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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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HISTORICAL SKETCHES.

NO. 17—CALEDONIA AND ITS FIRST BISHOP.

IN the year 1776 the celebrated explorer Captain Cook landed at Friendly Cove and took possession of the country known as British Columbia in the name of his sovereign. In 1792 Captain Vancouver explored the same region, and in the following year, Alexander Mackenzie, an active member of the North-West Fur Company, which afterwards amalgamated with the Hudson's Bay Company, pushed his way westward across the Rocky mountains and persevered in his journey until the waters of the Pacific brought it to an end.

In 1806 Mr. Simon Fraser, of the same company, established the first trading post in British Columbia, near to the noble river which ever since has borne his name. Indeed, these three names are intimately connected with this North-West region,—Vancouver Island and the Mackenzie and Fraser rivers. This country, so long unknown to European civilization was inhabited by numerous tribes of Indians, differing from one another by many marked characteristics. In the Queen Charlotte

Islands were found the Hydah Indians, and in the island of Vancouver a tribe entirely different from them, while on the main land there were the Alaskan tribes and the Tsimshians. These last, the Tsimshian Indians, are a tall manly race, numbering about 8,000, and reside chiefly in the region of Fort Simpson. They have among them, however, many degrading and horrible customs; but these are confined largely to their medicine men, who, some twenty-five years ago, were thus described by Captain Maine of the royal navy in his "Four Years in British Columbia and Vancouver Island":—

"Their initiation into the mysteries of their calling is one of the most disgusting ceremonies imaginable. At a certain season the Indian who is selected for the office retires into the woods for several days, and fasts, holding intercourse, it is supposed, with the spirits who are to teach him the healing art. He then suddenly reappears in the village, and, in a sort of religious frenzy, attacks the first person he meets and bites a piece out of his arm or shoulder. He will then rush at a dog, and tear him limb from limb, running about with

a leg or some part of the animal all bleeding in his hand, and tearing it with his teeth. This mad fit lasts some time, usually during the whole day of his reappearance. At its close he crawls into his tent, or falling down exhausted is carried there by those who are watching him. A series of ceremonials, observances, and long incantations follows, lasting for two or three days, and he then assumes the functions and privileges of his office."

In 1856, Captain J. C. Prevost, also of the royal navy, found that in addition to their native savagery, these Indians had been brought face to face with a new enemy in the "fire water" and other vices of miners who had been attracted to British Columbia by the hopes

of finding gold, and represented to the Church Missionary Society in England that a wide and useful field for missionary labor lay here as yet untouched by Protestant effort. The result of this appeal was that Mr. Duncan, a young school master of England, was called upon to undertake this dangerous work. Single handed and alone he labored among these savage people until he succeeded in gathering a number of them together in a village of their own, a village well known by the name of Metlakatla. Here the Indians were taught to live the decent and industrious lives of civilization. They were



THE RT. REV. WILLIAM RIDLEY, D. D.,

First Bishop of Caledonia, British Columbia.



THE MOUTH OF THE SKEENA, BRITISH COLUMBIA.

under the episcopal supervision of Bishop Hills,* who visited them in 1863, and afterwards in 1866, when he spoke in high terms of the unique and successful work that had been established amongst them.

But besides the work at Metlakatla, other missions had been established in this northern part of British Columbia, one at Kincolith, another at Queen Charlotte's Island, a third at Fort Rupert, and still another in the interior. And all this work grew so as to render some further episcopal supervision absolutely necessary. The territory that Bishop Hills was expected to cover was simply beyond the capabilities of one man, and that prelate, acting upon a resolution of his Synod in 1879, represented this in England. And his representation was successful. The province was divided into three dioceses, consisting of Vancouver Island, Caledonia (or the main land north), and New Westminster (or the main land south.) The Rev. William Ridley was chosen to be the first Bishop of Caledonia, his stipend being guaranteed by the Church Missionary Society. Mr. Ridley was ordained in 1866, and was already known as an active missionary for the same society in India; but finding that the climate was injurious to his health, he returned to England, and when chosen Bishop of Caledonia, was vicar of St. Paul's, Huddersfield. As the portion of British Columbia

embraced by this diocese possessed a climate directly opposite to that of India, the returned missionary at once acceded to the call. He was consecrated on July 25th (St. James' Day) 1879, at St. Paul's Cathedral. Dr. Walsham How to the suffragan-bishopric of Bedford, Dr. Barclay to the Anglican See of Jerusalem, and Dr. Speechly to the newly formed diocese of Travancore and Cochin, were consecrated on the same day.

On arriving in New York, Bishop Ridley crossed the United States by the Pacific Railway, sailed from San Francisco for Victoria, which he reached on October 14th, 1879. Here he met Mr. Duncan and Admiral Prevost, both of whom accompanied him to Metlakatla.

Before the Bishop left England he made an earnest appeal for a steam launch for his seafaring work, and soon he had to urge this appeal from practical knowledge. "Unless I get my steam ship soon, Caledonia will need another Bishop," he wrote, and described at the same time the perils of going to sea in the canoes of the Indians. In 1880 he paid his first visit to the inland tribes of Indians. He thus briefly describes this journey:—

"My voyage up lasted a fortnight. Fourteen days breasting the rapid Kshia or Skeena River; fourteen days without interruption amid fine scenery; thrice fourteen camps beneath forest trees beside a river, in some places two miles broad, dotted with

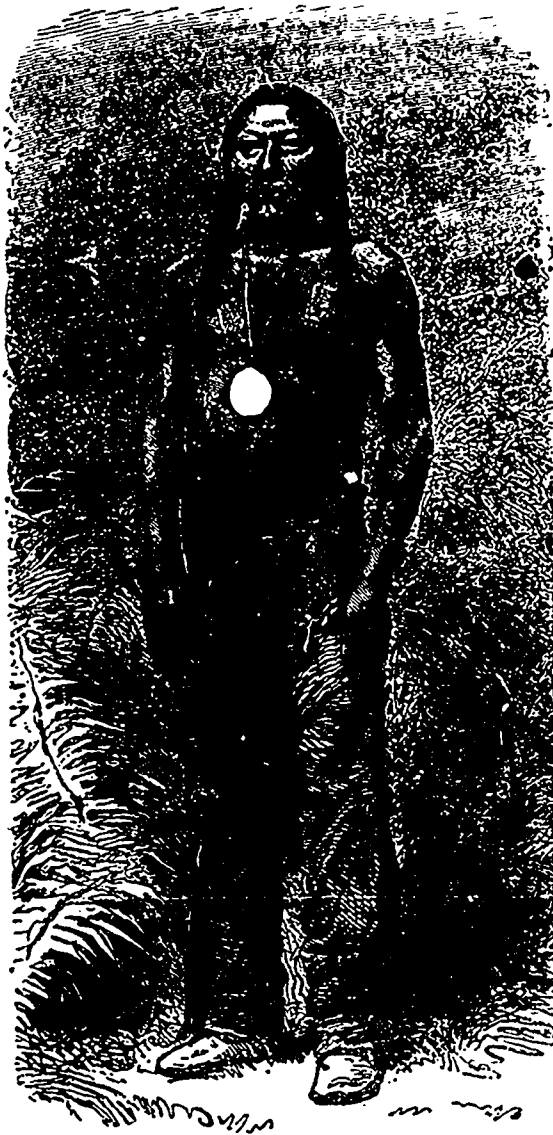
* See the April, 1887, number of the CANADIAN CHURCH MAGAZINE.

innumerable islands. Working from dawn to sunset, often soused, as sailors say, by the angry-looking rapids, we enjoyed our hard-earned rest each night. With branches from the same friendly cedar that spread its arms over us, our bed was soon made. My crew were no sooner outstretched than they sank into deep sleep undisturbed by each other's snoring. This, like the wild rapids, that twist and twirl our canoe as if she were a nut shell, one soon becomes accustomed to. Fresh air aided sleep, and each morning saw us thrust out into the current with a relish for battling with it. How I should have laughed at pity I rather pitied my former self wrestling with the work and worry of a large Yorkshire parish."

The bishop at once established a mission at Hazelton on the Skeena river, commencing with a day school in which he went through all the drudgery of teaching young savages to read and write. He had an attendance of about 200. Some opposition was offered to his work by the medicine men, who began to fear for their own art. A band of these painted wretches tried to stop his work by dancing round the entrance to his school, but the bishop seized one of them with true British pluck, and, before he could recover self-possession, had him at the river's brink, with an assurance that next time he should interrupt his work he would "assist him further down." This resolute action had the desired effect. The medicine men walked off and troubled him no more. The bishop possessed some knowledge of medicine which proved of great use to him in dealing with the Indians. They have a proverbial respect for "medicine men."

Here, at the mouth of the river Skeena, Bishop Ridley and his brave wife, the first English woman who had penetrated so far, carried on the patient work of missionary teaching and daily services, until undoubted results of their work were seen, not

only upon the Indians, but upon the rough miners and traders of the region. At length, in the spring of the year, came the breaking up of the river, and with it the departure of the bishop to other parts of his diocese, the mission work of the Skeena being left to a Mr Falconer and his wife. The breaking up of the river is thus eloquently described by Bishop Ridley himself:—



A BRITISH COLUMBIA INDIAN.

"I have seen the rivers of Germany break up, but the scene was tame compared with the tumult on these swift rivers of North America. I was on the ice when the movement first took place. It moves! What moves? The banks seem to glide up stream. Then came a slight tremor beneath my feet, and I sprang to the shore. The sensations were like those produced by shocks of earthquake. The stone-like surface I had often walked on was in motion from bank to bank. At no great distance the channel narrows, and the greater breadth of ice from above was here caught as in a vice. The river is in agony—groaning, gurgling, sighing, surging, tilting, hissing, roaring deep and loud like subterranean thunder. What can ever dislodge this piled up mass? The flood is rising at the rear, foot by foot. Crack, crack, crack! Look! there go the trees falling inward. The forest king, that has drunk life from the river at its roots, is quivering. There it lurches! Down, down, flat on the ground without axe or tempest, all its roots now exposed to the ice in motion. The rising mass scalps the river's bank as an Indian would his foe. At last, with a sullen groan rising into a

terrific roar, away goes the stupendous obstruction, and down sinks the river as if to rest after its splendid victory. Then succeeds the ministry of the south wind; then triumphs the gracious sun in his royal progress northwards. As the baffled ice king retreats, the snow clad heights are melted as with the joy of freedom. The tears trickling from under the snow-fringe swell the cascades that fur-

row the mountain's face. Down they roll, swelling the river until its volume sweeps away all obstacles, and leaves it ready to bear the traveller seaward. So is the Gospel ministry dissolving hard hearts around me; uplifting the dread incubus drawn over them by Satan, and setting free those streams of faith and love that remove all barriers between man and his rest in God."

But alas, that Gospel itself often brings its heart-aches and disappointments. So Bishop Ridley found it when he returned to Metlakatla, at one time the most promising mission station in the world. He found that Mr. Duncan was not carrying the mission on in accordance with the teaching of the Church of England, the sacrament of the Lord's Supper, for instance, being persistently ignored. Because of these troubles, Bishop Ridley visited England in January, 1882, and conferred with the Church Missionary Society. It was determined that if Mr. Duncan could not conform to the plain teaching, not only of the Church, but of Christ Himself, he must be dismissed as an agent of the Society. With this difficult task Bishop Ridley was charged, and executed it as gently as the sad circumstances would allow. This led to much trouble,—trouble which has clouded the fair beginnings of the Metlakatla mission. But Bishop Ridley has remained among these Indians himself, teaching them as a good bishop should teach them, and Mr. Duncan has been seeking a new home for his Indians, or those who may choose to follow him, in the colder regions of Alaska.

Such has been the work of the first Bishop of Caledonia. Strong and brave he has encountered much hard work and many difficulties, but out of them all let us hope that the work of the Church may yet rise triumphant.

SOME ASPECTS OF LIFE AND WORK IN COLD REGIONS.

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

IN our last article we furnished the reader with a description, necessarily brief, of the various modes adopted by the hardy Eskimo in capturing the seal, without which even he could not subsist in the Arctic regions. It is well known that the various parts of this useful animal supply him with the major portion of his food, clothing and light. Seal hunting is of great antiquity, and as a proof of this, Professor Brown tells us "it is said that some of the old Icelandic sagas, or romantic histories, were written on seal parchment. The German warriors who confronted the Roman legionaries were clothed in seal-skins, and the Roman military tents were at one time also constructed of the same material. It was believed to be so sure a talisman against lightning, that Augustus always wore a piece upon his person to act as a safeguard against what he so dreaded. In the north, cables were made of seals' and walrus' hides, and the Finns and Lapps paid their tribute

in them. The old Icelandic colonists in Greenland paid their Peter's pence in the same material, and a receipt is still in existence showing that their contributions to the Crusades were paid at Bergen in 1327 in sea-horse tusks."

As an article of food the flesh of some of the species is excellent, particularly the heart and flippers. The writer has frequently eaten the latter while undergoing the fatigues of long missionary journeys, as well as at other times, and he probably would not have lost his relish for them had it not been for an *unfortunate reference to their great similarity to the human hand made by a Newfoundland fisherman on an occasion when the said writer was busily engaged in relieving the numerous small bones of a flipper of their flesh.*

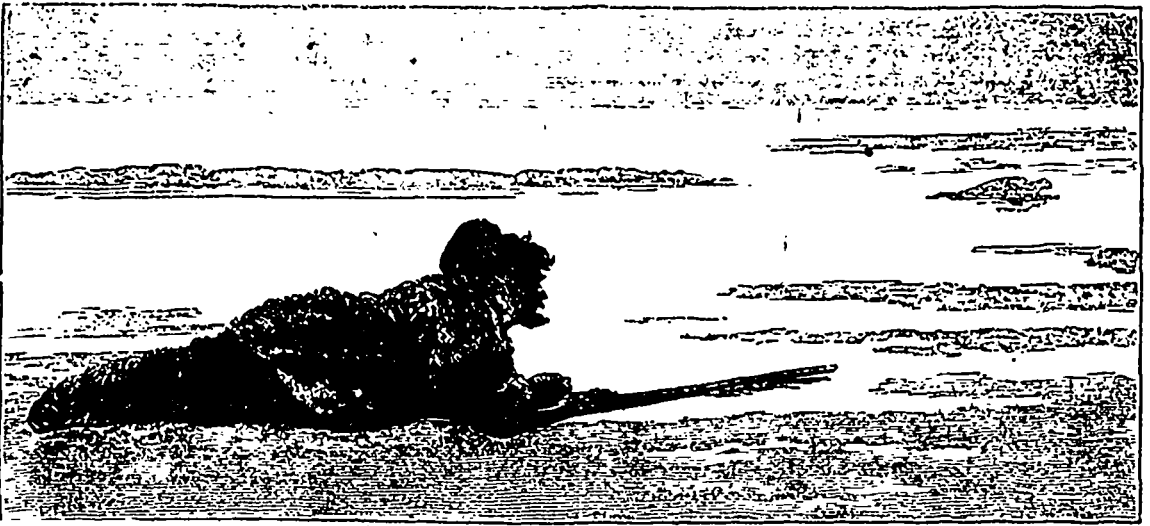
It is quite a common thing for the seal hunters of Newfoundland and Labrador, during the hunt, to cut out the hearts of the slaughtered seal, and, after exposing them to the frost for a very short time, cut them in slices and eat them. They are said to be good. This, however, will not appear so horrible and repulsive a practice to the reader, if he is informed that the effect of intense cold on meat is almost wholly similar to that of great heat. In both cases the sinews are hardened and its superfluous moisture dried up.

The reader will probably be as horrified to hear, as the writer was to discover, that these northern seal hunters also very frequently imbibe large draughts of the warm blood which flows so copiously from the slain seals. When remonstrated with by the writer, he has been told that it is an almost absolute necessity and nearly always a last resort to quench thirst. Salt water is, of course, useless, and the intense cold quickly freezes any liquid which may be taken out of the ice for that purpose.

Next to the seal, the walrus is the most valuable and therefore the most zealously hunted of all the denizens of northern seas. He is a valuable prey, but a fierce antagonist, and many are the thrilling narratives of hair-dreadth escapes from the deadly blows of his formidable tusks. Walrus, or sea-horse, hunting is a much more exciting pursuit than that of seals, and, in an equal degree, more dangerous. From nine to sixteen feet in length, and weighing generally about twenty hundred-weight, encased in a coat of mail, in the shape of a skin two or three inches in thickness, his head crowned with ugly large eyes, and formidable tusks, surrounded at the base by coarse bristles, he is sufficiently demoniacal in appearance to suggest in the superstitious mind of the dweller in high latitudes a wholesome dread of him. According to them, he is under the protection of a walrus deity, whose roars, far from beyond the lands which come under their ken, they affect to hear in terror, *sounding through the aurora-lit winter night.**

The Eskimo hunt the walrus with no weapon save the harpoon, which they throw from their

* Professor Brown's "Countries of the World," to whose pages the writer is indebted for a portion of the substance of this article.



SEAL HUNTING.

kayaks with great dexterity, and almost unerring aim. The South Greenlanders, however, whose respect for the walrus is as profound as their fear of him, hesitate to attack him from their kayaks; but encompass his death in other ways. The walrus is usually harpooned like the seal or whale, and finally killed by lances while swimming. They are sometimes enticed within shot by having a young walrus on board, or by the use of an instrument which, like the deer call, resembles the cry of the young in distress, and so attracts the mother until she is near enough to be attacked. The following description of a walrus hunt, given by Mr. Lamont, the famous Arctic traveller, is so graphic and interesting that I make no apology for presenting it to the reader:

"I remember on one occasion," he writes, "some years ago, falling in with a herd of walruses in the water. The mode of attack was to endeavour to harpoon them, by dint of hard rowing after the herd, as they alternately dived and swam on the surface to gain breath. If there are calves in the herd, they cannot go much faster than the boat, if so fast; and the calves having to come up to breathe much more frequently than the old ones, the whole herd generally accommodate their pace to that of the old cows with young ones. In all my sporting experience I never saw anything to equal the wild excitement of such a hunt. Five pairs of oars pulled with utmost strength make the boat seem to fly through the water, while perhaps a hundred walruses, roaring, bellowing, snorting and splashing, make an acre of the sea all in a foam before and around her. The harpooner stands with one foot on the thwart, and the other on the front locker, with the line coiled in his right hand, and the long weapon in both hands ready balanced for a dart, while he shouts to the crew which direction to take (as he, from standing upright in the boat has a better opportunity of seeing the walruses

under water. The herd generally keep close together, and the way in which they dive and reappear again simultaneously is remarkable; one moment you see a hundred grisly heads and long gleaming white tusks above the waves: they give one spout from their blow-holes (nostrils), take one breath of fresh air, and the next moment you see a hundred brown hemispherical backs, the next a hundred pair of flippers (paws) flourishing, and then they are all down. On goes the boat, as hard as ever we can pull the oars, up come the sea-horses again, pretty close this time, and before they can draw breath the boat rushes into the midst of them; whish! goes the harpoon; birr! goes the line over the gunwale, and a luckless junger (young walrus), on whom the harpooner has fixed his eye, is fast; his bereaved mother, snorting with rage, charges the boat with flashing eyes; she quickly receives a bullet in the brain and a harpoon in the back, and hangs lifeless on the line; now the junger begins to utter his plaintive grunting bark, and fifty furious walruses close round the boat in a few seconds, rearing up breast high in the water, and snorting and blowing as if they would tear us all to pieces. Two of these auxiliaries are speedily harpooned in their turn, and the rest hang back a little, when, as bad luck would have it, the junger gives up the ghost, owing to the severity of his harpooning, and the others, no longer attracted by his cries, retire to a more prudent distance. But for this untoward and premature decease of the junger, the men told me we should have had more walruses on our hands than we could manage." He thus concludes: "This curious clannish practice of coming to assist a calf in distress arises from their being in the habit of combining to resist the Polar bear, which is said often to succeed in killing the walrus; if, however, bruin, pressed by hunger and a tempting opportunity, is so ill-advised as to snatch a calf, the whole

herd come upon him, drag him under the water, and tear him to pieces with their long, sharp tusks."

The walrus is found near the coast, and, usually, in shallow water. Of its habits during the winter little is known; but it is generally supposed that they congregate in large numbers at that season about the south-west edges of the great ice-packs of Nova Zembla and Spitzbergen. Professor Brown states that as late as the fifteenth century it was a regular visitor to the shores of Great Britain, and that the war ornaments of the ancient Britons' horse trappings and weapons were carved from its tusks.

At the breaking up of the ice in the spring the walrus move with it and congregate together in troops and finally go ashore in some rocky creek or bay where they are sometimes found in thousands. Here they remain for a considerable time in a semi-torpid condition, neither moving nor feeding. Shell fish constitute its principal food; but it will also devour the dead bodies of whales or other fish. Notwithstanding its natural ferocity, the walrus is said to be easily domesticated, and a writer already quoted tells us that he saw one on board a whaler which would follow its favorites about like a dog. It was, however, easily angered. It would eat anything it could get, but it was specially partial to pea-soup. It lived, he further tells us, for three months, but not long enough to allow its "awook! awook!" cry to be heard in the zoological gardens. It is to this cry of "awook" that the Eskimo name for it (awook) is due. The walrus, like the seal, has been hunted assiduously from very early times. In the sixteenth century, though they had then been hunted by the English, Norwegians and Russians, they were described as "lying like hogges upon heaps" on Bear Island, south of Spitzbergen. In other parts of the world they were almost equally numerous; and it will interest the Canadian reader to know that in Lord Shuldain's time they were found on the Magdalen Islands, in the Gulf of St. Lawrence, to the number of 7,000 or 8,000, and sometimes as many as 1,600 were killed at one time by hunters. Individuals are frequently seen there at the present time, as also in the Strait of Belle Isle, during the summer month.

We have thought it good thus to furnish our readers with a description in detail of seal and walrus hunting as being the most typical of the numerous interesting pursuits of the inhabitants of cold regions. But in addition to these, they hunt indefatigably, of the denizens of the sea, the narwhal or sea-unicorn, white whale, porpoise, dolphin and right whale; and, of course, during the brief summer, the numerous varieties of sea-fowl which swarm in Arctic seas. Of land animals, the white bear, Arctic fox, snowy-white hare, wolf, Arctic lemming, musk ox or more properly musk sheep, and reindeer; last of all the partridge or ptarmigan, which lives all through the rigorous severity of the Arctic winters, and has been found as far north as the foot of man has yet trodden.

(To be continued.)



ARCHDEACON COWLEY.

THE LATE ARCHDEACON COWLEY.

THE death of the Venerable Abraham Cowley, D. D., Archdeacon of Cumberland, which took place in Winnipeg on the 11th of September of this year, brings to mind the early pioneer days of missionary work in the North-West. At the late meeting of the Provincial Synod of Rupert's Land, held in Winnipeg this last August, this venerable gentleman, in his 77th year, presided over the Lower House as prolocutor, and in reply to a vote of thanks spoke as follows:—

"He had been desirous of being present, but had feared inability. He was the only member who united the past with the present. He had known Mr. West, the first missionary of this country; Mr. Jones, the second; Archdeacon Cochran, the third, he had known well; also Mr. Smithurst. Archdeacon Cochran had been in the country 40 years, and he himself had been here 46 years. He could not expect to exceed the years of man to any great extent; but whatever power and ability God might give him, he would be glad to devote to further His work. The work of the Church had a warm place in his heart."

And very soon after that the brave old man had passed away.

When he came out to this country in 1841, a young man full of hope and zeal, it was no easy matter either to reach the North-West or to live in it. He came to Quebec with his wife, hoping to join an expedition to the North-West; but found that after all his shortest route would be to return to England and take the first vessel bound from there to Hudson Bay! So back to England he

went, and from thence to Hudson Bay, from which he and Mrs. Cowley journeyed for 800 miles by canoe, and at length reached Red River.

In all that vast territory known by the vague term of "the North-West" there were but three missionaries, Mr. Cochran, Mr. Smithurst and Mr. Cowley, and to live there was practical exile. It was the land of the fur-trader and the Indian, with no accessible post of civilization, for even the Western and North-Western States were unoccupied except by the savages of the forest; and here the young missionary, with his heroic wife, labored for many a weary year, not so much looking for results as doing his duty in the spirit of faith and prayer.

In 1842 he began his labors among the Saulteaux (Soto) Indians, a hard, self-willed, superstitious race, and year after year but little success resulted from his labors; his reports, in his own words, were full of "lamentation and mourning and woe."

In 1849 the first bishop was sent out to Rupert's Land, Bishop Anderson, and this prelate visited Mr. Cowley's mission in 1851, nine years after the work had been commenced, and baptized the first convert, Luke Caldwell, who afterwards became a native missionary. This was slow work, indeed; but it progressed more rapidly afterwards, for in 1854, when Mr. Cowley left the station, which Bishop Anderson had called Fairfield after the missionary's native English village, he was able to count 120 native Christians.

On leaving Fairford he took charge of the Indian settlement at Red River, where he labored for thirteen years, and in 1867 resigned it into the hands of a native pastor, the Rev. Henry Cochrane, and undertook work of general supervision, as Archdeacon of Cumberland and Secretary of the Church Missionary Society. In this capacity he travelled a great deal, and was always a welcome visitor. In 1876 he visited England and delighted every one with his missionary experience and addresses. He was a B. D. by the appointment of the Archbishop of Canterbury, and a D. D. of Manitoba University. Always interested in education, he was a member of the council of St. John's College.

And now he is at rest, one more hero of true, self-denying missionary work. He lived in exile for the Master's sake, and now has gone to his reward on high, and his name will for ever stand as a worthy pioneer of missionary work in the early days of Canada.

MISSIONARY BROTHERHOODS.

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

(Concluded.)

I AM persuaded that all of us here to-day are as one in admitting the need of great sacrifices for missionary enterprise, but it is the celibacy of which many of us are afraid. The success, therefore, of my appeal depends mainly upon my removing prejudice from minds on that score.

You are afraid of a snare being laid for men, and of any slur being cast upon the holy estate of matrimony and the innocent joys of domestic life. With regard to the first fear, it may be replied that where any are called by God to celibacy, there God supplies them with the needful power to accomplish His purpose and to keep themselves pure and undefiled members of Christ's Body; and with regard to the second, no slur upon marriage is implied in the practice. Both our Lord and his apostle, St. Paul, recommended celibacy to those who are able to accept it for the Kingdom of Heaven's sake as a state in which they can devote themselves more entirely to God than is possible in the domestic life. By so doing can it be justly said that Christ and His apostle cast any scorn upon marriage? Nay, we know that Jesus purified and sanctified that holy estate as the seed-plot of His Church, and St. Paul tells us it is the type of the union betwixt Christ and His Church. Is it not rather our tendency to cast a slur on that virginal state which Christ Himself embraced and strongly recommended? Bishop Harold Browne, whom no one can accuse of being an extreme high churchman, on article thirty-two, in his well known work on the Articles, while he ably refutes the principle of the rule of compulsory celibacy for the clergy, writes thus, "that the tone of popular opinion (amongst English churchmen) concerning marriage and celibacy is low and unscriptural," and he proves both from the words of our Lord and from those of His great apostle, that the unmarried state devoutly embraced is more favorable for religious fervor and enthusiasm than the state of matrimony. I trust you will examine his proof for yourselves (pp. 756—7), as I fear it will make this paper too long if I quote it here at length. If you do so honestly, I feel convinced that none of you will argue, from what all recognise as an abuse of a good thing, against its use. If, then, it were only on account of the increased fervor and enthusiasm for Christ's work in the mission field which Missionary Brotherhoods tend to elicit and sustain, the Church ought surely to encourage and foster their formation by every means in her power.

But there are other weighty considerations. In consequence of this increased fervor and enthusiasm, which are so precious to the spiritual life of the missionaries themselves, their work will be more efficacious and fruitful, since it is quite axiomatic that (supposing nothing but truth be taught) God grants spiritual successes in direct proportion to the self-sacrifice and devotion developed in His agents by the Holy Ghost. An illustration of this will be given directly. Then we must not forget what the Bishop of Bombay, already mentioned, dwells upon shortly, viz., that the members of these Brotherhoods are free to move and go wherever their services are in the Bishop's opinion most required. "We need soldiers," he says, "who have no ties but those which bind them to the work of the Church, and who are steeped in that spirit of ready obedience which

when it hears 'go,' goeth, and when it hears 'come,' cometh." This state of readiness, he contends, is impossible for the married; they have taken upon themselves other duties God expects them to fulfil towards their own. Bishop Harold Browne has similar remarks in his commentary on the thirty-second article. "An unmarried clergyman," he says, "is expeditive, more readily moved from place to place, abler to go where his duty may call him (by which, I suppose, he means into dangerous situations, like infected houses) to do what his calling may require of him. He has no children to think about, no wife to carry about with him, no interests but those of the Church and the Church's Head. His strength, his wealth, his intellect, he may devote all to one end; for he has no need to have anxieties to provide for his own, or to preserve himself for their sakes. He has no temptation to heap up riches for others; none to form worldly schemes and seek worldly interests for the advancement of his family. He careth only for the things of the Lord how he may please the Lord."

In addition to these considerations, there is another which will carry more weight with some persons than any of the foregoing, and ought, of course, to be an important one to us all. Financially, *Missionary Brotherhoods* are the very cheapest machinery the Church can employ. This scheme will not withdraw a single cent from any of those good works already claiming our support; on the contrary it is one which will conduce greatly to curtail expense. We shall get, so to speak, a stronger and more useful article in larger quantities for the same price. The late Bishop Douglas tells us that the average cost of married missionaries in India is £500 or £600 (\$2,500 or \$3,000) per annum. A ruinous sum, he says, yet not too large to give a lady and her family the necessary comforts in that clime. This sum would support at least seven men there in community life, and with this further advantage, that they might live and die at their posts or make a change for health's sake at comparatively small expense, whereas it often happens in the case of the married that on account of sickness in the family great expenses are frequently incurred to send wife or children to England, and then, to crown the misfortune, the missionary himself, after mastering the language and becoming really useful, leaves India altogether on account of his family. Canada, of course, is very different from India, but still the relative expenses of family and community life would show greatly in favor of the latter. If the Bishop of Qu'Appelle, who, I rejoice to know, is giving practical expression to the cause I plead, were here he could give us some idea of the cost per head for Brotherhood life in Canada. I think, however, I am making liberal allowance when I say that four self-denying men could live comfortably on \$1,000 a year. By tilling the land for recreation or healthful exercise, they might manage to live on less. Let it be, however, \$1,000. What an immense saving this would be;

only \$250 per head per annum! This consideration, coupled with that just above mentioned as to the greater efficacy of the work, which I myself believe would render the missions, where such work was done, in a very short time self-supporting, ought to persuade all of the utility of the principle for which I plead. The missionary labors of the apostles afford us striking examples of the readiness and economy with which they could pass from one centre of operation to another. They afford us also the best proof of the fruitfulness of such detachment from the world and devotion to the cause of Christ. They travelled about mostly on foot, or at small cost for journeying by sea and land; they lived partly on the hospitality of their converts, partly on their own earnings, and taxed the mother church of Jerusalem little or nothing towards their expenses; on the contrary, if all did as St. Paul, they gathered contributions from their converts to pour into the lap of that needy church as a thank offering for the spiritual goods they had received from her sons.

The conversion of the Anglo Saxon race presents another instructive instance of peculiar interest to us Englishmen. That fruitful missionary effort cost the mother church of Rome next to nothing but men, a few manuscripts and a few requisites for the conduct of decent worship. Augustine and his forty religious brethren tramped on foot to the coast of France, dependent solely on the hospitality of the Christian lands through which they passed, and then, when they landed in Kent, were entertained by the hospitality of a heathen king till such time as they settled among the people and gained their good will. They were devout men of simple habits and few wants, wholly dedicated to God's work. They taught the people such preliminary truths as would lead to their conversion, but the most convincing sermon or instruction was that which all had a share in delivering,—I mean the calm, cheerful, restful simplicity of their godly, detached, self-denying lives, spent between devotion, teaching and simple agricultural and other pursuits. The power of this sermon was very shortly seen in the conversion of the king and all his subjects, who were admitted by thousands into the fold of Christ through the regenerating waters of baptism. This was a victory for Christ after the apostolic fashion. Is it absurd for us to expect such successes now? Or do we shrink from begging God to grant ourselves or some of our number a similar spirit of sacrifice which would secure them? Depend upon it, if the Church felt her need of this spirit, and humbled herself penitently in the dust for the sin which has for so long deprived her of it, God would restore it to us, and we should realize that "the Lord's arm is not shortened," "nor his ear heavy." He would then, I firmly believe, call forth from our midst, in answer to our prayerful desire, many a noble soul craving for fitting opportunity of self-sacrifice for the love of Jesus Christ,—men who would give themselves and all their possessions to the work of

the Lord, like Saul and Barnabas, or as many a wealthy, learned, devout Christian has done in the past, and as is now often witnessed among our sisters of charity, or like those Roman Catholic missionaries to whom the Bishop of Algoma (Dr. Sullivan) alluded in his sermon at the opening of the Provincial Synod in 1886. We may well learn a lesson from the Roman Church here—in spite of her errors in doctrine and practice she has preserved far better than ourselves an appreciation of the highest forms of self-sacrifice, and she would, I believe, if it were not for those errors, carry all before her on account of her faithfulness to Christ in this respect. This is but to say, in other words, that if the Church of England with her deposit of uncontaminated truth would but humbly and heartily pray and labor for this most Christ-like characteristic in her midst, she would be simply irresistible everywhere. As a step in this direction let us set the seal of our approval as publicly as we can on any attempt or proposal to revive Missionary Brotherhoods in our Church. By God's blessing the immediate result would be a great gain in spiritual fervour and energetic action, an increased supply of men best fitted for the work, and sufficient means, at least, to give them support. Let us long and pray for such revival. Let us be more self-sacrificing ourselves, more liberal in our gifts, more energetic in our work, wherever it may be, so as to prove the earnestness of our desire for it. Let us now, to begin with, I do not say consent to tolerate men who will thus give themselves up to Brotherhood life in the mission field, but beg for their aid, and hold out a hearty welcome to all who may dare by God's grace to make trial of the same, and let us hail gladly the day when the Church will declare herself ready to encourage by all means in her power the formation of Missionary Brotherhoods for the pioneer work of the Church in Canada.

THE CHURCH OF ENGLAND.

WHAT A PRESBYTERIAN SAYS.

I AM not an Englishman, nor an Episcopalian, yet no loyal son of the Church of England could look up to it with more tender reverence than I. I honor it for all that it has been in the past, for all that it is at this hour. And not only is it one of the oldest churches in the world, but one of the purest, which could not be struck from existence without a shock to all Christendom. Its faith is the faith of the Reformation, the faith of the early ages of Christianity. It has held the primitive belief with beautiful simplicity, divested of all "philosophy," and held it, not only with singular purity, but with steadfastness from generation to generation.

What a power is in a creed and a service which thus links us with the past? As we listen to the Te Deum or the Litany, we are carried back, not only to the Middle Ages, but to the days of persecution, when "the noble army of martyrs"

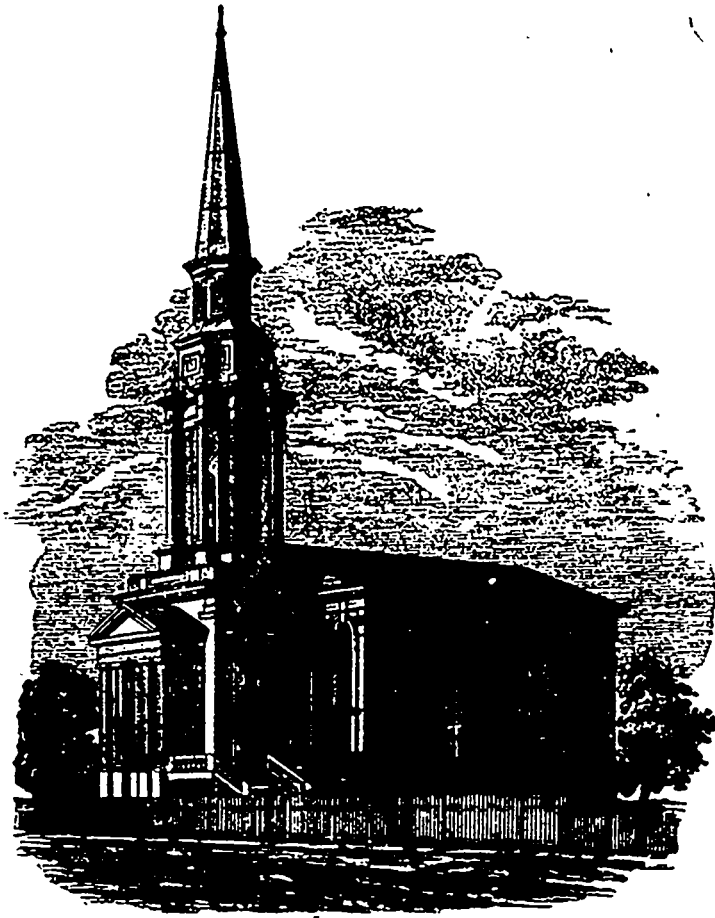
was not a name; when the Church worshipped in crypts and catacombs. Perhaps we of other communions do not consider enough the influence of a Church which has a long history, and whose very service seems to unite the living and the dead—the worship on earth with the worship in heaven. For my part I am very sensitive to these influences, and never do I hear a choir "chanting the liturgies of remote generations" that it does not bring me nearer to the first worshippers and to Him whom they worshipped.

With these internal elements of power, and with its ages and history, and the influence of custom and tradition, the Church of England has held the nation for hundreds of years to an outward respect for Christianity, even if not always to living faith. While Germany has fallen away to rationalism and indifference, and France to mocking and scornful infidelity, in England, Christianity is a national institution, as fast anchored as the island itself. The Church of England is the strongest bulwark against the infidelity of the Continent. It is associated in the national mind with all that is sacred and venerable in the past. In its creed and its worship it presents the Christian religion in a way to command the respect of the educated; it is rooted in the universities, and is thus associated with science and learning. As it is the National Church, it has the support of all the rank of the kingdom, and arrays on its side the strongest social influences. Thus it sets even fashion on the side of religion. This may not be the most dignified influence to control the faith of a country, but it is one that has great power, and it is certainly better to have it on the side of religion than against it. We must take the world as it is, and men as they are. They are led by example, and especially by the examples of the great—of those whose rank makes them foremost in the public eye and gives them a natural influence over their countrymen.

Such is the position of the Church of England, whose history is as a part of that realm, and which stands to-day buttressed by rank and learning and social position and a thousand associations which have clustered around it in the course of centuries to make it sacred and venerable and dear to the nation's heart. If all this were levelled with the ground, in vain would all the efforts of Dissenters, however earnest and eloquent—if they could muster a hundred Spurgeons—avail to restore the national respect for religion.

Looking at all these possibilities, I am by no means so certain, as some appear to be, that the overthrow of the Establishment would be a gain to the cause of Christianity in Europe.—*H. M. Field, D. D.*

THE Lutheran tells of Mr. Charles Groves, a wealthy Liverpool merchant, who, believing that the very best means of fighting the hydra-headed social evils was the preaching of the Gospel, for fifty years spent only one-tenth of his income on himself and devoted the other nine-tenths to building and sustaining churches for the poor.



THE OLD CHRIST CHURCH, HAMILTON.

OUR PARISHES AND CHURCHES.

NO. 14.—CHRIST CHURCH, HAMILTON, ONT.

IN November, 1834, after a three months' curacy in St. George's Church, Kingston, the Rev. J. Gamble Geddes (now Dean of Niagara) was sent by Bishop Stewart of Quebec to visit Hamilton, which was described as a flourishing place where the people were desirous of building a church and wished to have a resident clergyman among them. At that time occasional Sunday services were performed in the Court House by the Rev. John Miller, then rector of Ancaster, and in his absence by a divinity student, Mr. James C. Usher, afterwards rector of Brantford. The only places of worship at that time erected were the old Methodist chapel at the foot of King street, and St. Andrew's (Presbyterian) church, a small wooden building still in existence.

Very soon after the arrival of their minister, the people began to take steps for the erection of a church. On the 13th of June, 1835, the first public meeting was held, at the office of John Law, Esq., "for the purpose of furthering the erection of a

Protestant Episcopal Church." One site was offered as a gift by George Hamilton, Esq., on upper John street, a second by Mr. Nathaniel Hughson, on the east side of James street, and a third by Allan N. Macnab, Esq. After many meetings and much discussion, the lot on James street was chosen, and a building committee was appointed consisting of the following gentlemen: George Hamilton, Edmund Ritchie, Daniel C. Gunn, Miles O'Reilly, and Allan N. Macnab. Mr. Wetherall, the architect, furnished the design, and the work was commenced. Jonathan Simpson was the contractor.

The work of building was prosecuted under many and great difficulties during the years 1836-37-38, and it was not till the 31st July, 1839, that the church was open for public worship. The Rev. R. D. Cartwright, of St. George's, Kingston, preached the opening sermon. The public journals of the day gave a long and interesting account of the ceremony, and "congratulated the people of Hamilton upon possessing one of the handsomest churches in British North America—a lasting credit to their piety and liberality." To show the light in which the old building of Christ Church was regarded in those early days, the Rev. Alexander Gale, at that time the respected pastor of St. Andrew's Church, while paying a friendly visit to the rector, was

shown a very neat model of Christ Church, and when told the dimensions—100 by 66—he exclaimed at the enormous size of the building, and said (prophetically, as it would appear), "The committee must have intended it for a Cathedral." It was not consecrated till the year 1842 by Bishop Strachan, under the churchwardenship of Samuel Mills and Richard Duggan. At this time the tower and spire were still unfinished; but the ladies having made a strenuous effort and raised the sum of \$1,000, a fresh stimulus was given to the work and it was completed without further delay. Two liberal grants were obtained from two great Church Societies in England, the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts. This church, in the course of a few years, not more than seven or eight, being found too small for the congregation, a project was formed for re-building it of larger dimensions and more durable materials. Plans and specifications were obtained at considerable cost; but the scheme was eventually abandoned; and it was resolved instead to erect another church at the south side of the town, for the accommoda-

tion of the members of the Church of England resident in that quarter. Accordingly a site was purchased by that generous friend of the church, Richard Juson, Esq., and presented as a gift, and by the year 1851 "the Church of the Ascension," one of the prettiest churches in the diocese, was erected on the very sight offered by Mr. Hamilton in 1835. Of this church the Rev. John Hebden (on the nomination of the rector) was appointed the first incumbent.

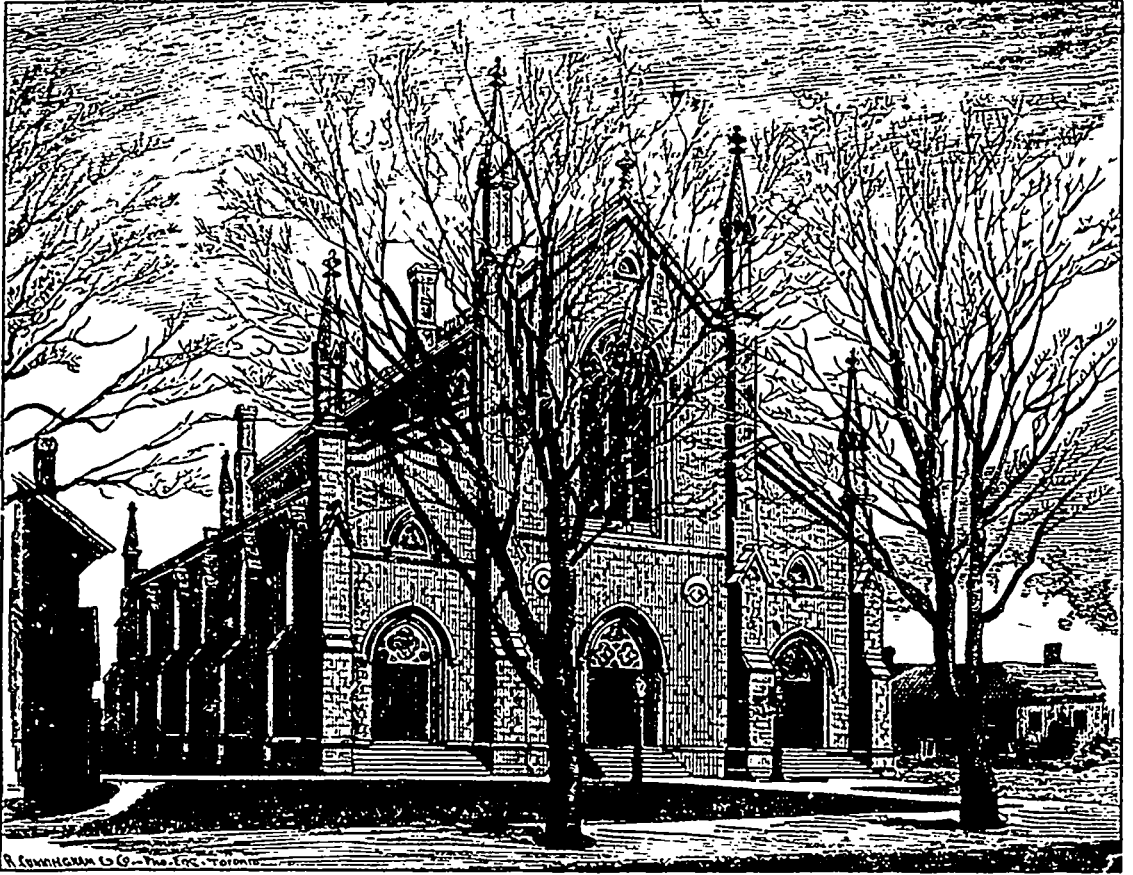
This accommodation sufficed but a short time to meet the increasing wants of the church population, and in the year 1852 it was thought necessary to enlarge Christ Church by the erection of a new chancel and a portion of the nave "to form the commencement of a handsome and commodious church which might last for generations, and in point of style and dimensions be somewhat in keeping with the population, wealth and prosperity of the city." The corner-stone was laid, in the absence of the bishop, by the rector, at the request of the members of the building committee, consisting of the following gentlemen: Thomas Stinson, Samuel Mills, Peter Carroll, Henry McKinstry, Thomas Blakeney, and the rector. In connection with this movement an address was issued to the public of Canada and the Church at Home appealing for help. Bishop Strachan accompanied the appeal with a letter in which he spoke highly of the zeal and piety of the rector, who, on the occasion of the laying of the corner stone, in the course of his address to the assembled parishioners, remarked:—

"It is not often that it falls to the lot of a clergyman to witness a third time the laying of the corner stone of a new church within the bounds of the same parish, unless perhaps it be the result of fire or some other such calamity. That we have been thus far exempt from disaster, and that with us the frequency of the ceremony has been the result of prosperity and increase, is a just cause for devout thankfulness to Almighty God, which I trust we are all desirous to appreciate. It is now seventeen years since many of you who are here present and many more who are now lying in their graves around us, witnessed on this spot the laying of the corner stone of Christ Church, where you have so often united in the sublime language of the liturgy, listened to the preaching of God's Holy Word and participated in His blessed sacraments. You have witnessed our numbers increasing, till it became necessary to provide further accommodation by the erection of a second church. The old hive sent forth a young and industrious swarm, the parent stem a healthy and vigorous shoot. The mother church I rejoice to say has reason to be proud of her daughter, the father of his child, and although for a time the parent may have felt jealous of the daughter's affections and deemed her in too great haste to escape from parental authority, I am happy to say that all such feeling has passed away, and that every unkind reflection is buried in oblivion."

We must not forget to record the fact that in com-

pleting the new chancel, great aid and encouragement was afforded by the ladies of the congregation, who by their praiseworthy exertions realized the large sum of £600 or \$2,400. Two years after its completion, St. Thomas' Church was built and served by the clergy of Christ Church till the year 1857, when it was made a separate parish, and on the nomination of the rector, the Rev. Dr. Blackman was the first incumbent. In the previous year 1856, a chapel of ease was opened at the west end, a building having been provided by John Mills, Esq., where the services of the church were performed and an efficient Sunday school conducted. Eventually in the year 1873, the Hon. Samuel Mills, erected in the immediate vicinity, a handsome stone church of ecclesiastical design, which he gave over to the rector of Christ Church during his lifetime. It was called "All Saints," (and after having been served by Mr. Geddes and his curate for several years, and having sent forth another congregation, who built the church of St. Mark's, forming a separate parish,) it was deeded to the Bishop of Niagara, the Rev. Mr. Geddes having voluntarily surrendered his rights therein. The next important undertaking in the history of Christ Church was the completion of the design which had been begun in 1852. In 1873 a subscription list was opened and the sum of \$22,000 was subscribed, but as it required \$20,000 more it was resolved to borrow that amount. The work was proceeded with, and a strong incentive to hasten its completion was found in the prospect of its being selected as the Cathedral Church of the new Diocese of Niagara about to be created, an event which was consummated by the consecration of the late Bishop Fuller, on the 1st May, 1875. On the occasion of the demolition of old Christ Church, the rector preached what might be termed its funeral sermon from the text 2 Cor: v, 1. "For we know that if our earthly house of this tabernacle be dissolved we have a building of God, a house not made with hands eternal in the heavens." It was with mingled feelings of sorrow and joy that the older members of the congregation witnessed the taking down of the old building, of which it might be said in the language of the psalmist, "He that hewed timber afore out of the forest was known to bring it to an excellent work," but of which on the morrow might be added, "But now they break down all the carved work thereof with axes and hammers." Nature seemed in union with their feelings, for the day closed with a heavy downpour of rain.

On the 20th of February, 1876, the cathedral was opened with an octave of sermons. The preachers on the Sunday were the Rt. Rev. Bishop Cox, morning and evening, the Rev. Dr. Shelton, of Buffalo, in the afternoon, and in succession the Venerable Archdeacon MacMurray, the Rev. Canons Read, Dixon, Holland, Worrell and Hebden, and on the closing Sunday the Bishop of Toronto, the Bishop of Niagara (Dr. Fuller) and the Dean of Niagara. After gratefully acknowledging



CHRIST CHURCH CATHEDRAL, HAMILTON.

the universal exertions of the building committee and the generous gifts presented to the cathedral by kind Christian friends, among them a widow lady who gave an early stimulus to the work by a donation of \$1,000, and "that venerable member of the congregation, the late John Winer, his unwavering friend from first to last of his lifelong ministry, for the costly gasaliers," he concluded his remarks with the following words: "Forty-one years within a few days, I commenced my ministry in Hamilton, in weakness, in fear and in much trembling, our temporary place of worship the old jail and court house, my first congregation about 30 souls. From that humble beginning sprang the mother church, which by God's blessing has produced a numerous and healthy progeny, numbering among her daughters, first the Church of the Ascension, then St. Thomas', afterwards St. John's Chapel, now the Church of All Saints'. Truly may the preacher say with grateful Jacob, who went out singly and alone from his father's house, and after many years of absence returned with numerous children, flocks and herds, — 'With my staff I passed over this Jordan, and now I am become two (several) bands.'"

It was remarked, that singularly enough, as the de-

struction of the old building was inaugurated with torrents of rain, the opening ceremony of the new church was hailed with the brightest of sunshine.

A brief enumeration of statistics may not be without interest. During the Dean's incumbency there were solemnized about 1,250 marriages, 5,186 baptisms, 3,000 burials and 1,000 young persons were confirmed. His ministry has been exercised in times of varied public calamity, viz., two visitations of Asiatic cholera, one of ship fever among the emigrants, one of rebellion and one of foreign invasion. Out of the seventy-five heads of families who were enrolled as members of the church at the organization of the parish in 1835, only two remain in this year of 1887. And out of the first list of communicants who were enrolled in 1836, five only at present are to be found.

In taking down the spire of the old church an interesting relic was found—a copy of the "Hamilton Journal," dated 8th Feb., 1839, the spire not having been completed till that date.

In December, 1879, the Rev. Dr. Geddes, then Dean of Niagara (having fulfilled forty-five years of ministry) retired from the active duties of Rector and the Rev. Dr. Mockridge was appointed Rector in Charge.

Young People's Department.



THE SHINGWAUK HOME.

A "TEACHING WIGWAM."

HERE is a picture of Rev. E. F. Wilson's Home for Indian boys. Mr. Wilson came to this country from England in the year 1865, intending to be a farmer, but almost as soon as he arrived God put it into his heart to be a missionary. One day when he was paying a visit to the Indians of Garden River and Lake Superior an Indian named Augustin Shingwauk said to him:—

"I am going to Toronto to see the Big Black Coat (Bishop Bethune), and ask him that you may come to us as a missionary. And I want, too, to have a big 'Teaching Wigwam' built, where our children may be taught and trained in the ways of white people."

"Then," said Mr. Wilson, "I will go to Toronto with you."

In Toronto they held meetings and collected three hundred dollars. Then Mr. Wilson and a brother of the old chief Shingwauk went to England, where they collected over three thousand dollars: but the Church Missionary Society, who had been supporting Mr. Wilson, wanted him to go as a missionary to the North-West and give up his idea of a "Teaching Wigwam," for they could not give him a salary as a teacher only. But what better missionary could there be than one who teaches heathen children to be Christians? However, this was their decision, and Mr. Wilson did not know what to do; but he went where we should all go in time of trouble, to his knees in

prayer, and then God sent the answer. He got a letter from two unknown friends, "We will guarantee you £100 (or about five hundred dollars) a year for your teaching work at Garden River."

And then Mr. Wilson gave up a salary of eleven hundred dollars for this small sum, but another Society, the Colonial and Continental Church Society, made his salary up to nearly what it was before. And so God answered the missionary's prayer, and in the year 1873 the "Teaching Wigwam" was built and called SHINGWAUK HOME, after the good old chief who had first spoken about it.

But in six days this home was all burnt down, and Mr. and Mrs. Wilson, his own and the Indian children, barely escaped with their lives. Indeed his youngest child, a baby, died two days after and was buried in a rough coffin made on the spot. Yet out of this calamity great good came. Sympathy was stirred up, and soon Mr. Wilson had \$10,000 in hand for building a new Home. On the 31st of July, 1874, Lord Dufferin, Governor General of Canada, laid the foundation stone of the new building, which has stood ever since, as seen in the picture. Here little Indian children are taught to read and write, and work as carpenters, shoemakers and farmers, and all the while are trained as Christian children, some to go back to their own people and tell them also of Jesus. On the following page you will see a picture of how the pupils look when engaged at making boots and shoes.

We should help Mr. Wilson. Next month we



SHINGWAUK HOME SHOE SHOP.

will tell you of some more of his works. Meantime all Christians should save a little to help to educate Indian children in the Shingwauk Home.

THE CHURCH CATECHISM EXPLAINED FOR THE LITTLE ONES.

By Miss M. L. SUTTON, ST. CHRYSOSTOME, P. Q.

CHAPTER I.

THREE GOOD THINGS.

MY dear little children, I am afraid that very often when you repeat the catechism, you do not stop to think what it means; and, perhaps, sometimes when you do think about it, there are many parts which you cannot understand. Now, it is just for little ones like you that I am going to write this work, and I hope to make it easier for you to understand what is meant by the catechism, which you all have to learn before you are confirmed by the bishop.

In the first place, the catechism begins at your baptism, when you were babies; for although there are some people who are not baptized till they are grown up, we know from the Bible that it is God's wish that little ones should be brought to Him while they are young. You have heard the story of Samuel, how he was given to God while he was a very little child; and when our Lord Jesus was a baby, He was taken to the Temple, as it was the custom in those days, when he was only eight days old, to be presented to God; afterwards, when He became a man, He himself told the people to bring their little children to Him. When you were baptized a name was given to you, and that name is called your Christian name, because it was given to you when you were brought to Christ and became His soldier. But who gave you this name? The catechism says, "My Godfathers and Godmothers." When persons are bap-

tized they are required to make certain promises, and as a little baby cannot speak nor understand, our church has a rule that every child that is baptized shall have three grown up persons to make these promises for it; and they are to look after this little child as it grows up, and as soon as it is able to understand they must teach it about the promises they have made for it, and do all they can to have it brought up as a Christian child should be. These persons are called Godfathers and Godmothers. Many little children who are brought to baptism have parents who are very careless about their children's souls. They think they have done enough when they have had them baptized. They take care of their bodies and give them good food and clothes, but they forget they have souls which must be taken care of too; and surely it is a good thing for these little ones to have Godfathers and Godmothers, whose duty it is to take care that they are taught to know the Lord. Now, I think you understand what is meant by Godfathers and Godmothers.

At your baptism you were made three things. The first was a member of Christ. A member means a part. You were made a part of Christ. Your leg is a member of your body and your arm is another. Your legs and arms could be of no use if they were not joined to your body, so your soul can do nothing unless it is joined to Jesus. In your baptism, then, you were made a member of Christ.

The second thing you were made was "the child of God." I need not tell you what that means. You know what a good thing it is to have a kind father on earth; how much better then it is to have a heavenly Father; to have God for our Father. And how happy we should be that, even while we were babies, God let us become his children and took us under his care.

The third thing you were made is "an inheritor of the Kingdom of Heaven." You do not know, I am sure, what an inheritor is. I will try and make it plain to you. But first let me speak about the Kingdom of Heaven.

Heaven is the place where God lives; where Jesus is, and all the bright angels who sing praises to him. That happy, holy place, where there can be no sorrow nor parting, and where there is no need of the sun or moon, because the glory of God is light enough. God is the King of this bright, glorious place. This is the Kingdom of Heaven. This is our Father's house, for we are "the children of God."

An inheritor is one who has a right to a thing by-and-by which he cannot have yet. By our baptism we get a right or claim to the Kingdom of Heaven, which, as God's children, we may hope to enjoy after this life is ended, unless we lose our right to it by disobeying our Father and living wicked lives. How thankful to God we should feel for the great blessings we gain by our baptism. Let us go over them again: first, we were made "members of Christ," that is, joined to Jesus so

that our souls might grow in goodness ; second, we were made the children of God, and have a kind Father in Heaven to care for us ; third, we were made inheritors of the Kingdom of Heaven ; we have a right to Heaven when we die, if we do not lose our right to it by wicked conduct.

CHAPTER II.

THREE PROMISES.

I said that your Godfathers and Godmothers made some promises for you when you were baptized. What were those promises? They were three things promised in your name. In your name means they made them for you until you should be old enough to promise them for yourselves.

The first promise they made was that you should renounce all kinds of sin. To renounce means to put away ; to have nothing to do with. You know there are many kinds of sin. Who is it that tries to make us sin? It is the devil. The devil is wicked, and all his works are wicked, and he tries to make us wicked like himself. So we must have nothing to do with him ; we must put away all his works.

The catechism tells us the world we live in is wicked. Why? Because the world loves sinful pleasures and forgets all about God. We cannot please both God and the world, because the world loves things which do not please God. If we try to please the world, we forget God, and we know that is not right ; we must serve God, whatever else we may have to give up.

And then our hearts are wicked. If we listen to what they tell us, they will want us to do wrong. The Bible tells us the heart is very wicked indeed, and will lead us into sin. So you see in how many ways we may be led to sin. What can we do then? We must pray that God will put his Holy Spirit into our hearts and make them good. This was the first promise we made ; to put away all sin. Of course, we cannot do this of ourselves, but it is the work of God's Holy Spirit to make us good, and God has promised to give Him to all who ask.

The second promise was that you should believe all the Articles of the Christian Faith. This time you promised to believe something. What was it? All the Articles of the Christian Faith ; that is, everything a Christian ought to believe. If you have learned the Creed, which begins "I believe in God the Father," you will know all the Articles in the Christian Faith, for they are all in that.

The third promise was that you should keep God's commandments always. You know there are ten commandments which God has given to us, and we are not only to learn them, but also to obey them. When your father on earth tells you to do anything, you do it ; so must you obey what your kind Father in Heaven tells you to do.

Now, let us go over this again. In the last chapter I told you about the three good things you get from God by your baptism, and in this one I have been speaking of the three things you promise

to God. First, to put away all sin ; second, to believe all that is in the Creed ; third, to obey God's commandments all our lives.

Do you not think, my dear little children, that you must keep these promises your Godfathers and Godmothers made in your name? Yes ; indeed, you must : and let me tell you again that you cannot keep them if you do not have God's help ; because the devil is tempting you to sin, your hearts are very wicked, and you live in a sinful world. And you should be very thankful to God that He has given you parents who have brought you to be baptized, so that you have gained such good gifts, and you must never forget to pray for the help of the Holy Spirit, that you may be able to keep these great blessings all your lives.

(To be continued.)

A YOUNG pianist was giving concerts in the provinces of Germany. In order to attract the public she announced that she was a pupil of the famous Liszt. On arriving at a little town she had advertised a concert ; but great was her consternation when she noticed among the list of new arrivals at the hotel the name of the Abbe Liszt. How could she get out of the difficulty into which she had brought herself? Her fraud could not fail to be discovered, and she would not be able to give any more concerts ; she already saw her future ruined. Trembling all over, she presented herself before the *maestro* to confess to him her trickery and deceit, and to implore his pardon. She threw herself at his feet, and, with her face bathed in tears, related to him her past history. An orphan at a very early age, poor, possessing nothing but her talent, the young girl thought she could only surmount the obstacles which beset her path by making use of the name of Liszt.

"Well, well," said the great musician, helping her to rise, "we will see, my child, what we can do. There is a piano ; let me hear you play a piece intended for to-morrow's concert."

She obeyed ; the *maestro* sat down beside her, gave her several hints, suggested some changes, and when she had finished her piece, said to her :

"Now, my child, I have given you a music lesson ; now you are a pupil of Liszt."

Before she could stammer out a few words of gratitude, Liszt asked her :

"Are the programmes printed?"

"No, sir ; not yet."

"Then put on the programme that you will be assisted by your master, and that the last piece will be performed by the Abbe Liszt."

A vulgar disposition would gladly have embraced this opportunity to punish the poor young girl, who, doubtless, deserved it for so impudently using Liszt's name. But charity is ingenious to cover a multitude of faults—to turn evil into good. Let us acknowledge, too, that the young girl did the best thing possible in confessing her guilt, and throwing herself at the feet of the generous man whose name she had so wrongfully used.

COMING INTO PORT.

HAVE weathered the turbulent cape of storms,
 Where the winds of passion blow :
 I have sheered by the reefs that gnash to foam
 The shallows that lurk below ;
 I have joyed in the surge of the whistling sea,
 And the wild strong stress of the gale,
 As my brave bark quivered and leaped, alive
 To the strain of its crowded sail.
 Then the masterful spirit was on me,
 And with Nature I wrestled glad :
 And the danger was like a passionate bride
 And love was itself half mad.
 Then life was a storm that blew me on,
 And flew as the wild winds fly,
 And Hope was a pennon streaming out
 High up—to play with the sky.

Oh ! the golden days, the glorious days
 That so slavish of life we spent !
 Oh ! the dreaming nights with the silent stars
 'Neath the sky's mysterious tent !
 Oh ! the light, light heart and the strong desire
 And the pulse's quickening thrill,
 When Joy lived with us, and Beauty smiled
 And youth had its free, full will !
 The whole wide world was before us then,
 And never our spirits failed.
 And we never looked back, but onward, onward
 Into the future we sailed.
 Ever before us the fair horizon
 Whose dim and exquisite line
 Alone dividing our Earth from Heaven,
 Our Life from a Life divine.

Now my voyage is well nigh over,
 And my staunchest spars are gone ;
 And my sails are rent, and my barnackled bark
 Drags slowly and heavily on.
 The faint breeze comes from the distant shore
 With its odour dim and sweet,
 And soon in the silent harbor of peace
 Long-parted friends I shall greet.
 The voyage is well-nigh over,
 Though at times a capful of wind
 Will rattle the ropes and fill the sails
 And furrow a wake behind.
 But the sea has become a weariness,
 And glad into port I shall come
 With my sails all furled, and my anchor dropped,
 And my cargo carried home.

WHY WELCOME THE BISHOP ?

“ WHY are the bells ringing ? ”

“ Why are the bells ringing ? Don't you know ?
 They are ringing to welcome the Bishop.”

“ To welcome the Bishop ! And what is he
 more than any other clergyman ? Of course, he
 is richer, and in a worldly sense greater, and is set
 over other clergymen ; but why should there be a
 fuss to welcome him ? What is he more than any
 other clergyman, I should like to know ? ”

“ Should you, indeed ? Well, good friend, I
 only overheard your speech quite accidentally and
 in passing, and it was not addressed to me ; but as
 I saw your companion walk away without telling
 you that which you said you ‘ should like to know,’
 may I, though a stranger, now offer you a few
 words to the purpose ?

“ A Bishop is more than another clergyman in
 a far higher sense than that of riches or worldly
 greatness. He holds a higher commission from
 our Lord. He is of the highest order of the min-
 istry, and has received a special Divine gift for his
 special office. A Bishop is an Apostle. If he had
 his proper title he would be so called. But out of
 reverence for those whom we call the Holy Apostles—
 that is to say, the twelve Apostles of our
 Lord, with St. Paul and St. Barnabas—their suc-
 cessors dropped that title and only called them-
 selves Bishops, which was then really but the name
 for those who had the care and oversight of the
 company of Christians—that is to say, of a portion
 of the Christian Church—in any place.

“ The first twelve Apostles were the first Chris-
 tian ministers, appointed by our Lord. They were
 “ to be with Him ; and that He might send them
 forth to preach, and to have power to heal sickness
 and to cast out devils.” But after His Resurrec-
 tion our Lord bestowed upon His Apostles a higher
 commission and a special consecration and heav-
 enly gift. “ Then said Jesus to them again, Peace
 be unto you : as My Father hath sent Me, even so
 send I you. And when he had said this, He
 breathed on them, and said unto them, Receive
 ye the Holy Ghost : whosoever sins ye remit,
 they are remitted unto them ; and whosoever
 sins ye retain, they are retained.” After this all
 Scripture goes to show that the Holy Apostles con-
 sidered especial offices to have been allotted to
 them by our Lord ; and we must remember that
 His mind on such points was made perfectly clear
 to them during the forty days between the Resur-
 rection and the Ascension, when he spoke to them
 of ‘ the things pertaining to the Kingdom of God ;’
 that is to say, the things concerning His Church.

“ We find the Holy Apostles performing all the
 offices which belong to all orders of the sacred
 ministry, but we also find that, besides these, cer-
 tain offices belong to themselves alone. Chief
 among these special offices of the early Apostles
 of our Lord we find the ordaining of clergy—priests
 and deacons ; the former being called presbyters
 or elders—the confirming the baptized, and the
 consecration of other Apostles. These other Apos-
 tles then performed the same special offices ; and
 without Apostles

“ Clergy could not be ordained,

“ Christians could not be confirmed,

“ Other Apostles could not be consecrated.

“ Now, if I may here repeat that those whom we
 in these days call Bishops are the successors of
 those whom the Bible calls Apostles, you will
 know, I think, that which you said you ‘ should
 like to know ;’ namely, what, more than any other
 clergyman, a Bishop can be said to be. You will
 see, too, a fuller meaning in the words which you
 repeat so often, ‘ I believe one Catholic and Apos-
 tolic Church ;’ and knowing and seeing all this,
 you will, I am sure, no longer consider it undue
 ‘ fuss’ if loyal Church-folk ring the bells to welcome
 the Bishop to the parish.”—*Selected.*

The Canadian Church Magazine

AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.
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REV. C. H. MOCKRIDGE, D. D., Editor and Manager.
REV. J. C. COX, M.A., Travelling Agent.

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

NOVEMBER, 1887.

THE next meeting of the Board of Management of the Domestic and Foreign Missionary Society is appointed to be held in Montreal on the second Wednesday after Easter.

SUBSCRIBERS.

MANY new subscriptions are now due. Please look at the number after your address on the cover. It means the number up to which you have paid. 12, for instance, means that a new subscription, in advance, was due with No. 13, or July, 1887. The circulation of the magazine increases steadily every month. BINDING CASES for the first volume, which will end in December, may be had for 50 cents. Apply early.

WANTS.

THE editor of this magazine would be glad to purchase or borrow for a short time Hawkins' Annals of the Diocese of Quebec.

TWO or three CLERGYMEN are also wanted as active agents to assist the Rev. J. C. Cox in his canvass for subscribers to this magazine. A good and useful business could be established for those wishing to travel and to rest awhile from parish work. The editor will be glad to hear of applications.

NOTES.

WE are much indebted to the Rev. Canon Churton, of Cambridge, England, for the kind interest he takes in this publication. The review of "Ten Years in Melanesia," found in another column, was written by him for our pages.

THE Venerable Archdeacon John A. Mackay has been appointed Warden and Divinity Professor of Emmanuel College, Diocese of Saskatchewan. A distinctive feature in this college is the training of natives as teachers and catechists.

THE Bishop of Qu'Appelle informs us that Canon Trotter is not coming, as stated in our last, to work in his diocese.

OBITUARY.—It is with regret that we have to record the death of the Rev. G. V. Housman, M. A., Rector of Quebec. He was a graduate of St. John's College, Cambridge, and was assistant minister to the Cathedral from October, 1858, till the death of Bishop Mountain in 1863, when he was appointed Rector.

NOVA SCOTIA is still without a bishop. It is understood, if not expressed, that Bishop Perry has no intention of accepting the position.

DR. BERNARDO, the philanthropist, has secured two thousand acres of North-west land from the Dominion Government, and has purchased three thousand acres more, intending to make of the entire block an industrial farm upon which lads from seventeen years of age and upwards will be educated to become farmers. Such an undertaking for the benefit of homeless lads is worthy of the highest Christian commendation.

THE work of the Sisters of St. John the Divine, in Toronto, has grown to such an extent that a larger building has become an absolute necessity. A fine site has been purchased in Major street and building operations are soon to be commenced on a Sisters' house and hospital more commensurate with their needs. The strength of this religious order is steadily increasing, and is destined to become a great power for good in the English Church.

THE Bishop Strachan school for girls in Toronto is in a flourishing condition. There have never before been so many pupils in attendance, and upwards of \$10,000 is being spent in enlarging the building.

THE Diocese of Athabasca (Bishop Young) will suffer much from the summer frosts which have destroyed the crops, nearly all the wheat, barley and such things in the region of Peace River having been killed. The berries too, on which the Indians greatly rely for subsistence, have been killed, and it is feared that great distress will be the result.

THE crops in Assiniboia (Diocese of Qu'Appelle) have been much better this year than for the last three years. Indeed, the farmers are more than content. In some places, however, there was a scarcity of rain at a critical time, and gophers also did an enormous amount of damage. Bishop Anson's church farm was one of the places which suffered in this way. Gophers threaten to be as great a pest in that region as the rabbits are in Australia.

A SUGGESTION has been made in England to limit episcopal stipends to £3,000 per annum, and to abolish many of the present episcopal palaces, and so insure the immediate establishment of twenty new bishoprics. Undoubtedly a movement of that kind would give great impetus to the work and influence of the mother church.

HISTORICAL SKETCHES.

NO. 16.—THE DIOCESE OF NIAGARA.

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

(Continued.)

FROM 1827 down till the year 1839, when Upper Canada was formed into a separate diocese, with Toronto as the residence of the bishop, the population of this province increased very rapidly. Emigrants from the British Isles poured into the province at the rate of about 25,000 a year. The Church was unable to keep pace with the population, her means being narrow, her clergy few in number, and lay-readers, catechists, etc., being but little used. The consequence was that a lamentable proportion of our people were destitute of any provision for their religious wants, another large proportion very insufficiently provided, and almost all the rest served by a clergy who could only meet the demands made upon them by strained efforts, which affected their usefulness in other points. There were four sources from which assistance was looked for, viz: The Imperial Government; the Canadian Government; the Church Societies in England; and the voluntary contributions of our people here. In 1833 the government of Earl Grey announced their intention of gradually withdrawing the grant made to the Society for the Propagation of the Gospel for the support of clergymen in North America. The first source, therefore, began to fail when it was most required. The Canadian Government proved to be a broken reed. The Clergy Reserve controversy began during this period, and was not finally settled till 1854. In 1791, when it was determined to form Upper Canada into a separate province, and supply to its inhabitants an exact transcript of the British Constitution in Church and State, it was expressly provided that one-seventh of all the crown lands of the province should be reserved for the support and maintenance of a Protestant clergy. For half a century the lands were wholly unproductive, but their value increased with the general advance of the country and the claim of the clergy was disputed. The term "Protestant clergy" proved a source of debate; although there was no misunderstanding when the act was passed. The Presbyterian ministers were Protestants, and as the Kirk is established in Scotland, they claimed a share. For the sake of peace, their claim was granted; but after another ten years other claimants entered the field, and in 1854 the whole of the lands were devoted to education and secular purposes, the life interests of the clergy being provided for, and by a system of commutation the Church received a large share of money.

It may be mentioned here that Governor Sir John Colborne, with the advice of his council, erected, in January, 1836, fifty-seven rectories, assigning to each a glebe of about 400 acres. Unhappily, the requirements of the law were only sat-

isfied in forty-four of these rectories; and through some informality the remaining thirteen were never legally constituted. Of these forty-four rectories ten are in the Diocese of Niagara, viz: Ancaster, Grantham, Grimsby, Guelph, Louth, Niagara, Stamford, Thorold, Waterloo and Wellington Square. With very few exceptions they were of little value for many years, and to-day but one in Niagara Diocese affords an income sufficient for the support of the clergyman.

The third source, the Church Societies in England, were comparatively feeble in resources, and their attention and funds were divided. The two Societies, the first handmaids of the Church, the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge, continued their nursing care, the one in supporting nearly all the clergy in the country, besides granting many special donations; the other in bestowing Bibles, Prayer-Books, tracts and books. To the fostering care of the Society for the Propagation of the Gospel we must ascribe, under God, much of the prosperity of the Church in Canada. Her extension would, humanly speaking, have been a matter of impossibility for many years had we not been favored with the aid which the Society, out of its then small income, so cheerfully afforded us.

The last source of help, the voluntary contributions of our people here, was, during this period, of little account for extending the ministrations of the Church to the destitute districts. They were asked chiefly for parochial objects.

"The loss and detriment," says an earnest Church writer, "which the Church of England has sustained by neglecting to make the required spiritual provisions for her emigrant children in the first years of their settlement are altogether past computation; and great, it must be admitted, has been her sin in allowing the flock which was given her to stray from the fold for lack of shepherds to feed and tend them. There can be little doubt that if a bishop and a competent body of clergymen had been in the province during this period the great body of the Puritans and Non-Conformists would have been induced to return to the Church, from which they were not separated by any fundamental difference of belief." The population of the country was scattered, and but few emigrants had the means of contributing for several years after their arrival towards the support of a clergyman. Want of unity in religious matters greatly added to the Church's difficulties. A variety of sects existed everywhere, each desirous of having a minister or preacher of its own persuasion. Their machinery was cheap and easily supplied. Local preachers and lay agencies of all kinds were utilized where ministers could not be obtained. Members of the Church, finding themselves in a state of destitution with regard to religious instruction by their own church, were induced to connect themselves with some of the sects, by whom their minds were gradually led to think unfavorably of the Church, which had the will, but

not the ability to serve them. We have now only to refer to the official (government) census to see the results of this neglect. In this diocese the proportion of church people to the population is in 1887 about one to five.

Let us now proceed to note the progress of the Church during this period. One of the earliest Church Society Reports gives the following list of places, within the present limits of the diocese, where churches were erected previous to 1839:—Niagara, Grimsby, Ancaster and Dundas, Stamford and Thorold, St. Catharines, Guelph, Nassagaweya, Hamilton, Wellington Square, Fort Erie and the Ridges.

Guelph. In 1832, the Rev. A. Palmer was appointed to the mission of Guelph, and parts adjacent. The next year he completed a church capable of holding 400 people. Mr. Palmer called his bishop's attention to the fact that he was in the centre of a tract comprising the townships of Guelph, Eramosa, Erin, Esquesing, Puslinch, Nassagaweya, north half of Waterloo, Nichol and Garafraxa, all of which were very generally settled; and within that tract there was, save himself, neither clergyman nor catechist of the Church of England—a space not less than thirty miles square. In consequence of Mr. Palmer's appeal, a travelling missionary was soon afterwards appointed for this district, with head-quarters at Nassagaweya.

Hamilton and Barton. In 1834 the Rev. J. Gamble Geddes (now Dean of Niagara), was sent by Bishop Stewart of Quebec to visit Hamilton, which was described as a flourishing place where the people were desirous of building a church and of having a resident clergyman among them. At that time occasional services were performed in the Court House by the Rev. John Miller, then Rector of Ancaster, and in his absence, by a Divinity student, Mr. J. C. Usher, afterwards Rector of Brantford. In March, 1835, Mr. Geddes was appointed as missionary to Hamilton and Barton and parts adjacent, extending from Glanford and Saltfleet in one direction to Wellington Square in the other. Mr. Geddes was in a few years relieved of Barton and Glanford by the appointment of the Rev. R. N. Merritt.

Wellington Square, now called Burlington, was organized as a parish in 1835, when the church called St. Luke's was built, chiefly through the efforts of Mrs. W. Kerr, the daughter of old Chief Brant. The Rev. F. Mack was the first clergyman. In 1836 he was succeeded by the Rev. H. O'Neil. Rev. Mr. Geddes held services after Mr. O'Neil's departure till Rev. T. Greene's appointment in July, 1838. Mr. Greene extended the ministrations of the Church to Waterdown, Lowville, Hannahsville, and was instrumental in forming congregations at Palermo, Bronte and Oakville.

In 1839, when Archdeacon Strachan was consecrated Bishop of Toronto, the number of persons professing adherence to the Church of England in this province was roughly stated at 150,000, being over 40 per cent. of the population. The

number of clergy in the exercise of their ministry was 77. The number of churches built or in course of erection was about 100.

The population of the districts which now constitute the Diocese of Niagara was 78,000. There are no statistics to show what proportion of the population belonged to the Church at that date. Although our people had during the previous decade been wandering away in large numbers from the Church, and although this portion of Upper Canada had always been a stronghold of dissent, there must still have been fully thirty per cent. who desired to worship in the Church of their fathers. The clergy—only ten in number—were all more or less itinerants. Many settlements were wholly unprovided with the ordinances of our holy religion. In the whole of the newly erected district of Wellington, which was everywhere scattered over with a Church population, there was but one clergyman. A large section of country in the Niagara and Gore districts had no clergyman. In the whole county of Halton, with a population of 32,000, there were but two clergymen. Our people had a deep sense of the value of religious services, and a strong manifestation of attachment for the Church. In some places churches had been built without any definite prospect of a clergyman. With these advantages it might be supposed that the voluntary system would work successfully. Bishop Mountain, in his report in 1838, said it was a failure. "Even," he said, "if the country were far more advanced, and the people had some command of money, I am persuaded that the clergy could not be provided for by the operation of the voluntary system." Our first bishops and clergy and laity were accustomed to the endowment system, and they had little confidence in any other. What was to be done? Neither clergymen, nor the means of maintaining them, were to be found for the tenth part of the destitute stations. External assistance was promised to a very limited extent. The necessities of the times demanded other agencies for neglected districts, and the principle of self-help to be laid down as far as it was possible. Had a lay ministry been established, under the direction of the clergy, to work among our people in destitute parts, thousands of them would have been saved to the Church. If the Church had taken those who had purchased to themselves a "good report," and made of them readers, sub-deacons, yea, priests even, if necessary, we should not have to state that in 1848, out of 148,000, the population of the present limits of Niagara diocese, there were but 30,000 church people. Such a course, we know, was pursued when necessity required it in primitive days. Such was done by our Church in England after the departure of the Romanists and Puritans from her fold. Such a course, we know to our sorrow, was pursued by the Methodists in this country. Local preachers, exhorters and evangelists were appointed to do frontier work. They were, as a rule, very ignorant men, but they were hard workers and

most faithful to their mission. They kept their own people together, and succeeded in winning thousands of our uncatechised from the fold of the Church. The dissenters managed in a systematic way to employ an immense deal of unpaid labor.

During the first 12 years (1839—1851) of Bishop Strachan's episcopate, the following new parishes and missions were established within the present limits of the Diocese of Niagara:—Port Dalhousie, Thorold, Port Maitland, Saltfleet, Oakville, the Ascension (Hamilton), Elora, Caledonia, Port Colborne, Hornby and Milton—eleven in all. Of these the following were travelling missions:—(1) Saltfleet, to which were attached Stoney Creek and Binbrook; (2) Elora was joined to Esquesing and Woolwich, and was known as the Wellington travelling mission; (3) Caledonia was connected with York, South-West Glanford, Oneida, Seneca and Cayuga, and was known as the Grand River mission; (4) Colborne was joined with Bertie, Humberstone, Stonebridge and Marshville, and was known as the Niagara travelling mission; (5) Milton was joined with Waterdown, Brock Road and Richardson's Settlement, and was known as the Gore travelling mission; (6) Hornby was connected with Stewarttown, Norval and Georgetown. Of the others, Oakville was joined with Palermo; Louth with Port Dalhousie; Port Maitland to Dunnville and South Cayuga; and Thorold to Port Robinson.

(To be continued.)

ERRATA.—In last number, page 374, line 9, instead of "memory" read "memoir." (2) Page 375, last column, line 6, read "who in 1827 was succeeded by the Rev. G. R. Grout. In 1849 the Rev. F. Lundy was appointed to the rectory, who in 1867 was succeeded by, etc." (3) Page 376, line 17, instead of "the Rev. E. J. Fessenden" read "the Rev. D. I. F. MacLeod, M.A., who in 1879 was succeeded by the Rev. E. J. Fessenden."

Books and Periodicals Dept.

Ten Years in Melanesia. By the Rev. Alfred Penny, M.A., late of the Melanesian Mission. Wells Gardner, Darton & Co. 1887.

In this volume Mr. Penny has given a number of interesting descriptions of the scenes of labor of the mission, with especial reference to Florida and the Solomon Islands. These descriptions include the scenery and productions of the islands, the marvellous specimens of marine life found on their shores, and the industries, customs and superstitions of the natives. Norfolk Island is also included, with its remains of the old penal settlement, and its dungeons for the refractory convicts; and the various pursuits of the Pitcairners, including that of whaling, which has its risks and adventures, though accidents are not of frequent occurrence. On one occasion "the whale made straight for the boat and with one crash of her flukes smashed it up like a basket. The position of the crew was

most critical. A strong ebb tide was sending them out to sea; there was danger from cold and exhaustion, for it was midwinter, and from sharks, which came in large numbers to feast on the dead whale calf. One of the men felt a shark graze against his body. The water-logged boat tossed and rolled as they clung to it, and they saw the lights carried by the boats searching for them but could not reach them. One of the men afterwards said, "I am sure God sent His angel and stopped the mouths of the sharks." With the cold of day-break Richard Christian died. The others were rescued alive by Fletcher Nobbs."

The sphere of Mr. Penny's work was in the most northern island as yet reached by the Melanesian Mission. "The Solomons are different in appearance and character from the Banks and New Hebrides. There is the same predominating feature of dense dark green foliage, but it is varied in some islands by large open spaces covered only by grass of a color much lighter than that of the trees; and the size of the islands, some more than 100 miles long, and the height of the mountain ranges, some as much as 8,000 feet above the sea, give a great contrast to the features of the smaller groups to the south." "The Floridas are a group of small islands about midway between Matanta and Onadalcana, the two largest of the Solomons. The people are small of stature, but are active and strong, varying in color from dark brown to light tawny. Head hunting is an absorbing passion with the Solomon Island Chiefs. The natives of Ysabel were at one time in constant dread of their raids. They built tree houses as places of refuge. The lower branches of the tree are lopped off, leaving a bare straight stem below the platform on which the house is built 80 feet from the ground. The house is reached by a ladder, made by lashing rungs across a stout pole spliced in lengths. On accomplishing the hazardous ascent and entering the house, I was struck by the skill and neatness of its construction. The clean and smooth floor of split bamboos, the side walls of the same material, the roof thatched with the leaves of the sago palm. Forty people had once taken refuge there. When an attack is expected the women and children go up into these houses; the men follow them when the enemy land, and defend their position by hurling stones upon the heads of their pursuers."

Of the superstitions of the people of Florida, he says that they all rest on a belief in the powers of the Tindalos, or ghosts of their ancestors; a power which is known as "Mana." The "Mana" of the "Keramo" class of Tindalos is success in war, but of the "Bageas" concerns voyages at sea. Bagea means a shark. It seems that the marine Tindalos are supposed to inhabit the bodies of sharks. Other Tindalos cause sickness and death by their displeasure. Sometimes human sacrifices are resorted to as a means of appeasing them. On other occasions feasts are prepared for them from coconuts and yams.

Of their industries, he says that the Solomon Islanders have to work hard to get a living, and the growth of yams requires much systematic labor, including the collection and burning of the undergrowth, the felling of trees and the charring of stumps. Then the hard ground is broken up with long pointed poles, and the women plant the yams in the loosened earth. After two or three crops the soil of the garden is exhausted, and is left fallow for many years. In the fishing industry the people also show great skill and ingenuity, as well as in the construction of their canoes. The canoes of the chiefs are inlaid with mother of pearl, a process involving a large additional expenditure of labor. The process of coining native money from pink and white shells is also described. "The women dive for the pink and white shells from which is made respectively the gold and silver currency. Another set of people break them into small pieces, which are passed on and rubbed smooth between two hard stones. The more skilful women round them off and bore them through piece by piece. The bits of shell are strung in fathom lengths and stretched upon a board. The strings are finished off with tortoise shell ornaments, and are made up into bunches of three, four or ten strings each. With this money boat loads of yams and cocoanuts are purchased in Ysabel."

Among the natural wonders of the Solomon Islands there is the Suku River cavern, 730 yards in length. Mr. Penny himself went some 200 yards, sometimes crawling over ledges of rock jutting out from the wall over a deep pool, and at another scrambling over boulders. Here the cavern forked, the larger arm extending only a little distance and then coming to an abrupt end. The other, out of which the river rushed, led away into the heart of the mountain; but so low was the roof that it did not seem to be more than a yard clear of the water. Mr. Penny therefore retreated, especially as alligators were reported to have come up from the sea, and to have robbed a neighboring village of pigs and poultry. Bishop Selwyn, however, two years afterwards succeeded in penetrating the entire length of the cavern, emerging into a valley which his guides had never seen before, on the other side of the mountain. The only living creature they met was a huge eel.

Among the strange forms of marine life, the "Boila" is mentioned as the strangest. Its color is deep Prussian blue. It swims edgeways. The head is quite flat and as square with the neck as if it had been cut down at right angles to the back with a knife. The front of the head is formed of a hard, bony substance, and is covered by a skinny cartilage. Below the square head is a mouth furnished with two nippers. The Boila seeks its food by charging the clumps of coral which form a refuge for the small crabs. These rocks it shatters with its head as a battering ram, and then the crabs, deprived of their shelter, fall an easy prey, their hard shells proving of no avail as a protection

against the nipper-like teeth and powerful jaws of their enemy.

The chapter on the "labor traffic" is of special interest. This trade is now on a different footing from that on which it stood fifteen or twenty years ago. Each ship carries an agent of the Colonial Government, who is to see whether the captain carries out the regulations. But unfortunately he does not always assert his authority. It is no doubt more pleasant to be on good terms with the captain and mate, than to be looked upon as a natural enemy. They say, "If the captain can get us in an unguarded moment to pass over some irregularity, it is difficult afterwards to assert our full authority." Mr. Penny has always given the labor ships two pieces of advice, unfortunately without effect: "Don't let the natives under any circumstances bring their weapons on board when they come to trade, and don't recruit women." The days of such outrages as those of the "Carl" are, he trusts, of the past, when canoes were broken by large stones hurled from deck, and the occupants set swimming for their lives. He thinks the South Sea Island labor trade must soon disappear. The natives are tired of it, and public opinion will no longer permit the use of unfair means to overcome their reluctance.

Men-of-war are sent to the islands for the protection of trade and the punishment of outrage. A mistake has been made in allowing the natives to compensate for murders by a fine, paid generally in pigs. Mr. Penny, whilst criticising some of the retaliatory acts of the men-of-war, expresses his deep sense of the kindness shown by the officers to the missionaries in their common field of work. In the mission work, he thinks but little results can follow from indiscriminate preaching to the heathen, with or without interpreters; the chief hope is in the schools for the children. The result of the training in Norfolk Island has been to enable schools to be started at places from which the men, who then returned to teach, had been taken as boys years before. The schools had often to contend with the chief, who fancied that the school provoked the displeasure of his Tindalo. Sometimes the teacher's failing health or want of courage brings the work to an untimely end. In the district of Gaeta there was a remarkable movement towards Christianity in the year after the first converts were baptized. Groups of enquirers, both men and women, came to the catechumen classes. They braved their chief's displeasure by renouncing heathen practices and refusing to attend sacrifices. Yet these were the people that committed the outrages on the Sandfly's crew; and their chiefs had stopped the schools in their dread of their Tindalos. What made those people anxious to be taught? Mr. Penny says, "I should like to ask this question of a man calling himself an Agnostic." In 1883, the chief Kalekona came to the school at Gaeta with some of his people, saying they had destroyed their charms and relics, and that they wished to be taught. Another chief,

Dikea, when weather bound on the island, tried to make a calm by sacrificing to his Tindalos. He was angry at the failure of his spells, and swore he would never come to Gaeta again on such an errand, because the power of the new teaching was too strong there. The success of Kalekona in an expedition to recover a debt from Rogani, a neighboring chief, who trusted in the protection of his Tindalos, brought the superstition into further disrepute. In a few months an extraordinary change came over the people of Florida. With reference to polygamy, Mr. Penny says that the rule of the mission is that a polygamist shall put away all but one wife before he receives baptism. The woman put away need not be homeless or friendless; there are respectable people who will give her a home for the sake of her work. In Christianity, with its freedom from superstitious fears, they find a greater happiness than they ever had as heathen. There is also a strong feeling among the native converts themselves against allowing a polygamist to receive baptism. Mr. Penny has no doubt that this is the right course in Melanesia.

REV. F. CALDER, of Chesterfield, England, has issued his third series of Quarterly papers on missionary work. It is a useful little publication, and must prove helpful to those who wish to be provided with missionary incidents and utterances in a form ready for immediate use.

THE *American Magazine* for November sustains the high standard it has already attained in periodical literature. Its illustrations and articles are all good and of a high order.

THE Canada Publishing Co. has issued a new Public School Geography, and with much success. It contains many new and interesting features calculated to remove the study of geography from the region of dulness to that of an agreeable and attractive pastime. If teachers will observe the copious hints and directions which are given in the book with this object in view, a fresh and pleasing impetus will be given to this important branch of education.

Woman's Auxiliary Department.

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

ONE feature of Woman's Auxiliary work is the handsome reports from time to time published by the different branches. That from the Diocese of Ontario has been sent us, and is remarkably neat and business like in appearance and form. The officers of this society are:—

President, Mrs. Tilton, Ottawa; 1st Vice-President, Mrs. Grant Powell, Ottawa; 2nd Vice-President, Mrs. Buxton Smith, Kingston; Corresponding Secretary, Miss Annie B. Yielding, Ottawa; Re-

cording Secretary, Mrs. MacLeod Moore, Prescott; Treasurer Mrs. R. V. Rogers, Kingston.

There are Parochial Branches in Ottawa, Prescott, Morrisburg, Lyndhurst, Kingston, Carleton Place, Camden East, Gloucester, Archville, Brockville, Catarqui, Morton, Picton.

The Treasurer's statement for the year ending April 30th, 1887, shews:—

Amount collected in cash.....	\$1,275 77
Total value of boxes.....	858 37
	\$2,134 14

The report will repay perusal by all those interested in the active work of our church, and reflects much credit upon the women of the Diocese of Ontario.

A LADY in Richmond, Virginia, has rented her fine house and moved into cheaper quarters that she might be able to give \$1,000 a year more to religious and charitable objects, and this suggests how much might be done by self-denial on the part of many ladies who spend upon themselves a great deal more money than is at all necessary. Women usually have good works at heart, but many are thoughtless as to the large amounts they spend upon themselves unnecessarily.

CLERICAL DIRECTORY.

DIocese OF ONTARIO, FORMED 1859.

(Concluded.)

McMORINE, REV. SAMUEL, M.A. B. in Canada. Graduate Queen's College, Kingston. Ordained Deacon 1874, Priest 1875, by the Bishop of Ontario. Appointed Junior Curate St. John the Evangelist, Ottawa; Incumbent Christ Church, Huntly; Bells Corners; Archville. Now Pakenham.

MERCER, REV. W. D., B.A., McGill University. Deacon 1881, Priest 1882, by the Bishop of Ontario. South Mountain, Franktown.

METZLER, REV. G., A.B. B. at Windsor, N. S. Graduate King's College, N. S. Ordained Deacon 1869, Priest 1871, by the Bishop of Nova Scotia. Appointed Rector Antigonish; Incumbent Sydney Mines, C. B., Crysler, Ont. Now Incumbent Cardinal, Ont.

MILLS, REV. ROBERT DAVIES, M.A. B. at Eganville, Co. Renfrew, Ont. Graduate of Bishop's College, Lennoxville. Ordained Deacon in 1870 and Priest in 1872, by Bishop of Montreal (Metropolitan). Appointed Curate at Knowlton, Incumbent of West Shefford. Rector of Dunham, in Diocese of Montreal. Resigned this last in 1879 to accept Mission of Eganville, Diocese of Ontario.

MORRIS, REV. J. ALEXANDER, M.A. B. at Shrule, Ireland. Ed. in Ireland; Graduate Bishop's College, Lennoxville. Ordained Deacon June 29, 1852, Priest 1853, by Rt. Rev. F. Fulford, Bishop of Montreal. Appointed Assistant Minister of Christ Ch. Cathedral, Montreal, Incumbent of Carleton Place, and of Fitzroy and Pakenham—All Saints', near Ottawa; Renfrew, North Augusta, Moulinette. Now Rector of Ameliasburg, in the County of Prince Edward. Address, Murray, Ont.

MUCKLESTON, REV. WILLIAM JEFFREYS, M.A. B. at Kingston, Ont. Graduate Lincoln College, Oxford. Ordained Deacon 1872, Priest 1873, by the Bishop of Ontario. Appointed Camden East; Curacy of St. Thomas, Belleville; Vankleek Hill; Edwardsburgh and Mountain; Curacy of Christ Church, Ottawa.

MULOCK, REV. J. A. B. in Ireland. Undergraduate Trinity College, Dublin. Ordained Deacon 1845, Priest 1846, by the Bishop of Toronto. Appointed Pentanguishene;

Carleton Place, Adolphustown; St. Paul's, Kingston, 1857; St. Peter's, Brockville 1885, and Canon St. George's Cathedral, Kingston, 1875. Has published "Methodism Unmasked." Now retired. Montreal.

NESBITT, REV. A. C., B.A. Graduate Bishop's College, Lennoxville, Ordained Deacon and Priest by the Metropolitan 1864 and 1865; Franktown, 1867; Incumbent Holy Trinity Church, Pembroke, 1871; Richmond, 1877. Now Smith's Falls.

NIMMO, REV. J. H., B.A., M.D. B. in Toronto. Graduate Queen's College, Kingston, and Divinity Course, Trinity College, Toronto. Ordained Deacon 1870, Priest 1872, by the Bishop of Ontario. Appointed Tamworth; Curate St. John's Church, Bath; Millbrook, N. Y. Now Missionary at Pittsburg. Present Address, Kingston, Ont.

OSBORNE, REV. JOHN, St. Augustine's. Deacon 1876 and Priest 1877, by the Bishop of Niagara. Appointed to Beverly, 1876; Leeds Rear, 1878; Marysburgh, 1883; Kitley, 1884; Frankville.

PARKER, REV. HORATIO GILBERT. Permanent Deaconate 1882 by the Bishop of Ontario, and licensed Curate St. George's, Trenton. (On leave.)

PARTRIDGE, REV. JOHN. Incumbent of Roslin, 1887. Address, Thomasburg, Ont.

PATTON, REV. HERBERT BETHUNE, B.A. B at Cornwall, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1877, Priest 1878, by the Bishop of Ontario. Appointed Mission of Gloucester 1877, Parish of Bell's Corners 1884. Address, Bell's Corners.

PETTIT, REV. CHARLES BIGGAR, M.A. B at Grimsby, Ont. Undergraduate of King's College, Toronto; graduate of McGill College, Montreal, and M.A. (ad eundem) Trinity College, Toronto. Ordained Deacon 1851, Priest 1852, by the Bishop of Toronto. Appointed Travelling Missionary in the Gore and Wellington District 1851; Incumbent of Burford 1852; Rector of Richmond 1855; Rector of Cornwall and Canon of St. George's Cathedral, Kingston, 1877; and Rural Dean of Stormont, 1879. Now Rector of Cornwall.

POLLARD, REV. H. Ordained Deacon February, 1885, Priest 1859, by the Bishop of Fredericton. Appointed Curate of St. Stephen's, N. B., 1858; Rector of Maugeville and Burton. March, 1861; Curate of Christ Church, Ottawa, 1869; Bishop's Chapel 1871; Rector of St. John's Church, April 11, 1877. Address, Ottawa, Ont.

POOLE, REV. MONTAGUE GOWER. B. in London, England. Ed. at St. Paul's School and King's College, London, Eng. Ordained Deacon 1875, Priest 1877, by the Bishop of Ontario. Appointed Curate of St. George's, Trenton; Incumbent of Eganville, Madoc, Osnabrock, and Sydenham, Ont. Now Rector Trinity Church, Williamsburgh, with Aultsville and Gallingertown, Ont. Address, Aultsville, Ont.

POOLE, REV. SAMUEL GOWER. B. in London, England. Ed. at King's College, London. Ordained Deacon 1872, Priest 1873, by the Bishop of Ontario. Appointed Curate of Cornwall and Missionary of Moulinette. Now Woodlands.

PORTER, REV. THOMAS GOULD. B. in Ireland. Ed. at Nashotah, Wis. Ordained Deacon 1871, by Bishop of Wisconsin; Priest, 1872, by Asst. Bishop of Kentucky. Curate of Bath, 1881; Shannonville, 1883. On leave. Address, Kingston, Ont.

PRIME, REV. FREDERICK. B. in London, England. Ordained Deacon 1873, Priest 1874, by the Bishop of Ontario. Appointed Loughboro and Portland, 1873; Pittsburg and Storrington 1875. Now All Saints' Church, Kingston.

QUARTERMAINE, REV. W. M. H. B. at Bath, England. Ed. at London and at Kingston. Ordained Deacon third Sunday after Easter, 1886. Curate at Mattawa; Curate Trinity, Brockville, 1887.

READ, REV. WM. ASHLEY. B. at Merrickville, Ont. Ed. at St. Augustine's, Cant. Ordained Deacon 1878, Priest, 1880, by the Bishop of Ontario. Appointed to Oxford Mills, 1878.

ROBERTS, REV. WILLIAM, Mus. Bac. B at Ellesmere, England. Ed. at St. John's College, Ellesmere; graduate Trinity College, Toronto. Ordained Deacon 1868, Priest

1870, by the Bishop of Ontario. Appointed Roslin 1868, Camden East 1874, Shannonville 1876, Amherst Island 1878. Address, Stella, Amherst Island, Ont.

ROBINSON, REV. JAMES. B. Manchester, England. Ed. at the Ashton-Underlyne Academy and St. Augustine's College, Canterbury. Ordained Deacon June 29, 1887, by the Bishop of Niagara. Appointed to Combermere, County Renfrew, Diocese of Ontario. Rockingham.

SCAMMELL, REV. EDWARD. Deacon 1869, Priest 1870, by the Bishop of Antigua. Eganville, 1875; Tamworth, 1876; Thomasburg, 1879; North Hastings, 1883; Lobbrough, 1887. Sydenham.

SCANTLEBURY, REV. GEORGE, St. Boniface's College, Warminster. Deacon and Priest 1885, by the Bishop of Ontario. Sharbot Lake.

SCUDAMORE, REV. CORNELIUS. Deacon 1884, Priest 1885, by the Bishop of Ontario. Perth; Huntley; Carp.

SERSON, REV. J. R., B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1877, Priest 1878, by the Bishop of Ontario. Appointed Missionary Finch and Winchester; Tamworth, 1882. Tamworth.

SIMPSON, REV. J. H. Deacon 1866, Priest 1870, by the Bishop of Ontario. Bradenell. (Superannuated) Ottawa.

SLOGGETT, REV. RICHARD LAPFHORN. Deacon, June, 1886, by the Bishop of Niagara. Appointed Curate St. George's Church, Ottawa, 1st June, 1887.

SMITH, REV. BUXTON B., M.A. B. at Chambly, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1869, Priest 1871, by Most Rev. A. Oxenden, Bishop of Montreal. Missionary at Onslow, Q., Marysburgh and Shannonville, Ont., L. T. Christ Church, Ottawa, Rector of Sherbrooke, Q. Now Senior Curate and Acting Rector of St. George's Cathedral, Kingston, Ont.

SMITHEMAN, REV. JOHN PETER. B. at Condor Park, Derbyshire. Ed. at St. Augustine's College, Canterbury, 1877-80; 2d class in Cambridge preliminary theological examination, Oct., 1880. In Nov., 1880, went to Assam, India. Ordained Deacon by the Bishop of Calcutta, St. Thomas' Day, 1881. Appointed to Parish of Stafford, Ont., June 1st, 1887. Address, Rankin, Ont.

SMYTHE, REV. WM. HERBERT, Wellington and Gerow Gore, 1887.

SNOWDON, REV. J. F., Trinity College Toronto. Deacon and Priest 1885, by the Bishop of Ontario. Fitzroy Harbor.

SNOWDON, REV. JOHNSTON McLELLAND, B.A. B in Kincardine, Ont. Ed. at Trinity College, Toronto. Graduate of Queen's College, Kingston. Ordained Deacon 1886, by the Bishop of Ontario, and Priest the same year by the Bishop of Toronto. Appointed to Billings' Bridge, Ontario Diocese.

SPENCER, REV. ALBERT. B. at Lyn, Ont. Alumnus DeLancey Divinity School, Geneva, N. Y. Ordained Deacon 1863, Priest 1865, by the Bishop of Ontario. Appointed Travelling Missionary in the County of Renfrew, with headquarters at Douglas, 1863; Incumbent of Newboro 1865; Curate of Kemptville, 1863. Now Clerical Secretary of Synod, 1880, and Curate of the Cathedral, Kingston, 1886.

STANTON, REV. THOMAS, B.A., T.C.D. B. in Ireland. Ordained Deacon 1854, Priest 1856, by the Bishop of Norwich. Appointed Curate Topham, Norfolk, Eng.; Ennis-killen, Canada 1857-59; Marysburgh 1859-63; Franktown 1863-66; Camden 1866-70; Tyendinaga 1870-76; Curate Trenton 1876-79; Marysburgh 1880-82; Barriefield 1882-84. Now Deseronto. Rural Dean.

STEPHENSON, REV. FRANCIS LLOYD, B.A. B. in Dublin, Ireland. Graduate Bishop's College, Lennoxville. Ordained Deacon 1862, Priest 1863, by the Bishop of Ontario. Appointed Bearbrook, Newboro, Stirling, Almonte. Now Rector St. Peter's, Brockville.

STEPHENSON, REV. RICHARD LANGFORD, M.A. B. in Scotland. Ed. at Limerick, Ireland, and Undergraduate Trinity College, Dublin; graduate Bishop's College, Lennoxville, Q. Ordained Deacon 1850 by the Bishop of Quebec, Priest 1851 by the Bishop of Montreal. Appointed

Travelling Missionary Counties of Ottawa and Argenteuil, Mission of Buckingham, Fitzroy and Pakenham, and Hawkesbury. Now Rector of Perth, 1857.

STILES, REV. THOMAS JAMES. B. in England. Ed. at St. Boniface College, Warminster, and St. Augustine's College, Canterbury, England. Ordained Deacon 1835 in Ottawa, Priest 1835 in Kingston Cathedral by the Bishop of Ontario. Appointed to Mission of Combermere and Rockingham. Now Mission Priest of Maberly.

STILES, REV. WALTER HENRY. St. Augustine's College, Cant. Deacon 1886, by the Bishop of Ontario. Appointed to Parham 1886, and to March 1887.

TANE, REV. F. R. Trinity College, Toronto, Canada. Deacon 1855, Priest 1858, by the Bishop of Toronto. Appointed to Osgoode 1855; Brockville East 1858; Bath 1875. Canon St. George's Cathedral, 1874. On leave.

TAYLOR, REV. MORRIS A. F. B. at Sealkote, Bengal, India Graduate of King's College, Windsor, N. S. Ordained Deacon 1885, Priest 1886, by the Bishop of Ontario. Appointed to the Clarendon Mission, December, 1885, Bearbrook, May, 1887.

TIGIIE, REV. STEARNE, A. B. B. in Dublin, Ireland. Graduate and Divinity Testimonialist of Trinity College, Dublin. Ordained Deacon 1859, Priest 1860, by the first Bishop of Huron. Served in the Diocese of Huron for nine years and continuously since in the Diocese of Ontario. Now Rector at Lansdowne, in the Diocese of Ontario.

WEATHERDON, REV. J. W. B. A. Bishop's College, Lennoxville. Deacon 1880 and Priest 1881, by the Bishop of Ontario. Licensed to Fitzroy Harbor 1881. Beachburg.

WHITE, REV. GEORGE WILLIAM, M. A. Canon. B. in Chertsey, Co Surrey, England Graduate Trinity College, Toronto. Ordained Deacon Oct. 18, 1857, Priest Oct 10, 1858, by Rt. Rev. John Strachan, Bishop of Toronto. Appointed to Camden East, Osgoode, Smith's Falls, all in Diocese of Ontario. Canon of St. George's Cathedral, 8th June, 1882. Now Rector of Matilda (principal station) St. John's Church, Iroquois, Ont.

WORRELL, REV. CLARE L., M. A. B. at Smith's Falls, Ont. Ed. at Oshawa High School and Trinity College, Port Hope; graduate Trinity College, Toronto. Ordained Deacon 1881, Priest 1884, by the Lord Bishop of Ontario. Appointed Headmaster of the High School and Assistant at Christ Church, Gananoque, Headmaster of the High School and Assistant at Trinity Church, Brockville. Now Rector St. James' Church, Morrisburg.

WRIGHT, REV. WILLIAM B. County Kildare Ireland. Ed. at Montreal. Ordained Deacon 1873. Priest 1875, by the Bishop of Ontario. Appointed to Osgoode 1873. Now Incumbent of Newboro.

YOUNG, REV. CHARLES JOHN, B. A., Cantab. Deacon, May, 1886, by the Bishop of Ontario; Priest, Dec, 1886, by the Bishop of Toronto. Appointed to Renfrew, May, 1886.

DIocese OF ALGOMA, FORMED 1873.

BISHOPS—(1) Rt. Rev. F. D. Fauquier, D.C.L., 1873. (2) Rt. Rev. Edward Sullivan, D.D., 1882.

BEER, REV. HENRY. B. in Bermuda Islands. Ed. England. Literate. Ordained Deacon June 29th 1881 by Bishop Fauquier, Priest July 22nd 1883, by Bishop Sullivan. Appointed to the Mission of St. Joseph's Island June 29th 1881. In charge as Lay Reader from January, 1881. Rural Dean of Algoma.

BERRY, REV. FRANCIS CHARLES. B. in Ireland. Graduate of St. Bees, England. Ordained by the Bishop of Algoma, Appointed to Bruce Mines, Thessalon and Otter Tail.

BOYDELL, REV. James Bracebridge, Ontario.

CHOWNE, REV. A. W. H. Rosseau.

COLE, REV. JOSEPH STINTON, B. A. B. at Worcester, Eng. Ed. Worcester College School, Denmark, Hill Grammar School, and King's College, London. Graduate of St. John's, Cambridge, 1854. Ordained Deacon in St. James' Cathedral, Toronto, 1873 by Bishop Bethune. Priest by Bishop Fauquier, 1875. Appointed to Erin, 1873; Bracebridge, 1874; Manitowaning, 1883. Author of

"What is Euclid? or Inconsistencies in Education," Saunders & Atlay, 1860. "Confirmation Tract," Rowse & Hutchison, 1880.

CROMPTON, REV. WILLIAM. B. Manchester, England. Ed. Private School, Grammar School, Chester Diocesan Training College from 1840 to 1845. Licensed Reader, November, 1871, Ordained Deacon 1875, by Bishop Fauquier, Priest 1879, by Bishop Fauquier. Travelling Clergyman for Diocese of Algoma ten years during which planted upwards of twenty two churches in the backwoods. Now Incumbent Aspidin Mission.

FRENCH, REV. CHAS. ALBERT, C. M. S. Ed. privately and at C. M. Institute, London, England, Cambridge Preliminary 1880. Ordained Deacon 1880, by Bishop of London; Priest by Bishop of Ripon. Chaplain of St. Mary Magdalene and St. John the Evangelist 1880-81, Curate of Swanage Parish Church 1881. Curate Parish Ch. Iikley 1882. Incumbent of Huntsville, Muskoka, 1883. Now Garden River Indian Reserve. Author of a few small works.

FROST, REV. FREDERICK. B. Essendon, Hertfordshire, England. Ed. British School for Civil Service. Ordained Deacon in 1881 by Bishop Sullivan of Algoma, Priest in 1883. Lay Missionary for several years at Garden River to the Indians. Now Incumbent of Sheguindah Mission, Manitoulin Island.

GANDER, REV. G. (Deacon), Sundridge.

GAVILLER, REV. G. H. B. at Bond Head, Tecumseth Township. Ed. Wycliffe College, Toronto. Ordained Deacon 1885, Priest 1886, by the Bishop of Algoma. Incumbent of Parry Sound Mission.

GILLMOR, REV. G., North Bay.

GREENE, REV. FRANK F. W. B. in Port Nelson, 11th March 1854. Ed. St. John's College, Winnipeg, Manitoba. Ordained Deacon June 7th 1881, Priest January 8th, 1883 by Bishop of Rupert's Land. Appointed to Stonewall as Curate June 7th, 1881; made Incumbent of same place in January 1883; removed to Sault St. Marie in September 1885, as Incumbent of St. Luke's.

GREESON, REV. JOHN. B. Saltburn-by-the-sea, Yorks, England. Ed. Dorchester Theol. College; Oxon. 2nd Class Cambridge Theol. Prelim. Ordained Deacon St. Thomas' Day 1883 by the Bishop of Oxford in Christ Church Cathedral; Priest Ascension Day 1885 by Bishop of Algoma. Appointed Curate Church of Venerable Bede Jarow. Now Incumbent of the Mission of Uffington, Muskoka, Ontario.

KIRBY, REV. M. O., (Deacon), Assistant, Port Arthur.

KNIGHT, REV. S. E., Port Carling.

LLWYD, REV. THOMAS. B. at Salford, England. Ed. privately. Ordained Deacon 1876, Priest 1878, by Bishop Fauquier of Algoma. Appointed to the Mission of Gravenhurst. Huntsville 1884. Rural Dean 1887.

MACHIN, REV. CHARLES JOHN, Mus. Bac. Priest. Incumbent of St. John's Church Port Arthur, and Rural Dean of Thunder Bay.

MANNING, REV. JOHN. B. Bandon, Ireland. Ed. by private tutor and University of King's College, Windsor, N. S. Ordained Deacon 1874, Priest 1875, by the Lord Bishop of Nova Scotia. Appointed Curate of Chester, Vicar of Chester and Rector of Blandford, N. S. Now Incumbent of Ilfracombe, Ont., Diocese of Algoma.

MOSELY, REV. R., Broadbents.

OSBORNE, REV. A., Gravenhurst.

RENISON, REV. R., Negwenhang.

WILSON, REV. EDWARD FRANCIS. B. in London, Eng. Ordained Deacon in England by the Bishop of London, 1867; Priest, 1868, by the Bishop of Huron Apptd. Sarnia Indians, Garden River Indians. Now Principal of the Shingwauk and Wawanosh Homes, Sault Ste Marie. Is editor of the *Algoma Missionary News*. Has written a Grammar and Dictionary of the Ojebway Language, pub. by S. P. C. K. in 1874; also "Missionary Work among the Ojebway Indians," S. P. C. K., 1886.

YOUNG, REV. ARTHUR JOHN. B. at New Cross, near London, Eng. Ed. at Deptford Grammar School, Eng., King's College, London and private study. Ordained Deacon, Ascension Day, 1885, Priest, 29th August, 1886, by the Bishop of Algoma. Appointed to Magnettawan, Ont.