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THE CANADIAN CHURCH MAGAZINE

° ° AND MISSION NEWS ° °

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HISTORICAL SKETCHES.

NO. 15—SASKATCHEWAN AND ITS FIRST BISHOP.

By THE REV. CANON RICHARDSON, M. A., RECTOR MEMORIAL CHURCH, LONDON, ONT.

THE Archbishop of Canterbury, speaking at the annual May meeting of the Church Missionary Society in 1874, said: "I have to-day been very forcibly reminded of the wonderful growing extent of the

Church of England. This morning I officiated at the consecration of a Bishop for Victoria, for Central Africa, and one for a new diocese in British North America, the name of which I never attempt to pronounce in public."

The new bishop was John McLean, and his recently formed diocese was called "Saskatchewan" from the large and important river which traverses it throughout, an Indian word signifying "flowing river."

Since then Bishop McLean and his diocese have become easy household names with probably all our readers.

There is perhaps no land of nineteenth century history which has gained such a wide reputation and possesses such an interesting and voluminous record as that commonly known as the Great North West. Until but few years ago it was what Captain Butler fitly described it, the "great lone land," untilled, uninhabited, unknown by the white man. True, since 1670, the Hudson's Bay Company have held a charter of the whole vast region, and had trading posts dotted over it in every direction; but there was little or no attempt made at civilizing the red man, no effort to send the Gospel to

him, no encouragement given to immigration, till long after the beginning of the present century. To-day it is indeed a land of promise, the happy home of ever increasing settlers from Europe and Eastern Canada, and the fondly nourished mission field of the great English Missionary Societies, as well as our own Canadian Church.

Among the many noble spirits who have devoted their life and all to this new country, no man ever felt a deeper and more abiding concern in all that pertained to its true welfare; no man contributed more,

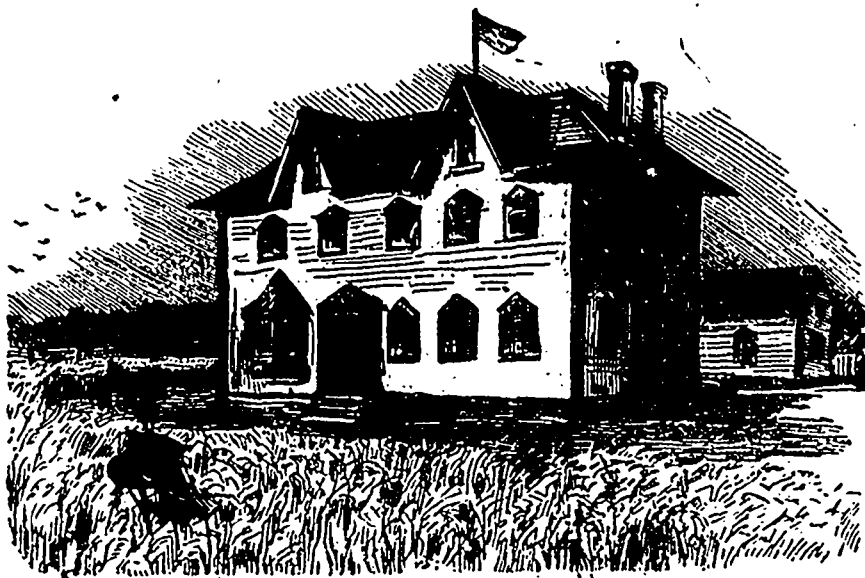
as far as in him lay, full of faith in its yet undeveloped future, to its material and spiritual prosperity; no man watched with keener interest the prospects for Christ and his Church than did the subject of this sketch. After a ministry of some eighteen years spent chiefly in connection with St. Paul's Church, London, Ont., Mr. McLean, in 1866, removed to Winnipeg, at that time a little village with about 300 residents. It was a day of small things with the diocese of Rupert's Land, but to labor with a life-long friend and fellow student of Aberdeen University and chiefly his ardent love for purely missionary work led

him to cast in his lot with Bishop Machray. He saw that Winnipeg, which has now a population of about 22,000, was destined to become a city of importance, and he determined at once to begin to make provision for the religious welfare of the people who he knew would before long dwell there. He was appointed rector of St. John's Cathedral, warden and divinity professor of St. John's College, one of the fruits of his toil, and Archdeacon of Assiniboia (now Manitoba.) For eight years he was the bishop's right hand man, and labored with



RT. REV. JOHN MCLEAN, D. D.,

First Bishop of Saskatchewan



EMMANUEL COLLEGE, PRINCE ALBERT, N. W. C.

characteristic zeal for the building up of the college and the weak scattered missions of the diocese.

In 1874 it became necessary to form a missionary diocese in the farther west, and Archdeacon McLean's name at once suggested itself to the Bishop of Rupert's Land and others for the office of organizer and chief pastor. His consecration took place at Lambeth, on the 3rd of May, 1874. The Archbishop of Canterbury was consecrator, assisted by the Bishop of London and St. Asaph, Bishop Fauquier of Algoma, and Dr. Anderson, first bishop of Rupert's Land.

The diocese of Saskatchewan extended nearly 800 miles from one end to the other, and its nearest mission station was remote about the same distance from Winnipeg.

On the morning of January 28th, 1875, Bishop McLean set out from Red River for his new home, leaving his wife and family to go out in the following summer. It was quite a unique journey. The cariole in which he travelled was a light oak sled, with parchment sides, drawn by four trained dogs. The luggage and provisions were drawn on two sleds also by dogs. Three Indians accompanied him, one to lead the way and tread down the snow with his snow shoes to make a path for the dogs, and one to run by the side of each team. Acting under commission from the Bishop of Rupert's Land, he held a series of confirmations and services all along the route. Thus he journeyed for more than a thousand miles over trackless wastes of snow, sometimes on the lakes, at others along the course of rivers, and again through the woods. In this primary tour the bishop visited Nepowewin Mission, a field occupied some years previously by the Church Missionary Society, and served by a native missionary, Rev. Luke Caldwell, who died shortly after; Prince Albert, having a population of about 500, but no church building; and White

Fish Lake, afterward Asissippi, sixty miles north of Carlton House, in charge of John Hines, a catechist, assisted by Geo. McKay, a native of the country.

In a circular appealing for pecuniary aid, issued about the time of his settlement at Prince Albert, the bishop wrote the following description of his great missionary sphere:—

"The Diocese of Saskatchewan has an area of 700,000 square miles. Its boundaries are the territory of Montana, U.S., on the south, the Rocky Mountains on the west,

the diocese of Athabasca (constituted in 1874 and now formed into the two dioceses of Mackenzie River and Athabasca) on the north, and that of Rupert's Land on the east. It thus forms the centre of the North-West. The diocese presents a most interesting field for effort among the Indians, of whom 3,000 are pagans and altogether unevangelized. The tribes within its boundaries are the Plain Crees, the Blackfeet, and for some time past the Sioux refugees from the United States. The Church of England has as yet almost entirely neglected the heathen Indians of the Saskatchewan. Even at this moment she has not a single Indian mission within an area of over 2,000 square miles, a section of country embracing all the Blackfeet and the majority of the Crees. The cost of travelling through the country in its present state can hardly be understood by those accustomed to the conveniences of civilization. There are no roads, no public conveyances, no hotels. Every journey therefore becomes a sort of expedition requiring a special outfit. In the summer, horses and men have to be hired. In the winter, long journeys can only be accomplished by using trains of dogs. The bishop has travelled in this way from 1,000 to 1,200 miles every winter. Sleeping nearly every night in the open air, with the thermometer ranging from 20 to 40 degrees below zero."

The bishop began his work with one clergyman in full orders, a native deacon and a catechist, in all three missionaries. Early in the year 1876 he met in conference with Rev. John Hine and Rev. J. A. McKay, at Prince Albert, when it was resolved to take active measures to prosecute missionary work among the Indians of the plains, and make use for the purpose of the proposed government conference with the Indians which was to be held in August. Previous to this, however, the bishop himself had formed a divinity class to train

agents both for colonial and missionary spheres. Three had already been sent out from it, after a few months' instruction, to work on probation in different parts of the vast field. As soon as circumstances would permit, a theological school was established in the neighborhood of Prince Albert, and since it was to be a centre in which Christ was to be studied and obeyed, and from which witnesses were to go forth proclaiming His great salvation, the bishop, as he once remarked, decided to call it "Emmanuel College."

The work of the college, in all its departments, was entirely under his



THE BISHOP AND HIS CATHEDRAL, PRINCE ALBERT.

own management and supervision. He became sole trustee of the property in his corporate capacity, and warden or principal of the institution. He took an active part in its tuition whilst at home, which was as a rule during the winter and spring months, finding the summer and autumn amply sufficient for the visitation of the diocese, large as it was. The collegiate staff consisted latterly of himself as warden, two professors and a tutor. The bishop gave instructions in theology, the elements of moral philosophy, logic, and chemistry applied to agriculture; Archdeacon McKay, in addition to classics and mathematics, taught all the four Indian languages of the diocese; and Canon Flett took English literature and other branches. Emmanuel College became thus exceptionally well qualified to carry on effectively the training of Indian students for mission work. Writing on the subject in 1881, Bishop McLean says, "We have had eleven missionary students this year, four Cree Indians, two half-breed Crees, a Sioux, and four English speaking students. The examinations, conducted over a period of three weeks, were most satisfactory. All the native students but one will be engaged in mission work during the summer, and return to the college in November."

The financial necessities of his diocese led the bishop to visit Eastern Canada and the Old Country from time to time, to lay before the friends of the Church here and there, in his own forcible and eloquent manner, the claims of the cause of Christ in the new land. His work was so good, his zeal so true, that he never appealed in vain, whether in public or before committees or in private solicitation, for the grand objects he had so earnestly at heart. He returned from his last visit to England in 1884. During this visit and that of the previous winter, he succeeded in raising over

\$55,000, including grants from Societies for the Episcopal Endowment Fund and for Emmanuel College. Nearly \$75,000 was now invested for the former fund, and \$10,000 ready for investment for the college; and all the buildings and additional buildings nearing completion were entirely free from debt. The English Societies were most liberal in their grants. Besides aiding to a very large extent in the Endowment Fund for the See, Emmanuel College and the clergy, the Church Missionary Society and the Society for the Propagation of the Gospel undertook principally the maintenance of European and native missionaries. The Society for the Promotion of Christian Knowledge voted upwards of \$2,500 for the building of churches, and the Colonial and Continental Church Society made an exception to their rule, on account of the bishop's former connection with them, and not only gave \$500 as an annual allowance to the stipend of a travelling missionary, but contributed a similar amount to the Bishopric Fund. Nor did the Canadian Church prove less liberal. Sunday Schools, Parochial Associations and individual friends, apart from Provincial and Diocesan Boards, all alike deeply interested in the good bishop and his work, contributed willingly year by year to his several worthy enterprises in college and diocesan extension. As a result the Diocese of Saskatchewan stands to-day financially in a most advantageous position.

The rebellion in the North-West in 1885, which proved so mischievous to the interests of the country at large, was a sore trial to the Church in Saskatchewan, for within the diocese it was waged and here the disastrous results to life and property were most directly felt. For a time the work of the college and the principal missionary operations were brought to a standstill in confusion, and



SCENE IN ALBERTA, DIOCESE OF SASKATCHEWAN.

answer that rather than be forced to take up arms against the Queen they would leave their homes and go to another part of the country. In some instances they actually did leave their homes. The same troubles brought out the self-devotion and gallantry of one of the native missionaries, George McKay. He acted as interpreter and subsequently volunteered for the dangerous task of alone seeking Big Bear's camp with the hope of tracing the unfortunate women in captivity. He never desisted from his self-imposed task, going in advance of the most advanced scouts, and subsequently penetrated into the Cree camp on his noble mission of rescue. His loyal gallantry, combined with a modesty becoming his sacred office, called forth the admiration of the whole force. He was personally commended to his bishop in a complimentary letter from General Strange, and received the dignity of archdeacon as a reward. What the bishop himself and his family suffered is best told in a letter written by him to a friend in Toronto at the close of the rebellion: "We had to leave home and betake ourselves with

serious loss was sustained. And yet, even in this deplorable trouble, the fruits of Christian effort appeared in manifest happy relief. It was found that in proportion as the Gospel was preached to the Indians, so had been their loyalty to the Queen and their allegiance to the laws of the land. Throughout the Cumberland district, an old field of the Church Missionary Society, there was perfect peace. West of Prince Albert there were two bands of Christian Indians. Great efforts had been made by Riel and his associates to induce them to rebel, but they refused and returned

many others to the town of Prince Albert, three miles from the college. A barricade of cord-wood was formed round the Presbyterian Church and mission house. Here the provisions and ammunition were stored, while the mounted police and volunteers, in all about 400 men, made it their head-quarters. In case of attack the people, especially the women and children who were crowded in the houses in the vicinity, were to come within the barricade for shelter. Late on Saturday evening the alarm was actually given, and the place of refuge was crowded. We learned

afterwards that a body of Indians had started to make an attack, but had turned back on hearing of our preparations. For eight weeks we slept every night in our clothes, ready to leave our rooms for the barricade at a moment's warning. I had my wife, two daughters and four sons with me, and you can imagine my intense anxiety. We were shut out from the world; the scouts brought in the most alarming rumors; the atrocities committed by the Indians at Battleford and Fort Pitt sent a thrill of horror through our people. No one, I believe, ever dared to hope that we should escape so free from serious injury as we have actually done." Peace restored, the faithful bishop was soon again at work. He visited Ontario in the autumn of 1885, and everywhere was received with fresh tokens of sympathy and regard as he recounted in his own graphic, fervent style the story of Saskatchewan's late trials, discouragements, conflict and deliverance.

On 4th August, 1886, just three months before his death, the Synod met at Prince Albert and he presided. His address, delivered on the occasion, was full of power, wise counsel and encouragement. There were present eleven clergy, representative of all parts of the diocese, and eighteen lay delegates, among whom were three prominent Indian chiefs. In his account of the state of the work, the bishop reported the total number of clergy to be twenty-two, supported as follows:—Eleven by the Church Missionary Society, as missionaries to the Indians; seven by the Society for the Propagation of the Gospel, six being for settlers and one for Indians; one by the Canadian Church, half his salary being from the Domestic and Foreign Missionary Society and half being supplied by St. James' Cathedral, Toronto; one by private contributions from England for the Indians; and one by government, at Battleford Training School. Besides these twenty-two clergy, were seven catechists in charge of mission stations—three supported by the Society for the Propagation of the Gospel and four by the Church Missionary Society—making in all twenty-nine missionaries. He announced a gratifying increase to the Clergy Endowment Fund, which was now in a good condition and favorably invested. The following missions had become almost self-supporting, viz:—Fort McLeod, Calgary, Battleford and Prince Albert. A large number of new churches had been recently erected, principally at Fort McLeod, Pincher Creek, Calgary, Battleford, and a second one at Prince Albert, and the Society for Promoting Christian Knowledge, with usual liberality, had been helpful to them all. Emmanuel College, with its two hundred acres of excellent farming land attached, was to be made more useful in affording for the pupils practical outdoor training in farming and gardening, in addition to that of the class room. The Church Missionary Society, in its last report, gives this additional statement of diocesan statistics:—Native Christians estimated at about 3,000; communicants 411, schools 13,

scholars 458. The schools in the diocese are mainly supported by government, but the thirteen just mentioned are attended by native scholars—the converts of the Society. The teachers are or have been catechists of the Society, so that these are virtually Church schools. In one of his last communications the bishop says:—"There are 680 Indians in the Devon Mission, all Christians, with the exception of one family of heathens. There are two day schools; the teachers are paid by government, but are members of the Church of England. One of them, Louis Abenuken, was brought up at the Assinipi Mission and then trained for two years at Emmanuel College. He is a young man of excellent character and ability, and has been employed as catechist in the mission with good results. He has proved himself an acceptable and faithful missionary as well as a successful teacher."

Almost immediately after the close of the Synod the bishop set out on a long tour westward, taking with him his son, a lad of fifteen years. He visited Calgary and then went on to Edmonton, which is the furthest point he had to reach. He set his face homeward feeling ill and unequal to fatigue; he had gone but a little way when his horses took fright and he was thrown from his waggon and seriously injured. He was obliged to return to Edmonton, and here with no comfort near, no nurse except his son, he lay in pain and often delirious for three weeks. He felt himself a dying man, and he longed once more to see his wife and children and his home below before he was taken to his home above. He was too weak to bear the fatigue of a land journey, and he determined to venture a journey by the river. It was now autumn; the frosts were increasing each night, the river would soon be frozen, no time therefore was to be lost. He caused a small skiff to be got ready; a canvas covering was placed over one end and under this poor shelter he lay for twenty-one days and nights. At last, on the 2nd day of November, 1886, he reached home, saying "This journey has given me my death blow." He could no longer struggle against the fever which attacked him, and on November the 7th he entered into rest. He has lived and died at his post. His name will ever be associated with those of the noblest and best heroes of the great North-West. He lives alike in the memory of the white man and the Indian. For years to come men will need no monument, either of wood, stone or brass, to remind them of John McLean, first Bishop of Saskatchewan.

THE great Congo Free State, Africa, embracing 1,500,000 square miles, and containing a population of nearly 50,000,000, is stretching out her arms to Christendom. The first Christian Church was organized in November, and in four months had a native membership of 1,062. Missionaries receive special protection from the fifteen powerful nations formed into the "International Association of the Congo."

QUEEN VICTORIA.

THREE prominent thoughts spring from all that has been said regarding our gracious sovereign Queen Victoria in this the jubilee year of her reign. The first is the value of early training. Never was any one more carefully and more judiciously trained than that precious princess. Everything that might cause pride or vain glory was carefully kept from her. It was even concealed from her that she was heiress to the throne. She was kept a mere child in all the loveliness of childish humility, and that she is to-day the loved and honored Queen,—nay, more, the highly respected woman, is largely due to the wisdom of her mother, the late pious and sensible Duchess of Kent. Many parents could learn a useful lesson from this, especially in these days of youthful pride and childish forwardness. Let children be children, not pert imitators of their seniors. They will make the better men and women.

The second thought is the undoubted wisdom of toleration among those in authority. The policy of Queen Victoria has been one of love, reason and toleration—three great factors in the happiness of mankind. It is true Victoria is not a sovereign with absolute power. Her power is limited by the Lords of her realm, and most of all by the voice of her people; but it is for the sacred regard for this that the name of Queen Victoria will ever shine with undimmed lustre upon the page of history. There have been times when the voice of the people has not accorded with her own wish or views; there have been times when she has sought to modify that voice; but never has there been a time when she disregarded it or treated it with disdain. And this is the secret of true power. There is a natural instinct in man which leads him to respect true power, and any one who has it will have loyal support if he is only gentle and kind; if he is not head-strong and self-willed; if he knows how to shew respect for the opinions of others. Queen Victoria has had a long reign of fifty years, and has now gone through the most vigorous part of her life. She has witnessed disturbances and revolutions in many of the lands

around her. Crowns have perished and thrones have gone down, princes have been assassinated, and outraged people have cried death to monarchy; but she still goes freely in and out among her people, inconvenienced only by the crowds that press on to do her homage. She has learned the all important lesson, that the true secret of power is to rule cautiously and with a due respect to the opinions of those who are ruled.

The third thought is the value of personal piety. Her Majesty has proved herself a woman of practical religion. She has acted throughout on the grand principle that it is "righteousness that exalteth a nation." When, fifty years ago, in the early dawn of the morning, she was first told by the Archbishop

of Canterbury that she was Queen of England, her first thoughts were holy, as she asked his Grace to remember her in prayer,—and what a sweet halo has surrounded her throne ever since through this personal piety emanating from herself!

What can there be more dreadful than a ruler of a nation who is himself careless of the decencies, to say nothing of the uprightness of life, as in the days of an Edward IV. or a Charles II.? The nation itself wilts under the evil atmosphere which, wafted from the throne, spreads like poison in all directions. But it is so, likewise with all persons in authority. Every ruler should be upright and devout. Every officer and person in command, every commercial leader and head of a business firm should be the same.

And for this all subordinates have a deep respect. They may do wicked and degrading things themselves, but they like to know that their chief is a man who has within him the spirit of righteousness and truth.

These three points are well worth remembering. They all tend to righteousness and it is "righteousness that exalteth a nation." It is this that has made the reign of Victoria good and her people great. Her reign has been one of religious revival and missionary zeal. The voice of Christ has spoken in it as it never spoke before, and every charitable act, every religious movement, every missionary undertaking has received the support and countenance of that gracious lady whom we rejoice to call our Queen.



QUEEN VICTORIA.

HISTORICAL SKETCHES.

NO. 13—DIOCESE OF MACKENZIE RIVER.

Registered in accordance with the Copyright Act of 1875, being the fifth article of "Some Aspects of Life and Work in Cold Regions."
By THE REV. FRED. E. J. LLOYD, SHIGAWAKE, P. Q.

(Continued.)



HE account given by Mr. Bompas of the character and habits of the Eskimo of the Mackenzie is not altogether favorable to that people, this, however, is but natural. He credits them with being kind and hospitable, civil and obliging, skilful and clever in handicraft. They are, however, liable to fits of passion and sulkiness, are lazy and sleepy, and, worst of all, addicted to lying, stealing and even stabbing. These remarks, it must be borne in mind, were made of a people long steeped in the ignorance and iniquity of heathenism, to whom the author of them was almost, if not the first, messenger of the Gospel of Light and Salvation, well nigh two decades ago. That the character of the Eskimo, like that of most other heathen nations, is capable of great improvement is abundantly shewn by the splendid results which have followed the work of the Moravian missionaries amongst the same people in Northern Labrador and Greenland. The writer is fully assured that the Eskimos of the Mackenzie River are a totally different people to-day from what they were when first visited by Mr. Bompas, owing, of course, to the subsequent evangelical labors of that noble missionary himself, and those of others, no less noble, who were from time to time associated with him, first as priest, afterward as bishop. He tells us, too, that the religion of these people consisted principally in the practice of dances, songs and conjuring, to which was added a system of charms and spells. They know of an evil spirit named Ath, which seems to symbolize cold and death, and which they seek to appease by their charms and spells. Their only idea of a good spirit is connected with the sun as a source of warmth and life. If they have an idea of heaven, it is of a perpetual spring; and the name they give to the ministers who bring them tidings of the world above is 'Children of the Sun.' I have not found that they have any idea of a future life. They possess, however, a tradition of the creation, and of the descent of mankind from a single pair."

After bidding farewell to these people in 1872, Mr. Bompas immediately turned his attention to the Indians of the remote Co-yukon territory, amongst whom he carried on an itinerating mission with great success, the Gospel being joyfully received by the natives.

Thus did the faithful servant of Christ toil on, in the words of the Prince of missionaries, "in journeyings oft, in labors more abundant," until early in 1874, when, having given full proof of his ministry, as well as of his fitness for the holy office of the episcopate, he was summoned to England to be consecrated bishop of the newly formed diocese

of Athabasca, which embraced all those widely separated districts traversed by Mr. Bompas in the early part of his missionary career. Consecrated on the 3rd of May in the same year, Bishop Bompas lost no time in returning to his much loved labors. He was accompanied by Mr. A. J. Shaw, who, being ordained at Winnipeg en route, was appointed to the mission of Fort Vermilion on the Peace River. His lordship secured another valuable helper in the person of an amiable and devoted wife, who immediately accompanied her husband to the lonely and isolated scene of his fruitful labors. A halo of romance surrounds this marriage, which we give on the authority of a Canadian clergyman. It is said that the bishop was engaged to this lady before leaving England, and because she was, for some reason, averse to the union, Mr. Bompas went out as missionary to "the coldest region he could find." On his return to England to be consecrated bishop, he again met her. The old love, which the frost and cold had failed to cool, returned; it was now reciprocated, and a wedding was the happy result. This lady, for whom the writer once had the happiness to perform a slight office, has lived with the bishop ever since, in the ice and snow of the North.

Bishop Bompas held his first confirmation for the Indian converts on the 22nd of November in this year, and, upon the following Advent Sunday, advanced Mr. Reeve to the priesthood. At the same time the Rev. Mr. Macdonald wrote that the Indians of the remote Yukon district were eagerly looking for the return of Mr. Bompas. In the following year the newly appointed bishop took a most important step in ordaining Mr. A. Garrioch, one of the native lay agents, since which time he has done good work in the diocese.

On the 25th January, 1876, Archdeacon McDonald writing from Fort Macpherson, Peel River, within the Arctic circle, gave the cheering report that "the Gospel spreads rapidly among the Yukon Indians—160 adults and 154 children were baptised in 1875; communicants increased—18 voluntary leaders conducted daily morning and evening prayers and diligently instructed their countrymen;" adding that there were visible amongst them "a profound reverence for God, a growing humility and strenuous endeavour after a conformity to the Divine Will." This year, too, saw the formal organization of the then Diocese of Athabasca by the establishment of a Diocesan Synod, whose first meeting was held at Fort Simpson, on September 4th, 1876. There were present besides the bishop, Archdeacon MacDonald, the Rev. W. D. Reeve, and four or five European and native laymen. The fourth clergyman of this immense diocese, Rev. A. Garrioch, was hundreds of miles away at the time.

Bishop Bompas, writing in August, 1877, reported that in the previous thirteen months he had traversed the extreme breadth of the diocese, from the Yukon in the north-west to the borders of Rupert's Land in the south-east, a distance of at

least 2,000 miles, passing over, in going and returning, about twice that distance, and visiting all the mission stations and other posts on the route. He was at that time about to go through the Peace River district to the south-west and from thence to cross the Rocky Mountains and visit Metlakatlah. Of this remarkable journey, which is graphically described in the *Church Missionary Gleaner* of August, 1878, we give a few particulars. The journey was taken at the request of the Bishop of British Columbia. The bishop left Lake Athabasca (Athabasca means "the meeting place of many waters") to ascend Peace River in September, in a canoe. After a long paddle against the stream for 600 miles, he reached Fort Dunvegan. The bishop resumed his journey on October 8th, and after five days' more canoe travel, arrived at Fort St. John, where the snowy summits of the Rockies were seen for the first time. On the 17th the bishop reached the mouth of the Great Canyon, whence, leaving the canoe, he had to march twelve miles over the rocks to the other end. Then, taking another canoe, his men had eleven days' hard work "pulling (or 'poling') hard against the stream," to Macleod's Lake Fort, almost at the head of Peace River, which was reached on October the 29th. Winter was rapidly approaching; indeed, it had already frozen hard, and heavy ice blocks were floating down the river. It now became necessary to take a land journey of about eighty miles across the watershed dividing east and west. The bishop spent Sunday, November 4th, at Fort St. James. "Then followed," in the words of the writer, "seven days' canoeing across lakes and down rivers (it was down now towards the Pacific) to Fort Babine, and then another march across the last mountain chain. The race with winter was now a desperate one. The Indian canoers could scarcely be persuaded to take the journey. But the mountains were successfully crossed, and as the party descended the western slopes, they left their rival, grim winter, frowning down upon them from the heights behind. He made, however, yet one last effort, with a heavy snow storm as the canoe descended the Skeena; but as they approached the mild breezes of the Pacific, he ventured to follow them no longer," and on November 24th the intrepid missionary arrived at Metlakatlah.

The bishop had been anxious for a long time to establish a missionary centre amongst the Mackenzie Eskimo, but, to his great disappointment, the means were not forthcoming for that much necessary work. In 1880, or the following year, however, an anonymous friend of the Church Missionary Society subscribed the handsome sum of £1,000 for the carrying out of the bishop's scheme. The Rev. T. H. Canham was almost immediately appointed to the important and responsible charge. During these years the work of the church was growing apace under the zealous and well nigh incredible labors of the Athabasca missionaries, the Baptismal Register of the Tukudh

or Loucheux Indians on the upper Yukon river, in the remotest north-west corner of the vast diocese, showing a total of 1,482 names.

At the end of July, 1881, we find Bishop Bompas returning from another long journey to these latter people, full of heart-felt gratitude for the evidences of spiritual progress he had witnessed amongst them. He wrote: "The wandering people can now generally read the scriptures in their own language, and are teaching one another instead of being wholly dependent on Archdeacon Macdonald's visit." On October 13th, 1881, the bishop left Fort Simpson to go down the Mackenzie river to join Mrs. Bompas at Fort Norman, on a raft consisting of a few logs lashed together. As may be expected, the voyage was attended with considerable risk and delay, and for a time much apprehension was felt for the safety of the hardy voyager. During the winter of 1883, Bishop Bompas paid a visit to Rampart House, the last post of the Hudson's Bay Company, in the far north of British America, and the remotest of all the Church Missionary Society stations. It is within the Arctic circle, on Porcupine river, near the borders of Alaska. Here lived and worked for several years the heroic and faithful Rev. V. C. Sim, whose sad death, from exposure and want of good and sufficient food, took place in May, 1885. At the time of the bishop's visit he was quite well and was carrying on a most successful work amongst the Loucheux Indians, of whom, at that time, 2,000 were Christians. The Rev. T. H. Canham, who lived at Fort Macpherson, on the Peel river, was also visited. Mr. Sim's death was a great shock to his noble chief, who wrote about it, in deep grief, early in 1886. During this year the little band of workers in what has been called "the largest diocese in the world," was increased by the arrival amongst them of the Rev. C. G. Wallis and Mr. J. W. Ellington, who reached Fort Simpson, on the Mackenzie river, in August. To the bishop's great joy Archdeacon Macdonald also returned to the diocese, in which, until incapacitated by physical weakness, he had before done such good work. On August 29th Mr. Ellington was admitted to the Holy Order of Deacons, as was also Mr. D. Kirkby (son of Archdeacon Kirkby), who joined the mission from Winnipeg. On the 21st September a Synod of the Diocese was held, at which the bishop and five clergymen were present—being the largest number ever gathered together at one time in the immense diocese of Mackenzie river. Since this time Archdeacon Macdonald, Messrs Wallis and Ellington have gone forward to the Tukudh mission in the farthest north-west, where "full of the Holy Ghost," they labor with much earnestness and many prayers to enkindle within the hearts of their heathen brethren a sense of the depravity and spiritual destitution of the human race, and to point them to the beautiful person of the Crucified Jesus as the "hope of all the end of the earth."

Such a work as that which has been accomplished by Bishop Bompas under so many and great dis-

advantages, and of which we have endeavored to furnish a brief sketch, should fill all our hearts with thankfulness and also with a buoyant hope for the future of the Church of Christ; and further, and most important of all, move us to give, not only our prayers, but in some cases ourselves, and in all cases a portion of our means to support and advance that work to which the Church Catholic is pledged, and for which, alone, she exists.

MODERN MISSION WORK.

By MRS. ANNIE ROTHWELL, KINGSTON, ONT.

IN this year, the jubilee year of our revered Queen, when the hearts of her subjects are affectionately counting up the honors and blessings of her long reign—when the discoveries and the achievements of science are dwelt on with just pride, and the valor and endurance of explorers and of armies are pointed to with loving exultation—it may prove both instructive and encouraging to inquire what, within the same period of time, has been accomplished in another field of labor—what steps have been taken in a yet nobler cause, what banners have been unfurled and what victories won for the kingdom that is not of this world. And if the acquisition of territory, the advancement of civilization, and progress in art and invention, and all appliances of national well-being, are regarded as lawful subjects of gratulation, shall we not be entitled to feel a deeper and more enduring satisfaction if we find that side by side with the march of worldly prosperity has been the movement of the Christian Church? May we not entertain the hope that the wise and beneficent rule of Victoria will be no more celebrated for soldier conquest than for missionary zeal, no more remembered for industries founded and homes beautified than for churches planted and souls won? May we not rejoice in the belief that the brightest lustre of her name will be that reflected from the Gospel, which, during her lifetime, has been sown and taken root, bloomed and ripened to harvest, as never before?

It is impossible within the limits of a short paper to give any but the briefest sketch of what the Church has done in the course of the last fifty years; but to those whose hearts sometimes fail them at the vast extent of the field for missionary work, and the thought of the small amount possible for each laborer to do, it will be cheering to learn how much faithful laborers have been enabled to accomplish. Humility is good, but so also are hope and trust, and it is well occasionally to turn our eyes from the heights that still lie before and above us, and look back with thankfulness on that part of the ascent which we have already climbed.

Looking back thus for the last half century and comparing the result of the work of those years with that of preceding time, the progress seems more than the most sanguine would have dared to hope for. To begin on the lowest ground. There is a common saying that "figures cannot lie;"

therefore it may be well to take a few statistics as evidence of the material improvement of missionary giving. "It is a fact,"—we quote here from the *Missionary Gleaner*—"that not more than one thousandth part of the aggregate British income is given for missionary work; yet, when we compare the giving of 1836-7 with that of 1885-6, the result is most encouraging. The donations of the united religious bodies amounted in the latter year to \$6,111,315, as against \$2,478,115 in the former. As some proof of prosperity it may be stated that the income of the Society for the Propagation of the Gospel for the last year was \$589,855; that of the Church Missionary Society was \$1,006,185, or \$15,125 more than ever before reported; that of the Colonial and Continental Church Society, \$200,000; that of the Ladies' Association for the Promotion of Education, \$24,185, and the list might be further extended if time allowed. In the course of the year referred to, the Church Missionary Society has expended \$30,000,000; the Society for the Extension of the Colonial Episcopate, over \$3,000,000; and the Society for the Propagation of the Gospel many millions more; while so far from the expenditure having injured or hampered the mother Church, there has been voluntarily subscribed in England over \$250,000,000 for endowing churches and parishes, and over \$100,000,000 for education, while the number of clergy has increased from 14,000 to 22,000." Truly the promise seems to have been fulfilled, "with what measure ye mete it shall be measured to you again." But let not this success be taken as excuse for slackening effort, for all that is accomplished only opens up fresh fields for exertion and new needs.

As example of growth, let us take that of the Colonial Episcopate. In the year 1837, there existed but seven bishops of the Church of England outside of England's own boundaries—two in British North America, two in India, one in Jamaica, one in Barbadoes, and one in Australia; this last, the See of Sidney, having been established only in the previous year, 1836. At the present day the Colonial and Indian Episcopate consists of nineteen bishops in British North America, nine of whom find their field of labor in that North-West portion of our own Dominion, which less than fifty years ago was almost unknown wilderness, trodden by few but the hunter and the redman; seven in India, in conjunction with one of whom, the Bishop of Colombo, are five missionary bishops; five in China and the adjacent lands; seven in the West Indies and South America, including even the far south Falkland Islands; fourteen in the dark continent of Africa (where the first was established so late as 1847) and the neighboring islands; thirteen in Australia; and eight in New Zealand and the Pacific Ocean—seventy-eight in all.

Surely this is a marvellous increase, and one to justify us in the cheering belief that in proportion with the addition to the number of shepherds must have been that of the helpers and of the flocks over which they preside. Nor are we mistaken in the

trust, when we find that in British North America alone, in the nineteen dioceses to which the two of fifty years ago have grown, 980 priests and deacons of the English Communion now minister to the wants of our people over the vast region that extends from the bulwarks of the Rocky Mountains and the wild north land of Athabasca to the Eastern Sea; that in China, where the first English bishop was sent in 1849, there are now 50,000 converts other than those made by the Church of Rome; that in Japan, where in 1869 profession of Christianity was a capital offence, we now hear of the Japanese themselves being liberal in the endowment of schools in which Christian missionaries are to be the teachers, and of "a spirit of eager inquiry into the claims of Christianity;" that from Auckland comes a report, "brighter than ever before—intemperance has practically ceased—in nothing are the Maories behind other churches;" that in the Fiji Islands the stone in the heathen temple at Levuka, against which, thirty years ago, were dashed the heads of the victims destined for cannibal feasts, has by the consent of the chiefs been hollowed out and taken into the church at Baw as a baptismal font; while in India, avowedly "our hardest problem as a missionary church," and the most trying to the faith and patience of the laborer, owing to the antiquity and complicity of the people's old religion and the difficulties of caste, etc., the number of adult baptisms in 1885 was 1,680, and the following strong and impartial testimony is borne by the civil authorities in the *Blue Book* of 1871-2: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them in every way to be better men and better citizens of the great empire in which they dwell." And again, "The lapse of a few years will, I believe, show a very large accession to the numbers of the various Christian Churches. The closest observers are almost unanimous in the opinion that the ground has been cleared for such a movement. There is no enlightened Madras Brahmin who does not rejoice equally with the missionaries to see the good work of the latter redeeming the degraded castes of Tinnevely and the devil-worshippers of the Canara from their debased cults to a purer faith and a higher morality.

Thus far as to the extent of the work; now let us give a moment's thought to the kind of work done.

Of the many standpoints from which we might regard the mission work of the present day, or rather the many instances that might be given of its extension and its beneficent influence—outside of its first and most glorious office, the redemption of souls, two may be especially selected as illustrations. It has been well said, "The modern missionary is usually a worker. He is not satisfied

with preaching and baptising only. He gathers the young into schools and institutions, and endeavors to wean them from barbarous instincts and practices to the purer and more healthy ways of Christianity. He labors not only for the soul but for the body of his convert." This is true, but we may go yet further; he is often craftsman and mechanic as well as teacher, willing to labor with his hands, as well as with his brain and heart, for the sake and for the welfare of his charge. In this connection may be mentioned those Homes established for the training and instruction of the Indian youth in the North-West, than which nothing perhaps appeals more powerfully to our sympathies and our aid. Dwelling within the borders of our own land—within the range of our own influence—most of the Indians are in many respects as heathen, if not as degraded, as the savages of Africa; in their poverty and helplessness they are our own especial charge, and what nobler task—nay, what higher privilege and pleasure—could there be, both for teachers and those who assist the teachers by their offerings and their prayers, than to bring to those so dependent and so ignorant the knowledge and possessions of such modes of life and such homes as we who are Christians know? Only through the training and uplifting of the young can this end be attained, and for this many are working and giving, with hope for and faith in a result that shall be glad fruit of the seed sown—the redemption instead of the extinction of a race. The Rev. E. F. Wilson, of the Shingwauk Home at Sault Ste Marie, which already affords education both religious and secular to a number of pupils, hopes soon to be able to supplement this institution with one branch in Manitoba and another in Assiniboia, and in a letter recently published asks further aid for that purpose. He says, "I should like to enlist the help of Sunday Schools towards each of these Homes—will not some new Sunday Schools come to our aid—then, with what is already collected, and some help from Government and other sources, we would soon have these Homes built and in active operation." Surely in so good a cause he will not appeal in vain.

(To be continued.)

OUR PARISHES AND CHURCHES.

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

(Concluded.)



NE of the early reminiscences of this interesting parish is worth recording, as told by Canon Anderson: "A circumstance which occurred in Sorel, in 1796, during the period of Mr. Doty's incumbency, a most singular case of mediæval superstition, perhaps the only instance of its kind on record in Canada, is deserving of passing notice. A man named Jean Pailly, was found murdered in his dwelling. The deed of

blood, naturally created intense excitement throughout the little community. Searching inquiry was instituted, but no clue was obtained to the guilty party. Resort was then had to the *ordeal of touch*, the theory being that, if the guilty party touched the corpse, blood would flow from it. The body of the murdered man, with head and breast uncovered, was publicly exposed in the market place, and proclamation made, that under penalty of imprisonment, all the males of the town, above a certain age, should then and there be present. At the same time, the whole of the military in garrison, by order of Captain Dickinson, R. A., the commandant, were similarly mustered, and then marched round the body, each man in passing being made to touch the murdered man, 'but,' records an eye witness, whose manuscript, kindly loaned to me by one of the old families of Sorel, I have seen, 'but, there was no sign given by blood'; 'this, however,' he adds, 'clears the town of the innocent blood shed in it!'"

The present church was built in 1843, and on the 30th day of May of that year, in the presence of the Commander of the Forces, and of a large congregation, was solemnly consecrated to the service of Almighty God, by Bishop G. J. Mountain, then coadjutor Bishop of Quebec.* The rectory was completed the same year, and with these completed buildings, as they now stand, with all their subsequent additions, improvements, presents of varied nature, silver communion service, font, organ, together with the endowment, and poor funds, and cemetery lots, the parish has been enriched as time flowed on with continuous proofs of loving kindness that in money value alone would probably exceed some thirty thousand dollars, without this day, one dollar of indebtedness upon them.

The church is rich in monumental marbles, perhaps, beyond that of any other country church in Canada, and among them some of the noblest names of continental history. From impaired health, Canon Anderson retired and was followed by a succession of loved and honored brethren—Fortin, Tucker, Bareham, Machin, Lariviere—men who have not ceased to teach and to preach faithfully in the old, historic church at Sorel the truth as it is in Jesus.

NO. 12.—ST. GEORGE'S CHURCH GUELPH, DIOCESE OF NIAGARA.

 HIS beautiful structure is considered by competent authorities to be one of the best proportioned and striking of the large churches of the Dominion. It is a monument for all time of the refined taste and energy of the late Archdeacon Palmer, as well as the liberality and zeal of the laity of the parish. In the year 1832 a party of Irish gentlemen and their families arrived as immigrants in Upper Canada. Among them was Mr. Blake, afterwards

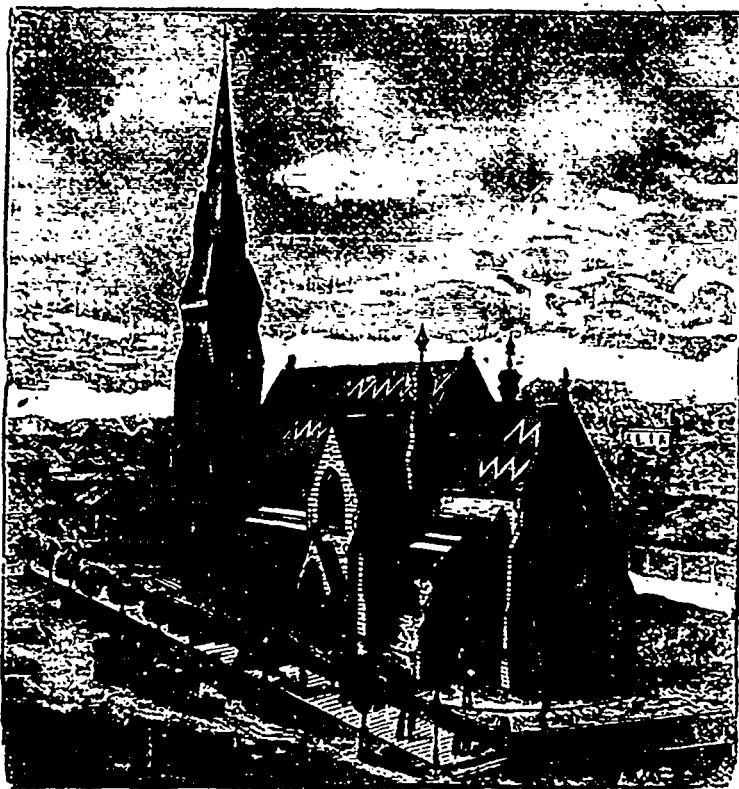
chancellor, his brother, the Rev. Dominie Blake, the Rev. Mr. Brough, the Rev. Arthur Palmer, and others who afterwards attained distinction in their new home. The Rev. Arthur Palmer was appointed to Guelph, then a very small village, the first tree on its site having been cut down only three or four years previous. Mr. Palmer held services in a small school room, until a substantial frame church was completed in 1833. In 1851 it was determined to build a larger church of stone, and the Rev. M. Boomer and Rev. J. G. Geddes took part in the laying of the corner stone, the former gentleman preaching a sermon. Only a part of the plan, however, was carried out, forming an addition to the wooden structure. This building stood in the midst of St. George's square, and from the increase of business traffic around, it soon became apparent that it would be necessary to remove to some better locality. Accordingly, ten thousand dollars having been offered for the site and building, the offer was accepted, and the present site on Woolwich street was purchased. On May 23rd, 1871, the corner stone of the present church was laid with much rejoicing. The architects were Messrs. Gundry & Longley, of Toronto, whose plans were based on those of a cathedral in Scotland much admired by Archdeacon Palmer. On the 23rd April, 1873, the building was completed and opened for divine service. The Rev. J. G. Geddes was present, and also the provost of Trinity College, with other clergymen. Bishop Bethune, of Toronto, preached in the morning, and Provost Whitaker in the evening.

The site of the church extends along the brow of a hill sloping to the River Speed, and from the formation a large school house was built under the church, facing towards the river, and which is capable of affording accommodation to 500 people. The church is 136 feet in length and 63 feet wide, with seating for 800. The chancel is very beautifully arranged, and is lighted by 36 jets of gas. It has been very richly adorned of late in crimson and gold, and the large chancel window is now filled with stained glass figures of the evangelists, and our Saviour in the centre panel. The organ is a remarkably fine instrument. The tower and spire are very attractive, from the harmony of their proportions, the tower being 100 feet in height and the spire 86. Within the sanctuary, above the choir seats, there is on the north side a Bishop's *Cathedra*, and on the south, *Sedilia* for the clergy.

In September, 1875, Archdeacon Palmer, who had been absent for some months on account of ill health, resigned, and the Rev. Alexander Dixon, B. A., Rector of Louth and Canon of St. James' Cathedral, Toronto, and afterwards of Christ Church Cathedral, Hamilton, was appointed his successor, and duly inducted, by the Venerable Archdeacon McMurray, on 17th Nov., 1875.

At this time there was no parsonage, the former rector's residence being his own property, and the necessity of having a rectory in harmony with the church became deeply impressed on the congrega-

*A picture of this church is given in our last issue.



ST. GEORGE'S CHURCH, GUELPH, ONTARIO.

tion. The work was entered upon with great zeal. The plans chosen by the building committee were drawn up by Mr. Westmacott, civil engineer and architect, now a clergyman of this diocese, and at the close of 1878 the rector removed into the very substantial and handsome building west of the church. So carefully were the specifications drawn up, that the extras on a building that cost about \$9,000 only amounted to \$16. When the rector was inducted a debt remained on the church of about \$6,000. This debt was paid and on the Festival of St. John the Baptist, 1879, the church was consecrated. In his pastoral address, at the next meeting of the Diocesan Synod, the late Bishop Fuller said: "It is the most beautiful church, in my opinion, west of Montreal. On my assuming the charge of this diocese, I found this noble structure complete in all its parts, but burdened with a debt of about \$6,000. Two zealous members of the congregation, Mr. and Miss Elliott, came forward nobly and offered to pay a large proportion of the debt, provided the balance should be raised by their fellow parishioners. The balance was raised, so that their noble church might be consecrated to the service of Almighty God, separating it thenceforth from all unhallowed, ordinary and common uses, and dedicating it entirely to God's service." The glorious services of that consecration thrilled every heart. Never before or since in the Province of Ontario has there been anything

approaching it in solemnity and beauty, for unfortunately our large churches are nearly all still burdened with debt. The Bishop of Toronto assisted our own Bishop, and Provost Whitaker preached a grand sermon worthy of the occasion. Arrangements had been made with the managers of the railroads, securing the presence of a very large number of clergy. After describing the perfect arrangements of the processions and services the Bishop proceeds: "It was a proud and joyous day for the churchmen of Guelph, who saw with most grateful hearts their beautiful house of prayer and praise dedicated forever to the service of Almighty God."

Since then the church has fairly prospered, though many devoted and liberal churchmen have passed away, and in few cases have their places been filled by new comers. A very large number of the poorer classes are, however, attached to the church, and a good work is being done among them. A very successful literary association has been established, of which Mr. James

Clarke is president. The Rev. G. A. Harvey, curate, presides over a branch of the Church of England Temperance Society, which is doing much good, and has a large number of members. He has also organized a "Band of Hope and Ministering Children's League," which now has about 140 members, and is becoming very popular. There are also four missions established, two in the town and two in the adjacent country, and a branch Sunday School with about 100 scholars flourishes under the care of Mrs. Saunders. About 500 children are on the Sunday School roll. The principal school is under the management of E. Morris, Esq., Manager Ontario Bank. There are also four classes for religious instruction of adults.

CHRISTIANITY aims at a nobler style of manhood, and at a better and happier style of living. Christianity means friendship carried up into a sphere where, by the natural man, it never could be elevated. It means the purest enjoyments of earth as well as heaven. It means that life shall blossom like Aaron's rod. And every man who is a true Christian, is one who has lived up to the measure of his competency, in a bright and joyful life, compared with which all other lives are ignoble and low.

"To do good and to distribute forget not, for with such sacrifices God is pleased."

Young People's Department.

CANOEING.

DID you ever have a ride in a birch bark canoe?"

"No, never, but I should like to hear about it from you, for I know you have had experience in all such things."

"Well, when you first get into one of the small birch bark canoes, your immediate thought is that you would like to be out of it again. You feel as if it would never support you, or else that you would upset the flimsy little thing and tumble into the water, and yet when you get accustomed to it you feel perfectly at home in it, and prize it highly because it is so easy to move and to carry should you meet an obstacle in the water that you cannot pass."

"How do they make them?"

"Well, I have seen Indians make them in the Great North-West, and though it seems strange that they have never learned to make any navigable thing better than it, they shew a great deal of skill in the manufacture of their birch bark canoe, and all the material is gathered from the forest. The ribs are made of cedar; these are covered with the bark which they strip from the birch tree; they sew the strips together with shreds of juniper, and daub the seams and crevices with resin which they get from the red pine. It is ornamented and sometimes looks very pretty, and it is so light that when put on the water it floats like a cork, and in the midst of the forest it is made,

'And the forest life is in it,
All its mystery and magic,
All the lightness of the birch tree,
All the toughness of the cedar,
All the larches' supple sinews;
And it floated on the river
Like a yellow leaf in autumn,
Like a yellow water lily.'"

"Very beautiful. I suppose they make large canoes as well as small ones?"

"Yes, I have seen them as large as forty feet in length and five feet broad in the middle; the small size is usually about twelve feet long and two feet only in width in the widest part. But you can scarcely conceive how useful this article is to the red man. It is everything to him—home, shelter (for he rests under it at night), his freight and passenger train. In it he hunts his game and gathers his rice. It is his delight to paddle in it from morning till night, in the broadest lake or tiniest



DOWN THE RAPIDS.—PRIMITIVE.

shallow, when the waters are smooth or the billows heave, up the stream or down the stream,—he lives in his birch bark canoe."

"And you have seen them shoot the rapids?"

"Yes, and it requires resolute will and steady nerves to guide so frail a bark through the whirling eddies of a rapid; but an Indian hates toil and shirks it if he can, and rather than carry his canoe and luggage for miles to avoid rapids, he will risk all and rush headlong into the seething waters."

"Were you ever in the rapids?"

"Yes, many a time. When Indians take a passenger, they usually man their canoe with six or eight men. The passenger sits in the centre of the canoe; the most experienced boatman sits in the stern with the steering paddle; the next best boatman sits in the bow, and so they move on rapidly down the stream. Soon they hear the unmistakable roar of rapids not far ahead. The bowsman kneels down and looks anxiously straight before him, with his hand behind him so that the steersman can see it, and that hand is all that the steersman dare look at. He steers by it according to its slightest move. Sometimes the waters take a sudden fall so that they are lost to sight ahead. Then is an anxious moment. The bowsman stands up for a moment to see the extent and nature of the eddying rush before him. He signals all to the steersman with his hand behind him. And at once there is but a confused feeling of rushing water, hissing spray, jagged rocks and speed like the arrow,—and then all is over, and the canoe, as if trembling for a moment with its late excitement, glides on in smooth water."

"Very graphic, and indeed very exciting. I suppose you enjoyed it?"



SHOOTING LACHINE RAPIDS.

I found myself in the midst of just such a scene as I have described, only we met with an accident which might easily have proved fatal. It was up in British Columbia. You know I was a missionary there, and I began to feel that I must face the "perils of the deep" as many heralds of the cross had done before me. So I found myself in my first rapids. Suddenly, at the moment of wildest excitement, the canoe came bump upon a rock, quivered for a moment, one long anxious moment as if in doubt what to do, and then jumped full six feet into the seething caldron below and we were saved. The men were wild with excitement and swore profane oaths."

"And you preached to them, I suppose."

"I did. I told them that they should thank God for His mercies instead of profane His name."

"Well, was not the canoe damaged?"

"Yes, and I will tell you what the men did. It is surprising how quickly they will repair a damage done to their canoe. They haul it ashore, examine the extent of the damage done, collect fresh bark and fasten it over the rent, and pour in their resin all

"I didn't at first. The first rapid I came to I begged the men not to attempt. They shrugged their shoulders and obeyed. The canoe was emptied of all luggage. Each man took his share. The canoe was shouldered and carried past the rapids and embarked again. But by the time we reached the second rapids I had got ashamed of myself and resolved to let the men go on, and soon

around it, and in a very brief space of time all is ready for the journey again."

"They work their canoe up a rapid sometimes, do they not?"

"They do, but it is slow work, as they bend every muscle to paddle their way up the seething waters, gaining slowly inch by inch, until they reach the smooth water at the top. If the rapid is

too strong for paddling they try the use of poles, and if the stream is too deep for poling they try tracking."

"And what is that?"

"It is simply pulling, like horses pull a vessel along a canal. Half the men remain in the canoe and sleep or rest, while the other half walk along the shore of the stream pulling at a rope attached to the canoe. After a time they change places, and so, alternately pulling and resting, they reach smooth water."

"Did you like that wild unsettled life?"

"Sometimes it was exciting and bracing. I was young and full of missionary zeal. I did what I could for the Church of Christ in the wild regions of the hunter and the Indian; but I confess it was hard and at times wearisome and lonely. What a change has come over everything in this older part of Canada! Time was when Indians and *voyageurs* shot down the Lachine rapids in their canoes, on their way to Montreal for freight. Now the stately steamer rushes wildly down the same rapids. And what a goodly sight it is to see the fine vessel tremble and sway and almost stagger on through the seething waters! The same hush and care seems to exist on her as on the frail birch bark canoe, and pilot and steersman bend the same anxious attention upon their work. But now I am done. My love of adventure, I am thankful to say, was tempered by love for my Master, Jesus Christ, and his Church. It is all over now, and as an old man I wait my time and hope to glide happily into the resting place of peace which lies beyond the river of death."

WHOSE KINGDOM?

ONE day, the present Emperor of Germany was walking out in the road by himself, when he came on a number of little children going to school, with their satchels on their backs, or swinging in their hands. As he is very kind, and fond of little children, he stopped and talked to them, and asked them questions to find out what they had learned in school, and how far their intelligence had been awakened to think and understand.

He stooped down and picked up a stone, and held it in his hand, and said, "Which of you can tell me to what kingdom this stone belongs?"

Then one little sharp boy answered: "To the mineral kingdom."

"Quite right," answered the Emperor, "Very good, my boy. Here is a copper for you, which also belongs to the mineral kingdom. Now you be quiet, and let me ask the others a question." Then he pulled an orange out of his pocket and asked, "To what kingdom does this fruit belong?"

Then another boy answered quickly, "To the vegetable kingdom."

"Well answered," said the Emperor, "You shall have the orange. Now, all of you, think, to what kingdom do you belong?"

The children were puzzled to know what to say—whether to the kingdom of Prussia, or to the animal kingdom, or what. Then all at once a tiny little girl, with rosy cheeks like apples, held up her hand and said: "Please, your majesty, I belong to the Kingdom of Heaven."

Then the good old Emperor caught the little child up in his arms, and the tears came into his eyes, and he kissed the child, and took off his military helmet, and standing bare-headed in the morning sun, he said: "Right and beautifully replied, little one. You and I also—I, though I am King of Prussia, and Emperor of Germany—stand as lowly subjects under the King of kings and Lord of lords, in the blessed Kingdom of Heaven."

A TESTED REMEDY.

It is related that Bishop Kavanaugh while out walking one day, met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago someone had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted I have never known it to fail."

What could a doctor say to such testimony as that? And such testimonies are what men need to turn them from the error of their ways to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by their question.

"How would you prove the divinity of Christ?"

"Why, *he saved my soul*," was the triumphant reply.

ACCUSTOM yourself to make every allowance for the imperfections of others, every reasonable sacrifice to their feelings, every effort for their good. Each day will afford you an opportunity of making either an effort, a sacrifice, or an allowance. And while thus employed, your own character will progressively become more amiable, as, in promoting the happiness of others, you are laying the surest foundation of your own.—Taylor.

CENTENARY HYMN FOR THE CANADIAN CHURCH.

MRS E H MITCHELL. SET TO MUSIC BY REV. FRANK J. LLOYD.



JESUS! Lord of Glory
 Hear our joyful song!
 All might, praise and honor
 Unto Thee belong!
 Thou our Church hast guided
 For a hundred years,
 Thou hast seen her labors,
 Watched her hopes and fears.
 CHORUS—Jesus! Lord of Glory,
 Hear our joyful song;
 All might, praise and honor,
 Unto Thee belong!

For the past we thank Thee,
 For each honored grave—
 Bishops strong and saintly,
 Priests and Deacons brave—
 Thee, O Lord they followed,
 Through the ice and snow,
 Where in dark red sunsets
 Lonely forests grow.
 CHORUS—Jesus! Lord of Glory, &c.

How shall we repay Thee
 All Thy watchful care?
 Sound the loud thanksgiving—
 Sound it everywhere!
 Where the sparkling icebergs
 Gem the dark blue sea—
 Where the laughing hill sides,
 Give their flowers to Thee.
 CHORUS—Jesus! Lord of Glory, &c.

From the great Cathedral,
 To the clearing lone;
 Where the log-hut rises,
 In dark paths unknown—
 Where the silvery waters
 Of the broad lakes shine,
 Where the rushing torrent
 Shakes the mountain pine!
 CHORUS—Jesus! Lord of Glory, &c.

Countless souls are mourning,
 Bound by Satan's might;
 Call them louder, clearer,
 Call them into light.
 Vain are all our labors,
 If unblest by Thee;
 Jesus! Great Commander,
 Set the nations free!
 CHORUS—Jesus! Lord of Glory, &c.

Songs of loud thanksgiving
 Rise before Thy feet—
 In one mighty anthem
 All the Churches meet—
 Longing, hoping, waiting,
 Till Thy day appears,
 Shining for ten thousand
 Everlasting years!
 CHORUS—Jesus! Lord of Glory,
 Hear our joyful song;
 All might, praise and honor,
 Unto Thee belong!—Amen.

It is in our worship, more than anywhere else, that we come closest to the one universal Church. In the liturgies of the Churches, the old Romish forms have bequeathed their choicest prayers and

praise—their Glorias, Te Deums and Anthems. We unconsciously, in our devotions, use the unsurpassed passages of the Litany and collects and prayers of our Episcopal brethren. We sing Wesley's hymns in Calvinistic churches, and many a devout Methodist breathes out his faith in the Evangelical hymn, "My faith looks up to Thee." We love to raise our voices to the words of Sts. Bernard and Francis Xavier found in the Presbyterian hymn books. "Lead, kindly light," sings the Catholic Newman; "Nearer my God, to Thee," pleads in song the Unitarian Miss Adams; "In the Cross of Christ I glory," shouts Bowring the Unitarian; "Angels of Jesus," prays the Catholic Faber; "One sweetly solemn thought," sings the Universalist Phæbe Carey.—*Rev. Alexander R. Merriam, in The American Magazine.*

THE Rev. Oswald Dykes, of London, voices the true missionary spirit in the following language:

"All who study the subject come to but one conclusion—that if the enormous and multiplying swarms of human beings who know not Christ are ever to know His Name—indeed, if they are not, within a measurable time, to choke the earth with the spiritually dead—Christians at home must rise to the occasion, and lavish means and men upon the work at this favorable juncture on a very different scale from anything we have seen. The dignity of the service to which our Lord invites us has yet to be appreciated. The urgency of the hour has to be understood. Our joint and several responsibility for the work has to be brought home to each of us. The money power of the Church needs to be used without stint. But, far more, the ardor of youthful spirits has to be called for. The well-born and leisurely will have to choose it for a life work, and go where possible, at their private charges."

In a popular address delivered by the Prince of Travancore, a few years ago, these words were spoken:—"Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say: 'This is what raised us; take it and raise yourselves.' They do not force it upon us as the Mohammedans did their Koran, but they bring it in love and translate it into our languages, and lay it before us and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced—do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work the regeneration of this land."

A WELL known Canadian clergyman once, on going to an outstation, forgot his manuscript sermon. Thrown upon his resources he preached extemporaneously, telling the congregation that he had forgotten to bring his sermon. On leaving after service the sexton said to him, "Thank God, sir, that you forgot your sermon to-day!"

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, Travelling Agent.

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

SEPTEMBER, 1887.

THE subscriptions of all those who have a 12 after their name are now overdue (in advance) and will be thankfully received by the Rev. Dr. Mockridge, Hamilton, Ont.

THE *Church Chronicle*, Louisville, Ky., in itself an excellent periodical, has spoken in kind and flattering terms of our magazine, which we acknowledge with thanks.

THE next meeting of the Board of Management will be held in Toronto, on Wednesday, September the 14th at 2.30 p. m.

RT. REV. WILLIAM STEVENS PEIRY, Bishop of Iowa, has been elected Bishop of Nova Scotia, and the Venerable Archdeacon Pinkham was consecrated Bishop of Saskatchewan in Winnipeg on Sunday, August 7th.

THE offering of St. George's, Kingston, for foreign missions was \$81.21, and that of St. Paul's, Kingston, \$11.05. These were inadvertently left out, we regret to say, in our comparative list last issue.

THE *Canadian Methodist Magazine*, in reviewing a book called "The Story of Metlakahla," says that the strangest part of the story told in the book is that of "the cruel persecution of this good man (Mr. Duncan) and his converted Indians by the high church representative of the Church Missionary Society, the sending of a British gunboat to coerce the Indians, &c., &c." And the author of the book is quoted as saying, "They (the Indians) have been pursued and harassed and maligned by a religious society in the name of Christ. They have been betrayed, trampled upon and robbed by a government whose sworn duty it is to protect them as loyal British subjects in their rights of property and religious liberty." The reviewer rightly calls these serious charges, and says that the book has been put into competent hands for a further and full statement of the case.

It is only fair that this has been done, for we feel quite sure that the *Canadian Methodist Magazine* has no desire to accuse wrongfully the Church Missionary Society in its dealings with this painful case. We only hope that whoever draws up the promised statement will read carefully the reports of the commissioners sent out by the Society to investigate and deal with the case. He will there find that the Methodists themselves, or any religious body, could scarcely have dealt more leniently with Mr. Duncan than did the representative of the Church Missionary Society, who, from the nature of the said Society and its representatives everywhere, could not by anyone who knows what he is writing about be called "high church." Mr. Duncan was sent out by the Church Missionary Society as a lay missionary and was supported by it; he raised money under its auspices, yet would not allow the continued presence of a clergyman among his Indians, nor would he take holy orders himself. He would not allow the sacrament of the Lord's Supper to be administered to them, and seemed to claim to be their head himself in all things spiritual and temporal. Land owned by the Church Missionary Society was claimed to be his own and that of his Indians. He wanted no magistrate, minister, bishop, church, or anything but himself, and such an *imperium in imperio* would not be allowed, we feel certain, in any country under the sun, nor in the Methodist Society itself. A building erected by the Church Missionary Society on its own land was violently torn down by Indians who were thought to be in sympathy with Mr. Duncan, and life and property was in danger.

The gunboat referred to was a separate affair from the dealings of the Church Missionary Society with Mr. Duncan. It was sent there to protect property and in the interest of law and order—a protection to which every British subject has an inalienable right. The fact is, Mr. Duncan, after his great work (than which perhaps none has been more surprising on the face of the earth), was carried away with feelings of self and the sweets of autocratic rule. He wished no church or state authority over him. This is evident from the simple reading of the evidence which came out in the investigation before the commissioners, and when he finds that such individual rule in things both spiritual and temporal can not be in a country and church of law and order, he seeks a new home in the wilds of Alaska. We feel sure that in the neighboring Methodist mission, which the reviewer speaks of as so peaceful and quiet, there is loyalty to the Methodist Society, together with ministerial oversight and duties, and that if any layman were to set up a stone wall of his own will forbidding these things, there would not be the peace and quietness which indeed we are glad to see. But let the Church Missionary Society have sympathy, or at least justice, from other Missionary Societies in one of the most painful cases which perhaps any such society has ever been called upon to deal with.

SOME startling articles have been written lately on the present condition of the Anglican Church in Canada, notably one in the *Church Times* of July 22nd, based upon an article in the *Church Magazine* of Philadelphia. It is held in these articles that the Church has allowed herself to be outdistanced and outflanked in every direction by other Christian bodies, which originally in all respects were inferior to her. That there is much truth in what is said in these articles no candid Churchman of Canada with the facts before his eyes can deny. Causes for the trouble are given, and unfortunately one party in the church seems to accuse the other of being the cause and vice versa. Many reasons in addition to those mentioned in the articles referred to might be given, but *cui bono*? Let the facts before the Church be faced as they are now. What is needed is work. The active Church can alone progress. Let the clergy behold in themselves the leaders of the work which has to be done, and let their activity be seen by the people and a better state of things will soon ensue. People who are busy soon allow all differences to subside. The Church is by no means in a forlorn condition in this country. She has great strength, especially in the cities and towns, strength which other religious bodies would be glad to have. Let her use it—let her use it in missionary zeal and apostolic work and all will yet be well. How many will put their shoulder to the wheel, resolved not only to recover lost ground, but to stretch onward to that high and noble position which the Church of our forefathers is pre-eminently fitted to occupy?

THE CANADIAN CHURCH UNION.

To the Editor Canadian Church Magazine :

DEAR SIR,—Would you kindly allow the "Canadian Church Union" a short space in your valuable journal, to report to its numerous members and friends the progress it is making? It was only organized in January last, and then but by a very few of our zealous laymen associating themselves together to further the interests of the Church. The result of their humble effort has far exceeded what could have possibly been expected for it in so short a time. Advantage was taken by the Union of the meeting of the Dominion Board of Missions, to present an address to them, which was most graciously received and responded to. The deputation that waited on the Board were very gratified at the words of encouragement from the Bishop of Algoma, as Chairman, and R. T. Walkem, Esq., Q. C., of Kingston, who strongly advocated the claims of the association from a layman's standpoint. On the 21st of April, the first public meeting of the Canadian Church Union was held in the Cronyn Hall, in this city, when able addresses were given, more particularly on the subject of the federation of the whole Church of British North America. Many of the speakers greatly encouraged the laymen for the part they had taken in organizing such a Union for the pro-

motion of the work of the Church. Full particulars of the proceedings at this meeting were published at length in the London *Free Press* of 23rd of April, and thousands of copies circulated in all parts of the Dominion, and can still be furnished, with the Constitution, by applying to the Secretary, Mr. W. J. Imlach, of London. This free circulation has resulted in a large amount of correspondence of a most encouraging nature from all parts of the Dominion, especially on the great question of uniting the whole Church, which received its first impetus by the passing of a resolution and appointing a committee to consider the whole subject by the Provincial Synod in September last, and also a resolution introduced by the Metropolitan inviting the Metropolitan and Provincial Synod of Rupert's Land to consider the subject of establishing closer relations with the Church of the Ecclesiastical Province of Canada. This latter resolution, by most satisfactory reports from Winnipeg, has been well received by both leading clergymen and laymen strongly advocating some form of unity for the Church in the Dominion, and a resolution to that effect will be introduced into that Provincial Synod at its meeting next month. Similar resolutions have been passed in other dioceses. The shortness of the session of our own Synod (Huron) prevented such resolution passing with us, but we had the satisfaction of hearing our Bishop express himself as being favorable to the unity of the Church of British North America.

It would be impossible, in the space we could expect in your journal, to quote from the many valuable and encouraging communications the Union has received from nearly every diocese, urging us forward in this good work. In an able article on the Federation of the Church, that appeared in a leading Winnipeg paper, the writer says: "This society has performed valuable work in the interests of Federation. It has secured members from all parts of Canada, held meetings where Federation was prominently discussed, and has scattered thousands of fly-sheets over the Dominion advocating this union of the Church." Many of the clergy and laity write us: "It is just the kind of society the Church wants." One reverend friend says of us: "It is the only sign I have seen in Canada of any sound opposition to the supremacy of Rome."

A few words as to our method of working. We have a good, energetic executive committee, that meets every two weeks. Monthly meetings of the members are also held, when reports of progress, &c., are read and considered. We are now preparing, and have the promise of many leading clergymen and laymen, for a regular course of lectures at these monthly meetings, during the fall and winter, on subjects of Church history, work required to be done by the laity, and such subjects. We are about appointing a committee to devote especial interest to further Sunday School work.

We have only been able to give a very short

outline of our work, &c., in one communication, and trust even this is not trespassing too much on your valuable space. Yours,

CANADIAN CHURCH UNION.

Since writing the above we have the very gratifying intelligence that a strong resolution has been passed in the Provincial Synod at Winnipeg favoring the uniting the whole church in British North America, and a committee appointed thereon to confer with the Provincial Synod committee appointed to consider this subject at Montreal in September last.

A JOURNEY TO THE FIRST CONVENTION OF THE ALGOMA CLERGY.

BY THE REV. C. A. FRENCH.

IT is with strange, very strange feelings I take up my pen just now to describe a recent journey over the Georgian Bay. I have been a parish curate in my day. I have been a member of a society which at one time met for its deliberations and exercises nigh unto old St. Paul's, but what are these things in face of a journey something like three hundred miles to meet for the first time in my life those who have been for five years my associates in a missionary diocese in Canada? I am not going to say that the clergy of the Diocese of Algoma are wholly unknown to one another. No. Some few of us know some few, but as a body we are still unknown to each other. We are like pilgrims up here among the wild, bold, Switzerland-like hills of Muskoka, Parry Sound, Algoma, Thunder Bay and Nipissing Districts, but to-day the shrine towards which our thoughts turn is Trinity Church, Parry Sound. In this place on Thursday next we hope to partake of the Body and Blood of our Lord and Saviour Jesus Christ as a pledge to assure us of God's love and Christ's gift of Himself for the Church, and to hear our Bishop's voice addressing his co-workers preparatory to our having a Synod. Dear readers, you cannot understand the solemnity of this time with us. It is a turning point in our history, and as such we need the prayers of the Church. Is it too much to ask the faithful throughout Canada to invoke God's continual and effectual love on our behalf, that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," (2 Pet. iii, 18)? If the spokesman of the first missionary band needed to remind "them that have obtained like precious faith with the brethren" that there was a necessity for both grace and knowledge, how much more are these things to be sought for by us who are at the very best poor types of what we ought to be for our respective congregations! Another and a more clever pen will take up the convention subject; let me tell you of the waters of central North America. I suppose there are few now-days who do not know that the St. Mary river is

a strait connecting Lakes Superior and Huron. On the banks of this beautiful river, among Ojibway Indians, I have my home, and on Friday last the Right Rev. the Lord Bishop of Algoma, accompanied by his commissary, Rev. E. F. Wilson, called for me, they being then en route for the convention. Friday was a lovely day. The sun shone on land and water as if there could be no possibility of old age with the greater light-bearer. After passing along the shore which borders the Reserve, we stood out into George Lake, keeping in view on the left the long stretch of piles driven for the Canadian Pacific Railway in the vicinity of Echo River. On the right we had Sugar Island (Susabaquet menis) which forms a part of the State of Michigan. By-and-by St. Joseph's Island came into sight, and after passing alongside the place where the Quebec was wrecked, we passed by the pictured rocks and steamed for Hilton, where we took on board the Rev. H. Beer, the hard working missionary of the peoples of the Isles. We did not stay very long here. The Bishop had an engagement for the evening at Cockburn Island, for which the prow of the Evangeline was turned. In due course we arrived and had a hearty welcome from the Indian land agent, (Mr. Ross), and the employees of this fishing station. We were, however, greatly grieved to find that within a couple of weeks diphtheria—that terrible scourge—had come and seven or eight persons had succumbed to the disorder. There is no resident doctor nearer than Bruce Mines (on the north shore), and Dr. McCort being away on his marriage tour, the tug had to be sent to Gore Bay, a distance of about 50 miles. The doctor could remain only a short time, and at the time we called there was no medical man within reach. Such are some of the terrors of isolation to which a few of our poor settlers are subjected. Are we so dead indeed to everything human that these island peoples and their trials are to us a thing of no consequence? God forbid. The Bishop preached a very affecting sermon, dealing with the dispensation of Providence, and spoke home to the hearts of all of us. You, dear readers, who in the hour of trial can have so many and great comforts around you, think of Cockburn Island and its early inhabitants when an impatient fit comes on. It is hard to bear pain with a doctor at hand to administer an opiate, but it is a harder thing to see one by one pass away with no person able to stretch forth a saving hand.

I may mention that the Evangeline does not, as a rule, travel at night. The courses we had to take do not permit of this unless the boat were manned by more than one captain. On the morrow, therefore, we again set sail. This day (Saturday) brought us to Little Current and thence on to Sheguiandah. Here we were met by the Rev. Fred. Frost, well known as a hard working presbyter among the red as well as the white population of these parts of the Grand Manitoulin. As the Bishop had a hard day's work before him on the

morrow, he accepted Mr. Frost's invitation and stayed at the little parsonage. On Sunday we commenced with a consecration of St. Andrew's Church, Shaguiandah, followed by a confirmation of twelve Indians. We then proceeded to St. Peter's (white) where we had morning prayer, confirmation and holy communion, in which latter service thirty five took part. We thereafter steamed back to Little Current for afternoon service, when we had consecration of Holy Trinity Church, a confirmation and an administration of holy communion for the newly confirmed. Rev. N. Beer and myself then returned to the steamer, while the Bishop and Mr. Frost drove four miles to Sucker Creek, Indian Reserve, where they had evensong and confirmation about 10 p.m. The Bishop returned thoroughly fatigued. On Monday we set sail, via Collin's Inlet, for Parry Sound Harbor, which we reached in due time after a most enjoyable voyage. I never forget the rough trip I had of it on the Northern Belle in 1882, when I first became acquainted with America's inland seas, but the journey of yesterday fully repaid me for the vexations of a former date. There is a seeming compensation ever in the life of a missionary traveller. I should like to describe more fully something of what I saw, but I cannot claim now any more space than that sufficient to invite those who delight in nature to take a trip through these districts. I am writing this under the shadows of the lumber piles in Parry Sound on the day before we hope to confer with one another. May there be as an abundant sunshine in the hall as there is to-day under the azure vault of heaven. God has been good to us. To Him be all the praise. With a slight exception in favor of Neptune on Saturday last our journey cannot be better described than by using the American expression and saying it was perfectly lovely.

Woman's Auxiliary Department.

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

ALL Diocesan Secretaries will please send a copy of their annual reports to Mrs. Houghton, 44 Lorne Avenue, Montreal, and Diocesan Treasurers their annual financial reports to Mrs. Gregory, Hamilton, Ont.

THE Secretary-Treasurer of the Church Women's Mission Aid of Toronto desires that all applications for assistance in the form of clothing and Christmas trees, etc., for the coming winter may be sent in as soon as possible. This society 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.

QUEBEC DIOCESAN BRANCH.

WE have much pleasure in announcing that there are now 15 branches belonging to the association in the diocese of Quebec. Our President expressed a hope, (at our last annual meeting) of increased success in this scheme of Woman's Auxiliary. She cannot but feel grateful to see how many have been added during the year, as the following treasurer's report proves:—

District or Parish Branches.

Quebec Cathedral—Algoma, \$121.55; Domestic, \$19.68; Foreign, \$40.43; total \$181.66.

St. Paul's—Domestic, \$16.75; Foreign, \$16.75; total, \$33.50.

St. Peter's—Algoma, \$34.79; Domestic, \$9.26; Foreign, \$8; total, \$52.05.

St. Michael's—Algoma, \$43; Domestic, \$35.65; Foreign, \$35; total, \$113.05.

St. Matthew's—Algoma, \$145.50; Domestic, \$66.25; Foreign, \$4.15; Qu'Appelle, \$6.50; total, \$222.40.

Trinity—Foreign, \$7.50; total, \$7.50.

Sherbrooke—Algoma, \$25; Saskatchewan, \$25; total, \$50.

Richmond and Melbourne—Qu'Appelle, \$16; total, \$16.

Windsor Mills and Brompton—Algoma, \$2.50; total, \$2.50.

New Ireland—Foreign, \$18.70; total, \$18.70.

Bazaar held by young children of the Cathedral—Algoma, \$30; Domestic, \$35; Foreign, \$35; total, \$100.

Interest, \$1.39.

Grand total—\$799.35.

ISABELLA HAMILTON,

May 1887.

Treasurer.

Sums forwarded to different places direct from donor.

Lennoxville to Algoma.....	\$ 50 00
Anonymous	5 00
Barrels.....	596 00
Collections	799 35
Jubilee offering.....	433 72

Total.....\$1884 07

Besides barrels that have not been valued.

Weekly sewing meetings were held during the winter months by nearly all the branches, enabling the ladies to fill boxes, which were sent to those most in need, and they were also recipients of old clothes, etc., from ladies interested in the work.

The Misses Dunn filled a barrel themselves and forwarded it to Qu'Appelle.

The Cathedral sent two barrels.

St. Matthew's—5 barrels, valued in all at \$510.

St. Michael's—1 box of clothing and books.

St. Peter's—1 barrel, valued \$50.

St. Paul's—1 box of clothing and other articles sent to an Indian girl in the Wawanosh Home.

Holy Trinity—2 barrels and books.

New Liverpool—A child clothed in the Wawanosh Home, and 1 barrel, valued \$36.

Our Board cannot refrain from expressing their thankfulness to Almighty God for having blessed their efforts during the year, and they sincerely hope that before another year is out other parishes in the diocese will take up this work, so that more branches may be formed.

M. S. MACPHERSON,
Recording Secretary of the Diocesan Branch of
the Woman's Auxiliary.

President, A. M. WILLIAMS.
Quebec, July 4th, 1887.

THE WOMAN'S JUBILEE COLLECTIONS.

The President of the Woman's Auxiliary Association has much pleasure in announcing that the efforts of the Jubilee Collection for the widows and orphans of Algoma have been most successful and have been blessed by the return of \$433.72, which will be sent at once to Mrs. Boomer, in London, Ontario, who was the originator of the happy thought. The following are the returns:—

The Cathedral.....	\$123 30
Sherbrooke.....	130 00
Lennoxville.....	38 00
St. Michael's.....	21 80
St. Paul's.....	14 50
St. Peter's.....	6 50
New Liverpool.....	13 60
From Miss Bella Hamilton.....	10 00
Richmond and Melbourne.....	14 00
Cookshire.....	16 00
Windsor Mills and Brompton.....	3 00
Holy Trinity, Quebec.....	2 50
List placed at Miss Wood's.....	37 90
List placed at Mr. Wilson's.....	2 62

Total..... \$433 72

All those who took part in this noble work will feel thankful that they came forward so willingly for such a good cause.

THE members of Woman's Auxiliaries should remember that they are not only societies of women banded together for missionary work and prayer, but that they are, what the name implies, an auxiliary to the Domestic and Foreign Missionary Society. As such every effort should be made to further its interests, and in doing so they further the interests of the Church itself in Canada. A glance at the analysis of the collections made in answer to the Epiphany Appeal will shew that there is room for work in the matter of procuring a large increase in the collections for foreign missions next January. The Board of Management issues two appeals in each year, one for foreign and the other for domestic missions. Would it not be a useful piece of work for the members of each parochial branch of the Woman's Auxiliary to divide their parish into districts, with a visitor or canvasser over each one of them, and at the time of these semi-annual collections to see that *everyone in the parish gives something*? The effect of this done systematically in every parish would soon be apparent, not only in the increased amounts contributed, but in the general interest in the subject of missions which such semi-annual visits would be sure to create.

MRS. LAWSON, Treasurer of the Church Missionary Association of Halifax, N. S., thus writes to us:—

In your issue of August last the Churchwoman's Mission Aid of Toronto claims the honor of first organizing woman's work in the Canadian Church. You supplement this with the information that the Woman's Missionary Union of Lennoxville, Quebec, was established in 1877, two years before that of Toronto. You will find, however, that as Nova Scotia is the oldest diocese in the Dominion, she is also seven years in advance of the Quebec Association as regards woman's work in the cause of missions. In 1870 a society was established in Halifax, bearing the name of the Churchwoman's Missionary Association, and has continued its work until now. It was begun under the auspices of the late Dean Bulloch, then rector of St. Luke's pro Cathedral Church. Its object was to enlist members from all the parishes in the diocese to work for the general good of the Church, each member being pledged to give a definite subscription each month, either in money or in work. Orders for surplices, stoles and ordinary needlework were obtained and executed by the members. The late Bishop of Nova Scotia was the patron of the association, and his generous sympathy and counsel never failed them in their work. Whatever income was raised by the society was devoted to the destitute missions within the province. On our sea-coasts, and in the back-wood settlements, there are numbers belonging to the Church, scattered miles apart, who would have been without her services and sacraments altogether but for the exertions of this society. At each annual meeting the earnings of the year, beginning with \$400 and increasing to \$900 per annum (the amount granted for the last five years), were voted and paid to the Bishop for the use of these missions, the members being glad to entrust to his wise judgment the distribution of their funds. In the seventeen years which have passed since the origin of this association over ten thousand dollars have been devoted to home mission works by this society. If Nova Scotia is not the first in the field, she can certainly claim to be several years in advance of Quebec and Toronto in organizing and carrying on woman's missionary work.

The Society of the Treasury of God.

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

THE EXAMPLE OF THE SAINTS.

IN the previous leaflet it was shown that for about 400 years, until all sacrifice was done away with by the sacrifice of the cross, sacrifice and the offering of first fruits was the universal custom of all heathen nations; that the practice must have come

from the dispersion from Babel and the Church of God before the flood.

Abraham was called thirty-seven years before the death of Noah, so when he gave tithes to Melchizedec he was only acting on the universal practice that then prevailed.

This is the first mention of the tithe, and it is from henceforth the only proportion of giving mentioned in the scriptures.

It would appear as if Jacob had doubts about God; for, after the vision vouchsafed to him, he made a vow, if God would be with him on his journey, and give him bread to eat, and raiment to put on, and bring him back to his father's house in peace, then the Lord should be his God, and he would make him this accustomed offering "of all that Thou shalt give me, I will surely give the tenth to Thee."

It cannot be supposed that the Church of God was left without law for two thousand years, therefore, the law given to Moses by Jehovah in Sinai was the old law tabulated, written down for all time (Lev. xxvii, 30.)

The tithe from henceforth was the Lord's, holy unto the Lord. It was paid to the Lord, and God gave it for the support of the tribe of Levi (Lev. xxvii, 30), and the Levites supported the priests, the house of Aaron, by their tithes (Num. xviii, 28.)

The Jews broke the law in every possible way, and several reformatations of religion are recorded; in each prominence is given to the restoration of tithe payment, notably in the reign of Hezekiah (2 Chron. xxxi, 5-10, 20.) Also when they returned from captivity, and restored the worship of the temple. This was a time of the greatest poverty; nevertheless the command of God (Mal. iii, 10) was "Return unto Me in tithes and offerings."*

Whatever the people did, it is clear that the Saints of the Church of God, down to 400 years before the Nativity, paid tithes and offerings.

What was the idea of free-will offerings among the Jews? The Lord commanded Moses to build the tabernacle (Exodus xxxv.) Men and women of a willing heart brought bracelets and ear rings and rings and tablets, all jewels of gold. Women who were wise hearted spun with their hands blue and scarlet, purple and fine linen, and goats hair, and they brought so much that Moses had to issue a proclamation to tell the people to bring no more.

King David and his people, without the satisfaction of seeing the temple even commenced, laid up about \$240,000,000 And David gave thanks and glory to God because he and his people "had been able to offer so willingly," "for all things come of Thee, and of Thine own have we given Thee. (1 Chron. xxix.)

Has the Church of God ever risen to the full requirements of God's demand for tithes and offerings? Yes, once, and only once. It was after the despair, darkness, and bitter disappointment, when Christ died on the cross. When Christ had burst

the bonds of death, and the full glory of the resurrection and the ascension had sunk into their hearts, then the free will offerings of the Church came up to the offering of the poor widow, which received the praise of Jesus, for they "had all things in common."

The change in the worship of the Church of God was very gradual. For many years the followers of the Nazarene conformed to the law, and therefore paid their tithes.

Such is the example of the saints of old. They took up their cross daily, and followed Him who gave His all for us; not only His blood, but His daily life in this world of sin and sorrow.

CLERICAL DIRECTORY.

DIOCESE OF HURON, FORMED 1857.

(CONTINUED).

HICKS, REV. RICHARD, B. D. B. in Canada. Graduated Western University, London. Ordained Deacon, 1878, Priest 1879 by Rt. Rev. I. Hellmuth, D. D., Bishop of Huron. Appointed Curate of Goderich; Curate of Holy Trinity, Winnipeg, 1883. Now Curate St. Paul's Church, London (on leave).

HILL, REV. JAS. JOHNSTON, M.A. B. at Halifax, Nova Scotia. M. A. King's College, Windsor, Nova Scotia; Deacon, 1858, Priest 1859, by Bishop of Nova Scotia. Rector St. James', Newport, N. S. 1859 to 1867; Curate Trinity Church, St. John, N. B. 1867 to 1868; Rector Trinity Church, St. John, N. B. 1868 to 1873; Rector St. Philip's, Antigua, Br. West Indies 1873 to 1876; Rector St. George's, Dominica, Br. West Indies 1876 to 1877; Locum Tenens for Rev. J. B. Uniacke, St. George's, Halifax N. S. 1877 to 1878; Resident Principal and Chaplain, Hellmuth Ladies' College, London, Ont. 1878 to 1879; Rector Woodstock, Ont. 1879, and Rural Dean County of Oxford. P. O. address, Woodstock, Ontario. Published "The Lord's Supper for Candidates for Confirmation," "Sketch of Liturgy of Church of England," "The Landing of the Loyalists in St. John, N. B.," Essays on Life of Palmerston, Education, and The Ocean.

HILL, REV. JEFFREY, M.A., Chatham, Ont., Rural Dean.
HILL, REV. WILLIAM THOMAS, B. A., Kincardine, Ont.

HINCKS, REV. JOHN PERROT. B. in Belfast, Ireland. Ed. Queen's Coll., Belfast. Ordained Deacon 1860, Priest 1862, by 1st Bishop of Huron. Appointed Exeter, 1860. St. James', Ingersoll, 1864; Trinity Church, Galt, 1877; Now Rector All Saints', Windsor, 1886; Appointed Rural Dean 1873 till 1886; Canon 1873.

HIND, REV. DUNCAN H., B. A., Chesley, Ont.
HINDE, REV. WM. B. at Maryport, Cumberland, Eng. Ed. St. Bees' Coll. Ordained Deacon by Bishop Oxenden, Montreal, 1872; Priest, 1874. Appointed Ormstown; Chambly; Clarksburg; Wardsville; Rector of Christ Church, Petrolia; Point Edward; Now Rector of St. Ann's, Adelaide.

HODGINS, REV. JAMES WALTER. B. near Lucan, Ont. Graduate of Huron College, London, Ont. Ordained Deacon 1885; Priest, 1886 by Rt. Rev. Maurice S. Baldwin, Bishop of Huron. Appointed to Trinity Church, Bayfield, 1886. P. O. address Bayfield, Ontario.

HOLMES, REV. JOHN, Walkerville, Ont.
HUGHES, REV. EDWARD WILLIAM. B. at Liverpool, Eng., 1859. Ed. at Northern Institute, Liverpool. Graduated at Huron College, London. Ordained Deacon 1885, Priest 1886 by Bishop of Huron. Appointed Travelling Missionary to Lion's Head, Saugeen, Indian Peninsula.

HUTCHINSON, REV. EDWARD (on leave).

*The whole context should be studied from the first chapter, especially Chapters iii and iv.

HYLAND, REV. PETER EDWARD, Rural Dean of Lambton and Rector of Warwick, Ont.

INNES, REV. GEORGE MIGNON, M.A. B. at Weymouth, Dorset, Eng. M.A. of Bishop's College, Lennoxville. Ordained Deacon 1862, Priest 1863, by the Bishop of Huron. Appointed to Christ Church, London, 1863; Curate of the Cathedral, Quebec, 1865; Curate of St. Paul's Cathedral, London, 1868; Canon of St. Paul's Cathedral, London, 1869; Rector of St. Paul's Cathedral, London, 1871.

IRELAND, REV. WM. PERRY, B. A., Owen Sound, Ont.

JACOBS, REV. JOHN. B. at Fort Francis, Manitoba. Ed. at Huron College, London, Ont. Ordained Deacon 1869. Priest 1870, by the Bishop of Huron. Missionary St. Claire River, Indian Mission, Kettle Point. Address, Sarnia.

JOHNSON, REV. WILLIAM, Burford, Ont.

JOHNSTONE, REV. RICHARD WALLER. B. in Ireland. Undergraduate Trinity College, Dublin. Ordained Deacon 1859, Priest 1861, by the Bishop of Huron. Appointed Proton; St. John's Church, Kingsville and Missionary parts adjacent. Now South Zorra, Ont.

KER, REV. ROBERT, Mitchell, Ont.

KERR, REV. FREDERIC WARREN, M.A. B. in Hamilton, Ont. Ed. at University of Toronto and Wycliffe College. Ordained 1880 Vice-Provost of the Western University.

KEYS, REV. GEORGE, Rural Dean. B. at Roslin, Ont. Student of Bexley Hall, Gambier, Ohio. Ordained Deacon 1861, Priest 1862, by the Bishop of Huron. Appointed Chatsworth; Exeter; Chatsworth. Now Incumbent of Clarksburg, Co. Grey.

MACKENZIE, REV. GADEN CRAWFORD. B. at Danville, Que. Ed. at Sherbrooke Academy; read for orders under Rev. George J. Magill, B.A. Ordained Deacon 1869, Priest 1870, by the Bishop of Toronto. Appointed Missionary at Haliburton; Curate, Galt; Locum Tenens, Chatham; Rector, Kincardine. Now Rector Grace Church, Brantford, and Rural Dean.

MAGAHY, REV. THOMAS WILLIAM, Seaforth, Ont.

MARSH, VENUE LE JOHN WALKER, M.A., Archdeacon of London. Rector St. John's, London Township.

MARTIN, REV. N. HENRY, Chatham, Ont.

MATTHEW, REV. CHARLES RAYMOND, M.A. B. in St. John, N.B. Graduate University of King's College, Windsor, N.S. Ordained Deacon 1866, Priest 1868, by the Bishop of Fredericton. Appointed St. Mary's, St. John's, Petersville, N.B.; Holmesville, Ont.; Assistant St. James', Toronto; Grace Church, Toronto; St. Paul's, Clinton. Now Incumbent Kingsville, Ont.

MILES, REV. CHARLES, B.A. B. at Purbrook, Hants, Eng. Graduate Trinity College, Toronto. Ordained Deacon 1884, Priest 1885, by the Bishop of Huron. Appointed to Belmont, Ont.

MILLER, REV. ANDREW ELIAS. B. in United States. Hon. Undergraduate of the University of Toronto. Ordained Deacon 1863, Priest 1864, by the first Bishop of Huron. Appointed Howick and Wallace; Tyrconnel; Goderich Township. Now superannuated. Hamilton, Ont.

MOORE, REV. HENRY GRATTAN, B.D., T.C.D. B. in Cavan, Co. Cavan, Ireland, June 28th, 1849. Graduate Trinity College, Dublin, Dec. 1870. Ordained Deacon, Nov., 1870, by the Bishop of Kilmore; Priest, Aug., 1873, by the Bishop of Down. Appointed Curacy of Derryheen, Dio. of Kilmore; Curacy St. Mary's, Enniscorthy, 1875; Curacy, Knockbreda, Dio. Down, 1879; Rector, Magherahamlet, 1881; Rector, Shelburne, Ont., 1884.

MOOREHOUSE, REV. JOSEPH HOPKINS. B. in Lambton Co., Ont. Ed. at Galt College Institute (preparatory course); took the Divinity course at Trinity College, Toronto. Ordained Deacon 1878, Priest 1879, by the Bishop of Huron. Appointed Bervie Mission, June, 1878; Gorrie Mission, Nov., 1884.

MULHOLLAND, REV. ARTHUR HILL RINGLAND, Canon, Rector of Owen Sound, Ont.

MURRAY, REV. EDWIN W. (superannuated) Ailsa Craig, Ont.

MCCOSH, REV. ROBERT. B. at Paris, Ontario. Graduate of Huron College London. Ordained Deacon 1879;

Priest 1880 by Bishop Hellmuth of Huron. Appointed to Bayfield, 1879 (on leave).

NEWELL, REV. JOHN ROBERT. B. at Springfield, Ont. Ed. Canadian Literary Institute, Woodstock. Graduated Huron College, London. Ordained Deacon 1884; Priest 1885 by Bishop of Huron. Appointed Incumbent of Port Dover (St. Paul's Church) 1884.

NEWMAN, REV. EDWARD EDMUND. B. in Wiltshire, England. Ed. at the Charterhouse, London England, and St. Bees Coll. Cumberland. Ordained Deacon 1859; Priest 1860 by Dr. Cronyn, Bishop of Huron. Appointed Travelling Missionary in Queen's Bush in the Counties of Perth and Huron. Incumbent of Kirkton and Prospect Hill, Delaware. Now St. George's Church, London West. Canon of Huron.

NEWTON, REV. FRANK GIBSON. Ed. at Ch. Missionary College, Islington, London, Eng. Ordained Deacon 1885; Priest 1886 by Bishop Baldwin. Appointed to Bothwell 1885; removed on account of parish being joined to Thamesville in the new re-arrangement. Appointed to Bervie 1886.

PARKE, REV. JAMES FRANCIS. B. Co Huron, Ont. Ordained Deacon from Huron College, London, 1883, by Bishop Hellmuth; Priest 1884 by Bishop Baldwin. Appointed Blyth, Belgrave and Manchester 1883. Address Blyth, Ont.

PATTERSON, REV. EPHRAIM. M. A., Canon, Rural Dean of Perth, Stratford, Ont.

RACEY, REV. GEORGE W. B. in Quebec, P. Q. Ed. in Quebec High School and Bishop's College, Lennoxville, P. Q. Undergraduate of University of Bishop's College, Lennoxville, P. Q. and Matriculant of Huron College, London, Ont. Ordained Deacon, April 23, 1876. Priest, May 25th, 1877, by Rt. Rev. Dr. Hellmuth late Bishop of Huron. Appointed to Proton Mission 1876; Howick Mission 1878; Florence and Aughrim 1880; Huntingford Rectory 1884.

RALLY, REV. WILLIAM BUCHANAN, M.A. B. of English parents at Vienna, Austria, 1811. Graduate University of Vienna, and Divinity School, Gettysburg, Pa. After ten years' service in Lutheran Ministry, ordained by Bishop McIlvaine, of Ohio, Deacon 1853, Priest 1854, and appointed Rector of Trinity Church, Cincinnati, Ohio. Received into Toronto Diocese, 1856, and appointed to Haysville; Mitchell; Hamburg; Tryconnel. Superannuated. Address, Ridgetown.

RICHARDSON, REV. JAMES BANNING, M.A. B. at Halifax, N.S. Graduate University of King's College, N. S. Ordained Deacon 1866, Priest 1868, at St. Luke's Cathedral, Halifax, by the Bishop of Nova Scotia. Appointed Rector, Dartmouth, N.S., 1868; St. Thomas Church, Hamilton, Ont., 1874. Now Rector Memorial Church, London, Ont. Is Member of Saskatchewan Missionary Council and Canon; Examining Chaplain to the Bishop of Huron, and Honorary Clerical Secretary of the Synod.

RIDLEY, REV. JOHN. B. in London, Eng. Ordained Deacon 1881, Priest 1883, by the Rt. Rev. Dr. Hellmuth, Bishop of Huron. Appointed Onondaga; Assistant Minister, Cathedral, Que.; Rector, Trinity Church, Mitchell. Now Rector Trinity Church, Galt, Ont.

ROBERTS, REV. ROBERT JAMES, A.B. (superannuated) British Columbia.

ROBINSON, REV. EDWARD JAMES. B. at Manchester, Eng. Ed. at Congregational College, Nottingham, Eng., and Huron College, London, Ont. Was Pastor of the Congregational Denomination at Burford, Ont., for two years before taking Holy Orders. Ordained Deacon 1873, Priest 1874, by the Bishop of Huron. Appointed Millbank. Now on leave.

ROBINSON, REV. SAMUEL FRALICK. B. at Niagara Falls, Ont. Ed. at Western University, London, Ont. Ordained Deacon, in St. James' Church, London, Trinity Sunday, 1885; Priest, in St. George's Church, London, the first Sunday after Trinity, 1886, by the Bishop of Huron. Appointed to Exeter and Hensall, August, 1885.

ROWE, REV. VALENTINE FRANCIS, Southampton, Ont.

RYAN, REV. FRANCIS, B.D. B. at London, Canada. Ed. at Huron College, London, Ont. B.D. conferred by

Western University, June, 1884. Ordained Deacon 1872, Priest 1873, by the Bishop of Huron. Appointed Parkhill, Exeter, Brussels, Florence, in the County of Middlesex. Present address, Florence, Ont.

SAGE, REV. GEORGE, B.A., B.D., Bloomfield, London, Ont.

SALTER, REV. GEORGE JOHN RANKING, M.A. B. at Teignmouth, Devon, Eng. Ed. Blandell's School, Tiverton. Graduate Christ Church, Oxford. Ordained Deacon 1838, Priest 1839, by Dr. Bagot, the Bishop of Oxford. Appointed Chaplain of Cathedral at Oxford; Curate Gloucester and Bristol; Curate Lincoln and Tremelling; Missionary, Co. Lambton; Incumbent St. George's, Sarnia; Incumbent St. Jude's, Brantford. Now superannuated.

SANDERS, REV. THOMAS EMMOTH. B. at Devonport, Eng. Ed. at Devonport. Ordained Deacon 1859, Priest 1860, by the Bishop of Huron. Appointed Walkerton, Co. Bruce, June 19th, 1859; Incumbent Lucan, March, 1863; Tilsonburg, 1871; Norwich, 1875; Delhi, 1878. Now superannuated. Address, Aylmer, Co. Elgin, Ont.

SANDYS, VENERABLE FRANCIS WILLIAM, D.D., Archdeacon of Kent; Rector of Christ Church, Chatham, Ont.

SAUNDERS, REV. ERNEST CLEMENT. B. at London, Eng. Graduate Montreal Diocesan Theological College. Ordained Deacon 1881, Priest 1882, by the Bishop of Montreal. Appointed Missionary West Sheffield, 1881; Rector Trinity Ch., St. Stephen, N.B., 1882. Now Rector St. James' Ch., Ingersoll, Ont.

SCHULTE, REV. JOHN, D.D., Ph.D. Ed. at Gymnasium of Arnburg, Prussia, and at the College of the Propaganda, Rome. Graduate University of the Sapienza, Rome. Doctor of Philosophy, 1849; Doctor of Theology, 1852. Ordained Deacon and Priest, 1852, by Cardinal Patrizi, acting Bishop of Rome. Appointed President and Professor of Dogmatic Theology in St. Francis Xavier's College, Antigonish, N.S., until 1860, when he renounced the Church of Rome. In 1862, was received by Dr. Cronyn, Bishop of Huron, into the Church of England. Appointed Incumbent Port Stanley, 1862-63; Incumbent Berlin, 1863-67; Rector Port Burwell, 1867-78; Rector Christieville, 1878; Professor of Classics and Asst. Professor in Divinity in Huron College, 1878-82; Missionary in Aldborough Township, 1882-84; Examiner of Modern Languages in the University of Toronto from 1866 to 1872. Author of "Roman Catholicism, etc.," "How to Study," "The Greek Particles," etc. Now superannuated. Address, St. Thomas, Ont.

SCOTT, REV. WM. E. B. at Hamilton, Ont., Canada. Ed. chiefly at London. Ordained Deacon 23rd April, 1876, Priest 25th May, 1877, by his Lordship Bishop Hellmuth. Appointed Incumbent of Kirkton Mission, County Perth, May 25th, 1876; Norwich Mission, County Oxford, May 7th, 1879. Appointed Norwich, Ont.

SEABORN, REV. WILLIAM MINTER, London East.

SEABORN, REV. WILLIAM MINTER ROLPHE (Deacon), Thamesford, Ont.

SHAW, REV. RICHARD H. B. in Sligo, Ireland. Ed. London, Eng. Ordained Deacon Nov., 1885, Priest Nov. 7th, 1886, by the Bishop of Huron. Appointed to Lucknow, Ont. Address Teeswater, Ont.

SHORE, REV. WILLIAM MURTON. B. London, Ont. Graduate St. John's Theological College, London. Ordained Deacon 1882, Priest 1883, by Isaac Hellmuth, D.D., Bishop of Huron. Appointed Incumbent Highgate Mission, Diocese of Huron, July 1882. Address, Highgate, County Kent, Ont.

SHORTT, REV. WILLIAM, B.D. B. at Dublin, Ireland. Graduated B.D. Western University. Ordained Deacon 1854, Priest 1855, by Rt. Rev. Horatio Potter, Bishop of New York. Appointed Grace Church, Whitestone, N.Y.; Amherst Island, Ont. Feb., 1865; Wolfe Island, 1869; Christ Church, St. Catharines, 1872; St. Thomas' Church, Walkerton, 1875. Address, Walkerton, Bruce Co., Ont.

SMITH, REV. ARTHUR GRASSETT, Munceytown, Ont.

SMITH, REV. J. W. PETTIT. B. Brantford, Ont. Graduate Huron College. Ed. Brantford and London. Ordained Deacon, Feb., 1866, Priest, Feb., 1867, by Right Rev. Dr. Cronyn, Bishop of Huron. Appointed Belmont,

Strathroy. Now Rector Christ Church, London, 1875; Rural Dean of Middlesex, 1873; appointed Canon in 1882.

SMITH, REV. SYLVESTER LORIN. B. at Brantford, Ont. Ed. at Huron College, London, Ont. Ordained Deacon 1869, Priest 1870, by the first Bishop of Huron. Appointed Kirkton; Alvinston; Forest; St. John's, St. Thomas, 1882. Now Berlin, Ont.; Rural Dean of Wat-erloo.

SOFTLY, REV. EDWARD, B.D., Delhi, Ont.

STEELE, REV. HOWARD DOUGLAS. B. at Halifax, N.S. Graduate Dalhousie College, Halifax, N.S. Ordained Deacon, Jan., 1882, Priest, Oct., 1882, by Bishop Hellmuth. Appointed Bellmont and Dorchester; Blenheim and Ouvey, Goderich Township. Now Incumbent at Point Edward and Perche. Author of pamphlet on "The Evidences of Christianity," and several published sermons. Address, Point Edward, Ont.

STOUT, REV. WILLIAM. B. at Cork, Ireland. Ed. at Huron College, London, Ont. Ordained Deacon 1878, Priest 1879, by the Bishop of Huron. Appointed Warton, Ont. Now Incumbent Trinity Church, Sombra, Ont. Present position, Missionary, Sombra Mission, Co. Lambton, Ont.

STRONG, REV. JAMES LEONARD, Brantford, Ont.

TAYLOR, REV. WILLIAM JAMES. B. London, Eng. Studied King's College, London, Eng. Labored six years in Col. and Con. Church Society, London. Ordained Deacon 1878, Priest 1879, by the Bishop of Huron. Appointed Alvinston, 1878; Wardsville, 1879. Now Rector (eighth year) St. James', Wardsville. Also Diocesan Sec'y C. E. T. S., Huron. Author of several pamphlets on the temperance question, etc.

TIBBETTS, REV. WM., M. D. (superannuated), Port Dover, Ont.

THOMAS, REV. HENRY ALEXANDER, Ailsa Craig, Ont.

TURNBULL, REV. MARK. B. Shetland Islands, Scotland. Ed. St. John's College, London, Eng. Passed fifteen years in the Argentine Confederation. Graduate Huron College, London, Ont. Ordained Deacon June 21st, 1881, Priest June 18th, 1882, by the Bishop of Huron. Appointed St. Paul's, Shelburne, July 1st, 1881; St. Paul's, Kirkton, Nov. 1st, 1883. Now Rector Christ Church, Listowel, Ont.

WADE, REV. WM. HENRY. B. (1851) at Kingston on Thames, Eng. Ed. privately. Ordained Deacon 1885, Priest 1886, by the Bishop of Huron. Woodstock East, Ont.

WARD, REV. JAMES, Markdale, Ont.

WATSON, REV. THOS. B. in Dublin. Studied in Huron College. Ordained Deacon 1864, Priest 1865, by Bishop Cronyn. Appointed Meaford; Bayfield; Burford and Mount Pleasant; Hanover; Walkerville; Eastwood.

WILLIAMS, REV. DAVID, B. A. Oxford Classical Professor Huron College, and Assistant Minister, Chapter House, London, Ontario.

WILSON, REV. ROBERT. B. in Canada. Ed. at Huron College, London. Ordained Deacon 1869, Priest 1870, by the Bishop of Huron. Now Incumbent Birr.

WOOD, REV. WILLIAM. B. at Wing, Co. Rutland, Eng. Ed. in England. Emigrated to Canada 1834. Settled in Walpole, Co. Haldimand, Ont. Appointed Catechist and Lay Reader by Bishop Strachan 1842. Received appointment as Catechist and Lay Reader under the Colonial Church Society 1848. Removed to Walsingham, Co. Norfolk, 1855. Ordained Deacon 1858 by Bishop Cronyn. Ordained Priest, December 11th, 1859. Placed on retired list 1878, but giving occasional services when required. Address, Port Rowan, Ont.

WRIGHT, REV. JOEL TOMBLESON, St. Mary's, Ont.

WYE, REV. GEORGE WILLIAM. B. in London, Eng. Ed. in England and at Huron College, London, Ont. Ordained Deacon 1869, Priest 1870, by the Bishop of Huron. Appointed Dungannon; Wardsville; Port Burwell. Now Watford, Ont.

YOUNG, REV. WILLIAM ARTHUR, B. D., Bishop's Commissioner, London, Ont. Rector of Goderich.