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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.

NOVEMBER, 1886.

No. 5

HISTORICAL SKETCHES.

NO. 5.—NEWFOUNDLAND.

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

NEWFOUNDLAND, the oldest British colony, the nearest, too, of England's dependencies, is at the same time the least known, and perhaps the least valued of all. Yet her history dates back to the

time of Henry VII, when a Venetian, John Cabot, received Letters Patent from the king to make a voyage of discovery "amidst the regions of the far North."

About the Feast of St. John the Baptist, 1497, his son Sebastian with his crew of three hundred men in five vessels, had his *prima vista* of this Terra Nova, where the ocean's mighty power has eaten into its coasts so that massive and gigantic cliffs everywhere meet the eye.

This important discovery resulted in the king awarding a sum of money to the discoverers,—as we find the following item recorded in the King's Privy Purse expenses: "1497, Aug. 10. To hym that found the New Isle £10." Another entry runs as follows: "1505, Aug 25. To Clay's goying to Richmount with wyld cats and popyngays of the Newfoundland, for his costs 13s. 4d."

The island was chiefly resorted to by the Spaniards and Portuguese, who far outnumbered the

English in their prosecution of the cod fisheries, which have rendered the name of Newfoundland, to say nothing of its fogs, famous.

So abundant were the fish that by degrees shipwrecked mariners, as well as others, of their own free will remained in this far off, cold region, to make them the object of their daily toil.

However, very little was done for the colonization of the island until the time of Queen Elizabeth, when authority was given to the brave old Sir Humphrey Gilbert, who associated with him

his half-brother, Sir Walter Raleigh, "to discover and take possession of any remote, heathen, and barbarous lands not being actually possessed by any Christian prince or people."

The first expedition was a disastrous one, arising chiefly from internal defections and desertions amongst the men.

However, on 11th of June, 1683, the gallant band set sail from Cawsand Bay, reaching Newfoundland early in August of the same year.

The land was taken possession of in the name of the Queen by Sir Gilbert, and he made many grants among his followers. The principal conditions imposed were that the laws he enacted should be "as neere as conveniently may be agreeable to the forme of the laws and pollicy of England," and "That they be not against the true Christian faith or religion, now professed in the Church of England."

The return voyage proved most unfortunate and disastrous, for not only had the "Swallow" to be



RT. REV. AUBREY GEORGE SPENCER, D. D.

First Bishop of Newfoundland.



A SCENE IN NEWFOUNDLAND.

sent home with a number of diseased seamen, but the commander, who was on board the "Squirrel," went down in her with all the crew in a fearful gale. Prior to this sad loss, when in great danger, the noble hearted man gave utterance to the true Christian sentiment "We are as near Heaven by sea as by land."

In 1623 Sir George Calvert obtained a charter and secured the Province of Avalon as his property. From this period up to 1700 we find that several bodies of settlers, with the sanction of Parliament, were introduced from time to time, who were located chiefly on the eastern shore.

This brings us to a period when a step was taken which was fraught with mighty issues, not only for Newfoundland, but for the whole of the English speaking race. After the Reformation, until the beginning of the eighteenth century, our Mother Church had done absolutely nothing to fulfil the charge committed to her to assist in the evangelization of the world. This was not to be wondered at, for all her energies and power were called forth to do battle against the errors of the Church of Rome on the one hand, and the innovations of Puritans on the other.

It was not, too, until she had passed through all the trials and difficulties caused by the desolation and blood-shedding incidental to the horrors of the civil wars and the excitement of the Restoration, that churchmen awoke to the consciousness

that their Holy Mother was not performing her duty in the planting of Christ's Church and the preaching of His Holy Gospel.

To wipe out this apparent negligence several earnest churchmen, led by the Venerable Dr. Bray, founded in 1701 the Society for the Propagation of the Gospel, "to whose beneficence and support Newfoundland, under God, owes almost her all. The task was a gigantic one, but, nothing daunted, this missionary scheme was launched forth in the name of the Head of the Church.

The factories, plantations, and colonies beyond the seas, were to be their first care; then where means and money permitted, they were to turn their thoughts away from their own kith and kin to seek out the heathen, and offer to them the Bread of Life and the Water of salvation.

As a natural consequence of this grand idea, we are not surprised to find that "the Ancient Colony" almost immediately became a fitting arena for the infant society's work. This auspicious event was actuated by the fact that the venerable founder of the society had been in 1700 driven near the Newfoundland coast whilst on his way to Maryland, and, although he did not land there, gathered such information from a master of a ship who was on board with him, as to make him immediately turn his attention to Newfoundland.

In 1702 there were two clergymen working in Newfoundland, one of whom became in 1703 the

agent of the society. In 1704, when the first report was issued, we find Newfoundland mentioned as having "several settlements of English, with many occasional inhabitants as workers, mariners, etc.,—at fishing seasons to the amount of several thousands,—but no public exercise of religion except at St. John's, where there is a congregation, but unable to sustain a minister"

From this time on until 1787 the ranks of the missionary band were increased at intervals, until most of the large settlements had a regular priest amongst them.

In 1787 took place that all important event, the appointment of Dr. Charles Inglis as Bishop of Nova Scotia, the first Colonial Bishop of the Church of England, with a jurisdiction over Nova Scotia and its dependencies in North America.

It is not surprising to find that the island had no episcopal visits during the episcopates either of Bishop Charles Inglis or of Bishop Stanser, the latter only occupying the see for eight years, when the vast country over which their labours had to be extended are taken into consideration.

However, a bright day was in store for Newfoundland, and which dawned when Bishop John Inglis was not only enabled to constitute Newfoundland an archdeaconry in 1825, but in 1827 was permitted to pay a personal visit to these extreme parts of his

diocese, where he found nine clergymen, twenty-three schoolmasters, and six hundred communicants.

These schoolmasters were the outcome of the zeal and devotion of Samuel Codner, a merchant, who in 1823 founded a School Society, which organization has been the means of accomplishing so much for the Master not only in Newfoundland, but also in the whole of British North America. At first called the Newfoundland School Society, it was changed several times, till at last it assumed its present name of the Colonial and Continental Church Society.

In 1835 one of the archdeacons appointed under the patent of 1825, Mr. Wix, appears to have made several visits both on the southern shore, as well as on the coast of Labrador, and finally to have completed a visitation of the whole coast line.

In 1839 the Archdeaconries of Newfoundland and Bermudas, having parliamentary endowments were combined in one diocese, and Archdeacon Spencer, a former missionary of Newfoundland, was appointed the first bishop.

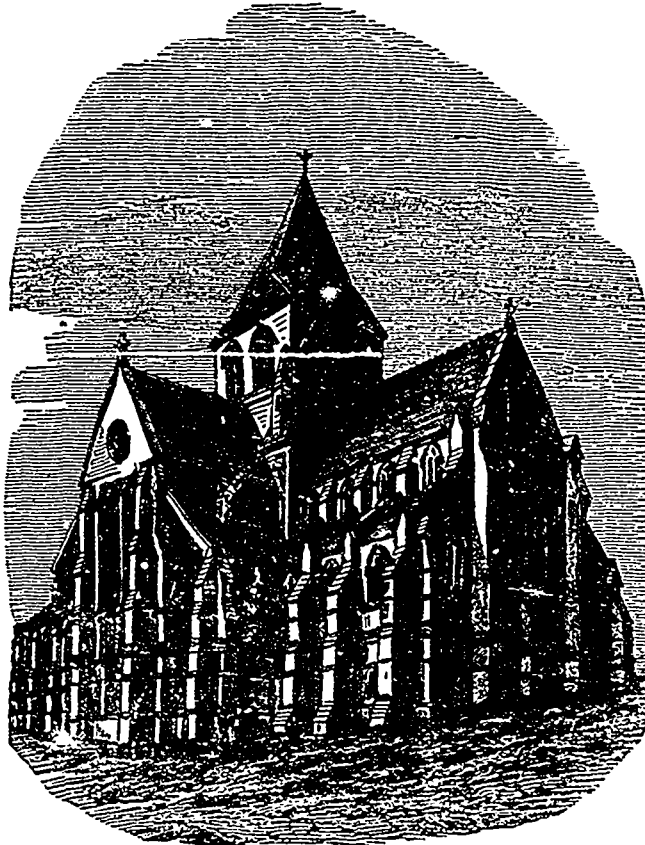
"It was," as has been well said, "to a country whose inhabitants could be thus described without exaggeration, and whose physical features, combined with a winter of six months' duration, tend to make it a place of residence unattractive to the last degree to all save the seekers of gold or of souls, that in 1839 the episcopate was hardly given."

Aubrey George Spencer, the first Bishop of Newfoundland, was born in 1795, and was the eldest son of the Hon. William Spencer. He received his early education at Greenwich, where his abilities and attainments, especially in Latin, won for him the abiding love and esteem of his master, Dr. Burney.

After serving for a while in the Royal Navy, during which time he was actively engaged, and boy-like brought his first prize money home to his mother, he determined to pursue

a literary career. Somewhat late in life he entered Magdalene Hall, Oxford, and shortly after took Holy Orders. Whilst at Oxford he wrote two prize poems of great merit—especially one on "The Coliseum." The love of a friend that sticketh closer than that of a brother was beautifully shown in an incident connected with the other poem. A poet friend of Spencer was also a competitor, and as he was anxious for the friend who was younger than himself to receive it, he withdrew from the competition.

Having spent a few years in two curacies, one at Prittlewall, in Essex, and the other in Norfolk,



CATHEDRAL OF ST. JOHN THE BAPTIST,
ST. JOHN'S, NEWFOUNDLAND.

in both of which he was much beloved, he resolved to give himself up to missionary labor. Newfoundland was the field chosen, so in 1819 this gifted young Englishman left his home, surrounded by everything to make life happy amidst the most brilliant society of the day, to undergo all the fatigues and wants of a missionary in a newly settled country. Here, for two years, he bravely endured exposure to snow and cold in spite of a weak constitution and delicate lungs, and in such a manner as to win the esteem and goodwill of all amongst whom he ministered. Although in 1820, after having been warned by his physician that he must give up his work and leave the colony or die, he decided to try Bermuda, where he was heartily welcomed by the governor, Sir William Dumley. He was appointed to the care of the parishes of Smiths and Hamilton, where he labored from 1821 to 1825. In the latter year he was not only appointed Archdeacon of Bermuda, but also rector of the Parishes of Paget and Warwick, where he laboured until 1839.

Shortly after Mr. Spencer's arrival in the Island, he was appointed a member of the council, which afforded means for extending his usefulness as a missionary. His efforts on behalf of the education of the poor slaves were untiring, and called forth the warmest praises from the then Colonial Ministers.

In 1839, when more immediate Episcopal supervision was deemed necessary for Newfoundland, the energetic young missionary, the devoted philanthropist, the zealous Archdeacon and the polished scholar was naturally selected as the one to be raised to the high and responsible office of overseer in the Lord's vineyard. So after having served twenty years as missionary in Newfoundland and the Bermudas, he was consecrated their first bishop.

(TO BE CONTINUED).

OUR CATHEDRALS AND CHURCHES.

NO. 3.—CATHEDRAL OF ST. JOHN THE BAPTIST,
ST. JOHN'S, NEWFOUNDLAND.

IN June, 1846, "The Great Fire" in the City of St. John's, destroyed the old parish church, in which, on the Sunday before, the Feast of Trinity, the bishop had ordained two priests and eight deacons.

Steps were immediately taken by Bishop Feild to carry out the wish and intention of his predecessors, who had collected about \$35,000 towards the object of erecting a beautiful stone structure as the Cathedral Church of the diocese.

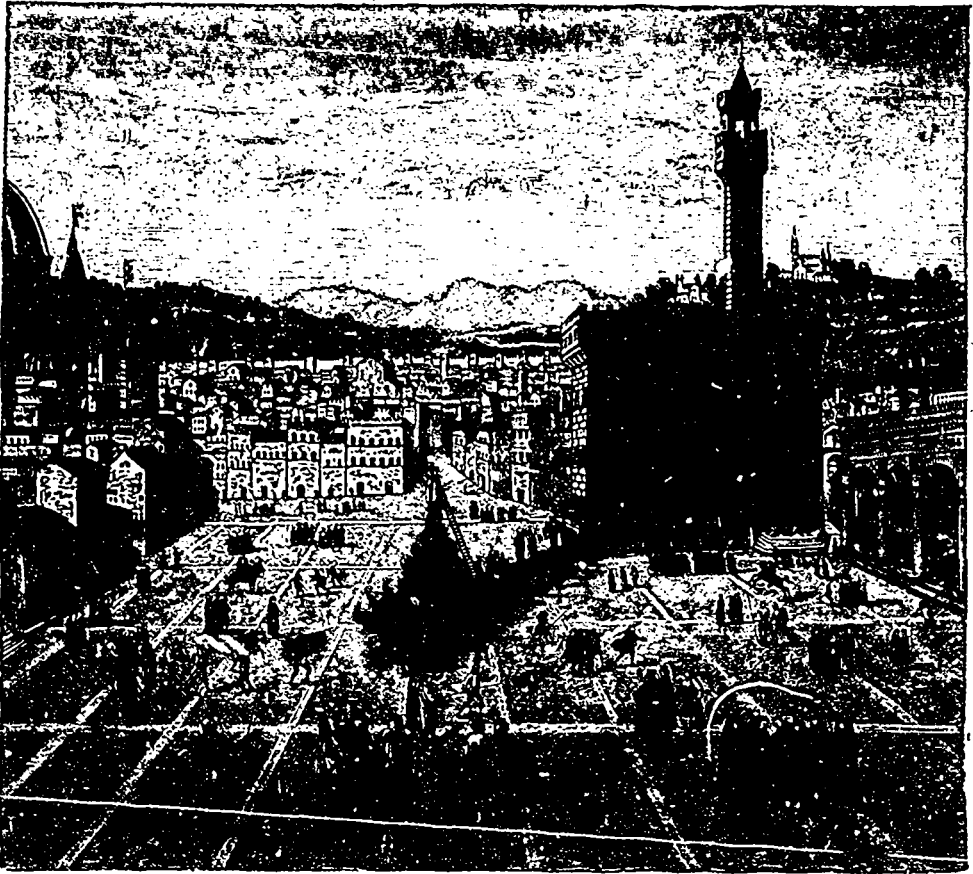
On Whitsun-Tuesday of 1848, the good bishop, with his clergy and about fifty volunteers began to dig the foundation of the cathedral, which is not completed yet.

The work was pushed on by the bishop with such energy that the nave was consecrated on St. Matthew's Day, Sept. 21, 1850. The bishop was so ably backed up by his friends in England that he was enabled, to his great delight, as he said, "to make all the seats free," and the consequence

has been hitherto that all have been full. I felt it due both to the character of the cathedral itself, and to the desire of the friends who had supplied the funds to resist any appropriation to the wealthy citizens, (who would gladly have paid for pews or appropriated seats), though one can ill spare means of raising an income when there is no endowment." Until 1876 Bishop Feild worshipped within its walls, and would not use any means to complete the building, but always maintained that it would be the duty of his successor to carry on the work. Immediately after Bishop Feild's death, the third bishop of Newfoundland, James B. Kelly, who had acted so ably as coadjutor for a period of nine years, took steps to complete the cathedral as a memorial to the late bishop. For a while an impetus was given to the scheme, but unfortunately it was checked by the sudden resignation of the bishop, who felt himself unequal to the task of working such a vast diocese, unaided by a coadjutor.

On the elevation of the present occupant of this see as the fourth bishop, (Rt. Rev. Llewellyn Jones), the memorial scheme was renewed, and the bishop threw himself into the matter with heart and soul. The result was that the chancel and choir were consecrated on the 1st of September, 1885, by the Bishop of Newfoundland, assisted by the Bishop of Nova Scotia. The tower and ground roofs remain yet to be done before this noble structure can be said to be finished. The plan of the cathedral was one given by the late Sir Gilbert Scott to the late Bishop Feild. It has been carried out by his son almost exactly as laid down at first by the father, and so pleased was Sir Gilbert with his first efforts that over thirty years afterwards he repeated the same design for the new Cathedral of St. Mary the Virgin, Edinburgh. The Cathedral is of a cruciform shape, and consists of nave, lantern towers, transepts, choir, and aisles. It is "early English," or what is now termed "the first pointed style" of Gothic architecture. The length of the nave is 96 ft. 4 in.; breadth of nave and aisles, 60 ft. 4 in.; length of choir and tower, 87 ft.; breadth of choir and aisles, 58 ft.; length across transepts, 99 ft. 7 in., and their breadth is 42 ft. 8 in.; height from floor to roof ridge, 80 ft.; underneath the chancel is the crypt, 26 ft. 6 in. x 15 ft. 8 in.; and other chambers, 56 ft. 5 in. x 10 ft. 6 in., and 15 ft. 5 in. x 12 ft. The height of the transept windows from sill to spring line of arch, 27 ft. 3 in., to apex, 41 ft. 3 in., and breadth, 17 ft. 3 in.

One very well said of this beautiful and stately piece of architecture: "Whether we look at the beauty of the clustered columns and slender shafts, the fair proportion of its pointed arches, the noble character of the shapes of the windows, and the elegance of their varied geometrical traceries, the grandeur of the arches on which the lantern tower is supported, or the magnificence of the building as a whole, we can only say that the design is one that will ever redound to the praise of the designer."



DEATH OF SAVONAROLA.*

PANORAMIC VIEWS OF HISTORY.

No. 3.

MANY striking scenes have occurred in the history of the human race as, in different countries, it unfolded itself. There are the two great epochs of the Past and the Present, and between the two stands CHRIST as the true center of all history,—the past bending its gaze forward to meet Him, the present looking still forward to meet Him in a form of transcendent power and glory, and yet exulting over the records of the past which tell of his actual advent to this world, and of his residence among a people too shortsighted to realize the honor that such residence conferred upon them.

The Past is crowded with extraordinary works of man as seen to-day in the remains of ancient pyramids, sphinxes and temples; the Present clusters in singular and constant form around the Christian religion, which, from the time of its miraculous propagation by the Apostles, has proved

itself the leading power in all the historical records of civilized people. In the history of the holy martyrs, who were called upon to seal their faith with their own "baptism of fire," we have a phenomenon which the coldest historian has not been able to despise or ignore.

But martyrdom itself has taken two different forms,—the one natural and glorious, the other unnatural and deplorable. The one which came to the struggling Christians as they stood firmly against oppression which came upon them from without, when they suffered persecution at the hands of those who hated them and cried over their religion, "Down with it, down with it, even to the ground," was natural. It was a foreign body bearing down upon them. Their interests were different; their paths in life divergent. It was likewise glorious, for it proved, in a manner totally unlooked for by the enemy, the real strength of the infant church, and the most powerful agent in propagating the principles of Jesus.

And this the Church of Christ has ever gloried in. The spirits of the martyred dead have ever given a lustre to the struggles of the faithful, as they made their way against all forms of oppression, which has reacted for good upon the Church itself.

* This illustration and that of the Old Bastille on the next page are from Ridpath's lately published History of the World, and are furnished us through the kindness of Messrs. Balch Bros., Publishers, Toronto.



THE OLD BASTILE.

But there is another species of martyrdom which must ever be a subject of deep regret to those who are thoroughly alive to the principles of Jesus, which taught "on earth peace, good will towards men," and that is the martyrdom which came from Christian to Christian. That Christianity itself should have ever so far drifted from its own position of true liberality and love, as to imprison and torture, and put to death her own members, is a subject indeed of the greatest regret. Yet history holds up the unwelcome picture to our eyes and reveals to us too plainly the naturally intolerant qualities that exist in mankind.

The illustration at the head of this article shows the great square in the City of Florence, where, on the 23rd of May, 1498, or about four hundred years ago, was publicly burned, on the charge of seditious heresy, Girolamo Savonarola, himself a Christian, and his enemies also bearing the Christian name, one of them being he, who, as the Pope of Rome, arrogated to himself the headship of the Christian religion throughout the world.

This occurred as one of the dark events which came before the dawn of the Reformation. It was about the time when that strange revival of art and literature, known as the Renaissance, was sweeping

over Europe. There were men who saw in this, but an intellectual brightening which threatened to prove fatal to religion. Among these was Savonarola.

Born in Ferrara, a city of Italy, in 1452, educated subsequently in the medical profession, he chose for himself monastic life, and entered a Dominican monastery at Bologna. His first attempts as a public orator, in Florence, were a failure. We are told that his short stature and rough voice were against him, and he retired from the city vanquished, and a failure. But later on, in 1498, he returned to it again, and this time with success. He suddenly broke out as an impassioned preacher, and energetic politician. As a preacher, he adopted the mystic style of interpretation, and preached largely from the visions of St. John in Patmos. From these Apocalyptic visions he declared that the Church of God required instant and unqualified renewal; that all Italy would be chastised, and that these movements would take place soon. He was a politician because he was a patriot. Along with his love for religion he loved his country well; and he saw the precipice, on the brink of which his country stood, because of the lack of religion.

With the revival of the noblest forms of art he saw the blackest forms of immorality rampant everywhere. Genius itself joined hands with sin to make Italy a refined pandemonium. The revival of learning seemed but to bring the death knell of freedom, and his cry was the salvation of Italy.

At the head of the state was the tyrannical, yet polished man of the world, Lorenzo de Medici; and against him Savonarola exerted his powers of speech and action. The noblest in the land joined his sect of "Weepers," as they were called, and his influence in the wicked city was immense. Crowds were seen at midnight about the church doors, where it was known he would preach on the following day. The city was stirred as was Ephesus of old, when the magical books were brought together and burned, for books and impure pictures (many of them of the highest art) were brought to the public square and burned.—burned in the very place where Savonarola himself, unable to hold out against the united power of the Pope and Medici, was forced to yield up his life amid the flames. He was publicly burned as a seditious heretic, in 1498. Though a man of the noblest aims and most saintly life, he lost many followers by foolishly claiming supernatural powers, and the ability to perform miracles. This alone, prevented him from being one of the greatest men of history. As it is, it has been well said of him:—

"There is no passage in history more interesting than that in which this eager, impassioned, uncouth priest is seen wrestling in a brilliant court with a brilliant prince, who is backed by such powers and such genius as gold never before gathered together. It was the fiercest combat that ever the spirit and the flesh fought, and in spite of Apocalyptic extravagances that fatally misled Savonarola, the sympathies of men are with him, and not with the lettered heathens of Florence."

Our second illustration is that of the old Bastille, that place of gloom and untold sorrow which once stood in the city of Paris, but is now, in every sense of the word, but a thing of the past. It was built first as a fortress, begun in A. D. 1369 and finished in 1383, but afterwards became a state prison, and there in its gloomy dungeons and its rooms of torture many a noble life was crushed, and for no other reason than to satisfy the wicked caprice of some depraved tyrant. On the breaking out of the French Revolution it was attacked by the citizens, and, after a vigorous resistance, destroyed. Not a vestige of it remains, but its site, in the "place de la Bastille," is marked by a lofty column of bronze, dedicated to the patriots of 1789 and 1830. The bridge of Louis XVI was constructed with its material.

Venice has its Bridge of Sighs and its old political dungeons, England has its Tower of London with many savage emblems of days happily gone by, and it is hoped forever, but Paris has torn down its Bastille. Pictures only of it remain. Its



THE REV. H. P. PARKER, M. A.

Bishop-Designate of Eastern Equatoria, Africa.

gloomy walls were not allowed to stay and bring up memories of the cruel past; but it has gone, and would that all cruelty and oppression had gone with it! Much certainly has gone, and the power which is gradually killing all distress and wrongs is that of the Saviour of mankind, who gave to the world that Christian religion which it is our bounden duty to support and strengthen in every way possible, and send, with its enlightening rays, to all parts of the earth.

BISHOP HANNINGTON'S SUCCESSOR.

In our July number we gave a portrait of Bishop Hannington, who was killed in Africa, and we are now enabled to give, through the kindness of the Church Missionary Society, (England), a picture of his successor, Rev. H. P. Parker, M.A., whose consecration was fixed for St. Luke's Day, the 18th of this month.

The new bishop ready to take up the perilous work in Africa, is a Trinity, Cambridge, man, 2nd class Theol. Tripos, 1875. He served six years in Calcutta as secretary for the C. M. S., after which he undertook evangelistic work among the aboriginal Gond people of the Central Province, India. Mr. Parker only consented to be nominated to the bishopric, on condition that another missionary be sent to carry on the work which his acceptance of the position will oblige him to abandon, and this the Society will do as soon as possible. The new bishop will go to his work with the prayers of many upon his head, and may the Divine Master be with him as he goes.

SAMUEL D. FERGUSON,

BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

By Rev. A. G. L. TRRW, M.A., DEAN OF SOUTHERN CALIFORNIA.

THE deadly fevers of the tropical African coast have gained for Sierra Leone the baleful title of "The White Man's Grave." A similar deadliness has stamped the mission of Cape Palmas, somewhat further north, where the rank growth of tropical vegetation covers the sleeping bodies of many who have gone from the American Church to carry the Light of the Truth to the Dark Continent. A few months, in many cases, a few years at most in any case, have been the limit of service, and then the fever-smitten missionary has either "fallen asleep," or has barely escaped with disabled constitution to drag out a weakened life elsewhere. Hoffman, and Minor and Auer, are names which will readily recur to the memories of those who know anything of the Liberian mission.

A happier course was inaugurated when the House of Bishops of the American Church, in special session in Grace Church, New York, on April 22nd, 1884, elected the Rev. Samuel D. Ferguson to the missionary bishopric of Cape Palmas, which Bishop Penick had resigned in broken health, after holding it for barely six years. The wisdom

of their choice lies in these facts: 1st, That Bishop Ferguson is of the same race as the members of his church and the heathen surrounding them, to whom he is chief missionary; and 2nd, That, having lived in all but the years of his infancy in the field, his constitution is impervious to the malarial poison of the African coast.

The Rt. Rev. Samuel D. Ferguson was born in Charleston, S. C., in 1843. When he was six years of age his parents emigrated to Liberia. There he was educated in the mission schools under Bishop Payne. In 1862, when just nineteen, his progress had been so thorough, and his character so well established, that he was appointed one of the teachers—a position which he held until he

was ordained deacon on Holy Innocents' Day, 1865. His first ministerial duties were those of assistant to the Rev. J. W. C. Duerr, in St. Mark's parish, Harper. On March 15th, 1868, he was ordained to the priesthood by Bishop Payne, and was at once appointed to the rectorship of the same parish, and remained in the same charge until his consecration to the bishopric. For a number of years he was president of the standing committee of the diocese, and for two or three years preceding his elevation to the episcopate he acted as business agent for the mission, at the same time discharging the duties of superintendent of the Cape Palmas Female Orphan Asylum and Girl's School.

On Bishop Penick's resignation, broken down by the mephitic climate, the House of Bishops—on whom by constitutional authority rested the selection of his successor—gave proof of wise discernment in calling Mr. Ferguson to the vacant bishopric. His varied experience in all the branches and details of missionary work in that peculiar field; his thorough and practical familiarity with all the administrative requirements of the missionary; his life-long inurement to the physical influences of the country and climate;—all these were recommendations which marked out the African priest as the best man for the place, provided he were possessed of those higher and spiritual qualifications which are essential.

And that these higher characteristics of religious elevation, depth of character and mental ability, were not lacking, had been shown abundantly in his discharge of the various offices in which he had served the Church.

On June 24, 1885, (St John Baptist's Day), he was consecrated as the fourth Missionary Bishop of Cape Palmas and parts adjacent, in Grace Church, New York, the Rt. Rev. Alfred Lee, Bishop of Delaware, the present presiding bishop of the American Church, acting as consecrator, assisted by Bishops Stevens and Littlejohn, of Pennsylvania and Long Island. The Bishop-elect was attended by the Rev. Alex. Crummell, D.D., Rector of St. Luke's Church, Washington, D. C.,



RT. REV. SAMUEL D. FERGUSON.

a full-blooded negro, and the offerings were collected by six clergymen "of whom three were of the African race." Regarding this consecration the *Spirit of Missions*, the missionary organ of the American Church, wrote as follows: "It marks another epoch in the history of this Church. Fifty years after she declared herself to be the Domestic and Foreign Missionary Society, 'comprehending all persons who are members of this Church,' fifty years after the inception of the African mission, it has come to pass that the work there has advanced to such a position that a man of the African race, educated entirely in the mission schools, comes to a seat in our House of Bishops. So is happily concluded the first half century of the Church's corporate missionary work." The same journal contains a letter of the Rev. Dr. J. C. Eccleston, referring to a sermon preached by Dr. Ferguson one or two Sundays before his consecration. Dr. Eccleston says, "You will be gratified to hear of the very favorable impression made by the bishop elect this morning upon a rather critical congregation at my church. A large proportion of the members are Southern gentlemen, old *slave-holders*, and not altogether, as yet, 'reconstructed.' There was but one feeling, viz., that the preacher was a thoroughly earnest, godly man, peculiarly fitted for the difficult work to which he has been called. The modesty of his manner, joined with his effective style and natural eloquence, quite won the hearts of all who heard him * * * and produced a marked impression."

Immediately after his consecration Bishop Ferguson set out on his return to Liberia, to resume his work in the higher sphere of duty to which God's providence had called him. While on the voyage he wrote a statement of the present condition and prospects of the mission in its various departments, and accompanied it by recommendations as to the best plans for extending and carrying on the work. This document, which was published in the *Spirit of Missions* for November, 1885, will bear comparison, in every respect, with any similar report from any of the missionary bishops of the American Church. As a mere piece of English composition it is striking, being simple, lucid, and dignified. Its style evinces the calmness of conscious strength, along with a humble sense of deep responsibility; and it shows a wise and firm grasp of the principles which have been established by missionary experience throughout the world as the best basis for permanent success. His suggestions are modestly yet firmly stated, and did the Foreign Committee of the Board of Missions but possess the means to carry them into effect, they would, without question, bear the happiest fruit.

With two extracts from his report, I shall bring this hasty and imperfect sketch to a close:

"It will be observed that all this means greatly increasing our present number of boarding-schools. That is just my aim. The success of the work among the heathen depends largely upon the

attention paid to the children—gathering them into our schools, and training them in the ways of Christianity and civilization. It is a fact conceded from all quarters that Africa is to be evangelized by Africans themselves."

He recommends the establishment of "manual labor schools" in which the converts who have given up heathen modes of life may be taught how to gain an honest livelihood; and then referring to female schools, he touches on a difficulty which has sometimes made itself felt in the South African missions of the Mother Church of England. "The happy Christian families of native converts to be seen at some of our stations manifest the great good resulting from the early adoption of measures tending to the enlightenment and training of girls secured from heathenism. I say *secured from heathenism* because such was really the case. It was found necessary to redeem the girls, i. e., pay the marriage price required by their parents according to the heathen custom. * * * Of course it is not a very difficult matter to get small girls into our schools; but they will be allowed to remain only until they are paid for and demanded by their future husbands, which may be at any time between eight and sixteen years. One of the saddest things that we are forced to witness in the mission is when a girl on whom we have centered great hopes—intelligent and promising—is taken from us and carried off to become one of the wives of a heathen polygamist, whose right to her was secured by the payment of the customary dowry. The only chance left us to save the unfortunate girl is to pay the amount ourselves, and thus liberate her. The amount required in such case among the tribes near Cape Palmas is about \$80. To raise such a fund would be a good work for some new branch of the 'Woman's Auxiliary.'"

CHURCH FINANCE.

By REV. E. M. BLAND, M. A., ST. CATHARINES, ONT.

CHURCH finance, while it certainly is, to the majority of pastors at least, very vexing, can, we fear, hardly be said to be a much vexed question, since it too often happens that even in those parishes where there is practically the greatest need for the financier's skill, the matter is dismissed, yes almost tabooed, as if it were unworthy the consideration of Christians; and with a solemn shake of the head, and a display of what is intended to pass for the deepest faith, we are told by pious, but alas insolent Church economists, "You should try and keep business out of Church affairs," just as though it were sinful that the Church should endeavour to "provide things honest in the sight of all men," and take thought for the morrow in matters pertaining to the welfare of innumerable souls.

Now surely this is where a great fault lies; we do not bring sufficient business principle to bear upon

our conduct of Church finances, and we think it may be acknowledged that any public institution managed in the hap-hazard, happy-go-lucky manner that many of our parishes are would very speedily come to grief, and the only reason we have not more bankrupt congregations is owing to the patient long suffering of the clergy and their families, who submit to insufficient stipends, and long delayed payments, or the loyal leniency of many a creditor who is "unwilling to press the Church," or the occasional generosity of the faithful Churchman, who gives not perhaps beyond his obligation or his worldly ability, but far beyond the proportion of his fellow worshippers, "because he cannot bear to see the Church stuck."

Now it matters not whether the expenditure of the parish is reckoned by hundreds or by thousands, it is presumable that it is intended to bear some sort of proportion, more or less exact, to the means of the congregation, and that it needs a careful and wise hand to collect it equitably, and administer it economically, and to the best interests of the Church; and the sooner we recognize that that can only be done on business principles, the better for the individual, and the Church at large.

The limits of this article forbid our entering into the subject at length, nor do we intend to lay down any code of set rules, being content at present thus to introduce the subject in the hope that it may afford food for thought, and perhaps a basis for action with many of our vestries. At the same time we may be pardoned for making the following suggestions: That it should be the invariable rule for the out-going Church Wardens to submit an estimate of the coming year's expenditure; that the Vestry should then and there take steps for raising the necessary income in advance, that the Church Wardens be not left to bear the burden alone, and to receive all the blame for the congregation's default next Easter, but that either the Vestry meet quarterly, or that special committees be appointed to co-operate with the Wardens; that the congregation be kept informed, by means of printed statements, well circulated, of the exact condition of Church finances; that they be encouraged to interest themselves in Church matters generally by reading some good Church paper or missionary intelligencer, since nothing exerts such a stimulus upon our activities as to know what is being done by our own, or even other Communion throughout the world; and further that the duty of every Christian to give a certain fixed proportion of his income or gains, through the offertory or otherwise, as his acknowledgement of the Divine favor, be taught emphatically by our parish clergy.

We invite a thoughtful consideration of the subject on the part of our faithful laity, believing that the more the subject is vexed, the less will it be vexing, and that when Church finance is attended to and properly controlled, then will the spiritual life we all long to see have a better opportunity for unharassed cultivation and unhindered growth.

MISSIONARY WORK IN EASTERN EQUATORIAL AFRICA.

By MRS. HOUGHTON, OF MONTREAL.

Continued.

FROM these extracts it will be seen that King Mtesa was a most intelligent savage, but he was, unfortunately, too easily acted upon, and this the missionaries soon found out; also that the enmity of the Arab slave dealers was strong, and exercised with great craft and persistence, so that their influence and that of the missionaries kept King Mtesa in a perpetual change of mood, one day inclining to one side and the next to another, but not allowing the missionaries to suffer in a material way, though in spirit they were sorely tried. At this time Lieutenant Smith and Mr. O'Neill had gone to Ukerewe to fit up the steam launch "Daisy." There was trouble between Lukonge, King of Ukerewe, and a neighboring tribe, and during an engagement the rival chief took refuge with Smith and O'Neill. Lukonge demanded that he should be given up to be killed; this Smith chivalrously refused, whereupon he and his party were instantly set upon by Lukonge. It is said that Smith turned to his men and bade them prepare for death. The party, six in number, were all killed, except one who was taken prisoner and subsequently released. The news of this blow was the signal for another party to be sent out by the C. M. S. They were four in number: Rev. Mr. Lichfield, Dr. Felkin, Mr. Farson, and another whose name we do not know. This was the party of whom mention has been made as coming by the Soudan, and being sent out of their way by Gordon. They reached U-Ganda on December 26th, 1878, and were cordially received, all the more so that King Mtesa was suffering from a lingering illness, the final cause of his death, and hoped for relief at the hands of the English doctor.

In February, 1879, two French Jesuits reached U-Ganda. This was the beginning of serious complications, worse than the opposition of the Arabs. Naturally, two sets of Christian missionaries who discredited one another destroyed the King's confidence in both. The French priests taught him that he ought to be baptized. The English missionaries refused to baptize him as long as he had more wives than one. When he proved he was in earnest by giving up all but one they would baptize him. He agreed to do so, but said, if he had only one wife he must have a king's daughter. He would give 1,000 tusks for her, and told Mr. Mackay to write to Queen Victoria and ask for her daughter for him; that if he could not do so he would not let him read the Bible at court. Poor Mr. Mackay writes: "This may seem a joke, but it is sober earnest for us."

This was in September, 1879. In the May previous, Mr. Wilson and Dr. Felkin had gone to

England with three "Waganda," as the nations are called, as envoys from Mtesa to Queen Victoria. In the following January (1880) the fickle King returned to the religion of his forefathers, and the poor missionaries were again in great danger. However, the King protected their lives, and in July again went over to Mohammedanism, at the same time coquetting with the French priests and playing them off against the Arabs. The English missionaries, in the meantime, had scarcely food to eat, but the return of the three Waganda with Mr. O'Flaherty, and the wonderful tales they told of all they had seen, and of their favorable reception by the English Queen, produced a reaction in their favor; they were allowed more comforts, and their teaching was again allowed at court. This more favorable state of affairs continued. In March, 1882, the first converts to the faith in U-Ganda were baptized, and in the following year, several more, among them one of the King's daughters; and at this time the King ordered his people to keep Sunday. This, of course, was a great step, and shewed that in spite of opposition and of the fact that the King was still not a Christian, the teaching was gaining ground steadily.

From this time up to March, 1885, no news of importance reached England, but at that date came the startling intelligence that King Mtesa died October 10th, 1884. Mr. O'Flaherty's letter of that date is full of the loss the Mission had sustained, and of appreciation of King Mtesa's generosity, hospitality, and large-heartedness. He says of him: "Keen and subtle in argument, quick as thought to comprehend, having to a marked degree, command of temper and language, fond of the flowing cadences of Arabic poetry in pleasant conversation, lit up with a winning dignity of manner, Mtesa could not be surpassed. I mourn for my friend and benefactor."

"The young king, Mwanga, is said to be favorable to the missionaries, and has asked for instructions from them. His sister Rebecca is a true Christian of sterling character, much is hoped from her influence over him. Unfortunately he is addicted to the use of fhang, a drug which excites people, and makes them lose control of themselves. Its use was forbidden by King Mtesa." Up to November, 1884, there had been 88 baptisms.

The next memo, dated May 20th, 1885, reached the Society in September. It was very terrible, and we give it in full. In November, 1884, Mr. Mackay had travelled across Lake Victoria to Msalala with the letters. On this trip he was desired by Mwanga to bring back with him to U-Ganda three more missionaries who were expected to arrive. They did not do so, and Mr. Mackay returned alone in December. The king was very angry at their non-appearance. Then rumors were spread that there was a force of hostile whites in Busoga, on the east coast of the lake. These rumors were supposed to be due to the presence of Mr. Joseph Thompson, of the Royal Geographical Society, in that country a year

before. But the suspicious king chose to think that these were the men Mr. Mackay had failed to bring who were negotiating with the enemies of U-Ganda. His suspicions were fostered by chiefs in his own Council hostile to the Christians, and this was the beginning of a series of absurd rumors and accusations. At the end of January Mr. Mackay, having obtained permission to cross the lake again, was stopped, and brought back to the capital, while some of the Christian lads accompanying him were arrested on the charge of attempting to leave U-Ganda. Earnest efforts were made for their release. Three were brought back, but with the sad tidings that three had been tortured and put to death. The dear lads clung to their faith, and in the fire they sang, "Daily, Daily, Sing to Jesus." "Our hearts are breaking," writes Mr. Mackay.

The Missionaries now, in the near probability of their being compelled to leave, began to organize so as to leave a native church behind them. Half a dozen of the more staid and advanced men, having a respectable standing among their fellows, were chosen to be leaders or elders, to conduct services at various centres in case of the regular services being discontinued. Of the Church prayers, texts, hymns, etc., which had been prepared, 1000 copies were printed for distribution; but the storm blew over without further trouble, and the Mission went on as before. In May, Mr. Mackay writes that he was again teaching the king, who was very gracious, and the "Katikiro," or Prime Minister, was also very friendly. In conclusion Mr. Mackay begs most earnestly for re-enforcements, as the king, on the non-appearance of more English, had sent for the French priests from the other side of the lake, and three had arrived. The concluding date of these letters was February 22nd, 1885, and the party expected, who did not arrive, was that of Bishop Hannington, who had been delayed at the Coast Stations.

Letters to the C. M. S., dated October 5th, 1885, from Messrs Mackay and O'Flaherty, contain accounts of great progress, but also of serious complications. Mr. Mackay writes, "Since Mwanga came to the throne we have really had fuller liberty than ever before; of course the persecutions last spring excepted. A great number, almost all of the pages, storekeepers, etc. about the coast are pupils either of ours or of the papists. Again and again I have seen the various stores and other houses of the coast literally converted into reading rooms; lads sitting in groups, or sprawling on the floors, all reading, some the Church prayers, some the New Testament, and others books of texts. They are also very eager to learn to write, and are always scribbling on scraps of paper. Our day school is well attended. On Sundays the number who come far exceed our space, and when the inside of our Chapel is filled with classes, others find a shady corner here and there out of doors. This is the

bright side of the picture; the political-combinations are the opposite.

The natives of U-Ganda are naturally very jealous for their country, and it is from the north, the direction of Egypt, or from the east coast, through the Masai country, that they fear invasion. The difficulty of January, 1885, arose from their hearing of white men in the Masai Country. Mr. Joseph Thompson's expedition in 1883, and the action of the German Government in sending a fleet to Zanzibar, and a force of 700 soldiers to Msagara, in consequence of the refusal of Said Burgash (the Sultan of Zanzibar) to allow them to occupy the fort of Bago Moyo, they, intending to purchase it,—all this reached the coast at Rubaga, and placed our missionaries in a most difficult position. The Waganda call all the white men "Bazungu," and cannot understand that they are not all one nation, and our people found it very difficult to convince Mwanga's Council that the English had nothing to do with the action of the German Government; all the more that the same mail brought the news of Bishop Hannington's being on his way to U-Ganda with an escort of fifty men. This was the climax. Meetings of the Council were held. The missionaries, French and English, tried to explain and convince, but all the chiefs were of one opinion, "that the white man wanted to eat their country." Here was the head man coming, let him be met and killed. No harm followed the killing of two white men, (Messrs. Kirkland and O'Neill) by Lukonge, of Ukerewe; let this party be met and put to death.

Finally a compromise was agreed upon; the bishop's party was to be met and taken to Msalala, there to await further orders from King Mwanga. This, however, proved to be only a concession to pacify the anxious missionaries, while the king never wavered from his treacherous intention, or if he did his Prime Minister, the "Katikiro," kept him to it.

The following is the account given by the Rev. W. H. Jones, a native clergyman whom the Bishop had ordained at Rabai, on Trinity Sunday, May 31st, previous, and who went with the Bishop from Rabai:—

"On the 12th October, 1885, Bishop Hannington, with his party of 50 men, left me at Sunda's Village, in Cavirondo, with the rest of his party. The Bishop went on for ten days. The Chief of the country being informed of the Bishop's arrival, came to greet him, and demanded a present, or tribute, of ten guns and ten barrels of gun powder, which the Bishop refused, but sent him one barrel of powder, and four elbows of cloth. Soon after the Chief sent some men who pretended to conduct the Bishop to a place from whence he could see the lake. The Bishop followed him with one of his people. He and his men were at once tied and conveyed away from his party. One of them, however, saw what was being done to him, and told the others who were terror-stricken and powerless. For eight days the bishop was kept in confinement, while messengers were sent to U-Ganda. On the

following day after their return the Bishop's men were caught, tied together two and two, and confined in sparate huts. At half-past five in the evening all were led to a bush outside the village and killed, except four who escaped, and brought the tidings to me at Fueda's. I remained there until December 8th, when I started on my return and reached Rabai on February 4th.

This story of the bishop's journey to the east coast of the lake is now "familiar as household words" to those who take an interest in the work in which he was engaged. The tragedy is already bearing fruit, and the example spurring on scores of men to follow in his footsteps. In the meantime the eyes of the English Church all over the world are turned upon the devoted band of men cut off from human help, and in the hands of a reckless tyrant upon whom moral suasion, the only power which can be exercised, has little or no effect. From Mr. Mackay's journal we gather a terrible idea of their utter helplessness and inability to influence those in power; they are bullied, insulted, and cajoled by turns, but the open enemy seems to indicate less danger than the insincere offer of friendly relations. They are forbidden to teach, but converts come to them at midnight, secretly, and their one comfort is that the fruits of their teaching, and the proofs of the Divine Aid in it, are seen in the faithfulness even to death of their converts, two of whom have recently suffered martyrdom by fire.

The object of this paper is not to supply the place of, but to draw the attention to the papers from which it is compiled, and by giving a condensed view of the situation of the mission in U-Ganda, to induce those to whom the subject is unfamiliar to take it up at this point. They will find themselves repaid by a perusal of the journals and letters to be found in both the "Gleaner" and "Intelligencer," C. M. S. periodicals of this year.

"Let us try more and more to cultivate a spirit of sympathy for all our dear friends whom we are sending out as workmen in the missionary field. They deserve our sympathy, for few people have an idea of what the missionary has to go through. Far away from his own home, in a climate that probably does not suit him, tried often by affliction in his own family, his wife's health in all likelihood suffering, his children far away, sent home to be educated, he often has to face persecution, often callous indifference. All these things are very trying to flesh and blood, and our missionaries deserve to be mentioned in a special intercessory prayer. And after all, what a little reward they get in this world! Other men get the Victoria Cross for leading a party to storm a breach. Other men get rewards for things merely temporal. The missionary gets no Victoria Cross, but comes back in broken health to spend the remainder of his days in this country, unable to do anything. These are things which call upon us to pray for special assistance and special tenderness from God for our missionary brethren."—*Bishop of London.*

Young People's Department.

ARTHUR'S APPLE TREE.

For Our Mission News.

"FATHER, will you give me an apple tree?"

So said Arthur Westwood one day when he was in his father's orchard. Mr. Westwood had a large farm, and he took great pride in his orchard. Frequently was he seen in it, pruning the branches, or plucking the fruit. Though he was a well to do, even wealthy farmer, he was not very generous. He had several fine children, of whom he was very proud, and he loved them all dearly. His elder boy, Arthur, was liked by all who knew him, and he generally was able to get from his father what others would scarcely venture to ask. But this question regarding the apple tree was so far in advance of his usual requests that his father was somewhat startled.

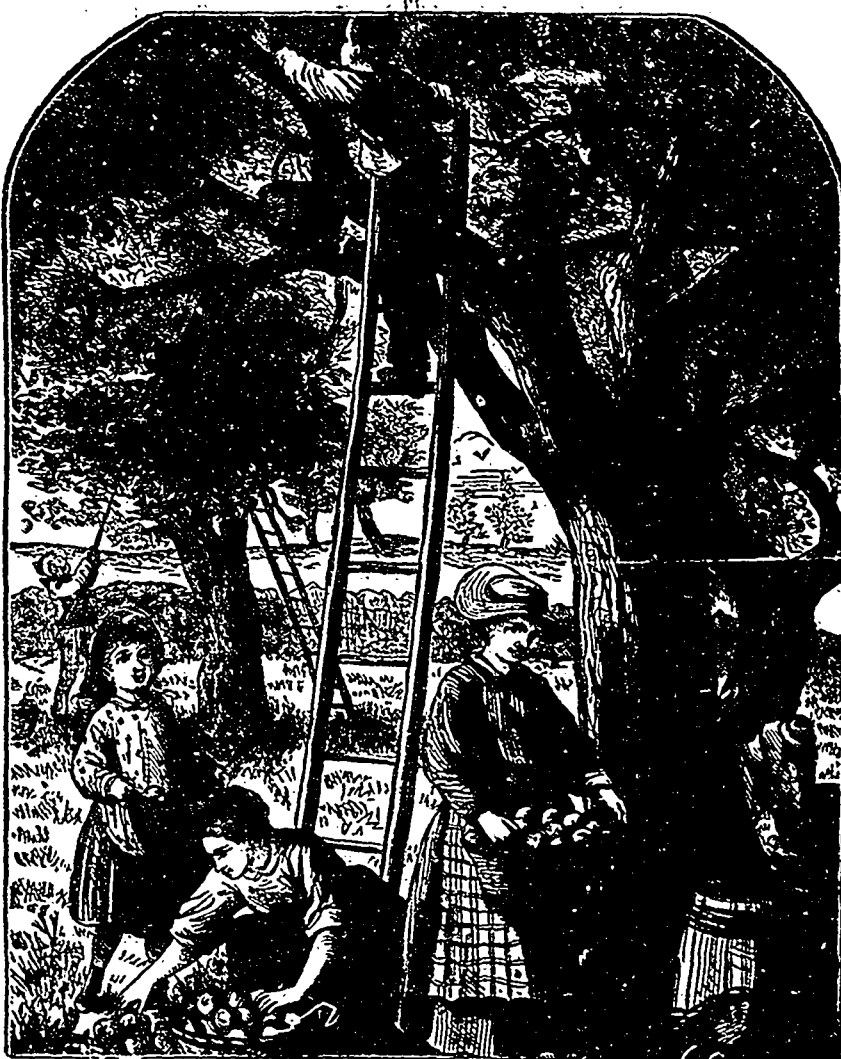
"An apple tree, my son, why what can you want of an apple tree?"

"Well, father, I would like to have one, to be my very own; I will watch it myself, and keep off the caterpillars and gather the fruit. It would be so nice for me to have something of my very own to care for."

"But then, Arthur, the fruit will be valuable; it will be worth money."

"Yes but, father, you would scarcely miss one tree out of all this large orchard. Little Mary and I went from tree to tree yesterday and counted them all, and there are two hundred; and surely you would not miss one, even if it is worth money, out of so many."

"You shall have your tree then, Arthur; it may make you industrious and interested in the work about the place, but I hope you will be careful to save the money that you get from it and not lose or squander it."



GATHERING APPLES.

"And may I do what I like with the money, father?"

"Yes, for this once you may."

Then the tree was selected, beautiful golden Pippins, and it was known as "Arthur's tree."

Mr. Westwood was a churchwarden. The clergyman of the parish, Mr. Vail, often visited him, and nothing did Arthur like better than to listen to his words. He would often linger near him on purpose to hear him talk. On the evening after the tree was selected, Mr. Vail took tea at Mr. Westwood's, and during the evening something was said about the missionary meeting that was soon to be held in the church. Mr. Vail expressed the wish that more people would interest themselves in the great question of missions than did, and in this Mr. Westwood acquiesced, though he did not seem to regard it very seriously.

"Who are the deputation this year, Mr. Vail?" he asked.

The clergyman mentioned three names, and added:

"They are all good men, and you will hear some good speeches."

Soon the day came round for the Missionary meeting. The evening was fine and the Church was full. As Mr. Vail predicted, good speeches were made by the visiting clergymen. Arthur listened to all the speeches with great interest. One clergyman told one or two anecdotes which taught a good lesson on the great subject of giving a just proportion of people's incomes to God. The meeting closed.

"What was the collection to-night, Mr. Westwood?" asked a man at the Church door.

"Six dollars and thirty-two cents."

"Ah! indeed; that is pretty good."

"Yes, pretty good," said the Churchwarden.

"It is better than last year's collection, ain't it?" said the farmer.

"Yes, nearly double."

"Well we are gettin' on, that's one comfort. Them speeches to-night were all good! Good night."

And they all went home. They had all done their duty because the speeches were good!

One year went by, and again the Missionary Meeting, which was an annual institution of the parish, was held. In announcing it Mr. Vail said that a good deputation was coming, and he hoped the congregation would attend in good numbers and bring liberal offerings for the mission cause. But the night was dark and cloudy; the roads were muddy, and consequently the meeting was not very large. Two clergymen only were present besides Mr. Vail. Things looked dark for the collection; but the speeches were made. Mr. Westwood, as Churchwarden, took round the plate, and when he came to his own family pew, Arthur slipped an envelope on it. The meeting closed. After it was over, Mr. Vail asked Mr. Westwood to help him count the money. It did not take very long, as it amounted only to about five dollars.

"But then there is the envelope," said Mr. Westwood.

"Oh! yes," said Mr. Vail, "let us look at it."

The envelope had written on it

"FROM THE APPLE TREE. ARTHUR."

It was opened and found to contain six dollars and a half.

Dear Arthur, he saw the result of his well laid plan.

"Well done," said a young farmer who was standing near. "Well done for Arthur! There is one dollar more from me; I will follow the boy's example a little. Farmer Davis, haven't you something more to give?"

"Oh! yes," said Mr. Davis, as he fumbled in his pocket; "here is fifty cents."

"Then that makes it eight dollars, and that makes in all over thirteen dollars."

"And that," said Mr. Westwood, very quietly, "is more than double the collection of last year."

"Good for Arthur," said the young farmer, and they all separated.

Going home that night, farmer Westwood meditated, "I put on that plate to-night 25 cents; my boy Arthur put six dollars and a half. Of course, that was my money, for I gave the boy the tree. But I never missed that tree! I got a large harvest from my apples this year, and surely I might have given the proceeds of one tree!"

That night Mr. Westwood called his boy to say good night.

"God bless you, Arthur," he said, "you have taught me a lesson to-night; you got the idea, I suppose, out of some of your Sunday School books. No matter. It was a good idea, and I see plainly that all of us farmers could easily spare one tree for the missionary collection."

"Good night, father," said the noble boy.

And the collections in that parish were never so small and mean again, but the amount contributed was lifted into a far higher region, and Arthur's apple tree was never forgotten.

HOW QUARRELS BEGIN.

"I WISH that pony was mine!" said a little boy, who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do!"

"All day long?"

"Yes; from morning till night."

"You'd have to let me ride sometimes," said the brother.

"Why would I? You'd have no right to him if he was mine."

"Father would make you let me have him part of the time."

"No he wouldn't."

"My children," said the mother, who had been listening, and now saw they were beginning to get angry with each other, all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are, that I read about the other day."

"These boys were going along the road, talking together in a pleasant way, when one of them said, 'I wish I had all the pasture land in the world.'"

"The other said, 'And I wish I had all the cattle in the world.'"

"What would you do then?" asked his friend.

"Why, I would turn them into your pasture-land."

"No you wouldn't," was the reply.

"Yes I would."

"But I wouldn't let you."

"I wouldn't ask you."

"You shouldn't do it."

"I should."

"You shan't!"

"I will!" And with that they seized and pounded each other, like two silly wicked boys, as they were."

The children laughed; but their mother said, "You see in what trifles quarrels often begin. Were you any wiser than these two boys in your half-angry talk about an imaginary pony? If I had not been here, who knows but you might have been silly and wicked as they were?"—*Children's Friend*

Is your God a great God or a little God?" mockingly asked an infidel of an old Christian woman. There was a pause and then solemnly up-raising her hand, she replied, "My God is so great that heaven and earth cannot contain Him, and He is so small that he can dwell in this poor heart."

THE whole population of the New Hebrides (Thelanesia) were nude cannibals when the English missionaries began their work among them thirty-seven years ago. Now, by the teaching of the British missionaries and the civilizing power of the Gospel, about nine thousand are professed Christians, and about 20,000 are so civilized as to wear less or more clothing, and give up their grosser heathen practices, and to enjoy the same blessings. Every island in the group now pleads for the British missionary to teach them the better way. The whole population of the New Hebrides fear and hate the French, and are very decidedly opposed to the French annexation for fear of oppression, war, and destruction following, as on New Caledonia, Tahiti, Madagascar, and indeed wherever the French settle among such races. The British and British Colonial Presbyterian churches have now over £170,000 expended in their churches, schools, stations, missions, vessels, boats, and work on the New Hebrides.

"THE Government of India," says the Central Presbyterian, "has recently given the following official testimony to the value of missionary effort: The winning of converts is but a small portion of the beneficiary results which have sprung from missionaries' labors. No statistics can give a fair view of all that they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labors, are infusing new vigor into the life of the great populations placed under English rule."

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.



HE avowed objects of this association are to awaken missionary zeal among the Churchwomen, to diffuse missionary intelligence, and to raise money for missionary purposes, etc., and the great question of how we shall carry out these aims, and fitly perform the duties undertaken by us, must be approached reverently and humbly, with earnest heartfelt prayer that words "may be fitted in our lips."

On practically considering the work of auxiliaries, we may well pause for a moment to ask ourselves what does this word mean, and do we realize that we rank as helpers, co-workers, associated with all who are engaged in the glorious mission field,—not merely members of a missionary society, but fellow soldiers fighting the good fight side by side with those, our great leaders, armed too as they are with "the sword of the spirit, which is the Word of God." A sense of the anxious responsibility linked with this high privilege may incline us to falter, but we may take courage. We are bidden only to do what we can, not what we cannot, and in this two essentials are required, earnestness of purpose, and singleness of heart. With these any woman may so labor as to earn the name we have chosen; but let no hesitating doubts or fears, or pitiful thought of self mar the free will offering; go on step by step, and prayer being the key to unlock the doors of difficulties, the way will surely be opened, and line upon line, here a little, there a little, the work will be done, aye, and well done.

The sum of such missionary effort as lies within the immediate scope and limit of the Woman's Auxiliary may be characterized in brief, as—working and giving—one being the fit and needful complement of the other, sometimes touching, sometimes diverging, but having their common root in love, which is at once the fulfilling of the law, and the natural outcome of that Gospel which it is our happy privilege to aid in having preached to every creature, and it is scarcely too much to say that no Christian woman being appealed to can truly declare her inability to give help in one way or the other. The working may be in one of the many forms suggested by circumstances or surroundings, the giving may be of little or much as God has blessed her. It is obviously impossible within the compass of a short paper to do more than speak

generally on this question, the mode and means of working being necessarily arranged by the workers. One thing, however, is certain, that whether at home or abroad there will be no lack of opportunities. How many cups of cold water can we not give! How many words of cheer! "Apples of gold in baskets of silver." Even in the narrowest sphere there is much, very much missionary work to be done. A great power for good rests in the hands of teachers, especially in the Sunday School, and a few moments' missionary talk given to servants, work-people, children and others, may, with God's blessing, be the means of turning their thoughts into this noble channel. Enlisting the hearty, active sympathies of other women is itself a missionary work of no mean importance. If we sow the seed prayerfully God will assuredly give the increase. It has been aptly said that we need missionaries to the rich, the influential, and the powerful, whose lives and conversation are reflected in those below them, and who thus exercise a strong influence in the effect of their example.

Again there are few of us who have not felt the joy of a strong, pure, spiritual atmosphere, such as we experience in communion with Christian women who are indeed living epistles to be known and read of all. Are not such, in the honest sense, Home Missionaries? It is not our present purpose to speak of what others have done, but of what we are to do, else we might multiply instances of true missionary spirit as a governing principle in lives consecrated to good works, never weary in well doing, though held down by sickness, bereavement, and losses of every kind and degree. Does it sound too trite to say that what woman has done woman may do? Yet it is even so. Giving is perhaps less easy with many of us than working, but here, as ever, we are comforted and encouraged. We are to give what we have, and the raising of money for missionary purposes can be carried on in so many ways, that if but a few of them be attempted it will not be disputed that all can contribute, but a certain godly prudence is required in the choice of our methods. Let zeal be tempered with knowledge, and while confessing the great necessity of obtaining funds, let us not ignore the equal necessity of letting our offerings be free from the blemishes of self-seeking, vain glory, jealousy, and the like, which, as a moth fretting a garment, will sadly impair their purity and lustre.


(To be Continued.)

ZENANA WORK.

In the Fifth Annual Report of the Church of England Zenana Missionary Society it appears that there are active working branches in Hamilton, Kingston, Montreal, Peterborough and Toronto, with Miss Kirkpatrick of Peterborough as associate secretary. Societies of this description, controlled and managed entirely by Christian women, are becoming most useful auxiliaries in missionary work.

LIFT HIGH OUR BATTLE FLAG.

For OUR MISSION NEWS.

IFT high our battle flag,
Stained with the precious blood,
Carry the token of our Saviour's love
O'er distant field and flood;
Faint not, yield not, though doubtful seems the strife,
Be faithful to the end, and ours the crown of life.

"Fear not; be not dismayed;"
Jesus will give us grace
Till earth's remotest bounds shall glow beneath
The brightness of his face.
The Lord of Hosts, with many or with few,
Can work His sovereign will; only be true.

Oh! brave and valiant souls,
Whose cry goes up for aid,
Look on the Sacred Heart once pierced for sin;
Gaze and be not afraid.
The right hand of His righteousness is thine,
Upon thy path His countenance will shine.

Thrice Holy Trinity,
Eternal ever blessed,
Strengthen the hearts of those who in the fight
By fears are sore oppressed.
Help us, oh Lord our God; we rest on thee;
Come in thy might and set the nations free.

R. R. J. ENMERSON, Sackville, N.S.

THE will of the late Archbishop Trench has been admitted to probate. The value of personal estate is about £80,000; £30,000 have been bequeathed to Thomas Cook Trench and the Rev. Canon Scott for the discretionary use in helping any archbishopric, bishopric, beneficiary, incumbency, preferment, or institution of the Church of Ireland. Among the articles of historic interest left by the deceased are the volume of letters of Lord Chesterfield to his great-grandfather, the Bishop of Waterford, and the silver cup presented to his grandfather by the Prince of Orange.

A LAYMAN of the diocese of Michigan, who seems to recognize the true source of prosperity, returning after a sojourn of several months in the far west, learned that our interesting and active congregation of colored people was much worried with a pressing obligation—a payment of \$450 immediately required on their new parish house. The expences of preparing it for church uses had been greater than they had estimated, and they could raise no more money. The layman above mentioned instantly gave his cheque for \$450, while a year ago, for the original purpose, he contributed \$200. When congratulated by a friend upon making this gift, he explained that it was a simple and natural matter. He had just completed a business transaction by which he had gained \$4,500, and he had only tithed it.—*The Churchman, (N. Y.)*

The bishop of Rangoon, Burma, states that since 1878 the number of the clergy in the diocese has increased from nine to twenty-nine. Four new churches have been built, and four more are in erection.

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.

All Communications to be addressed to

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

GENERAL SECRETARY OF THE SOCIETY.

NOVEMBER, 1886.

ENCOURAGING.

WE are glad to announce that the Board of Missions of the Diocese of Fredericton, N. B. has formally endorsed OUR MISSION NEWS, and has issued a circular signed by the Secretary, the Rev. Canon Brigstocke, commending it to the members of the Church in that Diocese. The circular sets forth that "the magazine is admirable in matter and style, and forms a valuable addition to our missionary literature, and trusts that it will have a large circulation in the Diocese, and prove a great stimulus in missionary work."

THE Ladies' Missionary Society in London, Diocese of Huron, has also, we are glad to say, endorsed the magazine, and are taking measures to procure for it, if possible, a wide circulation in that city. Mrs. Tilley is now working actively for it.

WE continue to receive most flattering letters as to the style and matter of our periodical, and our endeavor shall always be to keep it so that it will be worthy of the good opinions so lavishly expressed regarding it.

NEW MAGAZINE.—We have on our table a very interesting missionary magazine entitled "OUR MISSION NEWS," published under the authority of the Domestic and Foreign Missionary Society of the Church of England in Canada. It is a monthly and is intended to be the regular organ of the Anglican Church in the Dominion. The style and general get up of the paper is excellent. It is neat and well printed, while the matter embraces articles on missionary intelligence from all parts of the country. We notice several wood cuts, for example the first bishop to the United States, Bishop Seabury; Bishop Inglis, the first colonial bishop, the late Bishop Mountain of Quebec, with many views of mission stations, &c. We heartily commend the magazine to all persons interested in mission work. Orders may be left at Miss Wood's depository, St. John street. Price one dollar per annum.—*Quebec Chronicle.*

THE portrait of the first Bishop of Newfoundland, found on the first page of this issue, was furnished us through the kindness of Mrs. Campbell, of Jamaica, West Indies, who is a daughter of the late worthy prelate.

THE U. S. GENERAL CONVENTION.

THE attention of the Church public has been called lately to the name by which our sister Church is known in the United States, on account of the vote lately taken in the House of Deputies of the General Convention, on a motion to drop the words "Protestant Episcopal" from its title, and of the able and exhaustive debate which preceded it. There is a strong and growing dislike to the present title of the church, and though the vote on the occasion alluded to sustained it, it is clear that, in time, it is doomed to disappear. It is a pity that such a name was ever given to it, for it is not in accordance with ecclesiastical history to give any name whatever to the church, except that of the city or country in which it existed. We read of the Church in Corinth and the Church of Alexandria, and the Church in other places, but nothing beyond that. It is a heritage which has belonged to the historic Church of Christ, and our brethren across the line have a clear right to be called the "Church in the United States" Before the Revolution she was a branch of the Church of England. When the United States became independent, she clearly became by right of succession, which she secured from the mother church, the Church in the United States of America, and so she should be called to-day. To change her present name to that of the "Catholic Church," or "American Catholic Church," would be a pity. The word catholic is so closely connected with Romanism, that as a title it would be to say the least, confusing. Nor is there any necessity to use it. The Church of England is a grander title than the Catholic Church of England would be. It is well to express our belief in the Catholic or Universal Church of Christ, as we do in the creeds, but for the title of the Church in any particular country, the true, primitive and most comprehensive term is simply "The Church" in that country, and to that title our brethren in the United States have a clear right by inheritance and it is to be hoped that some day they will claim it.

THE House of Deputies of the General Convention of our sister Church in the United States is certainly a splendid body of men. Though there are between six and seven hundred delegates, there is not the slightest confusion or disorder. This is largely owing to the admirable ruling power possessed by their president, Rev. Dr. Dix, who may be said to be, in every respect, a model chairman. The speaking power of the House is good, and

though strong feelings are sometimes stirred and strong words used, yet the best of good humor is maintained. The greatest deference is paid to old age, and men who have made for themselves a history are listened to with patient attention, however weak their voice, or however much they may exceed their allotted time for speaking. And the deputies are not without their pleasantries. When Dr. Phillips Brooks opposed the expunging of the words "Protestant Episcopal" from the title of the Church, chiefly on the grounds that, in point of fact, the Church was numerically but a small body in the United States, the venerable Dr. John Henry Hopkins, in his reply said that important things were not always the largest, and gave as an instance that "the hub is not the biggest part of the wheel!" Considering that the distinguished divine, to whose speech he referred, hailed from Boston, the hit caused such merriment in the House that it was some time before Dr. Hopkins could resume his speech.

As regards, however, this argument drawn from the smallness of numbers of our Church in the United States, the *Toronto Mail* well says:—Much has been said as to the absurdity of one of the smallest Christian bodies in the United States opening its doors to invite all others to come in. A correspondent of the *New York Tribune* asks these critics to extend their view, and to look at the religious statistics of the whole English-speaking people. He gathers the following figures from the reports made by the more prominent religious bodies on the 1st of January last:

Congregationalists.....	5,750,000
Baptists (all descriptions).....	8,195,000
Presbyterians (all descriptions).....	10,650,000
Roman Catholics.....	14,000,000
Methodists (all descriptions).....	16,000,000
Episcopalians.....	21,303,000

THE Convention is seen to best advantage when it is organized into the General Board of Missions, for then the bishops, who, like our own House of Bishops, sit in their own Chamber with closed doors, are present and take part in the proceedings. They do not wear their robes, nor do they all sit on the platform, but some, like the eloquent Dr. Harris, Bishop of Michigan, speak from the floor of the House.

By a very excellent arrangement, the deputies, clerical and lay, from each diocese sit together, their place being marked by a large card, on both sides of which is printed the name of the diocese, and when a bishop takes his place among his own deputies it has certainly a pleasing effect.

In such a body one hears stirring speeches on behalf of missions. It was a grand idea when the two houses were formed into one assembly, for the purpose of discussing the momentous question of the missionary work of the Church. Bishops, priests and laymen are brought face to face on this great question. A similar step has been taken by the Provincial Synod of our own Canadian Church,

which, on the model of the Church in the United States, has formed itself into a General Board of Missions. It is yet, with us, in its infancy; but we may hope that in the future, the power of this action will be felt for good upon the whole Church.

WHEN one sees such a large body of men gathered together from all parts of the United States, with its more than sixty dioceses, every portion, from the polished cities of the east, to the wilder missionary districts of the west, being represented, one cannot help deploring the fact that we in Canada are divided into different ecclesiastical Provinces. And this is all the more keenly felt now that we have our Canadian Pacific Railway in running order clear across the continent, from east to west. If the missionary bishops, with delegates, from the north and west could come from the Arctic regions, from the Rocky Mountains, from British Columbia, from the plains of Assiniboia, and Manitoba to meet with their brethren in older Canada, how grand would be the effect! And how healthful would be the influence of the one upon the other! Let us hope that some day this result may be attained.

THE general secretary of the Domestic and Foreign Missionary Society of the Church of England in Canada was present at the General Convention of the American Church, and on their missionary day was courteously invited to a seat on the platform.

OBITUARY.

THE death of the Ven. William Turnbull Leach, D.D., LL.D., D.C.L., Archdeacon of Montreal, deprives the Church of England of an old and valued friend. Dr. Leach is another of the numerous and distinguished instances, of which the Church of England in Canada can boast, of Presbyterians becoming churchmen owing to a doubt as to the validity of Presbyterian Orders. He was pastor of St. Andrew's Church, (Presbyterian) Toronto, and took a prominent part in the establishment of Queen's College, Kingston. After ordination in the Church of England, he became the first incumbent of St. George's Church, Montreal, a position which he held for over twenty years, resigning it for active educational work in McGill College, Montreal, of which university he was a distinguished Professor for twenty-seven years. In 1865 he was appointed Archdeacon of Montreal. He was born in 1805, ordained a Presbyterian minister in 1836, became a Church of England clergyman in 1841, Professor in McGill College in 1860, and Archdeacon of Montreal in 1865. He was buried on the 15th inst., the service being held in Christ Church Cathedral, Montreal. The venerable gentleman will be long remembered as a polished scholar, an able divine, and a true and devoted friend.

SO MANY COLLECTIONS!

THERE are parishes which feel burdened by the number of collections which they are called upon to make. In the case of free churches, where the offertory is almost or entirely the sole dependence for ordinary revenues, it is often felt burdensome. This often accounts for the small amounts which are sent in response to special appeals, and since the formation of the Domestic and Foreign Missionary Society the evil, of course, has been increased. Now could there not be some means of reducing all these collections to a system, and of arranging them in such a way as to meet both diocesan requirements and those of the Missionary Society? If this could be done it could be made a source of strength to both. For instance, each Diocese requires, as a rule, collections for

- (1) Diocesan or Home Missions.
- (2) Algoma and North-west (Domestic) Missions.
- (3) Widows' and Orphans' Fund.
- (4) Divinity Students, and perhaps superannuation and other similar funds.

(5) Foreign Missions.

Then, in addition to this, there are the two appeals for the Missionary Society, making

- (6) Domestic Missions. (2nd appeal.)
- (7) For Foreign Missions. (2nd appeal.)

This certainly makes too many collections, as almost any parochial clergyman will declare, but could they not be grouped in such a way as to meet all demands and meet them too more successfully? For instance, there need be but one collection throughout the year for Algoma and the North-west, and this might be made at the time that the General Mission Board makes its annual appeal for Domestic Missions, viz.: at Ascensiontide. If in any Diocese another day is fixed by Canon for that object, any rector, one would think, might combine the two collections and have them on either day, sending the money to his Diocesan treasurer to be transmitted by him to the general treasurer of the Domestic and Foreign Missionary Society. He would have, in that case, the following points of strength:

1st. The use that he would make of the Ascensiontide appeal, to accomplish the one object of getting a good offertory for Algoma and the Northwest.

2nd. The inducement that he would be able to give to make it good in stating that that particular offertory would be the only one made throughout the year for Algoma and the North-west.

And again as to Foreign Missions. In those Dioceses where a day had already been set apart for Foreign Mission offering, before the formation of the Missionary Society, could it not be made to synchronize with the day appointed by that Society so that it could be stated that only one collection for Foreign Missions would be asked from the people throughout the year? Would not this secure a much better result? For, of course, that one collection could be made to do both for the diocesan demand and also that of the society.

This would bring the annual collections down, so far, to two, one for Domestic and the other for Foreign Missions throughout the year.

But then, what about all others, Diocesan Missions, Widows and Orphans, Divinity Students, etc.?

These are diocesan, and might all be grouped together, and, as we have occasion to know by experience, with the very best results. By fully explaining how much is required as a minimum from the congregation for each fund, and, therefore, for all together, so as to meet diocesan requirements for the year, it will be found that a fair result will be arrived at.

By this plan all special collections could be grouped together into the three natural divisions of:—

1st. Domestic Missions.

2nd. Foreign Missions.

3rd. Diocesan requirements.

The third, if thought best, might be divided into two, but three good collections, carefully explained and enforced by the assurance that, in each case, the offering is an annual gift, only for the objects named, are better than a great many frequently occurring.

And surely if the different funds receive a fair aggregate amount throughout the year, diocesan authorities will not object that the particular machinery laid down by their Canons has not been carried out. There are churches which make but one collection throughout the year for all the objects we have named, and send far more in that way than by the old plan of frequent and small collections; but this can not be done so easily since the formation of the Missionary Society, because clergymen feel themselves bound to honor the request of the bishops to read the semi-annual appeals sent out by the Board, and to take up the collections in connections with them. Why not then group all into the three natural divisions suggested?

It would be a practical benefit to the Church in this ecclesiastical province of Canada if all special collections were reduced in this way to foreign, domestic and home requirements, for all could then work more easily in harmony with the Domestic and Foreign Missionary Society, while the needs of their own Dioceses, so far from suffering by it, would be met with far more ease and satisfaction.

ZENANA MISSIONARY SOCIETY.

BESIDES the Zenana Societies mentioned in our August number there is one in Lindsay, Ont., which has been in existence nearly five years. It has not been able to do very great things for Indian Zenana work, but its contributions if small have been very willingly given. The following have been the amounts remitted to India.

August, 1884	\$29.34
October, 1884	\$32.81
March, 1885	\$30.20

A further remittance will be made this Autumn.

MRS. GREAVES, who is on a visit to this country from England in connection with the work of Zenana Missions among Indian women, is spoken of as a lady of pleasing address and effective in the cause which she advocates. She has been in Quebec and other places, and is expected soon in Toronto, Hamilton, and the west.

THE *Canadian Methodist Magazine* for October has an illustrated article on the late Bishop Selwyn and the martyred Bishop Patteson. In introducing it the writer says: "Our numerous readers, sharing the broad, catholic spirit with which we write, will not be displeased that for the present missionary sketch two men have been selected worthily representing the grand old Anglican Church, to which Methodism has been so closely related."

THE work of raising \$1,500 guarantee fund for three years in Quebec, to assist weak and struggling missions in the diocese, goes bravely on through the energy of an efficient committee, appointed for the purpose. Rev. Mr. Fothergill has already obtained \$860 towards the required amount.

REV. MR. WILSON of the Indian Homes, Sault St. Marie is still lecturing on their behalf in Ontario. We have heard of him in Orillia, Tyendinaga, and other places. His object is to enlist sympathy on behalf of his educational work among Indian children, and in this he is succeeding. The best possible way of dealing with the Indians is to educate and civilize them when young, and to this work Mr. Wilson, with singular patience and and self-denial, is devoting his life.

"THE final revision of St. Matthew, in the U-Ganda (Africa) language, has been made, and part already has passed through the press; for as Mr. Mackay says in his diary: 'A time of persecution has always been a printing time. Brave words of a brave man. Do what he may now, the king cannot suppress the faith his people have learned to love. If these teachers were put to death or driven out, they will themselves hand on the truth; and they will cling to their Gospels as to life itself, like the Christians in the early ages of persecution, or the Malagasy martyrs fifty years ago.'"

"Fiat lux.—Let there be light, was the great printer's motto; and the laureate's lines nobly develop the theme emblazoned on the window:—

'Thy prayer was light, more light, while time shall last!

Thou sawest a glory growing on the night,
But not the shadows which that light would cast,
Till shadows vanish in the light of light.'"

"It seems a universal law of our earthly life that every light must cast its shadow.' Power and love have each their dark side; and till the wisdom of heaven becomes the wisdom of earth, it must be the same with the learning also. But we must never suppress the light to get rid of the shadow; that would leave the hopeless; the light must grow brighter and brighter, till the very power of darkness is transformed with glory."

*Caxton Memorial Window, St. Margaret's Westminster,

Domestic Missions Department

MOOSONEE.

WE have just received a letter from the Bishop of Moosonee, that enormous diocese which skirts the Hudson Bay. The Bishop says:—

"The clergy I have under me are six in number, two of them, natives of the country, and one of them an archdeacon. They were trained by myself, as was mostly the case, likewise, with one of the Europeans. They are thus located:

The Bishop resides at Moose Factory, in the south-western corner of Hudson's Bay, which is a good central position; Archdeacon Vincent resides at Albany, 100 miles north of Moose; Archdeacon Winter resides at York Factory, 500 miles north of Moose; Rev. J. Lofthouse resides at Churchill, 700 miles north of Moose.

When a few years ago I visited York and Churchill I travelled 2,600 miles to get to the former station; in my next visit, I intend to go by way of England, in the H. B. Co.'s ship, which annually trades with these posts.

Rev. J. Sanders resides at Matawakumme, 500 miles south of Moose; Rev. H. Nevitt, resides at Rupert's House, 100 miles east of Moose; Rev. E. J. Peck resides at Fort George, 400 miles north-east of Moose.

Each of these clergymen has a large district under his charge, through which he travels yearly by canoe, boat, dog sledge or on snow shoes; it is but seldom that any part of the vast diocese remains unvisited for a year. There is no resident minister of any other denomination in the diocese. A few stations are visited by a Roman Catholic priest once a year, but the diocese of Moosonee may be said to be almost a Church diocese.

The needs of the Diocese are of course many; until recently, the Church Missionary Society entirely supported the Missions, but they are gradually lessening their grants, and intend that eventually they should cease altogether, although I am quite sure they will do nothing, except through absolute necessity, which would tend to cripple the Church in Moosonee; but what they say is, "We give our assistance to the conversion of heathens to Christianity, and when this is effected, we withdraw and go elsewhere to break up new ground." For the present, the salaries of all the clergymen, myself included, are paid by the C. M. S. We must, however, make preparations for changes, which cannot be very long delayed; no increase of grant could, under any circumstances be looked for.

All my catechists and divinity students, except for the grant for the latter, which I obtain from the S. P. C. K., I have to support myself. I am now building a good mission house at the cost of £400 at Rupert's House, and a church at Matawakumme. I have to meet whatever expences may be attached to

the Mission at Prince of Wales Sound, Hudson Straits, but which I think must be transferred to Fort Chimo, Ungava Bay, where the H. B. Co. have an establishment. I must provide for the support of a thoroughly qualified assistant here at Moose, for at present I am entirely alone. I must provide salaries for one, most probably two of my divinity students, who will be ordained to conduct both English and Indian services, next year. I must at once set about enlarging the house, quasi College, in which my students live, or erect an entirely new building, and I wish to place an additional catechist at one of our southern stations as soon as I can find a suitable man for my purpose. I may say that in no year has a greater advance been made than in the present,—Prince of Wales Sound Mission among the Eskimo, Churchill among Eskimo and Chipways, Martin's Falls among the Ojibbeways and Rupert's House among the Crees. In this advance, I trust the Canadian Church will rejoice with me, and do their best to sustain me so that I may feel I have their strongest sympathy in a work to which my life has been devoted, for this is my thirty-sixth year of residence in Hudson's Bay.

WE are glad to state that the Ven. Archdeacon Pinkham of Winnipeg, has kindly consented for the future to supply us with regular items of news and requirements in the Diocese of Rupert's Land.

Treasurer's Department.

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

THE following is a comparative statement of the amounts contributed by congregations who sent over \$100 for Domestic and Foreign Missions for the last year, as shewn in the tabulated form published in the September and October numbers of OUR MISSION NEWS, the diocese to which each parish belongs, being indicated by its initial letter or letters, placed after it in brackets:—

St. Matthew's, Quebec (Q).....	\$ 938 25
St Peter's, Toronto, (T).....	905 03
St. Michael's, Quebec, (Q).....	557 87
St. George's, Montreal, (M).....	475 00
Christ Ch. Cathedral, Hamilton, (N).....	425 85
St George's, Ottawa, (O).....	317 72
Ascension, Hamilton, (N).....	383 00
St. George's, Kingston, (O).....	343 54
St. Paul's London (H).....	322 44
The Cathedral, Quebec (Q).....	360 37
St. Luke's Cathedral, Halifax (N. S.).....	294 48
Sherbrooke, Quebec (Q).....	283 03
Trinity, Brockville (O).....	297 56
Christ Ch. Cathedral, Montreal (M).....	228 57
New Edinburgh and Woman's Auxiliary (O).....	226 73
St. Matthias, Montreal, (M).....	183 25
St. Paul's, Brockville, (O).....	175 71
Guelph, (N).....	174 87
St. James', Kingston, (O).....	173 97
Melbourne, (Q).....	163 90
Christ Church, Ottawa, (O).....	119 00
Bishop's College, Lennoxville, (Q).....	116 47
St. George's, Toronto, (T).....	116 37
Rimouski, (Q).....	109 92
Truro, (N. S.).....	101 71
Carleton Place, (O).....	100 25

Books and Periodicals Department.

Modern Heroes of the Mission Field, by the Rev. W. Pakenham Walsh, D. D., Bishop of Ossory. T. Whittaker, 2 Bible House, New York.

This work is wisely dedicated to "the young men of our day and generation, and more especially to the students of our universities." Its design is, by the simple narration of facts, to create an interest in the heroic deeds of the mission field. We have vivid pictures from India and Persia, from Burmah and China, New Zealand and Polynesia, from West Africa, the Fiji Islands and South America, and with these are connected the names of Henry Martyn, William Carey, John Hunt, David Livingstone and other heroic men who did pioneer work in regions which are now being cultivated by many and zealous laborers in the great harvest field. The lives of such men prove (as stated in the preface of this ably written and well printed work) that the age of chivalry is not yet past, and that the spirit of martyrdom is not extinct in the Church of God; and they bear testimony that the Gospel has lost neither its vitality nor its power, inasmuch as amongst all races, whether savage or civilized, it has achieved, and is still achieving, triumphs which may well compare with those of apostolic times.

Travels by Land and Sea. Society for Promoting Christian Knowledge, London, England.

This is a well written and entertaining book, embellished with numerous illustrations. One gets from it a capital idea of China, Cochin, Siam, India, Egypt, &c., &c. The book closes with a charming description of Antioch, the city of Paul and Barnabas, the city where the disciples were first called Christians,—not in its antiquity but in its more modern form. It is a city of luxury. Says the author:—"You have more luxuries at your command in Antioch for fifty pounds a year than you could aspire to with one thousand a year at home—fine, roomy houses with large courtyards, furnished just as your taste or fancy dictates, two horses in your stable, half-a-dozen servants, a gun with plenty of game and no game laws; fish flesh and fowls in abundance, and cart loads of the most delicious fruits: bi-weekly letters and newspapers from home."

It is written throughout in pleasant and easy style, and will be read with interest by old and young alike. The S. P. C. K. is doing now, as it has ever done since its formation, the very best of service in publishing and disseminating, at a comparatively low cost, useful and entertaining Christian literature, notices of which we shall from time to time be pleased to give.

The Brooklyn Magazine, 7 Murray St., N. Y.—The October issue contains many interesting articles, such as "The Royal Navy of Great Britain," and "Newfoundland's Wreckers." The latter is a vivid

and awful sketch of the horrors perpetrated sometimes by those who live on the spoils of shipwrecked mariners. "Memories of Historic Charleston" is particularly good, being full of information regarding that historic and lately unfortunate city. Ample notice is given of the two historic churches now almost in ruins by the late earthquake, St. Michael's and St. Philip's. "The bells of old St. Michael's," says this article, "which for two centuries have chimed the hours, are silent, and the ancient watchman, who for years has been accustomed to call out with the hour the comforting assurance, that could be heard for blocks away in the stillness of the night, that 'All's well,' has ascended the old belfry for the last time.

"John C. McLemore, one of the dead soldiers of South Carolina, wrote of these chimes the following touching lines:

"I tolled when your father died,
And you wept while my tones pealed loud;
And more gently I rung when the lily-white dame,
Your mother dear, lay in her shroud:
And I rang in sweet tone
The angels might own,
When your sister you gave to your friend:
Oh, I rang with delight
On that sweet summer night,
When they vowed they would love to the end."

The number has much in it that is very interesting, and those who like to read the sermons of Beecher and Talmage have ample opportunity afforded them for doing so, as is the case in every number of the magazine.

CLERICAL DIRECTORY.

DIOCESE OF NOVA SCOTIA, SUPPLEMENTARY LIST.*

BROCK, REV. ISAAC, M.A. Born in Hants, England. Graduated at Queen's College, Oxford, with mathematical honors, 1851. Ordained by the Bishop of Tuam, Deacon, 1852; Priest, 1853. Principal and Divinity Professor of Huron College, London, Ont., 1865-1872; Assistant Rector of Sherbrooke, P.Q., 1873-1882; Rector of Bishop's College School, Lennoxville, P.Q., 1882-1883; Rector of Londonderry, N.S., 1883-1885. Has published a volume of sermons on the Apostles' Creed, and several sermons on Religion and Science, on the English Reformation and on other subjects. Now President of King's College, Windsor, N.S., Professor of Divinity, and Canon of St. Luke's Cathedral, Halifax.

CASWALL, REV. ROBERT CLARKE, M.A. B. in Brockville, Ont. Ed. Trinity College, Glenalmond, Scotland, and St. Edmund Hall, Oxford. Graduated, Oxford, England. B.A. 1861; M.A. 1864; Ordained Deacon, 1862; Priest, 1863, in Salisbury, Eng., by Bishop Hamilton. Curacy, Great Bedwyn, Marlborough, Eng., 1862; Incumbent of St. John's Cathedral, Newfoundland, 1867; Rector, Emmanuel Ch., Alleghany City, Pennsylvania, 1871; Incumbent of Fergus, Ont., 1876; Rector, St. John's, Lunenburg, Nova Scotia 1884; Examining Chaplain to Bishop of Pittsburg, 1873; Rural Dean of Wellington, Ont., 1879; Canon of Christ Ch. Cathedral, Hamilton, Ont., 1882. Now at Lunenburg Rectory, N.S.

EDWARDES, REV. JOHN SCANDRETT, B.A. Born in Wales. Ed. St. John's School, Hurstpierpoint. Graduate

of St. David's College, Lampeter. B. A. 1875. (Scholar, Exhibitioner and Prize English Essayist) Ordained Deacon, 1875; Priest, by the Bishop of St. David's, 1877. Head Master of Lampeter Gram School, 1875-1879. Senior Curate of Waddesdon, Bucks; Brecon, S. Wales; Chaplain, H. M. Forces, 1884; Served at Curragh Camp, 1884-1885. Now Senior Chaplain H. M. Forces in Dominion of Canada, Halifax.

GREATOREX, REV. FREDERIC PEARCE. Born in London, Eng. Ed. in London, Eng. Ordained Deacon, in St. Luke's, Halifax, N.S., Trinity Sunday, 1874; Priest, 1875, by the Bishop of Nova Scotia. Curate of Laurence-town, N.S., in 1876. Since that date Rector of Granville, N.S. Address, Annapolis, N.S.

HAMILTON, REV. HENRY HARRIS, A.B., Rural Dean (See p 46, Aug. No)

HARRIS, REV. EDWARD ALEXANDER, M.A. Born in Charlottetown, P.E.I. Ed. St. Peter's School, Charlottetown, and King's College, Windsor. Graduate of University of King's College, Windsor. B. A. 1883; M. A. 1886. Ordained Deacon, March 9th, 1884, Bishop's Chapel, Halifax, by the Bishop of Nova Scotia; Priest, March 1st, 1885, St. Luke's Cathedral Church, Halifax, by the same. Curate at Mahone Bay, N.S., from March 19th, 1884, till present time.

LOCKYER, REV. WILLIAM JAMES. B. at Trinity, Newfoundland. Ed. King's College, Windsor, N.S. Ordained Deacon, May 20th, 1883, Halifax, N.S., by Bishop Binney; Priest, June 8th, 1884. Missionary in the Parish of St. George from May 20th, 1883, till Easter, 1886; then elected Rector of St. Paul's Parish, Cow Bay, Cape Breton.

SPENCER, REV. JAMES. B. at Gt. Bowden, Leicestershire, Eng. Ed. National School, Gt. Bowden. Ordained Deacon, Dec. 1882; Priest, Dec. 1883, in Halifax, by the Bishop of Nova Scotia. Harrietsfield, N.S., 1882 to 1883; Petite Riviere, 1883. Author of "Sunday on Board Ship."

DIOCESE OF QUEBEC, 1793.

BISHOPS OF QUEBEC.—(1) Rt. Rev. Jacob Mountain, D. D., 1793. (2) Hon. and Rt. Rev. Charles James Stewart, D. D., 1826. (3) Rt. Rev. George Jehoshaphat Mountain, D. D., D. C. L., 1837.

PRESENT BISHOP, Rt. Rev. James William Williams, D. D., son of the late Rev. David Williams, Rector of Baughurst, Hants. Born at Overton, Hants, 1825. In 1851 graduated B.A. at Pembroke College, Oxford, with honors in Classics, proceeding in due course to M. A. and D. D. The following year was admitted to Deacon's Orders by the Lord Bishop of Oxford, and in 1856 to Priest's Orders by the Lord Bishop of Bath and Wells. After filling various Curacies in England, came to Canada, and in 1857 was appointed Rector of the Grammar School in connection with Bishop's College, Lennoxville, holding at same time the Classical Professorship of that College. Elected Bishop of Quebec in 1863.

ADAMS, REV. THOMAS, M.A., D.C.L. B. in 1847 at Parramatta, N.S.W. Ed. Taunton, Eng. and University College, London. Graduate at Cambridge, Eng. (Wrangler 1873.) M.A. 1876; Hon. D. C. L. (Lennoxville) 1886. Ordained Deacon, at Bishopsthorpe, 1874, by Archbishop of York; Priest, at York Minster, Trinity, 1875, by Archbishop of York. Senior Mathematical and Science Master, Chaplain and House Master, St. Peter's School, York, 1874-1882; Head Master, High School for Boys, Gateshead-on-Tyne, Eng., 1882-1885. Now Principal of Bishop's College, Lennoxville, and Rector of the College School.

ALLNATT, REV. FRANCIS J. BENWELL, D.D. B. at Clapham, Surrey, Eng. Ed. St. Augustine's College, Canterbury. B. D. 1878, and D. D. 1886 (in course.) Ordained Deacon at Bishop's College, Lennoxville, 1864, by the Bishop of Quebec; Priest, 1865, by the Bishop of Montreal. Appointed 1864 to Parish of Drummondville, and held it until 1885, with the exception of two years (1872-4) spent in missionary work in Labrador. April, 1885, appointed Rector of St. Matthew's, Quebec. Is

* See OUR MISSION NEWS, p. 46 sq.

author of "THE WITNESS OF ST. MATTHEW," an Inquiry into the Sequence of Inspired Thought in the First Gospel; and into its result of Unity, Symmetry and Completeness, as a Perfect Portrait of the Perfect Man Crown Octavo Kegan, Paul & Co., London; Dawson Bros., Montreal.

BALFOUR, REV. A. B. in Ireland. Ordained Deacon 1832, Priest, 1833, by the Bishop of Quebec. Appointed New Carlisle, Waterloo, Kingsey, Lachine, Magog. Retired.

BALFOUR, REV. ANDREW JACKSON, M.A. B. at Waterloo, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1869, Priest 1872 by the Bishop of Quebec. Appointed Curate, Levis and New Liverpool; Incumbent, Hatley. Now Melbourne, P.Q.

BALL, REV. THOMAS L., M.A. B. at Compton, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1865, Priest 1866 by the Bishop of Quebec. Appointed Inverness, Q.; Norwich, Ont.; Incumbent, Trinity Church, Ireland. Now Brompton, Q.

BERNARD, REV. WALTER CHARLES, M.A. B. in the Township of Shipton, P.Q. Ed. Bishop's College, Lennoxville. M.A. (in course) June, 1886. Ordained Deacon, June 22nd, 1884, at Lennoxville, Priest, June 21st, 1885, by the Bishop of Quebec. Upon being ordained Deacon, was appointed to the Mission of Bury, Diocese of Quebec, which has since become a self-sustaining Parish.

BLAYLOCK, REV. THOMAS, B. A. B. in England. Graduate Bishop's College, Lennoxville. Ordained Deacon 1874 by the Bishop of Quebec. Incumbent St. Peter's Church, Malbaie, Gaspé. Now at New Carlisle, Q.

BOYLE, REV. F. J., M.A. B. at Gaspé, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1851, Priest 1852 by the Bishop of Quebec. Appointed Magdalen Islands. Now Incumbent St. Paul's Church, East Frampton.

BURRAGE, REV. H. G., M.A. B. at Quebec. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848, Priest 1850 by the Bishop of Quebec. Rector, Hatley, for many years. Retired.

CHAPMAN, REV. T. S., M. A. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848, Priest, 1849 by the Bishop of Quebec. Appointed Travelling Missionary; Incumbent St. Paul's Church, Marbleton.

COLSTON, REV. ROBERT WALLER, M.A. B. St. John's, P. Q. Ed. Quebec High School. Graduate Bishop's College, Lennoxville. M.A. 1880. Ordained Deacon, 1879, Cathedral Church, Quebec, by Lord Bishop of Quebec; Priest, 1880, Chapel of Bishop's College, Lennoxville, by the same. Incumbent of Portneuf since 1879.

DEBBAGE, REV. JAMES B., B.D., Rural Dean, Quebec. B. Norfolk, England. Ed. St. Augustine's College, Canterbury, England. B. D. Lennoxville, by ex., 1885. Ordained Deacon, 19th July, 1868, Quebec, by Bishop of Quebec; Priest, Aug. 8, 1869, Gaspé Basin, by the same; Assistant St. Peter's, Quebec, July 20, 1868. Mission of Chigouac and Port Daniel. Mission of Bourg Louis and Portneuf; Stoneham and Lake Beauport; West Frampton and Cranbourne. Author of "Letters from a Church of England Clergyman to a Roman Catholic Priest."

EAMES, REV. JOSEPH, B. A. B. in Prov. Quebec. Graduate Bishop's College, Lennoxville; B. A., 1883. Ordained Deacon, June 20th, 1885, Bishop's College Chapel; Priest, June 31st, 1886, Danville, by the Bishop of Quebec; missionary on the coast of Labrador from July 1st, 1885, to May 1st, 1886. Now Incumbent of Sandy Beach, Gaspé, Q.

FAULCONER, REV. WILLIAM GOWER. Born 1826. Ed. at Islington, London, Eng. Appointed 1881 to 1883 at Hazelton, B. Columbia; 1883 to 1885, Curate at Southwick, Brighton, Sussex; 1885 to 1886, Curate of St. Edmund's, Whaley Range, Manchester. Now at Sylvester, P. Q.

FORSYTHE, REV. WILLIAM THOMAS Born at Chelmsford, Essex, Eng. Ed. at St. Augustine's, Canterbury. Ordained Deacon 1883, Priest 1884, by the Bishop of Quebec. Appointed Sandy Beach, Gaspé, 1883. Now Rector, Stanstead, P. Q.

FOSTER, REV. JOHN, B. A. B. in Kilkenny, Ireland.

Graduate Bishop's College, Lennoxville. Ordained Deacon 1862; Priest, August 1863, by the Bishop of Quebec. Appointed (1) Coaticook; (2) Three Rivers. Now Rector, Coaticook!

FOTHERGILL, REV. MATTHEW MONKHOUSE, B. at Cefnrhychdir, Monmouthshire, England. Ed. at Ottery St. Mary, Devonshire, King Edward VI Grammar School, Ely; St. Augustine's College, Canterbury. Ordained Deacon, 13th November, 1857, at Lennoxville, by the Lord Bishop of Quebec; Priest, the Epiphany, 1859, at the Cathedral Quebec, by the same. Appointed (1) Travelling Missionary St. Francis District; (2) Incumbent of Danville; (3) Curate of St. Michael's, Quebec; (4) Rector of St. Peter's, Quebec, 27th Oct., 1866. Secretary of Synod from 1871 to 1885. Secretary of Church Society since 1872. Government Inspector of Common Schools for Quebec, Portneuf and Levis. Chaplain Marine Hospital since 1878. Rector in charge of Short Hills, New Jersey, U. S. A., 1884 to 1885; Rural Dean of Quebec, 1875; resigned in 1885. Assistant Secretary D. and F. Missionary Society.

FYLES, REV. THOMAS W. B. at the Hermitage, Enfield Chase, Eng. Ed. at Westminster York Div. Training College. Ordained Deacon 1862, Priest 1864, by the Bishop of Montreal. Appointed Longueuil and Laprairie, Iron Hill, Cowansville. Now Immigrant Chaplain, (S. P. C. K.) at Levis, Q. Has published volume of poems and a few pamphlets.

HARDING, REV. T. B. at St. John, N. B. Ed. at Bishop's College, Lennoxville. Ordained Deacon, 1870; Priest, 1872, by the Bishop of Quebec. Appointed Chaplain, Grosse Isle. Now Incumbent of Holy Trinity Church, Kirkdale, Durham.

HEPBURN, REV. J. M. A. B. at Arnprior, Scotland, M. A., Ed. Bishops' College, Lennoxville. Ordained Deacon, 1870; Priest, 1872, by the Bishop of Quebec. Appointed Labrador Mission; Drummondville. Now at Magog, Q.

HEWTON, REV. R. J. B. Bourg Louis. Graduate Bishop's College, Lennoxville. Ordained Deacon and Priest by the Bishop of Quebec. Appointed to Mission of Ireland, Q. P. O. address, Maple Grove.

HOUSMAN, REV. GEORGE VERNON, M. A. Graduate St. John's College, Cambridge. Ordained Deacon, 1844; Priest, 1845, by the Bishop of Rochester. Appointed 1859, Assistant, Cathedral, Quebec. Now Rector of Quebec.

JENKINS, REV. JOHN H., B. A. B. at Gagetown, N. B. Graduate Bishop's College, Lennoxville. Ordained Deacon, 1855; Priest, 1856, by the Bishop of Quebec. Appointed to Frampton. Now Rector St. James' Church, Three Rivers.

JUDGE, REV. ARTHUR HORNER, M. A. B. in Montreal, P. Q. Ed. at High School, Quebec, and Bishops' College, Lennoxville; B. A. in 1878; M. A., 1882. Ordained Deacon in 1882 at St. Matthew's Church, Quebec, by Bishop of Quebec; Priest in 1883, at St. Peter's Church, Cookshire, P. Q., by the same. Appointed to Parish of Cookshire in 1882.

KEMP, REV. JOHN, B. D. B. at Suffolk, Eng. B. D. Bishops' College, Lennoxville. Ordained Deacon, 1847; Priest, 1848, by the Bishop of Quebec. Appointed Bury; Compton. Now Incumbent St. James' Church, Leeds, Megantic.

KER, REV. MATTHEW, D.D. B. in Ireland. Studied Divinity at Theological School, Cobourg, Ont., under Dr. Bethune. Ordained Deacon, 1842; Priest, 1844, by the Bishop of Toronto. Appointed Township of March; Osnabruck; Sandy Beach, Gaspé. Retired.

KING, REV. WILLIAM. Ordained Deacon and Priest, 1840, by the Bishop of Quebec. Incumbent St. Sylvester and for several years Rural Dean. Retired.

LLOYD, REV. FREDERICK EBENEZER JOHN. B. at Millford Haven, South Wales. Theological College of Sts. Peter and Paul, Dorchester, West Oxford, England. Ordained Deacon by Lord Bishop of Oxford, Eng., in Dorchester Abbey Church, June 18, 1882; Priest by Lord Bishop of Quebec, in the Parish Church, Danville, P. Q., Trinity Sunday, 1886. S. P. G. Missionary in Newfoundland 1882-1885; Rector of Holy Trinity, Levis and South Quebec, 1885-1886. Incumbent of Shigawake and Port

Daniel, 1886. Is author of Anthems, Hymn Tunes, Temperance Songs, etc., "Two Years in the Region of Icebergs, etc.," published by S. P. C. K.

LYSTER, REV. W. G., B. A. Graduate Trinity College, Dublin. Ordained Deacon 1856, by the Bishop of Down and Connor; Priest, 1859, by the Bishop of Quebec. Incumbent St. James' Church, Cape Cove, Gaspe. Rural Dean

NORWOOD, REV. JOS., Magdalen Islands.

PARKER, REV. G. H. Ed. St. Augustine's College, Canterbury. Ordained Deacon 1863, Priest, 1864, by the Metropolitan. Appointed Durham, Huntingdon, Kingsey. Now Rector St. James' Church, Compton.

PARKIN, REV. EDWARD CULLEN. B. and Ed. in England. Ordained Deacon 1844, Priest 1845, by Bishop G. J. Mountain. Appointed St. Paul's, Que., 1844; S. P. G. Missionary, Valcartier, 1845; Cookshire, 1864. Now Rector of Nicolet, Que. P. O. Address, Three Rivers.

PETRY, REV. HENRY JAMES, B. A. B. at Quebec. Ed. Bishops' College, Lennoxville, and Graduate Queen's College, Oxford. Ordained Deacon in 1854 in England, by the Right Reverend Dr. Spencer, Bishop of Madras; Priest, 1855, by the Archbishop of York. Held several Curacies in England. Appointed (1) Assistant Incumbent St. Peter's, Quebec; (2) Rector, Chambly. Incumbent of Danville cum Tingwick, 1865. Now Chaplain to the Quarantine Station at Grosse Isle, P. Q.

PRICE, REV. WILLIAM. B. in Liverpool, Eng. Ed. St. Aidan's. Ordained Deacon, Feb. 1st, 1885, Priest, March 14th, 1886 by the Bishop of Quebec. Incumbent in charge of Westbury, Ascot Corner. East Angus, Sandhill. Present address, Ascot Corner, P. Q.

READ, REV. P. C., M. A., Professor of Classics, Bishop's College, Lennoxville, Q.

REID, REV. C. P., M. A. B. at Cornwall, Ont. Ordained Deacon 1835, by the Bishop of Quebec; Priest 1836, by the Bishop of Montreal. Appointed Rawdon; Curate St. John's; Compton. Now Rural Dean of St. Francis.

RICHARDSON, REV. THOMAS. B. in Bristol, England. Ed. Christ's Hospital, London, England, and St. Augustine's College, Canterbury. Ordained Deacon February, 1864, Lennoxville, by the Bishop of Quebec; Priest, Advent, 1864, Sherbrooke, by the same. Bury, Quebec, 1864-1868; St. Simon's, Bristol, Eng., 1869-1871; New Liverpool, Quebec, 1872-1877; St. Paul's, Quebec City, since 1877.

RICHMOND, REV. J. P. B. in England. Ed. St. Augustine's College. Appointed to Leeds. Now Gaspe, P. Q.

RIOPEL, REV. SOLOMON, M. A., M. D. B. at Renfrew, Ontario, in 1841. Ed. Vermillion Institute, Ohio, Bishop's College, Que., and the University of the City of New York. B. A. in 1868, and M. A. in 1831 at Bishop's College, Lennoxville; M. D. in 1881 at the University of the City of New York; M. D. 1884 at Bishop's College, Montreal, and Licentiate from the College of Physicians and Surgeons, Prov. Que., in 1884. Ordained Deacon in 1868 at Richmond, Que., by the Bishop of Quebec; Priest in 1869 in Quebec City, by the same. From 1868 to 1870 Curate at St. Matthew's, Quebec City; then to 1873 Missionary at the Magdalen Islands, Gulf of St. Lawrence. From 1873 Incumbent of the Parish of Valcartier, Q.

ROE, REV. HENRY, D. D. B. in Canada. Undergraduate of McGill College, Montreal, and Graduate of Bishop's College, Lennoxville. Ordained Deacon 1852, Priest 1853, by the Bishop of Quebec. Appointed (1) New Ireland; (2) Incumbent St. Matthew's, Quebec; (3) Richmond and Melbourne. In 1864 appointed Examining Chaplain to the Bishop of Quebec; in 1872, elected a member of the Council and Corporation of Bishop's College, Lennoxville, and in 1873 appointed Professor of Divinity in that College.

ROE, REV. PETER. B. in Thurles, Co. Tipperary, Ireland, 1820. Ed. in Montreal, Canada. Ordained Deacon 1877, Priest 1878, by the Bishop of Quebec. Appointed Incumbent of Inverness, P. Q., in 1877.

SCARTH, REV. A. CAMPBELL, M. A. B. in Scotland. Licentiate in Theology and M. A., Bishop's College, Len-

noxville. Ordained Deacon 1857, Priest 1858, by the Bishop of Montreal. Appointed (1) Adamsville; (2) Curate St. George's, Lennoxville. Now Rector St. George's, Lennoxville, and Professor Ecclesiastical History, Bishop's College.

SEWELL, REV. E. W., M. A. Chapel of Holy Trinity, Quebec. Retired.

SMITH, REV. FREDERICK A. B. in Queen's Co., Ireland. Educated in Ireland and England. Came to Quebec as Missionary of the S. P. G. in 1850. Ordained Deacon Sept. 22, 1850, in Quebec, by the late Bishop Mountain; Priest, Trinity Sunday, June 15, 1851, in Quebec, by the same. Sandy Beach, Gaspe, 1850; Asst. Min. Three Rivers, 1856; Incumbent of Nicolet, 1862; Missionary at Gaspe Basin, 1864; Leeds, 1867; Georgetteville, 1870; Incumbent of Christ Church, New Liverpool, 1877. Retired

STEVENS, REV. ALBERT, B. A. B. in Canada. Graduate Bishop's College, Lennoxville. Ordained Deacon 1875, by the Bishop of Quebec. Incumbent Christ's Church, Hereford. Now at Hatley, Q.

STUART, REV. HENRY COLERIDGE, M. A. B. in London, England. Graduate Bishop's College, Lennoxville. Ordained Deacon 1871, Priest 1874, by the Bishop of Quebec. Appointed Curate of St. Matthew's, Quebec; Port Daniel. Now Incumbent St. Bartholomew's Church, Bourg Louis.

SYKES, REV. JAMES S., L. S. T., Bishop's College, Lennoxville. B. London, Eng. Ordained Deacon, 1872, Priest 1875, by the Bishop of Quebec. Appointed to Grosse Isle Quarantine Station; Coaticooke; Levis (Rector); Curate New Carlisle and Paspébiac; West Frampton. Now Incumbent of Kingsey, P. Q.

TAMBS, REV. R. C., M. A. B. in London, England. Graduate Bishop's College, Lennoxville. Ordained Deacon 1865, Priest 1866, by the Bishop of Quebec. Appointed (1) Travelling Missionary and Chaplain Quarantine Station, Grosse Isle; (2) Incumbent of Bourg Louis. Professor of Mathematics and Dean in the University of Bishop's College, Lennoxville. Now Incumbent of Riviere du Loup, Q.

THOMPSON, REV. ISAAC M. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1871, Priest 1874, by the Bishop of Quebec. Rector, St. Anne's, Melbourne. Now at Danville, Q.

THOMPSON, REV. M. GEORGE, B. A. B. in Leeds, P. Q., in 1863. Ed. at Bishop's College, Lennoxville, Q. Ordained Deacon on Trinity Sunday, 1886. Appointed Rector of Levis on Sept. 1st, 1886.

THORNELOE, REV. GEORGE, B. A. B. in Coventry, Eng. Graduate Bishop's College, Lennoxville. Ordained Deacon 1874; Priest 1875, by the Bishop of Quebec. Incumbent Christ's Church, Stanstead. Now Rector of Sherbrooke, P. Q.

VIAL, REV. W. S. B. in London, Eng. Ordained Deacon 1859, Priest 1860, by the Bishop of Quebec. Appointed Inverness; Montmorency; Chaplain to the Quebec Lunatic Asylum. Now at Lake Beauport, Q.

VON IFFLAND, REV. ANTHONY AARON, M. A. B. at Sorel, P. Q. Ed. Quebec and Bishop's College, Lennoxville. M. A. 1864. Ordained Deacon 1862, Quebec, by Bishop Mountain; Priest, in 1863, Quebec, by Bishop Williams. Missionary at Portneuf, 1862; Val Cartier, 1865; Rector, St. Michael's, Quebec, 1870; Secretary Diocesan Board of Missions since 1869; Secretary of Synod since 1885. Address Bergerville, P. Q.

WALTERS, REV. G. R., Pt. St. Peter, Q.

WASHER, REV. CHARLES BRIGGS. B. at Horsham, Sussex, Eng. Ed. at Church Missionary College, Islington. Ordained Deacon 1871; Priest 1874, by the Bishop of Quebec. Appointed Inverness, Lake Beauport, Glen Murray, Inverness. Now at Barford, P. Q.

WILLIAMS, LENNOX WALDRON, B. A. B. at Lennoxville, P. Q. Ed. Bishop's College School, Lennoxville; St. John's College, Oxford; Leeds Clergy School. Ordained Deacon, 1885. Curate St. Matthew's Church, Que.

WURTELE, REV. LOUIS C., M. A. B. at Quebec. Graduate Bishop's College, Lennoxville. Ordained Deacon 1859; Priest 1861, by the Bishop of Quebec. Incumbent of St. Mark's Church, Acton Vale.