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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.

AUGUST, 1886.

No. 2.

RT. REV. CHARLES INGLIS, D. D.

FIRST COLONIAL BISHOP.*

By REV. F. PARTRIDGE, D.D., Rector of St. George's Church, Halifax.

IT is just ninety-nine years ago since the appointment of the first Bishop of the Colonial Church. As early as the year 1767 Dr. Thomas B. Chandler published and dedicated to the Archbishop of Canterbury "An

Appeal to the Public on behalf of the Church of England in America, wherein the Origin and Nature of the Episcopal Office are briefly considered, Reasons for sending Bishops to America are assigned, the Plan of sending them stated, and Objections Confuted." This was followed by representations and memorials at different times from the clergy of the colonies, and at no time was the establishment of a Colonial Episcopate more strenuously urged upon the Mother Church than during the period immediately preceding the American Revolution. At length, by the good Providence of God, the

American Colonies obtained this essential boon, and soon afterwards the See of Nova Scotia was founded; of the first occupant of which we present in this number a portrait and memoir.

Charles Inglis was the third son of Rev. Archibald Inglis, of Glen and Kilcarr, Ireland, and was born at that place in 1733. His father, grandfather, and great-grandfather, were clergymen. Being one of a large family, he early emigrated to America. His first employment was to teach a

free school at Lancaster, Pa., where he remained three years. He was in 1758 recommended by the neighboring clergy as a candidate for Holy Orders, who testified of him "as a young gentleman of unblemished character, discreet in his behavior, and free from even the suspicion of anything unbecoming." With these high testimonials he came to England, and was ordained by the Bishop of London, and appointed to the Mission of Dover, Delaware, in which sphere of labor he proved himself highly successful. His journals keep an accurate and modest



REV. DR. INGLIS, FIRST COLONIAL BISHOP.

record of his pastoral work, and shew him to have been a man of sound judgment, good ability, and earnest piety. In 1763 his health began to suffer from his arduous labors. During his six years'

* Sprague's Annals of the American Church. Hawkins' Historical Notices; New York Historical Society's Collections; Baran's History of Trinity Church, New York, etc., etc.

ministry here he had baptized 756 children and 23 adults, and his communicants had increased from 49 to 114. While residing in Dover he married a Miss Vining, who died without issue in 1764, and we may state here that he afterwards married a Miss Creek, of New York, by whom he had two sons and two daughters. His second son, John, became third Bishop of Nova Scotia, and died in 1850.

In the year 1764 he was chosen assistant to Rev. Dr. Auchmuty, Rector of Trinity Church, New York, but declined at that time to leave his parish of Dover. He accepted it subsequently, and entered on its duties in December, 1765. Amongst his other duties he was catechist to the negroes. In 1767 the honorary degree of B. A. was conferred upon him by King's (now Columbia) College, and in 1770 that of M. A. by the University of Oxford. In 1778 he received his D. D. from the latter university. The two clergymen who had been appointed to succeed Mr. Inglis in his mission at Dover, were shipwrecked and lost on their way out. This unhappy circumstance furnished him with an opportunity to renew with increased force the argument for the appointment of Bishops. He says :

“The expense and hazard of going to England for orders were always discouraging circumstances. This melancholy accident will increase our apprehensions of danger, and shows they are well founded. Nothing but our having Bishops here can remove these and many other grievances which the American Churches labor under. I am lost in astonishment at our being deprived of them so long * * * Our Church must necessarily decline while we are in this situation, and must finally sink unless the timely remedy is applied. I pray God the government may not have cause to repent when it is too late their omission of what would be so great a means of securing the affections and dependence of the colonies, and firmly uniting them to the mother country. Even good policy dictates this measure, were the interest of religion and our Church left out of the question.”

Mr. Inglis warmly espoused the cause of the King at the commencement of the troubles which terminated in the declaration of Independence. He avowed his convictions in various ways. By his pen, as well as in the pulpit, he excited his great influence on the side of Loyalty. In 1775 the feeling against the Loyalists was so strong that Dr. Chandler and Dr. Cooper were both obliged to flee to England. Dr. Auchmuty received very harsh treatment from the rebels, which hastened his death. Dr. Inglis, however, stood firm at his post. In a remarkable letter written in October, 1776, to the S. P. G., he tells the story of himself and his church amid the troubles of the Revolution;—how violently the clergy were used, how passive they were—simply going on doing their duty without touching on politics; some having been pulled out of their desks because they offered the prayer of the Church for their King before independence was declared. And then he narrates his own story. “Soon after Washington's arrival, he attended our church. But on Sunday morning, before divine service began, one of the rebel generals called at the rector's house, supposing the

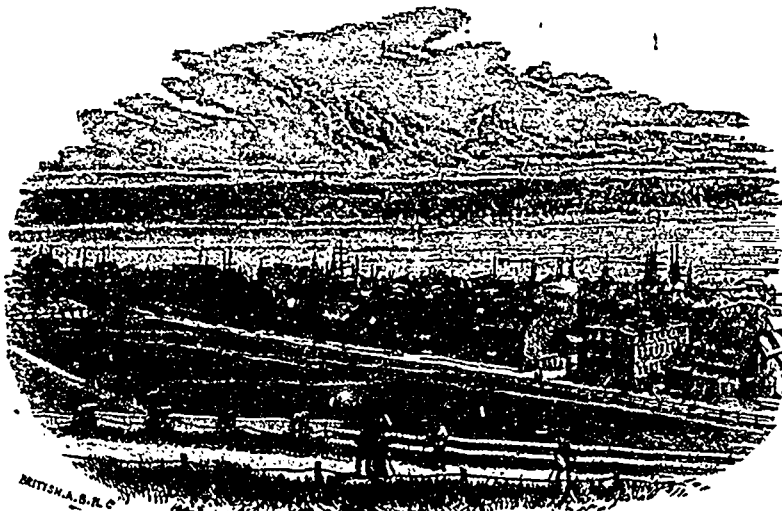
latter was in town, and not finding him, left word that ‘General Washington would be at church, and would be glad if the violent prayer for the King and Royal Family were omitted.’ This message was brought to me, and as you may suppose, I paid no regard to it. * * * Matters now became critical in the highest degree. Violent threats were thrown out against us in case the King were any longer prayed for. One Sunday, when I was officiating and had proceeded some length in the service, a company of about one-hundred armed rebels marched into the church with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for nearly 15 minutes, till, being asked into the pews by the sexton, they complied. Still, however, the people expected that, when the collects for the King and Royal Family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without accident. I was afterwards assured that something hostile and violent was intended, but He that stills the raging of the sea and the madness of the people, overruled their purpose, whatever it was.”

Such was the character of Charles Inglis. After Independence was declared, he shut up the churches and retired from the city. By and by General Howe with the Royal troops entered New York, and Inglis with the other loyal families, returned, but only to find his home demolished and his property stolen. The churches were joyfully re-opened for divine service, but within one week an incendiary fire destroyed a fourth of the whole city, including Trinity Church, the rector's house, the Charity Schools. St. Paul's Chapel and King's College were only saved by the vigorous exertions of Mr. Inglis and his people.

After the British army entered the city a petition was drawn up by Mr. Inglis and signed by 1,000 of the inhabitants, praying the King to take the city once more under his protection. It is a curious coincidence that one of the signers of this petition was Rev. Bernard M. Houseal, then a Lutheran minister in New York, but afterwards the first clergyman of St. George's Church, Halifax, under Dr. Inglis as First Bishop.

Dr. Auchmuty died in March, 1777. Mr. Inglis was immediately elected Rector of Trinity Church. On the return of peace, he speedily found that his comfort, if not his safety, demanded that he should leave the country. His property had been confiscated, and in one village alone, Kingston, the third town in the colony, by the burning of the place by British troops, he lost £1,200.

As no less than 30,000 refugee Royalists had already settled in Nova Scotia, among whom were many of his personal friends, he determined to



CITY OF HALIFAX.

remove thither, and on Nov. 1st, 1783, he resigned, and sailed for England shortly afterwards.

The first Bishop for America had, after much delay and many struggles, been consecrated in Scotland on Nov 14th, 1784, in the person of Dr. S. Seabury;* Drs. White and Provoost being consecrated by the Archbishop of Canterbury in 1786. It was now wisely determined to give Nova Scotia and Canada the full privileges of that church to which they were so strongly attached, by forming the remaining British colonies into an Episcopal see. The person fixed upon by common consent to fill it was Dr. T. B. Chandler, of Elizabeth, New Jersey. That admirable man was, however, already suffering from a fatal malady, which compelled him to decline the See. He recommended in his place one who had done and suffered much for the Church, and Dr. Inglis was consecrated Bishop of Nova Scotia on Aug. 12th, 1787. The record of his life and episcopate in Nova Scotia is the history of the founding of the Church there. With strong personal vigor and courage, he united a consummate prudence and powerful talents for administration and organization. His See consisted of the whole of British North America, and though the setting off of the See of Quebec relieved him of a very large portion, yet the remainder taxed most severely all his powers. Perhaps his foresight in founding King's College, Windsor, was the greatest service to the Church under his charge.

Dr. Inglis resided in Nova Scotia till the close of his life. He laid the foundation of the Church of England in Nova Scotia and New Brunswick broad and deep with a statesmanlike grasp of principles, and a faithful attention to details.

He continued to preach until within a few years of his death, when the infirmities of age disabled him. For some months before he died his mind and

memory [failed. He died at Halifax in February 1816, aged 82.

EPITAPH OF BISHOP INGLIS

IN ST. PAUL'S CHURCH, HALIFAX, N. S.

Sacred to the memory of The Right Reverend and Honorable

Charles Inglis, D. D.

Third son of the Rev. Archibald Inglis, of Glen and Kilcarr, in Ireland,

Bishop of Nova Scotia and its dependencies,

Whose Sound Learning and Fervent Piety, directed by Zeal according to Knowledge,

And supported by Fortitude, unshaken amidst peculiar trials,

Eminently qualified him for the arduous labors of the

First Bishop

Appointed to a British Colony.

THIS STONE is raised by Filial Duty and Affection

In grateful remembrance of every

Private Virtue

That could endear a Father and a Friend.

Of the Ability, Fidelity, and Succ. with which

He was enabled by the Divine blessing to discharge all his

Public Duties,

The general prosperity of the Church in his Diocese,

The Increase of his Clergy, and the Provision for their Support,

The establishment of a Chartered College,

And the erection of more than twenty new Churches,

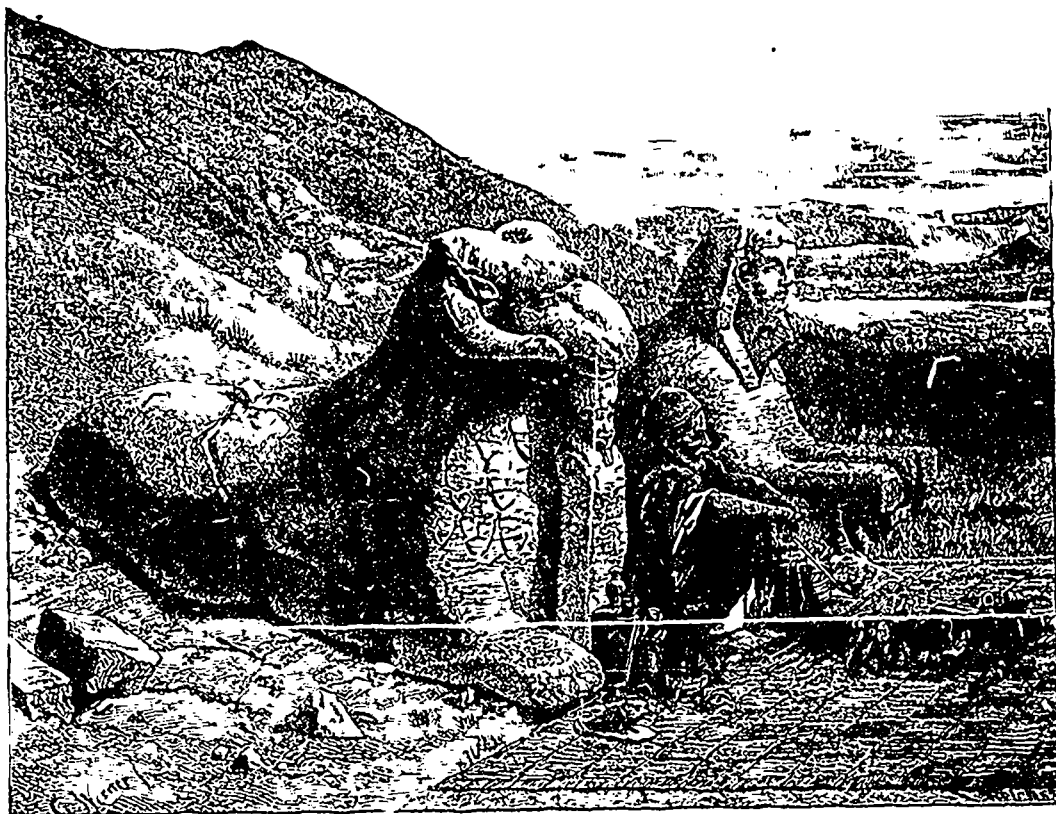
Are the best monument.

Obiit Anno Salutis 1816, etatis 82.

WHAT SHALL WE DO WITH OUR SONS?

GIVE them a good education. Teach them to be brave, strong, true. Teach them to respect women and treat them as their equals. Teach them to be true in thought, word and action, and to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, the sunshine, exercise in the fresh air and honorable work. Teach them to hate the excessive use of all strong drinks, and to love fruit and simple foods. Teach them to spend their evenings at home or in good society and never go into the haunts of vice and sin. Teach them all the virtues, none of the vices, and when you are you are old and ready to depart, they will rise up and call you blessed.

* See the July number of *Our Mission News*.



SPHINX OF AMMUN-RA,—THEBES.

PANORAMIC VIEWS OF HISTORY.

No. 1.

N impetus has been given lately to the study of history by the publication of Dr. Ridpath's Cyclopædia of History, and we propose, in a series of short articles, to call attention to some of the prominent events of history brought out by it, having special reference to those historical records which bear in some measure a missionary aspect.*

That history bears evidence to a gradual improvement in the religion of mankind is plainly to be seen. Old dynasties with their different forms of religion have passed away, and the old temples, obelisks, sphinxes (such as shewn in the illustration above) and shrines of innumerable form, now to be seen, in a greater or less state of preservation, bear testimony to the yearnings of the human heart (as great amongst the ancients as among ourselves) for the cultivation of those spiritual powers which are common to mankind.

A recent traveller, for instance, says with regard to Egypt: "Everywhere we tread upon buried cities, pointing to a time when Egypt was incomparably more prosperous and more civilized than it is now. We pass miles of tombs, palaces, obelisks,

* The illustrations in this article are from the work named, and are kindly furnished us by the Balch Bros., Publishers, Toronto.

temples, at Heliopolis, Memphis, Thebes and Karnak. Look at the temple of El Karnak, with its gateway 300 feet wide—its hall of assembly, one suite only, consisting of 134 columns, each seventy feet high and twelve feet thick, built about 1400 B. C. The whole of Notre Dame would stand comfortably inside the great temple. Mark the obelisk 180 feet high, about 1400 B. C.; the largest in the world. Yonder, out in what is now a vast plain, periodically flooded by the Nile waters, stand the statues of Memnon, seventy feet high, raised by Amenoph III., about 1500 B. C. Dominating the desert, as indestructible relics of the ages, against which the waves of time seem to dash themselves almost in vain, stand the three pyramids of Cheops, Chephren, and Mycerynus. Not far from the pyramids the mighty head of the Sphinx, disfigured but not destroyed, looks the world in the face with its insoluble enigma. The face alone measures thirty feet; the paws, which have been unburied from time to time, 140 feet. The chapel between them, the altar of which is preserved in the British Museum, is now completely covered in the sand drift."

Yet, while Egypt was busying itself upon these works, as senseless as they were colossal, works which may be seen to-day, but merely as curiosities and marvels of skill and toil, without containing the least element of promise for the future



CHRISTIANS TO THE LIONS.

held by Christians themselves, viz.: that it has come to us direct from God Himself; has ever been given. Its leading characteristics in early days were, on the one hand, its power to resist persecution, with a readiness to die in defence of its claims which forms no parallel in history, and on the other its marvellous ability in the way of propagating its own principles. The illustration of "Christians to the lions" brings to us thoughts of dark and barbarous days, when tender maidens with that holy, yet sorrowful calm upon the face which we see so well represented in the picture, were torn limb from limb by savage beasts to afford diversion to a blood-thirsty Roman crowd. Such was civilization without Christianity. Oh! those holy martyrs, who loved Christ with a genuine love, what do we not owe to them! Their blood gave a reality to the new religion which forced itself upon the convictions of hundreds who witnessed their unsurpassed constancy and cheerful triumph over death. Early Christianity was all missionary. Its cry was:

"Tell it out among the people that the Lord is King."

benefit of humanity, a power was quietly growing among a people who could raise no such buildings or monuments in stone, but a power which had within it the seed of future growth and development destined to shine the brighter as the world should grow the older. Those people were the Jews, and that power was the Holy Scriptures. Silently that power grew, and as it grew gathered strength—strength compared with which the ancient structures of Egypt, however surprising, are as nothing.

But the panorama changes, and a new power appears upon the scene. It is the Christian religion. Yet, though it is a new power, yet it is based upon those Holy Scriptures which, growing so silently, and preserved so marvellously, came forward, through Christ, to assert themselves as the undoubted product of inspiration. Historically speaking, the Christian religion is a phenomenon for which no adequate reason, apart from that

But what a leverage did this constant martyrdom of the faithful give to those who preached Christ in those early days! What life, what power as it has descended to us! The sphinxes of Egypt cause no emotion. They are as cold and hard as the stone of which they are made; but a picture of early martyrdom at once stirs the heart and makes us feel that our energies should never slacken till the holy words of Christ are known among all people.

Once more the panorama changes. A new preacher appears before us. It is the Mohammedan, preaching the Koran, that fiery book which Mohammed pretended to say had been revealed to him from heaven itself. It is interesting to read the rise and progress of Mohammedanism, but how different is it from the rise and progress of Christianity! It is not by the quiet influence of love and martyrdom, but by the fiery impetuosity of wild Arabian tribes, "whose flaming swords and fierce unquenchable valor conquered an empire greater



PREACHING THE KORAN.

(DRAWN BY SISC.)

than that of Alexander." Mohammedanism is not missionary. It has been aggressive—in the fiercest manner aggressive—not, however, like Christianity, by "smiting the earth by the rod of its mouth," but by the power of the sword.

In this lies the great difference between it and our own holy religion as far as its propagation is concerned. The command of the Mohammedans was to fight. Their proclamation ran, "To fight for the true faith is to obey God." How different from the gentle Jesus who said "They that take the sword shall perish with the sword!" Compare that with the directions given by Abu Beker to his general, "If you meet with a class of unbelievers

who go about with shaven crowns and belong to the synagogue of Satan, be sure you cleave their skulls, unless they embrace the true faith or render tribute."

Here, then, are presented to our view three widely different scenes—one from antiquity, one from the commencement of our own era, and the other from about the year of our Lord 625. When we think of the arduous task that was undertaken by the original preachers of Christianity, at a time when the whole world was against them, when they themselves could use only the weapon of persuasion, we are amazed at the results which have been obtained. In the light of history Christ was but one in lowly life, born in an obscure Syrian town, yet the fact is here that he has given a new date to history, and has changed the religious beliefs of mankind. And thoughtful men who bear His name, the name of Christian, feel that on them has fallen his commission to "teach all nations," and they should never rest till His name is known in the remotest corners of the earth.

WRITE it on every bond you accumulate, on every profit you acquire—"That I may have to give to him that needeth." Write it on your daily earnings and on your weekly pay—"That I may have to give to him that needeth." Write it on your investments and on your income, the great amount or the little amount—"That I may have to give to him that need-

eth." Write it on your safes and on your ledgers, on your workmen's tools, on your seamstress' spools and needle-cases—"That I may have to give to him that needeth." Here is the end of toil and labor.—*Rev. A. J. Gordon.*

CAN anything be better than the holy influence of true Christianity? Is it not seen in home life and individual life? Should not its friends be warm in its support and enthusiastic in its advocacy? Why let that which has done so much for society, and even the world itself, languish for the sake of a little warm-hearted generosity?

OUR CALLING AS CHRISTIANS.

A SERMON PREACHED IN CHRIST CHURCH CATHEDRAL,
HAMILTON, ONT., AT THE OPENING OF THE SYNOD OF
NIAGARA, BY THE BISHOP OF WESTERN NEW YORK.

The disciples were called Christians first in Antioch.—ACTS xi, 26.

PART I.

WHEN we meet in a Synod of the Church, we enjoy the sweetest assurance of our Master Himself, that He is present with us, in a special manner, by His Holy Spirit. Through him and by that blessed Spirit, we have special access to the Father in the prayers we offer and in the praises with which we celebrate and adore the Divine Majesty. It has seemed to me, my Rt. Reverend brother, that in these opening solemnities of your Diocesan Council, we have all felt, as with one heart and mind, the reality of these consoling assurances and of the great promise, "Lo, I am with you always." In endeavoring to fulfil the duty which your brotherly love imposes upon me, at this moment I rely upon that promise.

My reverend brethren, and my dear brethren of the laity, it is under a deep sense of responsibility that I speak to you, by the command of your Rt. Reverend and beloved father in Christ; but I do so in token of that cherished fellowship, which we have, one with another, in the Apostolic Communion. I come from a sister Church; nay, rather a daughter. We of the Church in the United States are the first-born, since ancient times, of the Church of England; we delight in that relation, and in the privileges we enjoy thereby. Let me speak to you then as your nearest neighbor, anxious to perpetuate the endearing ties which unite our Churches. There is no moral Niagara between these dioceses; no great gulf to separate us spiritually. The art of the engineer bridges the natural chasm, and we come and go, hither and thither, without hindrance; but there is an art divine which yet more effectually obliterates all lines of division and makes us absolutely one in the brotherhood of the Holy Ghost. May I do something to-day to perpetuate this brotherhood; and may the solemnities in which we are about to seal it, sacramentally, be the prelude of our eternal hymns of rejoicing before the Throne of the Lamb.

The text reminds us that, in that fraternity and communion of Saints, we belong to an ancient family. As the disciples of Christ, we go back to Antioch, and there we find the title-deeds of our inheritance as Christians. We are that same people called Christians, who started there; that same people, despised and persecuted by the world, who, nevertheless, have overcome the world, by the might of the Crucified and in the power of that "Name which is above every name." We are "Christians." Would to God it were not necessary to add—we are Apostolic Christians. We are

they who still adhere to the apostles' "doctrine and fellowship"; and we continue, steadfastly, in the same breaking of bread, and in the same liturgic prayers which were the inspired ordinance of the apostles.

From their communion and fellowship we have departed not. Let us animate our convictions of the value of such communion by examining the text more especially in three points: (1) in what is meant by "the disciples;" (2) in the significance of their name as "Christians;" and (3) in the import of the historic fact that they were first called by this name "in Antioch."

1. "The disciples." These are they who had responded to the Apostolic Commission—"Go ye into all the world and *make disciples*, baptizing them, in the name of the Father and of the Son and of the Holy Ghost." They were the Alumni of Christ,—learners in His school; they were taught of the Lord, through the Ministry of the Word. This is the record of their origin: "Then they that gladly received the Word were baptized." We infer that "the laying on of hands" is here included, for in the Scriptures, baptism is treated as incomplete until the Seal of the Holy Ghost is added. Then comes the description of those who were "complete in Him;" words which I have already cited: "They continued steadfastly, in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers" Such were the primitive disciples.

Let us look at these disciples more closely; all disciples of one Master, but here distinguished as the teachers and the taught; the Apostles setting forth that doctrine which the Spirit brought faithfully to their minds and memories; and the rest, sitting "at the Apostles feet," as humble and diligent learners, to be taught in "the Word of God," and in "the Way of God," both of which are emphatically particularized in the sacred narrative.

The scene of what is thus far noted is at Jerusalem. Peter and John are chief speakers, but St. James apparently presides, in that city, on all occasions. There the good olive-tree of Abraham is not yet grafted with the wild branch of the uncircumcised. The school of Christ has not yet received us Gentiles; the earliest processes of preparation are going on; but already there is recognised doctrine and discipline and worship. We may be sure that all we now recite in the creed was already prepared, if not also formulated, because every article of that creed, substantially, if not in express words, may be found in the Acts of the Apostles. We infer from the language of St. Luke that "disciples" were actually "catechised." St. Paul teaches us what were the elements of their instruction over and above that creed-formula, "the Name of the Father and of the Son and of the Holy Ghost." These, he says, are the fundamental truths, "the principles" (or primary elements) "of the doctrine of Christ," viz.: "Repentance and Faith; Baptism and the laying on of hands; the Resurrection of the dead, and

Eternal Judgement." Without enlarging on these several points, such were the disciples in Jerusalem, ere their holy crusade began to "turn the world up side down," as said their enemies. It was a true charge, for they found the world down side up. It is written—"As for the way of the ungodly, He turneth it up side down."

2. "At Antioch." I change the order of the text and leave the second part for my conclusion. Now the scene changes to Antioch—and let us note the significance and the immense importance of this fact. The rod of the Universal Empire of the Son of David was to "go forth from Jerusalem;" but that holy city had forfeited its right to be the metropolis of the Son of David, in any sense. The "Jerusalem *which is above* is the mother of us all;" here "we have no continuing city;" but the centres of Church-life were to be formed elsewhere, and Jerusalem was to be "trodden down;" the "abomination of desolation" was to sit like a spectre on her dust and scattered stones; she must sit a widow "until the times of the Gentiles shall be fulfilled." It pleased God that the Gentiles should now be called, and the Holy Catholic Church being once formed out of Jews and Gentiles, a great centre of Gentilism was chosen for organizing its work, and for sending forth its apostles and evangelists "to the uttermost parts of the earth."

Antioch was the great focus of Eastern life and activity; it sat a queen upon the Orontes, and gathered the nations into its bosom, alike from the inheritance of Japhet and of Ham. The Roman satirist has deplored its terrible corruption, and the tides of infected human nature which it sent forth from its harbor, every spring, to contaminate even purulent Tiber, and make it more and more the sewer of the world's offscouring and feculence. There the good Physician began, as in a lazaretto, by "stretching forth of His hand to heal;" which the earliest prayers of the faithful had entreated Him to manifest, by their ministry. A lively Frenchman, albeit an unbeliever, has brilliantly depicted the scene, when all things being prepared, the earliest mission was sent abroad from this Apostolic seat, to evangelize the world. Above them towered the cone-like summit of Mt. Casius, which reflected the sunrise while yet it was dark below, and there, through the success of that mission on which it now looked down, as in scorn, the last sacrifice of an extinguished Paganism was, after three ages, to send its affronting smoke to the skies. Far away, but for the clouds, might have been descried the peaks of Taurus, from which the melting snows poured through the plains of Cilicia to the bay of Issos; there was the birthplace of him who was to become the moral revolutionist of the world. It was a solemn moment. Until now the gospel had been confined to Syria; henceforth Christianity was to be a voice to all mankind. That moment launched Christianity upon the turbulent floods of depraved humanity, bidding

them recognize the Master who could tame them by his precept—Peace, be still.

The Gospel was to prove the leaven which the Church took and mingled "with three measures of meal" (that is, the races of Shem, Ham and Japhet) "till the whole was leavened." And of these races, in all their wretchedness, ignorance and superstition, Antioch was the epitome. Here were to be found the Semitic tribes represented in the day of Pentecost by "Parthians and Medes and Elamites," and all the list, down to "Cretes and Arabians." There, too, the Hamite peoples from "Egypt and parts of Libya, about Cyrene," whom the Greek fathers of Alexandria were to enlighten from that *pharos* which for three-hundred years was the chief source of Christian illuminations to the universe. And there, too, was Japhet, represented by "strangers of Rome;" among whom was just born a nursling Church; one which for three centuries hung, like a babe, on the maternal breasts of the Orient, but which, almost from the hour when it buried the apostles St. Peter and St. Paul, down to the time when it received the Creed from Nicæa, reflected to the Western races hardly an echo of the faith which in the beginning "was spoken of throughout the whole world." It is important that we should remember the historic facts, in view of the fabulous pretensions which have since tormented Christendom and which alarm us with fear, that the Apostolic sentence may have taken effect upon her: "Thou bearest not the root, but the root thee. * * Continue in His goodness; otherwise thou also shalt be cut off." Such then is the comparative importance of Antioch as the Mother of the Gentile Churches.

Bearing all this in mind let us turn to the memorable chapter which lends us the text, and which has not enough been remarked upon as the portrait of Catholicity in its cradle. St. Peter opens the door to the Gentiles, baptizing Cornelius, just after the great "vessel of election" had been called to become the Apostle of the Nations. In Antioch, Barnabas and Saul are brought together for organizing work: here, for a whole year, they taught much people; and so it is added: "the disciples were called Christians, first in Antioch."

The great Apostle of the Gentiles had been made an original evangelist by his three years in Arabia and by visions and revelations from the Lord. He is able to speak of "his Gospel;" his call to be an Apostle is not *by man* like that of Timothy, much less of man, like that of "false apostles." He gives us an original gospel of the Last Supper and of the Eucharist, as he also received it directly from the Lord. So then, "teaching much people" at Antioch, he also built up the disciples in the same "apostolic doctrine and fellowship" of which I have already spoken. Pre-eminently, he was qualified to expound to them "the breaking of bread" of which our Great High Priest had imparted to him a special narrative after *His ascension into heaven*: a fact full of importance and

altogether significant as adding nothing to what the other evangelists narrate concerning the Eucharist, though it gives special emphasis to His own exposition of "the Bread that came down from Heaven and that giveth life to the world."

I shall return to certain practical considerations which result from the fact recorded in the text. Thus far we have followed the story of the disciples in organizing Catholicity, by the Holy Spirit. And now that Spirit is given them as the Spirit of Missions. The first campaign is made ready. Paul and Barnabas are to go forth. What shall they be called among Greeks and Romans? Jews, Nazarinens, Paulians—what? The anointed One gives them His own name, as the Messiah. Anointed by Christ, with His spirit, theirs is the derivative name of their Master. From Antioch they go forth into all the world as Christians.

The grand significance of Antioch, then, as the mother of Missions to the Gentiles is Catholicity. From Jerusalem came the stock of Abraham; from Antioch comes the grafted stock which was to make "all nations" partakers of the Abrahamic Covenant in one Holy Catholic and Apostolic Church.

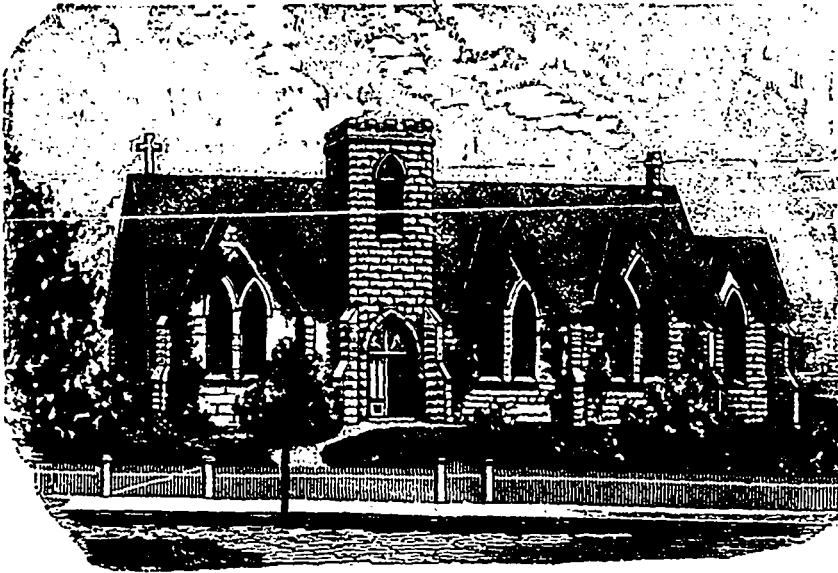
3. "Called Christians." Here is the magnetic word by which the attractions of the cross now began to draw all nations unto "Him who was lifted up;" whose outstretched arms upon the cross embraced all mankind—"The Christ." This is that comprehensive title which enfolds Jesus of Nazareth in his raiment of light. St. James tenderly speaks of it as "that worthy Name by which we are called;" and the Church which everywhere began to speak of it simply as "the Name," meant "the Name above every name," as glorified and enthroned. This word "Christ" implies the two natures and also the three offices of the Holy Jesus, as our prophet, priest and king. It is full of "the savour of His good ointments;" hence the virgin souls that love Him, that are "drawn" to Him and "run after Him," delight to be called by the Name that is "as ointment poured forth."

Those Christian missionaries sailed from Antioch, weeping, but bearing forth good seed;" a "handful of corn" from the Mount of Olives "that was to shake like Lebanon." But what worldly-wise man could have predicted this? The despised name of the Nazarene, that had died on the abhorred cross—on the gibbet of the outcast and the slave—this was the name they went forth to preach to the Gentiles. Truly it was "sown in weakness to be raised in power;" but (to the Greeks foolishness, and to the Jews a scandal, an offence) how absolute was the "weakness" of its beginnings. Nay, we may borrow the stronger words of the apostle: "the Name" was "sown in dishonor"—was "sown in corruption;" but "glory, honor and immortality" have been its fruits of increase even in this world of sin and death.

We, then, are "Christians," if we are disciples. But are we not now in danger even of pride, when we look the world in the face and boast ourselves

as Christians? To us that name is "honey in the mouth, music on the tongue, melody in the ear." And when I confront the reactionary spirit of this foolish generation, I fear my intellectual scorn of its empiricism endangers my hold on charity. God forgive me; but grace can sanctify the virtuous indignation which sometimes mounts to the poetical outburst of the psalmist, "Do not I hate them that hate Thee." It means not their persons, but their wickedness. Look at it. Confronting fire and sword and all manner of ignominy and suffering for three centuries, and ever since pursuing its benevolent mission, amid foes within as well as foes without,—the gospel of Jesus Christ has, nevertheless, banished in a good degree the darling darkness of the world. Show me one people of the earth unilluminated by the light of the cross which is not barbarian to this day! And yet men who but for this mission would themselves be pagans; worshippers at best of "the fair humanities of old religion,"—which means the foul divinities of Greek mythology—such men daily rise up against Christ and against His Gospel, and talk of it as a creed outworn. Let theorists show us any agreement among themselves as to what they would substitute, before they destroy the foundations of our actual civilization, to say nothing of our immortal hopes. Talk of the "Light of Asia"? We answer, "If the light that is in them be darkness how great is that darkness." He said this who had a right to say also, "I am the Light of the World; all that ever came before me are thieves and robbers." And, after eighteen centuries, so says every Christian, with a heartfelt "Amen."

But, let us not be proud; let us be ashamed that we are not worthy to be called Christians. As many of you also have done, I have stood in the Coliseum at Rome, hard by the arch of Titus, and nearer yet to the arch of Constantine, and there reciting, as I did, the *Te-Deum*, on the spot where Ignatius joined "the noble army of martyrs," I felt, as never before, the glory of my name as a "Christian." But then came the pulverizing thought, "How dare I bear such a name, and yet live the sort of Christian life which our modern degeneracy too readily tolerates?" Here, they who glorified that name for us were made as "the offscouring of the earth," and poured out their blood like water to rescue us from superstition and sin. We live like the world, and die in our beds, and yet dare to make our boast in that Name! Yes, in that Coliseum, thousands looked down upon the Christian martyrs, and those walls re-echoed with their outcries—*Christianos ad leones*—"the Christians to the lions." Roman matrons clapped their hands and swelled the exclamation when Christian wives and mothers were led into the arena, while the wild beasts gnashed on them with their teeth, and joined the uproar from their cages. "Olinthus," said the prefect, "Do you still persist in your obstinate faith?" He was answered,



CHRIST CHURCH, WEST FLAMBORO'.—DIOCESE OF NIAGARA.

"We are Christians." But—"Cæsar is benignant; throw a few grains of incense on the brazier yonder, before the figure of Jupiter." Answer, "We are Christians." "Think of your wife, Olinthus, and your little children there." But even the little children cried out, "We are Christians." And, again, "Christians to the lions," was the howl of Roman civilization; to which the hungry yell of the loosened beasts was tame in comparison. And to this we owe it that we ourselves are not savages; and these are the achievements at which men who boast of illumination presume to mock. Men—did I call them? Creatures, rather, who, but for the Gospel, would have been themselves the mere whelps of females, unfit to be called women, and if not sensual as Messalma, yet ferocious as Fulvia. Yes, we dare to say it; it is Christianity—Christianity only—that has made us men; men born of women. Humanity itself is a new creation in Christ Jesus. Compare any heathen with a Christian worthy of the Name, and observe the contrast. *Eccè homo!* Yes, Christ is the true manhood; but even in the disciples of Pilate's victim—"Behold *the Man*."

Brethren, we want sturdy Christians in these days. Too many who are named of Christ adopt an apologetic tone. Even white-robed priests waste their lives trying to steady the Rock of Ages upon the shifting sands of physics, and putting the sciolists of empirical philosophy in place of the evangelists they have sworn to expound. Do not misunderstand me. True science is divine. The Gospel created modern science, and has nursed it into strength. Show me one demonstrated fact in Nature that conflicts with the Faith of the Christian, and I succumb; but what have we to do with theories written as on the sea-shore, for the next tide of rising thought to wash out forever? Here, then, we stand with St. Paul: "Let God be

true and every man a liar." So say all the great lights of science—the presbyter Copernicus, and Kepler, and Leibnitz, and Newton—"Childlike sage! Sagacious reader of the works of God, and in His word sagacious." But let us cease from man. "The heavens declare the glory of God, and its expanse showeth His handiwork." We are Christians. Oh! that we were more worthy of our calling; for the poorest slave that falls asleep in Jesus, knows more in that first moment of waking in eternity than all the learning of the world can teach. Even here, he knows Him "in whom are hid all the treasures of wisdom and knowledge;" and there he sees those treasures unveiled forever. "He *knows*, even as he is known." This is our inheritance as Christians.

OUR CATHEDRALS AND CHURCHES.

NO. I.—CHRIST CHURCH, WEST FLAMBORO'.

THE first services in connection with the church, of which we give an illustration above, were held in the township of West Flamboro' over half a century since, by the Rev. Mr. Millar, of Ancaster. But no effort was made to establish a congregation until about the year 1839, when the Rev. Wm. McMurray, now Archdeacon of Niagara, established regular services in the school house on the fourth concession, and awakened such an interest in the church and her ordinances as to have no less than eighty persons, of all ages, admitted into the church by baptism in one day. For years afterwards the services were conducted on a week evening in the old Union meeting house on the Galt road, near where the present church stands.

The present substantial building was erected under the Rev. Rural Dean Osler, M. A., Rector of Dundas and Ancaster, at a cost of about \$2,500, and consecrated in 1865 on the day of opening by the late Bishop Strachan. For years the services were conducted at 3 o'clock in the afternoon of Sunday. But in the year 1875 Rev. A. B. Chaffee was appointed curate in charge, and began the two services on Sunday. Mr. Chaffee resigned at the end of the first year and removed to the Diocese of Toronto. For a time the church was vacant, until it was united with B verly, under the

charge of Rev. John Osbourne, who also resigned at the end of one year and took work in the Diocese of Ontario. For some time the church was again vacant, several clergy to whom it was offered having declined to accept the charge. In 1878 the present incumbent, Rev. Thomas Geoghegan was appointed to West Flamboro', Rockton, and Sheffield, and is still laboring there. In 1879 the church was enlarged, and will now seat about 250 persons comfortably. In the same year a very sweet and powerful pipe organ was purchased, and two years later the substantial tower was built over the entrance, and a lady of the congregation presented a suitable bell. The grounds around the church are planted with shade trees, and a considerable piece of ground has been purchased for a grave yard. The church contains a very valuable historical relic in the shape of a font, which is spoken of by Rev. Canon F. L. Osler as follows:—

“When in England a few years since, I saw in the possession of my brother-in-law, T. H. Hickes, Esq., of Truro, the bowl of a Font and a Tau Cross which he had long owned. At my request he presented them to me, with the understanding that they should be placed in one of my Canadian churches. From all I could learn, these formed part of a British church built about the same time as the Mylor and Perranzabuloe churches, in the fifth century.

The manner in which the bowl is cut out proves its great antiquity, and Tau Crosses, which are very rare, are only found where the Scandinavians visited Cornwall to procure tin. The Tau Cross is so named from its likeness to the Greek letter Tau, or T, and was so made by the early Christians to conciliate the Scandinavians, whose symbol of their God Thor was a double-headed hammer.

HEROISM IN OUR MISSION FIELD.

No. 2.

ONE of our missionaries to the Indians in Algoma, Rev. R. R., whose special post is at Negwenenang, on Lake Neepegon, but whose field really embraces the whole circuit of the lake so far as he can compass it in his search for the red men, who, with their families, frequent its shores in quest of good hunting and fishing. On one of these journeys of discovery, Mr. R., accompanied by his oldest son, (a boy of about twelve, for whom, thanks to the churchwomen of Toronto, a good education is in store) had penetrated the bush to a distance of fifteen or sixteen miles, when they came across a solitary wigwam occupied by a poor sick Indian, whose only companion was his little son. It was a scene of squalor and destitution, the only token of comfort it contained being a small box stove which barely gave out heat enough to make itself felt. Mr. R. at once saw that the poor Indian, if left there, must inevitably perish and leave his boy wholly unprotected, so without pausing long to reflect, he succeeded, with Robby's assistance, in wrapping up the sick man in all the clothing and blankets they could muster. Then they managed to move him outside the wigwam and lay him full length on the toboggan they had brought, placing

the lighted stove in front of him; and so, between them, drew him over the ice the whole way back to the mission.

On another occasion, when out on one of these explorations, at a distance of about forty miles from the mission, Mr. R. met with a poor old squaw upwards of 80 years of age, in the last stage of feebleness and destitution, her only clothing consisting of the remains of a well worn rabbit-skin blanket and two pieces of sacking, sewed together as an undergarment. His mind was soon made up. She must be taken to the mission and cared for; but how was this long, weary tramp over ice and snow to be accomplished? “Nothing venture, nothing win;” and so they set out, Mr. R. sometimes carrying poor old Weesqua, sometimes supporting her with his arm round her as she stumbled on over the track, until at last Negwenenang was reached, and she was safely lodged in the Mission house. There no persuasion could induce her to get into a bed;—she had never lain in one during all her life; the earthen floor of the wigwam, strewed perhaps with cedar brush, had been for more than fourscore years her only couch. The nearest approach to this was the kitchen floor, so there she lay, day by day, by the stove, made comfortable with rugs and blankets, and nursed and tended by Mrs. R. as lovingly and gently as though she had been her mother, until, in a few weeks, the end came, and all that was mortal of poor old Weesqua was laid to rest in the little cemetery, in sure and certain hope of a joyful resurrection.

These, with those already given, are but a few of many examples that could be given of the spirit in which Algoma missionaries “endure hardness as good soldiery of Christ Jesus.” Surely the faith, and patience, and heroic self-sacrifice they exhibit, must, one day, receive their recompense of reward.

SYSTEM IN GIVING.

THE greatest enemy that giving for religious purposes has is irregularity, want of system. It is not so in other things of a kindred nature. A man truly religious is regular in his prayers. He has set times for prayer. It may be morning and evening; it may be, and indeed should be, with greater frequency; but in any case it is regular. Sometimes he finds occasion for extra prayers. When death hovers near his loved ones; when danger threatens; when depression attacks him, he offers special prayers, but these are over and above his regular system of devotions. He honors God with his prayers, but he does it systematically. It has at any rate a foundation in system; if the system is broken in upon it is usually for the purpose of extension. He wishes to give sometimes an occasional addition to his systematic rule.

In the same way should a rule be layed down for the guidance of a man's giving for religious purposes. It should be systematic. “Honor the

Lord with the *first fruits of thine increase.*" What is a man's increase? Surely it is his income. Whatever comes in to him in return for his labor is his increase. In the case of him who has a fixed salary the increase is readily known. At the end of every month or quarter he gets it, and the golden rule of systematic giving is to honor the Lord with the *first fruits* of every cheque received, of every month's pay or quarter's salary that comes into his hands. He should never take the whole of anything that he gets. He should consider that part of it belongs to God. However small he may choose to make that part, still he should make it. He should honor the Lord with the first fruits of his increase. He should put away a little for God's cause of everything that comes into his hands. By this means he would not only be always receiving but he would be always giving. He would at least always be collecting material for giving. The writer of these words can speak from experience when he says that a man is never really happy in his giving till he realizes that so long as he acknowledges that there is a God over him, and that the work of that God on earth depends, to a great extent, upon his exertions and those of his fellow creatures, he has no right to take *anything* without reserving some portion of it (however small) for Him. We should sanctify our means by honoring God with them.

There are some it is true, whose income is not fixed; they hardly know, from the fluctuating nature of their business, what to consider their income. Let them then approximate to it as closely as they can, but let it be an honest approximation; let them make it as those more anxious to defraud themselves than God, remembering that a portion of their income *belongs to God*. If they use it all they take what does not belong to them along with what does. They should always remember the cause of God in everything that comes in to them. If they are paid every day, then every day they should reserve something for God; if it is ever so small they should reserve it. They should not keep everything. They will be surprised what it will mount up to in a month, or a quarter, or a year.

Have your box or your purse specially marked as God's box or God's purse; yes, mark it so; you are doing it for God. Let it be marked then as His. Or open a Bank account specially for that purpose; whenever you get money which is a clear profit to you, take a portion of it and put it away in "God's box," or place it to the credit side in your Bank account. Soon some one will ask you to help a poor person, or to help the Church, or to give to missions; you don't put your hand into your own pocket, you go to God's box, and you take what you think a fair share for that object, and generally you will be surprised at the good sum you will thus have at your disposal. This would be some attempt surely at reducing your offerings for God's cause to a *system*.

GRANTS OF THE S. P. G.

THE Society for the Propagation of the Gospel, has made the following grants to the Dominion of Canada, for the year 1887:—Montreal, £620; Quebec, £1,500; Toronto, (Pension) £31; Algoma, £750; Fredericton, £1,250; Nova Scotia, £965; Ditto, P. Edward's Island, £250; Newfoundland, £2,900; Rupertsland, £1,560; Qu'Appelle, £1,092; Saskatchewan, £1,300; Caledonia, £200; New Westminster, £800:—£13,214, or \$64,508.72.

Special sums in addition to the above are voted to Algoma and Qu'Appelle, for their respective Episcopal Endowment Funds. The latter diocese receives from all sources £5,000, towards its endowment, thus relieving the Society of £108 per annum towards the bishop's income. The Society makes a further annual grant of £64,553 to dioceses in other parts of the globe, or in all £77,767, (\$378,292.96). This seems a large sum, and represents an enormous amount of work done by that venerable Society, yet it seems heart broken over the relief asked for, which had to be denied. Nearly every diocese sends an appeal for an increased grant.

The Bishops of Rupertsland state the want of ten additional missionaries with £1,500 per annum towards their support, and £20,000 for the erection of churches and parsonages.

The Bishop of New Westminster asks for a grant for five more clergymen for (1) Indian work at Yale; (2) Cariboo (£100); (3) Chilliwack and Burton Prairie (£50); (4) Granite Creek (£100); (5) Vancouver, or Granville.

The Bishop-Coadjutor of St. John's, Kaffraria, asks for £750 per annum for the support and extension of work.

For North China, Bishop Scott asks for £900 for three additional missionaries, two for Peking, and one for Chefoo.

And so on, from all over the world. But this is a good sign. It shows that the laborers are not idle, and that the work of God is progressing in their hands.

BISHOP BICKERSTETH, before leaving England for Japan, took steps for the formation of a missionary Brotherhood, on lines similar to those with which he was familiar as one of the Cambridge Missionaries at Delhi. He has been voted by the S. P. G. the sum of £600, spread over four years, to help him in the accomplishment of his design, which seems to be one of great promise.

THE Ascension tide Appeal, was published in full in the *Orillia (Ont.) Packet*, this year, and the collection announced to take place the following Sunday. Would it not be a good idea for Rectors to utilize the local press in this way?

A THROUGH mail service between Moose Jaw, N.W.T., and Port Moody, B.C., has been established. The mail between Winnipeg and Victoria will now be conveyed in four days.

Young People's Department.



THE LOG HOUSE IN THE BUSH.

HELEN.

WRITTEN FOR OUR MISSION NEWS.

I.—THE CITY CHURCH.

MOTHER, the bells are ringing for Church," said a little girl of one of our Canadian cities one Sunday morning. "I hear the Cathedral bells, should we not be ready to go?"

"Yes, my dear, we are all ready now."

And to church they went, Mr. and Mrs. Redford and their little Helen. On their way to St. —'s Church, which they always attended, Mr. Redford said: "The Bishop of Wideland is going to preach to-day, so I suppose we shall hear something about Missions."

"What are Missions, father?" asked Helen.

"In distant places, Helen, they have but few churches and but few clergymen. One man travels over a large space of ground and preaches only here and there where a few people may gather together to hear him."

"How funny that must be, father, when we have so many churches here! How funny it must be to live in Wideland!"

Going home from church, little Helen said: "Father, I liked the sermon so much to-day. I understood everything that the Bishop said. He spoke of the woods and he spoke of log churches. What a curious thing a log church must be, father!"

"Yes, dear, I am afraid we do not think enough of those who have not the fine churches to go to that we have."

"But, father, how much does it cost to build a

church? How much did it cost to build our church, St.—'s?"

"It cost thousands of dollars, my child; I do not exactly know how many."

"But, father, the Bishop of Wideland said to-day that a church in the bush could be built and made all ready, for five hundred dollars.

"Yes, so he did, and so I have no doubt it could.

"Well, father, why don't you build a church for some of those people?"

"I, child,—I give \$500!

"Why, is five hundred dollars a very large sum, father?"

"Yes, Helen, in that way it is considered large. There was a collection taken up to-day for a destitute place where the bishop wants to build a church and place a clergyman,—what was it he called that place?"

"I don't remember: do you remember, mother?"

"Yes, he called it Logwood."

"Oh! yes, I remember now," said Helen, "and I thought it such a funny name for a place,—but what were you going to say, father?"

"Why," said Mr. Redford, "they had a collection for that object to-day, and I don't suppose any one gave more than five dollars!"

"But, father, you could give five hundred dollars, surely, to build a church?"

"Why, what makes you talk so, Helen?"

"Because \$500 does not seem to be much. I heard you say that the new drawing-room mantelpiece cost \$500, and I wondered why you had the old one taken away. It was very pretty, and I loved it so much. Would it not have been better

to build those poor people a church, than to put up that new mantle-piece?"

Mr. Redford smiled and said no more; but he soon lapsed into thought, and that night before he went to bed he wrote a letter to the Bishop of Wideland.

II.—LOGWOOD.

"What is a church, mother?"

This question was asked by little Annie Davis. They lived in a poor little log house in a wild part of the Diocese of Wideland. The trees were thick, and the soil rough and rocky. It seemed a desolate place to live.

The mother sighed and said, "Annie, dear, it is a grief to me that you should ever have to ask such a question. Have I not often told you of the fine old churches in dear old England?"

"Yes, mother, but I have not a clear idea of what a church is. You know, mother, I have never seen one."

"No, Annie, and I wonder how much longer it will be before you will see a church!"

"What day is this, mother?"

"It is Sunday, child, but oh! dear, in this wearisome life we hardly know Sunday from any other day!"

"Was father ever a religious man, mother? Did he ever go to church?"

"Yes, dear, he once loved his church dearly. Our good old church at home had eight beautiful bells, and the ringers used to make the village bright with their merry chimes."

"I wish father was a better man than he is, mother. He is always with Tom Arnold, and everybody says he is so bad, and father gets very angry sometimes and acts wicked like. I know it makes you sad for I often see you cry!"

"Oh! never mind talking that way, dearest: run away and play."

"But, mother, one thing more, I wish I could see a church—but what is this? See, mother, see through the opening of the woods,—two men are driving their horse towards the house."

Two men they were, and they soon arrived. One of them said, "Is this where Mr. Davis lives?" When told that it was, he said: "I am the Bishop of Wideland and this is the Rev. Mr. Mission who is coming to be your clergyman. Can you put us up anywhere for the night?"

Now the log hut, such as we see in the picture, seems but a poor place for a bishop and a clergyman to sleep in. Yet missionaries, whether bishops or priests are often glad of the shelter and hospitality which even such a hut can afford.

That night the bishop asked if any of the neighbours could be got together on the following day. He was told that a few could be summoned. After prayers they retired for the night. Earnestly had little Annie gazed upon the two divines. It was a new sight to her. She wondered whether that meant that she would yet see a church.

By noon the next day several people had been

collected from "the neighborhood." The bishop held a short service, at which some were devout and some were disposed to laugh, while others again, like Tom Arnold, did not attend at all. Mr. Davis was there, but he looked ill at ease. The bishop said that if the men would cut down the logs and do what they could in the way of work they might have a church.

Then little Annie, not thinking of how wrong it was to speak at such a time, cried out:

"Oh! then I may yet see a church!"

The bishop smiled and said, "Come here, little girl, what is your name?"

"Annie Davis, sir," she said.

"Then, Annie Davis, you will see a church, and a good one too, for the back woods."

And then the bishop went away, but Mr. Mission stayed to superintend the building of the church. Soon it was built. All helped to build it. Even Tom Arnold turned in and worked with a will.

In a few months everything was ready. Then Mr. Mission said, "We must have the bishop here at the opening, for he charged me to send him word when all was ready." So they wrote to the bishop, and he fixed a day for the opening. In the meantime a handsome chapel bell arrived, specially marked for the "Logwood Mission Church," and with it a heavy box which was not to be opened till the day of opening the church. The bell, however, was put in its place.

On the day fixed for the opening the bishop arrived, and another gentleman with him. The bell was rung, and its music was sweet through the trees. People came through the woods, on foot, on horseback, on lumber wagons drawn by oxen, and in various other ways, to be present at the church service. Even Tom Arnold was there. He said that, as he had handled the logs, he might as well see what they were meant for. It was a glad sight to see those people in their own little church. Mr. Mission began the service, "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him,"—and then the eyes of nearly all present began to moisten. Mrs. Davis wept for joy, and her husband's frame shook with emotion. Tom Arnold had refused to be at any of the services which Mr. Mission used to hold in the house, but curiosity brought him to the church, and soon the familiar words of the Prayer Book, made him think of old days, days of father love and mother love, and the thoughtless man was made that day to feel the power of the Gospel.

The bishop explained how their church came to be built. He said that a gentleman in Toronto sent him a cheque for \$500 to build a church in Logwood, the place that he had preached about, and that he sent it because his little daughter had opened his eyes to the fact that he, and probably many others, were cruelly selfish, and did not realize it; that they sometimes were like the man in the Gospel, who simply spent his money on pulling down his barns in order to build new ones. The bishop then went on to say that while this little

church was being built, the dear child who had been the means of its building was attacked with diphtheria, and that God had taken her to Himself. Here the strange gentleman that had come with the bishop sobbed aloud. It was Helen's father, Mr. Redford. The bishop, continuing, said that the same gentleman, on the death of the dear child, had sent a bell for the little church and also a memorial font, which would now be set in its place. Workmen then opened the heavy box that had come with the bell, and carried into the church a handsome font. It bore the inscription: "Out of the mouths of babes and sucklings hast thou perfected praise," and at the base there was the simple word "Helen."

Annie Davis gazed at this font many a day afterwards, and her mother at her confirmation, which took place in a few years from that time, gently reminded her of her question: "Mother what is a church."

PETER PUT-OFF.

I KNOW a little boy whose real name we will say is Peter Parsons, but the boys call him Peter Put-off, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town, but if he is sent on an errand the errand never gets done in season, because he puts off starting from one moment to another; and for the same reason he is almost always late at school, because he never can be made to see that it is drawing near nine o'clock.

If letters are given him to post they never get in in time for the mail; and if he is to go away by the boat or train, the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour be past.

He delays in his play, as in his work. He puts off reading, the library book until it is time to send it back; he waits to join the game until it is too late; and generally comes up a little behind hand for everything from Monday morning until Saturday night, and then begins the week by being too late for church and Sunday-school. Peter is quite conscious of his own fault, and means to reform some time, but he puts off the date of the reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Put-off.—*Little Sower.*

To rescue souls forlorn and lost,
The troubled, tempted, tempest-tost,
To heal, to comfort, and to teach;
The fiery tongues of Pentecost
His symbols were, that they should preach
In every form of human speech,
From continent to continent.

—*Longfellow's "Christus."*

DIOCESE OF RUPERTS LAND.

1st Bishop, Rt. Rev. David Anderson, D.D., 1849.
2nd and present Bishop, Most Rev. R. Machray,
D. D., LL. D.

This Diocese was founded under Letters Patent in 1849, but out of it have been formed the Dioceses of Moosonee, Saskatchewan, Athabasca, McKenzie River, and Qu'Appelle. It now stretches from the boundary of the United States about 400 miles to the north, and from the western boundary of Manitoba to within 60 miles of Lake Superior, a distance of nearly 600 miles. The population is about 125,000. The immigration this year, drawn on by the advancing Canadian Pacific Railway, has mostly passed beyond Manitoba into what is now the Diocese of Qu'Appelle, leaving unfortunately the sparse settlements in Manitoba as weak as ever. This is a great agricultural country, and produces the finest wheat.

The Church members are 22,000 in number; there are 51 Clergy, besides catechists for the Indian missions, and one for settlers, and the Bishop also licenses a number of voluntary Readers. There are 40 churches, but they are not all consecrated, and about 55 other mission stations, or places for service. Last year about 160 persons were confirmed.

DIOCESE OF MOOSONEE.

1st Bishop, Rt. Rev. John Horden, D.D., 1872.

Moosonee formed part of the original Diocese of Rupert's Land, out of which it was taken in 1872, when the present Bishop was consecrated. It is the largest Diocese in British North America. It surrounds Hudson's Bay, and extends inland from 300 to 500 miles on its eastern, western and southern sides, and northward as far as human beings exist. The most northern part is quite unfit for the abode of civilized man, but in the south agriculture might be carried on with considerable profit, although wheat will scarcely ripen, and in winter the climate is very severe, the thermometer sometimes falling to 50° below zero. Railroads are projected from Lake Superior to Moose, and from Saskatchewan to Churchill, where there is an excellent harbor. The population may be estimated at 10,000, and consists of a small number of whites in the service of the Hudson's Bay Company, who have fur-trading stations scattered over the entire country, half casts, Eskimo, Ojibeways, Crees and Chippeways. There is no immigration whatever. The few Europeans are all connected with the fur trade; the Indians are all hunters, and carry on their occupation during the winter, trapping beaver, martin, fox, lynx, mink, bear, and other animals, and bringing their skins to the various trading posts in the early summer, when they exchange them for European clothing, flour, guns, &c. At the principal ports they are

employed during the summer as voyagers, to transport trading goods to the distant stations, and in other kinds of labor, and they work well and are very fairly paid for their work.

The Church members are about 4,000, the communicants 700, and there are six clergy. There is a fine Cathedral at Moose, the spacious chancel of which was opened on Whitsunday last, and there are churches at eight other places. The number of baptisms in 1884 was about 120, and 70 persons were confirmed. In each tribe the best instructed Indian is appointed catechist or teacher; to him all the members look for advice in their difficulties, and for comfort in the hour of trial, when far removed from the missionary, to whom the catechist reports all that has happened during the hunting season; these men, receiving little or no remuneration for their services, are very faithful in the discharge of their duties, and are a great help to the missionaries. The Diocese being so large, and the clergy so few, they are obliged to take very extensive journeys, each having a large district under his charge, through which he travels once a year, in the summer by boat or canoe, in the winter in a dog-sledge, or on snow-shoes. The address of the Bishop is Moose, via Temiscamingue.

ZENANA MISSIONARY SOCIETY.

We gather from the last report of this Society that there are branch associations in Hamilton, Kingston, Montreal, Peterborough, and Toronto, and we have not heard whether any additional branches have been formed. Hamilton is marked as having contributed work as well as money. The present officers of this branch are:

President, the Lord Bishop of Niagara.
Secretary, Mrs. Gaviller.
Treasurer, Miss Gaviller.

The following represents the work done by this branch since its formation in 1882:

| | |
|--|----------|
| Sent to parent society— | |
| March, 1883..... | \$ 83 69 |
| February, 1884..... | 105 30 |
| March, 1885..... | 108 00 |
| February, 1886..... | 88 40 |
| | \$385 39 |
| Average for four years..... | \$96 34 |
| Highest number of members, 34; at present only 30. | |

The women of India are kept in a state of gross ignorance. The Zenana Society seeks to rescue them from that, and train them both mentally and spiritually. It is a grand work for women to undertake, and it is hoped that our Woman's Auxiliaries may be able to form branches in connection with it. It is a work largely carried on by the Church of England in various parts of the world.

OUR MISSION NEWS will be glad to hear from other branches of this society in this country regarding their work.

OUR MOTHER, THE CHURCH.



OUR Mother, the Church, hath never a child
To honor before the rest;
But she sings the same for mighty kings
As the veriest babe on her breast.

And the bishop goes down to his narrow bed,
As the ploughman's child is laid;
And alike she blesses the dark browed serf,
And the chief in his robes arrayed.

She sprinkles the drops of the bright new birth
Alike on the low and high,
And christens their bodies with "dust to dust,"
When earth with its earth must lie.

Oh! the poor man's friend is the Church of Christ,
From birth to his burial day,
She makes him the Lord's in her surpliced arms,
And sing' his funeral lay.

—Bishop Coxe.

WHATEVER may be the failings attributed to Christianity by unbelievers, they must at times be struck with the many organizations which are formed by Christians for the purpose of alleviating the sufferings of the unfortunate, and making happy the dulness of their life. Here for instance, in addition to the numerous Missionary Societies, is one called Mission to Lepers in India, founded in 1874. It bears the motto: "Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, I will, be thou clean."—St. Mark, 1. 41.

There are, it seems in India 135,000 lepers—men, women and children—victims of the most terrible disease known to humanity. This Society seeks to proclaim to them the blessed Gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.

It endeavors to utilize as much as possible existing agencies, by assisting Leper Asylums already established, and providing Missionaries with the means for carrying on Christian work in connection therewith. It makes grants of money towards the building of new Asylums, Prayer rooms, etc.; and in many instances provides for the entire support of lepers.

A branch of this Society is worked in connection with the Church Missionary Society of England. Unbelievers are by no means noted for banding together in work of this description.

THE oldest bishop of the Anglican Communion throughout the world in active work is the Rt. Rev. Dr. Lee, Bishop of Delaware, U. S., who was consecrated in 1841. The Rt. Rev. Dr. Austin, Bishop of Guiana and Primate of West Indies and South America, who was consecrated in 1842, comes next, and the new Archbishop of Armagh and Primate of All Ireland, consecrated in 1849, next, he being the oldest bishop in active work in all Great Britain and Ireland.

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.

AUGUST, 1886.

ORGANIZE.

HERE are those who object to Societies, Associations, Guilds, etc., on the grounds that there are too many organizations already existing, that the Church itself is a complete organization, and the only one necessary, and so forth. But have not the very best results followed from organizations? Witness the venerable Society for the Propagation of the Gospel in Foreign Parts. How else could the Missionary spirit which now exists in England have been aroused but by means of organized Societies, such as that, and the many others that are doing a similar work? These Societies represented bands of men united for the purpose of work in the direction of that which lay next their hearts. How again, could the work which has been done in England against intemperance have been accomplished without such an organization as the Church of England Temperance Society? Such organizations are fruits which come from zeal. They are indications of life. The Church of England in Canada has now her regularly authorized Missionary Society. By it the attention of members of our church, it is hoped, will be drawn specially to this great subject which contains in itself the elements of true vitality in the Church. We need societies and organizations. They are healthy. Those parishes which have them are usually active and flourishing. How many parishes have their Missionary Auxiliaries and Societies? The sooner they are formed the better. As the Ascension tide Appeal of this year well says:—

“Like the air we breathe; like the brooklet, the river and the mighty ocean itself; like the vital fluid within our own veins, Christianity, to be healthy and pure, must be kept in continued activity. Her life is found in work, and the first and greatest work laid upon her is to help the benighted and the fallen, and to bring them within the fold of our Lord Jesus Christ.”

EXPENSE.

There are those again who object to Societies, on the grounds of the expense connected with their management; but like everything else this has two sides. No Society can be managed without incurring expense. In most of our Dioceses the various

funds, even such a charitable fund as the Widows' and Orphans' Fund, have to be taxed, by taking a certain per centage of them to pay the salary of the officer necessary to manage them. So that when a Society is formed it has an absolute right to use such portion of the funds placed at its disposal as it may deem necessary for the purpose of advancing vigorously its own interests. It has been shown by actual calculation that the per centage of contributions raised by the great missionary societies at home, for meeting their running expenses, are very small indeed; and it must be remembered that, but for these Societies, those funds would not be in existence.

As far as our Domestic and Foreign Missionary Society is concerned, the expense hitherto incurred has been of the smallest possible nature. More work has been done by individuals for this Society as a labour of love than perhaps any of its members are aware of, and there are those ready to find fault with the smallest appropriation in the direction of pushing its own interests. But the Society must be a live Society or none at all. Its friends should be warm friends and help it in every direction. The idea of forming all the bishops and all the dioceses into *One United Board* in behalf of the noble cause of Missions is a grand one, and one which should commend itself to the kindly feelings and even enthusiasm of the members of the Church of England in this country; but common sense alone will show that a certain percentage of the funds placed at its disposal must be used in the management and advocacy of its own affairs.

OUR MISSION NEWS.

THE first congratulatory letter sent us on the initial number of our periodical, was from the Rev. Alfred Brown, Rector of Paris, Diocese of Huron. The first dollar was sent by our good friend the Rev. E. M. Bland, of St. Catharines, Ont., and the second by Rev. John Gribble, of Port Dalhousie, who, in his letter was kind enough to say: “I have never seen a more attractive missionary periodical, and I hope it may not only be successful in itself, but that it may lead to a growth in missionary zeal among Canadian Churchmen.”

Since then numbers of congratulatory letters have been received and are arriving every day. And they are from all parts of the Dominion, from Halifax to Winnipeg and Qu'Appelle, whose bishop has written us exceedingly kind and encouraging words. Rev. G. M. Armstrong, of St. John, N. B. has not only written kindly but is working substantially for us, and Mr. Lawrence Skey, of Port Dover, Ont., is doing the same, having already sent us a number of subscribers. We should like to speak of others who have been exceedingly kind, but space forbids. We must mention, however, our indebtedness to Rev. Dr. Partridge, (on whom we have come to rely as a co-worker) and Rev. F. R. Murray, both of Halifax, whose zeal on our behalf has been a bright spot in our labors.

The typography of OUR MISSION NEWS is first-class, and the matter, original and selected is of an interesting character. It is free from dullness and contains a good deal of valuable information in regard to mission work.—*The Toronto Mail.*

We are glad to see that the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, which, under the control of the Provincial Synod, has resolved itself into a general board of Missions, is endeavoring, by all possible means, to extend its own usefulness, and to deepen the missionary spirit of the people of this vast Ecclesiastical Province. To obtain these ends it is essential that the members of the church should be kept constantly informed of the needs of those parts of the country where the spiritual destitution calls most urgently for relief. It was concluded that the most serviceable way to establish that communication was the publication of a monthly magazine, the first number of which, OUR MISSION NEWS, we have just received. It is to be hoped that it will promote the great object that its founders have in view, and that those who read its pages will be stirred up to a liberality worthy of the cause. To the Church of England, with the Presbyterian and the Methodist Churches, has been mainly entrusted the high responsibility of seeing that the little flocks in the wilderness—those colonies of immigrants who have left their native lands in the hope and with the implied promise that they would be religiously provided for—have no reason to complain of neglect. And in the discharge of that important duty, our missionary societies ought to have the generous sympathy and help of all patriotic citizens.—*The Montreal Gazette.*

I think OUR MISSION NEWS a most excellent production in every respect. The Domestic and Foreign Missionary Society must have an organ of its own, purely missionary, and personally I think it the most practical step they have taken to extend and awaken interest in the missionary work of the Church in Canada. I will do all I can to extend its circulation.—*Rev. Forster Bliss.*

"ONLY missions," says the Bishop of Western Michigan, "can save this Church from being a poor withered branch of the Ever-blessed Vine."

OUR HISTORICAL PORTRAIT.

THE portrait of the first Colonial Bishop, which we are able to give in this number, along with Dr. Partridge's excellent memoir of the historic prelate, is but the first of a series which we hope in time to give, our object being to trace the development of the Episcopate in British territory in America through the first bishop of each diocese, and to give his portrait when such can be procured.

OUR CLERICAL DIRECTORY.

THE need of a Year Book for the Church of England in Canada has been long felt, and a Committee of the Provincial Synod has been in existence for some time, to take steps towards preparing one, but it has arrived, as yet, we believe, at no definite conclusion regarding it. We do not see why a monthly periodical like our own, connected as it is with the General Board of Missions, should not seek in some measure to supply this want. With a view to this, we hope to publish throughout the year the names of the clergy of this Dominion, together with such particulars regarding them as we may be able to obtain. We begin this month with the first historical diocese—that of Nova Scotia, and by the end of the first volume we hope to secure what may prove to be a useful Clerical Directory, not only for this Ecclesiastical Province but for the whole Dominion.

THE MONTREAL MEETING.

THE Rev. Dr. Langford, General Secretary of the Domestic and Foreign Missionary Society of our sister Church in the United States, has kindly consented to be present at the General Meeting of our Society in Montreal, and to address the Provincial Synod. He will also speak at the Missionary Meeting. His presence will be, no doubt, of great value in the experience he will be able to give of the working of the Society on which our own has been modeled.

The Committee hoped also to obtain the presence of the Bishop of Qu'Appelle on that occasion, but his Lordship, we regret to say, finds himself unable to leave his own Diocese at the time required.

A PLEASING COINCIDENCE.

IN our July number we gave a brief extract from a pastoral written by the Bishop of Qu'Appelle, and on the opposite page we gave a portrait and short memoir of the late Bishop Hannington, so that when closed the pages touched one another. Our attention has since been called to the fact that these two prelates were consecrated *on the same day*, in Lambeth Church, in 1884. One went to Africa and gained the martyr's crown; the other is now laboring on the wild prairies of our own Dominion.

CANADIANS ABROAD.

WE always like to hear of our Canadian clergy being engaged in Mission work, wherever they may be. On the 17th of July the Rev. A. G. L. Trew, M.A., of San Gabriel, Cal., as Dean and representative of the bishop of the diocese, instituted Rev. J. D. H. Browne as first rector of Pasadena in the same district. Both these gentlemen are well

known as having been once hard and honored workers in the Canadian Church, and it is satisfactory to know that the lovely climate of the portion of California in which they are, enables them still to carry on their Master's work in the Church of their baptism. The many friends of Dean Trevy will be glad to know that he hopes to be present at the General Convention of the American Church to be held in Chicago in October, when he also hopes to pay a visit to Canada, from which, through failing health, he has been absent many years.

CHRISTIAN UNION.

It may be one of the signs of the times that at the Annual Convocation of Trinity College, Toronto, one of the speakers was Rev. Principal Grant of Queen's (Presbyterian) University, Kingston. The fact that these two universities occupy very much the same position in regard to the proposed Federation Scheme with the University of Toronto has a tendency to draw them together; and the firm stand taken by Dr. Grant in favor of Universities that are decided in their Christian teaching is such as to render him invaluable in advocating the rights of such institutions. The Toronto Synod passed a resolution in favor of "Christian Union." The Huron Synod seem to have rejected a proposition asking for special intercessory prayers on the subject. Rev. Geo. Forneret, of Hamilton, had a motion on the notice paper of Niagara Diocese, somewhat to the same effect, but it was left over as "unfinished business." Nowhere is the disunion of Christendom more keenly felt than on the mission field. Many a missionary's heart has been nearly broken over it. He has not only to prosecute the legitimate work of preaching Christ to the people among whom he labors, but he has to meet the discouragements of a divided and sometimes a rival Christianity. But God alone can clear up this great question. Mr. Forneret's idea perhaps is the best, viz: to approach this subject by earnest intercessory prayer, enjoined upon all by the highest legislative body of the Church, the Provincial Synod.

It is true that the Church never forgets to pray that "all who call themselves Christians (and what wider term could there be than this?) may be led into the way of truth and hold the faith in unity of spirit and in the bond of peace," but in the face of the sore trials caused by a divided Christianity, it would seem that special prayers to the great Head of the Church, ordered for that one definite object, would be a wise and proper preparatory step. The difficulties arising from the historic position of the Church of England, and from the possession of her Prayer Book (which is a tower of strength not only in her devotions but in the way of *educating her people*) can scarcely be appreciated by religious bodies outside her fold, yet they are of vital importance at least to her. But nothing is impossible

with God, and to Him we should fly, by means of earnest prayer, in every special difficulty in which we may be placed.

THE CANADIAN PACIFIC.

THE month that has just passed has seen trains running through our great continent on the Canadian Pacific Railway, which at last has been completed. We live in days when changes take place rapidly. Fifty years ago the first attempt was made at a railway in this country, and a crude attempt it was. Now communication is opened up in all directions by means of the numerous and efficient lines of railway. We now witness a new era in the history of this country. A highway, we will say, across the world has been opened up through our own Dominion; and men, women, and freight, bound for Australia and the most distant portions of the earth, will pass through some of our own Canadian cities and towns.

Let members of the Church of England who are thoughtful, and who love their Church, reflect that the time has surely come when *Domestic Missions* should not be merely a name among us, but a reality such as to evoke the warmest enthusiasm and the freest liberality. A great responsibility lies at the doors of the Church of England in this older portion of Canada to-day. God grant that we may not lose the opportunity of planting the church firmly in those new and wide districts, which will now be rapidly populated, through the trade which must necessarily arise in time all along the great length of our Canadian Pacific Railway.

THE STRENGTH OF THE CHURCH.

THE strength of the Church in the matter of giving lies in the accumulation of littles, and, above all in the increase of the habit of giving in the rank and file of the people. It is from this that the greatest results may be expected. Collections from every parish, made up of the gifts of the people, however small, tell well in the aggregate. The Domestic and Foreign Missionary Society of the United States received last year \$2,855,594.75, and probably numbers of parishes thought their amounts so small as to be hardly worth while sending. The mountain torrent in all its strength was made up first of insignificant drops of water. No contribution should be withheld either by parishes or individuals because it is small. "Many a little makes a mickle."

MEETINGS OF DIOCESAN SYNODS.

THE following remarks are culled from the excellent address of the Bishop of Toronto (Dr. Sweatman) to his Synod:—

"Thirteen thousand dollars only have been raised for Home Mission work. There are congregations, there are individuals, who could do more. \$13,000 from 67,000 church people actually enjoy-

ing the full means of grace! That is 19½ cents a year from each individual, or 39 cents from each adult, or 87 cents from each family; and it takes three collections in church, one or more missionary meetings and sermons, and a house-to-house collection to get it!

In January last I received a spontaneous offer, which I may characterize as a truly noble offer, from the Rev. Prof. Boys of the gift of \$500 towards the extinction of this debt, on the condition that nine others were found to contribute a like sum. I am grieved and ashamed to say that not a response has been made to this challenge, though it has been publicly announced through the platform and the press. Mr. Boys' offer remains open until the end of this month; if during the present week it is not met by the required nine, an indelible disgrace will rest upon the many wealthy laymen of our Church.

It is a heart-hardening discovery to make that the voluntary system is a delusion which is capable of being abused by a selfish nature, and that the best way of getting money for pious and holy uses is to extract it!

I am glad to be able to record that steps have been taken for a Toronto branch, diocesan and parochial, of the Woman's Auxiliary to the Domestic and Foreign Missionary Society. The movement has been initiated with much enthusiasm, and there is every reason to hope from it a great kindling of new missionary interest and a material increase in the sums collected for these two fields of the work.

The Synod of Toronto resolved to try the experiment of a Missionary Brotherhood for doing work in lonely districts. The idea is an excellent one and would be of immense practical value in this country. Years ago a similar scheme was adopted in Ontario Diocese, but it never seems to have taken practical shape. It is to be hoped that the Toronto people will be able to give such practical experiments of the plan, as will commend itself to the supporters of missions.

DEVOTIONAL meetings were held during the Synod week of the Diocese of Fredericton, in St. John's Church, St. John, by the arrangement of Rev. G. M. Armstrong, and were well attended.

THE meeting of the Nova Scotia Synod was considered one of the best ever held. It lasted for an unusually long time and stirring speeches on many important questions of the day were made. The venerable bishop of the Diocese, Dr. Binney, made the following reference in his charge: "The first Colonial See was erected and Charles Inglis was consecrated the first bishop, August 12th, 1787. Little would any one have imagined what would be the extent of that Episcopate at the end of the first century of its existence—that we should have 72 colonial and 10 missionary bishops,—

there being altogether in the home and colonial episcopate over 160 Bishops. We may indeed with thankfulness and wonder say, "What hath God wrought!" considering this is an indication of the growth of the church and the extension of Christ's kingdom; and the greater part of this increase has taken place within the latter part of the century. If there should be the same ratio of increase for the next 50 years there will be over 300 bishops. The celebration of the colonial centennial will receive due attention. The authorities of the mother church will make the best arrangements practicable for the fitting commemoration of the conclusion of the first century of the existence of the colonial episcopate, but as this is the original diocese we ought ourselves to mark the year, beginning 12th of next month and ending August 12th, 1887. How this can most fittingly be done I leave for the consideration of the synod."

It is thought that this will be accomplished by the erection of a handsome Cathedral in the city of Halifax.

The Bishop of Ontario (Dr. Lewis) referred to the fact that he was about to enter upon the 25th year of his episcopate.

The report of the Domestic and Foreign Mission Board was presented by Rev. Mr. Lewin. The contributions during the past year had amounted to \$3,019 as compared with \$2,344 for the previous year. Out of the 196 congregations in the diocese, 99 had contributed to the fund. There was much cause for thanksgiving. The formation of a Woman's Auxiliary in Ottawa last year had already been followed by thirteen other parishes. The Deanery of Carleton had been the largest contributor to the mission fund during the past year, having sent in \$1,161. This, however, had been largely due to the new parish of St. George's, which, together with the Woman's Auxiliary had contributed \$772. The following churches were quoted as shining examples in the way of contributions; St. George's, Ottawa; St. James' church, Kingston; Trinity church, Brockville; and St. James', Carleton Place.

BOARD OF MANAGEMENT.

Nominations of members of the Board of Management of the Domestic and Foreign Missionary Society were made as follows:—

TORONTO.—Rev. Canon Du Moulin and Rev. J. D. Cayley, with Hon. G. W. Allan and Mr. A. H. Campbell.

ONTARIO.—Ven. Archdeacon Jones and Rev. E. P. Crawford, with R. T. Walkem, Esq., Q. C., and Judge Reynolds.

FREDERICTON.—Rev. Canon Brigstocke and Rev. D. Forsyth, with Messrs. R. T. Clinch and G. Herbert Lee.

MISSIONS AND COLONIZATIONS.

IN urging the desirableness of liberally supporting the missionary organizations of the various religious bodies in Canada, we have already dwelt at some length on a point in connection therewith, which is too often overlooked. What that point is no person who has any acquaintance with the missionary system of the Roman Catholic Church can fail to be aware. Let any one read the history of the settlements in the region north of us, away up to the farther side of Lake St. John, and he will find that in every instance the missionary priest has been the leader and founder of the colony. We have no intention of recommending any such plan for Protestant settlers; nor, indeed, would such a plan be practicable in their case. But Protestants of all denominations, whether seeking a home in the newer districts of the older provinces or in unbroken prairie of the Northwest, must have had frequent reason to contrast the ample provision for public worship and religious ministrations enjoyed by the Roman Catholic neighbors with their own extreme destitution in those respects. There have been cases, we doubt not, in which, had the new comers known that they would suffer in their far-off destinations from so complete a want of all that is implied in Cowper's "church-going bell," they could hardly have been induced, by any promise of worldly prosperity, to leave their old homes. We can imagine the account that such immigrants would give to their enquiring friends in the old country of a situation so novel and unlooked for, and we may be sure that heads of families, accustomed to consider religious privileges among the chief blessings of this life, and as inspiring the best hopes of that which is to come, would shrink from a change that would deprive them of those blessings or tend to weaken those hopes. Indeed, if we take up any of the numerous emigration pamphlets published in recent years, whether in favor of Australia or South Africa, or our own Dominion, we are almost certain to find that, among the inducements held out, provision for public worship and for education holds a prominent place. We need hardly say that it is of importance that the assurances thus given should not lead to disappointment, and the only way in which the regrettable result can be avoided is to give all needful encouragement to the work of Domestic Missions.—*Montreal Gazette.*

HELP IN TIME OF NEED.

The Bishop of Saskatchewan appeals for help for the church people of Fort McLeod. By great exertions they had but lately finished a very handsome church at a cost of \$4,000. The church was completely destroyed by fire about a fortnight ago. Led by their energetic missionary, they are themselves endeavoring to collect funds for rebuilding the church, but it is felt, in view of their recent large expenditure for the building so unhappily destroyed, the re-building must be post-

poned for an indefinite period unless friends come to their assistance. The Bishop has promised \$500 from funds at his disposal and he now earnestly appeals to church people throughout the Dominion to lend a helping hand.

The Rev. Canon Richardson, M. A., Rector of the Memorial Church, London, Ont., Commissary for the Bishop, will receive contributions for the building fund. The Bishop most earnestly commends this appeal to the kind sympathies of all who take an interest in the missionary work of our great North-West.

WOMAN'S AUXILIARIES.

ANNUAL Reports of Woman's Auxiliary Societies have been received, but as they will be presented at the general meeting in Montreal at the time of the Provincial Synod we will defer publishing them, or extracts from them, till after they are presented. A very good showing, however, comes from Quebec and also from the Diocese of Ontario.

A MEETING of Delegates from parochial branches was held at the time of the meeting of the Ontario Diocesan Synod, and officers of the Diocesan Board were appointed:—

President, Mrs. Lewis (who, we deeply regret to say has since been called to her rest); Vice-presidents, Mrs. Tilton and Mrs. Grant Powell, Ottawa; Treasurer, Miss Gilderslieve, Kingston; Recording Secretary, Mrs. Moore, Prescott; Corresponding Secretary, Mrs. A. B. Yielding, Ottawa.

At the Synod itself, a resolution of thanks to the ladies who had formed Woman's Auxiliaries was passed, and sympathy was expressed in their works.

BOOKS AND PERIODICALS.

The Churchman's Family Bible, Illustrated, with Commentary, etc., in parts or complete; S. P. C. K. Rowsell and Hutchison, Toronto.

The Society for the Promotion of Christian Knowledge have produced a really fine book in their *Illustrated Family Bible*. The commentary is useful, and throws light upon many passages. The type and illustrations (which are very numerous) are first class. While it will rank with the best, it is a marvel of cheapness. The Old and New Testaments may be had separately, the former at \$3.75 and the latter at \$1.75, or the two may be had bound together at the low cost of \$5.00. It may be taken also in parts at 15 cents each, 18 parts to the Old Testament and 6 parts to the New.

Our Missionary, Mattawa, Diocese of Ontario, published by Rev. Forster Bliss, Priest in charge of the Mission.

This little quarterly paper, of a local nature, is neatly printed, and contains much that is useful in Mission work. It will prove, no doubt, useful as a channel of communication between clergymen and their friends.

CLERICAL DIRECTORY.

DIOCESE OF NOVA SCOTIA, 1787.

BISHOPS.—Dr. C. Inglis, 1787; Dr. R. Stanser, 1816; Dr. J. Inglis, 1825.

PRESENT BISHOP.—RIGHT REVEREND HIBBERT BINNEY, D. D. Born in Nova Scotia, 1819; educated in England; graduated in Oxford, 1842, with classical and mathematical honors; Deacon, 1842; Priest, 1843; Bishop, 1851.

ALMON, Rev. H. L. A. (Howard) now at Yarmouth.
AMBROSE, Rev. JOHN, M. A. B. at St. John, N. B. Graduate of King's College, N. S. Ordained Deacon, 1851; Priest, 1853, by the Bishop of Nova Scotia. Appointed Curate of Liverpool; Rector, New Dublin; Rector, St. Margaret's Bay. Now Rector of Trinity Church, Digby. Has published several occasional papers.

ANCIENT, Rev. W. J. B. in England. Ordained Deacon, 1867; Priest, 1872, by the Bishop of Nova Scotia. Appointed to Mission of Terrence Bay. Curate in charge of Holy Trinity Church, Halifax. Now at Rawdon, N. S.

ANSELL, Rev. E., B. A., King's, Arichat, C. B.

ARNOLD, Rev. W. J., Halfway Cove, Guisboro'.

AVERY, Rev. RICHARD, Missionary at Aylsford.

AXFORD, Rev. FREDERICK J. H. B. in England. Ed. at the Church Missionary College, Islington, London. Ordained Deacon, 1867, by the Bishop of Salisbury; Priest, 1869, by the Bishop of Nova Scotia. Appointed St. Mary's Mission; Pugwash; Acadia Mines, Londonderry. Now at Cornwallis.

BALL, Rev. EDWARD H. Born in England. Ed. at St. Augustine's College, Canterbury. Ordained Deacon, 1866; Priest, 1867, by the Bishop of Nova Scotia. Appointed Port Mulgrave; Port Hill, P. E. I.; Curate, St. Luke's Cathedral, Halifax. Incumbent Spring Hill. Now Rector of Tangier, since 1882.

BAINBRICK, Rev. R. D., M. A., King's, N. Sidney, C. B.

BENT, Rev. A., King's, Pugwash and Wallace.

BOWMAN, Rev. CHARLES, M. A., D. D. B. in London, Eng. Graduate of King's College, N. S. Ordained Deacon, 1855; Priest, 1856, by the Bishop of Nova Scotia. Appointed Rawdon; Albion Mines. Now Parrsboro'.

BRINE, Rev. ROBERT F., B. A. B. at St. John's, Newfoundland. Graduate of King's College, N. S. Ordained Deacon, 1846; Priest, 1847, by the Bishop of Nova Scotia. Appointed New Dublin; Arichat, C. B.; Cornwallis; Parrsborough. Now, Antigonish.

BROCK, Rev. ISAAC, M. A., Oxon, Acting President King's College, Windsor; Canon.

BROWN, Rev. PHILIP H., B. A. B. at Halifax. Graduate King's College, Windsor. Ordained Deacon, 1867; Priest, 1868, by the Bishop of Nova Scotia. Appointed Rector, New Ross; Dalhousie, N. B.; Curate, Clanfield, Oxon, Eng. Now Rector St. Margaret's Parish, N. S.

BUTLER, Rev. GEORGE HENRY. B. at Lennoxville, Que. Graduate King's College, Windsor. B. A. 1881; M. A. 1885. Ordained Deacon, May 23rd, 1880, at Halifax; Priest, March 13th, 1881, at Halifax, N. S., by the Bishop of Nova Scotia. In charge of Chester since 1880; Rector of Chester since 1884.

CASWALL, Rev. R. C., M. A., Oxon, Lunenburg.

COX, Rev. JOSEPH CHURCHILL, B. A., Kings, Steviacke.

DAVIES, Rev. SAMUEL, Warminster, Baddeck, C. B.
DE BLOIS, Rev. HENRY D., M. A. B. at Halifax, N. S. Graduate King's College, N. S. Ordained Deacon at Antigua, British West Indies, by the Right Reverend Dr. Davis, Bishop of Antigua; Priest, by the Bishop of Nova Scotia. Appointed Bridgewater; Albion Mines; Granville. Now, Annapolis.

DODWELL, Rev. GEORGE B., M. A. B. at Halliford, Middlesex, Eng. Graduate, Clare College, Cambridge. Ordained Deacon and Priest, at London, Eng., by the Right Reverend Dr. Blomfield. Appointed Finchley, Middlesex; Stratton, St. Margaret's; Campden; Aston;

Professor of Divinity, Bishops' College, Lennoxville, P. Q. Now at Wilmot.

DOWNING, Rev. J. L. B. in Nova Scotia. Ed. at Sackville College. Ordained Deacon, 1873; Priest, 1876, by the Bishop of Nova Scotia. Appointed Louisburg, C. B. Now Rector St. John's Church, River John, Pictou.

DRAPER, Rev. T. F., B. A., King's, Louisburg.

DYER, Rev. ROBERT WILLIAM. B. at London, Eng., 1808. Ed. at Westminster School. Ordained Deacon, St. John's, Newfoundland, by Bishop Feild; Priest, 1859, St. Eleanor's, P. E. I., by Bishop Binney. Appointed Greenspond, Newfoundland; Rector, Alberton, P. E. I., 1859. Now retired.

EDGEUMBE, Rev. J., Pictou.

ELLIS, Rev. WILLIAM. B. at Brighton, Eng. Ed. at Queen's College, Birmingham. Ordained Deacon, 1861; Priest, 1862, by the Bishop of Worcester. Appointed Curate, St. Matthew's, Rugby; Curate, St. John's Church, Lunenburg. Now Missionary at Sackville.

FILLEUL, Rev. P. J., B. A. B. at St. Helier's, Jersey, C. B. Graduate, King's College, N. S. Ordained Deacon, 1843; Priest, 1844, by the Bishop of Nova Scotia. Appointed Mahone Bay. Now at Weymouth.

FITZGERALD, Rev. DAVID, D. D. B. in Ireland. Graduate Trinity College, Dublin. Ordained Deacon, 1845, by the Bishop of Tuam; Priest, 1846, by the Bishop of Killaloe. Appointed Curate, Cooltrain; Maguiresbridge. Rector St. Paul's, Charlottetown, P. E. I. Now retired.

FORSYTHE, Rev. JOSEPH. B. in Ireland. Ed. at Trinity College, Dublin. Ordained Deacon, 1847; Priest, 1848, by the Bishop of Nova Scotia. Appointed Travelling Missionary; Curate, Liverpool; Rector, Albion Mines. Now at Truro.

GELLING, Rev. W. E. B. in the Isle of Man. Ed. at King William's College, Isle of Man, and St. Augustine's College, Canterbury. Ordained Deacon, 1856; Priest, 1859, by the Bishop of Nova Scotia. Appointed Curate, Beaver Harbor; Louisburg; Guysborough. Now at Bridgewater.

GIBBONS, Rev. SIMON, Lockeport.

GILPIN, THE VENERABLE EDWIN, D. D. B. at Aylesford, N. S. Graduate of the University of King's College, Windsor, N. S. Ordained Deacon, 1847; Priest, 1848, by the Right Reverend John Inglis, D. D., Lord Bishop of Nova Scotia. In 1874 appointed Archdeacon of Nova Scotia. Address, Halifax.

GREATOREX, Rev. FREDERICK C. B. at London, Eng. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Nova Scotia. Appointed Curate of Wilmot. Now Rector of Granville.

GROSER, Rev. W. H., M. A. B. in New York, U. S. Graduate of St. Stephen's College, Annandale, N. Y. Ordained Deacon, 1871; Priest, 1874, by the Bishop of Nova Scotia. Curate, St. Peter's Church, St. Margaret's Bay. Now at New Ross.

HALEY, Rev. H. A., M. A., King's, Windsor.

HAMILTON, Rev. H., B. A. B. in Nova Scotia. Graduate, King's College, Windsor. Ordained Deacon, 1836, by the Bishop of Nova Scotia; Priest, by the Bishop of Newfoundland. Appointed Heart's Content; Conception Bay; Ferryland (Newfoundland). Now Rector, St. Paul's, Manchester, N. S.

HARPER, Rev. H., King's, Port Hill, P. E. I.

HARRIS, Rev. E. A., B. A., King's, Mahone Bay.

HARRIS, Rev. G. D., King's, La Have.

HARRIS, VOORHEES E., M. A. Born, Annapolis, Royal, N. S. Graduate of King's College, N. S. Ordained Deacon, 1879; Priest, 1880, by the Bishop of Nova Scotia. Master of St. Peter's Boy's School, Charlottetown, P. E. I.; Londonderry (incumbent). Now Vicar of Christ Church, Amherst, N. S.

HILL, Rev. L. W., B. A., King's (retired) Antigonish.

HIND, Rev. KENNETH CAMERON, M. A. B. Toronto. Educated Collegiate School, Windsor, N. S. Graduate of King's College, Windsor. B. A., 1881; M. A., 1885. Ordained Deacon, March, 1884, and Priest, March, 1885, by the Bishop of Nova Scotia. Appointed Bishop's Chaplain, Halifax.

HOLE, REV. CHARLES, LL. D. B. in England. Educated at King's College, London, and St. John's College, London; College of Divinity. Matriculated Member London University; LL. D. Honorary. Ordained Deacon in 1869, by Bishop Willberforce of Winchester; Priest, by the same in 1870. Appointed Curate of St. Saviour's, Camberwell; St. Michael's, Stockwell; Curzon Chapel, May Fair; Trinity Church, Capetown (Rector). Now Rector of St. Paul's, Halifax, N. S., 1886. Address, St. Paul's Lodge, Dresden Road, Halifax. Author of "The Young Christian Armed," (Vol. 5.) "The Principles of the English Church," (a series of letters to a friend) published by Longman Co., London.

HOW, REV. HENRY, B. A. Born in Windsor, N. S. Graduate, King's College, Windsor. Ordained Deacon, 1878; Priest, 1879, by the Bishop of Nova Scotia. Appointed Vicar, then Rector of Newport. Now Curate in charge, Shelburne.

JOHNSON, REV. R., Sherbrooke.

JOHNSTON, REV. THOMAS W. B. in New Brunswick. Ordained Deacon, 1870; Priest, 1871, by the Bishop of Nova Scotia. Appointed Parrsborough. Now Rector St. John's Church, Crapaud, P. E. I.

JORDAN, REV. A. (retired) Bridgewater.

KAULBACH, REV. J. A., M. A. B. at Lunenburg, N. S. Graduate, King's College, Windsor. Ordained Deacon, 1864; Priest, 1865, by the Bishop of Nova Scotia. Appointed River John. Now Vicar St. John's Church, Truro.

KING, REV. W. B., M. A., Kings, Halifax.

LOCKYER, REV. W. J., King's, Glace Bay.

MCDONALD, REV. A. C. B. in Nova Scotia. Ordained Deacon, 1872; Priest, 1875, by the Bishop of Nova Scotia. Appointed Rector, Holy Trinity Church, Bayfield. Now, Bayfield.

MCCULLY, REV. CLARENCE WATTS, B. A. B. in Amherst, N. S. Graduate of King's College, Windsor. Ordained Deacon, 1878; Priest, 1881, by the Bishop of Nova Scotia. Louisburg, C. B. I.; Rector of St. Clement, Annapolis. Now Chaplain to H. M. Military Prison, and Priest in charge of St. Matthias Mission, Halifax.

MACKENZIE, REV. C. E., King's, Spring Hill.

MACKENZIE, REV. CHARLES ELLIOTT. B. in Pictou, N. S. Educated at King's College, Windsor, N. S. Ordained Deacon at St. Luke's, Halifax, 1883; Priest, in 1884 by the Bishop of Nova Scotia. Appointed, in 1883, to Springhill Mines, N. S. Now *locum tenens* St. Mark's, Halifax, N. S.

MARTELL, REV. GEO. RIGLY, B. A. B. at Main a Dieu, Cape Breton. Ed. at Academy and King's College, Windsor. Ordained Deacon, 1883; Priest, 1884, by the Bishop of Nova Scotia. Now Rector of Holy Trinity Church, Maitland, to which appointed when priested.

MAYNARD, REV. GEORGE FOWKE. B. at Digby, N. S. Ed. at King's College, Windsor. Ordained Deacon, 1876, by the Bishop of Nova Scotia. Curate, Mahone Bay. Now at Falkland.

MAYNARD, REV. THOMAS, D. D. B. at Halifax. Graduate, King's College, N. S. Ordained Deacon, 1841; Priest, 1842, by the Bishop of Nova Scotia. Appointed Curate, Dartmouth; Curate, St. George's, Halifax; Rector, Rawdon; Rector, Digby; Rector, Sackville. Is Canon of St. Luke's Cathedral, Halifax. Rector, Christ Church, Windsor, and Rural Dean.

MOORE, REV. DAVID C. B. at London, Eng. Ed. at St. Bees Theological College. Ordained Deacon, 1848, by the Bishop of Manchester, Dr. J. P. Lee; Priest, 1850, by the Bishop of Norwich, Dr. Samuel Hinds. Appointed St. Andrew's, Birmingham, and to other cures in England. Subsequently to Mount Calvary, Baltimore, and SS. Mary and Barnabas, Burlington, N. J., and to New Ross, Bridgewater, Pictou, Cumberland Mines, Pugwash and Wallace, N. S. Now Rector of Albion Mines, and R. D. of Amherst. Has written Sketch of St. Bees in Sharp's London Magazine. Pamphlet, "Church in County of Pictou, N. S."

MORRIS, REV. W., B. A., Kings, Clementsport.

MURRAY, REV. FREDERIC RICHARDSON. B. at Newcastle upon Tyne, Eng. L. Th., Durham, Eng. Ordained

Deacon, 1868, Worcester Cathedral, by the Lord Bishop of Worcester; Priest, 1869, Perhone Abbey, Worcestershire, by the Lord Bishop of Worcester. 1868, Grimley cum Hallow, Wor.; 1870, Shepton, Beauchamp, Bath and Wells; 1872, St. Andrew's, Deal, Canterbury; 1873, Chaplain to Bishop Feild, Newfoundland; 1873, Rural Dean of Notre Dame Bay, Newfoundland; 1873-1882, S. P. G. Missionary, Newfoundland, Twillingate, Heart's Content; and 1876, Incumbent of the Cathedral of St. John the Baptist, Newfoundland. Now Rector and Minor Canon of the Cathedral Church of St. Luke, Halifax, N. S.

NICHOLS, REV. EDWARD ELISHA BUDD, D. D. B. at Digby, N. S. Graduate King's College, Windsor. A. B. A. M., D. D. Ordained Deacon, 1844; Priest, 1845, by the Bishop of Nova Scotia. Rector, Trinity Church, Liverpool.

NEISH, REV. D., Glasgow, University, Halifax.

O'MEARA, REV. CHARLES, Charlottetown, P. E. I.

PARKINSON, REV. JOHN R. S. B. at Manor House, Ellsworth, Cambridgeshire, Eng. Ed. at Southwell Collegiate School, and St. Augustine's College, Canterbury. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Nova Scotia. Curate, Trinity Church, Liverpool. Now Londonderry.

PARTRIDGE, REV. FRANCIS, D. D. B. at Dursley, Gloucester, Eng. Ed. at St. Augustine's, Canterbury. M. A. (hon), Trinity College, Hartford, Conn.; B. D., D. D. (by examination), King's College, Windsor. Deacon, Trinity Sunday, 1869, All Saint's Ch., St. Andrews, N. B.; Priest, Trinity Sunday, 1870, Christ Church Cathedral, Fredericton, by the Bishop of Fredericton. Curate of St. Andrew's, N. B., and Head Master of Grammar School, 1869-1872; Rector of Rothsay, N. B., 1872-1882; Secretary of Diocesan Synod, 1876-1882; Canon of Christ Church Cathedral Fredericton, 1879-1882; Rector of St. George's, Halifax, N. S., 1882; Secretary of the Diocese of Nova Scotia, 1884. Has published various sermons at different times. Now Rector of St. George's and Diocesan Secretary, 43 Cornwallis St., Halifax, N. S.

PARTRIDGE, REV. J., Kings, Ship Harbor.

RAVEN, REV. NEWCOMBE REGINALD, B. A. B. at London, Eng. Ed. at King's School, Rochester, Kent, Eng. Graduate of King's College, Windsor, N. S. Deacon, 1883; Priest, 1884, at Halifax, by the Bishop of Nova Scotia. Appointed Curate, Shelburne; St. Luke's, Halifax; Acting Garrison Chaplain at Halifax; Curate in charge, Dartmouth, N. S. Now Rector, Dartmouth.

READ, THE VENERABLE J. HERBERT, D. D. B. at Cornwall, Eng. Graduate of King's College, Fredericton, N. B., and formerly of St. John's College, Cambridge. Ordained Deacon, 1842, by the Right Reverend Dr. Blomfield, Bishop of London; Priest, 1844, by the Bishop of Nova Scotia. Appointed Ecclesiastical Commissary, 1858; Archdeacon of Prince Edward Island, 1860; is also Rector St. John the Evangelist, Milton. Address, Charlottetown, P. E. I.

REAGH, REV. T. B., New London, P. E. I.

RICHARDSON, REV. K., M. A., T. C. D., St. Eleanor's, P. E. I.

RICHEY, REV. JAMES ARMINIUS. B. at Montreal. Ed. at Upper Canada College, Toronto. Ordained Deacon, 1863; Priest, 1866, by the Bishop of Nova Scotia. Appointed New London, P. E. I.; Maitland, N. S.; Tangier. Now Rector of Seaforth, N. S. Has published poems and verses, devotional and miscellaneous.

RITCHIE, REV. JAMES JOHNSTON, M. A. Graduate King's College, N. S. Ordained Deacon, —; Priest, 1857, by the Bishop of Nova Scotia. Appointed Cornwallis. Now Rector St. Luke's Church, Annapolis.

ROY, REV. E., Blandford.

RÜGGLES, REV. JOHN OWEN, M. A. B. Annapolis Royal, N. S. Graduate King's College, Windsor. Ordained Deacon, 1863; Priest, 1864, by the Bishop of Nova Scotia. Appointed Kentville; Margaret's Bay. Now Rector of Norton and Agent for King's College, Windsor.

SAMSON, REV. W. H., King's, Halifax

SMITH, REV. DAVID, B. D. B. Pickering, York, Eng. Ed. at St. Augustine's College, Canterbury. B. D. King's

College, Windsor, 1885. Ordained Deacon, 1868; Priest, 1869, by the Bishop of Nova Scotia. Assistant at Margaret's Bay and Mahone Bay, N. S. Now Curate in charge, Sydney, C. B.; Rural Dean of Sydney.

SMITH, REV. JOHN SHAW, B. A. B. at Newport, N. S. Graduate of King's College, Windsor, N. S. Deacon, 1850, St. Paul's, Halifax, N. S., by the Bishop of Fredericton; Priest, 1854, at Chester, N. S., by the Bishop of Nova Scotia. Curate, Chester, N. S.; Melford, N. S.; Milton, P. E. I.; Rector, Sackville, N. S.; Petite Riviere, N. S. Now retired. Address, Dartmouth, Halifax, N. S.

SMITH, REV. RICHMOND, Beaver Harbor.

SNYDER, REV. W. H., B. A. Graduate King's College, N. S. Ordained Deacon, 1835; Priest, 1836, by the Bishop of Nova Scotia. Appointed Weymouth, Mahone Bay and Granville. Now Rector, St. James' Church, Mahone Bay. Has pub. "Catechism on Confirmation."

STAMER, REV. HENRY. B. at Clare Castle, Ireland. Ordained Deacon, 1850, by the Bishop of Fredericton; Priest, 1851, by the Bishop of Nova Scotia. Appointed Wilmot; Pugwash. Now Rector, St. Luke's Church, Hubbard's Cove.

STERNS, REV. H., B. A. B. at Liverpool. Graduate King's College, N. S. Ordained Deacon, 1862; Priest, 1863, by the Bishop of Nova Scotia. Appointed Dartmouth, Crapaud, Newport; Cornwallis. Now at Tusket (retired).

SUTHERLAND, REV. D. S. King's, Port Mulgrave.

SPENCER, REV. J., Petite Riviere.

SCANDRETT, REV. EDUARDES, B. A., St. David's, Chaplain to the forces, Halifax.

TOWNSHEND, REV. GEORGE, M. A. B. in Prince Edward Island. Graduate King's College, N. S. Ordained Deacon and Priest by the Right Reverend John Inglis, D. D., Bishop of Nova Scotia. Appointed Canon of St. Luke's Cathedral, Halifax, 1874. Is Rector of Christ Church, Amherst, and Rural Dean.

UNIACKE, REV. RICHARD JOHN, D. D. B. at Halifax, N. S. Graduate St. Alban's Hall, Oxford. Ordained Deacon, 1835; Priest, 1836, by the Bishop of Nova Scotia. Appointed Aylesford, Curate, St. Andrews, N. B.; Rector, St. James', Newport, N. S. Now Rector St. George's Church, Sydney, C. B., and Rural Dean.

WADE, REV. JOHN MOORE CAMPBELL, B. A. B. at Granville, Annapolis Co., N. S. Graduate King's College, Windsor. Deacon, June 8th, 1884; Priest, July 5th, 1885, by the Bishop of Nova Scotia. Curate in charge of the Mission, Holy Trinity, P. A. Grenville. Address, Fox River, Parrsboro, N. S.

WHITE, REV. THOMAS HOWLAND, D. D.* B. Shelburne, N. S. Graduate of King's College, N. S. B. A. 1827; M. A., B. D., D. D., 1866. Deacon, at Halifax, June 19th, 1829; Priest, at Windsor, 1830, by Dr. J. Inglis. Temporary Curate at Chester for 3 months; Curate in charge at Antigonish, from Oct., 1829, until Nov., 1835; Incumbent of Shelburne from Jan., 1836, to July, 1886; Rural Dean until resigned six months since. Now Rector of Shelburne, with a Curate in charge.

WILKINS, REV. LEWIS MORRIS, B. A. B. at Pictou. Graduate King's College, N. S. Ordained Deacon, 1863; Priest, 1864, by the Bishop of Nova Scotia. Appointed Albion Mines, 1864; Rawdon, 1870. Now Rector St. James' Church, Bridgetown.

WILLETS, REV. CHARLES EDWARD, D. C. L. B. A., Cambridge, 1872. Formerly Scholar of Corpus Christi College, Cambridge. M. A., Bishop's College, Lennoxville, 1874. Honorary D. C. L., King's College, Windsor. Ordained Deacon, 1872, by the Bishop of Lichfield (Dr. Selwyn). Assistant Curate of Gailey-cum-Hatherton, Staffordshire, Eng., 1872-73. Sub-Rector Bishop's College School, Lennoxville, Q., 1873-76. Head Master Collegiate School, Windsor, N. S., 1876.

WILSON, REV. W. C., Port Medway.

WINTERBOURNE, St. Augustine's, Halifax.

CANON XIX.

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

ART. I.—This Society shall be called the Domestic and Foreign Missionary Society of the Church of England in Canada.

ART. II.—This Society shall consist of all persons who are members of this Church.

ART. III.—The Society shall be under the control of a GENERAL BOARD OF MISSIONS, consisting of the Bishops of this Ecclesiastical Province, and the Clerical and Lay Delegates for the time being of the Provincial Synod, together with the Board of Management as hereinafter described.

On the third day of each triennial session of the Provincial Synod the business of the Synod shall be suspended to allow the business connected with this Society to be transacted.

ART. IV.—There shall be a Board of Management which shall consist of all the Bishops of this Ecclesiastical Province and the Secretary and Treasurer of the Board, members *ex-officio*, together with two clergymen, and two laymen from each Diocese, to be appointed by the General Board on the nomination of each Diocesan Synod, which nomination shall be made by such Synod at the meeting preceding the triennial session of the Provincial Synod, and this Board shall have as far as possible the collection and administration of the General Missionary Funds of the Church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are appointed, and shall have power to fill any vacancies that may occur in their number. Eight members shall constitute a quorum. This Board of Management shall, when the General Board is not in session, exercise all the powers of the General Board, and shall report to the General Board of Missions on or before the third day of such triennial session of the Provincial Synod. The Board shall meet at such times and places as they shall think fit.

ART. V.—The Board of Management is authorized to appoint such Committees as it may deem desirable, and such officers, as shall be needful for carrying on its work, and may frame such rules and regulations (not inconsistent with the Constitution and Canons of the Provincial Synod) as may be necessary for the transaction of its business.

ART. VI.—It is recommended that the funds collected in the several Dioceses for Mission work under the Canon be sent in to the Board, and the appropriations therefrom on behalf of Domestic Missions shall be made in gross to be disbursed by the local authorities of Dioceses to which such appropriations shall have been made.

Appropriations on behalf of Foreign Missions shall be made to the Great Missionary Societies of the Mother Church in England, or in such other manner as the Board of Management may direct, provided that contributions specially appropriated shall be paid in strict accordance with the wishes of the donors. Nothing in this Canon, however, shall be held in any wise to interfere with or affect the several Diocesan Mission Funds or with any other existing agreements made by any Parish for special missionary aid.

ART. VII.—In connection with the Board of Management there shall be in each Diocese of the Province a Corresponding Committee, or Board of Missions, to be constituted as such Diocese may determine, who shall report all statistics and other information relating to the general purposes for which the society is organized.

The Diocesan Board of Missions, as at present constituted, shall be the corresponding committee, or Boards, until other Committees, or Boards, shall have been appointed under the provisions of this Canon.

The first Board of Management shall be appointed by the Provincial Synod at this session.

* This venerable clergyman remembers well when there were but two bishops in all the colonies and dependencies of Great Britain. He is in the 81st year of his age, and 58th of his ministry; has baptized upwards of 3,000 infants and adults, married 750 couples, and has travelled on duty upwards of 112,000 miles.