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Our Mission News.

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

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


VOL. I.

APRIL, 1887.

No. 10

HISTORICAL SKETCHES.

NO. 10—THE DIOCESE OF BRITISH COLUMBIA.

N looking at the map of Canada one can easily see three natural divisions from east to west. In the east there are the maritime provinces, together with the old and well known provinces of Ontario and Quebec, once, and for a long time, called Upper and Lower Canada. Then stretching westward as far as the Rocky Mountains is the "Great Lone Land," once known as the Hudson's Bay Territory, and westward again, between the Rocky Mountains and the Pacific is the large territory of British Columbia.

In tracing the rise and progress of the Canadian Episcopate, we have seen so far the establishment of bishops at Nova Scotia, Quebec, Toronto, Newfoundland, Fredericton, Rupert's Land, Montreal, and Huron,—that is three in the maritime provinces and Newfoundland, two in Quebec, two in Ontario, and one in Hudson's Bay Territory or the "North West." Our attention is now called, in the order of time, to British Columbia.

Little or nothing was known of this territory till about the year 1858, when a discovery of gold was

made in the bed of the Fraser river. This brought an influx of miners and adventurers and secured a steady increase of population, and the great missionary societies in England soon saw in it an important field of operation for evangelistic work. In 1856 the Church Missionary Society sent out a layman, Mr. Duncan, who commenced a vigorous

work among the Indians, of whom there are immense numbers all over British Columbia. In the following year the Society for the Propagation of the Gospel sent out two clergymen as missionaries, and in 1859, with great wisdom, they sent out a bishop. As the colony then was but in its infancy, it forms an example of the truest step for missionary work—that is to say the establishment, at the very outset, of a bishopric. The unhappy result of placing too much power in the hands of a layman has been too plainly seen in the case of Mr. Duncan, who, from his spirit of independence of all Church rule and



RT. REV. GEORGE HILLS, D. D.

First Bishop of British Columbia.

authority has given the society which sent him out great trouble, and has led to an unhappy ending of what promised to be one of the finest missionary achievements of the age.

The bishop selected by the Society for the Propagation of the Gospel for this pioneer work was the Rt. Rev. George Hills, D. D., eldest son



CITY OF VICTORIA, VANCOUVER ISLAND, B. C.

of the late Rear-Admiral Hills, born at Egthorne, Kent, England, in 1816, and educated at the University of Durham. He was ordained deacon in 1839, and subsequently priest, and after holding several curacies, was appointed Honorary Canon of Norwich Cathedral. He was consecrated Bishop of Columbia in Westminster Abbey in 1859.

On the western coast of British Columbia, to the south, lies the beautiful island of Vancouver, the climate of which Dr. Forbes declares to be unsurpassed by any with which he is acquainted. It is about three hundred miles in length, with an average breadth of sixty miles, and contains an area of about 20,000 square miles. This island, with the smaller islands which naturally belong to it, forms the present diocese of Columbia, the mainland now being under the care of the Bishop of Caledonia in the North, and of the Bishop of New Westminster in the South. But when Bishop Hills arrived in Victoria, the capital, (in Vancouver Island), the whole colony, with its mountains and vast forests, its miners and Indians, was under his sole charge. He is spoken of as having been a hard-working clergyman in England, an eloquent speaker, and as one who possessed much power in attracting people to himself, and on taking charge of the vast wilderness called his diocese, as large as France and England put together, he threw himself heart and soul into the peculiar work demanded of him. In every sense of the word he has been a missionary bishop. His mode of travelling from post to post was chiefly by canoe coasting, or sometimes by the Hudson Bay steamer which ran at intervals. Great were the hindrances that he met with from the elements above, the sparse accommodation, the uncouth and unknown jargon of the Indians called the Chinook, which, through an interpreter, formed the only means by which he could make known the message which was ever ready to break from his lips, yet he persevered, though the progress was necessarily slow and unsatisfactory. The labors of missionaries were hard, and often heroic. The typical missionary,



LOGGING IN BRITISH COLUMBIA.

as the bishop describes him, was "a man with stout country shoes, corduroy trousers, a colored woolen shirt, a leather strap round his waist, and an axe upon his shoulder, driving a mule or horse laden with packs of blankets, a tent, bacon, a sack of flour, a coffee pot, a kettle, and a frying pan."*

In this method, halting at intervals for rest and cooking, which involved the making of his own bread, the missionary would travel for hundreds and hundreds of miles to preach occasionally to Indians or miners, as the case might be. As to the miners and the work among them, we may quote from "Under His Banner":—

"The society was the very roughest conceivable. The 'ne'er-do-weels' of all the earth seemed to be gathered together. One of the clergy, finding not a soul come to church, stood outside a drinking saloon, and boldly denounced the wickedness of the people. The yells with which he was received were like those of Pandemonium; but, doubting his own wisdom, he continued to deliver his testimony, and retired half convinced that he had done foolishly. Yet the bold words, sternly uttered, had their effect at least on one of the gamblers

present, who became a firm ally of the man who had without fear borne witness to the truth."

The bishop himself has spent weeks at a time among men of this description.

The Church in British Columbia had a favorable start. It was provided with a bishop almost before it was a recognized colony, and an endowment sufficient to secure an income for himself and two archdeacons supplied by one wealthy person in England, yet the progress has not been what might have been expected.

Troubles arose through the disaffection of Dean Cridge, of Victoria, who joined the Reformed Episcopal movement, and through Mr. Duncan of Metlakatlah, who has endeavored to lead his flourishing little colony away from Church principles and is now trying to lead them from the country altogether, though his attempt to form a settlement in Alaska has been refused by the United States authorities. But besides these internal interruptions to Church progress, the country itself has been long in a crude, uncultivated state, with a constantly changing population.

Now, however, there is every prospect of better things. There are three Dioceses, where before

* Under His Banner, by Rev. H. W. Tucker, M. A.

there was but one,—Bishop Hills, the original pioneer bishop being confined to Vancouver Island, with its beautifully situated see city of Victoria, and the adjacent islands, Bishop Ridley of Caledonia being in possession of the Northern portion of the mainland, and Bishop Sillitoe, of New Westminster, of the southern part. As yet the work is in its infancy. Bishop Hills and Bishop Sillitoe have but eleven clergymen each, and Bishop Ridley has but four, but there they are at their posts just at a time when we may hope for great prosperity for the province. The long desired Canadian Pacific Railway has been built, and the resources of the country will be developed rapidly. Already signs of undoubted improvement are visible. Great expectations are entertained as to its gold yielding properties, and miners in coal, silver and copper are already at work. The forests are immense, and some of the trees attain an altitude and size surprising to those who for the first time behold them. The fisheries in whales, seals and sturgeon are probably the richest in the world, nor is it without agricultural resources, as there are tracts of arable land to a very great extent.

When the value of all these resources is considered, and when it is reflected that the central part of Canada, or what we call the North-West is in need of the very things in which British Columbia abounds, especially its valuable timber, it is easy to foresee a rapid increase in population and prosperity for this distant province. It is a pity that it and all the western territories are not more closely connected with the Church of older Canada, than is the case now. We are only beginning to realize through that great triumph of the age, the Canadian Pacific Railway, that we are all *Canada*, and if the whole Dominion of Canada could have one ecclesiastical organization for itself, we might hope for brighter things for our Church than can possibly be the case under the present state of isolation and separation.

SOME ASPECTS OF LIFE AND WORK IN COLD REGIONS.

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



HE study of human nature as it exists, under various conditions and circumstances must always possess the deepest interest and attractiveness for the rest of the race. Hence when one who, either in the pursuit of health, sport, in the interests of science or otherwise, has visited distant lands and studied their people together with their habits, customs and religions, and gives the result of his experience and observations to the world in the pages of a well-written book, he thereby confers an inestimable boon upon his fellow men in providing them with a most powerful means of educating and enlarging the mind, and also enkindles within their breasts an interest, never it may be, aroused before, in the

moral, intellectual, and spiritual welfare of the nations described.

To possess an accurate knowledge of the intellectual capacities and habits, religious or otherwise, of a certain nation, is of the greatest importance, nay, is absolutely necessary to the statesman, soldier, scientist, or missionary, in the event of war, in the interests of science, or in order to pave the way for the introduction of the Gospel of Christ.

In these days, however, of increased and increasing facilities for travelling, but little either of our planet or the numerous races which exist on its surface remains to be discovered. The foot of the traveller has rested on the trackless and limitless deserts of Africa, on the broad plains of India, on the fairy like islands of the Pacific, on the vast plateaux of Australia and New Zealand, on the luxuriant and undulating prairies of North America, and on the eternal snows of the Polar Regions. His eye has contemplated with wonder and amazement the delusive mirage, the unequalled beauties of Australasia, the stately palms, the dazzling Aurora, and the solitary, though majestic iceberg. His ear has heard the strange music of many tongues, and the harsh, discordant sounds which are the usual accompaniments of heathen worship, and perhaps his heart has ached at the number and depravity of his fellow creatures who had not heard the sweet sound of the Name of Jesus, and also the coldness and indifference with which the Christian Church had, for a long period, (now, thank God gone, we hope, forever,) viewed the saddening and humiliating spectacle.

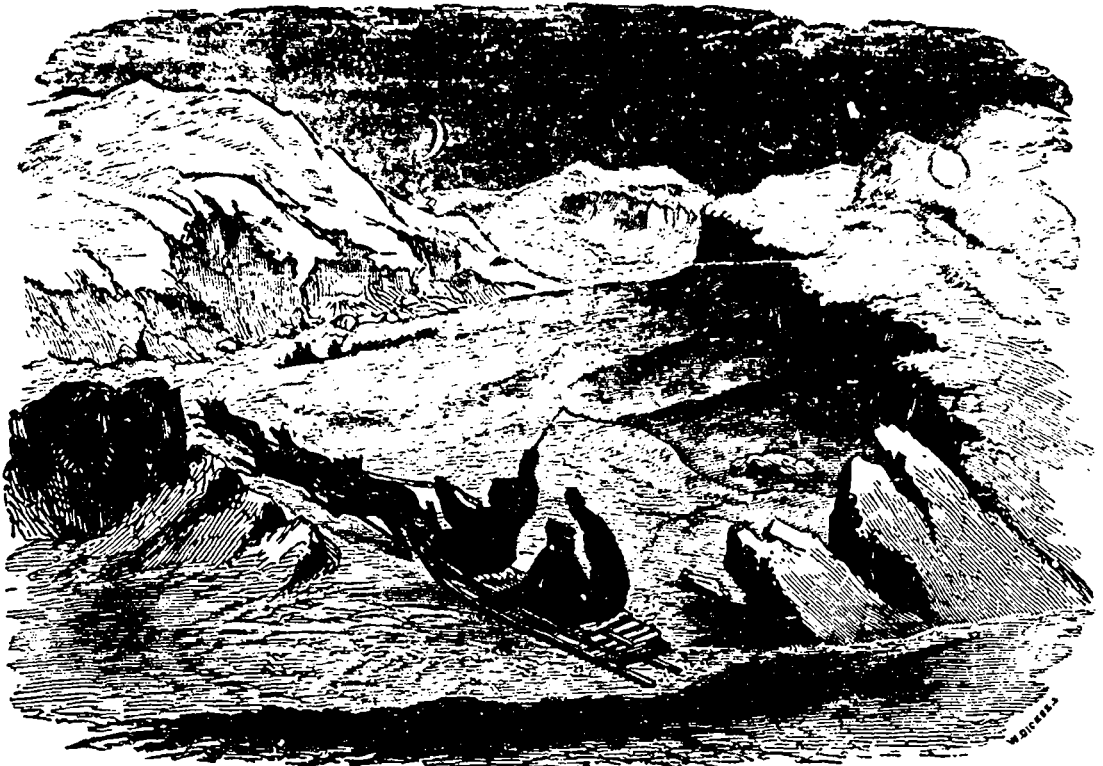
It follows, therefore, that the most of what we have to say in the articles which will appear from time to time under the above heading will not be new to the majority of the readers of OUR MISSION NEWS, but we may be permitted humbly to express the hope that it may nevertheless be interesting.

It is proposed in this and subsequent articles to present a brief, and, as far as possible, an accurate description of life and work in cold regions, together with some account of their geography and natural history.

The field to be surveyed will embrace the northern part of British America, formerly known as Hudson's Bay Company's Territory, including the Peninsula of Labrador as well as Northern Newfoundland, with an occasional reference to still higher latitudes.

A considerable number of incidents to be narrated, as well as many other interesting facts, particularly those relating to Labrador and Newfoundland, have occurred within the writer's own experience, while for the rest he has to acknowledge his indebtedness to the results of that of others which have been given to the world in various forms and at different times during recent years.

This vast territory, regarded from whatever point of view, presents features of the most absorbing interest. It is so, whether we consider its eventful history, its aboriginal inhabitants whose various



A SCENE IN LABRADOR.

tribes have formed the subject of so many thrilling romances, its splendid climate so little understood by foreigners, its natural history, or its inexhaustible resources, agricultural, mineral, or otherwise, which entitle it to rank second in importance in the colonial dependencies of the British Empire.

Its natural features, as is well known to the Canadian reader, comprise forests of boundless extent and immense value, vast and verdant prairies possessing a soil the richest and the best adapted to agricultural purposes in the world, immense inland seas and endless rivers, many of which are of great size and extent, teeming with fish, and navigable for hundreds of miles. The principal lakes are the Great Bear, Great Slave, Athabasca, Wollaston, Winnipeg, and Mistassinie; rivers, — the Mackenzie and Black, flowing into the Arctic Ocean, the Nelson, Severn, Albany, Moose, Great Whale and Little Whale, flowing into Hudson's Bay, and North and South Saskatchewan, Assiniboine, and Red. Of Northern Newfoundland and the Peninsula of Labrador, the most interesting natural features are the bays, which are very numerous, and as a rule beautiful. The interior is largely composed of ponds, marshes and barrens. It is true there are forests, some of which cover large tracts of land, but they rarely produce good timber. The beauty of many of these bays is enhanced by the presence of islands, to which sea birds from time immemorial have established an exclusive claim. The coast line is everywhere

very irregular, and its scenery, for the most part, of a rugged nature, consisting principally of bold and magnificent cliffs, whose monotony is here and there relieved by the presence of a waterfall, which, as seen from a distance in the blue haze, is strikingly suggestive of a gigantic silver chain.

The principal bays are that enormous extent of water known as Hudson's Bay, Ungava Bay, Hamilton Inlet, Sandwich Bay, Forteau Bay, and Pistolet Bay, all of which, with the exception of the first, whose position is familiar to everybody, and the last, which is situated in Northern Newfoundland, are to be found on the coast of Labrador.

Through the kindness of a dear friend and brother priest,* the writer was enabled a few summers ago to visit all the above named bays excepting Hudson's and Ungava, on board the mission schooner "Sapper," of which my friend is the owner and skilful commander. His object was to visit all the settlements on the coast of Labrador as far northward as Hamilton Inlet in his capacity as Rural Dean, in order to prepare the way for opening up new and sadly needed missions. We spent a considerable time on the coast, during which we did much missionary work of a more ordinary nature, visiting together a large number of settlements, including two of the Hudson's Bay Company's stations, situated at Cartwright, in Sandwich Bay, and Rigolette, in Hamilton Inlet,

* The Rev J. J. Curling, missionary at Bay of Islands, Newfoundland, and Rural Dean of the Strait of Belle Isle.

respectively. We were everywhere well received by the inhabitants, many of whom were either wholly or partially Indian, nor did they conceal the joy and satisfaction they experienced in our visiting them. Up to the time of, and for a year or two after, our visit, these poor people had never known the happiness of being cared for by a resident pastor. This is now, I am thankful to say, no longer the case. The Reverend Frank Colley, a young and zealous missionary, offered himself, and was accepted by the Bishop of Newfoundland for work in the neighborhood of Hamilton Inlet and Sandwich Bay in 1884, since which time he has lived and labored faithfully and alone in that isolated, though extremely interesting region. During our very interesting sojourn at Rigolette, which extended alittle over two days, to our great surprise, a party of Montagnais, or Mountaineer Indian women, who had by some means, heard of our being there, and notwithstanding that every member of their tribe is Roman Catholic, travelled from the interior, bringing with them a newly-born infant, for whom they sought, and I need scarcely say, obtained at the hands of Mr. Curling, the grace of holy baptism. They were picturesquely and neatly clad, in appearance scrupulously clean, and in manner prepossessing. However, as I shall have occasion hereafter, to refer to the Montagnais, as well as other Indian tribes, I will now pass on to speak a little further of the physical features of the countries under consideration, which is the subject proper of this article, and from which perhaps, I ought not to have digressed.

In a recent valuable and deeply interesting book on Newfoundland and Labrador, by the Rev. M. Harvey, I find the following remarks on the physical features of the latter country: "Perhaps no country on the face of the globe is less attractive, as a permanent residence of civilized man. Much of the surface of the country is covered with low mountains and barren plateaus, on which are vast plains of moss, interspersed with rocks and boulders. At the heads of the bays and fiords only, is there a large growth of timber; and here and along the margin of some of the rivers, patches of cultivable lands are to be found. The Atlantic coast of Labrador is a great and terrible wilderness, more than a thousand miles in length, but still not without scenes of awe-inspiring beauty. The thunders of the Atlantic have been breaking upon its shores for countless ages; the frosts and storms of winter have been carving the rocks into the wildest and most fantastic shapes which the human imagination can conceive. When the interior is reached, it is found to consist of a vast table-land, which in one region is 2,240 feet above the sea-level. Of this table-land, Professor Hind, in his useful treatise on Labrador, says: "It is preeminently sterile, and where the country is not burned, cariboo moss covers the rocks, with stunted spruce, birch and aspen, in the hollows and deep ravines. The whole of the table-land is strewn

"with an infinite number of boulders, sometimes three and four deep: these singular erratics are perched on the summit of every mountain and hill, often on the edge of cliffs, and they vary in size from one foot to twenty in diameter. Language fails to depict the awful desolation of the table-land of the Labrador Peninsula."

Although I would not for a moment deny the truth of a single word of the foregoing remarks, still I must in honesty say that they absolutely fail to convey a true impression of the natural features of the country described. As usual, far too much is made of the uninteresting, to the detriment of the many interesting features which it undoubtedly possesses;—hence it is that the very name Labrador is held by the majority to be synonymous with complete desolation and other physical deformity. It is the fashion, too, to pity the hard lot of those who are condemned to "eke out a precarious existence," as the phrase is, on its inhospitable shores. This, I can safely say, is indignantly resented by a very large number of the good Labrador folk whose lot, generally speaking, is far from what it is almost universally supposed to be. I do not say that want and misery are unknown amongst them, but neither do I say is improvidence, their prolific parent. Also, it is quite true that a considerable portion of the coast is anything but beautiful or inviting; but I think the uniform grandeur and loveliness of the scenery around its many bays amply atones for this. I must confess that the magnificence and beauty of the pageant of nature as exhibited in Hamilton Inlet and Sandwich Bay is surpassingly superior to anything I ever witnessed. The same might also be said, and with equal truth, of most of the remaining bays and fiords. I shall never forget the keen enjoyment which fell to my happy lot on a certain day when crossing the then placid waters of Sandwich Bay. The breeze was steady and gentle, and just enough to keep our snow white sails full. The mission schooner glided peacefully along over the numerous hidden sand banks known as the Huntingdon Flats, whose presence in the bay renders navigation there at all times exceedingly perilous. I was so charmed with the loveliness of the scenery that I mounted the rigging in order to take it all in. Would that I could adequately describe it, and thereby say a good word for much maligned Labrador! Northward, southward, eastward and westward, stretched the calm waters of the bay, whose surface, ruffled with tiny ripples, was thickly dotted with little black-capped islands, around whose shores hosts of sea-birds were busily feeding, or, for it was the breeding season, discussing family affairs. The playful seals, too, popped up their heads in every direction, winked cunningly with their beautifully liquid eyes, and then dived again to explore the submarine regions in pursuit of food. In the nearer distance a chain of low hills of various heights, thickly wooded to the crest and bathed in the exquisitely softened light of the summer day, arranged themselves in a fairy-



CREATURES OF NORTHERN SEAS.

like circle around the bay, while in the remoter distance, completing the picture, stood a group of majestic, though barren mountains, on whose hoary sides there were still to be seen patches of the previous winter's snow, which to-day were tinged with that ruddy glow at once so beautiful to behold, and so familiar to the observer of nature.

The Hudson's Bay Company's station in Sandwich Bay is at Cartwright, a very picturesque and thriving settlement which derives its name from a Mr. Cartwright, an English gentleman, who, either late in the last, or early in the present century, having had occasion to visit it, was so fascinated by its loveliness that he bade a long farewell to the softer beauties of his native country, and sojourned there for a period exceeding seventeen years, during which his life was a scene of perfect happiness and contentment, if one may judge from a poem he is said to have composed towards the close of his life, in which he sings in strains of true poetic fervor, and with boundless affection and gratitude, of the numberless delightful episodes of his sojourn, with rifle, rod, and racquet, and of the varied beauty of the natural phenomena by which he was surrounded, and with whose

minutest detail he seems to have enjoyed the closest intimacy. A really imposing marble tomb has been erected to the memory of this good man so universally revered by the inhabitants, in the burial ground of the settlement, which is prettily situated on a little promontory which meets the eye on the port bow in entering the small, but safe and picturesque harbor.

Since my visit to Sandwich Bay it has invariably been associated in my mind with impressive scenery, and lettuces, which latter, grown in a garden at Cartwright, and a quantity of which I begged and obtained for ship's use, were the finest I ever saw, and delicious enough, I am sure, to have satisfied the most fastidious epicure in existence.

A BELIEF in Foreign Missions is not a luxury nor an ornament of a Christian life, but a *necessary element*, because the genuine sign and mark of a true, real faith in Christ, His promises and His commands. Any talk against missions, any plea of home needs, from layman or priest, or bishop, shows a lack of faith in the very fundamentals of the Christian religion.—*Rev. Dr. Osborne Chicago.*

THE CATHOLIC POSITION AND MISSION OF THE ANGLICAN CHURCHES.*

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

"THE EVERLASTING GOSPEL"—REV. XIV, 6.

THIS is the Feast of that Apostle to whom his Master gave the name of a Stone. It signifies that he derived his character from the Rock of Ages, out of which he was hewn and on which he was built. And the same apostle, in his humility, has taught us how we may share in his distinction; how each one of us may become a Stone, a Cephas, a Peter—each in his proportion and degree. It is not, primarily, by unity with him, the Stone, but by unity with his Master, the Rock. The apostle seems to adopt the metaphor of a magnetic rock, to be laid on which is to become magnetic in turn and to afford a like magnetism to others. So he paraphrases his own name and seems to keep in view the noiseless growth of the temple:

"Like some tall palm the mystic fabric sprung."

The invisible Spirit is its cement. By that magnetism it is "fitly joined together and compacted in every part." For thus he speaks: "To whom coming as unto a living stone, disallowed, indeed, of men, but chosen of God and precious; ye also as lively stones" (as so many Peters) "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." In this Christian priesthood, as in that of the Jewish people, who were a nation of priests, every man has "his own order." All are not the head, all are not the hand. Under the great high priesthood of Christ, we have the apostolic priesthood of bishops, and then that of presbyters, and then that of deacons, and then that of the Christian laity. So God has harmonized and glorified his body, the Church. I need not say that this festival has, therefore, been most appropriately chosen for the ordination of an apostolic missionary called to preach the everlasting Gospel, and to minister the same as a successor in St. Peter's faith, and in that commission which every Christian bishop shares with St. Peter.

What, then, is this "Everlasting Gospel" but the confession of St. Peter, "Thou art the Christ, the Son of the Living God"; what but this and the publishing to all mankind of "good-will to men," through his gracious incarnation, his precious death and glorious resurrection? For this, this only, a new bishop is about to receive his commission under the invocation of the Holy Ghost. *Amen.*

When I remind you that the exposition of St. Peter's name and confession which I have briefly given, is the only one known to the Primitive

Church, and that it has been continuously asserted, even in the Latin churches, I need say nothing else to refute a system of gigantic fable which has been reared upon "the wresting" of this Scripture. The "Old Catholics," Dollinger and others, have so lately pulverized the pretensions of the Vatican by an appeal to antiquity on this point that none can err therein save those whose opinions have no relation to evidence. Let one citation suffice, that of the great Latin doctor of the fifth century. "It is not," says St. Augustine, "on thee, who art a Stone, but on the Rock which thou hast confessed, . . . that I will build my Church." Against this confession, then, which is all one with the Gospel, and against this church which I build upon it, the gates of hell shall not prevail. Both are "everlasting."

"I saw another angel fly in the midst of Heaven," says the holy exile of Patmos, "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." The last of the apostles, keeping his lonely Easter on that barren beach in the Mediterranean, receives in these words the assurance that the testimony of Jesus is not to die with its first preachers. What reason, according to human foresight, had he to suppose it possible, that, after eighteen centuries, and here in these "uttermost parts of the earth," so far beyond any horizon that he could even imagine, his own words should cheer us to-day in sending forth a new missionary to new fields in a new world, with the same everlasting Gospel? You cannot answer this inquiry without a virtual demonstration of two great truths, which our fanciful generation has a caprice to question: (1) the truth of a supernatural revelation, and (2) the truth of a supernatural force which sustains the Church and its Gospel against all enemies. Yes, the blessed apostle heard the promise; but we see the miraculous realization of the promise, so that we are unable to doubt the Gospel, or the truth that it is everlasting.

One thousand years before St. John's time the charter of the church's missionary work was recorded by King David: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He with whom this covenant was made stood on the Mount of Olives, and sent forth eleven Galileans to be the light of the world and to claim this promised world for his empire. From that centre they and their successors have gone forth accordingly. They have girdled the round earth; they have penetrated eastward to Japan, and westward to Saskatchewan and Alaska. Their westward mission has planted the Diocese of Algoma.

Though it might be idle to inquire as to the point of time indicated by the vision of the angel, perhaps we may venture a conjecture that the great revival of primitive faith and of missionary zeal, which coincided with the invention of the press and the discovery of a New World, may be the

* A sermon preached on St. Peter's Day, 1882, in St. George's Church, Montreal, at the Consecration of the Rev. Edward Sullivan, D.D., as second Bishop of Algoma.

historic epoch signified. However this may be, here is the great inspiring thought. This vision comes to console the apostle, shocked and depressed as he had been, by predictions of long ages of degeneracy and corruption in the church herself. The spirit who was to show the apostle "things to come" had prepared him to expect degeneracy and loss and all but the triumph of those "gates of hell." Now, to console St. John, he receives assurance that they shall not prevail. Afresh and with great power over the nations goes forth the same everlasting Gospel. The world and the prince of this world shall have done their worst. Once more "darkness covers the earth and gross darkness the people." The utter defeat of the church and the mortal influence of its inward rottenness shall have been the boast of its enemies. The few righteous in Sodom shall have despaired; the salt shall have "lost its savour"; the word of promise shall be "tried to the uttermost"; men shall begin to say, as they did at Constance, "Christ is asleep in the ship and refuses to save, lest we perish." Such is the prophetic picture, and history tells us how sadly it was realized, as, for example: when popes and antipopes amazed all Christendom alike by their vices and their feuds; while the impostures of Mohammed, triumphing over the ancient seats of apostolic faith in the east, still menaced the western churches with merited extinction. So it was, and, bad as are our own days of unbelief, those days were immensely worse. It is an axiomatic truth, that no enemy who rages around the walls can do half the evil which comes from treachery within. See, then, how little we have to fear, if only we are true to Christ and hold the fortress he has planted on the rock. The blessed evangelist foresees a period of fresh campaigns and a world-wide victory for the everlasting Gospel. Forth it comes, immortal as its Author; unrefuted, irrefragable; deposing all lesser lights, all other gospels. Once more "the desire of nations," it proves itself "the one thing needful" to mankind; the essential element of human progress; that in which the sober thought of men cannot but recognize the corner-stone of civilization and society; that to which their own ships and rails and wires must give acceleration and universal sway—"the everlasting Gospel." Yes, the Gospel of "the Lamb slain from the foundation of the world"; the kingdom and the glad tidings, both invested with an attribute of His being, of whom it is said "from everlasting to everlasting thou art God."

Think, then, of the cowardice which some betray who really suppose that the Gospel is losing its power. What impotent faith, what imbecility of reason, what puerile despair! Courage, Christian! That which is dearest of all things to your heart and mind and spirit has always been "despised and rejected of men." What of that? "We know that our *Avenger* liveth." They cannot bury Him nor His Gospel. It bides its time. Let them seal the tomb and set a watch. It breaks forth inevi-


tably; it lives anew; it cuts to the heart those who crucified it; it converts; it baptizes; it spreads; it overcomes; it pulls down strong-holds; it deposes Cæsars; its cross supplants eagles, but it takes eagles' wings, it flies to all people and kindreds and tongues; it conquers, and to make men free, it reigns.

No doubt as to the ultimate victory of the Gospel can long agitate the believer. But, alas! one's own building upon the great foundation may be only "wood and hay and stubble"; may be doomed to suffer loss and to be saved "so as by fire." One has need to prove himself where he is and how he works; whether he gathereth with Christ, or only scattereth; whether he strives lawfully, and whether he may hope, through grace, to be crowned. He who goes on a warfare to-day; whom his fathers in Christ are about to invest with a part and lot in their own apostleship; surely he has need to look well to these things to be sure of his mission, and of his official share in the promise: "I am with you, always, even to the end of the world."

(To be continued.)

MISSIONS TO THE JEWS.

BY REV. J. D. CAVLEY, M. A., Rector of St. George's Church, Toronto.

 HE evangelization of the Jews has but a very partial hold upon the interest of Churchmen. We are agreed that diocesan and domestic missions should be maintained. There is a growing interest felt in foreign mission work, but work among the Jews has not been as heartily taken up by church people as the importance of the cause demands. All honour to the leaders of the evangelical movement in the early part of this century for having formed the Society for Promoting Christianity amongst the Jews, which in the course of its existence now for more than seventy-five years has been instrumental in the conversion of many of God's ancient people. It is true that still there are thousands both of the clergy and the laity who take no interest in missions to the Jews and know nothing whatever about them. Undoubtedly this is a reproach for which no good excuse can be offered. When we consider what we owe to the chosen race, that from them we have received every spiritual privilege—that our Lord Himself sprang out of Judah, that every writer of our sacred books was a Jew, that the foundation on which the Christian Church is built is that of Jewish apostles and prophets,—it cannot be denied that our neglect in the matter of Jewish evangelization is blameworthy and inexcusable.

And further, this neglect argues an indifference to or ignorance of an integral part of divine truth. No doubt there have been some very wild speculations with regard to the part which the Jews will play in the future history of the Church, but there

can be no doubt as to the meaning of St. Paul's teaching in the eleventh chapter of his epistle to the Romans. There is a divine purpose in the rejection of the Jews and in their restoration. Through their rejection salvation came to the Gentiles. Their casting away was the reconciling of the world. But their rejection is only temporary. If the fall of the Jews has been the channel of blessing to the Christian Church, their restoration will be to the Church as if new life had been given to the dead. St. Paul argues from the standpoint both of a Jew and of an apostle to the Gentiles. As a Jew he longs for the salvation of his fellow-countrymen (*his flesh.*) As the apostle of the Gentiles, he strives the more for it, because the conversion of his people must lead to an abundance of life and blessing not yet experienced by the Gentile Church. In proportion, then, as we labor for Jewish evangelization we are hastening the day of a spiritual revolution in Gentile Christendom, so great, so powerful, that St. Paul applies to it no lower illustration than that of very "life from the dead."

We are apt to boast of our privileges and to despise the Jew. St. Paul bids us not be high-minded, but fear lest we, too, through unbelief be rejected. They were the natural branches. The blessings which we inherit through the Jews were inherent in them. God is able to graft them in again and will graft them in again, unless they remain in unbelief. His purpose, always kept in view, waits "until the fulness of the Gentiles be come in, and then all Israel shall be saved." That is to say, as Godet explains it; when the totality of the Gentile nations shall have passed into the Christian Church, then the conversion of the Jews will take place *en masse*.

There are many in the present day who are looking for the temporal restoration of the Jewish nation, or for an Israelitish monarchy, having its seat in Palestine, or for a restoration of the Jews to their own land, and the rebuilding of Jerusalem and of the temple. These are speculations concerning which St. Paul is absolutely silent. If these things had been a part of the Divine revelation St. Paul would not have passed them by unnoticed. But in the eleventh chapter of his epistle to the Romans he speaks of a spiritual restoration only. M. Godet sums up his conclusions as follows:—(1) That according to apostolical revelation, Israel will be converted in a body; (2) that this event will be the signal of an indescribable spiritual commotion throughout the whole Church.

Now these are practically new truths to the great mass of Christian people. St. Paul speaks of the Divine purpose concerning the Jews as "a mystery." It is a mystery almost as unknown to the Church of to-day as to the Roman Christians to whom he wrote. Shall we add that these truths are practically new to most of the clergy? At least the clergy cannot realize their importance or they would hardly be silent about them. In not one church in fifty is the conversion of the Jews

mentioned, or missions to the Jews advocated from one year's end to another,—and that, notwithstanding the labors of the society for promoting Christianity among the Jews for nearly a century. Perhaps it is that that society, from the nature of its formation, has principally appealed to the sympathies of a portion only of our Church people; but so far, at least, it has not reached any large proportion of our Canadian churches.

A comparatively new organization called the Parochial Missions to the Jews' Fund, though but ten years in existence, has done not a little in arousing the interest of many churchmen, who have hitherto held aloof from Jewish work. This society is formed on the broad lines of the Church herself, and in its mode of working is directly subject to Episcopal control. Under its auspices men are specially trained for Jewish work, and stipends are provided for clergy so qualified; but all control is left in the hands of the bishop of the diocese, and of the incumbents under whom they may be employed. Hitherto the operations of the Fund have been limited to England. Now, however, a branch of this society has been formed in Canada, and, as we learn from the appeal of the Canadian committee, the committee at home have been so encouraged by help received from India, as well as from Canada, that they hope to be able to extend their operations so as "to aid Jewish work in foreign parts as well as at home." Meanwhile, those who have been trained under the Fund's patronage are free to engage in Jewish work in any quarter of the globe in due Church order.

As the Canadian committee are now making an earnest appeal to the Church throughout this ecclesiastical province to devote the offertory on Good Friday to Church missions to the Jews, we cannot do better than conclude this paper with a brief account of The Parochial Missions to the Jews' Fund.

Many loyal churchmen had long felt the necessity of establishing missions to the Jews, strictly on Church lines. In the year 1876 a committee of clergymen and laymen was formed for the purpose of creating a fund with this object in view. Besides the Archbishop of Canterbury, seven prelates, including the Bishops of London, Winchester, Lichfield and Salisbury, became patrons of the Fund from its commencement. The committee, of which the Dean of Lichfield is president, state that they are much encouraged by the results of the past ten years; but they plead for a larger measure of aid, and especially for subscriptions, which may enable them to extend the principle of the operation of the Fund to foreign parts, as opportunity offers. Now that help is coming in from Canada and India there is a brighter prospect of this further end being attained.


The Canadian committee for the furtherance of the Parochial Missions to the Jews' Fund has the Bishop of Niagara for president, and numbers among its members the Prolocutor of the Provincial Synod, the Provost of Trinity College, the

Archdeacons of Kingston and Guelph, and representative clergy from the several dioceses. It is a strong committee, and no doubt their appeals for offerings on Good Friday in aid of this fund will receive a wide response. On Good Friday the Church throughout the world prays for the Divine mercy upon the Jews. Is it not peculiarly appropriate that our alms should go up with our prayers before God for the conversion of the Jews to the faith and love of Him whom their forefathers crucified?

The writer of this paper is organizing secretary for Canada and will receive subscriptions and answer inquiries. Offerings intended for this fund should be marked, "Parochial Missions to the Jews' Fund," and forwarded to the secretary-treasurer of the diocese in which they are made.

OUR PARISHES AND CHURCHES.

NO. 8.—ADOLPHUSTOWN AND FREDERICKSBURG, DIOCESE OF ONTARIO.

DOLPHUSTOWN was one of the fifty-seven rectories established in the year 1836 by Sir John Colborne, then Lieutenant-Governor of Upper Canada, and into it the Rev. Job Deacon, who had been in charge of the parish from 1823, was immediately inducted as its first Rector. His death occurred in May, 1850, in the 56th year of his age, according to the inscription on his tombstone. Rev. Job Deacon, however, was not the first who ministered to the church people in Adolphustown. As far back as 1787 the Rev. John Langhorn, a missionary of the Society for the Propagation of the Gospel, had labored among the United Empire Loyalist settlers from Kingston to the Napanee River, and in 1792 had built two churches, one in Bath, which yet stands, and the other in Fredericksburg.

The parish church in Adolphustown was erected by Rev. Job Deacon about sixty years ago. It is a frame and rough-cast structure of the homely pattern then in vogue. A space railed in on the east side serves for the chancel; a pulpit raised on high faced the gallery running across the west end; the vestibule and vestry are underneath the gallery. For a number of years the pews (which were square) were rented for the sum of one penny a year.

The Rev. J. A. (afterwards Canon) Mulock succeeded the Rev. Job Deacon as Rector of the united Townships of Adolphustown and Fredericksburg. He held services also at several out-stations. After a popular ministry of seven years Canon Mulock resigned amid profound and universal regret, to be succeeded by the third Rector of Adolphustown, the Rev. R. Harding, who for the long period of twenty-seven years held the rectory. In his time the old frame church in Fredericksburg was pulled down, and the pretty Gothic brick church which now adorns the site was erected.

Rev. R. Harding, beloved as he was by all for

his integrity and fidelity, at length retired, when the Lord Bishop appointed to the Rectory the Rev. R. S. Forneri, B. D., who entered upon his duties in the fall of 1883. The new Rector signalized his coming by several new departures. The pulpit in the old church came down from its high soaring, the chancel arrangements were improved, and some of the square pews were divided. With the assistance of the Rev. A. L. Geen, whom the Bishop ordained deacon, services were established at four new stations in the parish. But his most ambitious undertaking has been the erection of the United Empire Loyalists' Memorial Church.

Adolphustown appears to have always enjoyed a position of some prominence among the Loyalist settlements round the Bay of Quinte. "No township," says Dr. Canniff, "is more rich in matters pertaining to the United Empire Loyalists than Adolphustown. Here settled a worthy band of refugees, whose lineage can be traced back to noble names in France, Germany and Holland. Here was the birth-place of many of Canada's more prominent and worthy sons, and here repose the ashes of a large number of the devoted pioneers." It was after inspecting the registers of the parish, filled with names well known in Loyalist traditions, and after visiting the pioneer cemetery near by, over which ruin and neglect reigned, that the thought occurred to Mr. Forneri of erecting a lasting monument in the form of a Memorial Church to the honored dead, those heroes and heroines who a century before had renounced home, wealth and kindred in the revolted colonies of America, to come and live in the wilderness under England's flag, and convert the wilderness into fruitful fields. No time was lost by the Rector in carrying out this idea, and the corner-stone of the sacred edifice was laid with much eclat, on the 16th day of June, 1884, during the Loyalist centennial celebration in Adolphustown, by His Honor J. B. Robinson, Esq., Lieutenant-Governor of Ontario. After a short but impressive service by the Archdeacon of Kingston in the old church, and procession therefrom to the new site, beautiful for situation,—the gift of J. J. Watson, Esq., the ceremony was performed in the midst of a brilliant assemblage, ecclesiastical and lay, flanked on either side by a company of volunteers, who closed the interesting proceedings by firing three volleys in honor of the event.

During the summer and ensuing winter the Rector exerted himself to collect the necessary funds for proceeding with the building, and with so much success that the following summer saw the spot covered with materials and alive with workmen. Soon the edifice rose under the eye of the architect, Joseph Power, Esq., of Kingston, and by the time the building season closed it stood in its graceful proportions, externally finished except the steeple.

The nave of this handsome Memorial Church is about 45 ft. x 30 ft., with the addition of a chancel of 24 ft. deep. It is built of Kingston stone with cut



UNITED EMPIRE LOYALISTS' MEMORIAL CHURCH, ADOLPHUSTOWN, ONT.

dressings, in the Early English Gothic style. On the south side is the entrance porch, and an octagonal bell-tower stands at the junction of the nave and chancel, the latter of which is apsidal, and under the same roof as the main building. The contractor was Mr. William Evans, of Napanee, under whom the work has been beautifully executed, and on its elevated site in full view of the bay, presents a very pleasing appearance, and is no unworthy monument of the men to whose memory it is erected—men who exhibited such a noble devotion to the inspired maxim, "Fear God, Honor the King," and who desired before all things that their children to all generations should be taught and should exemplify in their conduct the same righteous principles.

It is earnestly hoped that by next June the church may be completed and ready for occupation. The Committee are resolved, if possible, not to incur debt. They, therefore, earnestly ask for support and good will. The Chairman of the General Building Committee is the Venerable Archdeacon of Kingston, who, from its inception, has given the undertaking his warmest sympathy and support.

It is gratifying to be able to mention that the church, as far as it has gone, is paid for. But all the internal work and furnishing remain to be done, and the building committee have no funds on hand to proceed. The final paragraph of their last excellent report will supply us with suitable

words wherewith to conclude this sketch. "We require," they say, "an additional sum of \$2,000 to complete what will be a small but beautiful edifice in memory of the brave and loyal founders of the province. We would ask for new subscribers to this house of prayer, in which the names of the chief Loyalists of Canada will be handed down on mural tablets to lasting remembrance and honor.

"It is well known that the members of the Church of England in this parish are few in number. They have given liberal proof of their interest in the undertaking. They deserve every encouragement. But it is chiefly on patriotic grounds that we claim the sympathy and support of all who desire the erection of this sacred memorial in honor of the United Empire Loyalists of 1784."

BISHOP PARKER, successor to Bishop Hannington, has arrived at Frere Town, Africa. He is asking earnestly for reinforcements.

In India there are about 400,000 widows under 18 years of age, and one-fifth of them are *under nine years!* The barbarous custom of burning widows has been abolished, all honor to Lord William Bentick! but the unnatural and inhuman custom of perpetual widowhood now holds sway. Who will now undertake the overthrow of this latter curse?

Young People's Department.



AN ALGOMA WINTER.*

THE winter of 1870-71 was a terrible one at Garden river—one of the worst winters that had been known—the glass being sometimes from 30 to 40 below zero, and the snow very deep. One great snowdrift completely blocked the east end of the parsonage—it was about fifteen feet deep. The lower room was entirely dark, and we had to make a tunnel through the snow bank to let in the light. Some mornings it was so cold that we could not sit to the breakfast-table, but had all to huddle round the stove with our plates on our laps, and the empty cups that had been used, when put back on the table, froze to the saucers. Bread, butter, meat, everything, was frozen solid, and we began to realize what an Algoma winter was. But, apart from these discomforts, we had a very pleasant winter with our Indian friends; the services at the church were well attended, and there were generally upwards of thirty at the Holy Communion. At Christmas time we had a great feast; nearly a hundred of the people came, and after partaking of the good things, we gave them a magic lantern exhibition, which pleased them greatly. Then we always had service in the school-house every Wednesday evening, at which there was an exceedingly good attendance; and on Friday evenings we held a cottage lecture, sometimes at one house, sometimes at another.

We had rather a narrow escape once while driving on the ice. It was on Christmas Day; I had

been taking morning service at Sault Ste. Marie and was driving back to Garden River with my wife and a young lady who was coming to stay with us; the wind was blowing, and the glass was in the neighborhood of zero. All went well till we were within four miles of home; we had just passed a log cottage on the shore, and were striking out to cross a bay; we fancied we heard a shout behind us, but it was too cold to stop and look back; however it would have been better if we had done so, for a few moments more and our horse was plunging in the water, the rotten ice having given way beneath his feet. As quick as thought we all hurried out at the back of the sleigh and made for the solid ice. There were two or three inches of water on the ice, and our feet got wet, but otherwise we were safe from danger. In the meantime some Indians had seen us from the shore, and came running to us with a rope and some rails. It was twenty minutes before the poor horse was extricated; he was down in the water up to his neck, his eyes looked glassy, and I was afraid the poor thing was dying. However, the Indians evidently knew what to do; they got the end of a rail under him as a lever to raise him up, and put a noose round his neck; then, having first loosened the harness, they pulled with a will, and in a few moments had him out of the hole kicking on the ice; then they gave him a good rubbing, and soon he made a plunge and was on his legs again, trembling and shaking; one of the young fellows took him off for a sharp trot to restore the circulation, then the sleigh was fitted up, and after a delay of about an hour we were enabled to continue our journey.

* From "Missionary Work Among the Ojebway Indians." By. Rev. E. F. Wilson.



During the winter our mail was brought by men on snow-shoes with a dog train ; they had to travel about 150 miles to a distant station, where they were met by other couriers, who exchanged bags with them and took them the remainder of the distance. The men go along at a jogging pace, and at night camp out in the snow.

JUSTIN MARTYR,

OR SEEKING FOR HEAVENLY THINGS.*

EASTER day which comes this month is the queen of days. Heaviness may have endured through the long night of Lent, but joy has come on Easter morning. The whole wide world rejoices in the gladness of spring ; the Church rejoices in her risen Lord. In some countries when one Christian meets another this morning, he says, "The Lord is risen," and is sure to receive for answer, "He is risen indeed." But whether spoken or not, these Easter words must echo, one would think, in the heart of every disciple of Christ. This is indeed the day which the Lord hath made ; we will rejoice and be glad in it. All nature sympathizes in our joy. The budding leaf, the opening flower, the sweet singing bird, the butterfly escaping from its prison-tomb,—all the fresh young life of spring rejoices before the Lord.

But we must not only rejoice at Easter with the unreasoning joy of inanimate things, we must search out the lessons of Easter and lay them to heart. The Gospel teaches us, by the example of Mary Magdalene, to seek for our risen Saviour ; the Epistle warns us, if we be risen with Christ, to seek for things above—to set our affections on things above—on Heaven, not on earth.

Both these lessons are illustrated by the history of Justin Martyr, one of the fathers of the Church. He sought diligently for Christ ere

yet he knew whom he was seeking ; and finding Him, he clave to Him, and gave up all on earth, even life itself, for Him.

Justin was born in Samaria, at Neapolis, the city which is called Sychar in the New Testament, and outside whose walls was Jacob's well. He was of a Greek family, and was brought up in pagan idolatry to worship such deities as Jupiter, Mercury and Diana. But from his childhood he had an earnest longing for truth, a yearning after the very

God, which no false creed could satisfy. He sought after Him if haply he might find Him ; he studied poets, orators, historians, but all in vain. As soon, however, as he was his own master, he turned to the schools of Greek philosophy, hoping among them to satisfy his longing soul and hear of God. His first master was a Stoic, such as we read of in Acts xvii. 18. From him he heard much about overcoming the appetites and passions of our lower nature, and of pain being no evil, but not a word about Divine help in affecting this,—there was nothing about God in the instruction of the Stoic. So Justin left him and went to a Peripatetic philosopher, as he was called. He seemed a clever man, and had a reputation for learning, but seemed so eager about the price of his lessons, and so desirous to get all he could for them, that Justin thought he could not be a real lover of wisdom. So he went to a third, but was disappointed to find that he required his pupils to understand music, astronomy, and geography, before they entered on the study of Divine truth. Leaving him, therefore, he tried a fourth, under whom he was studying, when one day, for the sake of quiet and retirement, he went to walk alone by the sea-side. There he suddenly met an old man, whose noble and majestic appearance arrested his attention, and he gazed at him so earnestly that the stranger asked him why he did so. Justin answered that he could not but be astonished to meet any human being in so lonely a place ; and so they fell into conversation, which Justin soon turned to the subject that filled his mind. He spoke of his long search after truth, and of his hope to find it by the study of philosophy ; on which the aged man showed him plainly how mistaken were the principles on which the systems of pagan philosophy were built. "Who then," exclaimed Justin, "can set me in the right way?" The stranger answered this question by telling him of the prophets who bore testimony to the one true God and His Son Christ Jesus, and ended with these words, "As for thyself, above all things

*From Stories for Every Sunday in the Christian Year, S. P. C. K.

pray that the gates of life may be opened unto thee; for these are not things to be discerned unless God and Christ grant to a man the knowledge of them." So saying, the old man went away, and Justin never saw him again; but his mission was fulfilled, and the words he had spoken sank down in the young philosopher's heart. He made inquiries respecting the religion which was thus pointed out to him; he noticed how pure were the Christians' lives, and how great was their courage under persecution; he sought Christian teaching, believed, and was baptized.

Justin now led a holy and strict life, making his learning and past studies of use to the Church, by writing different books to show the vanity of idolatry and the weakness of mere human philosophy. He also composed two apologies for the Christian religion, or what we should now call defences of it. In these he set forth Christian faith and Christian practice, and disproved the slanders of the heathen. The first apology is said to have gained the Church a respite from persecution; the second brought death upon the writer's own head.

Marcus Aurelius was now the Emperor, and Justin was living at Rome. He was apprehended and brought before Rusticus, the prefect of the city, who said to him, "Obey the gods, and comply with the edicts of the emperors." "No one," answered Justin, "can be justly blamed or condemned for obeying the commands of our Saviour Jesus Christ." The prefect asked him what school of philosophy he followed, and he replied that he had tried every kind of discipline and learning, but had finally embraced that of the Christians. "Wretch," said the prefect angrily, "are you then taken with that religion?" "Doubtless I am," was the resolute answer; "for it affords me the comfort of being in the right path." "What are the tenets of the Christian religion?" asked Rusticus. "We Christians," replied Justin, "believe one God, Creator of all things visible and invisible; and we confess one Lord Jesus Christ, the Son of God, foretold by the prophets, the Author and Preacher of salvation, and the Judge of all mankind." After further questioning, Rusticus said, "You are a Christian, then?" and Justin answered, "Yes, I am." The same inquiry was put to five other men and a woman who were apprehended at the same time, and all replied that, by God's grace, they were Christians. The prefect turned again to Justin, whose learning distinguished him above the other prisoners, and began to argue with him, but to no purpose. He therefore commanded them all to go and sacrifice to the gods on pain of torments and death, on which they said, "Do quickly what you are about. We are Christians, and will never sacrifice to idols." They were accordingly sentenced to be scourged and then beheaded." As they were led to the place of execution, these seven disciples of Christ poured forth praises and thanksgivings to God, and then each in turn yielded his body to the tormentors, and his spirit to Him who gave it.

Justin won the crown of martyrdom A. D. 167. Long had he sought for truth, searching as did Mary Magdalene in the twilight of the resurrection morning. Like her he found the very truth, and finding, he would not let Him go. He did not shrink from peril, toil, or pain; step by step he followed in the way of the Holy Cross, and now he is at rest with Him whom his soul loved.

A MISSIONARY STORY.



PARTY of missionaries, after a long day of travel, stopped at a little African village. Instead of receiving a kind welcome, they were greeted with harsh words and gestures, and forbidden to come into the town. There was danger from lions, but the missionaries had no choice except to remain outside; indeed, they were not sure but the villagers intended harm, their looks being so fierce.

Just as twilight came, what was their surprise to see a woman approach with a pitcher of milk, some water, a bundle of wood, and a leg of mutton! She came silently, and began to make a fire and prepare a meal.

"Why do you show us this kindness?" they asked.

She looked at them a moment, the tears running down her cheeks; then she said: "You are the friends of my Saviour; shall I not do this much for his sake? My heart is full. I cannot speak the joy I feel to see you."

This speech was a great surprise to the travelers. "Here," they thought, is a woman, the only Christian in the region, proving a true and tender love to Christ; for has he not made kindness shown to his people for his sake a test of love?"

"Tell us about yourself," they said. "How is it possible for you to live a Christian life in this place?"

"Ah," she began, "look at this!"—I tell you her very words as she drew from her bosom a copy of the New Testament—"This is the fountain whence I drink; this is the oil with which I feed my lamp."

She had been to a school at a mission station far away. There she had learned to know and love Christ. When her friends compelled her to go and live with them, she had carried the New Testament with her. It was her daily help and joy and comfort.—*Selected.*

GOOD FRIDAY AND EASTER.



WE mourn for the dead on Good Friday. It is a day for sorrow on the part of all good Christians. Remember your sins on that day and mourn over them. Remember the Jews who crucified their Messiah and pray for them. But above all remember the Lord himself and solemnly bow before him. A Good Friday properly spent is the only thing which can give a full meaning, a full joy to the glad story of the resurrection which bursts upon the Christian world every Easter day.

LESSONS FROM HOLY WEEK.



HY night is dark—behold the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
Could'st thou not watch one hour along with me?

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation,
And if thy Christian warfare *never* cease;
The gaining of the quiet habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn.

—Selected.

THE Jerusalem bishopric has at length been revived on a new basis. It was formerly half Anglican and half German, an arrangement which proved in every way unsatisfactory. It will now be entirely Anglican, the deficiency in stipend caused by the withdrawal of the Prussian Fund being made up by grants from the Church Missionary Society and the Society for Promoting Christianity amongst the Jews. The Ven. Geo. E. P. Blyth, late Archdeacon of Rangoon, has been appointed bishop. Some seem to deplore this step, but in a missionary point of view it is better to continue work begun, than to allow any foreign bishopric to lapse. This view has probably been taken by the Archbishop of Canterbury, who has sanctioned the step. The late bishop Bloomfield, in preaching before the London Society for Promoting Christianity amongst the Jews, in 1843, spoke as follows:—"The consecration of an Israelite to the highest order of the Christian ministry, must effectually remove from the minds of the Jewish nation an impression, which has hitherto greatly impeded the work of their conversion, that they are regarded by Christians, if not with aversion, with contempt. I entirely concur with a learned and eloquent member and ornament of our Society (Rev. Dr. McCaul), in the opinion that the establishment of a Hebrew Bishop at Jerusalem is more important, and more efficient for promoting Christianity amongst the Jews, than all other means employed, not only by the Society, but by all the Gentile Churches since the dispersion. Nor do I hesitate to urge on those, to whom is intrusted the dispensing of the Society's resources, the paramount importance of concentrating their efforts upon the Jerusalem mission, and of supplying to the Protestant Episcopal Church in Palestine whatever may be required for its material and visible integrity and completeness." A branch of this Society exists in Canada. The Secretary is the Rev. T. S. Ellerby, Toronto.

THE Book of Common Prayer, though wonderfully comprehensive, is singularly deficient in mis-

sionary prayers. May not this account in a measure for the supineness on the part of many church people in the glorious cause? The undoubted loyalty to the British crown which exists among Anglican churchmen may be largely due to their constantly joining in the numerous prayers of the Prayer Book for the Sovereign of Great Britain and the Royal Family. Were there many and urgent prayers for missions, we might have every reason to expect a more fervent missionary spirit. The only collect that may be said to be missionary is one of those appointed for Good Friday, which prays for "all Jews, Turks, Infidels and Heretics," but loving prayers for increased zeal and liberality, for earnest men and women to offer themselves as missionaries, for the protection of those exposed to the dangers of foreign work, are sorely needed.

THE following are, as nearly as can be ascertained, the number of agents employed at the end of the century for the work of evangelizing the world: 3000 *ordained missionaries*, 730 *laymen*, and 2500 *women* have been sent out by the Protestant Churches of Britain, America and the Continent of Europe, into all parts of the heathen and Mohammedan world. These 6,230 messengers of the Churches are now preaching the Everlasting Gospel in *twenty times* as many languages as were spoken on the day of Pentecost

TWENTY-SEVEN thousand native converts are now employed and paid as evangelists to their own countrymen, and 2,500 are ordained pastors of native congregations. Many voluntary workers give themselves willingly to evangelistic work, and many thousands of teachers and professors are employed in the more secular but important work of teaching the young in schools and colleges.

THE money raised for carrying on Protestant missions in all parts of the world now amounts to £2,450,000. This sum is collected by more than a hundred missionary societies in Great Britain, America, and the Continent, to support the European, American, and native agents, and to cover all expenses connected with the work at home and abroad.

ADMIRAL FOOTE was invited to dine with the King of Spain. The stern old sailor bowed his head a moment at the table to ask divine blessing. The king looked up in surprise: "I thought only missionaries did that!" "Sire," answered the admiral, "every Christian is a missionary."

BISHOP BRANSBY KEY, coadjutor bishop of Kaf-fraria, has become bishop of that diocese owing to the retirement of Bishop Callaway.

ENCOURAGING prospects are held out in India for the establishment of a large force of native missionaries.

Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

Back numbers to a limited extent can be supplied.

REV. C. H. MOCKRIDGE, D. D., Editor and Manager.

REV. J. C. COX, Travelling Agent.

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

APRIL, 1887.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

BOARD OF MANAGEMENT.

EX-OFFICIO MEMBERS.

Most Rev. John Medley, D. D., Bishop of Fredericton (N. B.) and Metropolitan of Canada.
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 Rt. Rev. H. Binney, D. D., Bishop of Nova Scotia.
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Rev. Charles H. Mockridge, D. D., Hamilton, Ont.,
Gen. Secretary.

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

MEMBERS ELECTED (*Canon XIX, Provincial Synod*)

Nova Scotia.—Rev. Dr. Partridge and Rev. F. R. Murray, of Halifax; Mr. W. C. Silver and Mr. J. W. Wilde.

Quebec.—Rev. M. M. Fothergill, (Assistant Secretary) and Rev. A. A. Von Iffland; Judge Hemming and Captain Carter.

Toronto.—Rev. J. D. Cayley and Rev. Canon Dumoulin; Hon. G. W. Allan, and Mr. A. H. Campbell.

Fredericton.—Rev. Canon Brigstocke, Rev. D. Forsyth; Mr. R. T. Clinch and Mr. G. Herbert Lee.

Montreal.—Very Rev. Dean Carmichael, Rev. Canon Norman; Hon. Thomas White and Mr. Leo H. Davidson.

Huron.—Rev. Canon Innes, Rev. W. Short; Mr. V. Cronyn and Mr. E. Baynes Reed.

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

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

NEXT MEETING OF THE BOARD.

The Bishop of Huron and his Committee are making active arrangements for the meeting of the Board to be held in London on the 20th of April. A large missionary meeting will be held in the evening.

THE Rev. J. C. Cox still meets with success in his canvass for subscribers. At present our largest number of subscribers is in Nova Scotia, but under the active work of Mr. Cox, Huron is rapidly rising to its standard and will soon surpass it.

THESE are days of societies. One lately formed in London attracts our attention. It is called the Canadian Church Union, and its object is:—

1. To unite the various dioceses of the Church of England in Canada, so as to form a purely Canadian Branch of the "one Catholic and Apostolic Church," owing allegiance to a Metropolitan and a Provincial Synod as the true head and governing body of the Canadian Church.

2. To sustain and strengthen the Church by all means in its power, by a happy and liberal support in all Church work; to aid the bishops and clergy in maintaining and enforcing her doctrine and discipline.

3. To maintain the Prayer-book of the Church of England in its integrity.

4. To disseminate information as to the Scriptural origin and general history of the Church, as a means of holding her members to a faithful and intelligent allegiance to her principles and teaching.

5. To promote meetings of Church people for the informal discussion of those matters about which men's minds are not as yet sufficiently informed for serious synodical consideration.

6. To encourage the laity to take a more active part in the work of the Church, both general and parochial, and especially Sunday School work.

7. To form a bond of union for all lay workers, affording them a medium of communication and for consultation on the various phases of their work.

8. To aid and foster by all means in its power a desire for Christian unity.

Nothing could give better promise than this. The Bishop of Huron, Dr. Baldwin, is its patron; Isaiah Danks (London), President; Charles Jenkins (Petrolia), Vice President; W. J. Imlach (London), Secretary; R. H. Archer (London), Treasurer. The officers are all laymen, and may the great Head of the Church prosper them in their praiseworthy undertaking!

WE regret that through an error the town of Strathroy was classed in our last issue as a village, in the list of the cities, towns and villages of Huron Diocese.

SOMEONE, over the initials F. F. W., has written a letter to our Church papers in which he seems greatly exercised over the fact that a contributor has given, through our Society, one dollar to Labrador. This is simply a specified offering from one person in one diocese among the \$5,142.39 received by the Treasurer of the Domestic and Foreign Missionary Society since August last, and one would think from the tone of the letter referred to that this dollar, and "a mere handful of silver" more, represented the work of the Society during that time. It would have been fair to have added the whole amounts together and to have shewn that \$5,142.39 in six months is not so despicable as he would make out. The Board always respects the wishes of donors even to the extent of \$1, and will send their contributions, without fail, to the places desired by them. When this writer says, "Why do you Christian men, who have your thousands stored away, let your wives give their \$5 nest eggs, and your daughters go round with their collecting book, getting a quarter here and a half-dollar there to carry on this great missionary work, instead of yourselves stepping forward and proving the truth of your Christian profession by laying your hundreds and your thousands at the feet of the Saviour?" he speaks well; but when he says, "What is this Board of Domestic and Foreign Missions but a farce? To what object is all this machinery and organization while people's hearts remain unstirred, while people, calling themselves Christians, are wholly given over to nineteenth century idolatry?" he surely can not have weighed his words well, for the object of the Society is to arouse that very feeling which he says lies dormant, and to show people the importance of supporting missions. Twice a year the Board issues an appeal, signed by all the bishops, and sent to all the clergy to be read to all the congregations, calling on all the people, for God's sake, to take an interest in missions, both foreign and domestic, and asking them for offerings in support of them. What more can be done than that, at least as a beginning? This Society pays no salaries. Her officers do their work as a labor of love, and it is easy for our friend to say, "Send your secretaries, and your treasurers, and your paper missions to the winds," but how much better off was the Church in Canada before the Society which he ridicules was established? How was the great missionary spirit which has made the Anglican Church a power in the face of the whole world today aroused if not by the means of Societies? Too long has Canada been without her missionary organization, and now that it exists it ought to be supported. Our friend wonders what our Lord, "sitting above the feathery clouds," thinks of this one dollar for Labrador. This we cannot know, but we do know that once He sat over against a treasury and saw a poor woman casting in two mites, which make a farthing, and that He declared that she had cast in more than those who had given their costly gifts, and, for all we know, it may be that "Labrador, \$1," represents a case of that kind.

Domestic Missions Department

ALGOMA.

The Rev. E. F. Wilson is taking a bold step when he proposes to hand over his Church of England schools to the Government in order to found Protestant institutions on a large basis. How far he has a right to make such overtures regarding buildings which have been erected for Church of England purposes, and institutions which have been long supported, and are now being supported by Church of England Sunday Schools and offerings generally, may not have presented itself to Mr. Wilson in a sufficiently strong light. We may sympathize with his yearnings for Christian union and his desire to save the Indians from the influences of Roman Catholicism, but it seems to us that any attempt on the part of any one person to force a union in any single locality, or for any special branch of work, when such union does not exist elsewhere, can only end in failure. For Mr. Wilson to call upon the Government to establish such institutions as he thinks ought to exist on "undenominational" lines, and to offer himself as their manager and head is one thing, and to offer purely Church of England institutions as a nucleus for such work is certainly another. And we only hope that Mr. Wilson has carefully considered the question of how far he has the right to make, on his own responsibility, any such proposition, and this, he may rest assured, will be considered very strongly by the Church at large, and even by the Government itself, should it ever be actually made.

RUPERT'S LAND.

Rev. F. F. Davis, who has been since his ordination, upwards of two years ago, in charge of the Virden Missions, has recently, amid universal regret, sent in his resignation. Mr. Davis has for some time suffered from weak eyes, and his long drives in the large mission under his charge have been very trying. Last year, quite early in the season, he had an attack of snow blindness. He returns to Ontario, his native Province.

Rev. A. S. H. Winsor, a clergyman of experience, in the Diocese of Newfoundland, who is highly commended, has accepted the Norquay Mission, which has been for nearly a year without a resident clergyman. During the vacancy, regular services have been conducted at the chief points in the mission by Mr. J. B. Ashby, one of an increasing number of laymen who hold the Bishop's license. A clergyman has visited the mission occasionally. Mr. Winsor is expected in May or June.

Missionary meetings are being held in different parts of the diocese. Amongst the most successful of these were three meetings held recently at Springfield, Sunnyside and Cook's Creek. The first meeting was addressed by Archdeacon Pink-

ham, Rev. O. Fortin and Mr. H. M. Howell, Q.C., and the other two by the Archdeacon and Mr. J. W. H. Wilson. The three collections aggregated \$37.60.

It may be added that there are only 27 paying families belonging to the Church in the whole mission, but these are very liberal supporters.

SASKATCHEWAN.

The consecration of Archdeacon Pinkham, Bishop-designate of Saskatchewan, takes place in Winnipeg on Sunday, August 7th. This date has been fixed to enable the bishops of the Province of Rupert's Land, who intend to be at the Provincial Synod which meets in Winnipeg on August 10th, to be present.

The bishop-designate proposes to visit the chief places in the diocese before his consecration. He desires to express the earnest hope that the many warm friends of the diocese, who shewed their interest in its welfare by contributing towards its work in the lifetime of his deeply lamented predecessor, will continue that interest by contributing liberally for its needs. Address, till further notice, Winnipeg, Manitoba.

AN APPEAL.

"BLESSED are the dead who die in the Lord, for they rest from their labours, and their works do follow them."
 "I will very gladly spend and be spent for you."

These apostolic words fitly describe the life of the late Bishop of Saskatchewan. In hard, painful, laborious work his days were spent. Skillful to plan, energetic to execute, enterprise after enterprise was undertaken and accomplished, when many a heart would have failed and the hands hung listless and helpless. All was carried on so brightly and cheerfully, that while he won the warm affection of all around, he could not fail to impart to his fellow-workers a portion of his own love and zeal.

But now he is gone and those very near and dear to him are left. The late Bishop had insured his life as a provision for his family, but it appears the amount of income that may be realized from all sources is very inadequate to meet the wants of a large family—inclusive of educational expenses—especially in the North-West.

The object of bringing forward the circumstances of this bereaved family is not to be regarded as an appeal for sympathy, so much as an opportunity and privilege offered to those who have so often listened to the Bishop's stirring addresses of expressing their high appreciation of his self-denying and noble work by a testimonial sufficiently liberal to be a real pecuniary aid.

It was suggested at the last meeting of the Toronto Diocesan Board of the Woman's Auxiliary to Missions, that a Memorial Fund should be raised for the education of the third son of the late Bishop, now a lad of fourteen years. Subscriptions for this purpose may be sent to Miss Maynard, Diocesan Treasurer, W. A., Jameson Avenue, Parkdale, Ont., or to Rev. Canon Du Moulin, Toronto.

Woman's Auxiliary Department.

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

Six new branches of the Woman's Auxiliary have been formed lately in the Diocese of Toronto. Some of them are in small places, shewing that the interest is growing.

THE Sherbrooke (Diocese of Quebec) branch of the Woman's Auxiliary to the Domestic and Foreign Missionary Society was organized May 7, 1886.

The Bishop of Algoma was present, and made an earnest and practical address upon woman's work, the power she possesses, and the obligation under which she lies to exert herself in the cause of Christianity. He asked for help for the missions of Algoma, and suggested, amongst other things, the sending of clothing and literature to the isolated clergy and people of that diocese.

Since then five barrels, containing literature and clothing, have been sent to Algoma.

During the month of November, a letter was received from Rev. Mr. Wilson, of Sault St. Marie, requesting aid in establishing a new home for boys. \$50 was sent him from proceeds of Children's Guild sale, a branch of this Auxiliary.

The Rev. Mr. Hilton, of Fort McLeod, N. W. T., having appealed for help to re-build the Church at that place, burnt last summer, our Society has decided to send him \$25 towards it.

It has also been proposed to contribute \$25 a year for three years, in aid of a new mission which the Bishop of Algoma is trying to establish at Parry Sound.

There are 44 members belonging to this Society, and connected with it are some young girls of the Sunday School, who collect amongst members of the Church and bring in monthly between \$13 and \$14, collected in small sums of from one cent to five cents from each person.

CHURCH OF ENGLAND ZENANA MISSIONARY ASSOCIATION, HAMILTON, FOR YEAR ENDING 28TH OF FEBRUARY, 1887.

By Members' Fees.....	\$13 00
" Sale of work.....	17 90
" Donations.....	46 90
" All Saints' Sunday School.....	9 65
" Collection Cathedral School House.....	37 00
" " Ascension School House.....	21 85
" After Meetings held by Mrs. Greaves, by Collecting Cards.....	50 00
Total.....	\$196 30

THE annual meeting of the Cathedral Branch, Hamilton, Ont., was held on the 16th of March, when an interesting report of the work done during the year was read by Mrs. McGiverin, Recording Secretary. Officers were appointed for the ensuing year, and plans of work, chiefly for the benefit of the Diocese of Saskatchewan, were adopted.

AN APPEAL IN BEHALF OF MISSIONS.

BY A MEMBER OF THE WOMAN'S AUXILIARY.



WHAT can I say more on this vital subject than has been already said, written about and listened to over and over again. The subject of missions has been brought before us so often that I fear I shall only be repeating what we all know, or at any rate ought to know, but yet it is a theme we should never tire of as long as life lasts. As long as the world lasts, the old, old story must be told in new lands and in new tongues to the thousands, aye millions, who have yet to learn the great salvation which has been wrought for them, and the glory which shall be revealed. And dare we who enjoy, and have enjoyed from our infancy the unspeakable blessings and privileges of that knowledge,—dare we hold back in spreading forth to the utmost of our power the good tidings which shall bring all nations into the true fold. Are we not bound by the tie, as children of one Father, to obey the command of His Son, our Elder Brother, to “go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?” We may shirk the responsibility, but that does not lessen it; it is ours, and if we do shirk it we must prepare ourselves to face the consequences, when at that last dread day we shall stand before our Judge and justify our conduct when we hear His words, “Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.”

Our ears are so accustomed to these words that I fear they do not come to us with the power they should, charged as they are with the life of the Holy Spirit of God. We fail to realize how they should actuate our whole life. A truer apprehension of them would show us that they comprise the test, as it were, whereby we shall stand or fall at the last day—the sentence which shall condemn us to everlasting punishment—or, the invitation which will admit us “into the joy of our Lord.” These words embrace the spirit of the “first, and great commandment,” and “the second, which is like unto it.” On these two commandments, our Saviour has said, “hang all the law and the prophets.” Well may we pray then that the love of God may spread abroad in our hearts. It is that we want first; then the desire to spread it abroad in the hearts of others will follow. We want to bring the love of God more and more into our daily lives and interests,—to let it be so interwoven with them that it will permeate all we do; then the desire of our hearts will be not only to give Him a portion of our income, but a share of everything in which we may give Him a part. He will then become our chief thought and care, and we shall find what a delight it is (if I may say it with reverence) to share all with Him. A tenth is the principle which guides some people in this matter, but if we compare that principle with the

spirit of the Gospel, we shall find it a very limited one compared with that of Zacchæus, who gave the half of his goods to the poor, and with that of the widow and her mite, which was her all—not a trifle—as so often now erroneously quoted by way of apology for a small sum, and with that of the apostolic age when the Christians “had all things in common.” Though these would be, in the present age, regarded as extreme cases, it would be a happy thing for us if we could cultivate more of the spirit which produced such fruits.

As a living body, members of Christ, our Head, we must show forth the gifts of His Spirit. We can no more discard the responsibility of our position than we can the connection with His Church. “Our separate lives, with the duties that are crossed and recrossed with the duties of others, go on to weave our greater life, of the house, of the home, of the parish, of the diocese, of the whole Church. Nothing we can do takes us out of this larger life, or makes it right or possible for us to live to ourselves. Act as we will, we are members one of another; all one body, to which love and agreement and mutual services are necessities of health and life” and vigor. As Christians we are bound to spread the Truth, to extend Christ's Kingdom on earth, or the words which He has taught us, and which we utter day by day, are empty and meaningless—but vain repetitions. To realize our responsibility we must make the effort which requires self-denial and self-sacrifice, and it is at our peril we neglect it. It will not do to satisfy our consciences by contributing to local demands and parish needs: “These ought ye to have done, and not to leave the other undone.” Though our own domestic missions and home calls have our first claim, all must have a place in our hearts since Christ has died for all and left that sacred charge to His Church “to teach all nations.” We would not be excluded from that living Body; then as “lively stones” we must help to build it up. Insignificant and trifling as may appear our greatest efforts, they cannot be spared. “She hath done what she could,” may encourage us all. We can offer prayer liberally, and as one of our poets has said,

“More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain—night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.”

It is most important that church people should be trained out of the idea that missions to the heathen are only an ornamental addition to the Church, instead of being an integral part of its work and essential to its vitality. We are on the wrong line when we provide bountifully and even luxuriously for ourselves, and then give of our leavings for foreign mission work.

The Society of the Treasury of God.

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

No more fitting season than Holy Week could be chosen for the first appearance of the Society of the Treasury of God in the columns of OUR MISSION NEWS.

Our readers are examining themselves concerning that besetting sin which has hitherto stood between them and God; that has been hiding from them "the sight of the knowledge of the glory of God in the face of Jesus Christ." In meditating on the Passion of our Lord, they feel that if they can only repent them truly of the great sin that has all these years been spoiling their spiritual life, they can hope to hail the dawn of the coming glorious Easter morn with a joy they have never felt before; and so they trace it back through the past ten, twenty or thirty years, in order to see how much nearer they are to the final triumph. Let us do the same with our Church.

What is the besetting sin of our Church as a whole? As the Church is the aggregate of individuals, the enquiry may reveal to many the sin that they have not thought of very deeply; at all events, not as God looks upon it. Is not that sin, the sin of covetousness? A comparison with others may help us to realise its magnitude. It has been stated that the Presbyterians, two years ago, sent \$90,000 to the North-West, and that our Church only sent \$1,000. And yet, taking the whole of Canada, it can scarcely be said that the members of our Church are much poorer than the Presbyterian community. A further comparison will perhaps reveal the cause. The circumstances of our brethren of the separation necessitated an education in giving. From the circumstances of our Church, that training has been entirely wanting. We have never been taught to give. Our Mother Church was supported by endowments, which were given by the faithful, mostly in Saxon times; and, as "the clergy reserves" still testify, our Church commenced in Canada as an endowed Church. Our great difficulty still is that almost every immigrant lands on our shores with the idea that his spiritual necessities are still to cost him nothing. On the other hand, dissenters for many years have not only supported their own ministers, and built their own chapels, but their forefathers had to pay church rates as well. They had been trained to give, we had not.

There is doubtless some comfort to be derived from this difference of government, but it indicates the lines on which we have to work, and the paramount necessity, not of merely raising money, but of teaching the duty, privilege and method of giving to God as he has prospered us; bestowing the worship of God by means of the material things of the body, as well as with our souls and spirits.

THE Society of the Treasury of God originated in the Parish of Trinity Church, Brockville. At the harvest festival the alms of the people amounted to \$1,074.00. Mrs. Crawford, the wife of the Rector, presented \$1,000, which she had collected from members of the congregation during the previous month. This money was given under agreement that there shall be no money making entertainments during the year.

FROM the Diocese of Niagara, the Rev. Fred. E. Howitt, Stoney Creek, writes, (Aug. 12,) "In my own parish I have distributed the Society's tracts, and have twice preached upon the subject, and as a result am pleased to say that the contributions of the people have been more than doubled in the last three months. Several have become tithe-givers, though I have not been able to get them to join the Society yet. One who was giving \$8 per annum last year, and spoke then of reducing the amount, told my church warden that he would be able to double, if not treble his subscription for this year; he has adopted the scriptural plan of giving weekly as God has prospered him, and is amazed to find how much larger his contributions have become, and how much easier and pleasanter it is to give. Another who was giving twenty dollars is now giving fifty dollars, and several who were doing nothing, have been led to see their duty in a greater or less degree. I have found the tract, 'A Dream of Tithe Land,' most useful; it is readable and forcible."

IN the Rev. Mr. Smith's parish (Tapleystown), there has been a marked increase in the parochial receipts since the claims of the Society have been advocated there, and the true principles laid down. To a recent appeal for funds to rebuild one of his churches, the people have responded by contributing nearly \$2,000, which may be considered as really extraordinary for a rural people.

THE Rev. R. G. Sutherland (of Hamilton), reports that a large increase has taken place in his missionary collections since the adoption of the S. T. G. methods of raising money.

THE Organizing Secretary (Rev. C. A. B. Pocock) attended a meeting of the Rural Deanery of Wellington, held at Mount Forest, and preached on behalf of the Society. The resolution passed was as follows: "That the clergy of the Deanery be recommended strongly to urge on their people the duty of devoting a tenth of their income to religious purposes, and the desirability of their joining the Society of the Treasury of God, and also to discourage their people from depending for money for sacred uses upon parochial entertainments, bazaars, and similar secular means.

THE Church is to-day as pure, devoted and Christ-like as it ever was before. All that is needed is activity. "Go in and possess the land." For this Christian money is needed, and needed abundantly. Where are the tithes and offerings?

RETURNS BY PARISHES.—FOREIGN MISSIONS.

DIocese OF QUEBEC.

1st Aug, 1886, to 7th March, 1887.

	\$	c.		\$	c.
Actonvale.....	1	70	Lennoxville, Bishop's College	12	35
Danby.....		60	Levis.....	3	00
Bourg Louis.....	1	00	Malbaie, St. Peter's. Corner of Beach	1	40
Brompton.....	2	10	Magog.....	2	50
Windsor.....	1	90	Georgeville.....	1	50
Hardwood Hill.....	1	00	Lake Beauport.....		76
Bury, St. Paul's.....	9	74	Melbourne, St. John's	1	50
" St. John's.....		81	Rockland Quarry.....	2	00
Cape Cove.....	13	00	Melbourne Ridge.....		50
Percé.....	7	00	New Carlisle.....		02
Compton.....	5	00	Paspébiac.....	8	46
Coaticooke.....	3	25	New Liverpool.....	6	70
Cookshire, St. Peter's	4	31	Nicolet.....		50
Island Brook.....	1	32	Louiseville.....		50
Randboro.....	1	12	Portneuf, Christ Ch. Village.....	1	13
Danville.....	4	13	Quebec, Cathedral.....	48	58
Troutbrook.....	2	35	" St. Matthew's.....	235	76
Lorne.....	2	52	" St. Michael's.....	207	78
Drummondville.....	6	11	" St. Peter's.....	26	74
Dudswell.....	2	57	" St. Paul's.....	18	00
Durham, South.....	8	89	" Trinity.....	23	00
" Upper.....	8	69	Richmond.....	12	25
L'Averin.....	8	49	Riviere du Loup.....	3	00
Frampton East.....	1	00	Sandy Beach.....	3	63
Standon.....		50	Peninsula.....	5	05
Frampton West.....	3	50	Little Gaspé.....	4	58
Cranbourne.....	1	50	St. Sylvester.....		87
Gaspé, St. Paul's.....	5	94	St. Giles.....		75
" St. James'.....	1	00	Cumberland Mills.....		82
Hatley.....	3	39	Scott's Junction.....	1	15
Waterville.....	1	59	St. George's.....	2	02
Massawippi.....		52	Stanstead.....	2	02
Inverness, S. Stephens	7	8	Beebe Plain.....	1	28
Campbell's Corners	3	50	Sherbrooke.....	46	74
Ireland, Upper.....	5	60	Shigawake.....	2	00
" Lower.....	5	90	Port Daniel.....	2	18
Adderley.....	1	50	Ause aux Gascons.....		58
Kingsey.....	1	72	Three Rivers.....	4	62
Denison's Mills.....	3	00	Valcartier.....	1	50
Spooner Pond.....	3	00			
Leeds.....	3	50			
Lennoxville.....	17	20			
Sandhill.....	1	50			
			Total.....	8871	18

DIocese OF NOVA SCOTIA.

Albion Mines.....	\$15	75	New Ross.....	3	00
Annapolis.....	1	00	Pictou.....	1	04
Bridgewater.....	2	52	Rawdon.....	2	25
Chester.....	9	91	Shelburne.....	20	32
Clementsport.....	8	48	Ship Harbour.....	3	50
Dartmouth.....	10	89	Stewiacke.....	3	00
Granville.....	2	75	St. Margaret's Bay.....	5	00
Halifax, St. Luke's.....	79	80	Sydney, C. B.....	11	68
" St. Stephen's.....	23	50	Truro.....	29	53
Hubbard's Cove.....	1	00	Weymouth.....	5	59
Liverpool.....	19	00	Windsor.....	6	50
Liverpool Road.....	18	00	Donation.....	3	00
Lockport.....	1	75			
Milton, P. E. I.....	6	25			
					\$295 01

Diocese of Niagara (acknowledged last month).....	\$643	92
Diocese of Quebec.....	871	18
Diocese of Nova Scotia.....	295	01

No returns from parishes as yet received from Huron, Fredericton, Ontario, Toronto or Montreal.

Books and Periodicals Dept.

From East to West, by Rev. J. M. Strachan, M. D.—Wells Gardner & Co., for the S. P. G. Missionary scenes in various parts of the world are told in attractive form. From Madras to Borneo, China and Japan, the Yosemite Valley, the Rocky Mountains and the River St. Lawrence, we have sparkling pictures of scenery, travel and church work.

Personal Recollections of British Burma, by Bishop Titcomb, first bishop of Rangoon—Wells Gardner & Co., for S. P. G. The full possession of Burma by Great Britain gives a fresh interest to this little book, which is valuable in the account it gives of early missionary work in that country.

Hymns and Tunes for the Children of the Church, by John H. Rue, Jr., Philadelphia. This is a well arranged and useful book for Sunday School music. The tunes are good and of a churchly character.

The Brooklyn Magazine, 130-132 Pearl Street, N. Y. Many interesting articles, as usual, are in this magazine. "Religion in the Tennessee mountains," "The Mountaineers' Religious Revival," are humorous and quaint. Some curiosities are given on "Unequal Marriages," and good advice on "Woman's Dress," and "Enterprise in Business," and various other interesting subjects.

CLERICAL DIRECTORY.

DIocese OF RUPERT'S LAND, FORMED 1849.

BISHOPS. (1) Rt. Rev. David Anderson, D.D., 1849; resigned 1864. (2) Most Rev. Robert Machray, D. D., LL.D. B. at Aberdeen, Scotland. Ed. Universities of Aberdeen and Cambridge, with mathematical honors. Ordained Deacon in 1855 and Priest in 1856 by the Bishop of Ely; was Dean of his College, and University Examiner. Appointed Vicar of Modingely, near Cambridge. Was consecrated in 1865 Bishop of Rupert's Land at Lambeth Chapel. Escaped Metropolitan in 1874 when the Northwest was formed into a separate Ecclesiastical Province.

BRUCE, REV. GEORGE. B. in Manitoba. Ed. St. John's College. Ordained 1868; priest 1869, by the Bishop of Rupert's Land. C. M. S. Missionary to the Indians on Lake Manitoba, Fairford, Manitoba.

BUNN, REV. THOMAS W., B. D. B. at St. Paul's, Manitoba, 1847. Ed. Parish School and St. John's College. Ordained Deacon 1885, Priest 1886, by the Bishop of Rupert's Land. Appointed Missionary at Shoal Lake, comprising Parishes of All Saints, St. George's, Argyle and Brant in the municipality of Woodlands, 1885. Labored previously in the capacity of Lay Missionary for a period of six years in Athabasca. Address, Stonewall, Manitoba.

BURMAN, REV. W. A., B. D. B. at South, Lincolnshire, England, 1856. Ed. in England and at St. John's College, Winnipeg. Ordained Deacon 1879, Priest 1881 by the Bishop of Rupert's Land. Passed final examination for B. D. Degree in 1883. Appointed Sioux Missionary 1879; in addition conducts English services among the Settlers at Rowan, Brierwood, Griswold, etc.; Rural Dean of Brandon, 1886; Inspector of Protestant Schools for the County of Dennis. Address, Griswold P. O.

CHENEY, REV. W. LAUGHAM. B. at Oxford, England, 1856. Ed. at Farnham Grammar School, Eng., and St. John's College, Winnipeg. Ordained Deacon 1883. Priest 1884 by the Bishop of Rupert's Land; Appointed Curate of Springfield, 1883; Incumbent of the Boyne 1884;

Incumbent of Rounthwaite and Millford, 1886. Address, Rounthwaite P. O.

COGGS, REV. T. CORRIE, B. A., B. D. B. in London, England, 1856. Ed. Training College, Battersea, London, and St. John's College, Winnipeg; B. A., University of Manitoba, taking the Silver Medal in Mental and Moral Science; B. D., same University. Ordained Deacon and Priest by the Bishop of Rupert's Land. Incumbent of St. Ann's and St. Margaret's. Address, Poplar Point, Manitoba.

COOK, REV. THOMAS. B. in Manitoba. Ordained Deacon and Priest by Dr. Anderson, First Bishop of Rupert's Land. Was S. P. G. Missionary to the Indians in the neighborhood of Fort Ellice, Manitoba, for a number of years. Incumbent of Westbourne, and Rural Dean of Marquette. Address, Westbourne, Manitoba.

COOMBES, REV. GEORGE FREDERICK, M. A. Late Scholar and Exhibitor of St. John's College, Cambridge. B. A. 1879; M. A. 1882; Ordained Deacon 1880; Priest 1881, by Bishop of Chester. Curate of Portwood, and Classical Master in Manchester Grammar School, 1880-83; Canon and Precentor of Cathedral, and Professor of Music and Classics in St. John's College, Winnipeg. A member of the Council of the University of Manitoba. Incumbent of St. Paul's Parish. Address, St. John's, Winnipeg, Manitoba.

COWLEY, VEN., ABRAHAM, D. D. B. at Fairford, England in 1816. Ed. C. M. S. College, Islington. B. D. from late Archbishop of Canterbury; D. D., St. John's College, Manitoba. Ordained Deacon and Priest by Bishop Mountin, Coadjutor Bishop of Montreal. Appointed Huntingdon, Diocese of Montreal; Assistant Minister of Red River District; Missionary to the Indians on Lake Manitoba, &c.; Canon of St. John's Cathedral, and Archdeacon of Cumberland, 1867. One of the Bishop's Chaplains; Secretary of the Finance Committee of the C. M. S., for Rupert's Land. A member of the Council of the University of Manitoba. Address, Dynevor, Manitoba.

COWLEY, REV. ALFRED E. B. at Fairford, Manitoba. Ed. at Edinburgh and at C. M. S. College, Islington. Ordained 1872 at Lambeth; Priest 1876 by Archbishop Tait, at Canterbury Cathedral; Missionary to Kurachi Sindh, 1872; transferred to St. Clement's, Mapleton, Man. 1876-1881; Rector of St. James', Winnipeg, 1881, and Curate of Headingly, 1883; Secretary with his father, of the C. M. S. Finance Committee. Address, St. John's College Ladies' School, Winnipeg.

DAVIS, REV. F. F. B. in London, Ontario. Ordained Deacon, 1885, Priest 1886, by the Bishop of Rupert's Land. In charge of the Town of Virden and adjacent Missions of Elkhorn, Kola, Etc. Address, Virden, Manitoba.

FLEWELLING, REV. E. P. B. at Clifton, New Brunswick, 1846. Ed. Grammar School of King's College, Windsor, N.S. Ordained Deacon 1878, and Priest 1881, by Bishop Medley, Metropolitan of Canada. Held various positions in Diocese of Fredericton; held special license to officiate in County of Bonaventure, Diocese of Quebec; Rector of Brandon, Diocese of Rupert's Land in 1886. Address, Brandon, Manitoba.

FORTIN, REV. ALFRED L. B. at Christeville, P. Q., May, 1840. Ed. St. John's High School, Bishop's College, Lennoxville, and McGill College, Montreal. Ordained Deacon and Priest by Dr. Fulford, Bishop of Montreal, and Metropolitan of Canada, Boscobel, P. Q., St. Francis, Diocese of Quebec; was employed for two years by the Montreal Committee of the C. and C. C. S., as their agent for collecting funds in the Dominion of Canada, on behalf of the French Evangelization in the Province of Quebec; Christ Church, Sorel, Diocese of Montreal; Belmont, Ontario, Diocese of Huron; Rector of St. Mary's, Portage La Prairie, Man., and Rural Dean of Marquette. Incumbent of St. Andrew's, and Rural Dean of Selkirk, 1885. One of the Inspectors of Protestant Schools for Manitoba. Address, St. Andrew's, Manitoba.

FORTIN, REV. IVAN C., B. A., B. D. Ed. St. John's College, Winnipeg. Ordained Deacon and Priest by the Bishop of Rupert's Land. Master in St. John's College School, 1886. Incumbent of St. Luke's, Emerson. Address, Emerson, Manitoba.

* FORTIN, REV. O., B. A. B. at Iberville, P. Q., 1842. Ed. Bishop's College, Lennoxville, and McGill College, Montreal. Ordained Deacon 1865, at Mansonville, P. Q., by the Most Rev. Francis Fulford, D. D.; and admitted the following year to the Priesthood by the same Prelate at Sabrevois, P. Q. Had charge of Abenakis Indian Mission for five years; was then Incumbent of St. Jude's, Montreal; was afterwards assistant in Trinity Church, Montreal, for three years; and in 1875 accepted Holy Trinity, Winnipeg. A member of the University Council. Now Rector of Holy Trinity, Winnipeg, and Rural Dean of Selkirk.

GRISDALE, VERY REV. JOHN, B. D. B. at Bolton, Lancashire, England, 1845. Ed. C. M. S. College, Islington. Degree of B. D. conferred by the Archbishop of Canterbury. Ordained Deacon 1870, and Priest 1872 by the Bishop of London. Master in St. John's College, Agra, in the early part of 1871; Assistant Minister at the Old Church, Calcutta, 1871; Invalided home in the latter part of 1871. Curate at Bloomfield, Essex, 1872; Incumbent of St. Andrew's, Manitoba, 1873-74; Canon of St. John's Cathedral, and Professor of Systematic Theology, and Incumbent of Holy Trinity, Winnipeg, 1874; Incumbent of Christ Church, Winnipeg, 1875-1882; Secretary-Treasurer of Synod for some years; Chaplain of St. George's Society; one of the Bishop's Chaplains. Has been a member of the Council of the University of Manitoba since its beginning; Professor of Pastoral Theology in St. John's College and Dean of Rupert's Land, 1882; Bishop's Commissary. Address, The Deanery, Winnipeg.

GOULDING, REV. ARTHUR W., B. D. B. in Hampshire, England, 1861. Ed. at the Peterfield and Emsa Hill Grammar Schools, and St. John's College, Winnipeg. Graduated in Theological Honors at St. John's College in 1883. Ordained Deacon 1883, Priest 1884, by the Bishop of Rupert's Land; Curate in Charge and Incumbent of Poplar Point and High Bluff, 1883-1886; Incumbent of Stonewall and Victoria, and Protestant Chaplain of the Manitoba Penitentiary, 1886. Address, Stony Mountain, Manitoba.

HOOPER, REV. G. H. B. in Newfoundland. Ed. at the Theological College, Ordained Deacon and Priest by Bishop Feild. Held the Missions of La Poile and Exploits in Newfoundland, then went to Diocese of Quebec to Mission of Bourg Louis; held Missions of Rockton, Glenallan and Arthur, in Ontario. Now Missionary at Springfield. Address, Springfield, Manitoba.

IRVINE, REV. JAMES. B. in Manitoba. Ed. St. John's College, Winnipeg. Ordained Deacon and Priest by the Bishop of Rupert's Land; C. M. S. Missionary to the Indians at Lac Seul. Address, Lac Seul, Wabagon, Ontario.

JEFFERY, REV. CHARLES N. F., B. A., B. D. B. at Newport, Nova Scotia, 1860. Ed. at Mount Allison Academy and College, New Brunswick and St. John's College, Winnipeg. Graduated B. A. and B. D., University of Manitoba in 1883. Ordained Deacon in 1883 and Priest, 1884 by Bishop of Rupert's Land; Curate at Clearwater, etc. Southern Manitoba, 1883-1886; Rector of St. Mary's, Portage la Prairie, 1886.

JUKES, REV. MARK. B. in Canada in 1842. Ed. at various schools in England and finally at Huron College, London, Canada. Ordained Deacon in 1875 by the Bishop of Huron; Curate at St. Thomas, Ont.; took up work at Emerson, Manitoba, Oct., 1875. Ordained Priest in 1876 by Bishop of Rupert's Land; from 1879 to 1883 Incumbent of High Bluff and Poplar Point; since that date, Missionary at Minnedosa and parts adjacent. Rural Dean of Minnedosa, 1886. One of the Inspectors of Protestant Schools for the Province. Address, Minnedosa, Manitoba.

LESLIE, REV. H. T., B. A. B. in Canada. Ed. at Trinity College, Toronto; was for a time Curate of Christ Church, Winnipeg. Appointed in 1882 Chafyn Grove Missionary to minister to Immigrants, especially those from England. Address, Winnipeg, Manitoba.

LITTLER, REV. CHARLES R. B. in England, 1862. Ed. at the School of the Brewer's Company, at King's College, London and St. John's College, Winnipeg. Ordained and Licensed Curate of All Saints', Gladstone, 1886.

LOWRY, REV. W. H., M. A. Born in Dublin, 1860.

Ed. at High School and Trinity College, Dublin. B. A.; 1881, M. A., 1885; accepted by S. P. G. for Mission Work in the Diocese of Rupert's Land, 1883. Ordained Deacon, 1884, and Priest, 1885, by Bishop of Rupert's Land. Licensed to the Oak River Mission, Deanery of Minnedosa. Address, Raven Lake P. O., Manitoba.

MACHRAY, REV. ROBERT, B. A. B. in Scotland. Ed. St. John's College, Winnipeg, and Sidney, Sussex College, Cambridge, and graduated B. A. in Theological Honors. Ordained Deacon and Priest by the Bishop of Rupert's Land. Canon of St. John's Cathedral; Professor of Ecclesiastical History in St. John's College; Registrar of the Diocese of Rupert's Land, and Secretary of the House of Bishops. Address, Bishop's Court, Winnipeg.

MCKENZIE, REV. B. B. at Fort Vancouver, west of the Rocky Mountains, in 1837. Ed. St. John's, Winnipeg, under the late Rev. J. Macallum and the late Bishop Anderson. Was for nine years a local preacher in connection with the Methodists in the Saskatchewan. Returned to St. John's and studied for Holy Orders. Ordained Deacon 1876. Priest 1878, by the Bishop of Rupert's Land, for five years C. M. S. Missionary at Cumberland. Now Missionary at St. Peter's Indian Settlement, Dynevor, Manitoba.

MARTIN, REV. N. C., B. A. B. in Ireland. Ed. at Ennis College and at Trinity College, Dublin. Ordained Deacon by the Bishop of Limerick, and Priest by the Bishop of Cork. Was Curate of St. Anne's, Shandon, during the famine of 1846. Was for a time Curate in the Diocese of Oxford, England; then Rector of Camdonagh, Diocese of Derry, Ireland; came to Canada after the disestablishment of the Irish Church. Now Incumbent of St. Clement's, with Selkirk. Has published lectures on the Seven Churches of Asia, and Essays on the Arts. Address, the Parsonage, Mapleton, Selkirk, Manitoba.

MATHESON, REV. S. P., B. D. B. at Kildonan, Manitoba, 1852. Ed. St. Paul's Parish School, Rev. S. P. Pritchard's Academy, and St. John's College, Manitoba. Appointed Tutor in St. John's College in 1874. Ordained Deacon 1875, Priest 1876, by the Bishop of Rupert's Land. Has been Incumbent of St. Paul's Parish, and Protestant Chaplain of the Manitoba Penitentiary; Deputy Head Master of St. John's College School, 1881; Professor of Exegetical Theology in St. John's College, and Canon of St. John's Cathedral, 1882; Member of the Council of the University, and of its Board of Studies; Secretary to the Lower House in the Provincial Synod. Address, St. John's College School, Winnipeg.

MORTON, REV. J. J. B. in Southern Ontario. Ed. at Drummondville High School. Graduated at Huron College 1874. Ordained Deacon and Priest the same year by Dr. Hellmuth, Bishop of Huron. Was a little over two years at Markdale, in that Diocese; removed in 1876 to the Diocese of Michigan, where he laboured six years; came to Rupert's Land in 1882, and has had charge of Birtle ever since. Address, Birtle, Manitoba.

NICHOLL, REV. E. P., M. A. B. in England. Ed. at Eton and Oxford. Curate in charge of Manitou, Pembina Crossing, etc. Address, Ogmoo, Manitou, Manitoba.

O'MEARA, REV. J. D., M. A. B. at Manitowaning, on Lake Huron, 1849. Ed. by his father, Dr. O'Meara, of Port Hope, and then at the University of Toronto, where he graduated in 1870, taking the gold medal in Mental and Moral Science. After spending a short time at Huron College, was appointed Head Master of Manilla High School. After spending nine months at Manilla, was appointed Principal of Brantford High School. Ordained Deacon in 1872 by Bishop Hellmuth. Assistant Minister of Holy Trinity, Winnipeg, 1872; and on the staff of St. John's College; Missionary at Cook's Creek and Woodlands, 1874-77; Canon of St. John's Cathedral; Professor of Systematic Theology and Apologetics of St. John's College; Deputy Warden 1884; Incumbent of St. George's Church, Winnipeg, and one of the Bishop's Chaplains; Secretary of C. and C. C. S.; a member of the University Council, and of its Board of Studies; Member of the Provincial Board of Education, Address, St. John's College, Winnipeg.

PENTREATH, REV. EDWIN SANDYS WETMORE. B.

at Clifton, New Brunswick, December 1846. Ed. Collegiate School, Windsor, N. S., and at Grammar Schools in Cornwall and Devonshire, England. Associate in Arts of the University of Oxford; studied Theology at the General Theological Seminary, New York, and graduated in 1872, taking the alumni prize in Ecclesiastical History. Ordained Deacon in 1872 by the Bishop of New Jersey; Priest 1874 by the Bishop of Fredericton. Appointed Deacon in charge of Grace Church, Rutherford Park, New Jersey, 1872-1874; Rector of St. George's Church, Moncton, New Brunswick, 1874-1882; Examiner in Exegetical Theology in St. John's College. Rector of Christ Church, Winnipeg.

PHAIR, REV. ROBERT. Ed. C. M. S. College, Islington, England. C. M. S. Missionary at Fort Frances, etc. Address, Fort Frances, Ontario.

PINKHAM, VEN. WILLIAM CYPRIAN, B. D. B. at St. John's, Newfoundland, in 1844. Ed. Church of England Academy, St. John's, and St. Augustine's, Canterbury; B. D. by Archbishop of Canterbury "on account of general services to the Church, and specially to the cause of education." Ordained Deacon 1868, by the Bishop of Huron; Priest 1869, by the Bishop of Rupert's Land. Curate in charge and Incumbent of St. James', Winnipeg, 1868-81; Superintendent of Education for the Protestant Public Schools of Manitoba, 1871-83; Secretary of the Diocesan Synod since 1881; Canon of St. John's Cathedral, Winnipeg, and Archdeacon of Manitoba, 1882; one of the Bishop's Chaplains 1883; Incumbent of All Saints', Winnipeg, 1883-4; has been a member of the Provincial Board of Education since its formation in 1871; member of the University Board of Studies, and the Representative of the Protestant section of the Board of Education on the Council of the University of Manitoba; ex-officio member of the Council of St. John's College, and Examiner in Ecclesiastical History and Liturgiology. Now Bishop elect of Saskatchewan.

PRITCHARD, REV. S. One of the Bishop's Chaplain's. Absent from the Diocese, on leave.

ROY, REV. JOSIAS JESSE, B. A. B. at Sabrevois, P. Q., May 11, 1849. Matriculated at McGill College, Montreal, in 1867. Studied in Paris and Montauban, in France, and Bonn, in Germany, 1869-74; Graduated at the University of France, Aug., 1871. Ordained Deacon in 1874, and Priest in 1878, by Bishop Oxenden. For ten years Pastor of L'Eglise du Redempteur, Montreal, and Travelling Agent of the Sabrevois Mission; two years Incumbent of St. Hyacinthe, P. Q.; Incumbent of St. George's Church, Winnipeg, and Lecturer in French and German in St. John's College, Sept., 1886. Address, Winnipeg.

SETTEE, REV. JAMES. B. at Nelson River, Hudson's Bay, about the year 1812. Was a pupil in the Mission School established at St. John's, by the Rev. J. West, 1821; labored as Catechist for some years with Archdeacon Cochran, Archdeacon Hunter, and others. Prepared for Holy Orders by the late Bishop Anderson, and by him Ordained Deacon 1854, and Priest, 1856. Has labored in different parts of what is now the Ecclesiastical Province of Rupert's Land; was from 1879 to 1884 in the Diocese of Saskatchewan, during which time became Rural Dean of Nepowewin. Now C. M. S. Missionary to the Indians at Netley Creek, Lake Winnipeg. Address, Dynevor, Man.

SPENCE, REV. BAPTISTE. C. M. S. Missionary at Islington.

STUNDEN, REV. ALFRED, B. A. B. in Canada in 1856. Ed. Trinity College, Toronto. Ordained Deacon by the Bishop of Ontario, and Priest by the Bishop of Rupert's Land. Appointed Curate of Frankville, Ontario; Curate of Holy Trinity, Winnipeg; Incumbent of All Saint's, Morris, Manitoba; Incumbent of St. Alban's Rat Portage. Address, Rat Portage, Ontario.

WEATHERLEY, REV. C. T. B. in England. Ed. K. C. L. Ordained Deacon in 1854 and Priest in 1855, by the Bishop of London. Curate in charge All Saints' Church, Winnipeg.

WILSON, REV. T. N. Incumbent of St. Thomas Church, Morden, and parts adjacent, and Rural Dean of Dufferin. Address, Morden, Manitoba.