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Our Mission News.

Published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATTHEW xxiv, 14.

VOL. I.

FEBRUARY, 1887.

No. 8

HISTORICAL SKETCHES.

NO. 8.—THE FIRST BISHOP OF MONTREAL.

AS far back as the year 1535, the renowned voyager, Jacques Cartier, made important discoveries in the territory now known as Canada. He sailed into what he called "a goodly great gulf, full of islands, passages and entrances, towards what wind soever you please to bend," and, it being the festival of St. LAWRENCE, he called it after that name, by which it and the noble river which flows into it has ever since been known. He made his way up to Stadacona, now Quebec, where he met a numerous tribe of Indians, whose chief was Donnacona, "the Lord of Canada." With laudable perseverance he still pushed his way westward on the river until, on the third of October, 1535, he reached the Indian village of Hochelaga, a mere collection of cabins, surrounded by palisades and fields of Indian corn. Here dwelt fully a thousand natives, who received the bold navigator with a cordial welcome and every demonstration of joy. Cartier called it Mount Royal, and hence its name, Montreal.

In 1608 the celebrated Champlain laid the foundation of the present City of Quebec, and in 1640 a few houses were built on the site of the Indian village of Hochelaga, and formed the commencement of the City of Montreal, and from that time as a trading post it continued to increase. In 1720 the population is stated at 3,000. Then

followed the capture of Quebec by General Wolfe, in 1759, and in 1760, Montreal was taken possession of by the British troops, but its former occupants, the French, were treated with a liberality not usually granted to the vanquished. All their religious property and institutions, their language and laws were respected to a greater extent than was wise, and the consequence is that now the power of the French Roman Catholics is so great as to cause uneasiness among thoughtful people, and indeed anxiety as to what will be "in the end thereof."

After this conquest, however, in 1760, Montreal ceased to be wholly French and Roman Catholic. Numbers of British soldiers and others, attracted by hopes of commercial advantage, settled within her borders. Many of these were churchmen, who, applying to the mother country for clergymen of their own persuasion, managed to procure three, one for Quebec, one for Montreal, and one for Three Rivers. The Rev. Mr. Delisle, a native of Switzerland, was the first Church of England clergyman who settled in Montreal. At that time the only bishop in the whole of North America was the Bishop of Nova Scotia. The first



THE MOST REV. FRANCIS FULFORD, D. D.

First Bishop of Montreal and Metropolitan of Canada.
Born, 1803; died, 1868.

Anglican service in Montreal was held in a church which formerly belonged to the Jesuits' College, on December the 20th, 1789. This church was burned in 1803, at which time the City of Montreal presented somewhat the appearance indicated in the accompanying illustration. In 1805, the foundation stone of a new building was laid, and a substantial church afterwards built, to which was given the name of Christ Church. At this time the Diocese of Quebec had been formed and

Montreal remained a portion of it. But it soon became evident that the great commercial city, as it promised to be, must itself become the see city of an Anglican diocese.

No sooner was Bishop Anderson fairly at work in his enormous diocese of the great North-West, than attention was called back to the more ancient Diocese of Quebec. The first bishop of that diocese, Dr. Jacob Mountain, had passed away. The second bishop, the Hon. and Rt. Rev. Dr. Stewart had likewise gone



MONTREAL IN 1803.

to his rest, and Dr. G. J. Mountain was battling as well as he could with the great difficulties of his cold and wide-spread diocese, when there came an urgent call for the immediate formation of another diocese, with Montreal as its see city. Bishop Mountain had the true idea of the proper foundation that should be laid for the progress of the Church of England. He saw that it lay in the establishment of bishoprics. His anxiety to see a bishop appointed for the North-West, or Hudson Bay Territory, as mentioned in our last number, was great. He inspected the country himself, though it involved travelling in a canoe a distance of 1800 miles, and he succeeded in getting the Diocese of Rupert's Land established in 1849. But at the same time he was equally anxious nearer home. He had himself been Coadjutor Bishop of Quebec, with the title of Bishop of Montreal, and when he succeeded to the full episcopate he still retained his old title, with the hope that the proper authorities might continually be reminded that such a diocese was needed.

After patient waiting, the venerable prelate was at last gladdened with the intelligence that Her Majesty had been pleased to set apart a new diocese for Canada, under the name of the Diocese of Montreal, and that the Right Reverend Francis Fulford, D. D., had been appointed the first bishop.

Francis Fulford was the second son of Baldwin Fulford, Esq., of Great Fulford, England, and was born at Sidmouth, on the 3rd of June, 1803. He won his B. A. degree at Exeter College, Oxford, in 1824, and was ordained deacon in 1826, and priest in 1828. He occupied successively, the rectories of Trowbridge (Wiltshire), and Croydon (Cambridgeshire), and was minister of Curzon Chapel, Mayfair. He was consecrated Bishop of Montreal

in Westminster Abbey, on July the 25th, 1850, at the age of 47.

It was at a time when great burning questions began to agitate the Anglican Church. The Oxford movement was causing intense excitement, an excitement which soon made its way across the Atlantic and caused much religious stir even in Canada. The men who originated that movement were contemporaries of Francis Fulford. It was an age of much controversy in Church matters, on all questions relating to high, low or broad Church. The arrival of the new bishop was therefore eagerly looked for. This took place on the 12th of September, 1850, when his Lordship and Mrs. Fulford, with their son and daughter, took up their abode in the City of Montreal.

Hard work lay before the new bishop, but from it he flinched not. A month after his arrival, the Church Society of the Diocese of Montréal was organized. Soon he held visitations of his clergy, and the general work of diocesan machinery began to tell for good upon the Church; but in 1856 an event occurred which proved a serious interruption to the work. This was the burning of Christ Church Cathedral, resulting in its complete destruction.

From the ruins of this once useful structure, there rose, but on a different site, the present stately building, a full illustration of which is given on another page. No one who visits Montreal should fail to see this truly beautiful edifice, a fitting monument to the memory of the first bishop of the diocese, and a bright ornament to the city. But the erection of it proved a heavy burden to the bishop. The inevitable discrepancy between the estimated and the actual cost, threw upon his Lordship and the congregation a heavy debt, to lessen which, the bishop cut off all possible



THE CITY OF MONTREAL.

OUR CATHEDRALS
AND CHURCHES.NO. 6 - CHRIST CHURCH
CATHEDRAL, MONTREAL.

IN 1766, the Rev. David C. Delisle arrived from England to take charge of the Church in Montreal. In 1789, a church building was fitted up by him and his congregation; and on the suggestion of the Bishop of Nova Scotia, it was called "Christ Church."

expenditure in his household, moving to a small dwelling and submitting to the discomfort of rigid economy. Thus do the clergy often submit to personal sacrifice on account of burdens, which a wealthy laity could easily relieve. The bishop lived, however, to see much reward for his self-denial, as the debt was greatly diminished, if not entirely liquidated, before his death.

In 1859, the Diocesan Synods of Quebec, Toronto, and Montreal, petitioned Her Majesty to appoint one of the Canadian bishops to "preside over the General Assemblies of the Church in the Province," the result of which was that Bishop Fulford was appointed Metropolitan of Canada, with Montreal as the metropolitan see, and in 1861 the first Provincial Synod was organized, and held in that city.

The first suggestion to hold a "Pan-Anglican" Synod,—a Synod which was to embrace representative churchmen of the Anglican communion, throughout the world, came from the newly formed ecclesiastical Province of Canada. In this great assembly, which was duly held in England, the Metropolitan of Canada took a prominent part; but on his return to Montreal, in 1868, he gave unmistakable signs of failing health, and on the ninth of September, 1868, while the Provincial Synod was in session, the good bishop, at the close of the day, quietly passed to his place in the Church at rest. He had arrived in Montreal on the twelfth of September, 1850, and on the same day, eighteen years afterwards, his remains were placed in the quiet earth. All classes of people mourned his loss. The tolling of the bell of the Anglican Cathedral was answered by the tolling of the great bell of the Roman Catholic Church of Notre Dame, as a sorrowing procession followed his remains to the Cemetery of Mount Royal, there to rest till the trumpet shall sound, and the dead shall be raised incorruptible.

STATISTICS compiled from the official Year-Book of the Church of England, clearly show that she is the greatest voluntary Church in the land, that the free-will offerings of her people to missions, church extension and support far exceed those of what are known as the voluntary churches.

At his death, the Rev. James Tunstall was appointed to the vacant incumbency by the King. In 1801, the Rev. Dr. Mountain, brother of the first bishop of Quebec, succeeded Mr. Tunstall, and in 1803, Christ Church was destroyed by fire. The corner stone of a new Christ Church was laid in 1805.

This corner stone bore the following inscription:—

"Glory be to God:

"Of this sacred edifice, raised upon ground granted for that purpose, by our Most Gracious Sovereign, George III. by the pious exertions of the Protestant inhabitants of this city, and dedicated to the service of Almighty God, according to the establishment of the Church of England, this corner stone was laid by Jacob, Lord Bishop of Quebec, on the 21st day of June, in the year of our Lord, 1805."

After many delays, the church was opened for worship in 1814. Our illustration gives a good idea of the style of architecture of this church. It was 120 feet in length, by 80 in width, exclusive of the chancel, which was 40-feet in width, and only 12 feet deep,—to which the chancel of the present Cathedral certainly forms a marked contrast, as it is of unusual length.

In 1815, the Rev. Dr. Mountain died, and was succeeded by his curate, the Rev. John Leeds. In 1820, Royal Letters Patent were issued, constituting the Rectory of Montreal, with Christ Church as its parish church, and appointing the Rev. John Bethune, Rector of Montreal, with perpetual succession. In 1850, Royal Letters were issued, constituting the Diocese of Montreal, appointing Dr. Fulford as its Bishop, and ordaining that "Christ Church should thenceforth be the Cathedral Church of the said Bishop of Montreal and his successors." In 1856, the Cathedral was burned down, and was soon afterwards rebuilt, mainly through the exertions of Bishop Fulford. It is a large and beautiful building, said to be by far the finest specimen of Gothic architecture in British North America. It stands in the best part of the city, and is surrounded by extensive and beautiful grounds, in which the houses of the bishop and rector are situated. The chancel is at the east end, underneath the tower. Dean Bethune died in 1872, and was succeeded in the rectory by the Rev. Maurice S. Baldwin. By Statutes of



THE OLD CHRIST CHURCH CATHEDRAL,
MONTREAL.

Agreement, dated June 12th, 1875, the relations of the bishop and the rector in the Cathedral were adjusted and defined. At visitations, confirmations, ordinations, meetings of Synods (Diocesan and Provincial), general thanksgivings and general fasts, the services of the Cathedral Church and the appointment of preachers, are under the direction of the Bishop, who gives all his orders and directions concerning the Church to the rector, upon whom rests the responsibility of carrying them out. On all other occasions, the rector's authority in the cathedral is the same as that of a rector in his church in England. In 1883, Rev. Dr. Baldwin, who had some time before been appointed Dean of the Cathedral, was elected Bishop of Huron; and early in the following year, the Rev. John G. Norton, M. A., was appointed his successor as Rector of Christ Church Cathedral and Rector of Montreal.

"Though the site of the cathedral is ill adapted to display the fine proportions of the building, yet the building itself is beautiful for elevation, while its contrasted masonry of gray and white sandstone, rich with corbels, and carvings, and fretwork, bears fitting testimony to the unity of the artist's plan, as well as to the completeness of the builder's work. The exquisite spire rising skywards, like the monument of a saint, is well adapted to excite serious and awaken slumbering thoughts. The delicacy of its design, the harmony of its proportions, and the Mosaic brilliancy of its contrasts, captivate the

imagination and exact tribute from the mind. It is beautiful to behold when bathed with 'the gay beams of lightsome day,' but it is glorious to gaze upon when the city sleeps, in the hush of night, when the stars are brightest, or when the moon is abroad. At such a time, when all is still, the whole building seems to be spiritualized, and capable of stirring the deepest feeling. It suggests holy musings, recalls saintly memories, and creates heavenly hopes. Thus may this mute minster prompt successive generations to consider the 'living stones' of which that temple is built that is 'not made with hands.' Thus may this monument of the just point its 'silent finger to the sky,' and with even more than a preacher's power, direct wayward youth, ambitious manhood and enfeebled age, to the life beyond life, the source of virtue, and the end of toil."*

THE Diocese of Montreal comprises the following counties: Bagot, Shefford, Brome, Richelieu, St. Hyacinthe, Rouville, Iberville, Missisquoi, Vercheres, Chambly, St. John, Laprairie, Napierville, Chateauguay, Huntingdon, Beauharnois, Soulanges, Vaudreuil, Berthier, Joliette, L'Assomption, Montcalm, Montreal, Hochelaga, Jacques Cartier, Laval, Terrebonne, Two Mountains, Argenteuil, Ottawa, Pontiac, all in Quebec.

Cities. Montreal, St. Hyacinthe.

Towns: Sorel, Hull, St. John's, Farnham, Lachine, Longueuil, Joliette, Aylmer, Chambly, Lachute, Valleyfield, Beauharnois, St. Jerome, Berthier, Buckingham, Laprairie, St. Andrew's, Granby, Knowlton, Huntingdon.

FROM the summary of Church work in the "Church Year-Book," it appears that members of the Church of England raise and spend on Church objects just £4,000,000 a year, of which not quite half a million goes to Foreign Missions directly. Thus, for every guinea spent on churches, parsonages, schools, additional clergy, etc., at home, only three shillings is devoted to evangelizing the world. Taking it that seventy per cent of the population belong to the Church of England, I find that each Church family gives to Foreign Missions three shillings a year; that of every £1,000 of churchmen's income, 13s. 6d. is given to Foreign Missions; and that for every £1,000 of rateable value belonging to the Church people, 40s. is given, or less than a rate of ½d. in the pound. Who would hesitate to vote for a rate of 1d. in the pound for a free library? and yet the total contributions to Foreign Missions are less than a half-penny. It may perhaps be said that not many people are rich enough to give more. My reply is that the ninety London clubs have 80,000 members, who pay annual subscriptions exceeding half a million pounds, while the Church contributes to Foreign Missions less than half a million—*Mr. S. Gedge.*

*From "The Last Three Bishops Appointed by the Crown," by Fenings Taylor.



THE PRESENT CHRIST CHURCH CATHEDRAL, MONTREAL.



INDIANS AND THE RAILWAY.

OUR DUTY TO THE INDIANS IN THE NORTH-WEST.

By REV. E. F. WILSON, SAULT STE. MARIE, ONT.

I DESIRE very earnestly to urge the necessity of the Church of England throughout the country, rousing itself without further delay to do some active work on behalf of the Indians scattered throughout the great North-west. The Jesuits have been and are actively at work. Are these wild, untutored Indians scattered over the prairies to be left to the teaching of an apostate church? Are they to be taught to look to the cardinals and Roman Catholic archbishops as the dominant power in this country? Are they to be told that there is a greater power than that of Queen Victoria to whom they must give allegiance. Is it known that there are 130,000 Indians in Canada? What if the great majority of these Indians become Roman Catholics and identify themselves as the allies of the French population, which seems at this time inclined to alienate itself from the English speaking people of Canada? Again, is it right to allow these poor ignorant heathens to embrace a religion which we should dread to have our sons and daughters embrace? Has not God given us this great country, and has He not with this country given us these poor people to care for and to teach and to bring up to the religion of

Christ? Why are the Protestants of Canada so indifferent about the spiritual welfare of the Indians? Why is our ancient Church so careless about these poor children whom God has bid her adopt and bring up to know and keep his commandments? Are we always to appeal in vain for this work? You say, "Leave it to the Government; it is the Government's business to care for and educate the Indians!" We tell you that leaving the Indians to the Government means leaving the great majority of them to the Romish church. The Jesuits have been the most active in the work, and the Jesuits consequently must have the biggest share of the Government grants. Let the Church of England just set to work in right good earnest and determine to lead the van in this great work among the Indians. Let her found some schools, and gather out the young and train them,—and by these and these only may Government money be diverted into the right channel. We are on the eve now of her Most Gracious Majesty Queen Victoria's jubilee. In what better manner could that most auspicious event be signalized by our church than by setting on foot a great and noble work on behalf of the poor red children of the forest and prairie, who have been taught to call her "Mother." At present, this Shingwauk Home of ours is but a little affair; the Shingwauk and Wawanosh Homes together are but a little affair. I want to see a grand work inaugurated. I want to see the Church

of England rise up and say that these Indians, scattered throughout the Northwest, shall be *Protestants*. They shall be taught the Bible, they shall be taught that the only way to salvation is through Jesus. They shall not, through our carelessness and indifference, become the converts of a church whose doctrines we hold to be erroneous, and be weaned from their allegiance to their great mother, the Queen. We have heard a great deal lately about Christian unity—in what more practical way can Christian unity be brought about than by the Church of England inviting the Methodists and the Presbyterians, both of which churches have missions in the North-west, to join with her in this great work, and let this year of 1887, this year of our beloved Queen's jubilee, see the commencement of it in right good earnest. Let the great aim be to gather out the young, to bring the young Indians—boys and girls—under sound Christian influence, and for this purpose let there be a *chain of Protestant institutions*, such as the three or four which already exist in this Province, from Ontario to the Rockies.

FROM SLAVERY TO THE PRIESTHOOD.

BY REV. FRED. E. J. LLOYD, SHIGAWAKE, QUE.



ABOUT thirty years ago, when the slave traffic along the east coast of Africa was at its height, the British warship *F—* was cruising in the neighborhood in order to capture and punish the ringleaders, and to free their freight of living souls. Her brave and resolute commander, Captain *H—*, had succeeded in effecting the capture of many dhows, and restored to their freedom hundreds of the unfortunate slaves. On one occasion, having taken a number of slaves from a dhow on board his ship in order to transfer them to Zanzibar, the captain noticed amongst the poor sufferers a bright little boy apparently about eight years old, of prepossessing appearance and engaging manners. He became very much interested in him, and during the passage to Zanzibar paid him so much attention that upon the ship's reaching that place this dear child had become so attached to his generous and kind benefactor that he positively refused to be separated from him. Here was a difficulty! What was to be done? Entreaties were unavailing. Harsher means the captain would not resort to in order to induce the child to go ashore with the other slaves, or rather, now freed men. At length the little fellow conquered, and the captain determined to take him to England. During the voyage home he so won the hearts of the sailors by his gentle and sweet disposition and attractive manner that he became a general favorite. Upon the arrival of the ship in England, Captain *H—* succeeded in stirring up a great deal of interest in the case of his little protegee, with the result that he soon had numerous friends. Shortly afterwards he was sent to one of the best English schools at

the instance of some of his newly found friends. He soon exhibited marked ability, and made rapid progress in his studies. His manner was invariably gentle, courteous and dignified, and as a natural result of this he was universally respected and esteemed. His vacations were spent at the home of one or more of the many influential people who had interested themselves in him. Amongst the rest the Rev. R. M. Benson, of the Cowley Mission House, had from the beginning taken a warm interest in the spiritual as well as temporal welfare of the African gentleman, and upon his attaining the age of about twenty years, he was sent by Father Benson to India in the capacity of a lay missionary, where he did a good and useful work. At the expiration of two years he returned to England at the request of his benefactor, and shortly afterwards became a student of Dorchester Theological College. It was there that I had the happiness of meeting him. We read and walked together, and together prayed. To have known him at all I consider one of the happiest events of my life. We all loved him and considered him our superior. He was, as I have said, a perfect gentleman, well informed, intellectual, modest, retiring, and above all, holy. The expression of his handsome face was almost heavenly in its sweetness. He frequently spoke to me of his parents, brothers and sisters, all of whose names he distinctly remembered, and on one occasion wrote them down for me on a single piece of green paper, which I treasure much. He longed to see them again, but feared even if he did, he would be unable to recognize them. His father was a chief of the Gallas, who are said to be the aristocratic tribe of Africa. He was ordained deacon by the Lord Bishop of Oxford in 1882, and in the space of a few months afterwards returned to Zanzibar as one of the clergy of the Central African Mission, where he now lives and labors for the conversion of his brethren from the bondage of Satan into the glorious liberty of the children of God.

THE Queen rules over more Mohammedans than the Sultan of Turkey; in India and Northwest America tens of millions of our fellow-subjects are heathen; and the colonies of Great Britain, such as Hong Kong, are so many doors by which access to heathen countries may be had. England sends to all these her commerce, her literature, and her vices; her ships cover the seas, and it is therefore her bounden duty to send over those seas the Gospel of Christ.

MR. GULICK, of the Japan Mission of the American Board, says that it would seem as if the whole nation is yet to learn the English language. Half of the books sold in 55 bookstores in Japan are English. Webster's Spelling-book and Wilson's First Reader have been reprinted in Tokio, and the latter is sold by the million at the retail price of 7 cents.

UNION AND ESTABLISHMENT.

THE following amusing yet suggestive speech was made, according to *Church Bells*, by the Rev. R. Glover, vicar of St. Luke's, West Holloway, at a conference of clergymen and nonconformists, on the question, "Is a state Church compatible with true Christian Union?"

Mr. Glover said that had the Bishop of London given permission to Mr. Haweis, (a church of England clergyman) to preach in Dr. Parker's (Congregationalist) pulpit he would thereby have given his license to every clergyman in that large diocese to preach in a Nonconformist chapel, which would have destroyed all Church discipline, and would have been attended with great confusion. Fancy Mr. Spurgeon in the pulpit at St. Paul's! Allow him to repeat, fancy Mr. Spurgeon in the pulpit at St. Paul's without a surplice, or what would be still more difficult, in a surplice! How could such a man as Mr. Spurgeon be in the pulpit at St. Paul's without pointing to the font? Or fancy Dr. Parker in Westminster Abbey! Could he be there without attempting to quote some text in favor of Congregationalism? Was there one? Yes, he remembered just one. "And all the congregation murmured against Moses and Aaron."

He asked himself whence this desire on the part of the Nonconformists for closer union with this corrupt Church of England, which the late Mr. Binney said had damned more souls than she had saved. There were faults on both sides. He knew that they could quote to him the *Church Times*, but he also could quote the publication, *News and Notes*, which he bought at the door of the City Temple only a few days ago, in which he found four or five paragraphs directed against the Church of England, and holding up her clergy to "ridicule and scorn." Would his Nonconformist brethren remember that two could play at that game, and two often did play at it? They both had black sheep in the fold, but let them not expose their black sheep to the gaze of a scoffing world. But he thought he could perceive the reason why there was a laudable desire among his Nonconforming brethren after unity with the Church of England. It was because they were becoming every day more churchy. He rejoiced in that. he saw a number of signs of it on every hand. He saw signs of it in their architecture. Their places of worship were all "churches," with their chancels, and even crosses. And then there were their choral services, only they called them "services of song." But it was all the same. Pompey and Cæsar were very much alike; especially Pompey. They had also their stained-glass windows. There was a stained-glass window in that Temple that he dare not have in his church. If he had, his people would say he was going over to Rome at once. Let not Judah vex Ephraim, nor Ephraim Judah, but let them all work together, and help each other in the spirit of love to fight together against the common foe.

THE "POSSLE-TREE."

FROM REV. S. DARING-GOULD'S "VILLAGE PULPIT."

BELEIVE one of the secrets of the hold dissenting preachers have on the uneducated is because they give vivid and live descriptions of Bible narratives. I venture—at the risk of raising a laugh—to quote the opening of a sermon delivered last year in a little Cornish chapel by a local Primitive Methodist preacher. I believe that I give his words without exaggeration. I have no wish to exaggerate, for I am holding up the style to my brethren in the Church as something to copy, though his matter, as they will see, was not quite correct. The text was from Psalm 57. 8,—“Awake up, my glory. Awake, psalter and harp.” And this was the opening of the discourse:—

“My brethren! King David woke up early in the morning, just as the sun was rising. There had been wretched bad times; rain, rain, rain, all day and night, and the sheep were cawed (diseased), and the harvest was not got in, the shocks of corn were standing, and the grain was sprouting in the ears. You know what sort of bread comes of that. David had been sore at heart, for he knew the farmers were in a bad way, and the laboring people were also not well off. So he got out of bed, and opened the window, and looked out, and smelt the beautiful fresh morning air. Then he saw the sun come a-peeping up over the Eastern hills like a spark of gold. So says David: ‘There he comes, and not a cloud in the sky, and there’s every promise of a good day. Wake up, my glory! Wake up, my beautiful shining luminary, and give us a long fine day, for we want it sore before the corn is utterly spoiled and done for. And then, my brethren, he made another remark, and that he addressed to his possle-tree. Now, I don’t pretend to know exactly what sort of a tree a possle-tree is, but travellers who have been in the east, and learned commentators, do assert that it is a plant that turns her face to the sun, whichever way the sun be. In short, she (the preacher said ‘her’) is a sort of a convolvulus. Now David saw this convolvulus drooping, with her blossom heavy with dew, and says he, with a great shout, ‘Possle-tree!’ says he, ‘Possle-tree, my hearty! Wake up! The glorious sun is woke and shining, and it becomes you to wake up too, and look the glorious sun in the face, as is your nature to.’”

“Our people desire extempore sermons, and yet you persist in using notes.” Famishing Pastor—“My dear brother, as I never have any notes in my pocket-book to use, you should not object to my using notes in the pulpit.”

A COUNTRY rector complained to Dr. Routh that he had received only five pounds for preaching a sermon at Oxford. “Five pounds?” ejaculated the doctor, “why, I would not have preached that sermon for fifty.”

EARLY WORK IN THE NORTH-WEST.

BY MRS. GREGORY, HAMILTON, ONT.



HE first part of our North-West Territory settled was the Hudson's Bay Territory, granted by Charles II to a company of fur traders in the year 1670.

This company immediately established forts and trading stations throughout their territory to traffic with the Indians, exchanging clothing, blankets, and ammunition for furs and peltries. The company did not, however, think it necessary, during nearly 150 years, either to provide for the spiritual wants of their own employees, or to make any effort for the conversion of the Indians to Christianity. In 1815, one hundred and fifty-five years after the Hudson's Bay Company had become possessed of the country, one of their officials, Major Semple, Governor of York Fort, said, "I have trodden the burnt ruins of houses, barns, mills, forts, and sharpened stockades, but never on those of a place of worship, save on the smallest scale. I blush to say that throughout the whole extent of the Hudson's Bay Territory no such building exists." This lamentable state of affairs, however, was not suffered to exist many years longer, for five years later, the Hudson's Bay Company (through whose influence is not known), sent out, as missionary, the Rev. John West. Lord Selkirk had, in 1811, bought from the company, and from the Cr e and Saltcaux Indians, a large tract of country, extending for a considerable distance on both sides of the Red River and the Assiniboine, and here, where Lord Selkirk had established a colony of settlers from the Orkney Islands, Mr. West was directed, as chaplain of the company, to take up his residence.

The first Sunday after his arrival in America, he officiated in the Hudson's Bay fort at Point Douglas, where he was welcomed by a large congregation, some of whom were settlers overjoyed to hear once more the services of their Church, of which they had been deprived for forty years. Mr. West then went to St. John's, now in the City of Winnipeg, which has always been, and still is, the ecclesiastical capital of the North-West. After residing here for a year, long enough to build a church and school house, and having paid a missionary visit to the Hudson's Bay posts at Brandon and Beaver Creek, to supply the spiritual wants of the whites and half-breeds there, he turned his attention to the Indians, who were steeped in poverty and degradation. His first step was to establish a school for Indian boys, where they were first taught Christianity, and afterwards reading, writing, and so much agriculture as enabled them to grow the food they required. He hoped by these means to render the people industrious and self-reliant, and to keep them stationary and under the eye of the Missionary, for as long as they depended entirely upon the chase for their

livelihood, they roamed about the country and were frequently absent from the Mission and its teachings for months at a time. Besides this, and worse in its effects upon the Indian, was the fact that when he carried the fruits of his hunt, in furs and skins, for sale to the post, he usually indulged in a drunken revel which degraded him, blunted his moral faculties, and rendered him averse to receive the lessons of Christianity. The following summer, Mr. West visited Fort York and brought from there two very intelligent Indian boys for his school. Whilst at Fort York, he was informed, to his great joy, that the Church Missionary Society intended to send out another Missionary to the Red River Settlement. He therefore felt at liberty to return to England that summer, for the purpose of bringing out his family the next year, but circumstances arose which prevented him from returning to America. Mr. West established during his short ministry, a system of registration of baptisms, marriages and burials, so perfect that it has been of immense service in establishing the claims of old settlers and their children to lands under the Manitoba Act of 1870.

The Rev. Mr. Jones, the Missionary whose intended arrival had been announced to Mr. West, reached the Red River Settlement in the autumn of 1823, a few months after the departure of the former, and so abundantly was his work blessed, that he soon had a Church built on Image Plain (now St. Paul's parish), and in a very short time a congregation large enough to fill it. The school for Indian boys contained twelve pupils, and the Sunday School 169. Though a delicate man, Mr. Jones struggled against physical weakness, and fulfilled his arduous duties alone for two years, when he was joined by the Rev. Mr. Cochran, also sent out by the Church Missionary Society. It is difficult for us to realize the condition of life at that period in the Red River Settlement, and the difficulties and labors of the Missionary. There were a few European settlers who cultivated their land, but the remainder of the population, consisting of French Canadians, Indians and half-breeds, depended entirely on fishing and hunting for their supplies, both of food and clothing. If they were unsuccessful in the chase, they were reduced, not merely to destitution, but to absolute starvation. Consequently, the Missionary was obliged not only to attend to the teaching and spiritual needs of his people, but was also compelled to raise sufficient grain and cattle to sustain his own family, and in case of need, to relieve the wants of improvident and starving Indians and half-breeds.

For such necessaries as the missionary could not raise on his farm or make by the skill of his hands, he was dependent upon the yearly ship from England. The first year of Mr. Cochran's ministrations was full of trouble and misfortune to the settlement. The buffalo hunt (the chief means of subsistence for most of the people) was an entire failure:—the Red River overflowed its

banks, and the people were obliged to leave their houses and lands and retire to higher grounds several miles back. Their houses and furniture were in many cases utterly ruined, and before the water subsided and the ground dried sufficiently for them to return, the usual seed time was past; consequently their crops were put into the ground so late that the yield was exceedingly small. So closely was the missionary pressed for food for himself and family that on one occasion he was obliged to cut the unripe barley, thresh it, and give it to his wife to dry before the fire, so that it might be cooked for the evening meal, and had he not been a man of more than ordinary courage, and devoted to his work, he would have been utterly disheartened. Three years later, Mr. Cochran moved to what is now called St. Andrew's, and here, after two years, he succeeded in having built the third church in the settlement. It was at first called the Lower Church, but now St. Andrew's. The other two are the Middle Church, or St. Paul's, and the Upper Church, or St. John's. The latter was made over to the Bishop of Rupert's Land when that see was created, and Bishop Anderson, the first bishop, appointed to it.

About fourteen miles above the mouth of the Red River Mr. Cochran established an Indian settlement. Here, as usual, the first step was to build a school, which is made, like most Indian schools, as nearly as possible an industrial one,—the boys being taught the use of carpenters' tools, and the girls sewing and spinning. Some idea of Mr. Cochran's labors may be gathered from the following extract from a letter written by him about four years after he moved to St. Andrew's. He says: "I am obliged to be minister, clerk, schoolmaster, arbitrator, agricultural director, and many other things, to this barbarous people, and it is no sinecure. They are scattered over twelve miles of country without roads, full of swampy ground and miry creeks, where, in wet weather, I have the utmost difficulty in reaching them. I have everything to teach them,—to enter into all their personal concerns, to be a peacemaker, and to teach them to manage the temporal affairs. Wearying as all this is to the flesh, it is very beneficial to the people; it teaches them to look upon me as one of themselves. They feel they can depend on my friendship. They know that I shall advise them only for their good, and this leads them to listen with a willing ear when I tell them of spiritual things." However, Mr. Cochran soon began to perceive the fruit of all his labor and sacrifice, in the religious, mental, and moral improvement of these people to whom he was so devoted. Two years and a half later he gives the following description of the settlement: "Twenty-three little whitewashed cottages are shining through the trees, each with its column of smoke curling to the skies, and each with its stack of wheat and barley, while in the centre stands the school house, where sixty merry children, just let loose from school are leaping. It is but a speck in the wilderness, and

the stranger might despise it, but we who know the difficulties that have attended the work can truly say that God has done great things, were it only that these sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast."

Under Mr. Cochran's paternal care and unremitting efforts the settlement grew and thrived apace, and by the year 1836 the number of worshippers had so greatly increased that the school-room could no longer accommodate them, and it became necessary to build a church. This Mr. Cochran, with the same untiring zeal, set about and in the month of June commenced the work with his own hands. The church was finished at the end of twelve months, and here, two years later, he had the happiness of baptizing the Head Chief Pegins, whose influence had been exerted on all occasions in favor of Christianity, but who had not, until that time, been able openly and finally to become a Christian.

Turning now to Mr. Jones and his labors during this time, we see that the school for Indian boys, established by Mr. West, continued to grow, pupils coming to it from many different places in the Territory. In 1825 Governor Simpson brought to it the sons of two Indian chiefs who lived on the banks of the Columbia River, and they remained at the school without leaving for three years. At the end of that time they begged earnestly to be allowed to visit their friends, and were permitted to do so. When three months had elapsed they returned, bringing with them five other boys, four of whom were the sons of chiefs. During the visit of the two boys to their friends, they exerted all their influence in favor of Christianity, teaching such Bible truths as they themselves had learned, and succeeding so far as to persuade some of their hearers to a regular observance of the Sabbath. One of the boys died on Easter Monday, 1830, a happy, peaceful, Christian death; the other remained in the school two years longer, and then returned to his people.

In 1828, Mr. Jones went to England, and brought a wife from there, who proved to be helpmate indeed, and a most valuable coadjutor in his work. Industrious and energetic, though gentle and unassuming, she soon acquired great influence over the people, laboring constantly among them. In addition to her other duties, she established and carried on a school for the daughters of the Hudson's Bay officials. In 1836, after eight years of faithful toil, this estimable woman was called to her rest, leaving to her bereaved husband the care of five motherless children. Her death was deeply mourned by all those who had received her loving ministrations, her gentle help, and her tender sympathy. In August, 1838, Mr. Jones finding his health so broken as to render him unable to bear the heavy burden of his schools and churches, in addition to the care of his children, after fifteen years of faithful and zealous labor, left the Red River Settlement, and returned

to England. He made but one mistake in his teachings, but one, unfortunately, that was far-reaching in its effects—he did not impress upon his people the necessity of giving to their Church, or of endeavoring to make provision for either its present or future maintenance. From the time of Mr. Jones' departure till the next year, 1839, Mr. Cochran was obliged to undertake, unassisted, the care of the four churches and their congregations, scattered on both sides of the Red River for more than thirty miles. In 1839 the Rev. Mr. Smith-hurst arrived.

It will be remembered that, in 1822, the Rev. Mr. West brought two Indian boys down from Fort York to the school he was then endeavoring to establish at Red River. One of these boys, whose English name was Henry Budd, grew up a pious and devoted Christian, as well as an intelligent and well educated man. He became a catechist, and in 1840, when it was determined to establish a mission among the Crees at Cumberland, now called Pas or Devon, he was selected for the work. Mr. Budd not having been ordained, in 1844, the Rev. Mr. Hunter (who was sent out that year from England by the Church Missionary Society), took charge of the mission, Mr. Budd laboring under him with great zeal and success. Having been ordained (the first native admitted to holy orders), in December, 1850, when Mr. Hunter returned to England four years later, the mission was handed over to his sole care, and he soon opened three out stations in connection with it, one at Cumberland House, one at Moose Lake, and the third at Nepowewin.

Professor Hind, who visited Cumberland mission or Devon in 1857, thus describes it: "It seemed like getting back to civilization again, when, on rounding one of the majestic sweeps of the river, the pretty white church, surrounded by farm-houses and fields of moving grain, burst unexpectedly upon our view. It was a calm summer's evening, and the spire was mirrored in the gliding river, and gilt by the last rays of the setting sun. The church is on the south bank of the river; near it is the parsonage—a commodious building. Adjoining the church is a neat school house, with several dwelling houses. So greatly has God blessed the preaching of the gospel at Devon, that no heathen are now found there. All are nominally Christians, and the consistent lives of a large proportion attest that they have not received the grace of God in vain."

In Devon and its out-stations there were, in 1874, 650 native Christians, 170 being communicants. Mr. Budd, having proved himself an earnest, faithful and devoted missionary, labored in this portion of his Master's vineyard until called away in 1875 by death. Bishop Machray, the present Bishop of Rupert's Land, speaking of Mr. Budd, at the first meeting of the Synod held after the death of the latter, said, "I saw him in his last days at Devon, the scene of his early success, and confirmed nearly one hundred candidates prepared by him.

He was full of vigor, ministering efficiently to a large congregation of his countrymen, having everything about him—his garden and buildings in excellent order. His people grew both spiritually and temporally under his care. We can ill spare such a faithful and effective worker."

Mr. Budd's son, educated at the Church Missionary College at Islington, was also ordained, but died shortly afterward.

(To be continued.)

DEVISING LIBERAL THINGS.



HERE are many passages in Holy Scripture which speak of the truly noble nature of liberality, and also of the benefit that will accrue to those who practise it; but there is one useful little text which is not often quoted on this subject, and yet it is very suggestive. It is found in the thirty-second chapter of Isaiah and the eighth verse:—

"But the liberal [man] deviseth liberal things, and by liberal things shall he stand."

This supplies us with a good definition of a liberal man. He is one that "deviseth liberal things." He is always on the lookout for some worthy object on which to bestow his liberality. He does not wait for application to be made—for the poor creature to come begging for help; for the man of God or the woman of charity to press claims of mercy upon him. He looks for these things himself. "He deviseth liberal things."

If he is wealthy, and a true Churchman, he takes the map of the world and asks where a Christian bishop is needed, and at once he endows the see. This has been done more than once in England. Why should it not be done elsewhere? The Church has many sons and daughters abundantly able to do it. Or he finds out some poor locality where there is no church and he builds one, supplying it at the same time with a sufficient endowment for its maintenance. This also has been frequently done in England. Bishop Lightfoot of Durham has intimated that as a thank offering for blessings received during his seven years' episcopate, he is to build a church in a district in Sunderland inhabited chiefly by workmen. This is encouraging. When wealthy bishops and clergymen (of whom there are not a few), show the same disposition to hoard their wealth instead of using it for "devising better things," as is so painfully evident among many of the laity, it is most discouraging; but when they set the example of that true liberality which must come to far more of the church's sons and daughters than is the case now before we may hope for the conversion of the world, we may look for brighter and better things. Those who are anxious to "devise liberal things" do not wait for others to set an example, or to head a subscription list, or to promise so much on condition that a total sum be made up, but they make a handsome and unreserved gift, complete in itself.

What rich examples we have in Scripture of "devising liberal things!" The patriarchs of old, the law of Moses, the schools of the prophets, all did so in the rules laid down to guide the tithes and offerings of the faithful. But when we come to the new dispensation, think of the Saviour himself as one who devised liberal things. He gave his life for the life of man. Who surely had a better right than he to say, "It is more blessed to give than to receive?" Think again of the disciples of Jesus, who left their callings and their homes, and went out penniless and homeless to preach the gospel of Jesus in foreign lands; and of the early Christians who, selling all that they possessed, formed one common fund for the advancement of early Christian truth.

Contrast this whole-souled liberality with the miserable "heaping up of riches," piling Pelion upon Ossa, that we meet with at the present day. The devising there is not of liberal things, but of everything that is miserly and selfish. An immense income represents an immense capital—a capital quite large enough for the man who owns it to leave behind him when he dies, quite large enough at such a time to make his relatives comfortable, why then should he not use the income at least from that great capital towards making this a better world and devising liberal things? If one out of every hundred of our wealthy men would do this, the church would never have to ask for a copper, the heathen would soon be converted and a highway opened for our God.

And as it is with individuals, so it is with churches. The mother church of England has devised liberal things indeed during the last forty-five or fifty years—but what of the church in Canada? There is not the same wealth or the same power, it is true, but ought there not to be more liberality than there is? Why should the work drag on so slowly as it does? What "liberal things" is the Church of England in Canada devising? Look at the foreign mission field—not a single missionary of her own!

Some congregation would do well to set the example of maintaining for itself a missionary in foreign lands. The spirit of devising liberal things would quickly grow and bear fruit. When will this come for Canada?

How refreshing it is to see a liberal man! How frank and open he is! What an interest he takes in every thing that is good! He does not wait till things are drawn from him. He anticipates the wants of the Church and the wants of the poor. Many is the poor widow that has blessed him. Many are the clergymen that have thanked him. Untold is the good that he has done.

But see the illiberal man. How anxious he is! How afraid he is that somebody is going to ask him for a dollar! How displeased he is when anything is "said about money" in the church. How terrified he is to die! He won't make his will because he is afraid to think of death. He won't read the Bible because what is said in it

about rich men makes him feel uncomfortable. Who will care for him when he dies? Who will bless him in the world beyond?

No, the words of Isaiah are the truest and the best. The liberal man may count upon a blessing. "By liberal things he shall stand." It is all we want for our church, our parishes, and our people,—the spirit of devising liberal things.

"Give! as the morning that blows out of heaven.
Give! as the waves when their channel is riven.
Give! as the pure air and sunshine are given—
Lavishly, utterly, joyfully given;
Not the waste drops of thy cup overflowing;
Not the faint sparks of thy hearth ever glowing;
Not a pale bud from the June roses blowing;
Give as He gave thee, who gave thee to live."

THE PRIESTLESS BAND.

BY HARRIET ANNIE, HAMILTON, ONT.



PRIESTLESS band went up to pray;
The balmy breeze swept by,
Charged with sweet odors from each spray—
Under the sunny sky.
They passed beneath the chestnut tree,
And through the orange bower;
They saw the beaming of the sea,
The budding of the flower.

They reached the temple's sacred spire,
And earnestly they pray'd.
They had seen their Champion expire
And in life's noontide fade.
He found them offering incensed wine
To rude-carved idols there;
He left them kneeling at the Cross
Of Calvary, in prayer.

An ardent glow was in his heart—
The lost he sought to save;
He wasted 'neath that southern sky,
And filled a stranger's grave.
The little flock were left as sheep
Without a shepherd's voice;
As helmless ship upon the deep
When the storm birds rejoice.

And now no shrieking rent the air;
They gazed upon his sod;
A solemn silence brooded where
Man pleaded with his God.
The sweeping wave rolled hoarsely past
Washing the jewelled strand,—
Upon its gift no look they cast:
To Heaven rise heart and hand.

They asked not wealth or fairer realm,
Or kingly robe or crown;
They did not seek to rule the helm
Of nations in renown.
They only asked the Lord to grant
Over the waters sped,
A bark upon their shores should plant
A teacher, like the dead.

O ye who dwell where Gospel light
Beams brightly far and wide.
Give to the children of the night
Our Lamp, our Blessed Guide.
Grant to those bound by ocean's foam
The blessings to you given,
Till true Light makes each heart its home
And guides the lost to Heaven.

Young People's Department.



OUTDOOR TEACHING IN KAFFRARIA.

LUCY AND HER FAMILY.

A SCENE IN KAFFRARIA.

FROM S. P. G. REWARD BOOK.

THERE have been missionaries in Kaffraria for many years, and several natives have become Christians, while others who have not actually done so have left off some of the worst of their heathen ways, and learned to clothe themselves, and work at useful trades; but these seem but few compared to the thousands who are still ignorant of the true religion. One of the four oldest missionary stations is called St. Mark's, and the people of whom I am going to tell you lived near it; and at St. Augustine's, another station in the same country, but further to the north. The first whom I shall mention is Lucy Umto.

It is very many years since Lucy became a Christian. Not very long after her marriage she and her husband went to live on a Wesleyan mission station, and were baptized, when she received her name of Lucy. They do not seem to have learned many civilized habits there, and after a few years they—with a child who afterwards died young—left the station and moved to a kraal

(village) near the river Tine, under the chief, Umhlonhlo, where their eldest girl was born. When about sixteen months old she had a dangerous illness and was supposed to be dead. The Kafirs have so great a horror of having a dead body in the hut at night that they bury it at once, often digging the grave before the spirit has actually departed. In this case the child was wrapped up in what little clothing it had and carried to the grave, but just as they were about to put it in, the little thing moved, and when the men undid the grave-clothes, behold, she was alive. She was therefore taken home and received the name of Nosiyingi (a hole). Her parents do not seem to have sought baptism for their child, being probably too careless and ignorant to value the blessing.

Some time afterwards a war broke out between Umhlonhlo's tribe and another in the neighborhood called the Bacas. The quarrel began in this way. One night the horses belonging to the chief's uncle were found in the people's gardens with their manes and tails clipped. This was intended to act as a charm and make them weak in war. Great preparations were made for war, and the witch-doctor was sent for to give the people charms and

medicine to make them strong in fighting. Those who had guns rode on horseback. The rest took their shields and assegais (spears), and made themselves look as wild as possible, with skins of animals cut in strips about their bodies, a high monkey-skin cap on their heads, with a number of feathers sticking in their hair; strings of charms, generally roots, hanging round their necks, and their faces blackened by the witch medicines. All the active men of the tribe went against the enemy, each under his chief, while the boys and old men drove the cattle into a forest, the safest place they could find, and the women hid their pots and ornaments in the earth, and then took refuge in the forest too, with their little children.

This war lasted for several months, and Lucy's husband was killed in it. When his death was known her hut was thrown down, and, as is the custom among the Kafirs, she and her girls now belonged to his brother or nephews, who could do as they liked with them. In the midst of these troubles another little girl was born to her. That very day the men had gone out to fight, and the women set off for the forest to hide themselves, and only one old infirm woman stayed to help her. Poor Lucy was too ill and weak to go with them, and when she was missed and one or two kinder than the others came back to look for her, they said "Make haste, throw away the baby and come! One child is as much as you can manage." Their cruel heathen religion had destroyed all the tender motherly feelings in their hearts. But Lucy, though very ignorant as to Christian truth, was better than they were. She knew the enemies were cruel wild people, and that if they came there and caught her both she and the children would be killed with most horrible tortures, but her love made her brave; and besides, *she* had heard of the true God, who helps those who trust in Him. So she told the women to go away and leave her, and then she lay on the ground and thought what she should do. Some way off was a cave in which perhaps they might be safely hidden if she could get there. She tied Nosiyingi on her back, took the baby in her arms, and set out. She had to get through a garden of mealies (Indian corn), which hid her from sight; but the little girl cried for food when she saw the cobs, and Lucy had to pick her some to quiet her, lest the enemy should be near and find them out. There she met another Kafir woman, perhaps the owner of the garden, who helped her by carrying the child, and they got safely to the cave and remained there till the battle was over.

Lucy's nephews had heard she had another baby, and as girls are valuable among the Kafirs, being, if handsome and industrious, worth many cows when old enough to be married, they were very angry when they were told she had thrown it away. She came back to the village and sat down below the cattle kraal or pen, with a large skin cloak wrapped round her, under which she held the baby. The other women came to her and said,

"The men are very angry with you for killing your child. They say you need not come here, but must go quite away." (These women had not told how they had advised Lucy to get rid of the child.) Then she rose up, and opening her cloak, uncovered the baby, saying, "Behold, it is alive." So it was called Lahlele (thrown away), and mother and daughters were taken back to the nephews' hut.

About five years later Lucy was married again to an old man, a member of her husband's family, this being probably thought the best way of providing for her, and her wishes not being consulted in the matter. She came after a time with her husband to live in a place among the mountains about six miles from St. Augustine's mission, then just beginning. The road is so steep and bad, however, that it is difficult to get from one place to the other. Though Lucy had but little Christian knowledge, and had lived for so many years among the heathen, she did not forget *all* she had learned in her youth. She never left off praying to the true God; and as her little girls grew older, she used to tell them many things about her early life, and how she longed to live once more on a mission station. This gave them a great wish to see what one was like.

You have seen pictures of Zulu huts planted on the ground very much like large beehives. Some of the other tribes build better houses. Women are generally the builders, and they and the girls do all the work indoors and in the fields. The men think this beneath them, but they take care of the cattle; and now that ploughs have been brought to Kaffraria, they are rather fond of ploughing, which saves the poor wives many a hard day's labour digging, or rather scratching, up the ground for the crops with a Kafir pick. They also work sometimes at blacksmithing, though in a very different way from our blacksmiths, as the picture on the opposite page will shew you. The little girls help in weeding, picking up sticks, or gathering other fuel. Among the heathens they do not wear clothes till they are grown up; but at the mission stations, where white people have settled, they are generally dressed in loose round pinafores.

When a missionary and his wife came to settle at St. Augustine's, the girls of the neighborhood used to come down with bundles of wood for sale, and among them came Nosiyingi, then about fourteen years old. She took a great fancy to a Kafir girl they had as cook, and one day asked if the Inkosikazi (lady) would not take her as a servant too. She told her she had no work for her at present; but in the evening she was still in the kitchen and would not go away. She was crouching in a corner of the fireplace, dressed in an old ox-hide petticoat, a handkerchief across her chest, and strings of beads round her neck, wrists, and ankles. The lady did not want another servant, and could not take any girl without her parents' consent; but she said she would do anything she



was told, and that her mother would only be too glad for her to stay. So after a little more conversation, as she seemed so very anxious to remain, she was allowed to do so for a little while, until a message had been sent to her mother.

In a few days Lucy came for a talk. She was an elderly, delicate-looking woman, wearing a cloak and petticoat of ox-hide. It was agreed that the girl should remain with the missionary's family, as she seemed to wish that her daughter should stay. She used to come to see her as often as she could, though the journey was fatiguing, and she enjoyed the services and any conversation on religious subjects, often wishing that she lived near a church.

In rather more than six months this wish was gratified. War broke out between two neighboring tribes, and Lucy and her husband, Siholo, asked leave to live entirely at St. Augustine's. He had become rather imbecile from an illness, and soon after they were settled got an idea that he must go and look after some cattle he had left; and as Lucy wanted some things from her garden, they went back to their old kraal, where some of their relations were still living. From the effects of the journey or some other cause, old Siholo again fell ill, and in a few weeks Lucy was once more a widow.

She now came to live on the station, and had her two daughters, Nosiyingi and Lahlile, baptized by the names of Annie and Elsie; an adopted niece, Xotiwe, also lived with her. Annie was at first a very good servant, working well and trying to please, but after a time she became indolent, and showed the want of early Christian training; but the missionaries were glad when she married a Christian young man named Daniel from another station, and hoped that she would make a good, useful wife. If her uncles and cousins had chosen to sell her to a heathen man who had other wives, they could not have prevented its being done.

Lucy made a feast for her neighbors on the occasion of Annie's marriage. The women who lived near came in the early morning, each with a basket of corn or potatoes on her head, to help the entertainment, and Annie's uncle presented a large

fat calf. The missionaries gave a little European food, so, though poor, she managed very well. Annie has a little boy. But the marriage has not turned out happily, and both she and her husband have been a disappointment to the friends who cared so much for them. We must pray God they may improve.

Of Elsie I can give a much better account. She too came to live with the missionary's wife, and became a good servant and a faithful nurse. She used to take pains with the other children in the house, and teach some little heathen boys who came there to be trained. After three years and a half she married a Christian man named Albert, whose sister is a schoolmistress. A few weeks ago I had a letter from her. She wrote it herself in Kafir, but it has been translated. Perhaps you would like to hear what she says, so I will copy it:

"My dear friend," she begins, "I may say that there is nothing wrong that I see here. The first thing is the drought. Another very bad thing is that there are no natives like the Pandomisi, who are so hard of belief. Here, in this place, the school is going on well. We are satisfied with the progress of the children who come, for the Pandomisi will not send their children to school, for they will not agree with the work of light. Another thing, we had a great scare about Cetywayo, that he might scatter us. That was very bad to us; we were in a state of suspense. I thank you very much for what you sent me. It came very nicely. I am in good health. I hope this letter may find you well through the strength of the Lord. I leave off here I am your friend,

ELSIE MLUNGWANA."

Lucy is still alive, and though she suffers from pains in her chest in the cold weather, is much better than she used to be, and is a very industrious, hard-working woman, keeping her hut the cleanest on the station, and making herself very handy and useful.

I FIND, in a missionary magazine, a hint for little missionary givers. Here it is:—

"In an industrial school in New York city a little girl was presented with a pretty flowering plant as a reward for regular attendance and faithfulness in her duties. In this school, one Saturday each month is observed as a missionary day, and each child is expected to bring a cent. This little girl longed to do more. So she took her plant home, washed the window of their tenement-house room, that her plant might get more sunshine, watered it with care, and kept the leaves free from dust. As slips appeared, she rooted them in tiny pots, sold them, and took the money to the school on missionary day. At the end of another school year she had gained in this way \$6.50. When urged to keep a part for her own needs, she said, "Oh, no; my plant is a missionary plant."

Who will have a missionary plant this year?

THE YOUNG MISSIONARY.

"AM I CONCEITED?"*



LITTLE boy about eleven years of age asked the above question of his grandmother, saying at the same time, "You must not look at me while I am telling you," and he stood behind her chair and began his story. This little boy (whom I will call L), had, from the time he could speak, shown a serious turn of mind. He is the son of a medical man in large practice, living in London, and both parents are good, earnest Christians, and are ever trying to show a good example to their numerous children. The grandmother, of whom he is very fond, lives with them, and he was always in the habit when his grand-mother retired to her room of following her to have a few parting words and hear her loving counsels. This night of which I write, not feeling well, she had gone early to her room, when this incident occurred. Before proceeding further, I must tell you there is the family of an officer in the British army living near by. The father is in India, the mother being in England educating their children, but she had unhappily left out the best teaching, and the poor children knew little more of Jesus their Saviour than the heathen. One of the boys went as day scholar to the same school that L and his cousin attended. The cousins were great friends, and, it seems, were much disturbed in mind by the language of their schoolmate, who frequently declared that he did not believe there was a God or a Saviour, and this brings me back to the question which commences this true story. L had told his grandmother all that he and his cousin had thought and said. To use his own words, "My heart felt so sorry to think of all the poor boys was losing, I had a long talk with him, and it seemed as if some impression was made, for he said, 'Well, I never thought who made me, and everything; perhaps there is a God.' I said, 'There is no perhaps, and I know I am right, and if you will learn a little prayer God will teach you to know he is God.' So, Grannie, I taught him a little prayer, and he promised me he would kneel down every night and say it. Was it conceited of me?" The little lad may have received his first lesson. The humility of the young missionary might be a pattern for many. I must add that he is so very fond of his grandmother that he said one day a year or two since, "Oh, Grannie, when you die, I must die too!"

SAID a friend to a little girl, "Your father does not practice what he preaches." "My father *does* practice what he preaches, too," said the little girl, "for I hear him studying his sermon every Sunday morning."

* Furnished by the Venerable Archdeacon of Guelph.

WHY SHOULD WE SUPPORT MISSIONS?



BECAUSE our Lord commanded us to preach the Gospel to every creature. Those who love Him keep His Commandments.

2. Because England was a heathen country until it became Christian through the preaching of missionaries.

3. Because the Church of England was formerly a great missionary Church: and we must not be behind our forefathers in such a work. Charity never stays at home.

4. Because we worship in Churches, many of which were built and endowed for us by our forefathers: our countrymen abroad have not these things.

5. Because millions of Mohammedans and heathen are under British rule, and therefore ought to be taught.

6. Because there are great opportunities now: and if we do not spread the Gospel, unbelief will spread, and religion will suffer at home.—S. P. G.

"He certainly is a most generous man. He has just given £5,000 to the work of Foreign missions. It's one of the most magnificent gifts we have ever received."

"Not quite so," was the answer. I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation-list."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake."

How many more will not only be willing to make such a sacrifice, but anxious to see their boys doing the noble work of Christian missionaries?

THE English government has acknowledged that it would have been almost impossible to cope with the dacoits or marauders in Burmah without the employment of a large army, had it not been for the heroism and fidelity of the Karen Christians.

SIR R. WALLACE has given £10,000 toward the new English church in Rue des Bassins, Paris, the successor of the Marboeuf chapel.

BARON DE BURCKHEIM, an English Churchman, has initiated a very interesting and useful mission work among the cabmen, carmen, and grooms of Paris.

Our 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.

FEBRUARY, 1887.

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

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Niagara.—Ven. Archdeacon Dixon, Canon
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Macklem.

THE NEXT MEETING.

The next meeting of the Board of Management is appointed to be held in London, Ont., on Wednesday, April 20th, at 3 p. m.

ANNOUNCEMENT.

We announce with pleasure that the Rev. J. C. Cox, an estimable clergyman of the diocese of Nova Scotia, has devoted himself entirely to the work of canvassing throughout the Ecclesiastical Province for subscribers to OUR MISSION NEWS. He has resigned his late parish of Stewiacke, N. S., and is already actively engaged in the interest of our Missionary Society and Magazine. He has commenced in the diocese of Huron, where already he is meeting with every encouragement, and he hopes to move eastward after his work in that diocese is finished.

We anticipate that Mr. Cox will be able to do a good work not only for the Magazine but for the Society itself and the general cause of missions. An awakening in that direction is needed in our Church in Canada. We may say it is sorely needed, for it cannot be said of her yet that she is a missionary Church. And until she is such, her light must burn dimly at home. The Domestic and Foreign Missionary Society, organized by the Provincial Synod of Canada, must surely do something more than meet occasionally to divide and apportion sums of money. She has a trust placed in her hands to arouse a missionary spirit, and diffuse missionary intelligence. She now has what competent judges have pronounced to be a useful and attractive magazine as her own organ, and the circulation of this should be promoted by all Church people. She now also has a clergyman who has undertaken to visit the different parishes, without any cost to the Society, but with a sincere wish to bring her claims more directly before the people through the medium of OUR MISSION NEWS, of which he is the regular travelling agent.

We feel confident that the great bulk of the clergy will receive him kindly, and render what assistance may lie in their power. Pray we for the missionary spirit. It is what is wanted to give fresh life and energy to all our work. Let us look beyond us with a broad and liberal spirit, and the reaction upon all home work will at once appear. This has been the experience of our mother Church in England, and let us hope and trust it will yet be our experience here.

Rev. W. J. Armitage, of St. Catharines, Ont., kindly calls our attention to the fact that the Epiphany Appeal, issued last month, in mentioning the number of native Christians connected with the English Church Missionary Society as 90,000, put the figures at a lower rate than the Society's Report indicates. The number stated there for In. alone exceeds 100,000, and the claim is made that there are 191,042 converts connected with the Society.

THE Archbishop of Canterbury has been speaking lately against the two Houses of Convocation in England. His grace thinks that one for all England would be much better. As long, however, as there are two Archbishops the two Houses are natural; but why need there be two ecclesiastical provinces in one country? Why, in Canada, is the great North-West isolated from us by the formation of a separate province? American Church people have an immense advantage in their one, consolidated Church, co-extensive with the nation itself. When it speaks, it speaks as a unit.

THE income of the Society for the Propagation of the Gospel a hundred years ago was \$5,464. It is now more than \$118,000, yet this does not in any degree keep pace with the increasing wealth of the Church during that time. This venerable society is making preparations to assist in the centenary of the Colonial Episcopate which will be held in Halifax next August. Is the committee, appointed at our own Provincial Synod, as yet doing anything regarding this important movement? The following is the resolution which was passed relative to it:—"That a special Commemorative Service of Thanksgiving be held at Halifax on August 12, 1887, the completion of the First Century of the Episcopate commenced by the consecration, on August 12, 1787, of the first Bishop of Nova Scotia; and that the Archbishops of Canterbury and York, of Armagh and Dublin, the Primus of Scotland, and the Venerable Society for the Propagation of the Gospel, be requested to make such arrangements as may be practicable for a simultaneous commemoration in England and throughout the British Empire."

THE lamented death of the Rt. Rev. Horatio Potter, which occurred on the second of this month, calls to mind the historic character of the Diocese of New York, of which he was bishop. One hundred years ago (Feb. 4th, 1787), Dr. Provoost was consecrated first Bishop of New York in Lambeth Chapel, by Dr. John Moore, Archbishop of Canterbury. He, along with Dr. William White, of Pennsylvania, and Dr. David Griffith, of Virginia, had crossed the Atlantic to receive the precious boon of succession which belonged to the Anglican Church. Dr. Provoost, as being the senior of the three in years, was the first to be consecrated. After a tedious and tempestuous voyage, in which the newly made bishop was so ill that it was feared he would not survive, the three prelates arrived safely in their own country, to join with Bishop Seabury in planting the Apostolic Episcopacy firmly on this continent. The bishops of New York from the first are as follows:—

Samuel Provoost, D.D.	Consecrated	1787
Benjamin Moore, S.T.D.	"	1801
John Henry Hobart, D.D.	"	1811
Benjamin Tredwell Onderdonk, S.T.D.	"	1830
J. M. Wainwright, D.D., (Provisional) ..	"	1852
Horatio Potter, S.T.D., LL.D., D.C.L.	"	1854
Henry Codman Potter, D.D., nephew of above, and present bishop	"	1883

A GENEROUS GIFT.

THE sum of \$2,000 was given anonymously to St. Thomas' Church, St. Catharines, Ont. We are glad always to chronicle such noble gifts. It has been the means of placing a struggling church in good condition for future work.

ARCHBISHOPS OF CANTERBURY.

THE heritage of historical standing which the Church of England can never give away is clearly seen in the following list of the Archbishops of Canterbury, from the year A. D. 597 till now. No break occurred in this great list of names. No indication is given of a "new church" being formed at the Reformation or any other time. The church remained the same, but the Reformation restored her to primitive practices and doctrine. Thomas Cranmer was Archbishop through those troublesome and trying days, but no change occurred in his position, and his successors have been regularly consecrated since his time as well as before. The following is the list:—

	Began.		Began.
1. Augustine.....	597	48. Richard Kilwarby.....	1272
2. Laurentius.....	605	49. John Peckham.....	1279
3. Millitius.....	619	50. Robt. Winchelsey.....	1293
4. Justus.....	624	51. Walter Reynolds.....	1313
5. Honorius.....	631	52. Simon de Meopham.....	1327
6. Deusdedit.....	655	53. John Stuford.....	1333
7. Theodore.....	668	54. John de Ufford.....	1348
8. Berhtuad.....	693	55. Thos. Bradwardin.....	1349
9. Tactwine.....	731	56. Simon Islip.....	1349
10. Nothelm.....	735	57. Simon Langham.....	1366
11. Cuthbert.....	741	58. William Wittlesey.....	1368
12. Breogwine.....	759	59. Simon Sudbury.....	1375
13. Jaenberht.....	763	60. William Courtenay.....	1381
14. Æthelheard.....	790	61. Thomas Arundel.....	1396
15. Wulfred.....	803	62. Henry Chicheley.....	1414
16. Fleogild.....	829	63. John Stafford.....	1443
17. Ceolnoth.....	830	64. John Kemp.....	1452
18. Æthelred.....	870	65. Thomas Bourchier.....	1454
19. Plegemund.....	891	66. John Morton.....	1486
20. Æthelm.....	923	67. Henry Dene.....	1501
21. Wulfelm.....	928	68. William Warham.....	1503
22. Odo.....	941	69. Thomas Cranmer.....	1533
23. Alsine.....	958	70. Reginald Pole.....	1556
24. Dunstan.....	959	71. Matthew Parker.....	1559
25. Æthelgar.....	988	72. Edmund Grindal.....	1575
26. Sigeric.....	990	73. John Whitgift.....	1583
27. Aelfric.....	995	74. Richard Bancroft.....	1604
28. Elphege.....	1006	75. George Abbott.....	1611
29. Lyfing.....	1013	76. William Laud.....	1633
30. Æthelnoth.....	1020	77. William Juxon.....	1660
31. Eadsige.....	1038	78. Gilbert Sheldon.....	1663
32. Robert.....	1050	79. William Sancroft.....	1677
33. Stigand.....	1052	80. John Tillotson.....	1691
34. Lanfranc.....	1070	81. Thomas Tenison.....	1694
35. Anselm.....	1093	82. William Wake.....	1715
36. Ralph de Turbine.....	1114	83. John Potter.....	1737
37. Wm. de Curbellio.....	1123	84. Thomas Herring.....	1747
38. Theobald.....	1139	85. Matthew Hutton.....	1757
39. Thomas a'Becket.....	1162	86. Thomas Secker.....	1758
40. Richard.....	1174	87. Fred'k Cornwallis.....	1768
41. Baldwin.....	1185	88. John Moore.....	1783
42. Reg. Fitz-Joceline.....	1191	89. Charles M. Sutton.....	1805
43. Hubert Walter.....	1193	90. William Howley.....	1828
44. Steven Langton.....	1207	91. John Bird Sumner.....	1848
45. Rich'd Wethershed.....	1229	92. John Langley.....	1862
46. Edm. de Abbendon.....	1233	93. Archibald C. Tait.....	1868
47. Boniface of Savoy.....	1245	94. Edward W. Benson.....	1883

Domestic Missions Department

ALGOMA.

A TORONTO churchman has generously offered to contribute \$200 a year for three years to supply a new missionary for Algoma. Who will help to make up the balance of \$500 to secure the necessary stipend?

RUPERT'S LAND.

A NEAT little frame church, capable of seating about seventy persons, was opened lately at Kola, in the Mission of Virden. The settlement is about fifteen miles south-west of the town of Virden. The incumbent in charge, Rev. F. F. Davis, is the first clergyman, and since he has been in charge—less than two years—two churches have been built in the district, and a third is in course of erection at Elkhorn, the next station on the C. P. R. west of Virden. Mr. Davis is greatly beloved by his people. He resides at Virden, which is growing so rapidly that it has doubled itself since last winter.

The Mission of Clearwater, in south-western Manitoba, which has been vacant since last Easter, is to be filled by the appointment of Mr. W. D. Barber, a student of St. John's College, who will be ordained on the Bishop's return from England. It is hoped that the Oak Lake Mission may be filled in a similar manner by the appointment of another student, Mr. Drummond, whose ordination will no doubt take place as soon as possible. Fortnightly services are held in both missions, and also at Killarney, Boriswain, etc., etc. A monthly service is taken at Posen, a district on the eastern shore of Lake Manitoba, forty miles north of Reaburn, and services are from time to time held at Russell, Shillmouth, McGregor, Alexander, and other places where at present there are not resident clergymen.

Excellent work is being done at Brandon and Portage la Prairie respectively, the Rectors of which have been less than a year in charge, also at Emerson, Rat Portage, Morden, Gladstone, and other towns.

Rev. J. J. Roy, the new Incumbent of St. George's, Winnipeg, is building up an excellent congregation, and a large Sunday School. He has about two hundred Church families in his parish. All the city congregations are gaining in strength.

The opening of a mission service in the Cathedral parish, by students of St. John's College, is in contemplation. Such service has been asked for.

It is sad to think that, notwithstanding the most earnest efforts, it is so hard to induce suitable men to offer themselves for work in our new settlements. The work is crying out for workers. As far as man can form a judgment, the work would progress by leaps and bounds if our vacancies were filled by the right sort of men. Our only hope now seems

to lie in the Bishop's efforts while in England. The harvesting is plentiful, but the laborers are few.

SASKATCHEWAN.

A WISE choice has been made in the appointment of the Venerable Archdeacon Pinkham as Bishop of Saskatchewan. Strong, vigorous, and in the prime of life, warm-hearted and genial, experienced in the very kind of work that he is now called upon to do, it may be confidently hoped that the duties so nobly done by his predecessor will be well and faithfully continued by him. In his late position as Financial Secretary of the Diocese of Rupert's Land, he came into contact with diocesan work, and this has helped to fit him for the high office that has now devolved upon him. His consecration will soon take place no doubt, and we feel sure he will lose no time in carrying on the work so well inaugurated by the late noble bishop. The new bishop has our prayers and best wishes in his arduous and honorable field of labor.

THE late John McLean, bishop of Saskatchewan, leaves a widow and nine children, one of whom was born during his last absence from home. Two of the daughters are married, and two of the sons are at college in Winnipeg. Although the noble bishop handled large sums of money, forever collecting, forever endowing, (for his constant words were "I believe in endowments,") we understand that Mrs. McLean and his family will have but slender means. The *Mission Field*, (S. P. G.) in its last number deeply deplores this, and states that a fund has been opened to enable the Society to assist the widow and family of the late bishop. Surely there are some in Canada who would be glad to contribute to so worthy a cause. He has left for his successor a larger income than he had for himself, and even should the cold world soon forget him, we know that he has gone where his works will follow him.

QU'APPELLE.

THE Diocese of Qu'Appelle, under its energetic bishop and other clergymen, is doing a good Church work. Already there is a Church at each of the following places:—Moose Mountain, Moosomin, Kinbrae, Grenfell, Qu'Appelle Fort (stone), Qu'Appelle Station, St. Cloud (South of Indian Head), and Medicine Hat, Fairmeade (S. W. of Moosomin), Wapella, Ketapawa, Touchwood Post, Abernethy and Fort Pelly. The last six of these were built last year. The bishop has a large farm near Qu'Appelle Station, with an agricultural and theological college, a chapel and a school. This looks like practical work, and work which will tell upon the future. It is a work also which should be warmly supported by Church people in older Canada. Surely they should take pride in assisting the Church that they love, that it may take a good firm hold upon the new territories of our country.

Woman's Auxiliary Department.

Communications relating to this Department should be addressed
Mrs. Tilton, 251 Cooper Street, Ottawa.

THE WOMAN'S PAROCHIAL AUXILIARY.

WE wish that we could persuade every clergyman to form a Woman's Auxiliary in each of his congregations or stations. No congregation, however small, can fail to have amongst them at least two or three devout women—quite sufficient, if rightly directed and favorably placed, to leaven the community in which they live. Let them meet and organize as a Woman's Auxiliary by appointing officers, etc. Then assembling together at such intervals as may be agreed upon—to say together the litany and collects printed for this purpose by the Board of Management of our Domestic and Foreign Missionary Society, and to read together OUR MISSION NEWS and other missionary papers—will be of the greatest service in many directions.

First of all, the effect of their prayers cannot fail to be of large and extended importance to all our missions, whether diocesan or domestic or foreign. Has not God the Holy Ghost appealed to the Church in such encouraging terms as these, "Desire of Me and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession?" Faith in the efficacy of prayer apart from any other inducement, ought to suffice to move every clergyman to have a Parochial Auxiliary in every village. Then, those who unite in prayer for that which we know to be according to the will of God Himself, cannot fail to receive rich and large spiritual blessings. Their own souls will be greatly benefited—they will grow big with love and faith and hope and every Christian grace, and who can doubt that just as surely as salt preserves, and leaven alters the character of, that with which it mingles, so surely will the presence of even a few devout women in each congregation, praying for spiritual blessings for the whole world and receiving large blessings from God in their own souls, influence and improve the community in which they live. Moreover, the interest in the Church's missionary work everywhere, which will be extended and quickened by such gatherings for prayer and reading about missionary work, is the greatest need of all our congregations.

It must be admitted that there is a grievous lack of real interest in the work of evangelizing the vast heathen population of the earth as well as in establishing the kingdom of Christ in our own Dominion. It is most painful to observe how very little interest even our church-going people feel in that work for which the Son of God came from Heaven and became one with the family of man, and died upon the cross. But what are we doing to correct this painful and distressing feature in our Christianity in the religion of our congregations and people?

We are all so constituted that we cannot take or exhibit an interest in that to which our attention is seldom drawn and about which we hear and know very little. Let us make a beginning by getting a few in every congregation to assemble regularly for the purpose of reading and hearing about missionary work, and uniting in the prayers set forth for the use of all in imploring the inspiration and guidance and blessing of God upon all missionary work.

We would very respectfully, yet most earnestly, urge upon every clergyman to obtain from the Secretary of the Board of Management of the Domestic and Foreign Missionary Society, 156 McNab St. N., Hamilton, Ont., copies of the constitution and prayers for Woman's Auxiliaries, and to begin a movement in his parish at once which will certainly tend to deepen spiritual life amongst his people, and to draw down out of Heaven showers such as will cause even the hard and barren soil (as it may appear), of the most discouraging parish to bear fruit abundantly for the glory of God in all their own local enterprises, and in their contributions to the missionary work of the Church.

We have said nothing of the work in which Parochial Auxiliary Committees may directly engage. We are satisfied to leave this to each Committee. The love and interest begotten of prayer and reading about missions will speedily prompt the desire and suggest the means of doing all that the circumstances of each auxiliary may render feasible.

Of the three barrels of clothing, etc., sent to Algoma by the St. Catharines Woman's Auxiliary (mentioned last month), two were sent to Baysville and one to Rosseau.

The Woman's Auxiliary of St. Mark's Church, Parkdale, Ont., are supporting a Bible woman in Zenana work in India.



OW ye beside all waters,
Where the dew of heaven may fall,
Ye shall reap if ye be not weary,
For the spirit breathes o'er all.
For a little scorn and wounding,
Oh I weak one, do not flee;
It is the hour of labour,
And the Master works with thee.
Sow ye beside all waters
With patience and with prayer,
For God shall give the blessing;
Go I sow thou everywhere.

Work I in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wand'ring wind hath sown.
Will Jesus chide thy weakness,
Or call thy labour vain?
The word that for Him thou bearest,
Shall return to Him again.
Oh I—with thine heart in Heaven,
Thy strength—thy Master's might—
Till the wild waste places blossom
In the warmth of a Saviour's light.

—Selected.

Books and Periodicals Dept.

Eight Notes on the Art of Writing and Delivering a Sermon. By "Landred Lewis," Milwaukee, Wis: The Young Churchman Co.

Every clergyman should read this valuable little book of 71 well printed pages. Price, 25 cents. It is written in excellent humor from the beginning to the end, and contains a number of valuable hints as to the manner of studying for a sermon, writing it, and delivering it. The author sees no reason why written sermons might not be made as effective and as attractive as the so-called extemporaneous discourses. And in this we think he is right. And there is this additional merit in written sermons that, if well and judiciously composed, studied and delivered, they are more likely to endure than extemporaneous effusions. It will be found, we think, that in nine cases out of ten the best of so-called "extempore sermons" are merely carefully written discourses that have been committed to memory. And while this may be easy for some clergymen to do, there are others to whom it would be an intolerable burden and a life-long slavery. Sermons prepared and delivered according to the eight valuable hints found in this book would strike the happy medium.

The foolish notion that inspiration comes only to the speaker and not to the writer is playfully, yet vigorously, knocked on the head, and the inevitable result of thinking on the feet only must be the speedy deterioration of matter, which, after all, is the true food, and the consequent desire of a clergyman to seek some new parish. Both he and his people feel that he is "talked out," or "pumped dry." John Wesley, as the writer well remarks, saw, with keen foresight, that the Methodist style of preaching and the itinerating plan must necessarily go together. But written sermons need not be *booky* in style, and should not be so. They should contain the clearness, warmth, and incisive glow of true oratory, which can be obtained only by patient and sensible study of the work that has to be done, and the best method of doing it. What a thousand pities it is that theological students are not carefully trained in the valuable points thus touched upon! It is left for a man's own "mother wit," which some men do not possess in great abundance, to find out a style for himself. As a rule, his theological training has done little or nothing for him, the professors themselves being sometimes but the poorest models for young men to imitate, and on which to mould their style of preaching. The Anglican Church, all over the world, should turn its attention most vigorously to this all important subject. "Landred Lewis" is on a good track. Let him persevere in it.

The Threifold Ministry of the Church of Christ. By Rt. Rev. J. F. Spalding, S. T. D., Bishop of Colorado, Milwaukee: The Young Churchman Co., 1887. Price 10 cents.

A handy little compendium of Episcopacy and

the three orders, as seen in Scripture and early Church history, giving the names in succession of the early bishops of Jerusalem, Antioch, Alexandria, Rome and England.

The Brooklyn Magazine has not yet changed its name. The day for the happy event was named, but has been deferred till later on, when, like a blushing bride, it hopes with a change of name, to arrive at an improved condition. It is always full of interesting matter of a moral tone. \$2.00 a year. 132 Pearl street, New York.

The Missionary Review is now published in New York, and has become a monthly instead of a bi monthly periodical. It is an earnest and able advocate of general missionary work throughout the Christian world. It is independent of "denominations" or societies, though fair to all. It is devoted entirely to missionary work, without thought of money making or gain, the profits of publication, if any, being devoted to foreign missions.

The Diocese of Nassau, Bahama Islands, publishes a very neat quarterly Mission Paper, some copies of which have been kindly sent us by Rev. Canon Churton, of Cambridge, who is one of the bishop's commissaries in England. The diocese has, besides the bishop (Rt. Rev. Dr. Churton), thirteen priests and two deacons.

From Canon Gaul, Kimberly, South Africa, we have also received several copies of the *Griqualand West Church Magazine*, from which we gather numerous signs of active and vigorous Church work in that distant region. The bishop is Rt. Rev. G. W. H. Knight-Bruce, of Bloemfontein.

Rouge et Noir, the students' paper of Trinity University, Toronto, is a creditable periodical. The articles are original and well written, but why will our young friends persist in the ungainly name that they have given to it? Apart from its unsavory connection with the gaming table (which must necessarily offend some), it has a pedantic look. Why give a good, honest Anglican paper a French name? Call it "Red and Black," if the college colors must appear.

EPIPHANY APPEAL.

The Treasurer, as yet, has received but few returns in response to the Epiphany Appeal; but he hopes next month to have a good and, from present indications, an encouraging return to make.

THEY call me the Bishop of the Church of England for Mid-China—that means a population of a hundred millions at least; but the length and breadth in which I have practically to continue walking to and fro is but as one of the cyphers of that great figure—it is between fifteen and twenty millions.—*Bishop Moule.*

CLERICAL DIRECTORY

DIocese OF MONTREAL, FORMED 1850, MADE THE METROPOLITAN SEE, 1860.

BISHOPS—(1) Most Rev. Francis Fullford, D. D., 1850. (2) Most Rev. Ashton Oxenden, D. D., 1869. (3) Rt. Rev. William Bennet Bond, D. D., LL. D., 1879.

The **PRESENT BISHOP** (Dr. Bond) was born at Truro, Cornwall, Eng., 1815. Educated in London. Ordained Deacon in 1840 at Quebec, and Priest in 1841 at Montreal, by the Right Reverend G. J. Mountain. Was then appointed a Travelling missionary, residing at Lachine. In 1848 was appointed to the Parish of St. George's, Montreal. Was subsequently appointed Archdeacon of Hochelaga, and later Dean of Montreal. Received degree of M. A. from Bishop's College, Lennoxville, and that of L. L. D. from McGill College, Montreal. Was elected Bishop of Montreal in 1878, and consecrated 1879.

ABBOTT, REV. CHARLES PETER, B. at Chipping Hill, Essex, England. Ed. at Battersea College. Ordained Deacon 1859, and Priest 1860, by the Bishop of Montreal. Appointed to Clarendon, S. Stukely, Boscobel.

ACTON, REV. ROBERT, B. in Manchester, England. Ed. at Prestwich National School and Montreal Diocesan Theological College. Ordained Deacon in 1880, and Priest in 1881, by the Bishop of Montreal. Appointed Rector of Lacolle; Incumbent of Portage du Fort. Now Immigration Chaplain. Address, Montreal.

ALLAN, REV. JOHN, B. at Aberdeen, Scotland. Ed. at St. Bees Theological College. Ordained Deacon 1858 by the Bishop of Huron, and Priest 1859 by the Bishop of Montreal. Appointed to Mission of Terrebonne, 1871. Is Chaplain of the Penitentiary, St. Vincent de Paul.

ALLEN, REV. AARON A., M. A. B. at Sorel. Graduate of Bishop's College, Lennoxville. Ordained Deacon 1852 and Priest 1853 by the Bishop of Quebec. Was appointed Travelling Missionary in the Eastern Townships, and afterwards to the parishes of Riviere du Loup and Berthier, Compton, Coaticook, Sabrevois, Stanstead and Huntingdon. Present address, Portage du Fort, P. Q.

ALLEN, REV. FRANCIS AARON, B. A. B. at Compton, Que. Ed. at McGill University, Montreal. Ordained Deacon, June 1880, at Montreal, and Priest 1881, by the Bishop of Montreal. Appointed to Rawdon, 1880; St. Armand West, 1884. Address, Philipsburg, Que.

ANDERSON, REV. WILLIAM, Canon. B. at Quebec. Ed. at the Classical School of Dr. Wilbie, Quebec, and the Rev. E. Parkin, First Rector of Chambly. Studied Theology at the Bishop Stewart Theological Academy, Chambly, and with the private Divinity Class of the Rt. Rev. Dr. G. J. Mountain, then Archdeacon of Quebec. Ordained Deacon 1834 and Priest 1835 by the Bishop of Quebec. Appointed St. Peter's Chapel, Quebec; Curate, Sorel and Berthier. Now Rector of Sorel.

BALDWIN, REV. FRANCIS MORGAN, B. at Toronto, June 7th, 1862. Ed. at Diocesan Theological College, Montreal, P. Q. Graduated May 4th, 1885. Ordained Deacon June 21st, 1885, and Priest June 3rd, 1880 by the Bishop of Montreal. Appointed as Assistant Minister in Parish of Waterloo, where still remains.

BALL, REV. JOSIAH, Portland, Q.

BANCROFT, REV. CHARLES, M. A. B. at Montreal. Ed. at McGill College, Montreal, and at Caius College, Cambridge. Graduate at McGill College. Ordained Deacon 1865 and Priest 1869 by the Lord Bishop of Huron. Appointed Curate, Trinity Church, Montreal; Locum tenens of Seaforth, Ont.; Curate of Woodstock, Ont.; Incumbent of Mansonville, Q. Address, Knowlton, Brome, Q.

BAYLIS, REV. J. GILBERT, B. D. B. at London, Eng. Ed. Walthamstow Grammar School, Eng., City of London School, Eng., McGill University, Montreal. B. D. Lambeth, Eng. Ordained Deacon, 1872, Priest, Jan. 5th, 1873, by Bishop Oxenden, Metropolitan. Appointed First Rector of St. Jude's, Montreal; Sec'y of Colonial Church and School Society, Montreal; Asst. Min. of Christ Church Cathedral, Hamilton; Asst. Min. of Christ Church Cath-

edral, Montreal; Secretary of Diocesan Theological College, Montreal; Asst. Min. of St. George's Church, Montreal. Now Rector of St. Mark's Church, Longueuil.

BELOHER, REV. SAMUEL, Canon. B. in London, Eng. Ordained Deacon in 1856, and Priest in 1857, by the Bishop of Calcutta. Appointed Chaplain of Seamen's Church, Calcutta, 1856-1862; English Chaplain at Zurich, 1863. Thamesford, Ontario, 1863-1871. Rector of Grace Church, Montreal, 1871.

BORTHWICK, REV. JOHN DOUGLAS, B. at Glen-cross, Edinburghshire, Scotland. Ordained Deacon, 1864, Priest 1866, by the Bishop of Montreal. Appointed City Missionary, Montreal; Asst. Trinity Church, Montreal; St. Luke's, Montreal. Now Rector St. Mary's Church, Hochelaga. Has published Examples of Automasia, The British-American Reader, The Harp of Canaan, The Battles of the World, Every Man's Mine of Useful Knowledge, Dominion Geography, History of Scottish Song, Montreal its History and Biography, Cyclopaedia of History and Geography. Edited the *Church Magazine*, published in Montreal.

BOURNE, REV. N. A. F., Montreal.

BOYD, REV. CHARLES, B. A. Ed. at University College, Toronto, and Albert College, Belleville. Alumnus of Auburn Theological Seminary, Auburn, N. Y. Ordained Deacon by Bishop Huntington of New York, and Priest, 1872, by the Metropolitan. Appointed St. John's, Marcus, N. Y.; Trinity Parish, Camden, N. Y.; Mille Isles, Q.; Thorne; Lacolle. Now N. Wakefield.

BROWN, REV. W. ROSS, B. in Montreal, Q. Licentiate of S. Theology, Bishop's College, Lennoxville. Ordained Deacon by Bishop Fulford, 1866, Priest, 1867. Apptd. Curate, St. Luke's, Waterloo, Q.; Missionary of Aylwin and parts adjacent; Incumbent Iron Hill, Q. Now Incumbent St. Paul's Church, Mansonville, Potton, Q.

CARMICHAEL, VERY REV. JAMES, M. A., D.C.L., Dean of Montreal. B. in Ireland. Ed. Trinity Dublin School. Ordained Deacon and Priest by Bishop Cronyn of Huron. Appointed Rector of Clinton, Ont.; Assistant St. George's, Montreal; Rector, Church of the Ascension, Hamilton, Ont. Now Rector of St. George's, Montreal.

CARMICHAEL, REV. JAMES, jr., Berthier-en-Haut.
CATTERMOLE, REV. J. B. in England. Ed. at St. Bees College. Ordained Deacon, 1875, by the Metropolitan. Incumbent of Papineauville.

CHAMBERS, REV. W. PERCY, B. A. B. at Perkridge, Staffordshire, Eng. Graduate (Long Prizeman S. P. G. Scholar, etc.) Bishop's College, Lennoxville. Ordained Deacon 1881, Priest, 1882, by the Bishop of Montreal. Appointed Aylwin, P. Q., 1881. Author of Resources of Ottawa County.

CLAYTON, REV. F. H. B. in Ireland. Ed. in Dublin. Was a Student of the Diocesan Theological College, Montreal. Ordained Deacon and Priest by the Metropolitan. Is Incumbent of Bolton.

CONSTANTINE, REV. ISAAC, M. A. B. at Bradley Hall, Lancashire, England. Ed. in England and at Bishop's College, Lennoxville. Ordained Deacon in 1850 by Bishop of Quebec, and Priest in 1852 by the Bishop of Montreal. First Parochial Charge in England. Is now Incumbent of St. James' Church, Stanbridge East.

CUNNINGHAM, REV. T. E., M. A. Born at Rawdon, Que. Graduate McGill University, Montreal. Ordained Deacon 1880, Priest 1881, by the Bishop of Montreal. Appointed to Buckingham. Now Rector of Christ Church, Aylmer, Que.

DART, REV. WILLIAM J., M. A. B. in the Island of Jersey Graduate of McGill College, Montreal. Ordained Deacon 1867 and Priest 1868 by the Metropolitan. Apptd. Incumbent of St. Luke's Church, Laprairie. Now at St. Lambert, Montreal.

DAVIDSON, REV. JAMES BURROWS, M. A., Canon. B. at Picton, Ont., June 16th, 1838. Ed. at University of Bishop's College and McGill University. Ordained Deacon 1861, Priest 1862. Officiating Assistant Minister of the Cathedral, 1861; Curate of Frelighsburg, St. Armand East, 1862; Rector of same parish 1865. Author of Increase of the Episcopate, and other pamphlets.

DAVIES, REV. WILLIAM, B. in Lampeter, Wales. Ed. at Lampeter Grammar School, North Wales Training College, and St. Aidan's Theological College, Birkenhead. Ordained Deacon at Iron Hill, 1884, and Priest at St. George's Church, Montreal, 1885, by the Bishop of Montreal. Appointed to Rawdon in 1884. Was first-class certified in the Old Country. Was a teacher in large schools for 20 years. Head Master with the exception of some 12 months. Address, Rawdon, Que.

DIXON, REV. JAMES H., St. Jude's Church, Montreal.

DU VERNET, REV. EDWARD, A. M., Canon. B. in the Island of Ceylon. Ed. at University of King's College, Fredericton, N. B. Ordained Deacon by the Bishop of Fredericton, and Priest 1852 by the Bishop of Montreal. Appt. to Hemmingford; then Clarenceville. Now retired. Address, Toronto, Ont.

ELLEGOOD, REV. JACOB, M. A., Canon. B. in New Brunswick. Graduate of King's College, Fredericton, N. B. Ordained Deacon 1848, Priest 1849 by the Bishop of Quebec. Appt. Assistant Christ Church Cathedral, Montreal. Is Rector of St. James the Apostle, Montreal.

EMPSON, REV. JOHN, M. A., Canon. B. at Kilkenny, Ireland. Ed. in Kilkenny College. First honor and prizeman in mathematics in Trinity College, Dublin. M. A. of McGill University, Montreal. Ordained Deacon in 1870, and Priest 1871, by the Metropolitan. Appt. North Gore, 1870; Cote des Neiges and Cote St. Antoine, 1873; Rector of St. Matthias until January, 1883. Clerical Secretary of Diocesan Synod. Address, Montreal.

EVANS, REV. HENRY JAMES, M. A. B. at Woodhouse Rectory, Co. of Norfolk, Ont. Graduate of Trinity College, Toronto. Ordained Deacon 1863, Priest 1865, by Bishop Cronyn of Huron. Appt. to Port Rowan, Ont.; Christieville, Q.; Lachute and Arundel. Now City Missionary and Hospital Chaplain, Montreal.

EVANS, VEN. THOMAS FRYE LEWIS, M. A. B. at Simcoe, O. Graduate of Trinity College, Toronto. Ordained Deacon 1869 and Priest 1870 by the Bishop of Huron. Appt. Norwich, Ont. Is Archdeacon of Montreal, and Rector of St. Stephen's Church, Montreal.

EVERETT, REV. THOMAS, B. in London, Eng. Ed. at Denmark Hill Grammar School, Camberwell, Surrey. Licentiate of Theology, Bishop's College, Lennoxville. Ordained Deacon and Priest 1873 by the Metropolitan. Appt. Mascouche, Q.; Longueuil, Q. Now Montreal.

FORSEY, REV. GEORGE, B. at Grand Bank, Newfoundland: Ordained Deacon in 1886 by the Bishop of Montreal. Appointed to Chambly. Has written "Universalism and Orthodoxy." Address, Cowansville, Que.

FRENCH, REV. ARTHUR THOMAS WILLIAM, B. A. Graduate of Keble College, Oxford. 1876. Ordained Deacon 1876, Priest 1882 by the Bishop of Lichfield. Curate of West Bromwich, Diocese of Lichfield, 1876-1878. Now Curate of St. John the Evangelist, Montreal, and Head Master of St. John the Evangelist School, Montreal.

FULTON, REV. CANON, MARITANA, QUE.

GARLAND, REV. JOHN WILLIAM, B. in Canada. Ed. at Ottawa and Toronto. Undergraduate of Trinity College, Toronto. Ordained Deacon by the Rt. Rev. F. D. Huntington, Bishop of Central New York, at Northampton, Mass., 1871; Priest, by the Most Rev. Ashton Oxenden, Bishop of Montreal, 1873, in Montreal. Apptd. Travelling Missionary at Syracuse, N. Y.; Boscobel Diocese of Montreal; South Stukely, 1874. Has published Poems and Sermons.

GARRETT, REV. JOHN COLQUHOUN, B. in Leeds, England. Ed. in Edinburgh, Scotland. Ordained Deacon in 1884, Priest in 1885, by the Bishop of Montreal. Is Rector of Lacolle, Que.

GIVEN, REV. ALEXANDER BOYD, B. in Coleraine, Co. Derry, Ireland. Ed. at St. Aidan's Theol. College, Birkenhead, England. Ordained Deacon in 1883, and Priest in 1884, by the Bishop of Montreal. Appointed Incumbent of West Shefford, 1883; now Incumbent of Onslow. Address, Quyon, Que.

GOMERY, REV. HENRY, B. at Worcester, England. Studied at Andersonian University, Glasgow, Scotland.

Ordained Deacon 1884, Priest 1885, by the Bishop of Montreal. Apptd. to Onslow. Now Huntingdon, Que.

GREER, REV. A. J., B. A., Thorne, Que.

HACKENLEY, REV. HENRY, B. in Colne, Lancashire, Eng. Ed. at St. Aidan's Theological College, Birkenhead, Cheshire, Eng. Ordained Deacon, Oct. 7th, 1883, Priest, Oct. 5th, 1884, by the Lord Bishop of Montreal. Apptd. to Buckingham, Que.

HENDERSON, REV. WILLIAM, D. D., T. C. D., Canon. B. at Londonderry, Ireland. Graduate of Trinity College, Dublin, Ireland. Ordained Deacon 1857 by the Bishop of Bath and Wells, Eng.; Priest 1858 by the Bishop of Meath, Ireland. Apptd. Curate, Monks' Cross, Somerset, Eng.; Ballymore, West Meath, Ireland; Missionary Pembroke, Ont.; Rector, St. Luke's, Cleveland, Ohio; St. John's, Keokuk, Iowa; St. James', Eureka, Nevada; Dunham, P. Q. Now principal of Montreal Diocesan Theological College. Author of Reply to Archdeacon Farrar's Eternal Hope, and other pamphlets.

JOHNSON, REV. GEORGE, B. at Driffield, Yorks, Eng. For several years a Methodist Minister. Ed. at Mt. Alison, N. B. Ordained Deacon 1884, Priest 1885, by the Bishop of Montreal. Appointed to Shawville, as assistant to W. H. Naylor, M. A., Rural Dean. Now Incumbent of Chelsea, Que.

JONES, REV. WILLIAM, B. at Tavistock, Eng. Ed. St. Paul's, Southsea. Ordained Deacon 1843, Priest 1844, by the Bishop of Quebec. Apptd. St. Armand West; Eaton; Bedford; West Farnham; Granby. Address, Montreal.

KER, REV. JOHN, B. in Ireland. Licentiate of the Montreal Diocesan Theological College. Ordained Deacon 1876 by the Metropolitan. Missionary Glen Sutton, Que. Now Rector of Dunham.

LARIVIERE, REV. DORLAND, B. A. B. in St. Bruno, Quebec. Ed. in Montreal. Grad. McGill University in 1884. Ordained Deacon in 1884, and Priest in 1886, by the Bishop of Montreal. Appointed in 1884 Pastor of L'Eglise du Redempteur, Montreal. Now Principal of the Sabrevois College, Montreal.

LARIVIERE, REV. L. V., M. A., St. Hyacinthe, Que.

LEWIS, REV. BENJAMIN PAPINEAU, B. A. B. at Huntingdon, P. Q. Graduate of Bishop's College, Lennoxville. Ordained Deacon 1860, Priest 1862, by the Metropolitan. Principal of Sabrevois Mission Schools and Incumbent of the Church of the Messiah, Sabrevois. Now Rector of Christieville. Address, Iberville.

LINDSAY, REV. JOHN, Como, Que.

LINDSAY, REV. ROBERT, Rural Dean, B. in London, Eng. M. A. of Bishop's College, Lennoxville. Ordained Deacon 1850, Priest 1851, by the Bishop of Montreal. Appointed Brome and Sutton, 1850; St. Thomas', Montreal. Now Rector of St. Thomas' Church, Montreal.

LINDSAY, THE VENERABLE DAVID, M. A., Archdeacon of Bedford. B. in London, Eng. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1851, Priest 1852, by Bishop Fulford. Appointed Frost Village, P. Q., 1851; Now Rector of Waterloo, P. Q.

LOCKHART, REV. A. D. B. in Scotland. Ordained Deacon 1850, by the Bishop of Quebec; Priest 1851, by the Bishop of Montreal. Appointed New Glasgow; Lacolle. Is now Incumbent St. James' Church, Ormstown.

LOCKHART, REV. R. C. E., New Glasgow, Que.

LONGHURST, REV. WILLIAM BELSEY, Rural Dean, B. at Canterbury, England. Graduate St. Augustine's, Canterbury. Ordained Deacon 1870, Priest 1880, by the Bishop of Montreal. Appointed to Mascouche; Eardley. Now Rector of St. George's, Granby.

LONSDALL, THE VEN. RICHARD, M. A., Archdeacon of the Deanery of St. Andrews. B. in Ireland. Ed. at Trinity College, Dublin. M. A. of Bishop's College. Sent by the venerable Society for the Propagation of the Gospel to labor in Canada. Ordained Deacon and Presbyterian in 1839 by the Bishop of Quebec. Commenced a mission in the Township of Kingsey; established a mission at Danville; was appointed to the charge of St. Paul's, Quebec; Disabled by effects of typhus contracted in the hospital of Gross Isle in 1847; Repaired to Laprairie in

the following year; opened the church at Longueuil and formed a congregation; was appointed Rector of Christ Church, St. Andrew's, Que. Now retired. P. O., Kingsey, Que.

MACFARLANE, REV. R. L., Rector of Lachine, Que. **MCMANUS**, REV. EDWARD. B. at Rawdon, P. Q. Ed. at Montreal. Ordained Deacon 1872, Priest 1876, by the Bishop of Montreal. Appointed Assistant Minister St. James' Church, Berthier, and Principal of the Berthier Grammar School. 1881, Rector St. James', Berthier. 1885, Portage du Fort. Now Rector St. Stephen's Church, Chambly Canton, Que.

MERRICK, REV. JOSEPH. B. in the city of Cork, Ireland. Ordained Deacon 1862, Priest 1866, by the Bishop of Montreal. Appointed Assistant Minister of Berthier with charge of Brandon; Missionary of Mille Isles and Morin; Missionary of Kildare, DeRamsay, and Brandon. Now Incumbent of St. George's Church, Adamsville, and St. Augustine's Church, East Farnham. Address, Adamsville, Que.

MILLS, REV. WILLIAM L., B. D., Canon. Ordained Deacon 1872, Priest 1873, by the Bishop of Huron. Appointed Incumbent of Norwich, Ont; Seaforth, Ont.; Rector of St. John's, P. Q. Now Rector of Trinity Church, Montreal, Examining Chaplain to the Bishop, and Lecturer on Scripture History at the Montreal Diocesan Theological College.

MONTGOMERY, REV. H., Philipsburg, Que. Retired.

MOORE, REV. S., Theological College, Montreal.

MUSSEN, REV. THOMAS W., M. A., Canon. B. at Montreal. Graduate of Bishop's College, Lennoxville. Ordained Deacon 1855, Priest 1859, by the Bishop of Montreal. Appointed Sherrington; Christieville. Now Incumbent St. James', West Farnham.

NAYLOR, REV. WILLIAM HERBERT, M. A., Rural Dean. B. at Noyan, Que. Graduate of McGill College, Montreal. Ordained Deacon 1873, Priest 1874, by the Lord Bishop of Montreal and Metropolitan. Appointed to St. Armand West—Curate 1873, Rector 1874; Clarendon, September 1876. Address, Shawville, Que.

NEWHAM, REV. JERVOIS ARTHUR, M. A. B. near Bath, Eng. Ed. at Bath Proprietary College, and by Private Tutors. Graduated at McGill University and the Diocesan Theological College, Montreal. Deacon 1878, Priest 1880, by the Bishop of Montreal. Appointed to Onslow; Assistant to the Rector of Christ Church Cathedral, Montreal. Now Rector of St. Matthias', Cote St. Antoine.

NORMAN, REV. RICHARD WHITMORE, D. C. L., Canon B. at Southboro', Kent, England. Graduate of Exeter College, Oxford. Ordained Deacon and Priest by Bishop Wilberforce, of Oxford. Curate of St. Thomas', Oxford; then Master, and later Warden of Radley College. Came to Canada in 1866. Is author of two volumes of Sermons, and various pamphlets on Theology. Now Assistant of Christ Church Cathedral, Montreal.

NORTON, REV. JOHN GEORGE, M. A. B. at Arva, Ireland. Late Schol. Lloyd Exhib. Mod., and Graduate of Trinity College, Dublin. Ordained Deacon 1865, Priest 1866, by the Bishop of Derry. Curate of Kilmacrenan and Mullabrack, Ireland, and of St. Nicholas' Durham, Eng; Vicar of St. Giles', Durham, Eng., 1872-1884; Hon. Sec. Durham Home for the Lost; Hon. Sec. Bishop of Durham's White Cross Army. Rector of Christ Church Cathedral, and of Montreal, 1884. Author of "Join the Church Defence Institution, and Join It At Once," 1872, 23rd thousand; "Hearty Services," 1878, 3rd edition: "Worship in Heaven and on Earth," 1884.

NYE, REV. HENRY WASON, M. A., Rural Dean. B. at Paulton, Somersetshire, Eng. Ed. at Woodhouse Grove School and London University, Eng. M. A. Bishop's College, Lennoxville. Ordained Deacon 1861, at Geneva, N. Y., by the Bishop of Western New York; Priest 1870, at Montreal, by the Metropolitan. Appointed Professor of Latin at De Veaux College and Rector Church of the Epiphany, Suspension Bridge, N. Y. Now Rector of Bedford, Que.

PLAISTED, REV. HENRY, M. A. B. at Caldicot, Monmouthshire, Eng. Graduate Keble College, Oxford. Ordained Deacon 1884, Priest 1885, by the Bishop of Montreal. Travelling Missionary, River Desert, Que.

PYKE, REV. J. W. B. at Quebec. Ed. Upper Canada College, Toronto. Student Chambly Theological Seminary. Ordained Deacon 1839, Priest 1841, by the Bishop of Quebec. Curate, Cornwall, Ont. Now Incumbent; Vaudreuil, Que.

RENAUD, REV. J. FREDERICK, Rural Dean. B. in Montreal. Ed. in Edinburgh, Scotland, and Huron College, London, Ontario. Ordained Deacon in 1875, and Priest in 1876, by Bishop Hellmuth, of Huron. Appointed Port Dover 1875; Seaforth, 1879; Assistant Minister Christ Church Cathedral, Montreal, 1880. Now Rector of St. John's, Que.

ROBINSON, REV. FREDERICK, M. A., Canon. B. at Waterloo, Que. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1847, Priest 1848, by the Bishop of Quebec. Apptd. Coteau-du-Lac; Incumbent Rougemont and Curate Abbotsford; Milton and St. Hyacinthe. Now Incumbent Abbotsford and Rougemont.

ROBINSON, REV. W., West Shefford, Que.

ROGERS, REV. G., Rector, St. Luke's, Montreal.

ROGERS, REV. ISAAC, Kildare, Que.

ROLLIT, REV. JOHN. B. at Montreal. Ed. Bishop's College, Lennoxville. Ordained Deacon 1866, Priest 1868, by the Metropolitan. Apptd. Thorne; Lakefield; Buckingham; Grenville. Now Montreal.

SANDERS, REV. W., Lachute, Que.

SAPHIR, REV. E. J., North Shefford, Que.

SCULLY, REV. J. J., Rector of Knowlton, Que.

SENIOR, REV. JAMES. B. in Yorkshire, Eng. Ed. at Battersea College and London University. Ordained Deacon 1885 by the Bishop of Montreal. Incumbent; Lakefield, Que.

SMITH, REV. F. R. B. in Islington, London, Eng. Ed. at St. Augustine's College, Canterbury. Ordained Deacon 1875, Priest 1877, by the Bishop of Montreal. Apptd. Chelsea; Curate, St. John's Church, Ottawa; West Shefford; Assistant, St. Luke's, Waterloo. Now Rector St. James' Church, Hull, P. Q.

SMITH, REV. JOHN. B. at Manchester, Eng. Ordained Deacon 1862, Priest 1864, by the Metropolitan. Appointed Curate, Knowlton. Now Rector of Sutton, Que.

SUTTON, REV. EDW. GEO. B. in England. Ordained Deacon 1844, Priest 1845, by the Bishop of Quebec. Apptd. Christieville, 1844; Travelling Missionary, Diocese of Montreal, 1845; Grenville, 1846; Edwardstown, 1847. Address, St. Chrysostome, Que.

TROTMAN, REV. C., Clarenceville, Que.

TUCKER, REV. LOUIS NORMAN, B. A. B. at Sorel. Graduate Bishop's College, Lennoxville. Ordained Deacon 1876 by the Metropolitan. Missionary South Ely and North Stukely, Q. Now Asst. St. George's, Montreal.

WEAVER, REV. W., Hemmingford, Que.

WINDSOR, REV. WALTER. B. in England. Ed. London, Eng. Ordained Deacon by Bishop Jackson, 1881; Priest by Bishop of Montreal, 1884. Appt. Curate, St. Stephen's, Clapham Road, London, Eng; Lucknow, India, 1882; Curate, St. James', Clapham Park, London, Eng., 1883. Now Incumbent, Christ Church, Sorel, P. Q.

WOOD, REV. EDMOND, M. A. Born at London, Eng. Ed. University College School, London. Graduate University of Durham. Ordained Deacon by the Right Rev. Dr. Lee, Bishop of Manchester, Eng., and Priest, at Montreal, 1861, by the Metropolitan. Appointed Curate, Christ Church Cathedral. Now Rector St. John's, Montreal.

WRIGHT, REV. WILLIAM, M. D., Assistant St. John the Evangelist, Montreal.

YATES, REV. NELSON PETER. B. at Frelighsburg, Que. Ed. at McGill University, Montreal. Ordained Deacon in 1886 by the Bishop of Montreal. Now Incumbent of Franklin. Address, Franklin Centre, Que.

YOUNG, REV. THOMAS ANSLIE, M. A. B. at Quebec. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848, Priest 1849, by the Bishop of Quebec. Apptd. to St. Martin. Now Incumbent of Coteau-du-Lac, Q.