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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.

DECEMBER, 1886.

No. 6

## HISTORICAL SKETCHES.

### NO. 6.—THE DIOCESE OF FREDERICTON, NEW BRUNSWICK.

BY THE REV. CANON BRIGSTOCKE, ST. JOHN, N. B.

**T**HE Diocese of Fredericton was founded in 1845; previously it had formed one of the archdeaconries of the Diocese of Nova Scotia. It comprises the whole of the Province of New Brunswick, having

an area of 27,174 square miles, and a population, according to the census of 1881, of 321,223.

It was settled in the first place by the French in 1604, and together with the neighbouring province now known as Nova Scotia, was called Acadia. In 1763, by the treaty of Paris, the whole domain was finally ceded to Great Britain. The part now known as New Brunswick was peopled in 1764 by Scottish farmers and laborers, and in 1783 a large band of "United Empire Loyalists" landed from the United States and settled in the country. The capital of New Brunswick is Fredericton, but the chief city in

size and commerce is St. John, close to which is another city called Portland. Other towns of importance are Moncton, Shediac, Dorchester, Chatham, Sackville, Richibucto, St. Stephen, Bathurst, St. Andrews, St. George, Woodstock, Dalhousie.

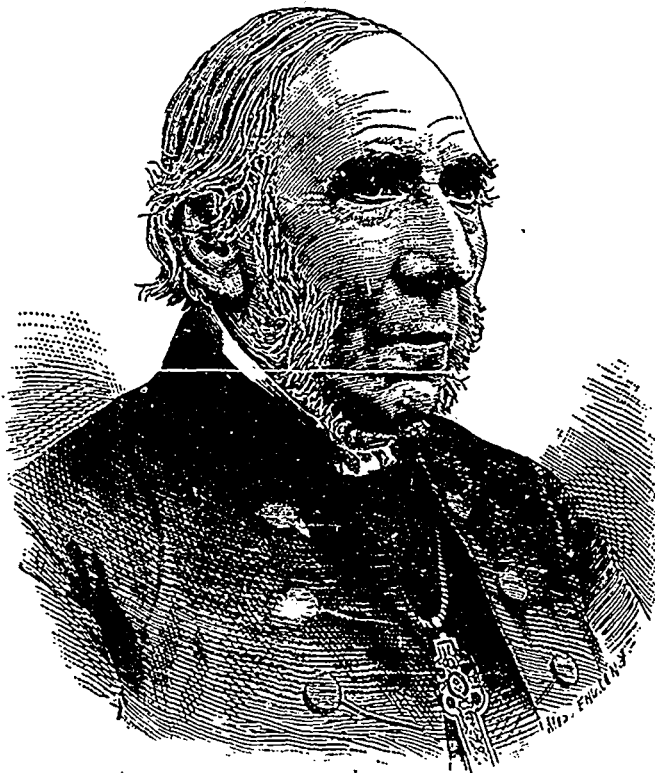
The first bishop is the present incumbent of the see, the Right Reverend John Medley, D. D. He was born on Dec 19, 1804, and graduated with honors at Wadham College, Oxford. He was ordained deacon in 1825, and priest in 1829, and

was consecrated bishop in the chapel of Lambeth Palace on May 4th, 1845, and installed in Christ Church, Fredericton, on the Feast of St. Barnabas in the same year. At that time there was a bishop at Halifax, one at Quebec and Toronto, and one in Newfoundland,—Fredericton thus forming the fifth diocese set apart in Canada or British North America, and in New Brunswick itself there were about 28 clergymen, 30 missions, and 45 churches and chapels. Nearly all the missions were dependent on the support given by the venerable

Society for the Propagation of the Gospel in Foreign Parts. The Diocesan Church Society was then formed, but the total amount of grants from that source was small.

The year 1869 was marked by the formation of a Board of Home Missions to act as an executive body of the Diocesan Church Society, for providing a more systematic and permanent plan for the payment of the stipends of rectors, and missionaries in parishes receiving grants. Hitherto this branch of work had been done by the general committee of the Society, but as the number of missions increased, it was found quite impos-

sible for a committee meeting only once a year for a few hours to do the work satisfactorily. The information at hand, and time at their disposal were too limited, and a serious obstacle to the extension of work existed in the fact that no new grants nor alterations, however necessary, could be made within the year. It was therefore resolved that in order to encourage the established missions, to become gradually self-supporting; all grants in aid of missions should henceforth be made



THE MOST REVEREND JOHN MEDLEY, D. D.,

First Bishop of Fredericton, and Metropolitan of Canada.  
President of the D. & F. Missionary Society.

conditional on the mission or parish contributing a stated sum towards the missionary's stipend. The board, of which the bishop is *ex-officio* chairman, is annually elected by the general committee which is representative of the diocese, so that it may fairly be claimed that the work of the board is the work of the Church. The plan thus resolved upon and adopted has been fruitful of good results, and, on the whole, has worked satisfactorily.

In 1871 the Diocesan Synod was organized. Its first session was held in Fredericton on Thursday, July 6th. It was a step about which there was a strong conflict of opinion. By some it was seen and known to be nothing more than the development of ecclesiastical organization, made necessary by the changed circumstances of the time, and whereby the church would, in her own corporate capacity, manage her own affairs. By others it was regarded as taking up a very undesirable position of independence and separation from the Mother Church in England. The step was in reality inevitable, inasmuch as the officers of the crown had decided that a colony which had an independent Legislature had no legal connection with the crown, and hence the crown could not appoint bishops nor legislate for the church in the colonies. Since its establishment the Synod has met annually, and done much to promote interest in the Church's work as well as extend the mode of her operations. As an example of the latter particular, we would mention the formation in 1874 of a Board of Foreign Missions for the promotion of interest in missionary work. At that time collections were made to some extent for the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society, but a much wider sympathy is now felt in the work of the Church everywhere, and larger contributions are made by the Church to various missionary objects. The board has continued to work on with good results, only undergoing certain changes made necessary to bring its operations into harmony with the varying missionary organizations of the Provincial Synod.

In January 1879, the bishop received the high honor of being elected by the House of Bishops Metropolitan of this Ecclesiastical Province. In the same year, that is, after thirty-four years of anxious and unremitting labor, the bishop informed the Synod that he deemed it advisable in the best interests of the diocese that he should have assistance in the discharge of the duties of his episcopal office, and requested that the Synod would approve the appointment and election of a bishop-coadjutor. To this request the Synod gave its unanimous assent, and paid a noble tribute of respectful confidence in the bishop by giving him the nomination. Accordingly, the Reverend Hollingworth Tully Kingdon, Vicar of Good Easter, Essex, England, was nominated by the bishop, and elected by the Synod, and on Sunday, July 10, 1881, was consecrated in Christ Church Cathedral, Fredericton, bishop-coadjutor of the diocese, *cum jure successionis*. The Bishops of Nova Scotia, Quebec,

Albany and Maine, assisted at the consecration, the preacher being the Bishop of Albany, who took for his text 2 Tim. iv, 2.

In looking back now over the forty-one years during which this diocese has been constituted, it is matter for gratitude and congratulation to see the growth and progress that has been made. There are now 23 self-supporting parishes, 147 churches or chapels, 70 clergy, 46,768 members of the Church, and 5,500 communicants. In every direction may be seen churches of much beauty and good ecclesiastical design, and well ordered services. Confirmations are held frequently throughout the diocese—in many parishes every year. Weekly celebrations of the Holy Communion are becoming more and more the ordinary rule, and daily services are held in many churches. Sunday school work is being promoted by the formation of Sunday school teachers' associations, and the examination of Sunday school teachers, and church music is receiving much attention. In a very true sense "the wilderness and solitary place have been made glad; the desert has rejoiced and blossomed as the rose." May the good hand of God continually rest on this portion of His vineyard, to the glory of the Redeemer, and the edification of this Church!

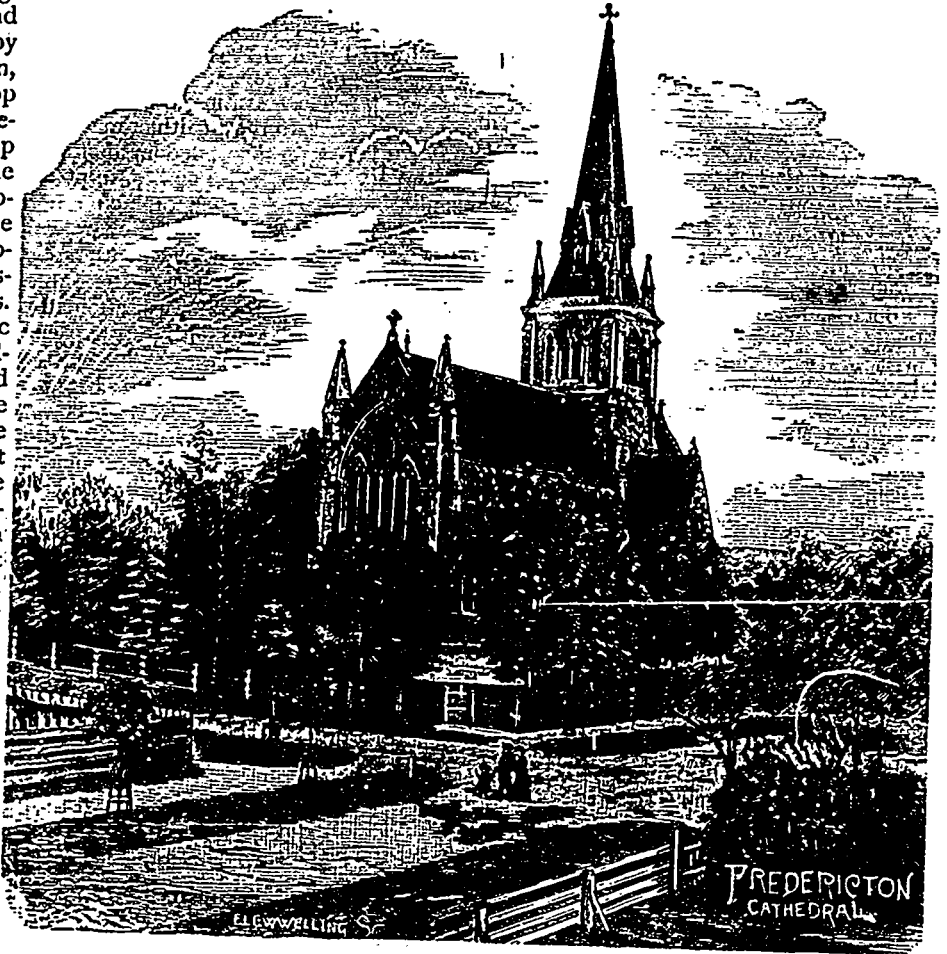
## OUR CATHEDRALS AND CHURCHES

### NO. 4.—CHRIST CHURCH CATHEDRAL, FREDERICTON, NEW BRUNSWICK.

ONE of the first works which engaged the attention of Rt. Rev. Dr. Medley, the first bishop of the Diocese, was the building of a cathedral in Fredericton. A little more than two months after the bishop's arrival had elapsed before the work of excavation for the foundation of the building was commenced. The corner stone was laid by Sir William Colebrooke, (then Lieutenant Governor of the Province), on October 18th, 1845. The cathedral is cruciform, with central tower and spire, having a nave with north and south aisle, transepts, choir, and chancel. The nave is a copy of Snettisham church, Norfolk, England, and the choir and chancel are from designs of Mr. Butterfield England. Its extreme length is 159 feet, and breadth 70 feet; the height of tower is 85 feet, and height of tower and spire 180 feet. It is enriched by many handsome stained glass windows, erected for the most part as "memorials," and some costly furniture, especially altar cloths, which are much admired for their variety and beauty. Architecturally, the cathedral is known as one of the most correct buildings in America, and never fails to command admiration for its picturesque site and the beauty of its proportions. It is not the least remarkable or interesting fact connected with the cathedral that when the corner stone was laid it was the first Anglican cathedral that had been begun outside the British Isles since the Reformation. The consecration

took place on August 31, 1853, and was attended by Bishop Strachan, of Toronto, Bishop Mountain, of Quebec, and Bishop Southgate, of the United States, together with the clergy of the diocese, and many distinguished persons.

The majestic beauty of the building is heightened by the effect of the fine trees in the midst of which it is placed. There is no other structure near with which to contrast it, so that, looked at from some points of view, the walls present an appearance of greater height than they actually possess. Persons familiar even with the grander churches of Europe have been struck with the graceful proportions of Fredericton Cathedral and its picturesque site.



CHRIST CHURCH CATHEDRAL, FREDERICTON, N. B.

Differing from all other Anglican cathedrals in Canada, this church is under the direct charge of the occupant of the see, who is *ex-officio* the Dean.†

There is an admirable chime of eight bells in the tower, the tenor bell weighing 2,800 pounds, key D major. They were cast by the celebrated firm of Messrs. Warner, London. The following inscriptions are found, one on each bell :

- 'Ave Pater, Rex, Creator.
- Ave Fili, Lux, Salvator.
- Ave Spiritus, Consolator.
- Ave Beata Unitas.
- Ave Simplex, Ave Trine.
- Ave Regnans in sublime.
- Ave Resonet Sine fine.
- Ave Sancta Trinitas.'\*

When the foundation of the cathedral was laid in 1845, there were but two churches in New

\* Hail, Father, King of all creation.  
Hail, Son, our light and our salvation;  
Hail, Holy Ghost, our consolation;  
Hail, O most blessed Unity!  
Hail, Three in One, and One in Three  
Hail, Thon that reignest gloriously.  
So let our peal ring endlessly  
To the most holy Trinity.

† The Bishop of Newfoundland, as well, is Rector of the Cathedral Church of his Diocese.

Brunswick of a more durable material than wood, and one of these, in St. John, has been called, to this day, the "Stone Church" *par excellence*. Now, in the cities of St. John and Portland, no less than eighteen places of worship exist, of massive construction, and generally of pleasing architecture; while in Fredericton the new Baptist edifice, and St. Paul's, Presbyterian, show wonderful growth in culture and taste.

The Society for Promoting Christian Knowledge, during the year just reported, has made grants in money amounting to about £23,000, and books amounting to about £12,000. It has helped to build ninety-two churches, schools and colleges in the colonies, and among the missions of the Church of England. It has built or rented sixty-seven Sunday schools in England and Wales, and maintained some hundreds of native Christian students in India and elsewhere. Two hundred and sixty-one former students of its Training College, at Tottenham, are now at work as school-mistresses in England.

## NEWFOUNDLAND.

BY REV. F. R. MURRAY RECTOR OF ST. LUKE'S CATHEDRAL,  
HALIFAX, N. S.

*Continued.*

**H**ERE the forethought and wisdom of the founder of the Society for the Propagation of the Gospel was seen, for through its agency the bishop was enabled to increase his clergy from six to twenty-six, all being paid by the venerable society.

For four years the bishop\* carried on his arduous work in the most indefatigable manner, dividing his time between the two colonies so far distant from each other—visiting not only the northern parts of Newfoundland, but also the coasts of the Labradors.

The Church ship, and other easier modes of travelling—the opening up of the country by new roads—has made travelling in Newfoundland a much easier thing than it was in the days of the first bishop. One can well imagine the good bishop knocking about from harbor to harbor in fishing vessels from which the fish had only been forked out, or when impossible to get pushed along by water, either when the wind was contrary, or conspicuous by its absence, or too tempestuous for the little craft—starting off either by the Queen's highway, the rugged rocks along the coast line, or through the woods, over hill, down dale, through marsh, over bog, at times with a "pat" (path), sometimes none at all, to get from one harbor to another, arriving weary and tired, and yet energy enough to summon the people together for service. Mr. Tucker in his life of Bishop Feild, in reference to Bishop Spencer, speaks in the following terms:—"To him belongs the credit of first grappling with the confusion and chaos in which all ecclesiastical matters were involved; he made two long visitations by sea, for the most part in open boats; he found alarming spiritual destitution everywhere; he mapped out the diocese into rural deaneries for the better administration of ecclesiastical affairs. The severity of the climate, however, combined with the difficulty of locomotion, to one who had not a ship always at his command, and the thought that even with such a possession, there would be many harbors and settlements utterly beyond his reach, seem to have disheartened him." In 1840 the rural deaneries of Trinity, Avalor, and that of Bermuda were formed.

In a letter written by the bishop in August, 1842, to Lord Shanley, we find him expressing himself thus about the work: "The clergy of the Church of England in this extensive colony were fewer than those which I had left in the little island of Bermuda. They were without any accessible authority to direct or to protect them. Their small establishment had no principle of extension, and scarcely even of stability within

itself. Their people were without those ordinances, the administration of which is peculiar to the episcopal office, and their schools were languishing and disconnected. By aid of the Society for the Propagation of the Gospel, and by reiterated appeals to the wealthier members of our communion, I have succeeded in more than trebling the little band of missionaries, in providing means towards erecting a cathedral church in this town, and in erecting many new churches and chapel school-houses in different quarters, but our establishment is still inadequate to the wants of the people, nor have our schools attained that standard of efficiency which the true friends of education contemplate.

"For the future supply of missionaries to the destitute station to which it is very difficult to induce clergymen from our English universities, I have founded a small Theological Institution, in which six students in Divinity, maintained principally by the S. P. G., are instructed by my chaplain in classical and sacred literature, and at the same time trained for the peculiar work of missionary labor in Newfoundland.

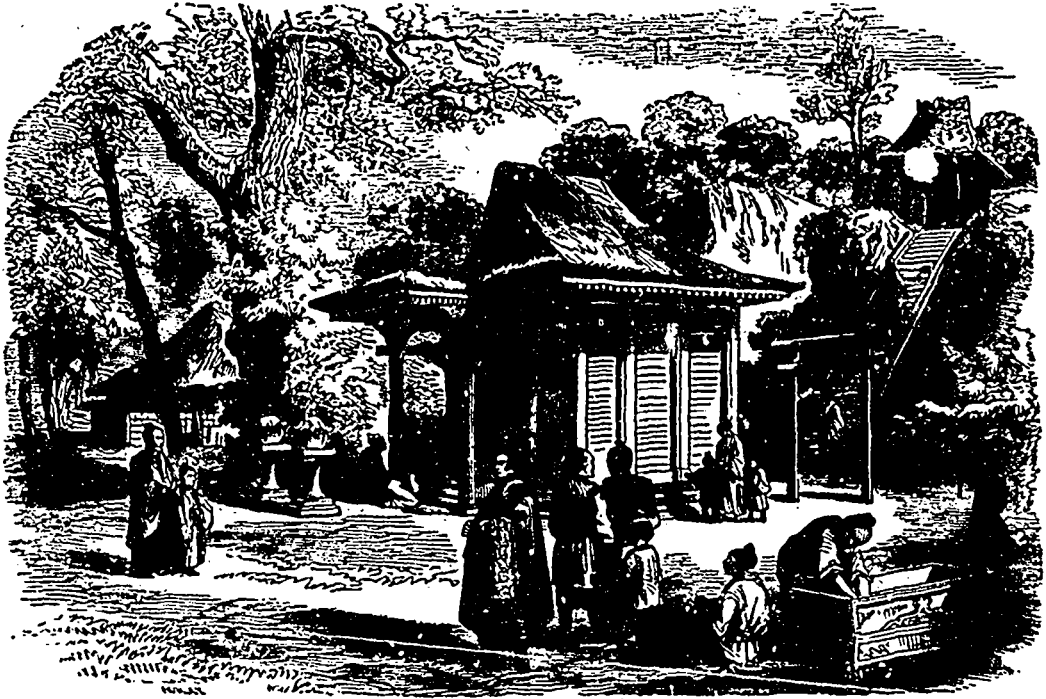
"I have also organized a Diocesan Church Society, which is intended to embrace every family of the Church of England in this country as annual contributors, and which will greatly assist me in the spread of Christian worship and instruction throughout the island.

"The number of churches and chapel school-houses built or in progress in this colony is 64; the number of persons confirmed by me exceeds 3,000; the number of pupils instructed in communion with the Church is 3,205, and the several congregations are under the charge of 27 missionaries of the S. P. G. In the archdeaconry of Bermuda there are 18 churches and chapel school-houses and 9,000 church members under the care of nine pastors, five of whom are maintained by the Colonial Legislature."

In another letter to a friend dated January, 1853, which has been placed at the disposal of the writer of this article, and which he has no hesitation in handing down to posterity, because therein is shown the foresight and wisdom of one of the pioneer bishops in the missionary work of the Church of England, and one whose labors are neither widely nor fully known, and yet who was one that fully conceived the mode and means required to carry out effectively the urgent claims of the mission field. His Lordship says:—

"In Newfoundland, the stations at which the missions and schools are placed are very far asunder, occupying a coast extending more than 1,000 miles, proverbial at all times for its dangerous navigation, and for the most part inaccessible by land. A small vessel, to be placed at the disposal of the bishop, is an essential part of the machinery by which, under God's blessing, the Gospel may be effectually propagated in Newfoundland.

\* Rt. Rev. Dr. Spencer, whose portrait is given in our last number.



SHIN TO SHRINE, NEAR YOKOHAMA.\*

## PANORAMIC VIEWS OF HISTORY.

## NO. 4.—CHINA AND JAPAN.

**I**T is a strange reflection on the imperfect knowledge and broken records of mankind, that of the most ancient and populous nation in the world the least is known, and it is a biting satire on the moral condition of the human race that this want of knowledge is based upon the fact that the nation in question has, from time immemorial, devoted its energies to peace, and has not been sufficiently bloody-minded to attract the interested attention of other peoples. He who takes the sword is famous Alexander; he who handles the hoe is an obscure boor. Of the one the blatant histories which men have written are full of praise; of the other and his humble home by the garden wall they say no word at all. Such is the moral standard which has made butchery glorious, and perfidious politics the principal business of mankind."

So does Dr. Ridpath, in his illustrated history, preface his account of China and Japan. Whether he has hit upon the true cause or not, it is certain that the records we possess of these countries are meagre and poor. The history of China appears to date back to nearly three centuries before our era, when Fuh-hi is spoken of as the founder of

the Chinese Empire. Its real history, however, may be said to date from Yu the Great, B. C. 2207. About 550 years before Christ Confucius flourished, and soon afterwards Mencius, the principal expounder of his doctrines. Notwithstanding the extraordinary wall of China—one of the most marvellous structures of antiquity, the Tartars, in the fourth century, A. D., gained a permanent foothold in the empire by breaking down a portion of the barrier which the simple minded Chinese had considered so impregnable. Christianity is said to have been proclaimed first in China by Olopen, a Nestorian monk, in the seventh century, but it has never taken much hold upon the people.

By means of the enforced opium trade upon China, Great Britain came into direct conflict with the country, and by conquest secured possession of Hong Kong and the right to free commerce in the ports of Canton, Amoy, Foochow, Ningpo and Shanghai. Since then further troubles arose, but at present friendly relationships are established between the two countries, and a Chinese minister has been known lately to express the hope that a "new diplomatic era may have arrived which will eventually unite the East and West under an enlightened and progressive civilization,"—when, in other words, men shall prefer the battles and victories of peace to the cruelties and fierce animosities of war.

Bearing a close resemblance to the Chinese, but yet cherishing a dislike to them and boasting superiority over them, are the inhabitants of the

\* This illustration and that on the following page are from Ridpath's Cyclopaedia of Universal History, or History of the World, and are furnished us through the kindness of Messrs. Balch Bros. Toronto.



A STREET IN CANTON.

neighboring Islands of Japan. It is a wonderful country, ripe apparently for the civilizing influence of the gospel of Jesus Christ. A direct trade is carried on now between this country (over the Canadian Pacific Railway) and Yokohama, one of the chief towns of Japan. Near this town is the famous Shinto Shrine, shown in our illustration at the beginning of this article. Shinto was the Moses of the Japanese, and his writings are called the "Book of Shinto." According to him the world was originally an egg, the white of which became heaven, and the yolk (or heavy part) the earth. The aboriginal Japanese were a low type of barbarians, but the modern inhabitants of the country are an intelligent and even refined people. Perhaps no other nation in the whole circle of civilized and semi-civilized states has made such wonderful progress, in the last twenty-five years, as

Japan. Japan of to-day is totally different from the Japan of the past. It is rapidly taking its place among the most active and polished nations of the earth, and by means of commerce, discipline and education, is "opening wide all her gates to the fructifying sunbeams of higher civilization."

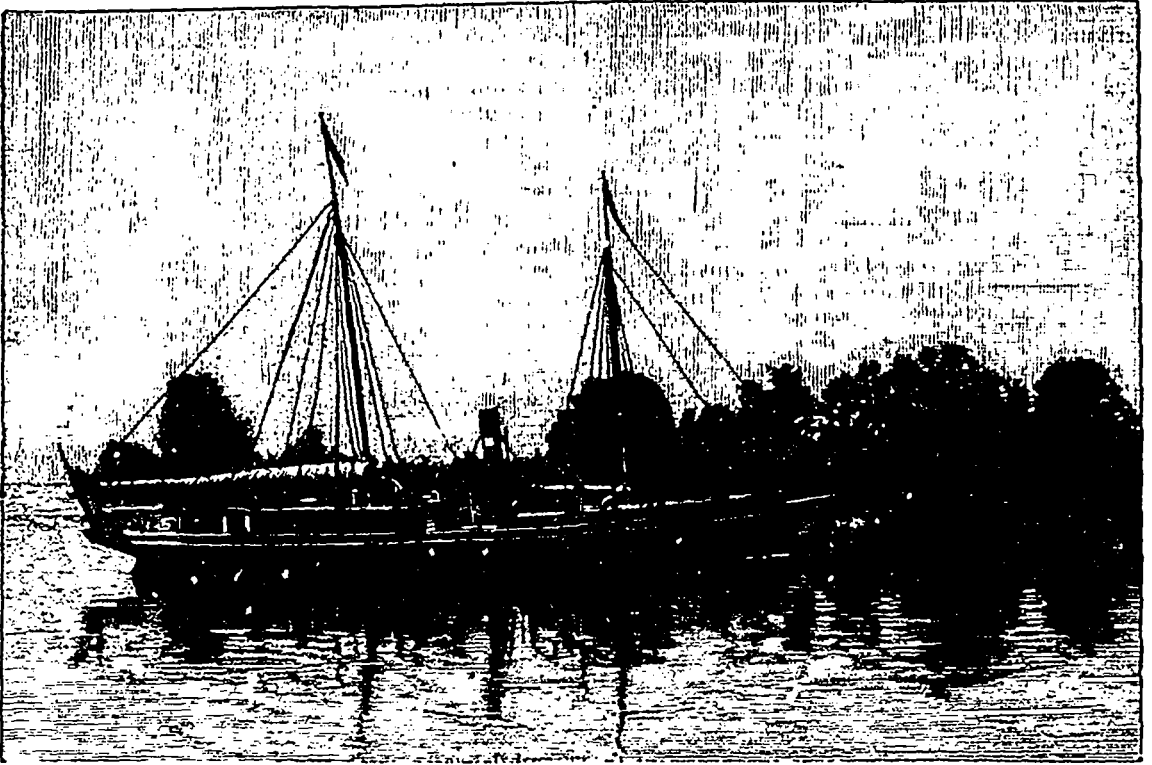
Both these nations need sorely the bright rays of Christianity, which, as yet, are struggling feebly with the heathen darkness which, especially in China, overspreads the land.

### THE AGE OF OPPORTUNITY.

BY REV. WM. ARTHUR, M. A.

TO Christianity this is pre-eminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. Even a single century from the present time, how much more limited was her access to the minds of men! Within our own favored country, a zealous preacher would then have been driven away from many a sphere where now he would be hailed. On the Continent of Europe the whole of France has been opened to the preaching of the Word, though under some restraints. In Belgium, Sardinia, and other fields, it may now be said that the Word of God is not bound. A century ago, the Chinese Empire, the Mohammedan world, and Africa, containing between them such a preponderating majority of the human race, were all closed against the Gospel of Christ. China is

opened at several points. The whole empire of the Mogul is one field where opportunity and protection invite the evangelist. Turkey itself has been added to the spheres wherein he may labor. Around the wild shores of Africa, and far into her western, eastern, and southern interior, outposts of Christianity have been established. Wide realms beyond invite her onward. In the South Seas, several regions which a hundred years ago had not been made known by the voyages of Cook, are now regularly occupied. Could the churches of England and America send forth to-morrow a hundred thousand preachers of the Gospel, each one of them might find a sphere already opened by the strong hand of Providence, where a century ago none of them could have ventured without danger.—From "The Tongue of Fire."



THE BISHOP OF ALGOMA'S MISSIONARY BOAT, THE "EVANGELINE."

## WHAT GOES ON IN ALGOMA.

### A REMINISCENCE OF SUMMER.

FOR OUR MISSION NEWS.

IT is by no means specially desirable to be called at four in the morning and then hurried away without breakfast and with barely time to pack, on a twenty-five mile drive, with the prospect of a week's journey before you; but, when the call is from your bishop, who has kindly sent a team that has been travelling all night for you, then the horse may be said to assume a totally other color. I reached Little Current by 9 a. m., Thursday, August 26th, in time to catch the *Evangeline* on her way to Parry Sound, where an ordination was to be held the Sunday following. The hearty welcome the bishop always accords his clergy is inspiring. We sailed for Byng Inlet directly after breakfast, but the weather becoming foul had to put in at Squaw Island; there the bishop landed to speak to the fishermen and offer them a service. Quite a little settlement of families (men, women and children), are here during some four months or more in summer without any public worship of any kind or visits from their pastors. To me, there seemed indeed little desire on their part to avail themselves of the privilege thus offered, but by-and-by they crowded in, and a large room was filled to overflowing, while numbers remained outside around

the door silent and attentive. I detached myself from time to time from the theme of the address to watch the effect apparently being wrought. Some seemed almost indifferent; others hung, as it were, on every word and syllable the bishop said; but at length the attention became universal and intense, and the thanks and hopes expressed after service must have been a source of deep satisfaction to the preacher. A quantity of interesting and instructive literature, secular and religious, was distributed, which will be an acceptable memento of the visit, and a lasting aid, we hope, to recall the doctrine. We were to make preparations for a sail at 4 a. m., and before that time the bishop was astir. We arrived in the Sound by evening, but not without having been forced to sudden deviations from our course through rocks and shoals not marked upon the charts.

Parry Sound is a watering place with an ever increasing influx of visitors in summer. The scenery is most beautiful, the people eminently kind and hospitable—all the more courteous, doubtless, from the fact that they are full of hopes and aspirations. A subsidy has been granted, and another one as good as promised, which will enable them to communicate by rail with Burke's Falls, and there, at a distance of 40 miles, effect a junction with the Northern which will shortly be extended so as to tap the Canadian Pacific. The chief industry is lumber. Three mills saw some



hundred thousand feet per diem in the winter,—say from thirty to thirty-five million feet per season, of which the average value is rather over \$10 per thousand feet. There are daily boats from Collingwood and Midland, and the wires were set up years ago. The progress of the place is rapid, and within four years it seems to have altogether changed, as it were, its style and tone. It numbers about 1,800 inhabitants in summer, and 1,200 in the winter. We note these secular details, as we believe them valuable to those watching and helping in the extension of the Church.

On Sunday, at 9 a. m., matins were said by Rev. Messrs. Chowne and Cole, the congregation numbering about forty persons. At 10:30 commenced the ordination service, the clergy present being, besides the bishop and those named, the Examining Chaplain, the Rev. Alfred Osborne, M. A., of Gravenhurst, Rev. J. Boydell, M. A., and the two candidates, Rev. G. H. Gaviller, of Parry Sound, and Rev. A. J. Younge, of the Magnetewan. The sermon (an excellent one) was by his Lordship's chaplain. A strong choir was organized about three months ago in Trinity, and the singing is already remarkably good. Forty-nine persons partook of the sacrament, which was more than a fourth of the congregation present. The ordinary congregation has been about trebled since Mr. Gaviller first took charge a year ago, and it is evident from various signs that the hearts of the people are with him, as his own is in his work. At the consecration of Trinity Church in the afternoon about 60 persons were present, and the bishop gave a most practical address. He called attention to the fact that of all religious bodies in the world none urged upon her children the notion of reverence in worship—the idea of the sacredness of sacred things—so forcibly as the Church of England does. Nor may we think even the details of our worship unimportant when we remember how in Jewish times the very minutiae of their worship was regulated for them by divine appointment. How different must be the effect of the baptismal and other services when performed in private houses, or, according to the rules of the Church, within the sacred edifice.

At the evening service there was a congregation little under 200, from 450 to 500 persons attending church during the day. Messrs. Chowne, Boydell, Gaviller and Younge took part in the service, and the bishop preached from James-iv, 11: "Speak not evil one of another," and surely it ever that great duty of commanding the tongue was enforced upon a congregation by the highest and the strongest motives it was on this occasion.

Monday afternoon was devoted to a sail for the Sunday school scholars and members of the congregation generally, the "Chicoutimi" and the "Evangeline" being ready, the latter skilfully handled by Mr. Allan Sullivan, (the bishop's son), who seemed fully to enjoy his occupation, and ran round and round us again and again. The bishop was on board the larger boat, as affording more

opportunity to converse with the people. Sixty scholars came on board and revelled in the novelty of the situation as only that age can. Doubts have sometimes been expressed as to the wisdom of buying the "Evangeline": the opinion has been expressed that the money expended might be laid out better; nay, a motive has been sought in the "exclusive tastes" of the Bishop of Algoma. It should be known, therefore, that one of the most pressing wants of our late bishop, Dr. Fauquier, was just such a boat; that after three years' experience she is found to suit the purpose admirably, while one-half her annual expense is found by a friend in England; as to "exclusiveness," any word of contradiction can by no possibility be needed.

In the evening seventy-two children out of the ninety on the roll were regaled at tea, and there was a similar social gathering of their elders later in the evening. After tea the party adjourned to the hall upstairs, and an hour or so having passed in general conversation, the incumbent rose to express the great pleasure which it was to them all to have their loved bishop with them, and the impetus the visitation gave to the church's work. Some people seemed to suppose that the life of the Bishop of Algoma was an unvaried life of yachting and of pleasure, but he could assure them that it was far otherwise,—that the fatigue and labor, mental and bodily, were great, the anxieties, the trials, difficulties and perplexities were constant, and that it required a robust constitution, a contented mind, a determined purpose, a deep faith, and unceasing watchfulness, to keep up any continuous, progressive work, and to have the machinery of the diocese in constant working order. It demands, in reality, just such a rare combination of high qualities as are found in Dr. Sullivan.

The bishop had very great pleasure in availing himself of that opportunity of saying something with regard to the subject named, but first he wished to say a word or two on other matters. It was evident from the progress he saw since his last visit that there was good steady growth going on in the parish,—all hest growths were of steady growth; they would have before them an example of steady growth in the development of the parish baby. (The daughter of the incumbent, Miss Gaviller, of Parry Sound, aged about three months, was reclining at the moment in a conspicuous part of the room on some lady's lap). His Lordship elicited several rounds of merriment during his instructions on this head, and in pointing out the parochial parallel, and then referred to a matter sadly neglected by clergy and church architects alike—namely, that of ventilation. They would be running the risk of incurring the responsibility of the murder of their bishop if they did not see to this matter very soon, and must be also seriously and unconsciously impairing their pastor's health! Then, the church was open underneath, and he hoped to see that

shortly remedied. But they were only one of a number of congregations. How many did they suppose? Along the eight hundred miles of Algoma Territory there were one hundred congregations under the charge of twenty-five clergymen, and there were sixty-one churches,—three of stone, one of brick, and the rest frame buildings or of logs;—but these buildings had all in common one grand feature: they were out of debt; that is to say \$1,000 would more than cover the whole indebtedness of the diocese under this head. He wished each one of the churches to be looked on as "God's House," and with debt upon them we could not so regard them. Then with regard to stipend. He remembered once a parish which year after year fell further still in arrears with its incumbent, and an effort being made at a vestry meeting to get the people to recognize their responsibilities and to take action, the final proposition was to try and do better for the future, but to "let by-gones be by-gones." (Much laughter). He felt sure such was not the case at Parry Sound. In one direction, however, there were still arrears:—\$20,000 are required annually that the work of the diocese may be carried on. Of this, \$4,000 are furnished by the congregations, \$8,000 should be found by the other dioceses of the Dominion, still leaving \$8,000 for the bishop to find in various ways. But the other dioceses were in arrears for the last two years some fifty per cent. In other words, there was a deficit from that quarter of over \$8,000, which the bishop had had to pick up, or rather scratch up, as he could. Now he was anxious they should understand the sources whence the rest of this money was derived, for, while a large proportion of it came from the grand old societies of England, a very considerable portion also came from people of very slender means—much of it, indeed, from England's poor, from persons positively struggling hard with poverty themselves. He felt bound to give them an instance or two. After one meeting in England the head of one family went home and killed their only pig and sent in the proceeds. At another a servant was present, who some time after sent him \$20, the proceeds of working overtime at night for the young ladies of the family; while a governess in Canada devoted all her spare time to certain kinds of ornamental work and flower painting in order to devote the results to the support of this diocese. Now the congregation here had been doing well; within the past year they had doubled the stipend, and he thought the time had arrived when they would be able to raise \$50 towards the general diocesan fund, and when the building or purchase of a parsonage should engage the attention of old and young alike. The people of Gravenhurst, appreciating the extreme generosity of many of those contributing to support Algoma, as shown by such instances as those just given, had voluntarily come forward some little time back, and pledged between Easter 1885, and Easter 1886, the sum of \$100 towards the general

fund of the diocese. Touching on many other important points, general and local, on which the want of space forbids me to dilate, his lordship resumed his seat amid much applause.

Rev. Mr. Younge, in an able and somewhat lengthy speech, brought out a point much needing our attention,—the ratio of average attendance to the whole number of Sunday school scholars on the roll. They could not, at the Magnetewan, do things at all upon the scale possible in the Sound. He had only thirty scholars on his list, but he was proud to be able to tell them that some of those children had to walk four miles to school and four back, and yet the average attendance was as high as twenty-five out of thirty, a far higher percentage he thought, than most could show.

Rev. Mr. Gaviller in following, said that Mr. Younge was one of our real missionaries, for he had given up a comfortable English home to come out here and occupy a shell not to be called a house, not even plastered, which could not as yet even boast of a chimney. He felt some confidence in appealing to them and expressing the hope that they would be willing to do something to help Mr. Younge.

Mr. Gaviller, of Hamilton, Ont., (uncle of the incumbent), thought they should not leave all to be done by the clergy, and therefore would offer a few remarks in support of what had been said. He knew a case of a little boy who once told his mother that he much wished to help the missionaries, but he had no money. "If you like," the mother answered, "to do without butter at your meals, Johnny, I will give you the money that it would cost." The condition seemed for the moment somewhat hard, but after a few seconds of reflection he accepted it, and he found such pleasure in the sacrifice that he added money from one similar source after another till thus was laid the foundation of a long life of self-sacrificing labor.

Rev. Mr. Chowne had returned to Rosseau, and as therefore we have no word of his to offer, a characteristic incident may be allowed instead. A few years ago a very malignant fever having broken out in a portion of his mission, such was the panic in the immediate neighborhood that no one outside the families attacked could be found to nurse the patients, which sometimes meant that the sick should nurse the sick. Mr. Chowne tended the parents and children in one family, made the coffin for the first corpse, dug the grave, carried the remains, read the service, and alone performed all the offices for the dead; and so when the next child died. We often hear of self-sacrificing labors. We believe the best of them remain untold of Mr. Osborne. It was said by some who made his acquaintance during his visit to Parry Sound, that they had never parted from any man with more regret. There is considerable ambition about the congregation of Trinity, if I may be allowed a term which very inadequately describes the fact, for, in private conversation, some of the

members expressed a hope that ere long their commodious church may be turned into a Sunday school, and a more elegant and ecclesiastical structure erected in the front, (which hope accounts, doubtless, for the present state of the foundation to which the bishop referred), and also to emulate Port Arthur in its noble example of pecuniary independence. To a superficial observer, the future of the long neglected Algoma may still appear dark, but in all human probability a career of brilliant and great usefulness is before the diocese. Should God in his infinite wisdom spare to her her present ruler, it becomes palpable, as we look at the direction that diocesan events are taking, and even in the brief record of the last ordination, there is sufficient evidence, we believe, on which to found so hopeful an opinion.

J. C.

### THE INDIANS OF HURON DIOCESE.

**T**HERE is in Canada no subject of greater importance than the present and future of the Indians. They may be a source of strength to the Dominion. This has been proved by the records of the past. The Indians proved their loyalty to England at the time that the States separated from the Old Country, and again in the war of 1812. Were we even to ignore the blessings of Christianity to immortal souls, it must be admitted that religion is essential to loyalty, and all the blessings of civilization. This is the basis of our hope for the well being of the Indians, not merely for themselves, but also of the Dominion.

Thanks to the Christian liberality of the missionary societies of England, and to the indefatigable labors of the missionaries here, there are now few pagan Indians in the Diocese of Huron. In Munceytown, Oneida, Moraviantown, Walpole Island, Sarnia Reserve, and other places, the Church clergymen, catechists, and schoolmasters, have been blessed in their labors, and above all others the Six Nations on the Grand River have worthily followed in the footsteps of their loyal Christian chief, Joseph Brant. We merely speak of one diocese; the other dioceses, we believe, can point to an equally good record. With the Huron Diocese, the Indian records are inseparably connected. From one of the nations that owned this district ere the white man explored its old forest, this diocese assumed its name. The Huron nation, as well as others, has ceased to exist, being ruthlessly slaughtered in their internecine wars.

Will the Indian race become extinct? This query is answered in the affirmative by many. Many tribes have become extinct, and hence, they argue, that the time is at hand when the aborigines of the continent will only be known from the pages of history. We admit that some nations, some tribes of Indians, have ceased wholly to exist, and others have decreased in number. But there is at present a conservative power influencing

the nations that were dying from the destructive habits of paganism. Nations were dying away, as results of vices and diseases, many of which had been introduced by Europeans. The causes were incessantly going forward, while not a single preservative principle of social life was in any force. Virtue, the great conservator of national existence, was unknown. With the introduction of Christianity into the land, that state of society passed away.

We need additional proof needed to convince those who believe that the Indians are becoming extinct, we have the statistics now furnished by the Dominion Government. The only decrease recorded by the late census is in the Mohawk nation, a decrease of sixteen, and this is entirely due to exceptional circumstances. A trifling decrease such as this is no proof of the decadence of a race now numbering in the Dominion 129,522 souls.—*The Indian.*

### ARCHDEACON FARRAR ON FOREIGN MISSIONS.\*

THE GOSPEL THE ONLY REMEDY FOR THE WORLD'S FAILURE.

**T**HE nations of the world have felt after God, and, for the most part, have not found Him. The Gospel of Christ was the remedy for that vast failure. It has proved its mission by its unique supremacy. To man, indeed, even in his lowest state—

“God, stooping, shows sufficient of His light  
For those in the dark to walk by.”

Nevertheless, the light of any other religion, compared with Christianity, is but as a star to the sun. There are, roughly speaking, one billion of the human race, and of these some six hundred millions are Brahmins, Buddhists, Confucians, and Mohammedans. We do not sweepingly condemn the uncorrupted and highest ideal of these religions; but study them, how sympathetically soever, in their actual condition, and you will see that modern Brahmanism is but a gross and cruel corruption, fit only for the indelible abhorrence of mankind; that Islam is but a degenerate heresy of a dead Judaism; that Confucianism is but the hollow emptiness of an arid and unmeaning ritual; that Buddhism, as it appears, not in Mr. Edwin Arnold's *Light of Asia*, but in the original *Life of Gautama*, is but a philosophy of despair, which knows no immortality, no conscience, and no God. Humanity has groped in blindness after its Creator—in Christ alone has it learned the love of His Fatherhood, the riches of His salvation. And that was why the Risen Christ said to His Apostles, “Go ye into all the world, and make disciples of all nations.”

\* From the Church Missionary Intelligencer and Record, (England.)

## THE GOSPEL OF SUFFICIENT REMEDY.

Perhaps you may say, Yes, Christianity is a religion for the intellectual, for the civilized, for the heirs of the ages; but it cannot possibly reach the low, squalid, degraded races! My friends, one of the sure proofs of the divineness of Christianity is its boundless adaptability to every diversity of thought and civilization over all the world. The religion which more than sufficed, which inspired, which sustained, which dilated the myriad-mindedness of Shakespeare, the intensity of Dante, the grandeur of Milton, the white souls and piercing intellects of Newton and Faraday, is yet no less precious and no less ennobling to the Australian savage or the Cree Indian of Hudson's Bay. It can calm the last thoughts of the immortal philosopher, it can smooth the dying pillow of the negro child. Semitic, or Aryan, or Mongol, or Malay—ancient or modern—Rabbi, or Bronze, or Brahmin, or Indian sorcerer—there is no race too lofty for its doctrine, none too degraded for its consolations. What it achieved for England in the days of King Ethelbert, that it achieved for Tahiti in the days of King Pomare.

I will quote you no clergyman, no missionary; I will quote you a witness of transparent candor, of unrivalled intellect—the late Charles Darwin. "The lesson of the missionary," he says, "is the enchanter's wand. Human sacrifices," he writes of Tahiti, "the power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars, where neither women nor children were spared—all these have been abolished by Christianity." One race, indeed, he did consider too low to be ever thus reached—the squalid inhabitants of Tierra del Fuego, the dreariest home of man on the surface of the world. But the excellent Bishop Stirling was able to give him such convincing proofs that even these poor Fuegians had embraced, and been elevated by, Christianity, that the name of Charles Darwin may be found among the subscribers to that South American Mission, which resulted from the heroic labors and agonizing end of Allen Gardiner.

May it not be that, in the providence of God, the one thing which may save the faith of Christians in England—though our literature is leavened with atheism, and our social life is honeycombed with faithlessness—may be the warmth and glow which shall revive the waning light of our golden candlestick by reflections from a thousand flames which our missionaries have kindled over all the world?

## TWO OBJECTIONS: (1) "HOME HEATHEN FIRST."

Let me strike at the root of two objections which I believe prevent thousands from taking interest in Mission work. One is the objection, sometimes in the form of a sneer, sometimes born of honest perplexity—What have we to do with sending missionaries to all the ends of the earth when we have vice and infidelity at our very doors? It is the old taunting proverb—"Physician, heal thyself." The plea was urged in the English

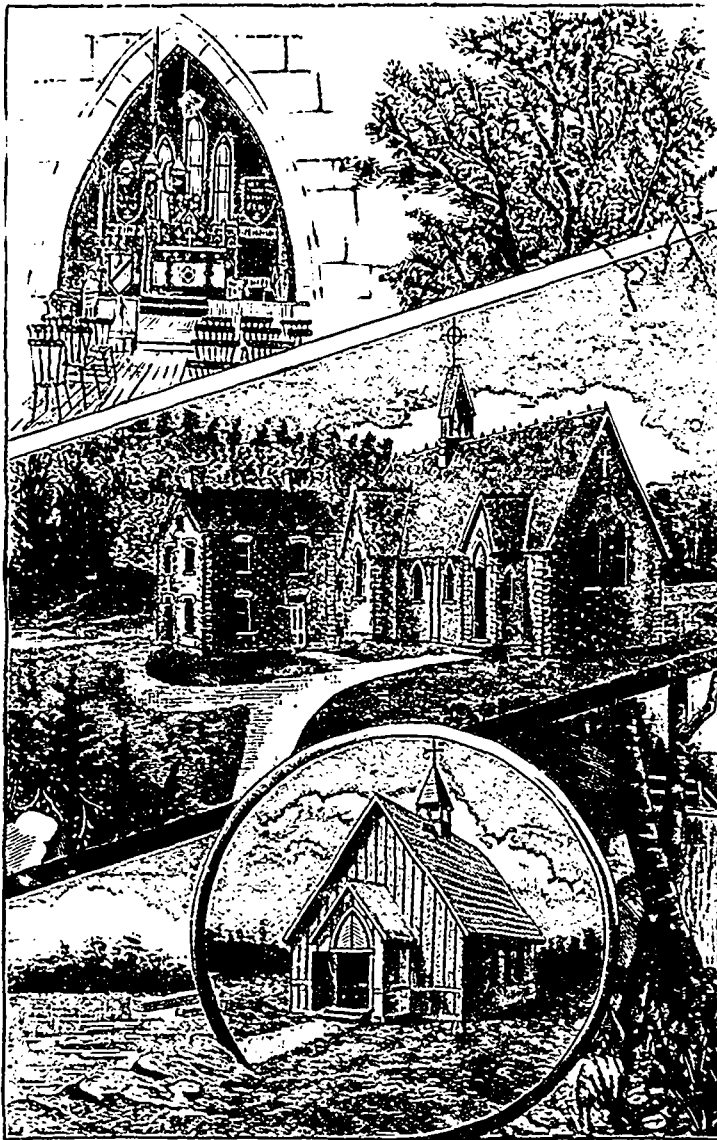
Church when missionary societies were first thought of. A poor young Baptist cobbler, William Carey his name, who taught a failing school for 167. a year, struck in his geography lessons with the broad, dark tracts of heathendom compared with the few golden spots of Christianity, read a paper at the ministers' meeting on "The duty of attempting to spread the Gospel among the heathen." He was at once silenced by the contemptuous remark that "If God wished to convert the heathen, He would do it without human aid." A governor of the East India Company said, "The man who would go to India to preach the Gospel is as mad as a man who would put a torch to a powder magazine." Whenever any good work is proposed there are always multitudes of these dull alarmists to oppose it. A body of Christian ministers once pronounced Missions to be "highly preposterous, and missionaries to be rightly suspected." Thus was the indifference of practical worldliness buttressed by the self-satisfaction of theological conceit!

But even in these days similar objections are rife. "Why," they ask, "send missionaries to the heathen when you may see worse sights in Glasgow than in Fiji? Why teach Christ to idolaters when there are English journals which coolly discuss whether there be a God?" My friends, are we Christians? If we are, these abstract considerations cannot weigh with us against the plain command and the plain example of Christ. Were there no unbelievers in Judea when He told the Apostles to go make disciples of all the nations? Were there any but unbelievers at Nazareth when He went to Capernaum? What did he say Himself?—"Verily, I say unto you, there were many widows in Israel, nevertheless, God sent Elijah to Sidonian Zarephath; many lepers were in Israel, but Elisha healed no one but the Syrian Naaman." Had the Apostles stayed in Jerusalem till they had converted their countrymen, Christianity would have been strangled in its birth.

If any man be engaged at home in any serious work for the cause of Christ; if, to the utmost of his powers, unselfishly, at all costs, he is trying to make his life a contribution to God's truth at home, then I will admit that his objection to Missions, though narrow and mistaken, is at least sincere. But if he is only living in selfish ease, doing nothing real to make the world better, then for him to talk of the folly of trying to convert the heathen because we have heathens at our doors, is, to say the least of it a base and boundless hypocrisy. It is to put forth the duty of one work as a plea for the neglect of another, when, in point of fact, he is absolutely indifferent to both alike. "This ought ye to have done, and not to have left the other undone."

(TO BE CONTINUED.)

FOUR hundred converted Jews are clergymen in the Church of England, three of whom have risen to the rank of bishop.



MATTAWA MISSION.

### UPPER OTTAWA ASSOCIATE MISSION.

FOR OUR MISSION NEWS.

**O**UR illustration is designed to show at a glance the material progress that has been made in this now widely known mission on the Upper Ottawa, Diocese of Ontario. It is probably the largest mission in the ecclesiastical Province, extending over thirteen townships, and embracing nearly three thousand square miles, — almost the size of the five counties of Carleton, Russell, Dundas, Leeds, Grenville and Lanark, or considerably larger than the German Grand Duchy of Hesse. Much of the country is in dense bush, a great deal of the land being poor and the settlements scattered. But five years

have elapsed since the appointment of a travelling missionary, whose almost first step was to establish a headquarters at the most thriving settlement, the lumbering village of Mattawa, where he soon succeeded in building the church and house shown in our illustration. Four other churches have since been erected, (two lately becoming the property of Algoma) all after the model of that shown at the foot of the engraving. Several more are required at points where congregations are already formed and worshipping in log cabins or school houses, and sometimes in the open air. It is contemplated to build one church every year till each congregation is provided. The mission priest, Rev. Forster Bliss, has, from the first, associated helpers with him in his pioneer work— young men preparing for holy orders, who reside at the mission house, all living together and working from a common centre. Mr. Bliss's testimony and work is most valuable evidence of the great benefit to be derived from the adoption of the associate mission plan. A much greater amount of work is thus accomplished at a minimum cost, and the services of newly ordained deacons or untried men utilized to the best advantage both for present and future. The most distant out-station in the mission is eighty miles from headquarters; the nearest, twelve miles. There are five regular stations. The church people number upwards of five hundred; communicants, two hundred. The foundations are being laid strong and deep in virgin soil, and the Church leads the van in all but two stations. Taking the mission

throughout, the Church is second only to the Roman Catholics, who largely preponderate. Each church, in its sanctuary appointments, is furnished by kind friends in England, who also contribute to an annual fancy fair in aid of the building funds.

The principal mode of travelling to the out-stations is by rail, but the scattered settlements and some of the outposts have to be visited on foot, involving constant pedestrian exercise at the rate of twenty-two miles a day. The Church's rule of daily service is maintained at Mattawa, one of the associates being always there. Celebrations are fortnightly, and on all festivals. The staff now consists of the mission priest, Rev. Forster Bliss, and two associates, Rev. W. M. Quartermaine, deacon, and F. Cecil Powell, lay reader. The Bishop of Ontario speaks in the highest terms of this mission.

## Young People's Department.



OFFERINGS OF NATIVE CHRISTIANS IN SOUTH INDIA.

### OFFERINGS.

IT is wonderful how much can be done for the cause of God by saving little things,—“here a little, and there a little.” “One of the things most carefully impressed on the native Christians by missionaries,” says an old number of the *Gospel Missionary*, published in England by the Society for the Propagation of the Gospel, “is, that since they have freely received, they must freely give. One way in which this is done, is by the women, when making ready the family meal, laying aside a little—say half a handful of the rice—to be given away. Half a handful each day fills a good-sized sack in time, and she is proud when she can pour it out as alms for the Church on the floor of the mission storehouse. But if for any reason she cannot give rice, perhaps she can give something else,—a little of her time now and then. Some of the good Christian women will join together and go, with an English lady teacher to take the lead, into the heathen streets or villages—to teach their more ignorant sisters. One very common way of getting them to attend is by singing hymns to them in Tamil—and by degrees the women will ask questions about the hymns, and so learn more and more.”

The following little story, also, taken from the *Parish Visitor*, shews how much can be done by saving the coppers. How many coppers are spent by children on worthless things! Could not some of them be saved for God? The story referred to is called

#### WHERE THERE'S A WILL THERE'S A WAY.

After a missionary meeting in the country, an old laboring man put a coin into the hands of the clergyman who had addressed the people, saying “Give that to the missionaries.” To the surprise of the receiver the coin was golden—a half-sovereign. Of course the old fellow had made a mistake; he could not possibly afford to give away such a sum. To run after him and restore the money was the first thought. But the old man simply said, “It’s all right,” and made his way out at the door.

The churchwarden of the parish was standing by. “What! old John gave you that?” he said smiling. “Yes, it’s all right then; he meant it. He’s a bit of a character, you see. Goes with the steam threshing-machine to the farms about. The farmers find him a decent, quiet old fellow, punctual and hard working, and it’s ‘Have a glass of beer, John?’ from all of them. But John—he has

one answer ready: 'Thank ye, master, but I'll take twopence instead.' And the twopence goes straight into the waistcoat pocket, and after that into a canvas bag. At the end of the year he counts up the money and brings it to the meeting of the Society for the Propagation of the Gospel—'for the missionaries.' He isn't a rich man, as you see, but he can give.

Oh, that there were a few more old Johns in the world, willing to deny themselves some luxury to spread the news of the Gospel! Well, after reading this, perhaps there may be, for example is better than precept.

The following story also bears directly upon this subject:—

A negro woman, attending a missionary meeting in one of the West India Islands, was much struck with an illustration of this old proverb, given by a missionary just arrived from England, who told what a swarm of bees once gave to a Bible Society. They had so labored and increased as to raise more than £30 for sending the Book of God to the world. She had listened, too, with intense interest to a description of a cherry tree, the fruit of which, consecrated to the Church Missionary Society, had added many pounds to its funds.

On her way home she thought to herself, "Sure dem buchra in England do so much, sure for me do something."

But then came the question, "What shall that something be?"

With the morning's dawn she found the answer. We know that many among us would have said, "Me poor slave, working for massa ten hours a day, every day of the week, except Sunday, when me wash for me clothes, and for me pickaninny clothes, what can poor me do?" But though no grammarian she enquired not, "What can *me* do?" But "What *can* me do?" Something must be done.

Before she went to work she caught one of her finest pullets, sewed a bit of scarlet cloth around its right foot, and addressed a few kindly words to her captive.

"Dere, Sissy, you do belong to the missionary society, hear ye, and all for your egg, and all for your chicken, da belong to the missionary society, hear ye. Go about your business."

And this determination was fully carried out. We have since learned that many African pullets, ornamented with the characteristic red cloth, have been employed in thus promoting the extension of their Great Creator's kingdom.

AS THE Advent and Christmas season belong to this month, would it not be well for the children of Canadian Sunday Schools, or of our Canadian homes, to save something from their little gifts or earnings, that they may have suitable offerings especially for Christmas time, when there are so many poor to relieve and dull hearts to make bright?

## FINDING.

SOMETIMES missionaries meet with men who have tried one heathen religion after another, and found no rest in any of them, men who may truly be called "seekers after God." An English writer tells the following beautiful story of one such "seeker," who, toward the end of his life, found the "pearl of great price," the peace-giving truth for which he had been searching so long.

Some years ago a missionary named Mr Wolfe opened a mission chapel in the south of China. There was great excitement in the town on the opening day, and crowds collected at the "Religion Hall," as the Chinese call it, to hear what the "foreign man" had to say. An old blind man of about seventy-five asked what all this noise was about, and when he was told, he said that he, too, would go the "Religion Hall;" so his friends took him by the hand and led him down the street to the chapel.

The text that Mr Wolfe read out that evening was "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When the blind man heard those words, he jumped up and clapped his hands, saying:

"Thank you, sir, very much; that is just what I have been longing for and praying for, for many years." The people said, "He is mad; turn him out." But he answered, "No, I am not mad, but I know what I want, and what I have been praying for, for many years."

Six months later, when Mr Wolfe went back to this same place, the Christian teacher who had been left behind in the city brought seven men to be baptized by him, and among the seven was the old blind man.

It is the custom in Mr Wolfe's mission, for every man who comes to be baptized, to stand at the font and declare to those present what it is that has led him to become a Christian. This was what the blind man had to say:—

"When I was twenty-five years of age I came to the conclusion that idolatry was vain. In despair one morning, as I was walking behind my house in a field, I saw a glorious ball of fire jump up out of the east, and I fell down and worshipped the rising sun, saying, 'O sun, take away the load from my heart.' Again, in the evening, as the sun was going down behind the hills, I said, 'O sun, before you go, leave a blessing behind you, and take the burden from my heart.' For two years I worshipped the rising and the setting of the sun, but the burden remained on my heart still.

"Again, as I was walking in the fields, I said to myself, 'Perhaps the moon can save me,' and I prayed to the moon for twelve long months; but no peace came to me, either from the sun or the moon. Next I turned to the glittering stars, and for a year I worshipped them, but they brought me no comfort.

"One day I threw myself on the ground and said, 'If there be a Ruler above the stars, show thyself to me.' But no voice came from the world above, and I went on my weary way in the world till I became a blind old man, bearing a burden in my heart, when I heard a commotion in the street, and asked what it was all about. I went to hear the foreign man preach. I heard him describe the Great God above, and then he went on speaking of His love to man. I could stand it no longer, and jumping to my feet, I exclaimed, 'This is just what I want.'

"Now to-night here I am, standing at this font, about to be received into the Church of Jesus Christ, and I can say with Simeon, 'Lord now let me die in peace, for I have found my Saviour,' and the burden is taken from my heart."

And oh! the joy and blessedness of that finding!

"The love of Jesus what it is  
None but His loved ones know."

THE Rev. Courtenay Moore, rector of Mitchelstown, and canon of Cloyne, Ireland, contributes to our contemporary, *The Church Times*, the true story of how Mr. Bradlaugh was discomfited in his quotation of 1 Kings, xv, 5. Some time ago Mr. Bradlaugh went to lecture at Nottingham, when his thesis was—The Bible is an immoral book, and God, its reputed author, is, consequently, an immoral Being. "I will prove this," said the lecturer, "from the Bible itself—*e. g.*, the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now (said Mr. Bradlaugh) you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, 'he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life,' Now what do you think of your Bible and its Author? Are you not ashamed of it and Him? What have you to say for yourselves?" Mr. Bradlaugh, having bantered his audience in this way, there was silence for a time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse! Finish the verse!" "I have no Bible," replied Mr. Bradlaugh; "finish it yourself." "Nor have I one, said the speaker, yet I *can* finish it: and the conclusion you omitted is this: 'Save only in the matter of Uriah the Hittite.'" The feeling against Mr. Bradlaugh in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the hall and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry, in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Ven. Archdeacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known.—*The Living Church (Chicago.)*

## Woman's Auxiliary Department.

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

### PAPER ON THE WORKINGS OF THE WOMAN'S AUXILIARY IN ITS EVERY DAY ASPECT.

By MRS. MACLEOD MOORE, Prescott, Ont., Recording Secretary of  
The Woman's Auxiliary, Ontario Diocese.

*Concluded.*

WITH respect to this question of either time or money, it is often said, and not unwisely, that charity begins at home. This being granted, let us enquire who ordained that it should end there? In a deeper sense than common it may well mean that we should first press the blessings of salvation upon those nearest to us, like unto Andrew, who "first findeth his own brother," but this much quoted saying, often heard by the workers outside the home circle, whether for missions or aught else, seems to be at once the apology and explanation of those who would imply that it is impossible to perform one manifest duty without neglecting another. This idea is both fallacious and injurious. Many devoted Christian workers are also devoted wives, mothers, and friends. Having first sought the Kingdom of God, all these things were added unto them. It is often urged that we have plenty to do at home, that is in our own parishes; this probably is most true, but it is a grave error to narrow the circle of our sympathies, and to suppose that remote claims are not really claims at all, or at best, only in such a figurative sense, as not actually to entail upon Christian men and women everywhere such a responsibility as no single eye can fail to see. We may neglect our obligations, but we cannot repudiate them. As our lives are ordered we cannot escape being our brother's keeper. Is it not well for us to accept our duties, take up the burden, whether it be our very own or not, and labor gladly, singly, if it must be, but far better in such organizations as we now represent? Systematic working, systematic giving, wisely, prayerfully governed and directed, form a power for usefulness which cannot be over estimated. The numerous channels opened, the vast scope of trained energies enable a society like the present, in very truth, to gather up the fragments of time, influence, talent, energy, industry and education,—all of which, fitly compacted together, will aid in forming one grand harmonious whole. No woman is too high or too low; none too rich or too poor. We would fain draw them all in, and cannot willingly spare one. As it is, how often are we pained by hearing that this one, or that, knows nothing about missions, takes no interest, has no experience; the plain answer to such is: learn what you do not know, gain your experience as do others; once accept the fact of



the work needing to be done, and (possibly) of your being the one woman needed to do it, and the next step finds you actually doing it; no question of fitness, no question of self, nothing but the exceeding joy of working for Christ should be considered.


Although practically without unit, the objects of the auxiliary are, as before said, nominally three in number, but if we change the sequence and begin by diffusing missionary intelligence, zeal will be more easily awakened, and the raising of money for missionary purposes will naturally and readily follow. At least that is as it should be, and with God's grace will be. The initial difficulties are conquered, the uplifted standard of woman's work for the church planted on firm ground, and humanly speaking, the future is in our own hands. Let it, then, be ours so to labor humbly and reverently, that we may be auxiliaries indeed. One of the less defined, but not unimportant functions of the Woman's Auxiliary at large, will be to act as an educator to those who, from various causes, do not understand in all, or perhaps any of its bearings, what its work should be. To such, (and they are not few), the continuous workings of an authorized body acting under the auspices of, and subject to, the authority of the clergy, will clear away the mist of ignorance, open up fields of thought, and probably succeed in giving a wider, healthier tone, than now obtains among many who, though attending missionary meetings and having the question frequently brought before them in church, are yet entirely ignorant of their own duties in this connection. The writer was lately refused a contribution to Diocesan missions on the plea that the speaker (not a woman) had subscribed to the new furnaces in his own church!

The friendly element is another salient feature. Few things are more conducive to good feelings than working together for some common object of interest, and in this way the missionary working parties, where social distinctions simply do not exist, play an important part, and are a very desirable adjunct, the provoking to good works being not the least of their advantages. It must not be forgotten that the wise liberty allowed gives each separate branch of the Woman's Auxiliary the privilege of determining the destination of its offerings, so that local preferences may be largely consulted, and an impetus given by the choice of some favorite field of work. This is calculated to attract the younger women, and should be kept in mind by all. The formation of Girls' Friendly Societies is an excellent work, and as in many instances the good done is at once seen, it is most useful to those who like to walk by sight as well as by faith, but may be strongly recommended to all workers. The motto of the Woman's Auxiliary expresses all that is required, and that woman, who, before the bar of an honest, God fearing conscience, can truly declare that "she hath done what she could," need not be downcast, nor cry *mea culpa*, whether she have to give account of one talent or five.

## THE FOUR ALLS.

MATTHEW XXVIII, 19-20.

I.

LL people go and teach;  
Stay not for weary foot or faltering tongue,  
Or tribulation sore.  
Rest never more,  
Until the joyful song by angels sung  
At Bethlehem, earth's furthest bounds shall reach.

II.

All nations go baptize,  
And in the armies of the Triune Lord,  
Gather the people in.  
No peace with sin,  
Make ye, till o'er man's soul by grace restored  
The glorious Sun of Righteousness shall rise.

III.

All things that I command,  
See ye observe to do and teach men so,  
For thus the Father wills;  
And all the ills  
That cluster round your pathway as you go,  
Shall count for fullest joy at God's right hand.

IV.

All days with you I'll be,  
In storm and sunshine, in dark ways and bright,  
In sickness, bonds, and woe,  
With you I'll go.  
My hand shall bear you up, my love shall light.  
Only be strong, and know no stay but me.

Middle Sackville, N. S.

R. R. J. EMERSON.

WE sometimes complain of the slow progress of missions, as though nothing had been done. Is it nothing that the Church has been aroused to her duty? that every large Christian body has her missionary organization? that many thousands of missionaries are in the field? that the word of God is preached in four times as many localities of the heathen world as there are missionaries? that millions of dollars are collected annually to sustain these missions? that hundreds of thousands of converts are enrolled in Africa and Asia, add indeed all parts of the globe? and that, counting Roman Catholic missions, we number in the heathen world, Christians by the millions?

A SCOTCH minister had a wonderful "beadle" by the name of Dawson. One day the doctor remarked that when he preached, Dawson invariably settled himself down to a comfortable nap, but that whenever a stranger occupied the pulpit Dawson was wide awake and most attentive the whole time. The doctor, accordingly, taxed him with this. "Weel, doctor," said Dawson, "ye see I can trust you, but a stranger needs to be weel watched for his fundamentals."

"WHAT did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship in their own way, and make other people do the same," was the reply.

# 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.

All Communications to be addressed to

REV. C. H. MOCKRIDGE, D. D., HAMILTON, ONT.,

GENERAL SECRETARY OF THE SOCIETY.

DECEMBER, 1886.

## THE LATE BISHOP OF SASKATCHEWAN.\*

We should ill perform our duty as a missionary organ did we fail to pay an early and loving tribute to the memory fresh and dear of one well known and honored throughout the whole church as amongst the zealous and remarkable missionaries of this eminently missionary country. Since our last number appeared, the late Bishop of Saskatchewan has "finished his course."

"His body with his charge laid down  
And ceased at once to work and live."

To the country north of the Tweed, so famed for the perseverance and success of its sons, and which has given to this new land so many distinguished men, is the Canadian Church indebted for this devoted Bishop. He was born at Portstewart, Barttshire, in 1828, and graduated at Aberdeen in 1851. The Bishop was one of a set of men about that time imported into this country by the first Bishop of Huron. He was ordained in 1858, and was appointed first assistant at St. James' Cathedral, Toronto. From thence he removed to London, accepting the curacy of St. Paul's Cathedral in that city, and as the then rector was also bishop of the Diocese, a large share of parochial work and preaching necessarily fell upon the strong and willing shoulders of Mr. McLean. In addition to this curacy he held the position of chaplain to the large garrison stationed in London, and Colonel Lowry, "a devout soldier," was always ready to bear his hearty testimony to the influence for good exercised over the men by the preaching and ministry of the whole-souled chaplain. In 1876, just twenty years ago, when the Northwest was little known and less cared for, he cast in his lot with that country, removing there with his young family, and undertaking the numerous and arduous duties of Rector of St. John's Cathedral, Winnipeg,

Warden and Divinity Professor of St. John's College, and Archdeacon of Assiniboia. He was thus a pluralist, but only in work and labor, for his pecuniary gains were small. At that time Winnipeg was a village of about five hundred inhabitants, and the Northwest "a great lone land" which no man but a Hudson's Bay factor very much cared for. During eight long years, and amid many privations, he applied himself with singular devotion to the duties of the above offices. By incessant teaching of all branches, from the very rudiments of education up to the final divinity lectures, and by occasional and most laborious visits to England, and to the older Provinces of Canada, he at length secured both the endowment and the future success of St. John's College,—now the important educational institution of the city of Winnipeg and of the Diocese of Rupert's Land. Among all his labors he generally regarded those early years in Winnipeg as the hardest and most trying.

In 1874 Archdeacon McLean was appointed by the Crown, First Bishop of Saskatchewan, and was consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Bishops of London, St. Asaph's and Algoma, and by the late Bishop Anderson, formerly of Rupert's Land. This new diocese embraced half a continent, extending from the Saskatchewan River to the shores of the Hudson Bay, and to the Rocky Mountains. In this almost limitless region the bishop's labors were prodigious. Its necessities, like itself, were vast, and he was not the man to be satisfied till every effort had been made to meet them. This wide field included the majority of the Canadian tribes of Indians, notably the Crees, the Blackfeet, and the Assinaboines—all in a mostly heathen condition. A dozen years ago in this boundless territory, the white settlements, the civilized abodes, and the facilities for travel were few and far between. Hence, as the bishop himself wrote, the preparations for an episcopal visitation, resembled the organizing of an expedition. "It was necessary to fit out a service of men, horses and wagons for each journey." In this way, in 1883, he made a journey extending through months, covering 2,200 miles, and costing \$1,000. Night after night his couch was in the snow, his canopy the starry heavens, the Indians and dogs his companions, and the baying of wolves his lullaby, but he loved to tell it out that amid such scenes, far from home and friends, Jacob's God was near, and the last consoling night thought of His servant, "the words of his mouth and the meditations of his heart," were these, "I will lay me down in peace and take my rest, for it is Thou, Lord, only, that makest me to dwell in safety." This missionary work was only interrupted when the busy workman visited England, and took in Canada going or returning, for the purpose of collecting the necessary supplies. He was sent by the Church into a wilderness to make it a spiritual home and garden, and also to find the means

\* By Rev. Canon DuMoulin, M. A., a member of the D. and F. Mission Board.

wherewithal to do so. His great loving heart, his frank, open manner, his well-known devotion to duty, and the thrilling story he ever told in breathing thoughts, in burning words, obtained for him a ready hearing and ready help in Britain and in America. Men of all shades of religious thought unfastened their purses when the Bishop appealed. His remarkable ability to evoke sympathy and support for his work may be measured by the fact that through public appeal, and by personal solicitation and canvass, he realized and invested \$50,000 for the endowment of the see, a further sum sufficient to build and partly to endow Emmanuel Hall, Prince Albert, together with grants from the great missionary societies in England, and guarantees from Canadian congregations sufficient to maintain the college with its staff, and the twenty missionary clergymen scattered over the great diocese. In all his toils and undertakings once only, we believe, was the sturdy whole-hearted bishop heard at all to murmur or complain, and this was when, in 1884, it was proposed to take part of Assiniboia from his jurisdiction, to form the new Diocese of Qu'Appelle. Owing to his downright unwillingness to part with any portion of his work other tracts were thrown in, giving him still a diocese of at least 1,000 miles—from Lake Winnipeg to the Rockies. For twenty years past the whole soul and life of this noble man was given to the wide and needy land of his adoption. He was among the first to foresee and foretell its great future, and in the first and second rebellions, by which the Northwest has been distracted and bloodstained, his counsels and efforts were most effectual in promoting peace and saving life.

It is now just four years since he became aware that a mortal disease was lurking in his heretofore hardy frame. The rugged house began to crumble. Had he been careful of life, he would have then abridged his efforts and followed the prescribed course of regimen. But with noble negligence all his works were pursued, and his great journeys made as formerly. On one of these he set out two months ago, feeling poorly, as he did so, and taking his son with him in consequence. He visited Calgary, Fort McLeod and Edmonton. Although very unwell on his arrival at Edmonton, he yet determined to make the return trip by way of Calgary. On descending a hill to the ferry his conveyance upset, throwing him out and giving him a severe skaking. With characteristic courage and self forgetfulness, he insisted on continuing his journey so soon as the wagon was repaired, but after proceeding some five miles he was obliged to return to Edmonton to procure medical treatment. There he was laid up for three weeks and lovingly nursed by his son. At the end of that time his strength was greatly reduced. The longing for home which comes to a dying man far away came over him. Thereupon, feeling unequal to the overland journey, he caused a small skiff to be rigged up. They placed canvas

over the bow and laid his couch therein; and so he made his last journey, a long and tedious one, home, hom<sup>e</sup> to those to whom he had been the tenderest husband and father. And there at "home, sweet home," on Sunday, Nov. 7th, on the great Resurrection Day, he heard and obeyed the call "Well done good and faithful servant. Enter thou into the joy of thy Lord."

He is gone; so well known and loved of all, so familiar and so welcome a figure in our pulpits, among our Sunday school children, and on our missionary platforms—gone, and the whole Church will miss him. Canada will miss him; and the Northwest, and his widowed diocese; but his own house and home, left so desolate, will miss him most of all. Nor can we help feeling, *and even suggesting*, that as his great and most useful life was freely poured out for the Church, as his work, being purely missionary, and no widows' and orphans' fund existing in his diocese, the Church he so faithfully served should evince not alone her heartfelt sorrow for loss of him, but practical sympathy as well—weeping with those who weep, and caring for those whom he has left behind and bereft of the protection of one of the kindest guardians that ever lived. All peace and honor to your memory and rest to your soul, dear, devoted servant of our Lord and of his body the Church. Your lot now is "far better" than ours. The members of the Church militant here on earth must fight and work a little longer, but you "have fought a good fight, have finished your course, have kept the faith." Henceforth for you then is the crown, the unfading crown of life.

The appointment to the vacant see of Saskatchewan lies in the hands of the Archbishop of Canterbury. The following is the clause in the constitution of the Provincial Synod, relating to the matter.

"In case of a vacancy in the Episcopate in either of the dioceses of Rupert's Land or Saskatchewan, the selection of the new bishop shall rest with the Archbishop of Canterbury, unless, and until there shall be at least twelve clergymen in the diocese who are supported either by endowment or their congregations, in which case the bishop shall be elected by the Diocesan Synod, subject to the election being confirmed by the House of Bishops.

"In the case of the dioceses of Moosonee or Athabasca, as long as the bishops are supported by the Church Missionary Society, the selection of the new bishop lies with it."

Some changes in this law were made at the last meeting of the Provincial Synod, (N. W.) two years ago, but they do not come into operation until confirmed, which will be, in all probability, at the next meeting of the synod.

At present the diocese of Rupert's Land, (Manitoba), is the only one in the Ecclesiastical Province of the North-West entitled to elect its bishop in the event of a vacancy.

"NEXT year, if we are spared, it is contemplated to localize that most valuable and important work just issued under the ægis of the Board of Management of the Domestic and Foreign Missionary Society, OUR MISSION NEWS—a Magazine, which in every way is worthy of the dollar a year, apart from any Diocesan or local matter that may be appended to it. The Churchmen of Canada must make this Missionary Magazine a financial success, and then we think it will be a Missionary success, by making known the Church's works, increasing Missionary zeal, calling forth more labourers, and drawing forth more funds; and we in S. Luke's Parish, undoubtedly will do our share of work and support to accomplish that end.

This is likely to prove a wonderful agency in our Missionary work in Canada, and it must not be taken hold of in any half-hearted, weak, indifferent manner, but with a long pull, from the Pacific to the Atlantic, and a firm pull, our feet planted on the Rock of Ages, and a pull altogether, as one family in the Household of GOD, as one effort of the Body influenced by the Head, *even Jesus.*"—St. Luke's Cathedral (Halifax), *Parish Magazine.*

THE Toronto Woman's Auxiliary has been meeting with marked encouragement. Four new branches were formed within this last month. In those parishes where missionary societies already existed, and which are now working in connection with the auxiliary, increased activity is manifested.

On Thursday, Nov. 11th, an "At Home" was held in Toronto, which was a great success. About a thousand persons were present, and were received by the President, Mrs. Sweatman. Most encouraging and helpful addresses were given by the Bishops of Toronto and Algoma, and Rev. Canon DuMoulin. A poem written by Miss Johnson, (daughter of the late Chief Johnson) was read by Miss Churchill. It is a plea for Missionary work on behalf of her Indian sisters, and is especially addressed to the Woman's Auxiliary. The rest of the evening was devoted to music, social intercourse and refreshments.

THE \$1,500 per annum which is being raised in the Diocese of Quebec, is not, as stated in our last issue to assist weak missions, but to enable the bishop to open at least three new missions among a class of people which has scarcely any form of religion among them. Of the amount required, nearly \$1,300 has been subscribed, chiefly as follows:—Mr. R. Hamilton, \$300; the bishop, \$50; anonymous, \$167; St. Michael's congregation, \$410; the balance, about \$360, was collected by Rev. M. M. Fothergill and Mr. Geo. Lampson. The clergy in the eastern townships have agreed to raise \$500 per annum for the three years, although they have hard work to meet local claims. The bishop's appeal is, therefore, very nearly met.

## Board of Management Dept.

All persons who are members of the Church of England are members of this Society.

THE BOARD OF MANAGEMENT.—The Most Reverend the Metropolitan, Fredericton, and the Bishops of Ontario, Nova Scotia, Quebec, Montreal, Toronto, Algoma, Huron and Niagara, and the coadjutor bishop of Fredericton. Two clergymen and two laymen from each diocese. Rev. C. H. MOCKRIDGE, D. D., Hamilton, Ont., General Secretary; J. J. MASON, Esq., Hamilton, Ont., General Treasurer.

### THE SEPTEMBER MEETING.

The following is a summary of the minutes of the September meeting, sessions of which were held on various occasions in the city of Montreal, at the time of the Provincial Synod.

Nearly all the members, from time to time, were present.

The General Secretary read a draft of report, for the Triennial Report. It was referred to a committee, consisting of the Bishop of Niagara, the General Secretary, and Mr. R. T. Walkem.

The special prayers that had been prepared were received and recommended for general use.

The report, amended by a committee appointed for the purpose, was presented and adopted, and ordered to be prepared with a view to its being read before the General Board of Missions as the Triennial Report.

The Treasurer presented his report, which was adopted, and ordered to be read at the meeting of the General Board.

A motion expressing satisfaction at the formation of the Woman's Auxiliary was passed, and a deputation was appointed to attend the meeting of the Auxiliary and extend to it a cordial welcome in its laudable undertaking.

A letter was read from the Bishop of Rupert's Land (Manitoba), setting forth the needs of his Diocese, and a foot note regarding it was ordered to be appended to the triennial report. (See OUR MISSION NEWS, October, p. 106.)

A letter from the Lord Bishop of Saskatchewan was also read, and ordered to be laid on the table.

The Epiphany Appeal was read and considered, clause by clause, and ordered to be issued to the Clergy three weeks before the day appointed for reading it.

A sum of money sufficient to make up the amount required to carry on the publication of OUR MISSION NEWS for a year, was placed at the disposal of the General Secretary, until the first of May, 1887, and a committee was appointed to advise with him regarding the finances of the paper.

The sum of \$200 was also placed at the disposal of the General Secretary, to meet current expenses.

The place of next meeting was appointed for London in May, 1887.

The Bishop of Toronto and the Rev. J. D. Cayley were appointed to prepare the Ascensiontide Appeal, and to submit the same at the May meeting.

The General Secretary was directed to forward to the bishops of those dioceses receiving aid from the Board, a copy of the form approved, shewing what sums have been received by them since the last return, with the request that it be filled in up to the 31st of March, and returned to the Secretary immediately.

Art. IX of the Constitution was amended by the substitution of the 31st of July for the 30th of June.

The Secretary was instructed to inform the bishops of Rupert's Land, Saskatchewan and Qu'Appelle, that this Board, recognizing the great benefits which accrue to the congregations of the whole Church in this Ecclesiastical Province from the personal representations and appeals of men actively engaged in the missionary field, are prepared to afford all the encouragement and support in their power to any representatives whom they may see fit to send to urge the claims and needs of diocesan missionary work; That the Secretary do send to these bishops a copy of the resolution of this Board, requiring a voucher in duplicate, with a statement of contributors and amounts collected by their representatives in each diocese, to be furnished to the Diocesan Treasurer, one of which is to satisfy the auditors of his accounts, and the other to be forwarded by him to the General Treasurer, so that the amount may be passed through his books, and thus a full and satisfactory statement of all the amounts collected for missionary work will be furnished for the information and guidance of the Church in this Ecclesiastical Province; that the Secretary do add the warmest hope of this Board that any bishop, or any representative accredited by any bishop, will be fully instructed on this point and directed to be careful in aiding this Board in a matter of practical interest to the whole Church. Only in this way can full and reliable statistics of what the Church amongst us is doing can be secured.

A separate minute book was ordered to be obtained for entering the minutes of the General Board of Missions.

A committee was appointed to revise and arrange the minutes of the General Meeting before presenting them to the secretaries of the Provincial Synod for publication in the Journal of Proceedings.

The Secretary was directed to publish, as an appendix to the Triennial Report, any statements, if furnished him by the diocesan secretaries prior to the 1st of November, of collections additional to those contained in the adopted statement, and of which the Treasurer had received no voucher at the time his statement was drawn up, such additional collections being for the period ending 31st July last.

The Secretaries of the Diocesan Corresponding Committees are to be requested to forward to the Secretary of the Board of Management, as soon after the 1st of August in each year as possible, a summary statement, showing the amounts which have been collected for missionary purposes from all

sources, stating separately the amount which has been forwarded to the Treasurer of the Board of Management, and what has been forwarded through other channels during the previous twelve months ending 31st July.

The Secretary was instructed to print, in pamphlet form, Canon XIX. of the Provincial Synod, the By-laws of the Society, and such resolutions as are in force at the present time, and to circulate the same amongst the members of the Board of Management.

The Board resolved to issue, through *OUR MISSION NEWS*, a statement of the amount required by the Board for Domestic and Foreign Missions for the year ending 31st July, and that, month by month, the amounts contributed by the various parishes in the different dioceses throughout this Ecclesiastical Province be acknowledged (so far as is possible) in *OUR MISSION NEWS*.

The sum to be asked for from the Church in Canada, for Domestic Missions, was fixed at the minimum sum of twenty thousand dollars per annum, and for Foreign Missions ten thousand.

A letter was read from Rev. Canon Cooper, regarding the desire of the S. P. G. to send a deputation to this country next April, and was referred to the Bishop of Niagara and the Secretary.

The Secretary was instructed to print such returns as may be sent in late as an appendix to the report, and also to publish the Epiphany Appeal in the January number of *OUR MISSION NEWS*, also to print the Triennial Report in the October number, and send a copy to each clergyman in the Ecclesiastical Province.

The next meeting of the Board of Management will be held in London, Ontario, on Wednesday, April 20th, 1887, being the second Wednesday after Easter.

THE sum asked for by the Board of Management for carrying on needful work in Algoma and the North-West is only \$20,000. Surely among all the dioceses of older Canada this sum ought to be raised annually without any difficulty.

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

THE man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish will soon have a selfish congregation; the bishop who by absorption in the work of his particular field becomes indifferent to every other claim will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must essentially work the ruin of the home interest.—*Dr. Muhlenberg.*

**Treasurer's Department.**

J. J. MASON Esq., Hamilton, Ont., Treasurer.

Receipts from the closing of the books on July 31st, 1886, to November 30th, 1886 :

DIocese.	DOMESTIC.	FOREIGN.	TOTAL.
Huron.....	\$ 175 00	.....	\$ 175 00
Niagara.....	115 50	.....	115 50
Toronto.....	250 00	213 85	463 85
Ontario.....	700 76	38 65	739 41
Montreal.....	174 92	.....	174 92
Nova Scotia.....	790 64	130 80	921 44
Other Sources.....	16 94	16 94	33 88
	\$2,223 76	\$ 400 24	\$2,624 00

In the Domestic contributions all were "appropriated," except Ontario, \$65.21; Montreal, 154.92; Nova Scotia, \$274.64; and in Foreign Missions, Ontario, \$12 00; Nova Scotia, \$130.80; other sources, \$16.94.

ABSTRACT OF RECEIPTS.

Domestic Missions, General.....	\$ 511 71
Algoma, General.....	15 00
" Bishop's Stipend.....	875 00
" Shingwauk Home.....	37 50
N. W. Missions, General.....	129 93
Rupert's Land, ".....	624 05
Saskatchewan, ".....	4 20
Qu'Appelle, ".....	25 37
LaRador, ".....	1 00
Total.....	\$2,223 76

Foreign Missions, General.....	\$ 159 74
S. P. G.....	3 00
C. M. S.....	90
L. S. for promoting C. amongst the Jews.....	156 35
Zenana Missions.....	80 25

Total.....\$ 400 24

Grand Total.....\$2,624 00

J. J. MASON, General Treasurer.

**Books and Periodicals Dept.**

*Samuel Gobat, Bishop of Jerusalem*; with Portraits and Illustrations. T. Whittaker, 2 Bible House, New York.

In this interesting book a full account is given of the establishment of the Anglican Bishopric of Jerusalem, which occupies a position entirely unique.

In the year 1840 the city of Jerusalem came under the control of England and Prussia, from which great things were expected, but the only result secured, was a joint plan between the two countries for creating an Episcopal See in the Holy City. Frederick William IV granted £15,000 sterling as half the amount necessary for its endowment. The Bishop was to be consecrated in Eng-

land, and placed under the jurisdiction of the Archbishop of Canterbury. The right of nomination was to fall alternately to the British and Prussian Crown. German and Anglican pastors alike were to be under the control of the Bishop. In 1841, an Act of Parliament for the establishment of an Episcopal See at Jerusalem received the sanction of Queen Victoria. The English Government nominated a Christianized Jew, Michael S. Alexander as the first bishop. On his death in 1845, the nomination, by agreement, fell to the Crown of Prussia, and Samuel Gobat, a noted German missionary, was offered and accepted the position in 1846. He went to England, and, after encountering some protests and difficulties, was ordained priest in the Anglican Church, and a few days afterwards was consecrated bishop. This agreement entered into between England and Prussia was as novel and peculiar as was the diocese to which this German missionary had been appointed. "No bishop," says the book under review, "had ever exercised sway over a smaller community than that which fell to the lot of Samuel Gobat; yet none had ever been appointed to a wider field of action than that which stretched around him, for it comprehended Palestine, Syria, Assyria, Chaldea, Asia Minor, Egypt and Abyssinia."

Bishop Gobat was succeeded in 1879 by Dr. J. Barclay, who died in 1881, since when no appointment has been made.

The history of the life of this good man is very interesting and instructive. Mr. Whittaker can supply the book, which is beautifully printed and illustrated, at \$1.60.

*A Missionary Band: A Record and An Appeal.* Morgan & Scott; London, E. C.

This book gives an account of the missionary journeys and work of seven young English gentlemen, under the leadership, apparently, of Mr. C. T. Studd, the Cambridge athlete and well known cricketer. While we can not help regretting that these young gentlemen, who are evidently full of zeal for their Master's cause, did not enrol themselves under the banner of their own Church, and go forth upon their work under apostolic rule and authority, we must nevertheless feel thankful that the accomplished and the strong can give up all attractions and labor, as this "Missionary Band" labors, for the salvation of mankind. One feels when reading such a book that nothing short of the divine power of Christianity could prompt and sustain such deeds of heroism and self-denial.

*Pinrooty.* By Clara M. S. Lowe. Morgan & Scott, London, E. C., England.

The heart of Christianity is being much stirred of late by the unhappy condition of women in India. Missionaries could gain no access to them, but Christian women are now being allowed to teach them, and they appeal for assistance in this work most pathetically, on the grounds of the sad

lot which falls to India's women. Mrs. Groves, the Secretary of the Church of England Zenana Society, has lately made urgent appeals to the Church people of Canada on this subject, and let us hope that her words have not been spoken in vain. The little book "Punrooty" is full of pathetic incidents in the life of these women, as seen by an earnest Christian lady (apparently a Presbyterian), Miss Reade, who worked as a missionary among them.

It is a capital little book to read at Zenana meetings or young women's guilds of any sort, or for obtaining incidents in the work of teaching the ignorant and imprisoned women of India.

*Papal Infallibility.* By Rev. John M. Davenport, St. John, N. B.

This is a pamphlet of over 100 well printed pages, and consists of letters originally written by the author to the *St. John Globe*, in refutation of the monstrous doctrine of Papal Infallibility. It contains a mass of highly interesting matter collected together on this subject, and forms a very good *multum in parvo* argument in support of the Anglican position as opposed to the assumed powers of the Pope.

The *Brooklyn Magazine* (7 Murray St., N. Y.) for November has many interesting articles and stories, together with the usual quota of Beecher's and Talmage's sermons, some of which are suggestive of thought whether one chooses to follow the line of it or not. It aims at giving healthy reading for the masses. A writer in it says:—

"The novels which sell the most in stores,  
By the light writers of the day,  
Are trashy; but those in the magazines  
Are picked from the best they say."

*St. Luke's Cathedral Magazine.*—Rev. F. R. Murray, rector of St. Luke's Cathedral, Halifax, publishes monthly a little magazine in connection with the work of the parish. It contains usually well selected thoughts on Christian duty and churchmanship.

The *Missionary Review* is to be published for the future in New York and not in Princeton, as heretofore, and is to be issued monthly. It is "non demonstrational," but does good service to the general cause of Christian missions.

The *Churchman* (New York) is full every week of most instructive and interesting matter for Church people. The illustrations are becoming quite a feature of this paper.

The *Living Church* (Chicago) comes to us every week as a welcome visitor. Its editorials are incisive and clear, and its selections and items of news are of the best.

## CLERICAL DIRECTORY

### DIOCESE OF TORONTO, 1839.

**BISHOPS.**—(1) Hon. and Rt. Rev. John Strachan, D. D., 1839. (2) Rt. Rev. A. N. Bethune, D. D., D. C. L., 1868. Rt. Rev. Arthur Sweatman, D. D., D. C. L., 1879.

The **PRESENT BISHOP** (Dr. Sweatman) was born in London, England; is late Scholar of Christ's College, Cambridge. Graduated B. A. (Senior Optime) 1859, M. A. 1862. Ordained Deacon 1859 at St. Paul's Cathedral, London; Priest 1860 at Chapel Royal, Whitehall, by the Right Rev. Dr. Tait, Bishop of London. Appointed Curate Holy Trinity, Islington; Curate St. Stephen's, Canonbury, and Master Islington College; Head Master Huron College, London, Ont., 1865; Rector Grace Church, Brantford, 1872-1884; Head Master, Hellmuth College, London, Ont., 1874-76; Assistant Rector, St. Paul's, Woodstock; was Canon, Archdeacon and Examining Chaplain in the Diocese of Huron, and Secretary Diocesan Synod, (1873). Elected Bishop of Toronto 1879.

**ALLEN, REV. T. W., B. A. B.** at Sligo, Ireland. Graduate Trinity College, Toronto. Ordained Deacon, 1848; Priest, 1849, by the Bishop of Toronto. Appointed (1) Travelling Missionary, (2) Incumbent St. John's, Portsmouth. Now Rector St. John's Church, Millbrook, and Rural Dean Counties of Durham and Victoria.

**ALLEN, REV. W. C., B. A.,** Curate, Millbrook.

**ANGELL, REV. T. B.**

**BAKER, REV. J. STAMERS, B.** at Bandon, Ireland. Ed. at the Duke of Devonshire School, Bandon. Ordained Deacon, 1861; Priest, 1863, by the Bishop of Huron. Appointed (1) Wyoming, (2) Curate St. James', Toronto, (3) Campbellford, (4) Cookstown. Now Rector St. Mark's Church, Port Hope.

**BALDWIN, REV. ARTHUR HENRY, M. A. B.** in Toronto. Ed. at Upper Canada College and Trinity College, Toronto. Graduate Queen's College, Oxford, and *ad eundem* Trinity College, Toronto. Ordained Deacon, 1865, in Yorkminster, by the Archbishop of York; Priest, 1867, by the Bishop of Ely. Appointed (1) Luton Beds, Eng., (2) Curate Belleville, Ont. Now Rector All Saints' Church, Toronto.

**BALDWIN, REV. HENRY GRASSETT, B. A.,** Rector Church Ascension, Toronto.

**BALL, REV. THOMAS,** Bond Head.

**BALLARD, REV. J. MCLEAN, B. A. B.** in Canada. Graduate Trinity College, Toronto. Ordained Deacon, 1865; Priest, 1866, by the Bishop of Toronto. Appointed (1) Brooklin, (2) Ancaster, (3) North Essa, (4) St. Catharines, (5) Cayuga, (6) Incumbent St. Bartholomew, Toronto. Now Rector St. Anne's, Toronto.

**BATES, REV. W. W.** Undergraduate Trinity College, Toronto. Incumbent Ivy. Now Rector Thornhill.

**BECK, REV. J. W. R., M. A.,** Rural Dean, Rector Peterborough.

**BELL, REV. CHRISTOPHER ROLES, Mus. Bac. B.** at Frome, Somerset, Eng. Ed. at Queen Elizabeth's Grammar School, St. Olaves, London, England, and at Racine College, Wisconsin, U S Degree, Bachelor of Music. Ordained Deacon 1865; Priest 1867, by the Bishop of Ontario. Appointed South Mountain, Ont., Masonville, Que., Brooklin, Scarborough, Lakefield. Now Keswick (Roach's Point P. O.). Author of Letters on Liturgical Music, 1870.

**BETHUNE, REV. CHARLES JAMES STEWART, M. A., D. C. L. B.** at West Flamboro, Ont. Ed. at Upper Canada College, and Graduate Trinity College, Toronto. B. A., 1859; 1st. class in Classical Honors; Honorary 4th in Mathematics; M. A., 1861, now D. C. L. Ordained Deacon, 1861; Priest 1862, by the Bishop of Toronto. Appointed (1) Curate, Cobourg; (2) Curate, Carlton Sc. by, Yorkshire, England; (3) Incumbent, Credit, Ont. Now Head Master Trinity College School, Port Hope. Is well known as a Canadian Entomologist, having been Secretary of the Entomological Society of Canada for seven years; President from 1870-75, and Vice-President.

**BILKEY, REV. R. A.** Curate Ch. Ascension, Toronto.  
**BODDY, VEN S. J., M. A.** B. in England Graduate St. John's College, Cambridge. Ordained Deacon 1850; Priest 1851, by the Right Reverend Dr. Bloomfield, Bishop of London. Appointed (1) Bethnel Green; (2) St James' Cathedral, Toronto. Now Rector St. Peter's, Toronto, and Archdeacon of Toronto.

**BODY, REV. C. W. E., M. A., D.C.L.** Provost Trinity College, Toronto.

**BOYS, REV. ALGERNON, M. A.** Professor of Classics, Trinity College, Toronto.

**BRADSHAW, REV. WILLIAM C. B.** Belfast, Ireland. Ed. at Queen's College, Belfast, and Trinity College, Toronto. Ordained Deacon 1875; Priest 1876, by the Bishop of Toronto. Appointed (1) Vespra. Now Incumbent Ashburnham. Address, Peterboro'.

**BRENT, REV. C. H.**

**BRENT, REV. HENRY, M. A.** Canon St. James' Cathedral, Toronto. Rector of Clarke, Newcastle. (P. O., Newcastle).

**BROUGHALL, REV. A. J., M. A. B.** at Cobourg. Ed. at Victoria College, Cobourg, and Graduate Trinity College, Toronto. B. A., 1855, 1st class in Classical Honors; Honorary 4th in Mathematics. Ordained Deacon, 1857; Priest, 1858, by the Bishop of Toronto. Appointed (1) St. John's, Toronto. Now Rector St. Stephen's, Toronto, and Bishop's Chaplain.

**BROUGHALL, REV. G. H., B. A.,** Trinity, Toronto, Tullainore.

**BRYAN, REV. BERNARD. B.** at London, Ont. Ed. Hellmuth and Wycliffe Colleges. Ordained Deacon, 1880; Priest 1881, in Toronto, by Bishop Sweatman. Appointed (1) Sunderland, (2) Bradford.

**BURGES, REV. HENRY, B. A.** Manners. P. O., Bethany.

**BURT, REV. FREDERICK. B.** in Hants, Eng. Ed. at the Winton Diocesan Theological College, Winchester. Ordained Deacon, 1858; Priest 1860, by the Bishop of Montreal. Appointed City Missionary, Montreal; Huntingdon; Minden; Now Scarborough, West Hill P. O.

**CARRY, REV. JOHN, D. D. B.** in Ireland. Graduate Bishop's College, Lennoxville. Ordained Deacon and Priest, 1850, by the Bishop of Quebec. Appointed (1) Leeds, Que., (2) St. Peter's Church, Credit. Now Port Perry.

**CAYLEY, REV. JOHN D'ARCEY, M. A. B.** in England. Graduate Trinity College, Toronto. Ordained Deacon, 1860, by the Bishop of Toronto; Priest, 1861, in England, by the Bishop of Chichester. Appointed (1) Curate, Cowfold; (2) Fife West, Diocese Chichester; (3) Rector, Whitby, 1863 to 1874. Now Rector St. George's Toronto, and Precentor of the Diocese; Member of the Board of D. and F. Missions.

**CHAFFE, REV. ALEXANDER B. WINSIDE, M. A. B.** Toronto, Ed. Upper Canada College, Toronto, and Trinity School, Port Hope. Graduate Trinity University; B. A., 1874; M. A., 1886. Ordained Deacon, 1874; Priest, 1876, by the Bishop of Toronto, (Dr. Bethune). Appointed (1) Dundas and West Flamboro, (2) Perrytown and Orono Mission. Now Incumbent Alliston and West Essa. Alliston P. O.

**CLARK, REV. WILLIAM, M. A.,** Professor of Mental and Moral Philosophy, Trinity College, Toronto.

**CLARKE, REV. W. HOYES, B. A.** Graduate Trinity College, Toronto. Ordained Deacon, 1870; Priest, 1872, by the Bishop of Toronto. Appointed Haliburton; Bolton. Now Rector St. Barnabas' Church, Toronto.

**CLEMENTI, REV. VINCENT, B. A. B.** in England. Ed. at Dr. Burney's School, Blackheath. Graduate Trinity College, Cambridge. Ordained Deacon by the Archbishop of Canterbury, and Priest by the Bishop of London. Incumbent of North Duro, Ont., 1863 to 1873. Unattached at present. Address, Peterborough. Has published occasional Sermons, and pamphlet on "Envelope System."

**COOPER, REV. H. D., B. A. B.** in Canada. Ed. at Niagara Grammar School and Graduate Trinity College, Toronto. Ordained Deacon 1861, Priest 1862, by the Bishop of Toronto. Appointed Beverly, Fergus, Holland Landing, Brighton. Now, Lloydtown.

**COOPER, REV. JOHN EDMUND. B.** and Ed. in Cam-

bridge, England. Ordained Deacon, 1876; Priest, 1877, by the Lord Bishop of Toronto, Appointed Stanhope, Cameron, and several other places. Now Travelling Missionary of Cameron. Cambray P. O.

**COOPER, REV. WM. ENGLAND, M. A., S.T.B.** Graduate Trinity College, Toronto. Ordained 1858 by the Right Reverend Dr. Strachan, Bishop of Toronto. Appointed Curate Holy Trinity Toronto; Holland Landing, Port Colborne, Credit. Now Assistant Master Trinity College School, Port-Hope.

**CREIGHTON, REV. JOHN, B. D. B.** in Ireland. Graduate in Theology, Kenyon College, Ohio, U. S. Ordained Deacon 1861; Priest 1862, by the Bishop of Toronto. Appointed Orillia; Welland. Now Rector St. John's Church, Cartwright.

**DANIEL, REV. ALLAN WILMOT. B.** at St. John, N. B. Ed. at St. John N. B. and Lennoxville, Que., R. M. College, Kingston, and Wycliffe College, Toronto. Ordained Deacon 1885, Priest 1886, by the Bishop of Toronto. Appointed Craighurst; Crown Hill P. O.

**DANIEL, REV. EDWIN.**

**DARLING, REV. CHARLES BURROUGHS. B.** in Canada. Ed. Trinity College, Toronto, and Keble College, Oxford. Graduated B. A., Oxford, 1874. Ordained Deacon 1877, and Priest 1879, in Ely Cathedral, by Bishop Woodford. Appointed Curate of St. Ives, Hants, Eng., 1877-80, and of Holy Trinity, Toronto, 1881. Now Curate in charge of St. Matthias, Toronto.

**DAVIDSON, REV. JOHN, M. A. B.** in New Brunswick. M. A. King's College, Ordained Deacon, 1856; Priest 1857, by Bishop of Montreal. Appointed (1) Papineauville, Q., and parts adjacent, (2) Woodbridge, (3) Tecumseh Mission. Now Incumbent Uxbridge, 1873.

**DAVIDSON, REV. J. C., B. A.** (Unattached.)

**DAVIES, REV. HENRY WILLIAM, M. A., D.D. B.** in U. S. Graduate in Arts and Divinity, Trinity College, Toronto. B. A., 1855; 2nd class in Classical Honors; M. A. 1858; B. D. 1865; D. D. 1870. Ordained by the Bishop of Toronto, Deacon 1857; Priest 1858. Appointed Curate, Cobourg; Curate, Cornwall; Curate Church of the Holy Trinity, Toronto (1866), and Principal of the Normal School. Now unattached, Toronto.

**DEAN, REV. J. G.** Minden.

**DESBARRES, REV. T. C., M. A.** Rector St. Paul's Church, Toronto.

**DUMOULIN, REV. J. PHILIP, M. A.** Formerly Assistant at Trinity Church and Church of St. James the Apostle, Montreal. Was elected by Synod in 1872 to the Bishopric of Algoma, but declined the preferment. Was Rector of St. Thomas' Church, Hamilton, Ont., and of St. Martin's Church, Montreal, and Bishop's Chaplain. Now Rector and Canon of St. James' Cathedral, Toronto. Member of the Board of D. and F. Missions.

**DUVERNET, REV. F. H.** Curate St. Paul's, Toronto.

**FARNCOMB, REV. F. E., B. A.** Assistant North Douro. Lakefield P. O.

**FARNCOMB, REV. JOHN, M. A. B.** at Newcastle, Ont. Ed. Newcastle High School. Graduate Trinity College, Toronto. Ordained Deacon 1879, Priest 1880, by the Bishop of Toronto. Appointed Bateau 1879-1882; North Douro from July, 1882. Lakefield P. O.

**FARNCOMB, REV. WM., B. A.** Incumbent Bobcaygeon.

**FIDLER, REV. ARTHUR J., B. A. B.** in England. Graduate Trinity College, Toronto, Ordained Deacon 1860, Priest 1861, by the Bishop of Toronto. Appointed Cookstown; Aurora. Now Whitby, Ont.

**FLETCHER, REV. ALFRED, M. A.** (Unattached).

**FLETCHER, REV. JOHN, M. A. B.** in Chambly, P. Q. Graduate Trinity College, Dublin; *Ad Eundem*, M. A., Trinity College, Toronto. Ordained Deacon 1846, by Bishop G. J. Mountain, of Quebec; Priest 1848, by Bishop Strachan, of Toronto. Appointed Assistant Christ Church, Montreal; Travelling Missionary; Mono. Ont., Bradford, Oakville, Scarborough. Now Rector of Markham and Rural Dean. Unionville P. O. "Letters to Wesleyan Methodists of the Mission of Mono."

**FLETCHER, REV. JOSEPH, M. A. B.** at Dublin, Ire-



land. Graduate Trinity College, Toronto. Ordained Deacon 1868, Priest 1869, by the Bishop of Toronto. Appointed Markham; Shanty Bay. Now Incumbent of Streetsville.

FORD, REV. OGDEN P., M. A. B. at Brockville, Ont. Graduate Trinity College Toronto B. A. 1868; 1st class in Classical and Mathematical Honors. Ordained Deacon 1872, Priest 1883, by the Bishop of Toronto. Appointed Assistant Church of the Holy Trinity, Toronto; *Locum Tenens*, St. Matthias, Toronto; Incumbent of Woodbridge. Now Curate St. Luke's, Toronto.

FORSTER, REV. W. R. Rural D. B. in London, Eng. Ordained Deacon 1866 by the Bishop of Toronto; Priest 1867, by the Right Reverend Dr. Bethune, Coadjutor. Appointed Mount Forest. Now Incumbent St. Luke's Church, Creemore.

FRENCH, REV. W. H., Coldwater.

FRENCH, REV. W. H. A., Cookstown.

GIBSON, REV. JOHN, B. A. B. Tp. Georgina, Co. York, Ontario. Ed. Public School, Georgina, and Upper Canada College. Graduated Trinity, Toronto, 1883. Ordained Deacon, July 15, 1883; Priest, Aug. 20, 1884, by Bishop of Toronto. In November, 1883, entered upon missionary work in the southern part of the County of Peterboro, Ont., where still remaining. Address, Norwood, Ont.

GRANT, REV. WM., M. A. B. D., Toronto.

GROVES, REV. F. J. S. (Retired). Toronto.

HANNA, REV. JOHN ALEXANDER. B. in Canada. Undergraduate Trinity College, Toronto Ordained Deacon 1876, by the Bishop of Toronto. Appointed Perrytown. Now at Midland.

HARDING, REV. PHILIP, Apsley.

HARPER, REV. EDWARD J., Curate, Grafton.

HARRIS, REV. JAMES H. B. in Cork, Ireland. Ordained Deacon 1873, by the Bishop of Toronto. Missionary, Orillia. Now Brooklin.

HARRIS, REV. R. H., B. A. B. in Cork. Graduate Trinity College, Toronto Ordained Deacon 1860, Priest 1861, by the Bishop of Toronto. Appointed Brock, Medonte, Omemee. Now Brighton.

HARRISON, REV. RICHARD, M. A. B. in Toronto. Graduate Trinity College, Toronto, 1861; 1st class in Classical Honors; Honorary 4th in Mathematics. Ordained Deacon 1865, Priest 1866, by the Bishop of Toronto. Appointed Curate St. George's, Toronto. Subsequently Missionary at Beverly, Vaughan and Woodbridge. Now Incumbent St. Matthias, Toronto. Has published "The British Catholic Church," a tract; 2nd. Ed. "Holy Worship," a pastoral letter. "Service for Laying a Foundation Stone," a compilation.

HART, REV. ANTHONY. B. in Leicestershire, England. Ed. Loughborough Grammar School, Eng., and Trinity College, Toronto. Theological Course. Ordained Deacon Jan 7, 1877, at All Saints' Church, Toronto; Priest, Oct. 14, 1877, at St. Paul's Church, Lindsay, by Rt. Rev. Bishop Bethune, of Toronto. Incumbent of Grace Church, Markham, since Feb. 14, 1877.

HASLAM, REV. GEO. EDWIN, M. A. Curate St. Stephen's Church, Toronto.

HEATON, REV. H., Haliburton.

HINDES, REV. R. W., B. A. Appointed Campbellford. Now Credit

HOBSON, REV. H. P. Curate St. James' Cathedral, Toronto.

HODGKIN, REV. T. J., M. D. Appointed Woodbridge. Now Colborne

HOWARD, REV. JAMES SCOTT, M. A. B. in Toronto. Ed. Trinity College School, Port Hope. Graduated Trinity College, Toronto, 1881. Ordained Deacon, Sept. 24th, 1882; Priest, Dec 23rd, 1883, at Toronto, by Arthur, Bishop of Toronto. Incumbent of St. Matthew's, Toronto, since ordination.

INGLES, REV. CHARLES LEYCESTER, M. A. R. Niagara Falls S., Ont. Ed. Trinity College School. Graduated Trinity College, 1877. M. A., 1885. Ordained Deacon, Sept. 21st, 1879; Priest, Sept. 26th, 1880, at

Toronto, by Lord Bishop of Toronto. Rector St. Mark's Parkdale, 1879.

JOHNSON, REV. C. C., Rural Dean, Brampton, Ont.

JONES, REV. JOHN. B. in Wales. Ed. Queen's College, Birmingham. Ordained Deacon 1874, Priest 1875 at Bangor, by Bishop Campbell. Curate of Nevin, 1874-76 Llanwnog, 1876-80,—both in the Diocese of Bangor Minden, 1880-84, Liocese of Toronto. Now Incumbent of North Orillia.

JONES, REV. SEPTIMUS, M. A. B. in England. Ed in Eng. and M. A., Bishop's College, Lennoxville. Ordained Deacon 1854, by the Bishop of Montreal; Priest 1855, by the Bishop of Quebec. Appointed (1) Cape Cove, 1854; (2) St. Peter's Quebec, 1856; (3) Curate, Cobourg, 1858; (4) Rector Church of Redeemer, Philadelphia, U. S.; (5) Curate St. Thomas', Belleville, 1861; (6) Rector Christ's Church, Belleville, 1864. Now Rector Church of the Redeemer, Yorkville (1871).

JONES, REV. S. WESTON. Now at Lindsay.

JONES, REV. WILLIAM, M. A. Ed. at U. C. College, and Trinity College, Toronto, and St. John's College, Cambridge. Elected Foundation Scholar. 1859. Graduated as 20th Wrangler, January, 1862. Ordained Deacon, 1864; Priest 1868, by the Bishop of Toronto. Appointed Asst. Master of the Grammar School, Sedburgh, Yorkshire, Eng., 1862. Is Professor of Mathematics, and Dean, Trinity College, Toronto (1863).

JUPP, REV. WILLIAM. Undergraduate Trinity College, Toronto. Ordained Deacon 1874, Priest 1875, by the Bishop of Toronto. Missionary, Dysert. Unattached. Address, Midland.

KINGSTON, REV. G. M., B. A. Penetanguishene.

KIRKBY, REV. L. H. B. in England. Ed. at Christ's College, London. Ordained Deacon 1874, Priest 1876, by the Bishop of Toronto. Incumbent Christ Church, Batteaux. Now Collingwood.

LAMPMAN, REV. ARCHIBALD, B. A. B. in Canada. Ed. at Upper Canada College, Toronto, and Theological College, Cobourg. Graduate Trinity College, Toronto. Ordained Deacon 1850, Priest 1851, by the Bishop of Toronto Appointed Morpeth; Gore's Landing. No parochial charge at present.

LANGTRY, REV. JOHN, M. A. Graduate Trinity College, Toronto Ordained Deacon and Priest by the Bishop of Toronto 1858. Rector St. Luke's Church, Toronto. Prolocutor of the Lower House, Provincial Synod.

LEDINGHAM, REV. G. B. in Scotland. Ed. at Trinity College, Toronto. Ordained Deacon 1875, Priest 1876, by the Bishop of Toronto. Missionary at Whitfield. Now Gore's Landing.

LEWIS, REV. J. P. Rector Grace Church, Toronto.

LLOYD, REV. G. E. Penetanguishene.

LOGAN, REV. WILLIAM, M. A. B. in Scotland. Graduate Trinity College, Toronto. Ordained Deacon 1850, Priest 1851, by the Bishop of Toronto. Appointed Cartwright 1851 to 1872. Now Incumbent St. James' Church, Fenelon Falls.

MACKLEM, REV. THOMAS CLARK STREET, B. A. B. Chippawa, Ont. Ed. U. C. College, Toronto; St. John's College, Cambridge. Graduated Cambridge, England. Ordained Deacon 1885, by Bishop of Toronto. Curate of All Saints' Church, Toronto.

MACNAB, REV. A., D. D., Rector of Bowmanville.

MARSH, REV. C. H., Curate Orillia.

MIDDLETON, REV. ISAAC, B. A., Rector Oshawa.

MILES, REV. ARTHUR CHIPMAN, B. A. B. Milwaukee, Wis. Ed. St. John, N. B., Grammar School, and Galt Coll. Inst. Graduated Toronto. Ordained Deacon 1885, Priest 1886, St. James Cathedral, Toronto, by Rt. Rev. A. Sweatman, D. D., Bishop of Toronto. Missiowery at Elmvale.

MOORE, REV. ROBERT, JAMES, M. A., Curate St. George's, Toronto.

(TO BE CONTINUED.)