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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.

MARCH, 1887.

No. 9

HISTORICAL SKETCHES.

NO. 9.—THE FIRST BISHOP OF HURON.

BY REV. CANON INNES, M. A., RECTOR OF ST. PAUL'S CHURCH, LONDON.

THE Right Reverend Benjamin Cronyn, first Bishop of the Diocese of Huron, was the son of Thos. Cronyn, Esq., of Kilkenny, Ireland, and was born in the year 1802. He was educated in Trinity College, Dub-

lin, where he attained to a high position, his several degrees having been conferred—that of B. A. in 1822, M. A. in 1825, and in 1824 he was divinity prizeman. In 1855 the degree of D. D. was conferred upon him. He was ordained deacon by the Lord Bishop of Raphoe in August 1825, and priest by His Grace the Archbishop of Tuam on Trinity Sunday, 1827.

Of the early life of Bishop Cronyn there is no special record, save that he was held in high esteem in his native town for the sincerity and earnestness of his Christian character, the zeal with

which he devoted himself to every good work, and his warm attachment to the Church of England and Ireland. As an evidence of this we give the following letter, written to the Rev. Mr. Cronyn by the Rector of Kilkenny, the Rev. Peter Roe, just prior to his departure for his new field of labor in the wild backwoods of Canada:

"St. Mary's Glebe, Kilkenny,
"July 20th, 1832.

"MY DEAR BEN:—I cannot allow you to depart from Kilkenny without expressing my very sincere

wish that the blessing of the Lord may ever accompany you in your journeyings, and abide with you should you become stationary. Be assured I continue to feel a deep interest in your welfare, and it would be strange if I did not, for from your early days you have not only been under my observation, but under my pastoral care, and are one of at least fourteen who have been called out of the Sunday School of St. Mary's to preach within the pale of our beloved established church the unsearchable

riches of Christ. I have known you as a Sunday School scholar, a Sunday School teacher, and as a parochial clergyman, and I desire to bless God on your behalf, that as He early led you to a knowledge of His own truth as it is in Jesus, so he has kept you without dishonoring it. May He do so to the end, and wherever your lot is cast, may you be blessed in your own soul by enjoying constant communion with the Father, and with his Son, Jesus Christ, and may you be made a blessing to others by directing them for pardon and peace to the Lamb of God that taketh



THE RT. REV. BISHOP CRONYN, D. D.,

First Bishop of Huron, Canada. Born 1802; died 1871.

away the sin of the world. Ever yours, my dear Ben, in the bonds which death cannot sever.

"(Signed) PETER ROE."

"REV. BENJ. CRONYN."

In the autumn of 1832, the Rev. Mr. Cronyn reached the then very small village of "The Forks," now London, Ontario, and was appointed rector in the same year. There are few left who can remember what a mere hamlet it was at that time, and the difficulties and trials that had to be borne by the early settlers. Many were the amusing and pleas-



LONDON, ONT.

ing anecdotes which the good bishop delighted in relating of this early experience. The following is a good illustration. During his first winter in Canada, in company with Col. Curran, one of the first settlers in Adelaide, he walked from London to the township of Adelaide in the middle of winter. They carried between them a quarter of beef, for the relief of the settlers of that township, who were bordering on starvation. There were in those days no roads or landmarks; consequently they became lost in the bush, and had to remain out all night, closely followed by howling wolves, which were attracted by the smell of the beef.

Amid such scenes and experiences this pioneer of the gospel spent his early years in Ontario. Through his energy and perseverance, and with his influence he secured to the church the endowments of St. Paul's Rectory, London; St. John's, London Township, and Adelaide. After years of hard work and toil in the cause of Christ, he lived to see the forest give way to the axe of the early settlers, large and productive farms where but a short time since had been the trackless forest, and the little village of London expand into a large, flourishing and handsome city.

The site upon which St. Paul's Church, which is closely connected with the name and memory of Dr. Cronyn, stands was deeded by the crown for church purposes about the year 1835. The first church erected was of frame, a very unpretentious place of worship, but all that was required in those days of small things, when London was but a village. In 1844 this church was burnt down, and very soon after the present church was erected, at what was then considered a very considerable outlay, being the largest west of Toronto. The corner stone was laid on the 24th of June, 1844, by Dr. Strachan, Bishop of Toronto, and in the following year, regular services were held by the Rev. Dr. Cronyn, the first rector. The plans, etc., were furnished by Mr. Thomas, architect of Toronto, under whose

supervision it was carried on to completion. The architectural style of St. Paul's is mixed Gothic, in which early English predominates. Many of the details, both in design and workmanship, are very beautiful, and reflect credit on the constructors, for it must be remembered that in those days there were no railways, and skilled labor was difficult to obtain. The main entrance, on the west front, is approached through an open porch and vestibule, and occupies the space of the central tower, which rises to the height of 130 feet, and is a very striking feature of the edifice, being furnished on the top with graceful and

well proportioned cut stone pinnacles. The tower contains a beautiful chime of bells, which were procured from Messrs. Mears, Whitechapel, London, England, in 1852. They were conveyed to Port Stanley by water, and from thence brought by trains. The main portion of the church is covered by an open oak roof, and there are commodious galleries over the north and south aisles and over the west end. The seating capacity is 1350; length, 100 feet, with a chancel 40 feet; width of main building, 80 feet. The chancel and choir was rebuilt in 1869, during the rectorship of the late bishop, Dr. Hellmuth, when the organ was removed from the position it formerly occupied in the west gallery to the chamber of the church. The rectory of St. Paul's is one of the fully endowed government rectories, and the appointment, originally the gift of the crown, is now deputed to the bishop of the diocese, under certain restrictive canons. The growth of the church in the City of London may, to some extent, be estimated by the numerous progeny that has gathered around the old mother church. In 1863 the first break was made in the original parish by the erection of Christ Church in the south end of the city, since which have been built St. James', also in the south, the Memorial Church and St. Matthew's in the east, St. George's in the west, and the Chapter House in the north, a total seating capacity of 3,750, fully keeping pace with the increase of population. From St. Paul's have been furnished to the Canadian Church no less than three bishops, viz., Rt. Rev. Dr. Cronyn, Dr. Hellmuth, and the late lamented bishop of Saskatchewan, Dr. McLean, who before leaving for Manitoba, was for many years assistant to Dr. Cronyn. Up to the year 1871, St. Paul's was the Cathedral Church. At that date the then bishop of the diocese, Dr. Hellmuth, proposed the erection of a diocesan cathedral, upon a site in the north of the city, and a part of the cathedral buildings, viz., a chapter house, was erected. No further



A VIEW IN THE CITY OF LONDON, ONTARIO.

[Richmond Street, looking south.]

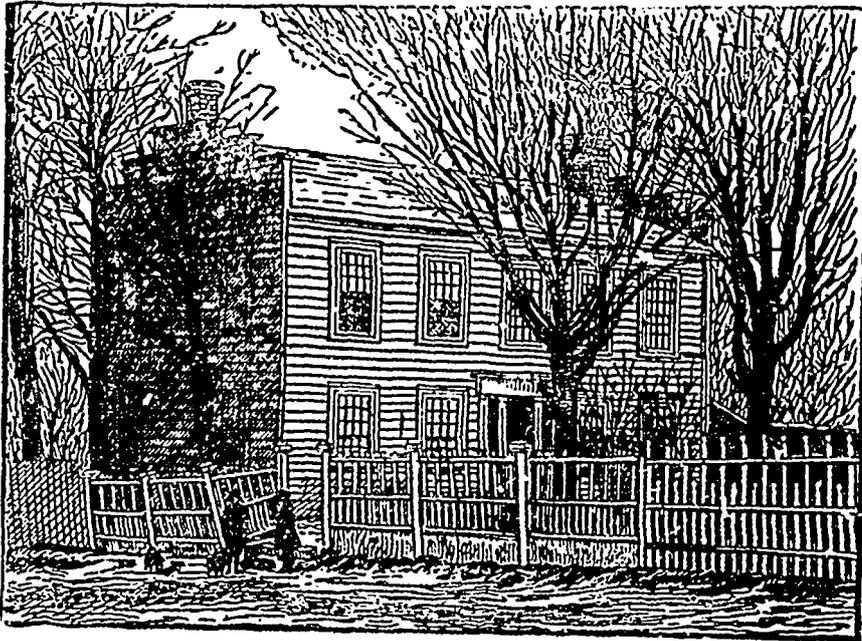
progress was made for lack of funds, but the property, about four acres, is still held by the chapter, solely for that purpose. It is, however, impossible now to carry out the original plans of which the Chapter House is a part, as the Western Ontario Pacific Railway has appropriated a portion of the ground upon which a cathedral at some future time might have been erected.

The Diocese of Huron was set apart from the Diocese of Toronto in the year 1856, and the Rev. Benjamin Cronyn was elected the first bishop. This was the first episcopal election in Canada, and on it all subsequent elections, to a great extent, have been modelled. The choice lay between Dr. Cronyn and the Venerable Archdeacon Bethune, afterwards bishop of Toronto. The election took place in St. Paul's Church, London, the clergy and laity voting separately, and the result was the choice of Dr. Cronyn as first bishop of Huron. He was consecrated at Lambeth by His Grace the Archbishop of Canterbury, assisted by other bishops.

Of his administrative ability and strong advocacy of the cause of his new diocese at the settlement and adjustment of the various endowments to be participated in with the older diocese of Toronto, we now realize the benefit. During the fourteen years of his episcopacy, the growth and extension of the church was remarkable, and the seed sown

by him in faith will continue to yield fruit for many generations. In 1863, aided by Dean Hellmuth, who acted as the bishop's commissary in England for the collection of funds, he was enabled to establish and endow Huron College, which has already furnished more than sixty heralds of the gospel, who are laboring in every part of the Dominion of Canada. London is but a type of the church progress which is to be marked everywhere in the diocese of Huron; the mother church of St. Paul's is now surrounded by a numerous family of six children, all flourishing, and in their turn aiding to no small extent in carrying on the mission work of the diocese.

In penning this short sketch, it is impossible not to refer to the warmth of the affection in which the memory of Bishop Cronyn is held by all who knew him, particularly his clergy; to them, especially the younger, he was in the highest and noblest sense a Right Reverend Father in God. Kind and sympathizing, all felt him to be a friend; possessed of long experience, all would look to him for sound counsel; hospitable and generous, even to a fault, his rectory was a home where was always a welcome. On Sept. 2nd, 1871, the reverend and beloved bishop was called to his rest. The "Memorial Church" was erected by the family to his memory, a tender father, a loving friend, a good man.



THE OLD GRAMMAR SCHOOL,
LONDON, ONT.

THE old Grammar School of London, a very good representation of which is given above, was situated at the southwest corner of the Court House square, which square served as a play ground for the scholars. The building itself had been erected for a jail and Court House, and had done duty in both capacities, we understand, during the troublous times of the rebellion, and subsequently.

The school was first taught, but only for a short time, by a Mr. Wright. The old building is more closely connected with the name of Mr., afterwards the Reverend, Benjamin Bayley, now gone to his rest, and with that of Mr. James C Thompson, the assistant teacher, who is still, we believe, living in London.

Mr. Bayley was born in or near Dublin in the year 1805, and emigrated to Canada in 1836. He came out to farm and first settled near the village of Orillia, on Lake Simcoe, close to where the Rev. Mr. Brough (afterwards Archdeacon) was also farming. In 1839 Mr. Brough and he went to Manitoulin Island, the former as clergyman, and the latter as teacher to the settlers and Indians there. Mr. Brough left the island about the year 1840 and settled in the township of London, near the city, where he labored till his death, and it was at his suggestion that Mr. Bayley applied in 1841 for the Grammar School, and was appointed to it. Among the trustees at the time were Rev. Dr. Cronyn, afterwards first Bishop of Huron, John Wilson, afterwards Mr. Justice John Wilson, and Rev. Wm Proudfoot, father of Rev. John Proudfoot and Mr.

Justice Proudfoot. For some twenty years Mr. Bayley and his assistants taught there, after which, on the amalgamation of the Grammar and Common School boards, the old building having served its purpose, a removal took place to the Central School. The assistant taught in the large room up stairs, classes being sent from time to time to Mr. Bayley's room downstairs to the left hand as one entered the front door. Here obtained the old custom of "head" and "foot," with the "next," "next," "next," till the lucky one produced the right answer and marched upwards. A careful record was kept of the standing of the boys in each class, and read out each day, so that the boys might know their places. The writer remembers well that sometimes a question would be passed on from head to foot and answered correctly by the foot boy, when, amid murmurs of applause from his classmates, and with a gentle smile from the head master, he would march from one end of the class to the other. Corporal punishment was, in those times, the order of the day, and some, no doubt, have recollections of the old red rawhide, which, however, was never administered with undue severity. In the early days it was a boys' school only.

Mr. Bayley used to open and close the school in the large upper room, calling the roll regularly, morning and evening. Two of the same name were distinguished by the terms "senior" and "junior"—more than two "primus," "secundus," "tertius," etc. Throughout the management of the school the healthy, robust rules of long ago were faithfully carried out.

On the union of the Grammar and Public Schools, the school lost many of the distinctive features which had belonged to it, but Mr. Bayley still retained the head mastership. He was always, as a layman, ready to assist in Church work. The late Archdeacon Brough and the late Bishop Cronyn both received much aid from him in their respective parishes. About the year 1860 he was ordained, and was attached to the staff of St. Paul's Cathedral, of London the less, and subsequently assisted at Christ Church, in the southern portion of the city.

In 1877 the present fine School Building was erected, but two years afterwards, Mr. Bayley, the head master of nearly forty years, expired just as all the preliminaries had been completed for erecting the School into a Collegiate Institute.

He had several children, of whom two sons and three daughters still survive. The sons are Mr. Richard Bayley, of London, who is always prominent in Synodical work, both diocesan and provincial, and Mr. William Bayley, of Toronto.

Among the students who passed through his hands are Mr. Hugh Richardson, now stipendiary magistrate at Regina, in the Northwest, recently brought into prominence as the judge before whom Louis Riel was tried and convicted, the late Mr. Thomas Scatcherd, M. P., for many years a well-known barrister and solicitor of London, Mr. Verschoyle Cronyn, son of the late Bishop Cronyn and Chancellor of the Diocese of Huron, Mr. Benjamin Cronyn, his younger brother, both practising lawyers of London, Mr. Wm. R. Meredith, Q. C., M. P. P., the well known leader of the Western bar, as well as of Her Majesty's loyal opposition in the local Legislature, Mr. John S. Meredith, his brother, now the manager of the Montreal branch of the Merchant's Bank, Mr. Samuel Barker, manager of the Northern and Northwestern Railway, Mr. George S. Birrell, of John Birrell & Co., London, Rev. Dr. Mockridge, Rector in charge Christ Church Cathedral, Hamilton, and many others. Indeed there are but few of the professional men who were educated in London that did not pass through his hands.

The old Grammar School still stands in its old place at the foot of King street, London. It is now, we believe, a dwelling house, but its picture will be cherished by many as an interesting reminder of the past.

THE Diocese of Huron consists of the following thirteen counties of the Province of Ontario: Brant, Bruce, Elgin, Essex, Grey, Huron, Kent, Lambton, Middlesex, Norfolk, Oxford, Perth, Waterloo.

It contains four cities, twenty three towns, and fifty-five incorporated villages, as follows:—

Cities—Brantford, London, Stratford, St. Thomas.

Towns—Amherstburg, Berlin, Chatham, Galt, Goderich, Ingersoll, Kincardine, Listowell, Meaford, Owen Sound, Paris, Petrolia, Sandwich, Sarnia, Simcoe, Southampton, St. Mary's, Walkerton, Waterloo, Watford, Windsor, Wingham, Woodstock.

Villages (incorporated)—Ailsa Craig, Aivinston, Arkona, Aylmer, Ayr, Bayfield, Belle River, Blenheim, Blyth, Bothwell, Brussels, Chesley, Clinton, Dresden, Durham, Embro, Essex Centre, Exeter, Forest, Glencoe, Hespeler, Kingsville, Leamington, London West, Lucan, Lucknow, Mitchell, Newbury, New Hamburg, Norwich, Oil Springs, Paisley, Parkhill, Point Edward, Port Dover, Port Elgin, Port Stanley, Preston, Ridgetown, Seaforth, Springfield, Strathroy, Tara, Teeswater, Thamesville, Thedford, Tilsonburg, Tiverton, Vienna, Wallaceburg, Wardsville, Waterford, Wiarton, Wroxceter, Wyoming.

NOBLE LAYMEN OF THE CHURCH.

THE memory of the great and good passes away unhappily far too soon. The English papers have paid warm tribute to the late Lord Iddeleigh, better known as Sir Stafford Northcote, who recently was laid to rest in a quiet little village cemetery of England. In reading these tributes, we are struck in Canada with the indications that they give of a class of laymen in the Church which certainly is not extensively represented here. How soon laymen, to shield themselves from active participation in church work or even church services, find the excuse that they are "too busy." It is the cry everywhere. The church cannot get even the smallest remnant of their time. Since Sunday travelling has unhappily come into a certain amount of use, their places in church, even on the Lord's day, are often vacant. They are on their way for some distant point so as to begin work there on Monday morning and "lose no time." The daily services are practically a dead letter to them, and week-night devotional meetings are rarely if ever marked by their presence.

Now, in the case of the honored nobleman referred to above, we have an instance of a busy man of state, with weighty duties pressing upon him, the affairs of nations drawing unceasingly upon his energy, yet he had time to help his parish clergyman in church work. He was ready to read the lessons for him or take a service. How grand the effect must be of one so great and noble, one so active and busy doing the work of a humble lay reader! What the effect would be here if lawyers, and railroad men, statesmen and judges would assist in such work; if they would have their class in Sunday School; if by their presence only, they would help the services from time to time held in the church. The cry of "too busy" only shows the lack of will. Mr. Gladstone surely is a busy man. Who more entitled to the excuse so frequently given than he? Yet he often assists in public worship and attends regularly upon the church's most solemn ordinances.

Two men of most active public life, on opposite sides of politics, have thus worked as humble laymen in the church. One still lives and the other has gone to his rest.

So long as the Church of England can possess such noble yet humble minded laymen, men the soul of uprightness and honor, men like Lord Iddeleigh, for the building of whose tomb, as Archdeacon Farrar says, posterity will not be able to find marble white enough,—so long we may know that the Lord himself is with her, and that her works are bearing good fruit. May it be so here. Not that we are entirely without instances of the kind, but they are few and far between. If the church is to expand and grow; if new territories are to be supplied with her ministrations, the laity of the Church, the influential laity, must take the work more to heart and look upon it as their work and not that of the clergy only.

PANORAMIC VIEWS OF HISTORY.

NO. 5. THE NEW WORLD. NORTH AMERICA.

WITH this article we conclude our brief sketches of general history. From ancient Egypt, with its obelisks, pyramids and sphinxes, to the time when Christianity first made its way in the world and brought into prominence that marvellous spirit of martyrdom, which was in such a striking manner a characteristic of the early Christians, to the preaching of the Koran and the deceptive power of Mohammedanism, and from thence to the sway of Charlemagne and the unnatural propagation of Christianity through war and conquest, with enforced baptisms in the rivers of the old world, to the days when Christian persecuted Christian, as in the times of Savonarola of Italy, and the grim old Bastille of France, and from that to China and Japan with the curious forms of life as seen in the former, and the thoughtful expansion into civilization and improvement as exemplified in the latter, we then caught a glimpse of the great navigators who made their way across the Atlantic and set foot upon a new world, as it was called, bringing the wonders of South America into prominence before the world.

While the Spaniards seemed bent upon gaining full possession of South America, the English, though half a century afterwards, were quietly obtaining a firm foothold in the Northern Continent. With this early colonization of North America the names of Sir Humphrey Gilbert and Sir Walter Raleigh are closely connected. Gilbert perished on the first voyage in 1583, after having touched at Newfoundland and stood southward hard by to the shores of what was afterwards called Massachusetts; but Raleigh, in the following year sailed further north and reached the coast of Carolina, where, and in Virginia (so called after Queen Elizabeth), settlements were formed.

In 1602 Bartholomew Gosnold sailed directly across the Atlantic to the shores of Maine. From him the first New England settlement began. In 1607 the oldest English settlement in America was formed at Jamestown (so called in honor of James I). It was here, and at this time, that Robert Hunt set up the altar of the Church of England and ministered the sacraments to the people. And too, in the depths of forests impenetrable, where howled the wolf, and wild beasts threatened, and before the Puritans set foot upon American soil, the grand words of the liturgy were used for the comfort and blessing of the struggling colonists.

Then in 1620 came the Puritans or Pilgrim Fathers and landed at Plymouth Rock, to be as intolerant in their religious views as those whom they accused of inflicting upon them burdens too heavy to be borne at home. These strange people suffered great privations at first, but in the end succeeded in establishing the colony known as New England.

By degrees different territories were taken possession of and named states, the lands destined to form the great, independent nation of the United States.

The early voyages and journeys of discovery which led to the establishment of these states are all interesting, some of them even romantic. To navigate for the first time the noble rivers which are the characteristic of North America, to gaze upon the beautiful forests, with mountains rising at a distance in the back-ground, with here and there fertile valleys, to see the native Indians in their tents and canoes, and all for the first time, must have been exhilarating and full of interest.

Such an experience belonged to Henry Hudson, an Englishman in charge of a Dutch vessel, the *Half Moon*. To him belonged the honor of discovering the noble river which now bears his name. By it he thought he had discovered the passage which was wildly sought for in those days, the hoped for passage to China and the East, and on he sailed for days and days up the river. The natives in their canoes paddled wonderingly after him, and in the distance the discoverers saw the wigwams and fields of the native Indians. How different has the face of that whole country become since then! The forests have given way to the fields and towns and cities that adorn the banks of the Hudson, and up and down the magnificent river, where once the *Half Moon* sailed its lonely course, are countless vessels making their way on errands of commerce or pleasure.

Some of Sir Henry's crew made their way up the river beyond the place where the city of Albany now stands, and then the *Half Moon* sailed homeward, to pour into the ears of the old world her tales of discovery and wonder.

Since then territory after territory, river after river, has been discovered. Treaties were made with the Indians, or else the force of civilization, as the white men sought new homes, drove them westward, or blighted them by its superior power. Remnants of them still remain, and the Church of Christ takes care of them to a certain extent, but chiefly through the self-denying toil of individual missionaries who have not felt it right to allow the original owners of this vast continent to dwindle and perish uncared for and unloved.

The English, the Dutch, and the French have contributed largely to the peopling of North America. The war of Independence set the United States free from Great Britain, but it secured for her more surely the possession of Canada, the brightest jewel perhaps in the crown of Great Britain's Queen.

Sir Henry Hudson and many others sought a watery highway across this continent to China, but found it not. Now, however, we have the iron road, one of the grandest triumphs of the century, extending across our Dominion, and opening up a direct trade with the great celestial empire itself. John Chinaman is our newest neighbor, and Great Britain, through our own Dominion, has direct



THE "HAIT MOON" ASCENDING THE HUDSON.*

* This illustration and that on page 215 are from Ridpath's Cyclopaedia of Universal History, furnished through the kindness of Messrs. Balch Bros. Toronto.

communication with the eastern portion of the Empire. May this bring before the proper authorities the importance of a closer federation of all the imperial possessions! May the day come when statesmen will have much wider scope for their statesmanship, when it will be more cosmopolitan and less local than it is at present, and when a united interest may lead to general legislation for a wide portion of the world itself, such as the British possessions already form, instead of for the local interests of Great Britain and Ireland alone, in prestige indeed great enough, but in territory small.

And for the Church! The old Roman roads were utilized as means for conveying the Gospel into distant portions of the Old Roman Empire. May the new highways on land and sea that are constantly being opened up stimulate all those who love the Gospel of Jesus Christ to send forth their messengers, their missionaries, to teach to our own race and others the priceless boon of true Christianity. May they yet be the means of fulfilling the prophecy now of long standing, but never more likely to be fulfilled, "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

EARLY WORK IN THE NORTH-WEST.

By MRS. GREGORY, HAMILTON, ONT.

Concluded.

IN 1841, the Rev. Abraham Cowley came out from England to work in the missionary field of the North-West, and in 1842 opened a mission for the Sattaux Indians at Lake Manitoba. This mission was, however, afterwards removed to Fairford, as being a more convenient centre.

The late Bishop Mountain, of Quebec, had, for some time, been deeply interested in the missions of the Red River Settlement, and had corresponded with the Archbishop of Canterbury, the Hudson's Bay Company, the Church Missionary Society, and the clergy of Rupert's Land, urging the appointment of a bishop for the Hudson's Bay Territory, and he now determined to visit the country himself, although his doing so involved a long and fatiguing journey of eighteen hundred miles in a canoe. He accordingly left Lachine on the 19th of May, 1884, and arrived at the Indian settlement on Saturday morning, June 23rd, after having been thirty-seven days on the voyage. He was nearly three weeks in the settlement, and whilst there, conferred priest's orders on the Rev. Mr. Cowley (who had until then been only a deacon), and ordained Mr. Macallum, a graduate of Aberdeen University, who was in charge of the school at St. John's, as both deacon and priest. He also confirmed 846 persons. The bishop returned home in August, and whilst still continuing the spiritual oversight of this district, he again wrote to the Church Missionary Society, urging most earnestly

the appointment of a bishop over it. This was at length accomplished in 1849, principally by means of a most generous bequest of £12,000 sterling by Mr. Alexander Leith, a chief factor of the Hudson's Bay Company, and the execution of a deed about the same time by the company, in which they bound themselves to contribute £300 a year toward the bishop's stipend. The appointment was offered to, and accepted by, the Rev. David Anderson, at that time perpetual curate of All Saints Church, Derby, and who had formerly been vice-principal of St. Bees' College, Cumberland. Bishop Mountain was greatly rejoiced when the formation of the bishopric of Rupert's Land was announced to him, and wrote to the Society for the Propagation of the Gospel in Foreign Parts, "I thank God that my prayers have been heard on behalf of Red River. It is a measure of special interest to me, and I am full of thankfulness that it has been accomplished." Bishop Anderson was consecrated in Canterbury Cathedral, on May 29th, 1849, and left England for his diocese on the 7th of June. He was accompanied by his sister and his three sons, also by the Rev. R. Hunt and Mrs. Hunt, and Mr. and Mrs. Chapman. They arrived at York Fort on August 16th, and at Red River Settlement on October 3rd. The Rev. Mr. Macallum having died on the day of the bishop's arrival, the latter at once took up his residence at St. John's, instead of remaining, as had been intended, at the Lower Fort, and, in addition to his other duties, undertook for a time the work of teaching, which Mr. Macallum had so successfully conducted.

The bishop preached his first sermon in the old church at St. Andrew's, and held his first confirmation in the following May, when he laid hands on nearly four hundred candidates.

During the summer, the bishop visited the mission at Cumberland, where Mr. Hunter was now laboring with great success, and whilst there, consecrated the church which had been begun three years before, and confirmed one hundred and ten persons.

In 1846, Mr. Hunter sent out a catechist, Mr. James Settee, a native belonging to the Swampy Cree tribe, to begin a mission at Lac la Rouge, and the work went on with such success that when Mr. Hunter visited Lac la Rouge three years later, he found forty adults and fifty-nine children awaiting his arrival to be baptized, besides which, there was a school with fifty-three pupils (thirty boys and twenty-three girls), and in a short time all the Crees at Lac la Rouge renounced heathenism.

In 1852, the Rev. R. Hunt, who had been appointed to this mission, removed it to English River, in order that he might have greater facilities for instructing the Chipewyan Indians, and called it the Stanley Mission. The natives being obliged to go to a distance to procure food on account of the barrenness of the soil, it has not been possible to form a settlement at this mission, and this fact has prevented the work of evangelization from progressing as rapidly as could be wished. The Rev.

J. A. Mackay, a native minister, ordained in 1862, now resides at Stanley. The Rev. Mr. Bompas, afterwards Bishop of Athabasca, and now of Mackenzie River, spent two days at Stanley when on his way to Mackenzie River Mission, and thus describes it: "The appearance of the station is attractive; there is a handsome church, good parsonage and garden, school room, lodging house for the children, together with store rooms for the mission premises. The wooden houses of the Indian settlers, most of whom have also gardens, and some of them cattle and plots of corn-land, are cheering and hopeful."

At Fairford, on the bank of the Partridge Crop River (a continuation of the Little Saskatchewan), the Rev. Abraham Cowley commenced missionary work in 1842 among the Satteaux Indians, but for nine long years his work seemed thrown away. He could apparently make no impression on the Indians, and his efforts were so fruitless that he was almost reduced to despair, but at last he had the happiness of seeing one convert, Luke Caldwell, ready for baptism, which he received at the hands of Bishop Anderson on his first visit to Fairford in 1851. Cheered and encouraged by even so small a success Mr. Cowley continued his labors, and when Bishop Anderson made a second visit to the mission, in 1858, he baptized a little band of thirty-nine converts. Unfortunately, after this, the sale of intoxicating liquor was begun among the Indians, and, unable to withstand the temptation, many fell away for a time. But the traffic in ardent spirits being now forbidden, most of them have again become satisfactory in their conduct, being diligent in their attendance at school, and regular in frequenting the house of God. The pastor now in charge of Fairford Mission is the Rev. Mr. Bruce, a native clergyman ordained in 1868. He also has the care of its four out-stations—Manitoba (on the shore of the lake from which it takes its name), sixty miles south of Fairford, Oak Point, forty miles further south, Fort Pelly, near the source of the Assiniboine, three hundred miles distant, and Touchwood Hills, one hundred miles further west. At the latter place is a pretty little Christian village, the inhabitants of which are mostly Crees.

Nepowewin, on the north bank of the Saskatchewan, opposite Fort à la Corne, was formerly famous for its medicine feasts, when the Indians indulged in the wildest orgies, but a mission was commenced there in 1852, by the Rev. Mr. Budd, and now, by the blessing of God, a church stands on the spot formerly covered by the medicine lodge, and the hymn of praise now rises to heaven where once was heard only the barbarous howl and wild shout of the pagan ceremony. These medicine feasts are usually held in the spring and autumn (before the hunters set out on the chase), with many idolatrous ceremonies, and the following description of them by Professor Hind may be of interest. He says, "A large medicine tent is erected; four painted posts represent the Manitou, whom they invoke during the celebration of the ceremonies. The

features of a man are roughly carved on each post, and smeared with patches of vermilion and green paint over the cheeks, nose and eyebrows. When decorated with fresh paint, feathers, strips of leather, and a painted robe of elk, moose or buffalo skin, these idols inspire the most superstitious awe among the untutored savages. The awe of many becomes terror when they are illuminated by fires at night, and invoked as representatives of the all powerful Manitou. The whole assembly, jumping in time to the wild song and monotonous drum of the conjurers, circle round these idols, and join in chants to the praises of the spirits they represent." These ceremonies are kept up day and night for days at a time, and are supposed to propitiate the spirits by whom the Indians hope to be protected and made fortunate in their hunting expeditions. When the ceremonies are over, the posts are stripped of their decorations, the tents taken down, and the hunters go off to the chase. The pastor now in charge of Nepowewin is the Rev. Luke Caldwell, the first fruit of Mr. Cowley's labor at Fairford.

The Qu'Appelle Mission is beautifully situated on the Qu'Appelle River, between the second and third Fishing Lakes. These lakes, four in number, are long narrow stretches of water, occupying a beautiful valley about a mile wide. The surrounding scenery is surpassingly lovely. Magnificent elms bend gracefully over the pellucid water, a soft fringe of ash-leaved maples out-lining the foot of the steep hills that rise on either side of the lakes, which teem with delicious fish. When the Crees of Qu'Appelle heard that the bishop had sent a missionary to teach them Christianity, they inquired whether "the great praying father had sent them plenty of rum, for, if so, they would soon become followers of the white man's Manitou." When their messengers returned and informed them that the great praying father had sent them no rum, and that he hoped they would no longer exchange their pemmican and furs for rum, they were sent back to tell the missionary that if the great praying father had not sent rum, the sooner he took away his praying man the better. There seems to be but little hope of Christianizing the adults among these Indians—they are, however, quite willing that their children should be baptized and taught in the schools, and in this lies the best hope for the future of their tribe.

The Roman Catholics having abandoned their mission at Islington in 1850, the Church Missionary Society took possession of the ground by sending Mr. Philip Kennedy, who went there as catechist, and worked by himself for a year. At the end of this time the mission was put into the hands of the Rev. R. James, who changed its former name of Chien-Blanc to Islington. The mission was much aided by the generous gift of £1000 from an English lady, who supplemented her handsome donation subsequently by giving £100 a year toward its maintenance. As is usual, a farm is attached to this mission—indeed, the farm is an absolute necessity to every mission in the North-West. The

majority of the Indians at Islington belong to the tribe of Swampy Crees, and their hunting ground was on the lower Winnipeg River. Like nearly all heathen Indians, they believe in the existence of a great spirit or Manitou, but they address their invocations not to him, but to the evil spirit. A good many Satteaux Indians occupy the country with the Crees. The Satteaux are very difficult to deal with, and it is almost impossible to Christianize them. Mr. Kennedy was succeeded in this mission by the Rev. Baptist Spence, a native clergyman, who was ordained in 1869.

A number of Indians from Portage la Prairie having, in 1853, petitioned the Church Missionary Society to send them a missionary, the Rev. Mr. Cochran, after two years, went there, and, the governor, the bishop and other friends having contributed liberally in money, and the Indians having given their labor, a substantial church was soon erected. Mr. Cochran remained at Portage la Prairie until his death, which took place in 1865. Two other churches, those of Poplar Point and High Bluff, were built within a few years of the establishment of the mission at Portage la Prairie, principally through the exertion of Mr. Cochran.

A mission was started on the Mud River at Westbourne in 1859, but the Indians having left there to settle on their reserve, the population is principally European.

Moose Fort, on the shore of James Bay, was at one time a mission of the Wesleyans, but they abandoned it after a time, and, in 1851, Mr. Anderson (a brother of the bishop), having given the munificent sum of £1000 for that purpose, the Church Missionary Society decided to open a mission there, and sent out Mr. John Horden to do so. Moose Fort and Albany, another missionary station of James Bay, were visited by the bishop (Dr. Anderson) in 1852. He made the journey of twelve hundred miles in a birch bark canoe, spending the first Sunday at Islington, the second at Lac Seul, among the Soto Indians, the third at Osnaburg, and the fourth at Albany. During this visit the bishop ordained Mr. Horden, first as deacon, and three days later as priest. He also confirmed one hundred and thirty candidates, and baptized twenty-five infants and seven adults.

In 1854, the Rev. Mr. Mason established a mission at Fort York, and from that place as his headquarters, visited, from time to time, Fort Severn, two hundred miles to the south, and Fort Churchill between three and four hundred miles north. Mr. Mason gives the following interesting account of the circumstances which first led him to visit Severn. "In 1848," he says, "I met with some Indians from that quarter; they earnestly solicited me to baptize them, but not having time to know their characters, or even to examine them and ascertain the extent of their knowledge, I thought it best to defer the matter until some future period, when spiritual provision could be made for them. I shall never forget their last interview with me, when they knew that they must return to their dark

abode without the solemn rite being administered to them. I said, 'Why, you cannot read; you have never been taught.' 'Yes, we can read,' said one of them, and pulling out of his breast a small parcel, in which he had carefully wrapped, between two pieces of clean bark, his small library (consisting of hymn book, prayer book, and St. John's Gospel, all in the syllabic character), he opened one of them, and to my great astonishment, read fluently. I asked him how he had learned to read. He replied, 'We teach each other.' With tears in his eyes, he embarked in his canoe, saying, 'We may never see a minister again.'" In 1871, the Rev. W. W. Kirkby went to Fort Churchill, where most of the Indians are Chipewyans, and great was their joy to be addressed by him in their own language. He soon taught them to read in the syllabic characters, and having been entreated by them to give them books in their own language, as other tribes had, Mr. Kirkby drew up for their use a little manual in the Chipewyan dialect, containing twenty hymns, the Apostles' Creed, the Lord's Prayer, the Ten Commandments, the Morning and Evening Service, the Litany, and Private Devotions for Morning and Evening. To these he added short chapters on God and providence, sin and redemption, the Sabbath and the Bible, heaven and hell, the Saviour and the Christian, life and death, resurrection and judgment, and a short narrative of the temptation of Christ, His death, resurrection and ascension, and the Indians were deeply grateful for the gift.

Archdeacon Hunter having opened a mission at Fort Simpson in 1858, and desiring after sixteen months to return to St. Andrew's, Mr. Kirkby took charge of this mission and labored there with great success, visiting as far north as Fort Youcan, one thousand miles beyond Fort Simpson among the Loucheux tribe, considered to be the most intelligent Indians in the north. In 1862 the Rev. Robert Macdonald joined him, and has translated into the Loucheux dialect the Book of Common Prayer and a number of hymns.

All that vast territory, once presided over by Bishop Anderson alone, has been divided into six dioceses, and is now under the episcopal supervision of the bishops of Rupert's Land, Moosonee, Qu'Appelle, Saskatchewan, Athabasca, and Mackenzie River. But even their efforts almost fail to keep pace with the progress of the country. Such is a hurried sketch of what was once called, "The Great Lone Land," but now being rapidly filled up with a resistless wave of immigration from all parts of the civilized world. How great then is the magnitude of the missionary work which lies before the Canadian Church! None too soon, then, are the exertions of the Domestic and Foreign Missionary Society of our Church, and the various branches of the Woman's Auxiliaries. What a glorious day will that be when the day-spring from on high shall illuminate every corner of the immense possessions of our noble and beloved Queen, that vast empire upon which the sun never sets!

SELF-CONSECRATION.

IF it is true that the exertions which are being made in the present day on behalf of missionary work are not in any way equal to the magnitude and glory of the cause itself, it is also true that there is sufficient interest manifested and sufficient exertion made to mark this as an age of an undoubted missionary spirit. Large sums of money are given for the purpose of sending men to preach the gospel in foreign lands, and the good fruit of that is now being seen in many quarters.

But there is a phase of missionary work to which attention can not be too frequently drawn. It is that of voluntary work on the part of men and women of private means,—men and women who go themselves and support themselves in the work which they do. We can not but think that it was this spirit of self-consecration which led largely to the propagation of Christianity in the early days. Those that had lands sold them and brought the money to the disciples for missionary work, and some of them, like Barnabas, not only did this, but went themselves, without purse or scrip, to tell the world about Jesus.

The effect of this must have been great. A man means what he undertakes when he acts in that way. It was the principle which guided St. Paul in all his work for the gospel. He gave *himself* to the work. While careful to guard the interests of those who had others depending upon them and felt obliged to receive remuneration for their work, while stating clearly that the laborer was worthy of his hire, and that it was ordained that they who preach the Gospel should live of the Gospel, he nevertheless did all his work without charge, supporting himself with his own hands, "to make himself an ensample unto others to follow him."

It was also the principle which guided the Saviour himself. His was an absolute self-consecration to the work which lay before him. He demanded it also of his immediate followers. The fisherman left his calling, the tax-gatherer rose from his lucrative post at the receipt of custom. The business of his followers was to be "to catch men." And they were to do it by self consecration, and it was because of this that they met with such wonderful success.

When the Saviour said, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life," he must have meant something. He does not say that every one *should* do that, but that everyone who does it shall receive the reward. How many there are who do the very thing the Saviour speaks of here in order to go to some distant land to seek a fortune! Happy are those, says the Saviour, who do it in order that they may labor for me.

Now if there are persons on earth that are more highly privileged than others, it is those who

have private means or incomes secured for them, so that they need have no anxiety as to "bread-winning." The whole way is opened before them. They can work for the benefit of their fellow-creatures, and in no way can this be better done than through the missionary agency of the Church.

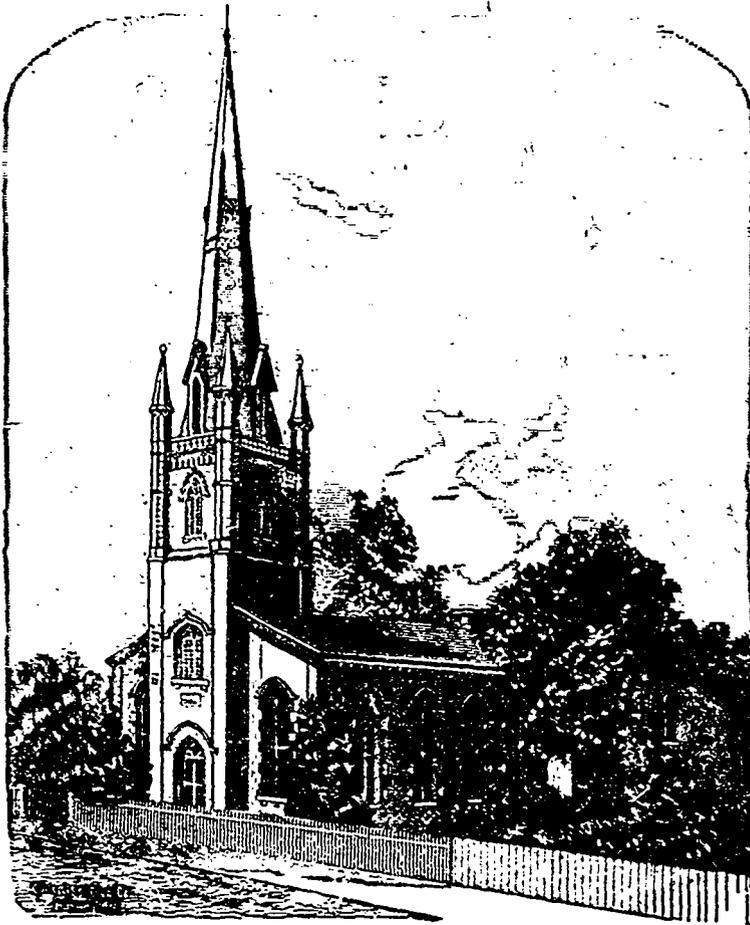
The field is wide, the opportunities immense,—if not as a clergyman, then as a teacher or as a helper among the sick and distressed. Men and women are wanted at home and abroad for every department of missionary work. As for women, what fields there are for self-imposed work! In sisterhoods, in Zenana work, as deaconesses, teachers, nurses, visitors—where are the "women with money" consecrating themselves for the good of humanity?

The few instances of this which occur shew what a power it would be for good if it could be extended. When appeals are made for missions this should never be forgotten. Appeal for money, but appeal for men and women to go. The command was, "Go."

We have in Canada men and women of private means. Do they realize their responsibility? Can they not see the immense power that is in their hands? We ask not for their means alone; we ask for themselves. They are free and untrammelled. God has kindly made them so. Bread-winning is no anxiety to them. Why will they waste their lives when the fields are ripe to the harvest and the laborers so painfully few? The church surely should exert herself to win the enthusiasm and glow which must ever come from the self-consecration of her sons and daughters.

We conclude this article with a quotation from a letter sent to the *Missionary Review* (N. Y.), dated Kulu, Sept. 1886, and signed "M. M. Carleton":—

"In addition to the enormous sum given by Christians of Great Britain for Foreign Mission work, we find in the foreign field men and women from England who have gone out among the heathen with independent fortunes of their own. They give their wealth *plus themselves* to the mission work. During the 32 years I have been in India. I have known several of this class of English missionaries. They are among the best workers in the mission field. They come from old English families distinguished for generations both in Church and State. Some of them enter the mission field with private fortunes of half a million of dollars, and with this wealth they give their own lives freely to the cause of missions. Why is it that no young men or women in America, with private fortunes of half or even a fourth of a million of dollars, ever appear in the foreign mission field? Young men and women who drop ten or fifteen thousand dollars a year of their wealth into the missionary box do indeed show a commendable zeal in their Master's cause; but how much more of true devotion would they show if they gave *themselves, their lives*, with their wealth, to the cause of Christ among the heathen! Can you



ST. JAMES' CHURCH, DUNDAS, ONT.

that part of the mission where was the largest population. He took up his residence in Dundas, since when it has never been without a resident clergyman.

Mr. McMurray found upon his arrival that the best arrangement for service to be made at that time, was one by which he was permitted to take his turn with ministers of various denominations in the use of a building known as the Free Church—since destroyed. This unsatisfactory condition of things soon forced upon Mr. McMurray the necessity of building a church, and the main portion of the present structure was the result. No tower or chancel was erected at this time. These were, however, added during the incumbency of Rev. F. L. Osler, M. A., who succeeded Mr. McMurray in 1857. To Mr. McMurray were presented by Messrs. John O. and Thomas Hatt, an enormous Bible and service book, to match, both printed at Oxford, and bearing date, 1819. These books are still in use. At the same time they presented a massive silver service of communion plate, for the use of the church in the Village of "Coote's Paradise," the inscription on which bears date, 1817.

The church originally constructed, without tower or chancel, cost £1,500 sterling. The Society for the Promotion of Christian Knowledge gave £150, and the Society for the Propagation of the Gospel, £100, towards the building fund. The rest of the amount was collected chiefly by Mr. McMurray.

The offertory contributions on this opening Sunday, amounted to the sum of £15, 11s., 3d.

The chancel window of stained glass, curiously designed, was executed in Philadelphia, and was the gift of churchmen of the United States, who presented it as a memento of their esteem for Mr. McMurray, which esteem the latter had earned whilst canvassing their country in the interests of Trinity College, Toronto. The window bears upon it various emblems of the passion and other scriptural devices, and the crests of the late Bishop Strachan, and of Archdeacon McMurray.

Of late years, the rector has been non-resident, and the spiritual needs of the parish have been attended to by an assistant minister. The first to hold this position was Rev. Geo. Forneret, M. A., now incumbent of All Saints' Church, Hamilton. He was succeeded last year by Rev. E. A. Irving, formerly curate of St. George's Church, Guelph.

give us any reasons why we have no such examples of self-sacrifice and lofty devotion to the cause of missions among the wealthy class of American Christians?"

And, we may add, is there any reason why we should not have examples of the kind among Canadians for their own mission work?

OUR PARISHES AND CHURCHES.

NO. 7.—CHURCH OF ST. JAMES, DUNDAS.

SO far back as the year 1827, services were held in Dundas by the Rev. Ralph Leeming, who was then the only clergyman in the whole of the Gore District.

At that time in the Niagara District were the following clergymen: Rev. A. Bethune, Grimsby; R. Addison, Niagara; Mr. Creen, Queenston; Mr. Leeds, St. Catharines; and Wm. Leeming, Chippawa, Fort Erie and Long Point.

In 1840, Mr. (now Archdeacon) McMurray, was appointed to the Rectory of Ancaster. He was requested by the late Bishop Strachan to reside in

Young People's Department.



DEATH OF "KING PHILIP."

THE INDIANS.

"GRANDPA, who was King Philip? I have seen pictures of him."

"King Philip was an ancient Greek, King of Macedon, and father of Alexander the Great."

"Oh, I thought he was an Indian."

"Well there was an Indian once who was called King Philip. But the name was given to him because he was a great warrior, and gave the early settlers in Massachusetts a great deal of trouble."

"Will you tell me about him, Grandpa?"

"Yes,—well come and sit here upon my knee. Look at this picture of him which I have found for you. He is lying dead on the ground. In the distance are the men who are hunting for him. Perhaps one of their rifles killed him."

"Why did they kill him, Grandpa?"

"Because it was a time of war, and he was chief of the Wam-pa-no-ags, who were annoying the settlers by attacking them and burning up their houses and barns."

"Who were these Indians, Grandpa?"

"It is hard to say who they were, but when white people came to live on this continent they

found them here. They were natives of the country, and people thought in those days, when America was discovered, that it was the great Indian Empire, and so they called the natives that they saw Indians, and this they have been called ever since."

"But we are not near India."

"No, indeed, but a long, long way from it; it was all a mistake made by those who first discovered America."

"Well please tell me about King Philip."

"Well, when white people first settled in Massachusetts the Indians were peaceful and quiet, but soon they began to grow alarmed at the progress the white man was making. As the trees were cut down, the Indians were driven further into the forests. Their hunting grounds, as they said, were being taken from them, and soon they would lose all. They therefore went to war against the settlers, and it is awful when Indians go to war. When they are on the war-path they will do everything that is cruel. And they did it many a time in those early days. With wild yells they would rush upon the white man's home. They would murder the people and scalp them."

"What does scalp them mean, Grandpa?"

"It was a cruel custom among the Indians to cut the top of the head and tear away the skin by the hair. This they would hang in their belt, and it was their great object, when on the war-path, to get as many as they could. But I must tell you that at last the settlers got together and formed a little army of men and boys, armed with guns and any other weapons they could find, in order to fight the Indians and drive them away. And this they succeeded in doing, and poor King Philip, as he was called, was killed."

"But, Grandpa, did not anybody care for the Indians? Did not anybody try to teach them, and shew them how to clear the land themselves and live on it?"

"No, my child, there was not much of that done. The settlers were too busy making homes for themselves to think of the Indians. There was one man, however, who did think of them and he was a missionary."

"Oh, yes, I like to hear about missionaries. Our teacher in Sunday School tells us about them sometimes."

"Well, I am glad to hear that. What is it then makes a missionary?"

"God does, Grandpa."

"Yes, but why does a man become a missionary? I will tell you. It is love that makes a missionary. A man is told of the love of Christ, and when he feels that love, he loves others also, and wants to do them good, and therefore he works among them to persuade them, and to teach them. And the missionary that first loved the Indians, was John Eliot, one of the best and kindest men that ever lived. This was a long time ago. Indeed it was more than two hundred years ago."

"Did he preach to them?"

"Yes, but you must know that they had a language of their own, and did not know English. Mr. Eliot had first to learn their language himself. Then he taught them how to read for themselves; then he translated some of the Bible and Prayer Book into their own language that they might have it for themselves."

"How good of him!"

"Yes, it was good, but it was very hard work. The Indians were only savages. Their habits were cruel and many of them wicked. The men were lazy and thought that it was the women only who should work. However, Mr. Eliot did not despair. He tried to teach them to settle down and not wander about as their habits were. He obtained a grant of land for them, and, under his directions, they built a town. It was a curious little Indian town, but it was better than the savage and lazy life of the pagans."

"What are pagans, Grandpa?"

"By pagans, we mean those who have not become Christians. The town that was built was called Natick. On one occasion the governor of Massachusetts visited it, and was surprised to find the Indians so well taught. Some of the natives themselves offered up prayers and sang hymns, and one of them preached a sermon! And the governor went home delighted. Soon other towns of the same kind were built. We read, indeed, of seven of them. Mr. Eliot gave his whole life to the Indians, and that was better surely than fighting them."

"Yes, indeed, Grandpa, and I hope some day I will be a missionary."

"I hope you will, dear child. Millions of people are pagans still. They are savage and cruel, and they know nothing about God or the Saviour. These same Indians are in the west and north-west still. Schools are being built for them, and their children are being taught."

"Yes, I know. Our Sunday School helps to keep a little Indian boy at school. And when I grow big, dear Grandpa, I will go and preach like Mr. Eliot, and teach poor ignorant people about Jesus and about God."

"God bless you, dear child, and keep you in this good resolve."

LENT.

LENT is a time for special prayer and self-denial. Children should save something for missions during Lent if possible. It is a good way to begin it and it is a good way to end it, because then there will be a good offering for Easter. Little paper boxes can be procured at a small cost, and coppers and five cent pieces can be saved in them and the boxes opened on Easter day. This is a fine thing for Sunday Schools to do. Two or three hundred children saving coppers and pennies for forty days will find that their united effort will be a handsome offering for Easter, and whether the object is for missions or

for some local need, the result will be found to be good. Try it, children. The world will never be converted till Christian people learn to save what they don't really need, for the purpose of doing the work of God's Church on earth.

JACK SPENCE.

JACK SPENCE was an Indian that lived long ago in Rupert's Land. He had been taught for several years in one of the mission schools. When he grew up he left the neighborhood, but returned after a time to die there, in the last stage of consumption. The missionary went to visit his old scholar, and was shocked to find him in extreme destitution, stretched on fern leaves in a small hut of birch-bark. Amid this outward misery, however, Jack Spence was resigned and even cheerful. Jesus Christ, he said, had died to save him, and he trusted in him entirely. Observing a small Bible under the corner of his blanket, the missionary said, "Jack, you have a good friend here: I am glad to see that, and hope you find good from it." Weak as the poor fellow was, he raised himself a little, held the Bible in his wasted hand and said, "This, sir, is my dear friend: you gave it to me. For a long time I have read it much and thought on what it told me. Last year I went to see my sister across Lake Winnipeg (about 200 miles off), where I remained two months. When I was half-way back across the lake I remembered that I had left my Bible behind me. I turned round and was nine days by myself on the lake, tossing to and fro in the canoe before I could reach the place; but I got there at last, and found my friend, and determined I would not part with it again. It has been near my heart ever since, and I did think it should be buried with me, but it seems better to give it to you when I am gone, and then it may do some one else good." These words were uttered with much difficulty: then the dying lad sank down, and the clergyman read and prayed by him. A few more days passed and the sufferer was at rest.

CHILDREN OF LABRADOR.

FROM THE GOSPEL MISSIONARY, S. P. G.

THE children in Labrador lead a very different kind of life to the children in England. Here they have no toys to play with; and the time that English children spend in playing, they occupy here in walking about, or in sitting still doing nothing except watching their parents. It is quite a common thing to see the children sitting with wide open eyes staring at any stranger who may enter, as if he had two heads! At the same time they will be vigorously chewing a gum which they gather off the trees called "frankum." Why they chew this one cannot tell; I suppose it is because

they want something so much to do, and this is better than nothing.

Some of the children who live in the bay, employ their time in catching rabbits, in hunting for porcupines, and in shooting partridges with bows and arrows. It is amusing to see them run over the snow with their snow shoes or rackets on. But though there is plenty of snow they never play at snowballing, and though the ice is often smooth they never skate. In the summer, after school hours, they wander along the shore and chase the beach birds. But for all this they are quick at learning, and are very fond of stories, and enjoy a children's party very much.

Some English children send their broken toys and old picture books to Battle Harbor: these are hung up on a tree at Christmas time, and great is the joy and pleasure they give to many a little heart. Might not other children do the same? We could make good use of many more than we receive.

A NEW ENGLAND whale ship was wrecked once on the Pacific coast. Part of the crew landed on an island, and was beaten by savages who carried heavy war clubs. The rest pushed off, and, after much suffering, were rescued. Years afterwards, another ship was wrecked near the same island. The captain, who had belonged to the former crew, recognized the place, and shuddered when he remembered what had happened before. Through hunger and exhaustion they were forced to land, but they tried to conceal themselves. Presently, one of their number stole cautiously out to seek for some better shelter, when he saw in the distance a village and a church! At once he cried, "Safe, boys, we are safe!" Christianity was something to those rough men then. They wept and embraced one another, knowing that they would receive, what they actually did get, generous hospitality, instead of a cruel death.

AN old Moravian woman was told that her son, who was a missionary, was killed. Her reply was, "Has God called my Thomas? I would then that he would also call John!"

John did become a missionary and was killed. When the mother heard of it, she again said, "Would that God would call William!"

And when William went, she said, "Oh! that I had a thousand sons to give to the Lord!"

Oh! for a thousand mothers like her. Then would the ranks be full.

THE heathen will never "be judged for not accepting a Saviour of whom they have never heard," and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; *but the Christian Church will be judged for not proclaiming a Savior to the heathen*, and that is the fact which it most concerns the church to ponder. It is not God's compassion towards them that needs vindicating, but our own.—*The Foreign Missionary.*

LAST YEAR AND THIS.

By E. PAULINE JOHNSON.

O the brave, noble society, known as "The Woman's Auxiliary to Missions of the Church of England in Canada," who are doing their utmost in the good work of assisting missionaries to the Crees and Blackfeet, the following lines are respectfully and gratefully inscribed:—

Beyond the boundaries of all our mighty inland lakes,
Beyond the old Red River shore where Manitoba breaks
Into the far and fair Northwest its limitless extent,
With cannon and with bayonet the British soldiers went.
Cheer after cheer went ringing out, and flags were flaunted
high,

And many a city flocked to bid her gallant boys good-bye,
And well indeed those warriors fought, and well perhaps
they bled,

And well perhaps some sleep to-day within their silent bed.
Some aching heart still listens with a pulse that beats and
burns

For the footstep of the boy that left, but nevermore returns.
Another heart still dwells beyond thy banks, Saskatche-
wan—

O Indian mother waiting for the coming of your son
Who left his home a year ago to fight the Volunteers—
To meet his death from British guns—his death-song British
cheers,

For you I speak to-day, and ask some noble, faithful hand
To send another band of men to meet you in your land—
Not as last year, these gallant hearts as dogs of war will
go—

No sword within their hands, no cause to bring the after-
glow

Of blush to Canada's fair cheek—for none can say, as then,
"She treats her Indian wards as foes." No, these are dif-
ferent men;

Their strength is not in rank and file, no martial host they
lead.

Their mission is the Cross of Christ, their arms the Chris-
tian Creed;

Instead of helmet, 'round their head a halo shines afar;—
'Twill light your trampled souls, we pray, more than the
flash of war.

Seek not to find upon this band a coat of crimson glow.
God grant their hands will spotless be as their own robes of
snow.

O men who go on missions to the Northwest Indian lands—
The thorns may hurt your foreheads, and the Cross may
bruise your hands,

For though the goal seems far away—reward seems vague
and dim,

If ye Christianize the least of them, "Ye do it unto Him."
And perhaps beyond the river brink the waves of Death have
laved,

The jewels in your crowns will be the Indian souls you've
saved.

We are told of a clergyman who was constantly laying before his people the necessity of giving liberally for the cause of God. A thoughtless young woman once said to him: "Mr. A—, when you die I have your epitaph for you." On enquiring what it was she said, "It is only a little passage of Scripture, and runs thus: 'It came to pass that the beggar died.'" Undaunted, the clergyman replied, "But will you not add a little more of that passage?" Taken aback, she said she could not remember the continuation of it, so he added solemnly, and in tones of merited rebuke, "And was carried by the angels into Abraham's bosom."

It is related of the late Bishop Fulford, first bishop of Montreal, that on one occasion, when a clergyman of eccentric habits, tall, and remarkable in appearance, with hair which perpetually shot upwards, resembling the flag of "Excelsior," took exception to some doctrines that were preached by a brother parson, his Lord-hip allayed his ruffled feelings by a little pleasantry, as follows:—

"My lord," said the excited divine, "when I heard such doctrines in a Church of England pulpit my hair fairly stood on end."

"And I don't think, my friend," quietly replied the bishop, "that it has gone down since!"

The effect was said to have been as peaceful as the little conversation was droll.

It is said that the late Bishop Feild, of Newfoundland, was particularly fond of a curlew. On one occasion, while on a visitation voyage in the Church ship, a worthy old couple, knowing the good bishop's weakness in this respect, presented him with a brace of plump curlews. In return for their generosity, his lordship sent the old couple an invitation to dine with him on board on a certain day. The invitation, it is scarcely necessary to say, was gladly accepted; and at the time appointed the bishop received his honored guests. In addition to other good things, the curlews were brought to the table. Grace having been said, the bishop, addressing the lady visitor, enquired what she would take, to which she replied, with a significant nod in the direction of the dish containing the curlews, "I'll take one of them birds, my lord." Her request was not denied her. The bishop to the gentleman, "And John, what will you take?" John, with an air of condescension, "Well, my lord, I think I'll take t'other bird."—*From Rev. F. E. J. Lloyd's Two Years in the Region of Icebergs.*

WHEN the history of the reign of Queen Victoria comes to be written, it cannot fail to be regarded as a remarkable age. Could the British people but see themselves as they were then, they would be surprised beyond measure at the changes that have taken place and the progress that has been made. The quickening of active work and glowing piety in the Church has been by no means the least mark of progress in Her Majesty's glorious reign. And so it is with missions. When she came to the throne the Church of England had only seven missionary sees throughout the world. There are now seventy-five, and that means that an average of more than one missionary see has been established each year since Her Majesty began to reign. Had one new diocese been formed every year for the fifty years which will mark the Queen's jubilee next June, the number would have been fifty. But it has exceeded that by eighteen. The number formed has been sixty-eight. This represents a good work. Noble is the heritage that belongs to the Anglican Church. She has something, at all events, to say for herself during the reign, so far, of our noble Queen.

Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

Back numbers to a limited extent can be supplied.

Rev. C. H. MOCKRIDGE, D. D., Editor and Manager.
Rev. J. C. Cox, Travelling Agent.

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

MARCH, 1887.

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

BOARD OF MANAGEMENT.

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MEMBERS ELECTED (*Canon XIX, Provincial Synod*)

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

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

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

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

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

THE NEXT MEETING.

The next meeting of the Board of Management is appointed to be held in London, Ont., on Wednesday, April 20th, at 3 p. m.

ANNOUNCEMENT.

WE announce with pleasure that the Rev. J. C. Cox, an estimable clergyman of the diocese of Nova Scotia, has devoted himself entirely to the work of canvassing throughout the Ecclesiastical Province for subscribers to OUR MISSION NEWS. He has resigned his late parish of Stewiacke, N. S., and is already actively engaged in the work. He has commenced in the diocese of Huron, where already he is meeting with success even beyond our expectations.

We are glad, also, to announce that next month we shall commence, God willing, a series of articles (with illustrations) on "Some Aspects of Life and Work in Cold Regions," by Rev. Fred. E. J. Lloyd, of Shigawake, Que., author of "Two Years in the Region of Icebergs," and also a sermon on "The Catholic Position and Mission of the Anglican Churches," by Rt. Rev. A. Cleveland Coxe, D. D., Bishop of Western New York, being valuable thoughts connected with the Canadian Church, as yet not published in any Church periodical.

THE SOCIETY OF THE TREASURY OF GOD.

At the suggestion of the council of this Society, we have consented to place at their disposal each month a page of OUR MISSION NEWS. Next month we hope to bring to the notice of our readers several striking instances of the remarkable results in parishes where some members have returned to the system of Church finance which is to be found in the Scriptures. The department will be under the editorship of Rev. C. A. B. Pocock, (Commander R. N.) the secretary of the society. The society is of growing importance, and has been recommended lately by a committee of the Toronto Synod for adoption by that Diocese, and the principles advocated are in strict accord with those of our Missionary Society.

REV. J. GOUGH BRICK, a missionary of Athabasca, has temporary charge of Weston, Ont. It is interesting to hear his accounts of missionary work in this well known pioneer diocese. Mr. Brick is a practical man, who helps the people by ploughing their fields and sowing their grain sometimes, in order to teach them industry and thrift. He wants now to set up a grist mill amongst them, and so establish a mission which will thrive temporally as well as spiritually.

WE call special attention to the fine poem written by Miss E. Pauline Johnson for the Woman's Auxiliary Societies, and read lately at a Woman's Auxiliary meeting in Toronto.

Domestic Missions Department

ALGOMA.

WE are glad to note that a thorough restoration of harmony between Bishop Sullivan and Rev. W. Crompton has taken place, and all mistakes and misunderstandings have been cleared away. This is most satisfactory. Few men have worked harder than Mr. Crompton, as church after church, building after building has gone up as the result of his untiring energy. The Church cannot overlook a life of such successful toil. Among his later efforts is Clifton Hall, a building erected as a parish centre for Sunday school and social purposes, and St. Mary's Church, a handsome stone building, built through the liberality of an unknown donor in England. Mr. Crompton has been appointed corresponding secretary to the Bishop of Algoma.

RUPERT'S LAND.

THE church people at West Selkirk, are about to erect a very nice little church. Building operations will be commenced at once, and the building will be ready for use about June 20th. The ladies of the congregation deserve all praise for their efforts in raising funds for this object. Services are now held in a Presbyterian church.

Rev. Robert Phair, a missionary of the C. M. S., who has been in the Diocese for a number of years, and has been laboring among the Indians at Fort Frances, has assumed temporary charge of the Fort Alexander mission. He has for assistant a gentleman who has just come from England and who will be ordained and placed in charge as soon as he knows something of the Indian language and has gained a little experience. Mr. Phair will then resume his work on the Rainy River.

A barrel of clothing, sent by the ladies of St. Matthew's, Quebec, to Archdeacon Pinkham for distribution among the Indians, has been sent by the Archdeacon to this mission.

The Sioux mission, near Brandon, recently received from Camden East a box of clothing, which was distributed among the most needy.

Preparations are being made for the building of churches at Gladstone and Glendale, and for the erection of a parish school in St. John's Cathedral Parish, Winnipeg.

ATHABASCA.

THE Bishop, Rt. Rev. Richard Young, thus writes to us:—

This diocese comprises the Provincial District of Athabasca and the adjacent parts of the North-West Territories lying between parallels n. lat. 55° and 60°. The western boundary follows about the height of land in the Rocky Mountains between these parallels. Its eastern boundary is not yet laid down, but will probably follow the 105th merid. w. long. This means a very large extent of

country, somewhere about 200,000 square miles. We can, however, only occupy such portions as are accessible by its lakes or rivers. But even this means great distances entailing in coming or going almost 2,500 miles of travel. With every prospect of an early settlement of the western portion, whose climate and fertile soil offer good inducement to settlers, the work is at present mainly missionary. The Indians are Beavers, Wood, Crees, Chipewyans, some Tinnes to the north, and Cheyennes to the south-west. To reach these Indians, occupying so wide an area, as also to minister to those engaged in the fur trade, or to settlers, the diocese is sorely under-manned. The resources at present placed at our disposal by the Church Missionary Society of England, barely suffice to maintain four clergymen and two lay agents and to occupy five central missions, with outlying stations.

We could occupy with advantage five new points, but lack the means. There are men willing to come. On the other hand an urgent request was received by Archdeacon Reeve, at Chipewyan, this fall, which could not be responded to for want of men.

Under these trying circumstances I am truly thankful that our beloved Church in Canada is awake to the claims on her to minister to the spiritual needs of her pioneer settlers and the Indians in these far distant portions of her North-West Territory.

I would earnestly ask for her aid and sympathy, through the Board. Could not the Board enable us to put at least one more clergyman in the field? A yearly grant of \$800 would enable us to do this. By so doing they would forge a direct link of co-operation and so of interest and sympathy between the Church in Canada and this pioneer diocese.

I earnestly commend the work of the Church here and its pressing needs to the prayerful consideration of our brethren in Canada.

MACKENZIE RIVER.

THE bishop, Rt. Rev. W. C. Boumpas, thus writes to us:—

The extent of this diocese, which has been recently reduced by division, is now from west long. 100° to 140°, and north lat. 60° to 70°. It is therefore about 1,200 miles long by 700 miles wide, or something more than 800,000 square miles. To journey through the diocese involves a lengthened travel from the route, following the course of the wandering river. The southern part of the diocese admits of the growth of agricultural products, but not to such an extent as to tempt a farming immigration. The discovery of gold in the extreme west of the diocese, on the Upper Yukon, has however, recently attracted thither an influx of miners. The labours of the missionaries in the extreme north of the diocese, have been most arduous and the most successful.

The Tukuth nation of Indians, situated on the Porcupine and Yukon Rivers, have gladly em-

braced the gospel. They are an intelligent and affectionate race, and they have learned to teach the gospel, printed for them in their own difficult tongue. The food of these Indians consists chiefly of reindeer flesh and salmon, and the skins of the reindeer form their tents and clothing. The native catechists that have been selected from them, take a pleasure in teaching the gospel to their fellow countrymen.

The evangelization of the Esquimaux race goes on far more slowly. The Rev. Thomas Henry Canham is entrusted with this work, but it is difficult to reside among the Esquimaux of this diocese for any length of time, from their treacherous character. The Esquimaux are, many of them, very muscular and stalwart men, above an average height, though the Esquimaux women are seldom tall. Their best diet is the flesh of the whale and seal, with reindeer and herring in winter. Their homes are, in the early winter, partly under ground, for warmth. Later in the winter they build houses and villages of the frozen snow, while in the summer they camp in tents of reindeer skin. Their boats and canoes of walrus hide and seal skin, are strong, light and handy, and their sledges, implements and weapons are shaped and arranged with considerable skill. Their chief's dress is handsomely disposed with brown and white deer skin, trimmed with fur, and ornamented with beads. Their habit of piercing both cheeks, to admit of the insertion of a large ivory stud or button, is an awkward and unsightly one. The same may be said of the wives' fashion of retaining in a pile on their heads, by way of a chignon, every particle of their hair that has become disconnected, from their youth up.

The Indians on the Mackenzie River, known as the Tinne tribes, are not so zealous for religion as those further north. The Indians of Trinity Mission, Fort Norman, are, however, willing and regular attendants at church. These Indians have often but poor shelter from the cold of winter. A blazing pine log fire may, however, make amends for a tattered tent.

On Great Beaver Lake the herring are often attracted by a torch and speared through a hole in the clear ice, in the early winter. The ruins of Fort Franklin, where Sir John Franklin wintered in his first expedition to the north, remain on the shores of this lake.

On the shores of Great Slave Lake is situated another mission. This lake is considered to be 300 miles long. It contains vast numbers of white fish, thirty to forty thousand of which are generally taken at a single fishery. Here was a station of the circumpolar expedition, recently sent out by the British Government, and the temperature recorded seemed to be as cold, with one exception, as any registered on the earth's surface. The hunting of the bear and musk are here alternated with that of the reindeer, while smaller animals as the fox, beaver and marten are trapped for their fur. Winter travelling across Great Slave Lake in the cold

of winter is not always enjoyable, and a drifting storm may oblige the voyager to camp on the ice, unless the instinct of his dogs will guide him to the nearest land.

The Hay River, falling into Great Slave Lake, contains a beautiful water-fall, which has been named the Alexandra Fall, in honor of the Princess of Wales. The cataract somewhat resembles that known as the Horse-shoe Fall, at Niagara.

The Liard River is on the southern boundary of the Diocese, and has the mildest climate and the largest timber. Barley and potatoes thrive there well.

A steam vessel, constructed with much exertion and diligence, on the borders of the diocese at Fort Smith, has been first introduced on the Mackenzie River this present fall (1886). It affords the prospect of a new era for this land in the march of civilization.

Hopes are also entertained that the Canadian Government may consent to supply postal communication with the diocese, the nearest post office being now about 800 miles from its borders.

THE bishops of the North West, with their headquarters or post-office addresses, are as follows:—
Most Rev. R. Machray, D. D., LL. D., (Rupert's Land), Winnipeg, Man.

Rt. Rev. John Horden, D. D., (Moosonee), Moose Fort, N. W. C.

Rt. Rev. William C. Bompas, (Mackenzie River), Fort Simpson, N. W. C.

Rt. Rev. the Bishop of Saskatchewan (W. Cyprian Pinkham, elect), Prince Albert, N. W. C.

Rt. Rev. Richard Young, D. D., (Athabasca), Fort Chipewyan, N. W. C.

Rt. Rev. the Hon. Adelbert J. Robert Anson, M. A., Qu'Appelle, N. W. C.

Woman's Auxiliary Department.

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

THE first Annual Report of the Montreal Diocesan Woman's Auxiliary, lately held in Montreal, his Lordship Bishop Bond in the chair, shews that good work has already been done. The city churches co-operating with it are the Cathedral, St. Stephen's, St. James', St. Martin's, Trinity, St. Thomas' and St. Mathias', while in other parts of the diocese work is going on in Durham, Ormstown, Waterloo and Sorel. The treasurer's report shews receipts of \$606.63, disbursements \$588.61, leaving a balance on hand of \$18.02 Besides this, boxes were sent to the value of \$304.

The following were chosen as officers for the ensuing year:

President, Mrs. Henderson; Vice-Presidents, the presidents of all affiliated societies, and the wives of the clergymen of affiliated parishes;

Recording Secretary, Mrs. Houghton ; Corresponding Secretary, Miss McLeod ; Treasurer, Mrs. Albert Holden.

Speeches of encouragement were made by Rev. J. G. Norton, Rev. Rural Dean Lindsay, Rev. Mr. Windsor, and Rev. Dr. Henderson.

Appropriate hymns were printed for the meeting, and among them the following relating to our Domestic Missions :

Far off our brethren's voices
Are borne from distant lands,
Far off our Father's children
Reach out their waiting hands.
"Give us," they cried, "our portion"
Co-heirs of grace divine ;
Give us the Word of Promise,
Give us the Three-fold line."

Remote where Athabasca
Her beacon cross uprears,
And Qu'Appelle's lonely heralds,
Toil through the waiting years.
From wild Algoma's waters
From Northern wastes of snow,
The cry comes over, "Help us
One God, One Christ to know."

Yea, though the world of waters
Between us ever rolls,
No ocean wastes can sever
The brotherhood of souls.
Far from us they are of us :
No bound of all the earth
Can part the sons and daughters
Who share the second birth.

Lord God, Eternal Father,
Send down the Holy Dove,
For His dear sake who loved us,
To quicken us in love,
Bless us with his compassion,
That we ere we rest
May work to bless our brethren,
And blessing be more blest. Amen.

ONE great object that the Woman's Auxiliary should aim at is system, and for this purpose all the various branches, parochial and diocesan, should understand one another's work,—should know exactly what each branch is doing. Otherwise some missions may receive a large share of aid, and others none.

To avoid this, each parochial secretary should notify the secretary of her diocesan branch as to the work undertaken, and the diocesan secretary should report this to Mrs. Tilton, the corresponding secretary. By this means there will be a head center where it will be known exactly what work is being done, and what missionary dioceses or stations are being neglected. Unless some such plan is adopted, the various branches will be working in the dark, and the gifts consequently unequally and unfairly distributed. May we hope that some such plan will be adopted ?

AT one of the late meetings of the Woman's Auxiliary in Huron Diocese, a sum of money (\$1.65) was handed in from a class of six little girls, called "candy money," being the amount saved by abstaining from buying candy. This

amount they, having heard of the distressing state of little children in India, wished to be sent to "the little widows." It is encouraging to find little children beginning to make a sacrifice of self to send money for missions, and we much hope that many more will "go and do likewise." The Lenten season especially calls for this praiseworthy self-denial for the sake of others.

IT is very desirable that there should be a representative in every missionary diocese who shall be in communication with the bishop, and who shall qualify herself by a thorough acquaintance with her diocese, its needs and requirements, and be prepared to strengthen the hands of the workers in the East, that together our women of the Church of England in Canada may unite in extending the kingdom of our Lord and Saviour Jesus Christ. His Lordship the Bishop of Qu'Appelle, has asked Mrs. Dewdney, of Regina, wife of the Lieutenant-Governor, to represent the Woman's Auxiliary in his diocese.

AN agreement has been made by the Church Woman's Mission Aid Society of Toronto and the Woman's Auxiliary to Missions, by which the two Societies work together, the former retaining its own name and secretary, to whom all work in the Dorcas mission line, such as sewing, sending boxes, &c., is to be reported, and who in return, reports all work when desired to the Woman's Auxiliary. Bank accounts are kept separately. Boxes to the value of \$1,000 have been sent by the combined societies.

TORONTO Diocese has been called upon to part with one of its faithful workers in the death of Mrs. Wallis, of Peterborough. Although for many years engaged in her Master's service, she seemed ready always for new responsibilities, ever willing to do as God gave her the ability. Within the last few months she consented to act as Canadian Secretary for the Church of England Zenana Society.

ONE of our secretaries writes : "The cause of the Woman's Auxiliary is growing in interest daily, and if only we are faithful to our privileges, much may be done in the way of bringing others to see the importance of the work and join our parochial branches." May the women of our beloved Church stand shoulder to shoulder in endeavoring to send the glad tidings all over the earth !

THE Diocese of Toronto has fourteen parochial branches of the Woman's Auxiliary, and Mrs. Willoughby Cummings is continually engaged in organizing new societies of the same kind.

MRS. RENAUD, president of Toronto Branch, read a very interesting paper on "Missionary Needs and Missionary Work," at the quarterly meeting of the society.

Books and Periodicals Dept.

The Dominion Church of England Temperance Journal. The cause of temperance in the use of intoxicating drinks and total abstinence from them is ably advocated in this interesting Journal, published monthly. The various departments of Church work are brought out prominently by special periodicals of this nature, and we wish the *Journal* and the noble cause it advocates every success.

One of the neatest parish magazines we have ever seen is that published by the rector of St. Paul's Cathedral, London, Ont.

Bishop Dudley, of Kentucky, edits his own diocesan paper, the *Church Chronicle*, published monthly. It is a handsome and well managed paper, and seems a useful means of communication between bishop, clergy and people.

We have received a number of very fine tunes to some of our popular hymns by Rev. Fred. E. J. Lloyd, of Shigawake, Quebec. The music of many of them is devotional and tender. See advertisement.

The Brooklyn Magazine for February contains as usual many sparkling and interesting articles. Among them is a vivid description of "Tobogganing in Canada": "No one seems to enjoy this exciting amusement so much as the Canadian girl, and a picturesque sight it is to see her as she is shot past, her toque or head-wrap streaming behind, her eyes gleaming with excitement. But either by night or day there is only the space of a heart-beat given you to note her look; for she goes past, bravely reliant upon the gallant steersman, with the impetuosity of a shot-bolt." To those who regard smoking as a useless and slavish habit (to say the least) it is rather amusing to read the article on "Smoking among Ladies." The author, evidently a smoker, lays himself open to criticism on the subject when he says "The association of tobacco with a refined lady is disagreeable; it is not so with the most polished gentleman." Probably not *with smokers*, and with a reason. Yet the logical tendency of the remark will be to many non-smokers at least amusing; but smoking seems to be much more prevalent in the United States than in Canada, and therefore needs all the more apology. Smokers might with advantage turn their attention to the old adage,

"Wad some power the gift to gie us
To see ourselves as others see us,"

and perhaps "smoking among ladies" may have a tendency in that direction. It has often been shewn what a vast amount of good might be done for charity and Church work by the money that is puffed away in the idle smoking of tobacco.

Treasurer's Department.

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

RECEIPTS FROM AUGUST 1, 1886, TO FEBRUARY 22ND, 1887, both Inclusive.

DIOCESE OF HURON.

For Stipend of the Bishop of Algoma.....	\$ 350 00
" Algoma Missions.....	26 71
Total	\$ 376 71

DIOCESE OF NIAGARA.

For Rupert's Land Missions.....	\$ 115 50
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DIOCESE OF TORONTO.

For London Society for promoting Christianity amongst the Jews.....	\$ 149 85
" Zenana Missions.....	64 00
" Stipend of the Bishop of Algoma.....	500 00
" Domestic Missions Generally.....	150 40
" Algoma Missions.....	92 86
" Shingwauk Home	19 32
" Wawanosh Home.....	48
" Rev. R. W. Plante's Parsonage, Port Sydney,	50 00
" Athabasca Missions.....	10 00
" Rupert's Land,.....	5 25
" Saskatchewan.....	25 00
Total	\$1,067 16

DIOCESE OF ONTARIO.

For Foreign Missions, S. P. G.....	\$ 37 86
" " " C. M. S.....	13 90
" " " Zenana.....	66 25
" " " Jews.....	28 69
" " " Generally.....	89 14
" " " Stipend of the Bishop of Algoma.....	335 94
" Shingwauk Home	37 50
" Indian Homes.....	20 00
" Algoma Missions.....	99 30
" Labrador Missions.....	1 00
" North West Missions.....	145 98
" Saskatchewan Missions.....	6 00
" Rupert's Land Missions	194 90
" Qu'Appelle Missions.....	40 87
" Domestic Missions Generally.....	313 03
Total	\$1,435 36

DIOCESE OF MONTREAL.

For Foreign Missions Generally.....	\$ 200 00
" Algoma Missions.....	15 00
" Qu'Appelle Missions.....	5 00
" Athabasca Missions.....	12 00
" Domestic Missions Generally.....	186 02
Total	\$ 418 02

DIOCESE OF QUEBEC.

For Algoma Missions	163 01
" " Widows' and Orphans' Fmd.....	65 46
" Indian Home at Qu'Appelle.....	50 00
" Rupert's Land Missions.....	23 22
" " " Sioux Missions.....	71 49
" Saskatchewan Missions.....	23 22
Total	\$ 396 04

DIOCESE OF FREDERICTON.

For Algoma Missions.....	\$ 168 60
" Shingwauk Home.....	1 00
" Wawanosh Home.....	10 00
" North West Missions.....	56 60
" Qu'Appelle Missions.....	37 36
" Rupert's Land Missions.....	26 76
" Saskatchewan Missions.....	22 08

Total..... \$ 322 40

DIOCESE OF NOVA SCOTIA.

For Stipend of the Bishop of Algoma.....	\$ 150 00
" Rupert's Land Missions.....	366 00
" Domestic Missions Generally.....	274 64
" Foreign Missions generally.....	130 80

Total..... \$ 921 44

DIOCESE OF ALGOMA.

For Foreign Missions Generally.....	89 76
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RETURNS BY PARISHES.

The following are the parochial returns, so far sent to us by the corresponding secretaries of dioceses, for foreign missions and for the fund for the conversion of the Jews. —

DIOCESE OF NIAGARA.

PARISH.	FOREIGN MISSIONS.	SPECIAL FOR JEWS.	TOTAL.
Amaranth W. and Luther E	2 00	1 17	3 17
Ancaster	14 35	3 00	17 35
Arthur and Alma.....	8 80		8 80
Barton and Glanford.....	7 00		7 00
Burlington and Nelson.....	12 31		12 31
Cayuga.....	8 00	5 00	13 00
Chippawa	11 60		11 60
Dundas	35 93		35 93
Elora.....		6 70	6 70
Erin and Garafraxa.....	4 00		4 00
Fort Erie and Bertie.....	14 00		14 00
Georgetown and Stuarttown	8 65		8 65
Grimby.....	6 50		6 50
Hamilton, Christ Ch Cth'l.	260 00		260 00
" Ascension.....	45 50		45 50
" All Saints.....	17 00		17 00
" St. Mark's.....	6 30		6 30
Louth and Port Dalhousie.	5 07		5 07
Lowville and Nassagaweya	3 07	63	3 70
Merritton, H. and Grantham	23 65		23 65
Milton and Hornby.....		5 47	5 47
Minto	7 90		7 90
Mount Forest and N. Arthur	10 09	9 33	19 42
Niagara.....	17 00	12 74	29 74
Niagara Falls and Queenston	8 00		8 00
Norval.....	2 11	2 50	4 61
Oakville.....	6 73		6 73
Omagh and Palermo.....	8 00		8 00
Orangeville.....	10 30		10 30
Palmerston.....	10 00		10 00
Pt. Colborne and Marshville	6 85	5 75	12 60
Rothsay and Huston.....	6 00		6 00
Saltfleet, B. and Barton E.		2 55	2 55
Smithville and Wellandport	1 25	2 65	3 90
Stamford & Drummondville	24 30		24 30
St. Catharines, St. Georges'	12 28	18 45	30 73
" St. Barnabas.....	8 50	3 71	12 21
Thorold and Pt. Robinson.		9 00	9 00
Walpole South.....	2 77		2 77
Waterdown and Aldershot	8 11		8 11
Total.....	\$643 92	\$ 88 65	\$732 57

CLERICAL DIRECTORY.

DIOCESE OF FREDERICTON, A. D. 1845.

BISHOP, The Most Reverend John Medley. Born 1804. B. A. (2nd cl. Lit Hum) Wadham College, Oxford, 1826; M. A. 1830; B. D. and D. D. 1845. Consecrated Bishop of Fredericton 1845. Elected Metropolitan of Canada 1879. Was formerly Curate of St. John's, Truro, 1831-38; Vicar of St. Thomas, Exeter, 1838-45; Prebendary of Exeter Cathedral 1842-1845. Author of sermons published by request of parishioners; Translation and Commentary on the Book of Job; Translator of St. Chrysostom's First Epistle to the Corinthians, in the Library of the Fathers, Oxford, 1839.

BISHOP-COADIUTOR, The Right Reverend Hollingworth Tully Kingdon. B. A. Trinity College, Cambridge, 1858; M. A. 1861; D. D., 1881. Ordained Deacon 1859 by the Bishop of Oxford; Priest 1860, by the Bishop of Sarum. Consecrated Bishop 1881 in Christ Church Cathedral, Fredericton. Formerly Vicar of Good Easter, Essex, 1878-1881; Curate of St. Andrew's Church, Well St., London, 1869-1878. Vice-Principal of Theol. College, Sarum, 1864-1869.

ALEXANDER, REV. FINLOW. B. at Walkhampton Vicarage, Devonshire, Eng., April 17, 1834. Ed. Marlborough College, Wiltshire. Member of Royal College of Surgeons, and Licentiate of Apothecaries' Society, England. Ordained Deacon Feb. 24, 1866, by Bishop Strachan of Toronto; Priest, April 14, 1868, by Bishop Bethune, Coadjutor of Toronto. Appointed Curacy of Port Hope, Ont., 1866-7; Curacy of Guelph, Ont., 1867-75. Now Sub-Dean of Christ Church Cathedral, Fredericton, N. B.

ARMSTRONG, REV. GEORGE MORTIMER, M. A. B. July 1817, in Belize, Bay of Honduras. Ed. Grammar School, Blackheath, King's College, London, and St. John's College, Cambridge, 1839. Received Honorary M. A. Trinity College, Hartford, Conn., 1851. Ordained Deacon 1840, and Priest 1842, by Dr Strachan, Bishop of Toronto. Appointed Missionary in charge of Louth, Ont., 1840-49; Incumbent of Christville, Montreal, 1849-52; Curate of St. Mark's, St. John, N. B., 1852; Rector of St. Mark's, St. John, 1853.

ARMSTRONG, REV. W. B., M. A. B. in Valparaiso, South America. Ed. Windermere College, England, and King's College, Windsor, N. S. Ordained Deacon 1865, Priest 1868, by the Bishop of Nova Scotia. Appointed Curate of St. Paul's, Halifax, N. S.; Curate of St. Luke's, Portland, N. B.; Rector of Weldford; Rector of St. Andrew's, Shediac, N. B. Now Incumbent of Grand Falls, N. B.

BLISS, REV. D. M., B. A. B. at Fredericton, January 1827. Ed. King's College, Windsor, N. S. Ordained Deacon 1850, Priest 1852, by the Bishop of Fredericton. Appointed Maugerville, and St. Ann's, Fredericton. Now Rector of Westmoreland, N. B.

BRIGSTOCKE, REV. FREDERICK HERVEY JOHN, M. A. Canon. B. at Walwyn's Castle, Wales. Exhibitioner of Jesus' College, Oxford. B. A. 1862; M. A. 1866. Ordained Deacon 1864, Priest 1865, by the Bishop of Winchester. Appointed Curate of Chobham, Surrey, Eng., 1864-66; Curate of Ewelme, Oxfordshire, 1866-1871; Curate of St. John's, Newcastle-upon-Tyne, 1871-73. Now Rector of Trinity Church, St. John, N. B.

BROWN, REV. CLEMENT D., M. A. B. 1851 in England. Ed. Bishop's College, Lennoxville. B. A. 1878; M. A. 1885. Ordained Deacon 1880, Priest 1881, by the Bishop of Quebec. Rector of Dalhousie. Appointed Shigawake and Port Daniel, Quebec, 1880-86. Now Rector of Dalhousie, N. B.

CAMPBELL, REV. J. ROY, Rural Dean. B. in Edinburgh. Ed. at St. Augustine's College, Canterbury. Ordained Deacon 1865, Priest 1867, by the Bishop of Nova Scotia. Appointed Curate of Yarmouth, N. S.; Rector of St. Martin's N. B. Author of "History of the County of Yarmouth, N. S.," "Letters on Infant Baptism," etc. Now Rector of Dorchester, N. B.

COVERT, REV. W. S., B. A. B. in New Brunswick, 1833. Ed. at King's College, Fredericton. Ordained Deacon 1859, Priest 1861, by the Bishop of Fredericton. Appointed Curate of Woodstock 1859-61; Rector of St. Ann's, Musquash, 1861-73. Now Rector of Grand Manan, N. B.

COWIE, REV. JAMES R. De W., B. A. B. 1855 in Nova Scotia. Ed. at Collegiate School, Fredericton, and King's College, Windsor. Ordained Deacon 1882, Priest 1884, by the Bishop of Fredericton. Appointed Missionary of Waterford and Johnston. Now Incumbent of Waterford and St. Mark's Parishes. Address, Waterford, N. B.

CRESSWELL, REV. AMOS JOHN. B. 1860 in Ceylon. Ed. at Blackheath School, London, and St. Augustine's College, Canterbury. Ordained Deacon 1884 by the Bishop of Bedford, and Priest 1884 by the Bishop of Fredericton. Appointed Missionary in charge of Albert Co., N. B. Now Rector of Springfield.

CRISP, REV. JOHN ORLEBAR, B. A. B. in Halifax, N. S., 1859. Ed. King's College, Windsor, N. S. Graduated 1880. Also studied at Wycliffe College, Toronto, 1882. Ordained Deacon 1882, and Priest 1883, by the Bishop of Toronto. Appointed Curate of Orillia, Ont., 1882-84. Curate of St. Mark's, Halifax, N. S., 1884-86. Now Curate of St. Jude's Carleton.

DAVENPORT, REV. JOHN METCALF. B. in London 1842. Ed. Exeter College, Oxford. M. A. (2nd class, in Theol. Honor School). Ordained Deacon 1871, Priest 1872, in Lichfield Cathedral, by Bishop Selwyn. Appointed Curate of St. Andrew's, Wolverhampton, 1871-78. Second Curacy 1878-82. Now Priest in charge of the Mission Church of St. John Baptist Portland, St. John.

DE VEBER, REV. WILLIAM H., M. A., Canon. B. at St. John, N. B. Graduate King's College, Fredericton. Ordained Deacon 1847, Priest 1848, by the Bishop of Fredericton. Appointed Curate St. Anne's Chapel, Fredericton; Missionary at Upham and St. Martin's. Now Rector St. Paul's, Portland, N. B.

DOBBS, REV. O. G., M. A. B. in England 1853. Ed. University of Toronto, and Wycliffe College, Toronto. Ordained Deacon 1880, Priest 1881, by Bishop of Toronto. Appointed Missionary in the Mission of Weybridge, Ont., and afterwards Curate of St. Mark's, St. John. Now Rector of St. George's Church, Carleton, St. John, 1887.

DOWLING, REV. THEODORE EDWARD. B. in Gloucester, England. Ed. St. Augustine's College, Canterbury. Ordained Deacon 1861, Priest 1862, by the Bishop of Fredericton. Appointed Curate of St. Stephen, 1861; Rector of Douglas, N. B., 1861-1871; Rector of St. George's Church, Carleton, St. John, 1871-1884. Author of "Dies Panis." Now Rector of Christ Church, St. Stephen, N. B.

FLEWELLING, REV. JOSEPH EDWARD. B. 1848 in New Brunswick. Ordained Deacon 1875, Priest 1876, by the Bishop of Fredericton. Missionary at Wicklow, Carleton County.

FORSYTH, REV. DAVID, B. A., Rural Dean. B. in New Brunswick. Ed. University of New Brunswick. Ordained Deacon 1873, Priest 1874, by the Bishop of Fredericton. Rector of St. Paul's, Chatham.

GOLLMER, REV. ALFRED J. A. B. in London, Eng. Ed. King's School, Canterbury; Church Missionary College, Islington, London. Ordained Deacon 1880, Priest 1881, by the Bishop of London. Appointed Curate of Brenchley, Kent, 1880-81; Curate of St. Paul's, Canonbury, 1881-82; Assistant Rector at Chapter House, London, Ont., 1882-83; Incumbent of Belmont, Ont., 1883-84; Curate of Barcombe, Sussex, Eng., 1885. Now Curate of Trinity Church, St. John, N. B.

GREER, REV. WILLIAM. B. in 1854, in Ireland. Ed. St. Augustine's College, Canterbury. Ordained Deacon 1879, Priest 1880, by the Bishop of Fredericton. Appointed Rector of Burton. Now Rector of Westfield, N. B.

GWILYM, REV. D. VAUGHAN. B. in South Wales, 1852. Ed. Grammar School, Bridgend, Glamorganshire, and St. John's College, Newfoundland. Ordained Deacon 1879, by the Bishop of Newfoundland; Priest 1882, by the Bishop of Ontario. Appointed Spaniard's Bay, Newfound-

land, Lanark, Ont., and Renfrew, Ont. Now Rector of Campobello, N. B.

HANCOCK, REV. W., Rector of Rothesay.

HANFORD, REV. SIMEON JONES, B. A. B. in New Brunswick 1822. Ed. King's College, Fredericton, 1842. Ordained Deacon 1845, Priest 1848, by the Bishop of Fredericton. Appointed Missionary at Andover; Curate at Woodstock. Now Rector of Upham.

HANINGTON, REV. C. P., B. A. B. in New Brunswick 1857. Ed. University of New Brunswick. B. A. 1880. Ordained Deacon 1882, Priest 1884, by the Bishop of Fredericton. Appointed Curate at Petitcodiac. Now Rector of Johnston, N. B.

HANSEN, REV. NIELS C. B. in Denmark, 1861. Ed. University of New Brunswick. Took a course in Divinity in King's College, Windsor, N. S. Ordained Deacon 1886, by the Bishop of Fredericton. Address, Maugeville, N. B.

HANSEN, REV. N. M. B. in Denmark, 1829. Ed. Zelling Seminary, Denmark. Took first degree. Ordained Deacon 1876, Priest 1877, by the Bishop of Fredericton. Missionary at New Denmark.

HARTIN, REV. THOMAS B. in Ireland. Ed. University of New Brunswick. Ordained Deacon 1851, Priest 1869, by the Bishop of Fredericton. Late Rector of Canterbury, N. B. Now retired.

HATHEWAY, REV. CHARLES H., B. A. B. in New Brunswick 1858. Ed. University of New Brunswick. B. A. 1881. Ordained Deacon 1882, Priest 1883, by the Bishop of Fredericton. Appointed Missionary in charge of Canning, N. B. Now Rector of St. John's Church, Cambridge, N. B.

HILTZ, REV. AUGUSTUS F., B. A. B. in Nova Scotia 1843. Ed. King's College, Windsor, N. S. Ordained Deacon 1873, Priest 1874, by the Bishop of Nova Scotia. Appointed Vicar of Falmouth, N. S. Now Rector of St. Peter's, Derby.

HOLLOWAY, REV. HENRY. B. in England 1842. Ed. Sutton, Colfield, Eng. Ordained Deacon 1874, Priest 1877, by the Bishop of Worcester. Formerly Curate of Kidderminster, Eng., 1874; St. Saviour's, Hoxton, 1876; Newland, Eng., 1877; St. Margaret's, Dundee, 1878; Holy Trinity, Winchester, 1880; Denston, Lichfield, 1882. Now Rector of Weldford, N. B.

HOOPER, REV. EDWARD BERTRAM, B. A. B. in Ireland, 1863. Ed. Dedham Grammar School, Eng., and University of New Brunswick. Ordained Deacon 1886 by the Bishop of Fredericton. Missionary in Andover.

HOYT, REV. LEO A., B. A., Rural Dean. B. in New Brunswick. Ed. University of New Brunswick. Ordained Deacon 1869, Priest 1870, by the Bishop of Fredericton. Appointed Curate of Douglas and Bright, N. B. Now Missionary at Andover, N. B.

JAFFERY, REV. WILLIAM. B. 1821. Ed. University of New Brunswick. Ordained Deacon 1847, Priest 1851, by the Bishop of Fredericton. Rector of St. Mary's, N. B.

JAMES, REV. CHAS. J., B. A. Ed. Toronto University and Wycliffe College. Appointed Curate Church of Ascension, Hamilton, Ont.; Assistant Calvary Church, New York. Now Rector of St. James' Church, St. John, N. B.

KETCHUM, REV. WILLIAM QUINTARD, D. D., Canon. B. in New Brunswick. Ed. King's College, Fredericton. M. A. 1845; D. D. Columbia College, New York, 1869. Ordained Deacon 1845, Priest 1846 by the Bishop of Fredericton. Secretary of Diocesan Church Society 1847. Formerly Curate of Fredericton, 1845-1860. Author of "Letters on Missions of the American Church," and of "Proceedings of the General Convention of the American Church, 1871-1874." Now Rector St. Andrew's, N. B.

LOWNDES, REV. ARTHUR. B. in England 1848. Ed. King's College, London, and London and Paris Universities. Ordained Deacon and Priest 1884, by the Bishop of Fredericton. Rector of Prince William, N. B.

MATHERS, REV. RICHARD. B. in England 1840. Ed. Ecclesall College, England. Ordained Deacon 1870, Priest 1872, by the Bishop of Quebec. Appointed Curate of St. Peter's Quebec; Missionary at Malbaio; Rector of Bathurst, N. B. Now Principal of Wiggins' Male Orphan Institution, St. John.

- MEDLEY, REV. CHARLES STBINKOFF, B. A., Canon.** B. in England 1835. Ed. Marlborough College, England, and King's College, Fredericton. Ordained Deacon 1859, Priest 1860, by the Bishop of Fredericton. Secretary of Diocesan Synod. Formerly Rector of Douglas, N. B., 1860; Sub-Dean of Christ Church Cathedral, Fredericton, 1861; Rector of St. Mary's, St. John's, Newfoundland, 1864. Rector of Sussex, N. B., since 1867.
- MCKIEL, REV. WILLIAM LEBARON, B. A.** B. in New Brunswick, 1841. Ed. King's College, Windsor, N. S. B. A. 1864. Ordained Deacon 1864, Priest 1865, by the Bishop of Fredericton. Appointed Rector of Bathurst, N. B. Now Rector of Douglas and Bright. Address, Keswick Ridge, N. B.
- MILLIDGE, REV. JAMES W. B.** in New Brunswick 1842. Ordained Deacon 1877, Priest 1878, by the Bishop of Fredericton. Appointed Assistant at St. George's, Carleton, St. John. Now Rector of St. David's, N. B.
- MONTGOMERY, REV. H., B. A., Rural Dean.** B. in New Brunswick 1854. Ed. University of New Brunswick. Ordained Deacon 1881, Priest 1882, by the Bishop of Fredericton. Appointed Curate of Christ Church Cathedral, Fredericton, and Hampton, N. B. Now Rector of Kingsclear, N. B.
- NEALES, REV. JAMES. B.** in England 1813. Ed. King's College, London. Member of the Royal College of Surgeons, Eng. Ordained Deacon 1842, by the Bishop of Nova Scotia; Priest, 1845, by the Bishop of Fredericton. Appointed Stanley, N. B.; Grand Manan, N. B.; Richibucto, N. B. Now Rector of Gagetown.
- NEALES, REV. THOMAS, M. A., Canon.** B. in New Brunswick 1845. Ed. University of New Brunswick. M. A. 1867. Ordained Deacon 1868, Priest 1869, by the Bishop of Fredericton. Appointed Curate of Woodstock, and now Rector of Woodstock.
- NEWNHAM, REV. O. S., Rector of Hampton.**
- PARLEE, REV. HENRY I., B. A.** B. in New Brunswick. Ed. King's College, Windsor, N. S. B. A. 1884. Ordained Deacon 1883, Priest 1885, by the Bishop of Fredericton. Appointed Curate of Westfield, N. B. Now Rector of Stanley, 1885.
- PARNTHORP, REV. D. B., Rural Dean.** B. in the West Indies. Ed. in England. Ordained Deacon 1840, Priest 1841, by the Bishop of Montreal. Formerly at London, Montreal, and Charlottetown. P. E. I. Now Rector of St. Jude's, Carleton, St. John.
- PETERS, REV. G. D., Rector of Bathurst.**
- PICKETT, REV. D. W., M. A.** B. in New Brunswick, 1827. Ed. King's College, Windsor, N. S. Ordained Deacon 1852, by the Bishop of Fredericton; Priest 1856, by the Bishop of Nova Scotia. Appointed Curate at Kingston 1852; Head Master of Collegiate School, Windsor, N. S., 1854; Missionary at Greenwich 1861.
- RAYMOND, REV. WILLIAM O., B. A.** Curate in charge of St. Mary's Church, St. John.
- REID, REV. ALFRED JOHN.** B. in England 1861. Ed. St. Augustine's College, Canterbury; 1st class at Oxford and Cambridge Preliminary Examinations for Holy Orders. Ordained Deacon 1885, Priest 1886, by the Bishop of Fredericton. Curate of Moncton, N. B. Now of St. Paul's Church, Portland, St. John.
- ROBERTS, REV. G. GOORIDGE, M. A.** B. in New Brunswick 1832. Ed. College School, and King's College, Fredericton—M. A.; also M. A. *ad eundem* of Bishop's College, Lennoxville. Ordained Deacon 1856, Priest 1857, by the Bishop of Fredericton. Appointed Douglas 1856-60; Sackville and Dorchester, 1860-73. Now Rector of Fredericton.
- SCHOFIELD, REV. GEORGE, Rural Dean.** B. and Ed. in England. Ordained Deacon 1859, Priest 1860, by the Bishop of Fredericton. Rector of Simonds, 1859. Published Sermons.
- SIMONDS, REV. RICHARD, B. A.** B. in New Brunswick. Graduate King's College, N. S. Ordained Deacon 1846, Priest 1847, by the Bishop of Fredericton.
- SMITH, REV. RANALD E., M. A., Rural Dean.** B. in Prince Edward Island. Ed. King's College, Windsor, N. S. Ordained Deacon 1858, Priest 1859, by the Bishop of Fredericton. Rector of St. George and Pennfield 1868. Rural Dean of St. Andrew's. Formerly Assistant Minister of All Saint's, St. Andrew's, N. B.
- SPIKE, REV. HENRY M., B. A.** B. in Nova Scotia 1821. Ed. King's College, Windsor, N. S. Ordained Deacon 1850 by the Bishop of Fredericton; Priest 1852, by the Bishop of Nova Scotia. Appointed St. Margaret's Bay, N. S.; Tusket, N. S.; Newport N. S.; Petite Riviere, N. S. Now Rector of Musquash.
- STERLING, REV. G. H., B. A.** B. in New Brunswick 1842. Ed. University of New Brunswick. Ordained Deacon and Priest by the Bishop of Fredericton. Appointed Curate of St. Stephen, Curate of Newcastle, Miramichi, N. B.; afterwards Rector. Now Rector of Mauverville.
- STEVENS, REV. L. G.** Rector of St. Luke's Church, Portland, N. B.
- STREET, REV. W. H., Rector of Petersville.**
- SWEET, REV. J. H. S.** B. in England. Ed. St. Boniface College, Warminster, and St. Augustine's College, Canterbury. Ordained Deacon 1873, Priest 1874, by the Bishop of Quebec. Appointed Strurham; New Carlisle, Quebec; Dalhousie, N. B. Now Rector of Newcastle.
- TALBOT, REV. JAMES H. B.** in England 1849. Ed. St. Augustine's College, Canterbury. Ordained Deacon 1873, Priest 1874, by the Bishop of Fredericton. Appointed Missionary at Hammond and Dutch Valley, N. B., 1873-75; Travelling Missionary 1875-75; Missionary at Waterford, N. B., 1876-77; Rector of Springfield, N. B., 1877-86. Now Rector of Moncton, N. B.
- TITCOMBE, REV. J. C., Fairville, N. B.**
- VROOM, REV. F. W., B. A.** B. in New Brunswick 1856. Ed. King's College, Windsor, N. S. B. A. 1880; M. A. 1884. Ordained Deacon 1881, Priest 1882, by the Bishop of Fredericton. Appointed Curate at Petitcodiac 1881. Rector of Richmond 1883 and of Shediac, 1885.
- WAINWRIGHT, REV. HASTINGS S., B. A.** B. in Nova Scotia. Ed. King's College, Windsor, N. S. Ordained Deacon 1864, Priest 1865. Formerly Curate at St. Luke's Cathedral, Halifax, N. S.; Curate at Shelburne, N. S.; Missionary at Mt. Uniacke; Curate at Lunenburg; Rector of St. David and St. Patrick, N. B. Now Rector of Kingston, N. B.
- WALKER, REV. WILLIAM, B. A., Canon.** Retired. Hampton, N. B.
- WARNEFORD, REV. C. A. S., Rector of Canterbury.**
- WARNEFORD, REV. E. A. B.** in England 1826. Ed. in England. Ordained Deacon 1849, Priest 1850, by the Bishop of Fredericton. Appointed Curate at Woodstock. Now Rector at Norton.
- WEEKS, REV. A. IL., B. A.** B. in Nova Scotia. Ed. King's College, Windsor, N. S. B. A. 1846. Ordained Deacon 1846, Priest 1847, by the Bishop of Fredericton. Formerly Missionary at Huctouche, N. B., 1846-73; Rector of Queensbury, N. B., 1873-1880. Address, Westfield, N. B.
- WIGGINS, REV. CECIL F., B. A.** B. in Prince Edward Island. Ed. King's College, Windsor. Ordained Deacon 1873, Priest 1875, by the Bishop of Nova Scotia. Appointed Curate of Shelburne, 1873-80. Now Rector of Sackville.
- WILKINSON, REV. WILLIAM JAMES, M. A.** B. in New Brunswick 1856. Ed. University of New Brunswick. B. A. 1875; M. A. 1878. Ordained Deacon 1879, Priest 1880, by the Bishop of Fredericton. Appointed Curate of Petitcodiac. Now Rector of Bay du Vin.
- WILLIAMS, REV. E. J. P. B.** Rector of Richmond.
- WILLIS, REV. CUTHBERT.** B. in Nova Scotia 1832. Ed. Repton School, Eng. and Lincoln College, Oxford. Ordained Deacon and Priest by the Bishop of Fredericton. Rector of Petitcodiac.
- WINKLEY, REV. HENRY W. B.** in United States 1858. Ed. Harvard College, Massachusetts. A. B. 1881. Ordained Deacon 1884, Priest 1885, by the Bishop of Massachusetts. Rector of Trinity Church, St. Stephen. Formerly Minister in charge of St. Paul's Church, Newton, Massachusetts.