

HOUSTON, REV. R. L. M., B.A. B. at Carleton Place, Ont. Graduate of the University of Trinity College, Toronto. Ordained Deacon 1875, Priest 1876, by the Bishop of Ontario. Appointed to Lansdowne Front. Now Incumbent of Merrickville and Burritt's Rapids. Address, Merrickville, Ont.

JARVIS, REV. ARTHUR, M.A. B. at Cornwall, Ont. Graduate Trinity College, Toronto. Deacon 1872, Priest 1873, by the Bishop of Ontario. Appointed Curate of Hawkesbury, Incumbent of Plantagenet in 1872, and Osnabruck in 1875, and Rector Williamsburgh in 1882. Carleton Place 1884.

JEMMET, REV. GEORGE, M.A., University of Durham, England. Ordained Deacon 1851, Priest 1852, at St. Michael's Cathedral, Barbadoes, W. I., by Dr. Parry, Bishop of Barbadoes. Appointed Rector St. Andrew's and

St. Philip's, Trinidad, W. I., Rector St. Philip's, Antigua, W. I., Rector St. George's, Antigua, W. I., Incumbent Rochesterville, Ont. Now Richmond, Ont.

JENKINS, REV. DAVID. B. County of Brecon, England. Ed at Pendarren College, Merthyr, and Gloucester Theological College. Ordained Deacon 1886 by the Bishop of Toronto for the Bishop of Ontario. Appointed to the Mission of Newington, Ont., 1887.

JONES, REV. KEARNEY LEONARD, M.A., B.D., Trinity College, Toronto. B. at Brockville. Ordained Deacon 1866, Priest 1867, by the Bishop of Ontario. Appointed Curate Kemptville, Madoc and North Hastings, Rector of Lyn 1868-72, Mountain, Edwardsburgh, Barriefield.

JONES, REV. PERCY OWEN, M.D. B. at Gloucester, England. Graduate Huron College, London, Ont. Ordained Deacon 1882, Priest 1883, by the Bishop of Huron. Appointed Eastwood, Curate Goderich. Now Rector St. George's Church, Ottawa.

JONES, REV. ROBERT NELSON, B.A., Farmersville.

LAUDER, VEN. JOHN STRUTT, D.C.L. B. in Ireland. Graduate Trinity College, Toronto. Ordained Deacon by Rt. Rev. John Strachan, Bishop of Toronto, Oct. 2, 1853, Priest by the same Bishop, Oct. 8, 1854. Appointed Curate of St. Catharines, Oct. 2, 1853; Rector of Carleton Place, Nov. 10, 1854; Rector of Merrickville, Aug. 1, 1856; Rector Christ Church, Ottawa, Oct. 1, 1857; Archdeacon of Ottawa, June 18, 1874.

LEE, REV. LAURENCE C. (on leave).

LEWIN, REV. WM., B.A. B. at Liverpool 1823. Graduate Trinity College, Dublin. Ordained by the Bishop of Ontario Dec. 20, 1863, received Priest's orders in 1865. Missionary at Shannonville, Curate in charge at Picton, 1870, Incumbent of St. John's Church, Prescott, 1874.

LEWIS, REV. RICHARD, M.A. B. in Canada. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848, and Priest by the Bishop of Montreal. Appointed Portneuf, Rector Franktown, Kemptville, Prescott. Now Rector of St. James' Church, Augusta. Address, Maitland.

LOUCKS, REV. EDWIN. B. in Canada. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1858, by the Bishop of Quebec; Priest 1862, by the Bishop of Ontario. Appointed Curate Lennoxville; Senior Curate Christ Church, Ottawa; Rector Williamsburgh. Now Rector of Pitcon.

LOW, REV. GEORGE JACOB. B. in Calcutta, East Indies. Ed. in England and at Huron College, London, Ont. Undergraduate Trinity College, Toronto. Ordained Deacon 1864, Priest 1865, by the Bishop of Huron. Appointed Millbank; Curate St. Paul's, London; Leeds; Madoc; Shannonville; Merrickville, Brockville. Now Almonte.

LYSTER, THE VERY REVEREND JAMES, LL.D. B. at Lysterfield, Athlone, Ireland. Ed. at the Royal Military College, Sandhurst, and LL.D. of Trinity College, Dublin. Ordained Deacon 1835, Priest 1836, at the Cathedral of St. Mary, Tuam, by the Archbishop of Tuam. Appointed Curate Edgeworthstown; Vicar of Rupagh, and Curate of Street; Rector of the Union of Tashenny Ardagh. In 1854 presented by the Queen to the Deanery of Leighlin and the Rectory of Wells. In 1864 appointed Dean of Ontario and Rector of Kingston. Now on leave. Address, Ruthin, North Wales.

MACKAY, REV. ALFRED WILLIAM. B. at Manchester, England. Ed. at St. Augustine's College, Canterbury. Obtained Mission Essay Prize 1881 also in 1882; obtained Bishop of Lincoln's Prize for Greek Testament 1882; first-class in Cambridge Preliminary 1882. Ordained Deacon 1882, Priest 1883, by the Bishop of Ontario. Appointed Combermere 1882; Curate of St. John's, Ottawa, 1885.

MCMORINE, REV. JOHN KER, M.A. B. at Melbourne, Quebec. Graduate of Queen's University, Kingston. Ordained Deacon 1867, Priest 1868, by the Bishop of Ontario. Appointed Missionary at Lanark and parts adjacent, 1867; Incumbent of St. Paul's, Almonte, and St. George's, Clayton, 1869; Incumbent of St. John's, Prince Arthur's Landing (now Port Arthur), 1877. Now Incumbent of St. James', Kingston, 1885.

(To be continued.)