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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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VOL. VI.

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No. 74.

RESIGNATION OF THE BISHOP OF QU'APPELLE.

THE resignation of the Bishop of Qu'Appelle will take from the Canadian Church an earnest and self-denying worker. His coming to this country involved the resignation of work which was very dear to him in England and in the midst of which he had made his mark. When he accepted it—the rectory of Woolwich—his friends remarked that he seemed to have a special liking for the poorest and grimmest places to live and work in, which showed, no doubt, that the missionary spirit was strong within him. He was consecrated Bishop of Qu'Appelle at the same time that Hannington was consecrated Bishop of East Equatorial Africa, and the early martyrdom of the latter aroused still further the missionary feelings of many in England.

Bishop Anson, as the third son of the first Earl of Lichfield, commanded much influence in England, and this, together with much of his

own private means, he used for the benefit of his diocese. The association formed in England proved of great assistance to him in his work.

It is rather singular that while one Englishman is going back to England, resigning his episcopate at the age of fifty-two, another is leaving England at about the same age (a trifle

older, indeed) to commence the work of a Canadian bishopric, the one diocese being Qu'Appelle, and the other Quebec, a similarity in name which is not a little striking.

No one who knows Bishop Anson can feel otherwise than that his resignation is actuated by the best possible motives, but many will deeply regret that the diocese will have his guiding hand and fostering care no longer. His Lordship has given to his Synod his reasons for resigning the See. After twenty-eight years' work as bishop and priest he feels that he needs



THE HON. AND RT. REV. A. J. R. ANSON, M.A., D.C.L.

First Bishop of Qu'Appelle.

“a time of retirement to give himself more entirely to penitence and prayer and the deeper preparation of the soul than he has found possible amidst a life of active work.” He does not seem to intend to enter into active work

anywhere else, but still hopes that God will make his days of retirement not wholly unprofitable to our beloved Church. During the nine years of his episcopate England has contributed in various ways about \$144,000 to the needs of the diocese, and this is exclusive of the large amounts contributed to the different churches in it. Twenty-three churches have been built and two more are in course of erection, and nine parsonage houses, all almost entirely free of debt. The number of clergy has increased from three to sixteen and the diocese is endowed with \$50,000. This represents a large amount of work done in a small space of time, and only adds to the great regret everywhere felt that Bishop Anson is about to leave. His gentle and retiring disposition, coupled with his great zeal and devotion for the Church, has made him very dear to those who were fortunate enough to know him, and many will feel true sorrow that his kindly presence is no more to be felt in Canada. Wherever he may be he will not be forgotten by his numerous friends here.

HISTORICAL SKETCHES.

No. 74.—CHURCH ANNALS AT NIAGARA, FROM A.D. 1792—A.D. 1892.*

BY REV. DR. SCADDING.



HE present is an era of century celebrations. All the civilized portions of the habitable world are this year commemorating the four hundredth anniversary of the discovery of America by Columbus. In 1874 was the so-called Caxton celebration, commemorating the introduction of printing into England in 1474. In 1883 was observed the four hundredth anniversary of the birth of Luther. In 1864 we had the tercentenary of Shakespeare. In 1876 the people of the United States observed their centennial; in the present year the Province of Ontario is doing the same thing for itself, as the successor to the Province of Upper Canada, in which its present system of representative government was proclaimed on the 16th of July, 1792. Semi-centennials, too, it has become the practice to observe. In 1884 the city of Toronto celebrated the fiftieth year of its corporate existence. The jubilee of Her Majesty Queen Victoria made the year 1887 forever memorable; and in 1889 the Diocese of Toronto held its jubilee, recalling the consecration of its first Bishop, Dr. John Strachan, in 1839. Even the lapse of a quarter of a century is held to be worthy of special commemoration. Thus in the present year the Dominion of Canada has celebrated the twenty-fifth year of its career. The custom of thus reviving the past at stated intervals is based on precedents to be found in

* This paper was read at the recent centennial of St. Mark's Church, Niagara.

Holy Writ, in the injunctions given to the Hebrew nation concerning the Sabbatical, or Jubilee year, an observance fraught with good to the Jewish people. The commemorations just enumerated have all of them caused the voice of praise and thanksgiving to be heard over extensive areas and in situations of much prominence.

We come now to a celebration of a humbler character and calculated to excite an interest in fewer minds, although in this instance likewise, from some peculiarities connected with it, the attention given to it will certainly be by no means simply local. The parish of St. Mark's, Niagara, this year commemorates the one hundredth anniversary of its establishment as a mission in 1792. The registry of the parish of St. Mark's, Niagara, commences at that early date, when the first missionary was settled at this place, by the venerable Society for the Propagation of the Gospel, in the person of the Rev. Robert Addison, whose ministrations continued down to the year 1829.

The tradition at Niagara at one time was, that Governor Simcoe had something to do with the building of a portion of the present St. Mark's Church, but it now appears that that edifice was not begun to be erected in stone until the year 1807. Still it is highly probable that the excellent Governor took some action in regard to the establishment of religious worship at Niagara, and the site of the church may have been set apart by him at the spot where it now stands, and a temporary wooden structure erected thereupon. It seems unlikely, when the character of the Lieutenant-Governor is considered, marked as we know it was by a solemn sense of religious duty, that he should, during an administration lasting from 1791-1796, have refrained from some such proceeding as this. We are incidentally made aware that even in his famous canvas house, temporarily set up at York in 1793, regular religious services were maintained. Thus we have the ever memorable land-surveyor, Augustus Jones, while engaged in laying out, under the Governor's eye, the town plot of York, recording in his journal, that after transacting business with the Lieutenant-Governor "at the camp," that is while resident in this celebrated canvas abode of his, that he attended prayers there. His entry is, "went to camp on the 1st of September, 1793; attended prayers"—(see the writer's Four Decades of York, Upper Canada, page 16). Without doubt the Lieutenant-Governor would have made arrangements in conjunction with the recognized missionary of the neighbourhood, Mr. Addison, for public worship on Sundays at all events, whenever it should be practicable, and that too, as we may well believe, at or near the site of the present Church of St. Mark's. Mr. Addison was a graduate of Trinity College, Cambridge, taking his degree of M.A. there in

1785. We have thus to imagine him often traversing the grand quadrangle of Henry the Eighth's famous Foundation, and passing in and out familiarly among door-ways and chambers, teeming with memories of Lord Bacon, George Herbert, Robert Nelson, Sir Isaac Newton, and the other innumerable historic worthies, who have been members of Trinity. His surroundings at Cambridge were doubtless congenial to his character; and I have been assured that Bishop Watson, of Llandaff, the well known author of the "Apology," had said, that the English Church was losing a scholar of no ordinary quality, when, in 1792, Mr. Addison decided to make far-off Canada the scene of his ministrations.

His prospects at home were bright; to be a member of Trinity College, Cambridge, gave a prestige to a man everywhere in England, and this determination on the part of Mr. Addison was plainly an act of unselfishness. The national Church was calling on her sons personally to assist her in fulfilling her duty towards the wide domain brought within her jurisdiction through the acquisition of Canada. He felt himself impelled to obey that call. The English Church was fortunate in having so worthy a representative in these parts at so early a period. Mr. Addison's character and abilities

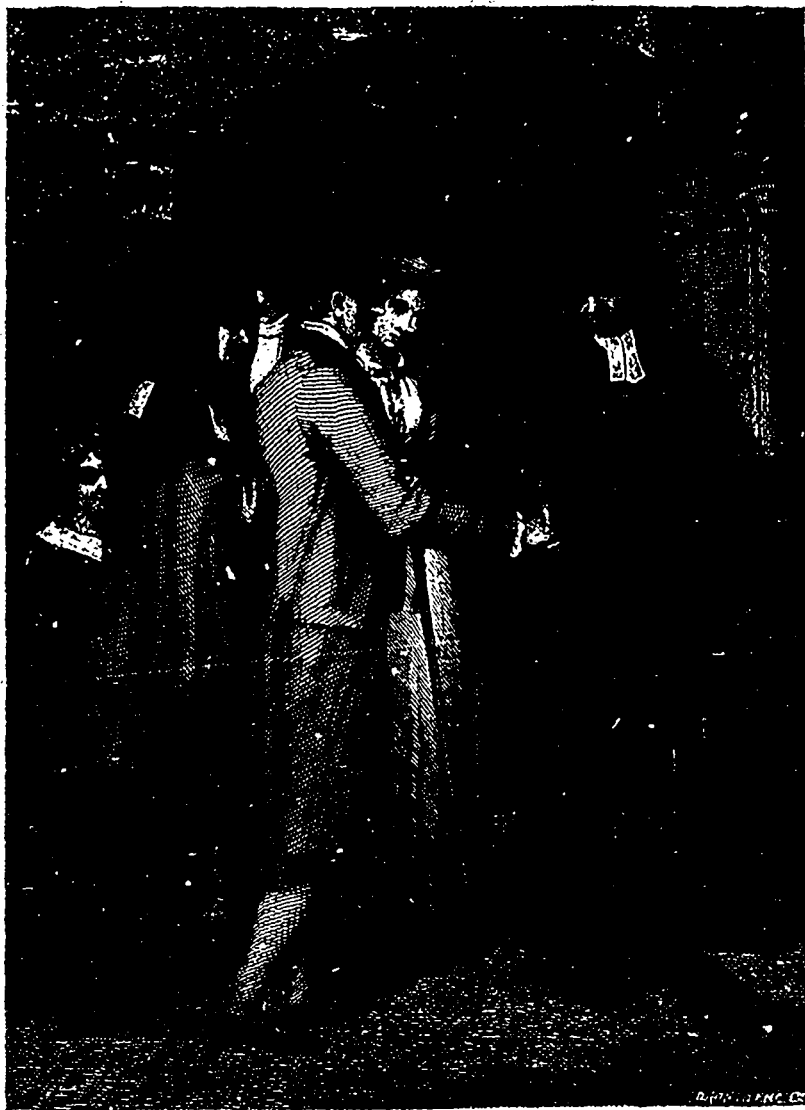
were duly appreciated. In the calendars of the day his name appears not only on the list of those who form the Board for the general superintendence of education in Upper Canada, and those who are appointed Trustees of the public schools of the Niagara district, but also on the list of the commissioners of the peace, or general magistrates, in which capacity

Mr. Addison's name figures in company with those of Thomas Dickson, John Ball, Robert Nelles, William Crooks, Samuel Street, Abraham Nelles, George Keefer, James Kerby, James Macklem, John Powell, John Servos, W. H. Merritt, J. B. Clench and many others familiar even yet to us of the present generation.

Many little extracts have been already made and circulated from the casual memoranda entered by Mr. Addison in the parochial register of St. Mark's, dating back to July 9th, 1792, all

showing him to have been a man of great soundness of judgment, and full of human sympathy. On the whole, in fact, he may be said to have possessed not a few of the qualifications sought for by good Sir Roger de Coverley in his chaplain and the parson of the parish, such as "a good aspect, a clear voice, a sociable temper, and competent scholarship."

The reports of his mission in Canada, trans-



CHURCH-GOING A HUNDRED YEARS AGO.

In Memoriam: Robert Addison, Missionary, St. Mark's Church, Niagara, A.D., 1792—A.D., 1829.



OLD ST. MARK'S CHURCH, NIAGARA.

mitted periodically by him to the "Society at home," would be, if collected and reprinted here, a most interesting historical record, and a valuable boon to the Canadian public. I have in my own possession a short autograph letter addressed by Mr. Addison to a young soldier of fortune named Chiniquy, from Lower Canada, breaking away from the narrow traditions in which he had been brought up and desiring to obtain employment among the more enterprising people of the west, with whom he seems to have met with some success. In this note Mr. Addison appears in the pleasing light of a fatherly adviser to a young stranger who by some means had been brought into friendly relations with him. The letter is dated from Chippawa. While the headquarters of Mr. Addison were at Niagara, there were innumerable stations in other directions visited professionally by him. The Indians of the Grand River were familiar with his presence, and the Mohawk Chief Brant is said to have acted as his interpreter there. Mr. Addison's letter to Chiniquy is addressed to him at York and reads as follows:—

CHIPPAWA, 8th Oct., 1806.

DEAR SIR,—I have only a few minutes allowed me to tell you how very much I am pleased to hear from Mr. Jackson that you are very useful and agreeable to him. Suffer me to press this consideration upon you, that active industry, aided by frugality, is the parent of wealth. I do not expect you to be an hermit, and as I find you are doing well I will finish this dull advice by expressing my sincere wish that you may continue to do so. We elderly men are sad correspondents. By endeavouring to be so we sometimes run the hazard of offending by our grave admonitions. You know we have had the honour of His Excellency on this side of the water and every one seems highly pleased with his affability and politeness. He

was waited upon by the magistrates and principal inhabitants of Niagara, with an address in which was a high compliment to General Hunter, and let me tell you that his answer was still more complimentary to that departed worthy. You will see both the address and answer in your paper and will then prize them for yourself. You will find that the sentiments concerning the late administration on the Niagara side are very different to what they are on yours. Our assize has been unusually long; I think it lasted ten days, and all, I observed, was conducted well.

The grand Judge gave general satisfaction and is a gentleman of great and finished abilities. I hope to find you in good health and spirits at the session,

And am most truly,

Your obedient, very humble servant,

ROBERT ADDISON.

The Mr. Jackson here named had probably patronized Chiniquy* in some way, and he may also have had a word of encouragement from General Hunter, whose loss is here regretted. The new Governor must have been Gore, and the "grand Judge" was no doubt Judge Thorpe, who, strange to say, was a "Reformer," and whilst retaining his judicial character became a member of the House of Assembly. It is amusing to read of the difference of sentiment prevailing "on this side of the water," that is the Niagara side of Lake Ontario, and that prevailing on "yours," that is the York side, where the feeling was perhaps less "liberal."

I myself remember Mr. Addison very well. When a boy I have heard him repeatedly officiate in St. James' Church, at York. His oval, intellectual countenance and finished style of reading made a strong impression. In addition I particularly remember observing him as he walked arrayed in his academic gown, bands and clerical hat from the church after the service, down King street to the Quetton St. George mansion, still standing entire on that street, and now occupied by the Canada Company. He was there often entertained as a guest during his visits to York from Niagara, by Mr. John Spread Baldwin. Mr. Addison was chaplain to the House of Assembly, and used to come over to York and remain there during the annual Session of Parliament. A formerly well known picture by Westall, entitled "Going to Church," exhibits the figure of a clergyman which, to my mind, always recalls the comely form of the first missionary at Niagara, as seen

* This, of course, is not the well known "Father Chiniquy."—[Ed.]



THE PRESENT ST. MARK'S CHURCH, NIAGARA.

passing along King street in his canonicals, as just described. I have caused a photographic copy of Westall's picture shown in the illustration accompanying this article to be made by N. C. Shorey, of Toronto, with an inscription appended, "In Memoriam: Robert Addison, Missionary, St. Mark's Church, Niagara, A.D. 1792—A.D. 1829." The costume of the parishioners, male and female, surrounding the pastor in Westall's picture is that which was in vogue among our U. E.'s and other pioneer settlers at the close of the last century. At a later period Mr. Addison built a house for himself, styled by him "Lake Lodge," on some property acquired close to the town of Niagara, wherein, as might be expected from his scholarly instincts, a library soon accumulated around him, a considerable portion of which is still preserved as an heirloom in the parsonage attached to St. Mark's Church. We have in this library a deposit of the solid Divinity common in English parsonages some sixty years since, including works by Warburton, Walter Land, Jeremy Taylor, John Jackson, Leslie, and so forth. Voluminous folio copies of Poo's "Synopsis," Bayle's "Critical Dictionary," and Clarendon's "History of The Great Rebellion," all likewise seem here to be remarkably in place. There is to be noted also a black letter quarto copy of the Geneva Version of the Bible, with the liturgy attached of the time of Charles the First. With great appropriateness, at his decease in 1829, the mortal remains of Mr. Addison were deposited under the chancel of St. Mark's Church.

It is curious to conjecture why the name of St. Mark should have been chosen as the designation of the church at the mouth of the Niagara River; there are not many churches distinguished by that name, but there is a very famous one however, at Venice, of ancient foundation. Every one has heard of San Marco there, and the lion with which it is so conspicuously adorned. Early mediæval sculptors and painters made, as we know, the lion to be an emblem of the Evangelist Saint

Mark. Perhaps this figure, coinciding as it did with a popular emblem of Old England, may have taken the fancy of the loyal and patriotic first missionary here, and so he may have been induced to have attached to his church, when at last it rose from the ground a solid edifice of stone, the name of the saint whose symbol was the lion. Did not a lion holding a key symbolize Gibraltar? And here too was an important military post appertaining to Great Britain, guarding the entrance to a pass leading into the interior, into the very heart of the British possessions on this continent.

A pleasing water-color drawing of the stone St. Mark's Church of Mr. Addison's time (a copy of which also accompanies this article) is in existence. It shows a well-proportioned edifice of moderate size, an apse-shaped chancel with hipped roof over it, the rest of the roof not steep but rather flat. There is a square tower surmounted by a bell turret with a graceful slender spire. On the whole it resembles in many points one of the French churches that one sees along the river in Lower Canada. Below, the broad Niagara is seen flowing placidly into Lake Ontario, and across on the point stands the old French fort, as it was before transformed by modern enlargements. In 1843, when transepts and a new chancel were added to the old St. Mark's, the bell turret and spire were removed, and four pinnacles in their stead were placed at the angles of the square tower. These changes were made during the rectorship of the Rev. Mr. Creen. Since then the whole interior has been re-arranged in accordance with ecclesiastical rules, as now well understood. This change has been made through the instrumentality of the Ven. Archdeacon McMurray, who has also secured the erection of a convenient school-house close by, as well as a handsome and most commodious parsonage house, in spacious grounds immediately adjoining. During his incumbency likewise, St. Mark's was provided with a chime of bells, through the liberality, in 1874, of Walter Hamilton Dickson and John Geale Dickson, of Niagara. The Ven. Archdeacon McMurray, who still survives, is the third rector since the foundation of the mission in 1792, Mr. Addison and Mr. Creen being his only predecessors. Few parishes in Canada can present a history so simple, so happily uninterrupted by vicissitudes, excepting those which are necessarily attendant on progress and improvement.

THE cause of foreign missions must depend upon the piety of the Church and upon that alone. It can appeal to nothing but love for souls and grateful, loyal obedience to our Lord. But to these it does appeal as the wretchedness and guilt of men appealed of old to the love of Heaven.

HISTORICAL SKETCHES.—(Continued).

No 73—EARLY CANADIAN CHURCH.

BY MRS. WILLIAMSON, TORONTO.

IN 1839 the Toronto Diocese was set apart from Montreal, and Archdeacon Strachan consecrated its first bishop; but having a bishop at Toronto did not help in the matter of missionaries, as Mr. Osler, finding his labours becoming too arduous for his strength, applied again and again for a clergyman to be sent to his help, the sad answer having always to be returned, "I have no one to send." Finally the bishop told Mr. Osler that if he would find and instruct the men, he would ordain and place them in charge of the congregations that were already gathered together. This Mr. Osler undertook to manage, and the parsonage at Tecumseth, being by this time (1839) nearly completed, another room was added, and six young men were, as they could be found, taken into the house to be prepared by Mr. Osler for the ministry. Wm. Stewart Darling, remembered by many for his labours in the parish of Holy Trinity, Toronto, was the first to come in, followed by A. W. Stuart, T. Champion, George Hill, G. Bourne and H. B. Osler; the latter well known to most of those in this part of the country as the present incumbent of York Mills. With one exception these young men were ordained by the Bishop of Toronto, and sent to take charge of townships in which they had worked as catechists, thereby extending the services of the Church still more widely.

Mr. Osler rode on an average from 100 to 150 miles each week, all the journeys having to be taken on horseback, over roads little better than cattle tracks extending through the woods for miles, without sight of house or clearing. In those days the clothing was all homespun, the women and girls having to spend all the time that could be spared from house and farm work at the spinning wheel or loom, and, while thus employed, the girls would fasten their Bibles to the frame, and commit to memory an amount of Scripture almost incredible; the boys, not wishing to be behind the girls, used to fasten a Testament to the handle of the plough, by this means ploughing and learning at the same time.

It is also mentioned in connection with the Sunday school, that many children regularly walked six or more miles to attend the school, and the same distance home. On June 7th, 1841, was held the first Sunday school picnic in Canada; about three hundred children came from various distances. Twenty-eight Sunday schools were at that time established, but, of course, many were too far away to allow of visitors from them. Each child brought his own cup, and the tea was composed of currant cakes, rhubarb pies, and two biscuits.

The country at that time was very full of

bears and wolves, and on one occasion when Mr. Osler was holding service at West Gwillamsbury, an alarm was raised that wolves were attacking the horses tied up by the fences. A general stampede ensued, the missionary having to run as well as his congregation after the flying horses, his own being amongst the number.

The Rev. C. B. Hill, who was the fourth missionary sent out by the Upper Canada Clergy Society, and appointed to the Grand River tract in the Niagara district, had been, during this time, working most zealously over a large amount of country. Services were held in schoolhouses, and farmers houses at stations in Glanford, Swamp Road, Seneca, York, Indiana, Cayuga, Dunnville, Shewan Settlement, Lake Erie Settlement, Camboro, McKenzie's Mills, all in a fifty mile circuit, and then another fifty miles would be taken in another direction, but missionary work was much hindered in 1837, and up to 1839, owing to the unsettled state of the country from the rebellion of 1837. Mr. Hill mentions in his report of 1840, that during the two years of real travelling missionary life, he had ridden over ten thousand miles, and preached fifteen hundred sermons. Mr. Hill was a very energetic walker, and most hard-working man; he sowed the seed of God's word thickly along the banks of the Grand River, and not until the last Great Day shall we know what the fruits of his labour will yield.

The Rev. A. Pyne was appointed to labour in Moore, Sarnia, Froomfield, etc. He mentions in 1844, being at Muncey Town to assist Mr. Flood at the funeral of an Indian chief, and that the Indian form of mourning was a circle of black ashes painted round the eyes, giving to their pale faces an exceedingly mournful effect. Sabel, Walpole Island, Maxwell, Windsor, were among the places visited by this missionary.

Mr. Morse was appointed to labour in Paris, St. George and Townships of Burford, Norwich and Durham, but this paper has already occupied too much space to enter more into detail as to his work.

The Rev. D. Blake, whose mission was in Adelaide upon the great road connecting Toronto with Lake Huron, laboured there with much diligence until transferred to Thornhill.

Of the labours of Rev. Mr. Gribble and Rev. Ralph Leeming, who came to the country in 1812 with many others, time does not permit me to speak. Their names are written in the Book of Life.

In conclusion I would hope that the consideration of the work accomplished by these pioneer missionaries, now nearly fifty years ago, may incite those of you who have so kindly listened to this little sketch, to renewed and greater exertions in assisting those of your countrymen less favoured in spiritual matters than yourselves.

In the dioceses of Ontario there are many places

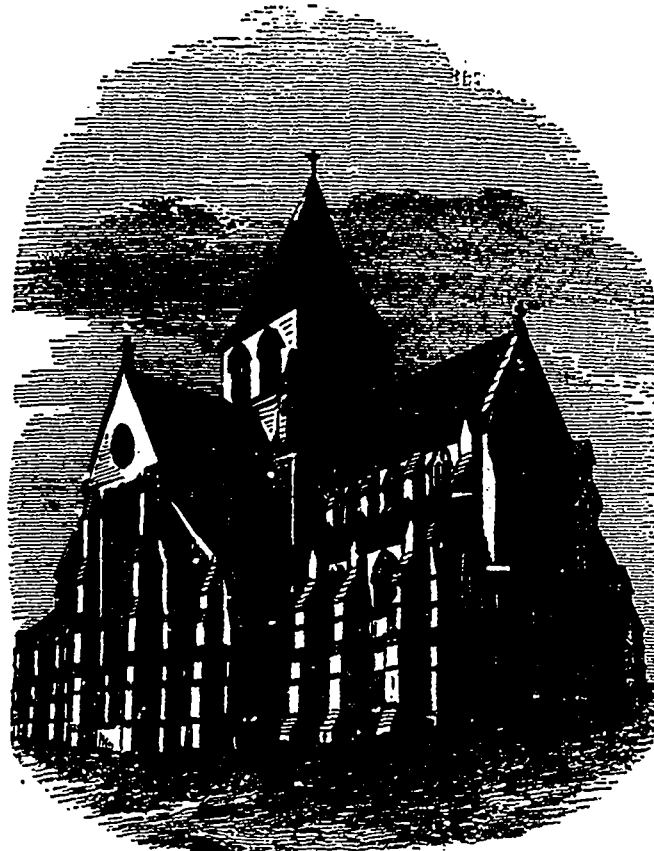
where the settlers are too poor to pay a resident clergyman. History repeats itself. What I have told you of the country about here still goes on in newly settled parts, and the cry of the Macedonian, "Come over and help us," still rings in our ears, as it did to the apostles of old. Rouse up, my friends, to the practical consideration, how you can help those more in need than yourselves, and give as you are blessed by God, to minister to the saints, that is, to all your spiritually necessitous fellow citizens of the household of faith.

AFTER THE FIRE, A STILL SMALL VOICE

THE city of St. John's, Newfoundland, has been almost entirely destroyed by fire, and amongst the burned buildings is the beautiful cathedral, which was commenced in the early years of the episcopate of Bishop Feild, and remained in an unfinished state till a few years ago, when everything but the spire was completed. Strange to say, the cathedral was commenced as the result of a fire, just such a fire, indeed, as that which has now destroyed it. In 1846, St. John's was swept by a devastating fire, and so many were rendered homeless that a "Queen's Letter" was issued in England and the wants of the unfortunate were supplied, leaving a handsome balance not disposed of. As the parish church was destroyed in this fire, Bishop Feild was persuaded to go to England and tell English hearts of the wants of his rocky, sea-girt island, and the result of his appeal was that the cathedral of St. John's was commenced, some of the balance left as the result of the Queen's letter having been placed at his disposal. The workmanship of the cathedral, both outside and within, was of the best and finest quality, and it has stood a monument of the zeal of its great promoter. Now it is in ruins, may we hope that the still small voice of

love and zeal will now be heard after the fire so that restoration, or if need be re-building may be the result. Tons of provisions and thousands of dollars are being sent from all over the world to aid the homeless and the destitute,—the still small voice again, after the fire,—showing the true humanity of man. As a result St. John's will be rebuilt in a more substantial way probably than ever. But what will it be without its fine cathedral?

Many other church edifices have also been destroyed, so that the Church at present may be said almost literally to be lying in ashes,—and the people thus deprived of their buildings may well look for that help which it is earnestly to be hoped they will receive so that they may once more be put in possession of that which the devouring flames have taken from them.



THE CATHEDRAL OF ST. JOHN BAPTIST, ST. JOHN'S
NEWFOUNDLAND.—(Lately destroyed by fire).

"Dick," said a young English barrister on a visit to his college chum, just inducted into his first living, "your sermon was admirable, but I think you occasionally used words above the comprehension of your congregation."

"Well, that's the last thing I expected to be accused of," said the clergyman; "give me an instance of one."

"Would not 'happiness,' said his friend, "have been more intelligible than 'felicity'?"

"Ridiculous!" exclaimed the other. "Every one knows the meaning of 'felicity'! Here John," to his gardener who happened to pass the window, "don't you know what 'felicity' is?"


"Ay, sure, sir," said the man.

"Well, what is it?" asked the lawyer, too much accustomed to sifting evidence to be put off with vague generalities.

John looked puzzled. "I do suppose, sir, that it must be an Aquatic," he said, looking at his master, "for you told us it was a plant which did not grow in earth."

OUR PARISHES AND CHURCHES.

No. 73.—ST. JOHN'S CHURCH, PORT HOPE.

 HE history of St. John's Church, Port Hope, has to be taken from two sources, the records of Old St. John's, now St. Mark's, and those of the present and more recent St. John's Church. In regard to Old St. John's we may say that the land upon which it was built was presented for church purposes by Messrs. Elias Smith and Jonathan Walton, and the church was erected and occupied in 1824.

The first officiating clergymen were Rev. W. Macaulay, then incumbent of Cobourg, and his assistant, the Rev. A. N. Bethune, afterwards Bishop of Toronto.

The first resident minister was the Rev. James Coghlan, who was succeeded by the Rev. Jonathan Shortt, D.D., the first rector of St. John's parish. The bell for the church was presented by Jonathan Walton, of Albany, N.Y., in 1826.

The first person christened in Old St. John's was Charlotte Percival Ward, by the Rev. Wm. Macaulay, on March 13th, 1824.

The first marriage solemnized within its walls was that of John Tucker Williams to Sarah Bradbrow Ward, on December 28th, 1830, by the Rev. James Coghlan.

After the lamented death of Dr. Shortt, in 1867, the Rev. F. A. O'Meara, a graduate of Trinity College, Dublin, was appointed as rector, and in 1873 the parish was divided, the old church being called St. Mark's, and the new one taking the name of St. John's.

The first incumbent of St. Mark's after the division was the Rev. C. Paterson, who resigned his charge in 1878, and was succeeded by the present incumbent, the Rev. J. S. Baker, M.A., at present assisted by the Rev. G. F. Hibbard, B.A. The new St. John's Church was begun in the spring of 1867 and was opened for divine worship on Sunday, February 7th, 1869. The church is built of brick with Cleveland stone facings, and is capable of seating six hundred persons. It is a beautiful and commodious edifice, and has excellent acoustic properties, a matter of no mean importance in such cases. The cost of the church and lot was about \$14,000 and the furnishing and cost of organ brought this sum up to \$18,250.00.

The Sunday school, which is complete and satisfactory in all its appointments, was built in 1875, at a cost of \$7,427.00

The rectory, which was built more recently, is also well planned and complete, and cost in the neighbourhood of \$3,000

The clergymen who officiated at the opening of St. John's church on February 7th, 1869, were:


The Right Rev. A. N. Bethune, the Ven. Archdeacon Fuller, afterwards Bishop of Nia-

gara; the Rev. J. S. Boddy, now Archdeacon of York, and rector of St. Peter's, Toronto; and the rector, the Rev. F. A. O'Meara. After the sudden and lamented death of Dr. O'Meara in the year 1888, the Rev. H. J. Hamilton, B.A., who for some time had been the curate of St. John's, remained in charge until the appointment of the present rector, the Rev. E. Daniels B.A., in October, 1889.

There are a number of memorial windows in St. John's, of great beauty, one of which was erected by the ladies of the church in memory of the beloved wife of Dr. O'Meara. A carved oak lectern was presented at Easter, 1891, by the family of Dr. O'Meara as a memorial of their father, and is of beautiful design.

TWO LITTLE INDIAN BOYS AND WHERE THEY WENT.—(Continued).

BY REV. E. F. WILSON.

 ONEY and I arrived in Windsor, N. S., at five o'clock Wednesday afternoon, and had a well filled meeting in the schoolhouse adjoining the church at 8 p.m. Next morning we visited the college and went all through it, also the convocation hall and the gymnasium, and then left for Annapolis. Here we had another meeting in the evening; it was held in the church and was quite full. Next day we were to take the afternoon steamboat across the bay to Digby. The arrangement about Zosie, before leaving Halifax, was that if he was well enough to travel he should rejoin us here before going on the boat, or, if not well enough by that time, he was to remain at Halifax over Sunday and meet us at Digby on Monday morning in time to cross with us from there to St. John, N. B. We scarcely expected that his attack of measles (if indeed it were measles) would be such a very brief one as to enable him to join us this Friday afternoon, the malady having commenced only on Sunday. However, when the train came in from the east, I sent Soney to the station to see while I went down to the boat. In a little while, hustling his way through the crowd on the wharf, I saw Soney reappearing; at first I thought he was alone, but no, Zosie was there, muffled up in his great coat, his hat drawn down in his favorite way over his eyes and grinning from ear to ear. He had come from Halifax all alone. On reaching Digby, about 4 p.m., we took the cars on west to Weymouth, where another meeting was to be held. The Rector of Weymouth, an aged gentleman of short stature, rather deaf, but very good humoured and talkative, met us at the station with two vehicles and drove us, a distance of about two miles, to his house.

We had a very pleasant little stay with him and his kind wife and daughter, both of whom



ST. JOHN'S CHURCH, PORT HOPE. - (Showing the Church, Schoolhouse and Rectory).

took great interest in the two little Indian boys. On account of Zosie's delicacy of health he was not allowed out to the evening meeting, and Soney had to perform his part alone.

Our next destination was Yarmouth; here we arrived late on Saturday evening and were received beneath the hospitable roof of Mr. and Mrs. E—. As there were children in the house I had to explain about Zosie and offer to put him elsewhere at some lodging, but happily the children of the house had had the measles quite recently, and our kind host and hostess would not hear of the child being sent away. It was a large, well furnished house, standing in a pretty garden, and the boys had a very comfortable room set apart for them, but I thought it better to keep Soney with me

and let Zosie sleep alone, at anyrate for a few nights.

Next day, Sunday, I preached morning and evening at Holy Trinity church, and in the afternoon gave a missionary address to a gathering of Sunday school children. I also called with the boys on an invalid lady who for many years had been a kind and active helper of our work. This was the close of our programme as regarded Nova Scotia. Next morning we were to take the train back to Digby and from thence cross the Bay of Fundy to St. John, N.B., on our return trip westward. According to the original plan there were now only Quebec and two or three other places in that vicinity to visit, and then we should be going back to the Sault; but now our return must be delayed six

or seven weeks longer as we were going to England for about three weeks, and the passage there and back would occupy another three. We had not intended to stop at Digby, having made no appointment at that place, but finding on enquiry, just before leaving Yarmouth, that between the arrival of our train and the starting of the steamboat there would be a delay of some three hours, and not liking to waste so much valuable time, I telegraphed to the Rev. Mr. A—, the rector, with whom I was personally acquainted, thinking he might arrange for a few friends to meet and see the boys.

When we got to Digby Mr. A— was there with his buggy, a hale, hearty, good-natured old gentleman, and at his invitation we piled our wraps and the bundle containing the boys' Indian costume into his vehicle. I jumped up beside him on the seat, and the two boys clambered on to the narrow ledge behind and we trotted away off up the wharf. It was just a little country place, a good deal resorted to by visitors in the summer. A number of people were out in the village street, and to nearly everyone we met our genial host exclaimed, pointing behind him at the same time with the stock of his whip: "These are two little Indian boys from the Shingwauk Home, and this is Mr. Wilson, and the boys have got their Indian war-paint and feathers with them and are going to dress up, and we are going to have a meeting in the school-house at two o'clock sharp; their boat leaves at half-past-three, so mind you come and be in good time, and bring the wife and children with you." This mode of advertising had its effect, and when we went to the school-house at two o'clock, the place was jamb full. We had a regular meeting—just a little shortened—and the boys sang their hymns and said their texts and recited their dialogues and danced their war-dance. And it was all over just in time. A boy was keeping a lookout for the coming boat, and as it could be seen several miles away, and Mr. A— had got his horse and buggy all ready at the door, no great risk was run, and the little impromptu visit was quite a pleasant break in our journey. Poor Zosie suffered a little from *mal de mar* while crossing the Bay of Fundy, but Soney kept up bravely and he and I had a good tea together on board the boat. We reached St. John at 7.30 p.m., and at once drove up again to Dr. B—'s; there we found a second tea prepared for us, and "You must make haste with it," said Dr. B—, "for your boat is a little late and the meeting you know, is at eight o'clock." "What meeting?" I asked, a little perturbed in mind. "Why, the meeting, you know, at St. Mary's; we arranged that, you remember, before you left." So we had, but I had quite forgotten it. We were not long over our second tea, and at half-past-eight, half-an-hour behind the time, guided by Dr. B—, we arrived at the scene of action. The

place was crowded to the doors and the meeting already in progress. The rector—as chairman—was telling the people "his stories" about the Indians, to keep them amused until we arrived, as it was an understood thing that the boat from Digby was liable to be late; the , after a few introductory words, he gave way to me and my boys and we went through with our usual programme. It was about midnight before we got to bed that night. Next morning we had a quiet rest under Dr. B—'s hospitable roof, and at 4 p.m. started again westward.

We travelled all night; got breakfast at Lennoxville at 6 a.m.; changed cars there, and reached our next destination, Richmond, P. Q., at 9 a.m. We had an evening meeting in the basement of the church, with a full attendance, at 8 p.m. Next morning we reached Acton at ten. It was Ascension day, and the church bell was ringing for service. I called on the rector, introduced myself and boys to him, went with him to the church and preached, bringing in some information about my work among the Indians. We lunched at the rectory afterwards, and resumed our journey at 4 p.m., reaching Waterloo, P. Q., at five. Here the Ven. Archdeacon L— met us at the station and took us to his house. We had a crowded meeting in the town hall, at eight o'clock. Next day found us back again at Montreal. Trinity church wanted to have us for a meeting, so, although a little out of our way, we gladly availed ourselves of the invitation, and a very successful meeting was held in the basement of the church that Friday evening. The following day we started again eastward towards Quebec and the Atlantic. At Berthier, one of the stations we passed, a bevy of young ladies, each with a little paper parcel in her hand, came on board the train and filled up all the empty seats. The young ladies soon noticed the little Indian boys, and then began a whispering among them, and then a few pretty little glances (of would-be recognition, I flattered myself) towards myself, and then a lady of rather more mature years, who appeared to be in charge of the party, said, smiling, "Excuse me, sir, are you Mr. Wilson of the Shingwauk Home?" Yes, I had the honour to be, and then it fell out that these young ladies belonged to a young ladies' school which for a number of years past had been aiding us in the support of a little Indian boy, Isaiah; and all the young ladies then were most anxious to know which of these two dear little boys was Isaiah, and I was most sorry to disappoint them. Isaiah was indeed to have come, but Isaiah did not sing quite well enough, and Isaiah was a little shy, and so Isaiah had to stay at home, poor child, and these two boys' names were Willie Soney and Zosie Dosum. The young ladies soon got over their grief, and in a little while Master Zosie was ensconced between two gentle fairies who poured sweet

words into his ears, and lollipops and nuts and things into his little mouth and paws. Those twenty young ladies' twenty paper bags contained a number of nice things, and by the time they got off at another place a little further on, where they were going to have a picnic, both Soney and Zosie were pretty comfortably loaded.

We reached Quebec that Saturday afternoon at 2.30 p.m. and immediately drove to the bishop's, where both the boys and myself had been most kindly invited to stay during the few days that would now intervene before we started on our Atlantic voyage. A very happy and pleasant little visit was it, an auspicious and gratifying ending, so far as Canada was concerned, to a trip which seemed, step by step, to have been marked out for us by a kind and smiling Providence. Our success in Canada seemed to augur well for our prospective success in England.

The Sunday in Quebec was occupied much as other Sundays have been. In the morning I preached in the Cathedral, in the evening at St. Matthew's, and in the afternoon gave a missionary address to Sunday school children at the National school.

On Monday we had a meeting at Levis, on the other side of the river. Here we were the guests of the Rev. Mr. F—— and remained at his house for the night. Mr. F—— is emigration agent and chaplain, and is also great on bugs, beetles and butterflies; certainly his collection of these little creatures was one of the finest I had seen anywhere, all so exquisitely preserved. Mr. F—— is quite a noted entomologist, and has written considerably on the subject. Our evening meeting was not very largely attended, the population of Levis being almost entirely French and Roman Catholics, but the small Church of England congregation, and some few members of other Protestant churches, turned out in full force, and considerable interest seemed to be aroused.

Next morning we crossed back again to Quebec, and I took the two boys to a clothing house and got them rigged out with sailor jackets and caps ready for the ocean voyage. That evening we had a public meeting at the National school, Quebec. It was a drenching wet night, and many fears were expressed that the meeting would be a failure. When we arrived, with dripping coats and trickling umbrellas, only a few people were in the room, but they kept dropping in by twos and threes, by fours and fives, as the hour of the meeting approached, and by the time the bishop had stepped on to the platform and taken the chair, not only the body of the room but also the galleries were quite crowded, and so our last meeting in Canada was a success. The dean said a few very cordial, heartfelt words, and at the close of the meeting the bishop, in his kind, fatherly

manner, spoke in warm commendation of our Indian homes and wished us in the name of the assembled audience a safe and prosperous journey to the Old Country, after which he pronounced the benediction.

Early on Thursday morning, May 23rd, we were making the final preparations for our departure, and at 8.30 a.m., we bid adieu to our kind host and hostess and drove down to the Allan wharf, where a large crowd of passengers and friends to bid their good-byes had already assembled, and the *Parisian*, with its four masts and two big smoke stacks, was lying alongside ready to start as soon as the captain's word should be given to take in the ropes. We had secured a good cabin with two berths and a sofa, and soon had our bags and bundles snugly stowed away, and the boys donned their sailor suits and came up again on deck to examine all the novelties of an ocean steamer, and to be looked at and whispered about by the passengers. Among those crossing were several friends whom we knew, and some even at whose houses we had been since leaving home. Mr. and Mrs. A—— who had so kindly entertained us at Rothesay, and Mr. H——, of St. John, N.B., were among the passengers. The *Parisian* was a fine vessel, the finest and best fitted of all the Allan Line, the saloon being amidship instead of in the stern, and every cabin furnished with an electric light which could be turned on or off at pleasure. Above the grand saloon, just in the centre, was a circular opening connecting it with the drawing-room and music-room above, and this space was filled with drooping ferns, hanging baskets of flowers and canaries in their cages. The boys had meals at the children's table, the hours for which were 7.30, 12.30 and 5.30. Soney slept in the upper berth in my cabin and Zosie on the sofa. Soney entered zealously into all the board-ship games, and soon showed himself an adept both at quoits and shuffle ball, and in the saloon he beat all the old gentlemen at draughts. Zosie was the pet with the ladies, and kept them all amused by his quaint sayings, and his clever attempts.

(To be continued).

FROM the *Mission Field* we gather that the Dutch Reformed Church stands at the head in South Africa, having some 298,000 adherents, of whom 220,000 are Europeans. The English Church stands second, with 139,000 adherents, of whom one-half return themselves as Europeans. The other half consists of Kafirs, Fingoes and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed coloured blood. There are 17,000 Roman Catholics, 32,000 Presbyterians, and 66,000 Independents.

THE MORNING COMETH.

O ! watchman, standing on thy tower,
 As years sweep onward in their flight,
 What signs in Heav'n, attracts thy sight,
 Predictive of the coming hour,
 When earth shall see the reign of right ?
 What of the night ? What of the night ?
 And pointing to the dim gray light
 Just struggling up the Eastern sky,
 A promise and a prophecy
 That day shall chase the dark that gloometh,
 O'er heaven to hide it from our eye,
 The watchman saith, " The morning cometh !"
 And angels sing, " The morning cometh !"
 And earth repeats, " The morning cometh "
 And " God be thanked !" our hearts reply

CHINESE IN BRITISH COLUMBIA.

PETITION to the Woman's Auxiliary has recently been received from the Woman's Auxiliary in Victoria, British Columbia, putting forth the urgent need there is for more help for the work they are engaged in among the Chinese. The petition states that although work was only begun by the Church among these people last December, there have been upwards of ninety pupils under instruction. A supply of hymn and prayer-books and the Gospels in the dialects spoken by the pupils, has been furnished to the mission by the Right Rev. Bishop Burden, of Hong Kong. Attention is drawn to the unrestricted sale of opium and to its moral effect upon the people, and also to the fact, that owing to the scarcity of work the labourers have to pay back their passage money to those who have sent them to Canada; the pupils are seldom asked to pay school fees. The petition also says, "The memorialists have a painful duty in drawing the attention of the Christian public in Canada to the following deplorable state of things, namely: that a considerable number of girls, some mere children, are imported for immoral purposes, and (though excellent work has been done in this direction towards abating the evil) a hateful system of slavery is carried on, calling loudly for a home in connection with the mission for such who now and then escape from their state of sin and throw themselves on the public for protection; most harrowing details coming under notice as to the cruelties to which these suffering ones are subjected: that the well-known society of "High Birders," who share in this hateful business, arouse strong opposition to anything affecting its interests: that there are many little children in Chinatown of school age who might be drawn into the mission school for instruction if there was accommodation for them, and who, for lack of such, grow up in the midst of terrible sin, and in an atmosphere most sad to dwell upon."

The memorialists state that the grant of \$500,

made for the last two years to the mission by the Board of Domestic and Foreign Missions, is not sufficient for the great needs of the work which are briefly as follows:

1st. A suitable building with class rooms for women and children, separate from those for the men.

2nd. The engagement of a trained native catechist from Hong Kong, whose duties would include attending to all cases of wronged Chinese girls and converts liable to persecution; to board vessels from China and direct those intending to remain in Victoria to the mission school, and to visit the pupils and others in their homes, besides attendance during school hours.

3rd. The purchase of a house as a home for girls, a pressing and urgent want, a refuge in their distress.

To accomplish all this a sum of not less than \$5,000 is needed, as the price of land and the cost of labour is very high in Victoria.

The Woman's Auxiliary in Victoria are doing what they can to raise funds, but owing to a time of great depression, have not so far met with much success and now appeal to their sisters in Eastern Canada.

Further particulars can be had from Ven. Archdeacon Scribber, or Rev. E. F. Lipscomb, superintendent of the mission, Victoria.

DR. ROBERT MOFFATT, born Dec. 21st, 1795, died Aug. 9th, 1883. Ordained at the age of twenty one, he was fifty four years a missionary in Africa. He wrote the following near the close of his life:

" Mine album is the savage breast,
 Where darkness broods and tempests rest
 Without one ray of light;
 To write the name of JESUS there,
 And point to worlds all bright and fair,
 And see the savage bow in prayer,
 Is my supreme delight."

BISHOP SELWYN, at the recent Anniversary meeting of the "Universities Mission," England, said:—"It has been a story current in our family from the early days of colonial bishops (I often heard my father tell it) that a colonial Bishop went somewhere—I won't mention where; it was to the home of an English bishop—and the footman came in, to whom the daughter of the house spoke, calling him by the name of 'Colonial Bishop,' as that was the name he went by in the family. I believe the young lady blushed when it happened. I think she need not have blushed at the occurrence, either as disparaging to the footman or as disparaging to the colonial bishop. A footman's duty is to hand round the plates; and, so far as I know, no one equals colonial missionary bishops when they come home, in the handing round of plates."

Young People's Department.



"ALL HAIL THE POWER OF JESUS' NAME."

MISSIONARY COURAGE.

ONE day a missionary in India saw on the street one of the strangest looking heathen his eyes had ever looked upon. On inquiry, he found that he was from one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. He further learned that the Gospel had never been preached to them,

and that it was very dangerous to go among them because they were so barbarous and cruel. He was stirred with earnest desires to tell to them the story of Jesus and His love. He went to his lodging-place, fell on his knees, and prayed God to show him what to do. Arising from his knees he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started on his way.

As he bade his fellow-missionaries farewell

they said, "We shall never see you again, It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he travelled without meeting hardly a human being, until at last he found himself in the mountains, surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing what else to do, he drew forth his violin and began with closed eyes to sing and play :

"All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all"

Being afraid to open his eyes he sang on till the third verse, and while singing—

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,"


he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They invited him to their homes. He spent two and a half years among them. His labours were so richly rewarded that when he was compelled to leave them, because of failing health, and return to this country, they followed him for thirty miles.

"O missionary," they said, "come back to us again! There are tribes beyond that never heard the Gospel."

He could not resist their entreaties. After visiting America, he went back again to continue his labour till he sank in the grave among them.
—Selected.

THE CHURCH OF ENGLAND.

 HERE are some things worthy of note in connection with the Church of England, and which are not generally known. It is claimed that, excepting a grant of £1,000,000 from the House of Commons as a Thank-Offering for the return of peace in 1818, and a further grant of £500,000 in 1824 for building churches, the State has given nothing towards the building of cathedrals, churches, collegiate schools, chapels or clerical residences. On the other hand the Church is said to have raised and expended through voluntary contributions £11,000,000, and to have built 3,150 churches in the first half of this century.

During the last fifty years it is estimated that £70,000,000 has been given by Church people for Church purposes, in great part for the religious benefit of the poor. Between 1840 and 1874 the Church of England expended in church building and restoration over £25,000,000 and


it is therefore claimed that to take the proceeds of these voluntary contributions and use them for State instead of Church purposes would be simple robbery. The friends of the Establishment proceed to state that it is utterly untrue that the Church property, tithes, land, investments, or buildings were given by the State, or that the clergy are paid by the State. The State consequently cannot take what never belonged to it.

Mr. Gladstone speaks thus of the Church:—

"The Church of England has not only been a part of the history of this country, but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing behind but a bleeding and lacerated mass. Take the Church of England out of the history of England, and the history of England becomes a chaos without order, without life, and without meaning."

To Canadians the issue is not of vital import, but it is certainly of very considerable interest.
—*The Empire*.

GREAT PRESENCE OF MIND.

 T was in India. Dinner was just finished in the mess-room, and several English officers were sitting about the table. Their bronze faces had the set but not unkindly look common among military men. The conversation at best had not been animated, and just now there was a lull, as the night was too hot for small talk. The major of the regiment, a clean cut man of fifty-five, turned towards his next neighbor at the table, a young subaltern, who was leaning back in his chair with his hands clasped, staring through the cigar smoke at the ceiling.

The major was slowly looking the man over, from his handsome face down when with a sudden alertness and a steady voice, he said:

"Don't move, please, Mr. Carruthers, I want to try an experiment with you. Don't move a muscle."

"All right, Major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazy expectant way.

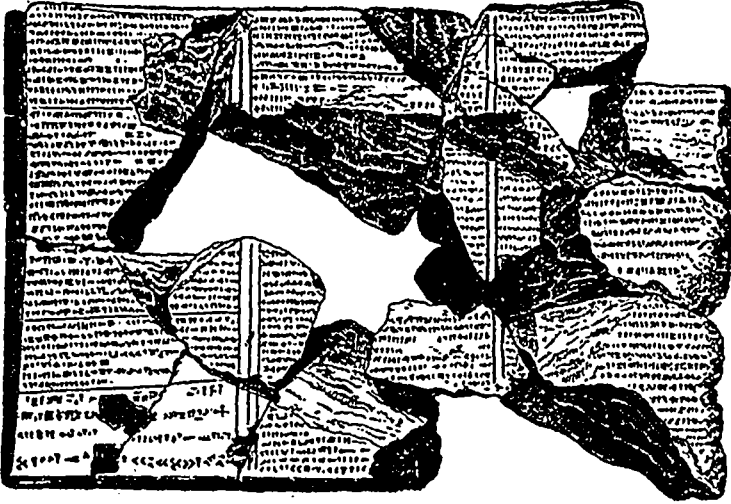
"Do you think?" continued the Major, and his voice just trembling a little, "do you think you can keep absolutely still for two minutes to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered "Yes," and his face paled slightly.

"Burke," said the Major, addressing an officer across the table, "pour some of that milk



AN ASSYRIAN INSCRIPTION.

in a saucer, and set it on the floor here just back of me. Gently, man! Quick!"

Not a word was spoken as the officer quickly filled the saucer, walked with it carefully around the table, and put it down where the Major had indicated on the floor.

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra de capello, which had been crawling up the leg of his trousers, slowly raised his head, then turned, descended to the floor, and glided towards the milk.

Suddenly the silence was broken by the report of the Major's revolver, and the snake lay dead upon the floor.

"Thank you, Major," said the subaltern, as the two men shook hands warmly. "You have saved my life."

"You're welcome, my boy," replied the senior. "But you did your share."—*Youth's Companion.*

ASSYRIAN WRITING.



ANY books grow old and are soon illegible. Paper, the bark of trees, parchment, vellum, cloth, and most of the substances on which writing is done, are liable to mold and decay, or to be consumed by fire. But there is one style of writing which has withstood the ravages of nearly thirty centuries, and is as perfect to-day as it ever was.

When Henry Austen Layard began in 1845 his explorations among the heaps and mounds on the banks of the Tigris opposite the city of Mosul, no one could have foreseen what would be discovered. There was some doubt as to what city had formerly stood there. Four hundred years before Christ, Xenophon marched his 10,000 Greeks across that plain, encamping near what was known as the ruins of the city of

Larissa, little dreaming of the perished splendors which once adorned that plain, when it was the site of the magnificent capital of the greatest empire of the earth.

Skeptical writers had doubted whether there ever was such a city as Nineveh, a great city of three days' journey. No such city could be found, nor was there any positive proof as to its location, and so the book of Jonah was held to be a very uncertain old story. But it was not long after Layard commenced his work of excavation before strange shapes were thrown up to view. Buried beneath heaps of earth were the wrecks and ruins of halls, temples, palaces, images

and idols, with portraits, inscriptions, statues, and memorials, which sufficiently proved that there was the site of the city where Jonah preached, Nineveh the great. In one of the great palace halls which was explored was found a royal library of books written on tablets of clay. Some of them were several inches long, other were very small, many were broken in fragments; but there were the characters,—shaped somewhat like arrow-heads, and called the *cuneiform* characters,—which apparently were made by pressing with the end of a stick upon the soft clay. This clay when baked or hardened became practically indestructible, or at least exempt from decay, from mold, and from fire; and so these records of the ancient Assyrian empire had come down to us unharmed.

But no man could read the writing. The capital had been destroyed, the empire overthrown, the nation itself had rotted down through vices and villainies, and its very language was forgotten. No living man could decipher the words inscribed upon those tablets; and yet, after months of patient study, learned men puzzled the inscriptions out. They at length found the same inscription in different languages, and when they could read one language then they could pick out by degrees the meaning of the other. And so after months and years of study, the Assyrian language is known to-day, and thousands of these tablets have been translated into modern tongues. One of them is known as the Deluge Tablet, of which a translation has been made which agrees in very many particulars with the account of the deluge found in the book of Genesis.

So, while these old records have been buried in the wreck of burned and fallen palaces for ages, at last they are brought forth to show that the facts contained in the Scriptures are also to be found in the ancient histories and traditions of those times.—*H.L.H., in The Little Christian.*

MISSIONARY MUSIC.

HAVE you ever brought a penny to the missionary box—
A penny which you might have spent like other little folks?
And when it falls among the rest, have you ever heard a ring
Like a pleasant sound of welcome which the other pennies sing?

This is missionary music, and it has a pleasant sound,
For pennies make a shilling, and shillings make a pound;
And many pounds together the Gospel news will send,
Which tell the distant heathen that the Saviour is their Friend.

And, Oh! what joyous music is the missionary song,
When it seems to come from every heart, and sounds from every tongue.
When happy Christian little ones all sing with one accord
Of the time when realms of darkness shall be kingdoms of the Lord!

But sweeter far than all which Jesus loves to hear,
Are children's voices when they breathe a missionary prayer;
And many a one from distant lands will reach his Heavenly home
In answer to the children's prayer, "O Lord, Thy Kingdom come."

Then, missionary children, let this music never cease,
Work on, work on in earnest for the Lord, the Prince of Peace.
There is praying work and paying work for every heart and hand,
Till the missionary chorus shall go forth through all the land.
—Selected.

PUT SOME SALT IN IT.

66 **M**OTHER, what makes you put salt in everything you cook? Everything you make you put in a little salt." So spoke observing, little Annie as she stood looking on.

"Well, Annie, I'll make you a little loaf of bread without any salt, and see if you can find it out."

"Oh, mother, it doesn't taste a bit nice," said she after she had tasted the bread.

"Why not?" asked her mother.

"You didn't put any salt in it."

"Mother," said Annie a day or two afterwards, "Jane Wells is the worst girl I ever saw. She slaps her little brother Johnny, pulls his hair, and acts really hateful. When I told her it was naughty to do so, and if she would be kind to her brother he would be kind to her, she only spoke roughly to me and hit him again. Why won't she take my advice?"

"Perhaps you did not put any salt in it. Season your words with kindness, my child. Ask help of God in all you say and do, and your words spoken in the spirit of Christ will not fall to the ground."

ONE night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.
"Where are you going?" said the taper.

"Away, high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance to the harbour, and some ship far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, "keep it burning, and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper and with it he lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great strong beam of light across the sea. By this time the lighthouse man had blown out the little taper, and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly over the sea; so that ships far out knew by it where they were, and were guided safely into the harbour.—
Rev. D. Macrae.

FRED and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can; he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says:

"I can't help it," or "I don't care."

Fred has a different way. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says:

"I never want to be ashamed of my work"

Which boy, do you think, will make a man to be trusted? Which way are you travelling in my little boy?

A CHAPLAIN once asked the Duke of Wellington whether he ought to take the gospel to the Hindoos. The old duke, every inch a soldier, asked, "What are your marching orders?" The chaplain replied, "Go ye into all the world and make disciples of all nations." "Then," said the duke, "obey your orders."

The Canadian Church Magazine AND MISSION NEWS.

Monthly (illustrated) Magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS:— { ONE DOLLAR A YEAR IN ADVANCE.
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EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann Street, Toronto, to whom all communications of an editorial character should be addressed

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VOL. VI. AUGUST, 1892. No. 74.

EDITORIAL NOTES.

THE Rev. Canon Chalmers, B.D., Incumbent of St. Andrew's, Brighton, diocese of Melbourne, has been elected Bishop of Goulburn, New South Wales, to succeed the late Bishop Mesac Thomas.

THE late Bishop of Quebec (Dr. J. W. Williams) has left personality valued at £5,937 11s. 1d. The sole executrix of his will, which bears date October 14th, 1876, is his wife, Mrs. Anna Maria Williams.

BISHOP WALKER, of North Dakota, whose "Cathedral Car" excited so much interest, is to have another novelty—a "floating cathedral"—a church built on a barge, which is to be taken from place to place on the Missouri river and reaching many towns which have no railroad.

IT is said that the C.M.S. have determined to recommend the appointment of a white man to succeed the late Bishop Crowther in Africa, on the grounds that no suitable native can be found for the position. This does not speak much for the missionary work so far done among the natives. If there are men suitable to be priests and deacons, surely a bishop from amongst them might be found also. Many will regard this as a retrograde step in true missionary work.

THERE are ten dioceses in the Province of South Africa, viz., Capetown, Grahamstown, St. Helena, Bloemfontein, Maritzburgh, Zululand, St. Johns (Kafaria), Pretoria, Mashonaland and Lebombo. The last named is in process of formation, the necessary sum for its endowment having been raised. In these dioceses

there are upwards of two hundred clergymen, nine of whom are natives and three from India. Among them there are three Deans, eight Archdeacons and twenty-four Canons.

DR. KARL LUMBHOLTZ, who has recently returned from a four years' trip of exploration into the heart of Australia, describes the natives of that country as a most degraded and worthless people. The white settlers often shoot them down as they would wild beasts. It is often said in Northern Queensland that the only right way of treating the natives is to kill them! The attempts to Christianize them have not been a success. They are doomed to certain extinction like the Tasmanians, who for twenty years have disappeared from the face of the earth

IN several Irish towns there are Wesleyan (Primitive) Methodists who still hold to John Wesley's own usages and attend the parish church for sacramental purposes, holding their meetings at an hour different from church time. At the annual conference recently held in Maguiresbridge, their opening service with the celebration of the Holy Communion was held in the parish church. This clinging to primitive usage must be irksome to the great body of Methodists who have set up a "church" of their own.

AT the thirty-first anniversary of the Universities Mission in Central Africa, held in England last June, it was a most touching sight to see Bishop Smythies and Selwyn, who were both crippled through over-work in their respective missionary dioceses. Bishop Selwyn had to lean upon a crutch as he spoke, while everyone was startled and shocked by the evident bodily weakness of Bishop Smythies. The latter has walked hundreds of miles through the jungles and under the hot sun of Africa. He appeals for a division of his diocese in Central Africa, and surely his appeal will not be in vain.

THE British and Foreign Bible Society is certainly a great missionary agency. It has lately added nine languages to its list of editions of the Holy Scriptures, one each for China, the New Hebrides and the West Indies, two for the Russian Empire and four for Africa. In some cases this work means not only translation but the actual creation of the language, as far as writing and grammar are concerned, in which the sacred words are to appear. The Bible thus forms an admirable standard of language in all parts of the world. In this sense alone missionary work is of untold value. To it the world owes an immensity.

CENTENNIALS are now the order of the day in Canada. Five years ago Halifax celebrated the centennial of its episcopate, which was also the

centennial of the first colonial bishopric of the Anglican Church. Shortly afterwards King's College, Windsor, Nova Scotia, celebrated its hundredth birthday, and now Ontario is beginning its centennials. The good old parish of Niagara had a suitable celebration of the kind last month, recalling its establishment one hundred years ago when the first Lieut.-Governor took up his residence there and held the first parliament. It is a remarkable fact that the present revered rector, the Venerable Archdeacon William McMurray, is only the third incumbent of the parish, the three rectors being : Rev. Robert Addison, 1792; Rev. Thomas Green, 1830; Rev. William McMurray, 1857.

REV. J. A. NEWNHAM is on a visit to this part of Canada from Moosonee. He made the greater part of the long journey down by canoe, paddled by Indians. Up at half-past three o'clock in the morning, halting for breakfast at eight, for their simple dinner at one, for tea in the evening, they pushed on till ten o'clock at night. Such a journey was most fatiguing. Mr. Newnham was married in Montreal to a daughter of Canon Henderson, the Principal of the Montreal Diocesan Theological College, and is now making arrangements to return to Moosonee. This remote diocese is not to be included under the vague term, "the North-West." It is directly north of Ontario and Quebec, reaching to Labrador, so that if anything it in reality would be more correct to speak of it as the North-East. Mr. Newnham held an interesting open-air meeting in the grounds of the Bishop Strachan School, Toronto, on the 18th of July, Rev. Dr. Mockridge in the chair, when he fully explained several phases of the missionary work in that northern clime, and no doubt gained many sympathizers in it.

REV. ATHELSTON RILEY, of England, in a pamphlet recently published, pleads for unmarried men as those best suited for foreign missionary work. He shows the great additional cost laid upon missionary societies because of the wives and children of missionaries. He quotes Dr. Cust, of the Church Missionary Society, who thus describes the modern missionary.—"He must have a wife at ordination and a family supported by the alms of the churches; he must have salaries, houses, comforts, conveyances, pensions and thousands spent on the education of his children. England is becoming stored with 'returned empty bottles,' men who have turned back from the plough because their wives were sick. Orders have been passed in committee to send for missionaries from distant stations in the field to come home to England to their sick wives. Even bishops are not free from this weakness. One colonial bishop left

his duty because his wife was sick, and another because his daughter was dying." Dr. Cust adds, "This is not mission service; there is nothing of the grace of self-denial and self-sacrifice." This is a subject worthy of the gravest consideration on the part of missionary societies. Certainly it is not the way the early conquests of the cross were made.

ONE of the speakers at the late anniversary meeting of the C.M.S. said that "he had been in a town in England of only 140,000 inhabitants, and he had found there eighty-seven clergy and fifty Nonconformist ministers, as well as a large number of Scripture-readers, mission women and other agents, whilst in a town which he knew in China of double the size, there was but one missionary." Another aptly remarked: "You can never win an African unless you first love him. The African has a sweetness of character which I have not found excelled even in England. The Africans of the Bible were gentle and kind. I call to your mind Abed-Melech, who lifted Jeremiah the prophet from the dungeon and the mire; Simon, the Cyrenian, who carried the cross of our beloved Master and Lord; the Ethiopian eunuch who asked Philip the Evangelist to step up beside him, and was willing to listen to the explanation of the Old Book. The African is the same to-day."

WE clip the following from *Church Bells*.— "We lately gave an illustration of the Bishop of North Dakota and his Cathedral car on the railways of his diocese. We have just received an appeal for a 'house on wheels' for use amongst the 3,000 wandering folk who go from fair to fair in the diocese of Winchester. It seems that the Rev. T. E. Holt, of Winterbourne-Earls Vicarage, Salisbury, had for the past four years added the care for these wandering folk to his own parochial work. Having been himself formerly a working engineer, he has had an experience of life which specially fits him for such a difficult duty. He visits them in their wayside vans and tents, baptizes their children, moves them to live respectable married lives, ministers to the sick and dying, and teaches and exhorts the whole. His efforts have been in many cases singularly blessed, and he is always heartily welcomed. Canon Durst, who has charge of missions in the Winchester diocese, is anxious that Mr. Holt should be provided with a travelling van in which he and his fellow-workers could live on their tours, and which would carry about a tent, benches, lamps, and other appliances for holding meetings. Such a caravan would be of great use to the missionary in his work amongst the gipsies in the New Forest and in the hop-gardens of Surrey and North Hants. Travelling vans are already much used

for political propaganda in the villages, and experience has thus been gained as to their construction and the best method of working them. It is eminently desirable that the thousands who are themselves living in vans should have a clergyman also 'on the road' who can meet and minister to them, with full appreciation of their special difficulties."

At a banquet recently given in China by Li Hung Chang, at which many foreigners were present, the statesman's son, speaking in English for his father, praised western civilization, and especially western medical science, stating that a foreign physician had recently saved Li Hung Chang's life.

THE CHURCH AND MODERN METHODS OF FINANCE.—(Concluded).

BY REV. RURAL DEAN WADE, OF WOODSTOCK, ONT.

DEPOSITING their loads at the church doors, the horses were tied to fences and posts waiting for the darkness. It came. The display began. The rockets flew. So did the horses! away, away! over fence and field, breaking springs and harness and buggies and trampling down the precious grain. I can only compare that stampede to the wild rush of that 150 pairs of foxes which Samson sent harum-scarum into the standing corn of the Philistines with fire-brands tied to their tails! If ever a church show "went off" that one did. "Tickets only twenty-five cents each!"

A Toronto Church paper is answerable for the statement that a certain congregation in Michigan hit on a more novel mode still for raising money for the Church. The pretty girls of the Church were labelled with tickets bearing these words, "You may kiss me for twenty-five cents!"

Now, thank God, the Church of England has not as yet soiled her robes in this matter so much as other communions have. It is pleasing to read these words of Dr. Gordon given in an address in Chicago in November, 1885: "We are not insensible to the perversions of another kind which have crept into our non-liturgical churches. For so far as we know, the liturgical churches have not gone into the 'cooking-stove apostasy' which is turning so many of our church basements into places of feasting; nor have they been ensnared with the entertainment heresy, which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the Gospel." It may also be said that in most cases where there has been transgression, in England at any rate, the purposes for which they have been used have been for the

furthering of works of charity such as day-schools and hospitals.

As a proof of this, some time ago the "Society for the propagation of the Gospel" declined to receive money raised in a Cathedral-City from a fancy fair "on the ground that money so raised was not fit to be used for the propagation of the Gospel of our Lord Jesus Christ."

With the knowledge that much literature on this subject is current, the writer has tried to strike out on ground hitherto not much traversed, so far as he knows. The theme is a great one and demands immediate attention. The time permitted for this paper will only allow the presentation of a few conclusions worth the consideration of the Conference. They are as follows:—

First.—Faith in God and self-denial are the only means permissible in carrying on the work of the Church. Help from "the world" must not be expected or sought.

Second.—The Church cannot accept "modern methods" because they set aside what has been established by her Lord in her very constitution. She must follow only what is primitive and apostolic. The Church is to be supported by the "laying by in store" of its members.

Third.—It is not the duty of the Church to furnish amusement either to her own children or to the people, even when the intention is good. The attractive power of the Church is *Christ*. "I, if I be lifted up, will draw all men unto me."

Fourth.—Modern methods have been invented to cover a crying sin of the Church—disobedience to the command, "owe no man anything." Church debts are a disgrace to the Church!

Fifth.—Unscriptural methods do not really advance the Church's life and influence, for:—

(a) The support gained by them is fitful, precarious and unreliable.

(b) They involve a large expenditure of time, thought and anxiety for an unjustifiable end.

(c) They admit into the government of the Church those whose interests are at variance with it. For those who give either money or service, *properly* expect to have a voice in the disposal of what they contribute.

(d) They often promote jealousy and rivalry among Christian workers, and too frequently foster a spirit of frivolity among those whose duty it is to become grave and sober-minded.

(e) They are antagonistic to the spirituality of the young and inexperienced.

(f) They help to foster a spirit of "congregationalism" in our Churches.

(g) They attract people to become "Church workers" whose work is both unacceptable to God and a hindrance to the Church; because they work for their own pleasure and not for the

* NOTE.—After the reading of this paper the question was asked: "How can the Church utilize the talents and labour (such as music, sewing, fancy work, etc.) lovingly offered by those who can only render these?" The answer was that much of this work could be devoted to the cause of Missions to the Heathen and to the poor at home and abroad.

glory of God. (One such self-constituted worker's influence will poison the atmosphere of the Church's organization in any branch of parochial work.)

(h) They give a false and delusive idea to the world of the nature of true religion.

(i) They do not attract the ungodly except for their own convenience and purposes.

(j) They do not "build up" the Church. Only what is spiritual can build up God's Spiritual House. "Let all things be done to edifying." 1 Cor. 14:26.

(k) Their influence is to make indistinct the separating line God has placed between the Church and the world.

(l) They rob God's people of the *sweet delight* which supporting his work is meant to afford them.

In the face of a growing tendency to corrupt the Church, let us see the danger and stand firmly against it. We are to "contend for the faith which was *once for all* delivered to the saints." That the "modern methods of finance" are a menace to "the faith" no spiritual person can deny. Let the voice of God's people be raised against a policy which practically relegates faith in the living Head of the Church to the past. We believe that the One who has always sustained and nourished His bride during her time of waiting and expectation, will not forsake her now when the day is drawing near for His return, and when already she is looking "toward the sun-rising" for His blessed Epiphany.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v., 14.
Communications relating to this Department should be addressed
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.



LIBERAL response has been made to the appeal of the Toronto W. A., for clothing and money for St. John's. Five large packing cases and bales of clothing are despatched free of freight charges, owing to the kindness of the C.P.R. This clothing is sent to the Bishop of Newfoundland, also a cheque of probably \$125. A large proportion of members are out of town or the response to the appeal for clothing would doubtless have been more liberal. One cheque for \$20 from Newton Brook, anonymous, was a cheering proof of sympathy for the terrible destitution in which our fellow church men and women have been placed by this great fire

THE Rev. Mr. Reid, lately Curate of St. Luke's church, Toronto, writes from his new field of work among the mining population of Kooken-

eny, B.C., that he is in great need of reading matter, illustrated papers, magazines, etc., to distribute among the camping parties who are flocking in by hundreds, prospecting the land. For his address write to Mrs. Willoughby Cummings, 44 Dewson St., Toronto.

THE Ontario report of their recent Annual Meeting has been received, also the report of the Niagara Annual Meeting held in March. Both reports are well got up, and contain much valuable information.

THE sixth annual report of the Toronto W. A. has also been circulated freely. Copies may be procured, price 5 cents, from Miss Osler, 83 Wellesley Street, Toronto.

In a letter from a N. W. Mission, the writer says: "We are now quite out of flour. Very often we have had to do without beef and many other things, but have never been without bread before. We are now depending upon an Indian to bring us a supply." She goes on to say: "It was a decided change from an English busy town to this quiet reserve, but we have become accustomed to it, and very fond of it also."

MR. HOBSON, of Christ Church, Vancouver, in acknowledging \$10 towards his Chinese school, says: "God is wonderfully blessing this work, though it is only being carried on in a small way. The 'boys' are very attentive and appreciate our efforts in their behalf; they will do anything for me now."

MR. OWEN OWENS, of Touchwood Hills, writing to acknowledge the receipt of some money, says: "Should you be in communication with any W. A. Branches interested in our work, please tell them that I am still in charge of the Gordon School, and also that I shall have to ask for much more help in the near future. A school teacher has been appointed by the Qu'Appelle Diocese, and the Government have reduced the salary of teachers to \$2 per head per annum, and the grant for boarders has been increased to \$60 per head on the average attendance. This arrangement will be a loss of about \$100 a year for last year and about \$45, perhaps more, loss for this year.

THE Woman's Auxiliary of Toronto desire to offer the use of their Dorcas, room 39, College of Commerce, south east corner of Yonge and Gerard streets, during the summer months, to any clergyman and his wife from Algoma or the North-West, or to any missionary who may desire to visit Toronto. The room is supplied with furniture for two persons. Meals can be procured from a restaurant in the same building. Apply to the President, 83 Wellesley Street.

Books and Periodicals Dept

The Dominion Illustrated. Montreal: Sabiston Litho. & Publishing Co. This magazine in its literary, artistic and mechanical features is a credit to Canada. The contents of the second number, both in literary excellence and artistic illustration, will command the admiration of every reader.

The Pulpit each month contains complete sermons from many eminent divines of the old and new world. It is an exclusively sermonic magazine, and will be found helpful to clergymen. \$2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N.Y.

The Magazine of Christian Literature: The Christian Literature Co., New York. A useful periodical, especially for clergymen who, from its pages, may cull information upon the great questions of the day, both within and without the Church of England. In addition to many valuable articles each number contains a portion of the "Theological Propædeutic"—a general introduction to the study of Theology—by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

The Missionary Review of the World: We find this periodical always most useful in giving missionary information, and suggesting thought for missionary subjects. It is now favourably recognized everywhere, and has become an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

The Youth's Companion, Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

Germania: A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

The Churchman. New York; M. H. Mallory & Co., 47 Lafayette Place, New York. A weekly Church paper, well known as one of the best Church periodicals published.

Newbery House Magazine: Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to Churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

The Secretary-Treasurers in each Diocese, to whom all moneys for missionary purposes are to be sent, are as follows:

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

All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX. Provincial Synod.

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The next meeting of the Board—Montreal, September 14th, at 8 p.m.

Returns by Parishes—Domestic and Foreign Missions.

RETURNS FROM THE DIOCESE OF ONTARIO.

FROM APRIL 1ST, 1891, TO MARCH 30TH, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Adolphustown.....	8 80						
Gosport.....							
Fredericksburg Union Church.....						8 80	Rev. R. S. Forneri.
Almonte.....	5 00			5 00		10 00	Rev. G. J. Low.
Sunday School.....							Rev. J. A. Morris.
Ameliasburg.....							
Amherst Island.....							
St. Alban's.....	91			88			
Christ Church.....	1 76			1 62		5 17	Rev. S. Tighe
Arnprior.....				1 57	3 25		
Galetta.....						4 82	Rev. A. H. Coleman.
Ashton.....	1 35			3 11			
Munster.....	2 05			3 14			
Prospect.....	1 60			1 85		13 10	Rev. T. Austin Smith
Augusta.....							
Maitland.....	13 75			6 48			
St. George's.....	50			2 07			
Lord's Mills.....	1 50						Rev. R. Lewis.
Barriefield.....				6 52		6 52	Rev. C. L. Worrell.
Bath.....				6 00		6 00	Rev. E. H. M. Baker
Beachburg.....							
Cobden.....							
Foresters.....							
Westmeath.....							Rev. H. L. Charlton.
Bearbrook.....	1 30			1 50	50		
Railway.....							
Canaan.....	82			65			
Vars.....	1 78			1 75		8 30	Rev. D. T. Clayton.
Belleville, St. Thomas'.....	39 75			28 65	14 09		
" Woman's Aux.....	84 95			25 00			
" St. Paul's.....	1 87			2 92		197 23	Rev. J. W. Burke.
" Christ Church.....				12 00		12 00	Rev. S. Daw.
" St. John's.....	3 35		6 85	2 06	4 19	16 45	Rev. D. F. Bogert.
" General.....					2 00	2 00	
Bell's Corners.....	2 35						
Fallowfield.....	2 23						
Hazeldean.....	2 77					7 35	
Rathwell's.....							Rev. A. H. Whalley.
Brockville, St. Peter's.....	26 92			21 75	18 00		
" " Woman's Aux.....	21 30			15 20		103 17	Ven. Arch. Bedford Jones.
" " Trinity.....	9 68			6 20	6 16		
" " Woman's Aux.....	15 00			5 00		42 04	Rev. J. H. Nimmo.
" " St. Paul's.....	59 50			26 35	13 12		
" " " Woman's Aux.....	24 20			7 77		145 94	Rev. O. G. Dobbs.
" " General.....					15 00	15 00	
Camden East.....	5 04		7 00	6 00	2 74		
Yarker.....							
Newburg.....							
Hinch.....							
" " Woman's Aux.....	5 00			3 00		28 78	Rev. F. D. Woodcock.
Catarqui.....	3 25		4 60	1 75			
Williamsville.....						9 60	Rev. A. W. Cooke.
Carleton Place.....	45 20		6 00	12 46	6 74		
Beckworth(9th Line).....							
" " Woman's Auxiliary.....	54 60			6 00		131 00	Rev. A. Elliott.
Clayton.....	2 30			2 64			
Innisville.....	1 24			1 75		7 93	Rev. John Osborne.
Clarendon.....					2 25		
Ompah.....							
Plevna.....							
Ardoch.....							
Strathadden.....							
Fernleigh.....						2 25	Rev. J. W. Plant.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Cobden				91			
Douglas.....							
Scotch Bush.....						91	Rev. J. A. Shaw.
Combermere.....							
Rockingham.....							Rev. J. Robinson.
Cornwall.....				12 57		12 57	Rev. Canon Pettit.
East Cornwall.....	10 00			6 00		16 00	Rev. S. G. Poole.
Deseronto.....	5 50		5 00	5 00			
" Woman's Aux				53 00		68 30	Rev. T. Stanton.
Dungannon.....			3 82			3 82	
Edwardsburgh.....							
Cardinal.....	6 72			5 00	5 50		
Limekiln.....				2 00			
Shanly.....	78			75		20 75	Rev. G. Metzler.
Egansville.....	5 00						
Lake Dore.....						5 00	
Elizabethtown, Lyn	1 30			2 00	2 40		
New Dublin.....	2 00			2 00	1 60	11 30	Rev. G. W. G. Groult.
Finch (Crysler).....				3 00	2 31		
Casselman.....				2 21		7 52	Rev. W. J. Bate.
Fitzroy Harbor.....							
9th Line.....							
Torbolton.....							Rev. J. F. Snowdon
Frankford.....	3 60		11 16	1 00	1 00		
Woman's Auxiliary.....	4 10					20 86	Rev. F. Codd.
Franktown.....	3 00			2 00			
Prospect.....							
Montague.....						5 00	Rev. R. B. Waterman.
Gananoque.....							Rev. H. Auston.
Gloucester.....							
Taylorsville.....							
Cowansville.....							
Woman's Auxiliary.....				7 50		7 50	Rev. T. M. V. King.
Hawkesbury.....	10 21			1 44			
Woman's Auxiliary.....						11 65	Rev. A. Phillips.
Hillier.....	2 00			1 44	1 91	5 35	Rev. W. Fleming.
Huntley (Christ Church).....				3 23	2 34		
6th Line.....				4 08	1 19		
Carp.....				2 43	1 20	14 47	Rev. G. Scantlebury.
Kemptville.....	7 50			4 55	3 35		
Woman's Auxiliary.....	3 00			2 00			
Marlboro'.....	1 00			1 05		22 45	Rev. C. P. Emery.
Kingston, St. George's.....	62 84		37 50	46 12	13 93	160 49	
" " Woman's Aux.	229 81			41 75	3 05	274 64	Rev. B. B. Smith.
" St. James'.....	72 50		30 00	53 90	23 40	179 80	
" " Woman's Aux.	108 20			21 37	15 23	144 80	Rev. J. K. McMorine.
" St. Paul's.....	17 04		20 00	10 00	7 00	54 04	
" " Woman's Aux.	56 35					56 35	Rev. W. B. Carey.
" All Saints'.....	4 50			5 20	5 52	15 22	Rev. R. W. Rayson.
" General.....	11 85				35 00	46 85	
" Woman's Aux., gen'al.	15 00		3 40	15 00		33 40	
Kitley (Frankville).....	1 00			1 30			
Redians.....	55			1 41			
Dacks.....	53			40			
Easton's Corners.....	1 27			1 40		7 86	Rev. T. J. Stiles.
Lanark.....				7 00	6 00		
Balderson.....							
Bathurst.....						13 00	Rev. S. D. Hague.
Lansdowne Front.....				1 06		1 06	Rev. C. J. Young.
Escott Yonge.....							
Lansdowne Rear.....				2 35			
Athens.....				1 80			
Delta.....				85		5 00	Rev. W. Wright.
Leeds Rear.....	2 35						
Lyndhurst.....							
Seeley's Bay.....							
South Crosby.....							
Morton Woman's Aux.....						2 35	Rev. W. Moore.
Lombardy.....	2 30			56	70		
New Boyne.....	2 91			1 22	1 07		Rev. C. A. French.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	• INCUMBENTS.
	General.	Indian.					
Loughborough				1 75			
Murvale							
Slack's School H.						1 75	Rev. T. R. Cooper.
Madoc							
Glen Lewis							
Queensboro'							Rev. W. W. Burton.
Manotic	3 81			2 77	1 05		
Osgoode	1 44			1 15	85		
Wellington							
Kars	6 40			6 85	2 28	26 60	Rev. T. F. Fraser.
March, St. John's	8 50			8 15			
St. Mary's							
Dunrobin						16 63	Rev. W. H. Stiles.
Marmora	1 60			2 00	1 60		
Rawdon	90			1 00	40	7 50	Rev. C. M. Harris. Rev. J. Fairburn.
Marysburgh							
Mattawa							
Deux Rivieres							
Lake Tallon							Rev. R. M. Samwell.
Matilda (Iroquois)	7 33			2 85		10 18	Rev. R. L. M. Houston
Maynooth	58						
Moore	20						
Hybla	17			55			
Shields						1 50	Rev. E. Pick.
Merrickville	9 51						
Woman's Auxiliary				4 85			
Burritt's Rapids	8 39					22 75	Rev. W. Roberts.
Millbridge				50			
Glanmire							
Stoney						50	Vacant
Morrisburgh	22 09			13 09			
" Woman's Auxiliary	5 00			2 00		42 18	Rev. G. S. Anderson. (See Leeds Rear).
Morton Woman's Auxiliary							
Mountain					2 10		
Inkerman							
W. Winchester							
S. Mountain						2 10	Rev. C. E. Sills.
(1) Napanee	8 32		20 00	19 40	12 73		
" Woman's Auxiliary						60 45	Rev. A. Jarvis.
Navan				9 50	2 00		
Cumberland							
Gloucester						11 50	Rev. A. A. De Pensier.
Nepean, Birchton				45			
Merivale				1 89			
Hintonburg				2 02		4 36	Rev. F. B. Norrie.
Newboro'				9 25	3 26		
" Woman's Auxiliary				2 00			
Portland							
Elgin						14 51	Rev. G. Bousfield
Newington	1 95			1 20			
Avanmore	73			74		4 68	Rev. D. Jenkins
North Augusta	2 47					2 47	Rev. J. Elliott
North Gower							
Pierces							
Marlboro'							
Odessa							Rev. F. T. Dibb
Osgoode							
Russell	4 17			2 68			
Metcalfe				1 72			
Greely				80		9 37	Rev. J. M. Bradshaw.
Osnabruck	1 05						
Moulinette	2 81			2 57			
Wales	3 04			5 00		14 47	Rev. G. A. V. Rollin
Ottawa, Christ Church	129 40			56 94	35 85	222 19	Ven. Archdeacon Lauder
" St. Alban's	52 17			20 63	22 39	95 19	Rev. J. J. Bogert
" St. John's	75 27			19 31		94 58	
" St. George's	77 82			30 06		107 88	Rev. H. Pollard
" St. Bartholomew's	29 07			3 25	9 37	41 69	Rev. L. M. Snowden.
" St. Margaret's	1 20	4 50		1 80	1 35		Rev. E. Hannington
" W. A.				6 50		15 00	