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# Our Mission News.

Published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATTHEW xxiv, 14.

Vol. 1.

OCTOBER, 1886.

No. 4.

## HISTORICAL SKETCHES, No. 4.

### THE FIRST BISHOP OF TORONTO.

**T**HE rapid growth of the English episcopate during the last hundred years is perhaps one of the most prominent events of history. In the August number of our periodical we presented a portrait and biographical sketch of the first bishop of Nova Scotia, who was consecrated in August, 1787, and was also the first Colonial bishop. In Canada also, which had come into the possession of the British crown, the need of episcopal supervision was felt, and Dr. Jacob Mountain was appointed first bishop under the title of the Bishop of Quebec, in 1793. For forty-six years this state of things continued, two bishops only being in active work in the whole of British territory in America. It is true it was but a young and sparsely settled country, but its rapid growth kept continually calling for fresh exertions on the part of those who had at heart the interests of the Church of England.

While, in a church point of view, our attention is at first confined to the eastern portions of what is now called the Dominion of Canada, the rapid development of the country elsewhere soon calls us westward to the region for a long time known as Upper Canada. Here we no longer meet with the power of the French, who, remaining in the colder and less attractive portion of the new colony, left the more fruitful upper regions for the Anglo Saxon. Towns began rapidly to spring into existence. Of these, three are mentioned specially in connection with the history of the church. These three are Cornwall, Kingston and York, now Toronto. Kingston was first established under French rule in 1672, under the name of Fort Catarauqui, and was afterwards called Frontenac, from the name of the

Governor in Chief. York dates its foundation from 1792, when it was established by Governor Simcoe and received its name from the then Duke of York, second son of the king.

The early history of the church in Upper Canada is connected closely with that of the resolute and distinguished Scotchman, John Strachan, first bishop of Toronto, who was induced to leave his native land, as a young man, of education, to undertake the training of the youths of Canada—a subject which was causing considerable anxiety to many leading families of the colony, such as the Hamiltons, the Stuarts and the Cartwrights. Mr. Strachan arrived here, as he himself used to say, "on the last day of the last month, of the last year of the last century." His career began here with the present century.



HON. AND RT. REV. JOHN STRACHAN, D.D., LL.D.

The First Bishop of Toronto.

Brought up a Presbyterian, he was induced to see the historic claims of the English Church with such force that he joined that communion, and was ordained to the Diaconate in 1803; by the first bishop of Quebec, and in the following year to the priesthood. His first field of labor was Cornwall, where he started a private school which soon gained a just celebrity. Under his untiring exertions, both here and afterwards in York, many of the young men in this country, who afterwards rose to high places, both in church and state, were educated and fitted for their future posts of usefulness and honor. In after life he always looked upon these as his boys, and we are told that when a number of them, themselves advanced in life, gave a dinner to their aged bishop, once their master, he said to them humorously, on coming to the table, "Boys, take your places."

While Dr. Strachan was laboring in Cornwall, a son of Rev. Dr. Stuart, of Kingston, was carrying on the work of the ministry in York. In 1812



TORONTO IN 1834.

Dr. Stuart died and his son succeeded him in his position. Dr. Strachan was then removed from Cornwall to York, where began that remarkable career of energy and zeal which is so closely connected with the history of the Church of England in Canada. York was then a small wooden town of about 1400 inhabitants. Its first church was a wooden structure of the plainest nature, but here the leading families of the young colony used to worship. Their rector was called upon to fill important positions, both civil and ecclesiastical. Those were days when leading ecclesiastics were expected to be closely connected with the politics of the hour. They were days, too, when such characters as Dr. Strachan, possessed as he was of good education and resolute will, were needed to guide the infant steps of a growing colony, and accordingly we are not surprised to find that, in 1818, he was appointed by the crown a member of the Legislative Council of Upper Canada, and from that date till 1841, when the reunion between Upper and Lower Canada was effected, he continued to take an active part in the legislation of the Province.

During this period great agitations connected with ecclesiastical matters, such as the clergy reserve question, occurred, and though many of the members of the Church of England were themselves apparently indifferent to results connected with them, it was not so with their intrepid chief, who in every way, "in season and out of season," strove hard to found the church on a firm and substantial basis. Into these questions, however, it is impossible for us, in a mere sketch, to enter.

For twenty-seven years Dr. Strachan labored as Rector of St. James' Church, York. In 1825 he was appointed Archdeacon of York, and in 1839 he was nominated by the crown, Bishop of Toronto,

in which capacity he is probably best known.

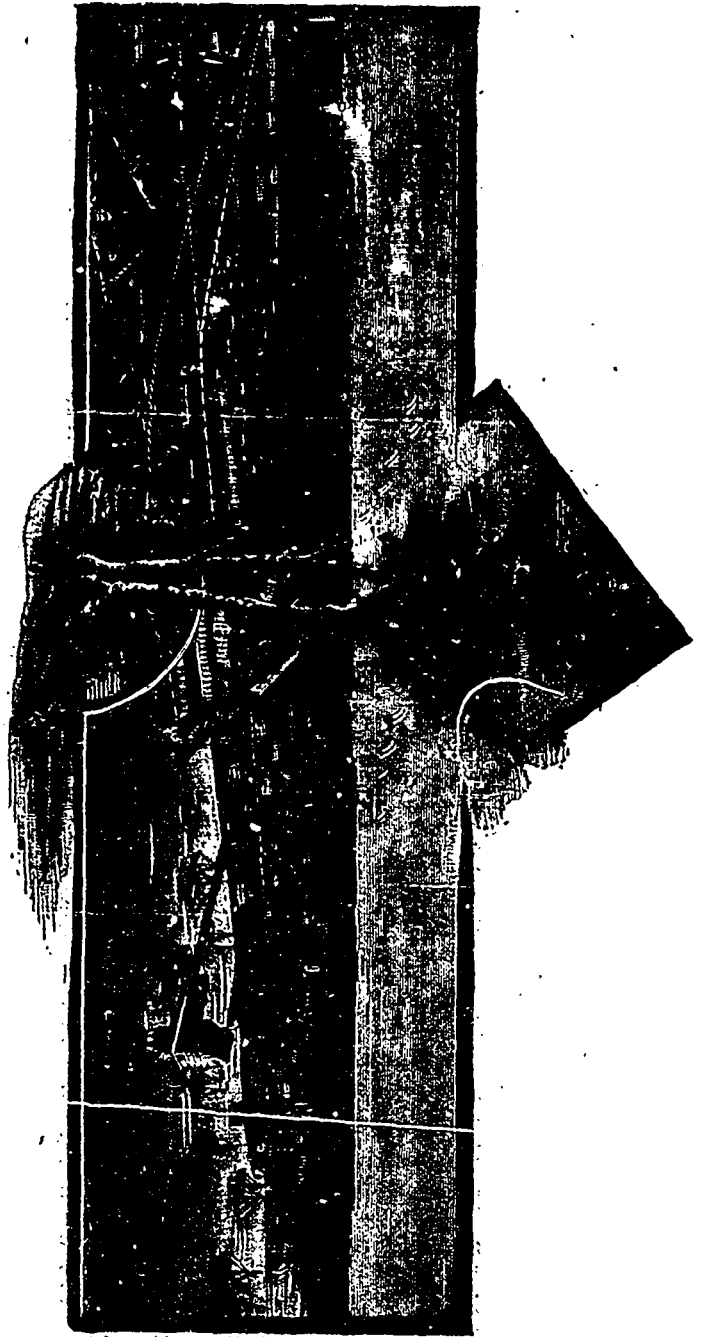
There lay upon his heart the ever important question of education. By continued exertion and agitation he secured the establishment of King's College as a Church University, and to-day the magnificent building known as the Toronto University stands where the noble bishop had started his darling project. In a church point of view, however, it was wrenched from his hands and secularized, adding one more defeat to the many that he was called upon to endure. But the grounds, known as the Queen's park, now surrounding the University, are the result of the energy and far-seeing policy of the first bishop of Toronto.

Defeat meant for him renewal of strength. Though passed the three score years and ten he crossed the Atlantic and moved the people of England to contribute afresh to the establishment of a new University of whose distinctive Church of England principles and powers there could be no doubt. Among those who contributed to this cause is found the name of W. E. Gladstone. The efforts of the aged bishop were crowned with success, and Trinity College was founded. A noble Church University, it stands supported with a strong endowment, both in land and money, and those who note the wide expanse of land attached to it, may see another instance of the far-seeing policy of Toronto's first bishop.

Indeed, many of the institutions now flourishing and strong may be traced to him. Many of the rectorial endowments throughout the whole of "Upper Canada" are the result of his own personal appeals to men of wealth. He saw that, when the clergy reserves were taken away, the evil might be remedied in the early days when land was cheap, by the voluntary liberality of land owners, and had his appeals been as largely responded to as he hoped,

a much better result would have been obtained. As it is, the church of the present day owes much to him. By him Synods, with lay and clerical representatives were established, and his influence was felt also in the establishment of the Provincial Synod which meets every three years in Montreal. He lived to see great improvements in all things around him, in the city of Toronto as it grew from "muddy little York" to one of the foremost cities in the country, in St. James' Church, from the wooden structure of pioneer days to the present grand building which now adorns the same site, in his own Diocese, which was subdivided into the Dioceses of Huron and Ontario,—he lived to see all this and much more in the general growth of the whole province, its improved roads, over which with wonderful patience he had ridden many weary hours in his well-known covered carriage, tossed about by a roughness known only to those who have experienced it, in the railways which he saw built in many directions,—he lived to see all this and much more, and then, in a good old age he yielded up his active life, and his "soul returned to the God who gave it." His remains are resting under the chancel of his own Cathedral. The good bishop was low in stature; his speech was marked by a decided Scotch accent, and many anecdotes are told of his life and dealings with men; his face wore that resolute expression which was but an index to his character. By some he was thought tyrannical; but if the turbulent days in which he lived sometimes called forth that firmness of purpose and resoluteness of action which might appear as such, there is overwhelming evidence that his heart was kind and loving, and the enormous crowds of sincere mourners that followed the good bishop to his grave, showed that the community at large were conscious that in the death of the first bishop of Toronto, a noble life had gone out in their midst.

Toronto, PROVINCE OF ONTARIO, IN 1880.



**THOUGH** private prayer be a brave design,  
 Yet public hath more promises, more love.  
 And love's a weight to hearts, to eyes a sign.  
 We all are but cold suitors; let us move  
 Where it is warmest. Leave thy six and seven;  
 Pray with the most: for where most pray is heav'n.

When once thy foot enters the church, be bare.  
 God is more there than thou: for thou art there,  
 Only by His permission. Then beware;  
 And make thyself all reverence and fear.  
 Kneeling ne'er spoil'd silk stocking. Quit thy state.  
 All equal are within the church's gate.

In time of service seal up both thine eyes,  
 And send them to thy heart; that, spying sin,  
 They may weep out the stains by them did rise.  
 Those doors being shut, all by the ear comes in.  
 Who marks in church-time other's symmetry,  
 Makes all their beauty his deformity.

Let vain or busy thoughts have there no part:  
 Bring not thy plough, thy plots, thy pleasures thither.  
 Christ purged His Temple; so must thou thy heart.  
 All worldly thoughts are but thieves met together  
 To cozen thee. Look to thy actions well;  
 For churches either are our heaven or hell.—*Geo. Herbert.*



FIRST ST. JAMES' CHURCH, TORONTO.

## OUR CATHEDRALS AND CHURCHES.

### NO. 2.—ST. JAMES' CATHEDRAL, TORONTO.

**T**HE original St. James' Church certainly was not noted for its beauty or wealth, but it served well the purpose of a new and small community. The illustration given above furnishes a good idea, we are told, of what the primitive structure was like. Those who pass up and down King street, Toronto, and look at the splendid building known now as St. James', can scarcely imagine that it was once in the rough, rude state indicated by the engraving; yet in that humble structure some of the highest in the land were regular worshippers and some of the most scholarly and thoughtful sermons were delivered.

In 1832 the little old wooden building was replaced by a substantial stone edifice with a square tower on its southern front. In 1839, the same year in which its rector, Dr. Strachan, was elevated to the episcopate, this stone building was destroyed by fire, and in the same year was replaced by another edifice, the body of which was stone and the tower of wood. This also was destroyed by fire in the great conflagration of 1849. Undaunted, the congregation speedily set on foot the reconstruction

of their church on a grander scale than any yet attempted in the country. The result was the present handsome structure shewn in our engraving on the opposite page. Commenced in 1853, it was not finally completed in its present form till 1874.

It is 200 feet long, the transept 95 feet wide and the height of crests 84 feet. The tower and spire attain the unusual height of 306 feet. There is a clock in the tower and a chime of eight bells, which ring out every 15 minutes the Cambridge chime. In the beautiful grounds surrounding the church, is a fine school-house, fitted up with numerous rooms, and also a rectory, the latter being an old building slightly renovated. For many years the late Dean Grasset was rector of this fine church. On his death the Rev. J. Philip Du Moulin, M.A., was appointed to the rectory and was also made a Canon of the Cathedral. The large endowment of the Church, increased by the growing prosperity of the city, has been the cause of much litigation and trouble, but we may hope that at no distant day peace will be restored and prosperity as of old attend what we may almost call the ancient parish of St. James', Toronto.

PROF. CHRISTLIEB says: "The more we spread religion abroad, so much the more richly does it flow back."

## BUSINESS AND RELIGION.

**W**EAALTHY irreligious; shrewd business man in Illinois, was asked by a member of the Church of Christ for a subscription towards building a place of worship. He cheerfully put down his name for two hundred dollars, and then remarked, "I give that as a good business investment. I would rather give two hundred dollars every year than not to have the Gospel preached in this community."

"How is that?" he was asked. "You do not pay any heed to the Gospel. Why are you interested in having it preached?" "Oh," he replied, "I live here with my family, and my property is around here; without the influence of Christianity the condition of society would soon become such that neither property nor life would be safe. I would not be willing to live in any community where the Gospel was not preached!"

These views of a hard-headed man of the world are confirmed by all experience. Christianity is the salt of the earth. Only the utterly abandoned would be content to live where its influence had ceased to be felt.—*Selected.*

AT THE close of one of the Missionary Meetings of the C. M. S., a gentleman said to a speaker, "I liked your speech; it went home, and I am going to double my subscription." "That's right," was the reply; "you will not miss it." "No," said he, "I have plenty more." "Then," was the answer, "you had better begin at once to give what you will miss." And this is what we all should do.



ST. JAMES' CATHEDRAL, TORONTO, 1886.

IF THE Church is to do the great work for which God has given her opportunity and command, the ranks of her clergy must be constantly replenished with thorough-going men, who count no cost and have no other ambition than that they may win souls to Christ and train them in the life of God. What better work can be placed before the mind of the young than to serve in the ministry of the Gospel? The age calls for earnest men in the Ministry. This country needs them. The world needs them. Pray ye the Lord of the harvest that He would send forth laborers into His harvest.—*Spirit of Missions.*

## OUR CALLING AS CHRISTIANS.

BY THE BISHOP OF WESTERN NEW YORK.

*Concluded.*

2. It is by reverting to first principles and making much of Christianity, and little of clans and parties, that the yearnings after unity are to be redeemed from barren sentiment and turned into operative principle. Let me pay a tribute to my venerated friend and brother the first Bishop of this Diocese,\* whose latest efforts to promote the reunion of believers were made in this noble spirit; and whose words failed not to awaken the most encouraging tokens and responses from those to whom they were addressed. If I were capable of envy, I could covet nothing that fell to his honored and successful lot in life, so much as those brilliant hues that gathered round the setting sun of his laborious day; reflections from the clouds of our unhappy divisions, it may be, but glorified by omens of better days to come. And what was the spirit that moved and melted, long estranged brethren, but the spirit of the text? He said, in effect, "Come, let us be Christians, nothing but Christians, such as were those of Antioch!" And it is my conviction that if we might only cultivate this disposition of "being truthful in love" we should better fulfil the law of Christ and less imperfectly invite others to the Apostolic blessings we enjoy ourselves. Let us reflect that the spirit of schism and of sect may be exemplified even in asserting truth itself; let us beware of that Judaizing leaven which ferments and sours in the soul, when, like the Jews, "we have no dealings with the Samaritans," forgetful of Him who sat on Jacob's well, who was himself reviled as a Samaritan, and who gave us the instructive picture of true Priests and Levites passing by on the other side, while a Samaritan gave the example which Jesus blessed, saying "Go and do likewise." Oh! can no way be discovered of making this precept practical? Must these everlasting schisms be perpetuated, while evil grows upon our discord and unbelief, and glorifies itself in our shame? Surely we have examples before our eyes in the faith and works of those from whom we are separated, which we should delight to honor; and they are not unwilling to rejoice with us in the names of Christians who have glorified the English language and the history of the race by their immortal writings and by their not less illustrious works and labors. They love to sing with us that doxology of Bishop Ken, which all true Christians, who speak the English tongue, seem to have adopted as a universal hymn. Oh! that they may not always be ignorant of the pure orthodoxy which inspired it and which he otherwise attested in his profession—"I die in the communion of the Catholic Church as it was before the divisions between the East and West."

This is the spirit of the English Reformation as distinguished from other attempted reforms. It

was restoration in fact; and I honor the Martyrs of Queen Mary's time, because they were restorers and nothing more. A revived Catholicity sprang up in the West like the Phoenix from their ashes. God overruled their faults, and made this the result. Think what we owe to Ridley, who best comprehended what ought to be done and who did it. Think of Hooker, from whose massive learning every priest in England as well as every jurist, has derived so much of that, by which nations as well as churches are preserved. Remember no less the holy learning of Andrewes, of the golden-mouthed Taylor and the Athanasian Bull. I have no sympathy with morbid sentimentalism that goes abroad for doctors and fails to recognize the infinite obligations we owe to such as these. It is from such that we have derived all that essence and flavor of Catholicity that is endeared to us by the verse of the sweet poet of the Christian Year. Where has the primitive spirit found purer expression in devotional lyrics, since the days of the Pentecostal fire? The people that has so universally responded to Keble must be a Catholic people, and let us reflect that they have so responded, not by barren eulogy, but in heroic deeds and martyrdoms. See this exemplified in the spread of Apostolic missions; in the lives and deaths of Selwyn and Patterson, and lately of Hannington, and in the Apostolic lives of many more besides. These are the examples that have moved thousands towards the old paths and to seek after forgotten truths. Let us emulate such holy patterns, and like them, by speaking truth in love, let us "persuade men."

I speak, indeed, as an old man, unable to reconstruct a life that should have been better planned; but, I speak to many young brethren, and I entreat them to cultivate the missionary spirit, and to love souls and to copy Him who redeemed humanity. All else is worthless in comparison. Oh! that every deed and word might testify to such a spirit, might seem to say "I am a Christian; by that name I live; in that I mean to die—and while I live, I would live for nothing else than to persuade all men to be altogether Christians." Be ours the burning zeal of Heber preaching under "Delhi's kingly gates," and flaring on his way beneath the burning sun of India, till the angels of God met him, and he breathed out his pure soul, as it were, in the aspirations of his own incomparable hymn:

"Waft, waft, ye winds, his story,  
And you, ye waters roll,  
'Till like a sea of glory,  
It spreads from pole to pole.  
'Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator  
Returns in bliss to reign."

Yes brethren, catch the fire of a zeal like this, and our divisions and disputes must surcease. Come Lord Jesus and make us Christians, indeed, "with one heart and one mind, striving together for the faith of the Gospel," for the glory of God, and for the salvation of mankind.

\* Rt. Rev. Thomas Brock Fuller, D. D., D. C. L.

## WORK IN THE BACKWOODS.

By REV. C. A. FRENCH.

(For OUR MISSION NEWS.)

**W**HO in Canada does not know *the backwoods*? We hear of them from travellers, land surveyors, lumbermen, hunters, etc., etc., but one has to reside in the depths of the forest to understand the real meaning of the term. I feel confident there are hundreds of thousands of people within our fair Dominion who have very peculiar ideas of this kind of life. I hope they may never have to rough it as I have done, should they come "far back," but I do think the day is not very distant when the pine, the maple, and the birch in many and many a township, must give way before the settler's axe. Already we see signs of the coming invasion all around us. In no diocese upon this continent is there so much of the wooden country as in Algoma. From one end to the other—from Bracebridge to Port Arthur, and from the St. Mary River to the Height of Land—it is brush, brush, brush! Among the trees, along the rivers, close to hundreds of small lakes are settlements springing up, and within these settlements are some of the finest specimens of humanity, "toiling on," trying hard to gain an honest livelihood. To these settlers we are bound to give the Gospel of peace. How can this be done? By itinerating from place to place and making known the Word of Life.

In 1882 I crossed the Atlantic and made my way to the district of Parry Sound. My brother at that time was employed by the Georgian Bay Consolidated Lumber Company, so I joined him for the winter, and with axe in hand, went into the lumber camp. I was a clergyman of the Church of England; I was educated in London, England; I had been chaplain in one of our Cathedral cities, but I wanted to be a missionary, and the experience of my first winter in Canada was more to me than anything else I have had ever since. I had a two-fold insight into things as they are. First I saw that there was a work to be done here which is shamefully neglected,—a work similar to that carried on by my friends Mrs. Elizabeth Garnett (sister of the Dean of Denver) and by Wm. Robertson, Esq., of Ripon. Secondly, I found that the Church in Canada is still more than half asleep. There are in the Diocese of Algoma, year after year, thousands upon thousands of men from all parts of Britain, Canada and the United States, who are left to their own sweet wills, and to the evil bent of their fallen nature as if we had no right to minister to them. At Byng Inlet, at Spanish River, at The Serpent, we have no clergyman, and this, too, I think, applies to Musquash and other places. Why is it that we thus treat the lumbering classes? Because Canada is dead. Because there is no life in us. During this winter of 1882-3 I passed in and out among hundreds of men, try-

ing to exert an influence for good. Did I succeed? Possibly I did! All I know is this, that afterwards many of them called upon me to baptize their children, to hold services at the settlements, etc., etc. I do think more might be done in this direction if we had only a few additional men and the means to support them.

In 1883 the Bishop sent me to Huntsville in Muskoka. Here I labored for a time until I was almost completely broken down by worry and over work. On going to Huntsville I found no church, no parsonage, no place to make a grave for our dead. Amid many and great difficulties I kept the congregations in this mission together, after walking fifteen miles upon a Sunday and preaching three times. With my own hands I burned and logged about an acre of land of the cemetery ground, which had before been secured by the influence of Rev. W. M. Tooke from John Scarlett, Esq., now of Nipissing. I could not get a church erected, nor would I be allowed a parsonage, but during my stay Church Hall was put into good repair, a vestry attached, and the mission left in a satisfactory condition. Then I moved north again. Here I opened the first school in eight or ten townships, and taught there for eighteen months, holding services over an area of about 40 miles. I was very happy in this work. I was the first to lay the foundation of the church and of the school in these wild parts. There is something in this. To look upon the first blade in the early May is productive of joyous expectation in the heart of the farmer, and this was my feeling. I had pioneered. What would result therefrom? I was in 1883 called to fill a vacancy in the Shingwauk Home. My own school found a teacher, but the Bishop could not send even a deacon to carry on the iteration. What is the result? The ground is lost to the church, but I do hope not to Christ, for the Methodists have stepped in and taken over the whole. Are we not ashamed? If not, we ought to be. I am a churchman, and I have seen what we can do in England. The same can be done in Canada if we only rise as one man to meet the occasion, and serve our God aright. We missionaries in Algoma to-day can break ground. We are not afraid to cross lakes, follow trails, and to feel the mosquito bite in doing this, but unsupported from without we cannot hold the people to us. We are too few. We want help. Although I believe there is a great deal of good in the Presbyterian and Methodist systems, I don't think them the Church in the sense in which I think we are of the Church, and I don't want to see divers kinds of organizations all over the land, when Christ founded one Church. This is the great weakness in Canada. I am an Evangelical. I am not ashamed of the name, but I do love my Church above and beyond any other body on earth, and I believe if she were only half alive to-day, we would find that there would be less drunkenness in our midst, less profanity amongst the young, and a greater depth of spiritual life. Would to God we had the zeal of



Wesley in his Oxford days, or could take a leaf out of Xavier's (Japan) Book of Denials. I am getting tired waiting for sympathy. We are all in the same state. Oh, brethren in the Church arise! Help our bishop. Take up our work and let us go forward, or in pity's sake let us retire altogether. Whom are you going to help? Your sons and daughters. When I prepared for burial three men drowned in the early spring, did I help persons from my own home? No. I am a stranger. They were all Canadians. Had Mr. Tooke and myself not been in this neighborhood, the friends of these churchmen could not have the "parson" to comfort them. No. They might go for sympathy where they pleased, as far as the Church in Canada was concerned. It fell to the Church in England chiefly to minister to the orphan and widow, while the home Church folded her hands and did nothing.

Dear readers, remember the backwoods. When you come to settle here you would like to see schools and churches, and to find civilization. You must help us then if you want to benefit yourself. The backwoods would not be half so bad if we only had more people and a little more money to keep things going. It is hard to see little ones knowing next to nothing, secular or religious. I am, however, confident we shall soon see a great change in Algoma as well as elsewhere.

FROM the London Bible House, 30,000 copies of the Holy Scriptures are sent out each week, or about 5,000 every day.

ARCHDEACON Earl in a speech in England recently solved the vexed question concerning "Archidiaconal functions." He said his eldest boy was once asked, "What is your father?" to which he replied, "An archdeacon," "What is an archdeacon?" was the next question put, and he answered, "Sort of chap that does work for the bishop."

BUDDHISM in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are built and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of \$17,000 for this purpose.

A MERCHANT, once asked by a clergyman for help, gave him a cheque for £10. Then came in the post with news of a large merchantman having gone down, and the merchant, having told the poor clergyman of his loss, said, "I must ask you for that cheque back." The poor man returned it ruefully, and then the merchant gave him another, but for £50, saying, "I must give while I can, for God is warning me that some day I may not have it to give." That merchant was Mr. Thornton, the first treasurer of the Church Missionary Society.

## GIFTS FOR INDIAN HOMES.

For Our MISSION NEWS.

The Rev. E. F. Wilson, who is at present travelling through the eastern part of Ontario, in company with two little Indian Boys from the Shingwauk Home, is meeting with considerable encouragement. Several kind gifts have been bestowed, and promises have been made for the support of additional pupils. A gentleman met him on the street in Montreal and said: "I heard your address last night and I like your plan of not asking for collections after meetings. I am not a member of your church, but would like to contribute my mite," and he handed a cheque for \$25. After another meeting a lady followed Mr. Wilson out and gave him a gold chain, valued at \$25. Another lady, after listening to Mr. Wilson's address, undertook to collect \$50 a year from her own boys and their companions for the support of a pupil. Next door lived a lady and gentleman, who, on hearing of this venture of faith on their friend's part, said that they too would contribute a like sum. While in Ottawa, Mr. Wilson was invited to bring his little Indian boys to the house of Sir John and Lady Macdonald. The result of the visit was a kind donation of \$25 and some nice presents for the two boys. Sir John also promised to bring up the subject of these Indian Homes before Parliament at the next session, and propose a grant towards the projected extension of the work and future maintenance.

Mr. Wilson's intention is, if God will open the way for him, to enlarge and refit the present Shingwauk Home, at a cost of \$7,000, so as to enable him to take 100 pupils and prepare some young men as teachers and missionaries,—and also to erect four branch homes, at a cost of \$5,000 each; one in Assiniboia, one in Manitoba, and two within the limits of Ontario. He has already \$2,000 in hand towards the proposed enlargement, and the work is already commenced,—and towards the two North-western Homes, he has at present about \$1,300, which includes the magnificent gift of \$1,000 from a gentleman in Manitoba. Two Sunday Schools have undertaken to contribute \$50 a year for three years, towards the Home in Assiniboia. Mr. Wilson, while travelling, pays his own travelling expenses, unless special gifts are made for the purpose.

IN SOME interesting tours with Mr. Simmons and Mr. Dowbiggin, of the C. M. S., I have lately seen much that was encouraging among the immigrant Tamil coolies and among the Native Shinghalese respectively. The former set a very good example by the zeal and liberality with which they support their own churches. In one planting district, while the English masters were waiting, and wishing, and wondering how they should get a church, their Tamil laborers built one.—Bishop of Colombo, (Ceylon.)

**Domestic Missions Department**

**DIOCESE OF ALGOMA.**

**THE BISHOP'S TRIENNIAL REPORT.**

*To the Most Reverend the Metropolitan of Canada.*

MY LORD:—In compliance with Clause 4 of Canon XI, I present, "for the information of the Provincial Synod," a statement of the general condition of the Church in Algoma, and, in doing so, feel constrained, on the threshold, to acknowledge, with a very grateful heart, the abundant visible tokens of success with which the Head of the Church has crowned our poor efforts "for the edifying of the body of Christ," through the far-reaching territory entrusted to my care.

Our missionaries still labor under many and serious difficulties, sufficient to put their faith and courage to very severe tests—such as (1) their isolation; and consequently loss of the help and cheer that, in other Dioceses, comes of frequent opportunities of fraternal intercourse; (2) the absence of room for promotion, and the lack of the legitimate stimulus which such an expectation awakens in the breast of every zealous, faithful clergyman; (3) the scantiness of the stipends paid, necessitating, in every case, the practice of the most rigid economy, and, sometimes, in spite of it, the incurring of debt; (4) the uncertainty that hangs over the future of their wives and children, should they themselves be removed by death, or disabled by age or sickness, for active work; (5) the constant pressure of the wretched competition engendered by the simultaneous presence, in even the smallest villages, of three or four religious bodies, each struggling for its fragment of a support, the whole of which would be insufficient for the decent maintenance of any one; (6) the ignorance of a large number of our own members on all questions of Church order or usage, or even ordinary religious teaching connected with the conduct of the daily life, and their consequent liability to narrow and unjust suspicions, and (7) the utter indifference of others to any thought more elevating than the play of township politics, or the probable harvest yield. Against these and other discouragements our missionaries maintain a continuous struggle, but they do it bravely, with a "patience of hope" which rises superior to every murmuring thought, content to wait its recompense in the "well done" which will sooner or later greet every faithful toiler in the Master's service.

**CLERGY.**

Three years ago the number of the Clergy, including the bishop, was 16. It is now 24. In God's goodness, no breach has been made in our ranks by death. Other changes, however, have taken place. Of the 16 of 1883, one (Rev. A. S. O. Sweet), left for England in bad health, while two others (Revs. J. K. McMorine and G. B. Cooke)

have removed to the Dioceses of Ontario and Niagara, respectively. Of the new accessions, six (Revs. J. Boydell, A. Osborne, F. W. Greene, C. J. Machin, S. E. Knight and J. Manning) have been received by letters dimissory, and six (Revs. F. C. Berry, R. W. Plant, W. B. Magnan, G. H. Gaviller, A. J. Young and G. Gillmor) by ordination, (all the latter, save one, since advanced to the priesthood,) while one (Rev. J. Greeson,) was, at my request, ordained specially for Algoma by the bishop of Oxford during my visit to England. Since this visit, the Rev. E. S. Stubbs also became connected with the Diocese, but ill health compelled him to return within about a year from his arrival. In him Algoma lost a most faithful and efficient missionary.

The Clergy are distributed as follows:

NAME.	MISSION.	No of Stars
Rev. H. Beer.....	St. Joseph's Island ..	6
" F. C. Ferry.....	Bruce Mines.....	6
" J. Boydell.....	Bracebridge.....	5
" A. W. H. Chowne .....	Rosseau.....	4
" J. S. Cole, B. A.....	Manitowaning, M. I.	5
" W. Crompton.....	Aspdin.....	2
" Rev. C. A. French.....	Garden River.....	3
" F. Frost.....	Sheguiandah.....	4
" G. H. Gaviller.....	Parry Sound.....	4
" F. W. Greene.....	Sault Ste. Marie.....	3
" J. Greeson.....	Uffington.....	5
" G. Gillmor.....	North Bay.....	6
" S. E. Knight.....	Pert Carling.....	6
" T. Lwyd.....	Huntsville.....	4
" C. J. Machin.....	Port Arthur.....	6
" J. Manning.....	Ilfracombe.....	5
" R. Mosley.....	Broadbents.....	4
" A. Osborne, Exam. Chap.	Gravelhurst.....	2
" R. W. Plant.....	Port Sydney.....	5
" R. Renison.....	Negwenenang.....	1
" W. M. Tooke, B. A.....	Gore Bay, M. I. ....	8
" E. F. Wilson, Exam. Chap.	Shingwauk Home.....	2
" A. J. Young.....	Magnettawan.....	6

In addition to the 101 settled stations enumerated above, there are about 20 scattered points at which occasional services are held, either by the bishop or the nearest clergyman. One organized mission, viz.: Burk's Falls, is now vacant.

**STUDENTS.**

The experiment of utilising the services of theological students has been tried, and every year with marked satisfaction and success, thanks to the zeal and good judgment of the students themselves, and the fact that in every case they worked under the direction of some neighboring clergyman, who assigned the field of labor, prescribed the services to be held, and received the reports of work done. The remuneration paid by the Diocese was small, being only \$25 per month, with travelling expenses to and from destination. As a rule, the ministrations of students are more acceptable than those of lay readers, possessing, as they do, the double advantage of not being prophets in their own country, and also coming under the head of what might be termed the 'almost reverend.'

## LAY READERS.

The labors of our missionaries are in several cases supplemented by those of faithful lay readers, who, in the absence of the clergyman, stand ready, as a "work and labor of love," to supply scattered congregations with such ministrations as they are licensed to furnish. The present rule of the Diocese is that lay readers, after nomination to the clergyman by the people, are by him recommended to the bishop, and placed on probation for a year, after which, if found faithful, they receive a formal license, and are publicly inducted into their office, in due form, with permission to wear the surplice. It is to the valuable services of this little band of co-workers we owe the fact that the attachment of many of the sons and daughters of the Church has, in more districts than one, survived long years of neglect on the part of the mother at whose knee they were brought up, but who, since they left the old home beyond the sea, has largely failed to care for their spiritual needs. As an example of the spirit that animates our lay readers, I may quote the case of a godly layman in the Mission of Uffington, who walks sixteen miles to one church in which he officiates, and the same distance back again.

On the part of the laity generally, I am glad to be able to report very marked evidence, in several cases, of the growth of a larger and more liberal conception of their duty to the Church which claims them as its members. Foremost among these stands the congregation of St. John's, Port Arthur, which, a few years since, was without church or parsonage, (both having been destroyed by fire), and was contributing \$300 to its clergyman's stipend, the balance being provided, partly by the S. P. G., and partly from the Mission Fund. To-day it is in possession of church and parsonage once more (both greatly improved and enlarged,) at an outlay of \$8,500, of which only \$300 remains unpaid, while it has further expressed its readiness to pay its clergyman a stipend of \$1,000 from its own free will offerings, so soon as the bishop can send a deacon to take charge of the outlying stations, and so enable its clergyman to devote all his time and energy to the care of this important central congregation. For this rare example of parochial progress, in which a little church community is seen mounting, almost at a bound, to the dignity of self-support, we are indebted, under God, to the zeal of both the present incumbent, Rev. C. J. Machin, and his predecessor, Rev. J. K. McMorine. At Uffington (Rev. J. Greeson), the people have erected a comfortable parsonage, by their united and self-sacrificing exertions, with only a little extraneous aid. At Broadbents (Rev. R. Mosley), the little flock is building a church under great difficulties, one family giving nearly \$200 worth of lumber, shingles, etc. At Huntsville (Rev. T. Llwyd), the congregation has purchased a parsonage, making themselves responsible for \$425 towards payment. At Gravenhurst, where the population is so migratory that the incumbent

(Rev. A. Osborne) describes himself as "preaching to a continuous procession," the congregation has pledged itself to a vigorous effort to raise \$100, over and above the stipend, in order to relieve, to this amount, the pressure on our Mission Fund. At Parry Sound (Rev. H. Gaviller), the amount formerly contributed for the stipend of the incumbent has been doubled within a single year, and liberal gifts have been subscribed for the improvement of the approaches to the church building. At Sault St. Marie (Rev. F. W. Greene), the ladies have raised \$100 for the purchase of new chancel furniture, etc., for St. Luke's. At Bracebridge (Rev. J. Boydell), in addition to the proposed outlay of \$2,000 on the parsonage, a site for church, school, etc., has been purchased for \$550, and paid for. At Bruce Mines, under the personal supervision of the Rev. F. C. Berry, a church has been built, which for neatness and architectural correctness will compare favorably with almost any other in the Diocese. Of the whole outlay (\$1,700), only \$300 remains unprovided, and this the little congregation has bravely undertaken to liquidate.

These facts, with others that might be quoted, show that so far from the church people of Algoma sitting down with folded arms, content to enjoy their privileges at the expense of others, they are straining every nerve in their own behalf, and hence are justly entitled to the sympathy and substantial aid of their more highly favored brethren in other dioceses.

## ENGLISH VISIT.

My visit to England in the winter of 1883 and 1884 more than realized my most sanguine expectations. Personally, almost wholly unknown, and the name of Algoma familiar to only a few scattered individuals here and there, the prospect, at first, was most discouraging, but by the blessing of God, and through the influence of commendatory letters given me most kindly by the Archbishops of Canterbury and York, and several bishops, doors were opened in abundance, and, as the result of sermons (preached in pulpits, representing every conceivable variety of theological thought), platform addresses, drawing-room meetings, personal interviews, and communications by letter, \$6,798 were collected for the Endowment Fund, \$2,008 for the Missionary Boat, and \$730 for the Widows' and Orphans' Fund. In this connection I desire to acknowledge very gratefully the courtesy of the Rev. W. H. Tucker, M. A., and Rev. W. H. Grove, M. A., (secretaries of the 'S. P. G.' and 'S. P. C. K.' respectively), in affording me every assistance in their power, in the arduous work in which I was engaged. Committees of ladies were also organized in several places, which have already served as valuable channels for the circulation of our missionary intelligence, through the medium of the "Algoma Missionary News," and also as centres for the collection and transmission of such gifts as may come from interested and sympathising friends in the mother country. It is to this quarter, also, I must look

mainly for the increase in our Endowment Fund, as shewn by the fact that, during the last three years, but little has been contributed to it in Canada. I am well aware that this is not owing to indifference to our needs. It is due rather to the multiplicity of them, and the impossibility of obtaining from the Canadian Church of to-day, already heavily overburdened with the pressure of her own local claims, enough, not only for our current necessities, but for the permanent maintenance of the Episcopate of the Diocese through all the future. *A large percentage of our population is contributed by England*, and it is only reasonable to ask her to give us also, in part, at least, the means, for a time, of providing for their spiritual nurture.

#### ENGLISH SOCIETIES.

Algoma still continues to lie under a deep obligation to the English Societies, which have nursed so many Colonial Dioceses through their respective stages of weakness and dependence. But for their annual subsidies, our missionary work would be most seriously crippled. Distributed in small sums over 17 of our 24 Missions, they are invaluable in supplementing local contributions, so enabling us, with aid from the Mission Fund, to find stipends for as many missionaries. The withdrawal of even £50 by either Society would inevitably seal the doom of some one mission, and compel its abandonment. The "Society for the Propagation of the Gospel," over and above its past, and promised, aid to our Endowment Fund, grants £650, annually, for stipends, and £100 to the maintenance of the "Evangeline," to which it has also devoted its last Quarterly Leaflet. The "Colonial and Continental Church Society," out of its more limited income, contributes £285, and also kindly undertakes the transmission of boxes of clothing, books, etc., free of charge, as far as Montreal. The "Society for Promoting Christian Knowledge," over and above its grants for church building, which are always most promptly voted, on compliance with the proper and reasonable conditions attached to them, continues its periodic and liberal benefactions of Tracts, Service Books, Maps, Sunday School Libraries, etc., and also grants assistance to Theological students, in cases recommended by the bishop.

#### ENDOWMENT FUND.

Very substantial progress has been made towards the solution of this important problem. Less than three years since, we were in possession of little more than conditional promises of £1,000 each, from the "Society for the Propagation of the Gospel," the "Society for Promoting Christian Knowledge," and the Council of the "Colonial Bishops' Fund." The amounts required in the conditions attached to these promises have been raised, and the sum of \$25,000 has been securely invested at 4½ per cent. towards the support of the bishop of the diocese, the management of the fund being provided for by the execution of a trust

deed, which has been accepted by the donors of the grants above referred to, and according to which the Bishops of Toronto and Niagara, with the Treasurer of the Missionary Diocese, for the time being, are constituted Trustees. Whether the annual interest shall be allowed to swell the sum total, or become immediately available for the reduction of the several diocesan assessments towards the bishop's income, the Provincial Synod will, doubtless, determine.

The Synod will also be glad to learn that the 'S.P.G.' and 'S.P.C.K.' have responded favorably to my application for further aid to the same fund by each granting £500 more, to meet the balance of the second £5,000, to be obtained from other sources by December 31st, 1891. There is every reason to believe that the Council of the "Colonial Bishops' Fund" will grant the same additional aid. I trust that the generosity of these noble Societies will stimulate Canadian Churchmen to give this fund a place in the appropriation of their annual free-will offerings, and also to remember it in their last wills and testaments.

#### MISSION FUND.

This is, financially, the foundation stone of our missionary work. Whatever else be lacking, the stipends of our clergy must be forthcoming. Averaging, as they do, only about \$750 per annum, reasonable men will not consider such a sum extravagant, when told that out of it has to come, (1) the maintenance of a family, at more than ordinary expenses, owing to high retail prices, in out of the way places; (2) the rent, in many cases, of a house, at from \$60 to \$100 a year; (3) the keep of a horse, (from \$80 to \$100); (4) repair of summer and winter vehicles, and of harness; (5) the doctor's bill, and (6) the calls of charity, which knock, first of all, at the clergyman's door. Under such circumstances, it is imperative that the treasury be kept in a condition to meet the demands upon its resources. The priority of our claims on the Church in this Ecclesiastical Province is indisputable. They are founded in facts which, to every impartial mind, carry with them all the weight of a most righteous obligation. (1) The Provincial Synod called the Missionary Diocese of Algoma into being, and so bound itself, by all the laws of parental responsibility, to the duty of maintaining it during the period of its infancy. (2) This Synod gives Algoma its bishop, denying it alone, of all the dioceses, either vote or voice in the election of its head. (3) This Synod holds Algoma responsible to it in every department of its internal economy, and requires from its bishop a triennial report of its missionary work, as well as financial receipts and expenditures. These considerations applying, as they do, exclusively, to this alone of all our missionary dioceses, suffice to give it, not, indeed, an exclusive, but certainly a prior claim to the sympathy and substantial support of the eight independent, self-supporting dioceses of older Canada.

By the will of the late Jas. Kyffin, Esq., of York, County of Haldimand, the sum of \$4,000 was bequeathed to our Mission Fund. This legacy was promptly paid by the executors (with \$500 from the same source, for the benefit of the Shingwauk Home), and invested as a Reserve of Sustentation Stipend Fund. Another legacy of \$3,000 was bequeathed by the late John Labatt, Esq., of London (\$1,500 for missionary stipends, and \$1,500 for the education of an Indian student for Holy Orders), but this bequest was lost, in consequence of a legal decision that it came within the terms of the Mortmain Act, there being no one at that time legally qualified to claim as against the restrictions of these Acts. Due provision has been made against the possible recurrence of any similar loss in the future, by the passage, through the Ontario Legislature, of a special Act, incorporating the present bishop and his successors in office, and investing them with all necessary powers.

#### THE MISSION FIELD.

Despite the criticisms pronounced, in some quarters, on the too rapid development of our Missionary Diocese, and the heavy financial outlay involved, I beg to say most emphatically, that the field is not yet adequately occupied by the Church of England. Since 1882, seven new missions have been formed by subdivision of districts too large for the energies of their respective clergymen, while another, on Lake Nipissing, has been acquired by transfer from the Diocese of Ontario, but there are yet four other territories which eagerly await the advent of faithful, energetic missionaries. One lies on the north shore, between Algoma Mills and Thessalon, a distance of about 50 miles. A second is to be found on the southern shore of Manitoulin Island, embracing Providence Bay and the Lake District in the interior. A third is found in the Thunder Bay District, to include Oliver, the Town Plot, Fort William, and the mining region recently opened up at Rabbit Mountain. The incumbent of Port Arthur cannot possibly cover all this ground. He endeavors to do so, and in a class of candidates recently presented for confirmation were two who had travelled 80 miles to receive the "laying on of hands." A fourth region, nearly 40 miles in length, most urgently needing a missionary, lies between Magnetawan and Lake Nipissing. All through these several fields, church families are scattered "as sheep having no shepherd." The nearest missionaries are too far off, and already too heavily burdened with work to care for their souls. If not cared for, one of two destinies awaits them—either inevitable absorption into other communions, or certain relapse into utter apathy and indifference.

I am helpless in the matter. I have neither the men nor the means needed to give these poor neglected ones the spiritual comfort and help they long for. I can but state the facts. If the church does not give bread to her own hungry children,

let her answer it to Him who solemnly charged the chosen twelve, "Go ye, and preach the Gospel to every creature."

#### WIDOWS' AND ORPHANS' FUND.

The growth of this fund is very slow. It amounts as yet to only \$5,411.14. Happily for the Diocese, no claims have yet been made upon it, but the probability of them increases with every passing year, and with an available income of only \$250, we would be ill-prepared for such an emergency. Meanwhile, as a temporary precaution, the lives of several of the clergy have been insured for the sum of \$1,000 each, which sum, in case of the death of an insured clergyman while still in active service in the Diocese, will be paid to the widow and orphan children. Should there be neither widow nor children, the proceeds of the policy will be added to the funds.

In this connection, I desire to make grateful acknowledgment of the readiness shown by some of the organized Dioceses to remove, as far as possible, the serious disability under which our Missionary Diocese lies in this direction. The Synod of Toronto has passed a resolution (to be incorporated in the Canon, and remain in force for eight years) permitting any clergyman who may have been connected with Algoma at the time of its separation from Toronto, or any clergyman who may hereafter remove from that Diocese to Algoma, to retain his claim on its Widows' and Orphans' Fund, on the customary conditions, while in active service with us. The Diocese of Niagara also extends the same privilege, on similar terms, for a period of eight years. The Diocese of Quebec has also renewed its promise of annual offertories for a second term of three years.

#### CHURCHES AND PARSONAGES.

The total number of churches is 61. Of these 10 have been built during the past year, 3 (previously begun) completed, while 6 more are now in course of erection. Of the 61, 3 are of stone, 1 of brick, and 57 of log or frame. "Union" (?) Churches are unknown in the Diocese, as are also, almost entirely, Church debts. Church sites are invariably secured by deed before building begins, and, in every case, are conveyed to the bishop. The maximum of local effort is rigidly required as a condition of extraneous aid. Insurance, where possible, is also insisted on. Of our three stone churches, one, recently built at a cost of £600, was a gift to the Rev. W. Crompton's mission, by an anonymous English donor, who had set apart £1,000 for the benefit of the Diocese, of which £300 was divided between the General Church Building Fund, the W. and O. Fund, and a special object, personal to one of our missionaries. Of our other new churches, one is being built at Little Current, Manitoulin Island, through the generosity of another friend in England, R. A. Jones, Esq., who also contributed liberally to our Endowment Fund, besides presenting a five years' Scholarship

in connection with Montreal Theological College. The Indian Church at Sheguiandah has been erected through the united exertions of the Churchwomen of Toronto, whose generosity has also enabled me to solve several other problems.

Two parsonages have been built—one at Port Arthur, costing \$1,500; the other at Uffington (Rev. J. Greeson), while a third is in course of erection at Bracebridge (Rev. J. Boydell), on which, with outbuildings fence, etc., the congregation propose expending \$2,000. This will give us 13 parsonages, for so many out of 24 missionaries. The supply is very inadequate, and our clergy, who are as yet unprovided for, are compelled to rent houses, at an annual cost, sometimes of from \$60 to \$100. This outlay involves a heavy charge on their too scanty incomes, and also offers a serious hindrance to effective missionary work. We still need 11 more parsonages, to cost, on an average, \$800 each. Are there not men and women in the Church wealthy enough, if only willing, to say, each, "I will be responsible for one?"

#### THE "EVANGELINE."

The experience of three summers has made the meaning of this recent addition to our Diocesan appliances abundantly evident, so that it stands amply justified to all who know anything of the peculiar geographical configuration of our territory. The "Evangeline" has already solved successfully two problems, which before were, one of them difficult, the other impossible. First, she has enabled me to visit the organized missions in the Lake region, such as Garden River, St. Joseph's Island, Bruce Mines, Gore Bay, Sheguiandah, Manitowaning and Parry Sound, containing 33 stations, with an almost unflinching punctuality, as well as regularity, which conduce not a little to the effectiveness of my work. During the past three summers I have failed to keep only two appointments, and these in consequence of heavy storms, which interfered more or less with navigation generally, so far as small craft were concerned. Secondly, the "Evangeline" has equipped me for ventures of missionary exploration with a completeness which leaves nothing to be desired. All along the north shore of the inside, or north channel, there are points, such as Blind River, Algoma Mills, Serpent River, Spanish River, etc., which none of our missionaries can visit regularly, owing to the distance from their centres, and which, in many cases, know the Church of England, only as she is represented in the service held by the bishop on the occasion of his annual visit. During the summer of 1885, the missionary boat enabled me to break entirely new ground along the north and eastern shore of Georgian Bay, at such points as Collins' Inlet, French River, Byng Inlet, etc., at one of which, I was told, in illustration of the dire religious destitution that prevailed, that the people had not been visited by any minister of any Protestant communion for three years previous to my appearance among

them! Indeed, no later than two days since, on my way to this session of the Provincial Synod, my little boat brought me, under stress of weather, to a tiny island, where I found a fishing station, comprising about thirty families, which had not had a solitary religious service of any kind during this entire season. I need scarcely say that the ministrations which I am enabled to furnish under such circumstances, are as "rivers of water in dry places."

The funds expended on the purchase of the "Evangeline" were raised, mainly, in England. Her annual maintenance, including repairs, fuel, wages for pilot and engineer, etc., costs about \$1,000 per annum, towards which the "S. P. G." generously grants £100. The amount contributed by the Canadian Church during the past three years has been \$373.50. This, however, does not include the sum of \$308, part of the proceeds of a Church sale held in Toronto.

#### INDIAN WORK.

Our missionary work among the aborigines still holds on the even tenor of its way, with tokens of success, however, which, though not very marked, are, under the circumstances, sufficient to make us thank God and take courage.

1. Garden River. This long established mission has not made such progress as I had hoped for it, owing to the difficulty of securing a clergyman familiar, to some extent, with the language. For the four Indian missions in the Diocese, we have only three missionaries who speak Ojibbewa, and hence some one of them must lack constant pastoral care till the number is increased. This difficulty, I trust, will be surmounted before long, as the Rev. C. A. French has expressed his readiness to identify himself with our Indian work, and master the language as quickly as possible. Meanwhile frequent services have been held by the Rev. E. F. Wilson, who adds this, when at all possible, to his other multiplied duties. On the occasion of my last visit to Garden River, the congregation numbered about 115, and the communicants 22, while two candidates were presented for confirmation.

2. Sheguiandah, (Rev. F. Frost). Here a very decided advance has been made, in the erection of a new Church, at a cost of about \$800, which was provided by the Churchwomen of Toronto, the Indians doing the work, under the missionary's supervision, from plans provided by the bishop. Mr. Frost has been unsparing in his expenditure of time and labor on his work, including, as it does, four services every Sunday, for the benefit of two congregations of whites, and two of Indians. The second of the latter is held at Sucker Creek, where the red men have, with their own hands, erected a building, designed to serve temporarily as both church and school-house. For the latter purpose I have secured a grant of \$200 from the Indian Department, as stipend for a teacher.

3. Negwenenang, Lake Nepigon (Rev. R. Renison). This mission, founded by the late bishop, under well-known circumstances of exceptional interest, has made substantial headway, more especially during the past year. Numerically it is small, despite the missionary's repeated and arduous efforts to increase it. Numbers of Indians have been reached by him, at the cost of long, and sometimes perilous winter journeys, but when just on the point of winning them to the mission, his efforts have been baffled, partly by the instability of the Indians themselves, and partly by the interference of white men, as mercenary in their opposition to the truth, as were those who, long ago, raised the cry "Great is Diana of the Ephesians." While, however, stationary in numbers, Negwenenang has grown in thrift and industry, and all the other tokens of material progress, thanks, largely to a grant of agricultural implements, seed, etc., obtained from the Indian Department, of which prompt and energetic use has already been made, resulting in the conversion of the wilderness into a garden, in which potatoes, peas, beans, turnips, wheat on a very small scale, etc., have been grown his season. Thus a new leaf has been turned in the history of the mission, and a great stride taken towards teaching these poor "children of the wandering foot" the comfort of a settled home and the wisdom of laboring steadily for their own sustenance. Here also another grant of \$200 has been secured for a school teacher. Better still, the moralities of life are observed among them, the law of marriage to one wife being now accepted as the unbending law of the Church, and the Sabbath being sacredly observed as a day of rest, sometimes even when hunger for themselves and their children was the consequence. Spiritually, only He who is the great heart-searcher can judge, but we believe that here, as elsewhere, His word, preached faithfully, as it is, must "prosper in that whereto He has sent it."

#### OUR INDIAN HOMES.

The Shingwauk and Wawanosh Homes still carry on their valuable educational work, under the same disadvantages as before, but yet with the same encouragement, subject to financial and numerical fluctuation, but still, like the tide, advancing along the whole line. That the excellence of this work is commending itself over an ever-widening area is testified by two facts; first, that the number of Sunday Schools interested in it is steadily increasing, and, secondly, that during the past year, as the direct result of Mr. Wilson's visit to the North-West, after the suppression of the rebellion, twelve boys (Sioux and Ojibwas) have joined the Shingwauk, prepared to remain for a term of years, in order to complete their education as far as possible. As an evidence of their anxiety to share in the advantages offered by the institution, one of the former actually sold a young steer which he had reared, in order to pay his travelling expenses. The details of Mr. Wilson's

work, both as to its finances, results and general management, will be found in his very interesting annual reports.

#### WOMAN'S WORK.

If any Diocese in this Ecclesiastical Province should understand the value of woman's work in and for the Church, it is Algoma. Words do not suffice to tell the story of what it has wrought in our behalf. The tale of its deeds of loving-kindness is written on hundreds of grateful hearts, in characters indelible. It has lifted up hands that were weary, and cheered hearts that were sad, and gladdened homes sore stricken by disease and poverty. The old have become young again, for a little, under the magical touch of its sympathy, while the young have literally danced for very joy, as they beheld the gifts sent to enhance the holy pleasures of the season at which they celebrated the birthday of God's Incarnate Son. More than this, the kindness of the godly women of the Church, entering, as it has done, with unwonted thoughtfulness, into the minutest little details of their household economy, has brightened the lives of our missionaries and their families, so giving new hope and courage to faithful toilers in the Master's service, some of whom had begun to think they were forgotten, and illustrating for them, as they had never before understood it, the brotherhood of the Church—the significance of the saying that "if one member suffer, all the members suffer with it." Enumeration of the gifts forwarded by the women of the Church, individually, or by their associated effort in parish organizations, would be impossible. They have included money, supplies, Communion vessels and linen, coverings for the Holy Table, clothing, and material for clothing, lettering for Church decoration, illustrated papers, etc., all of which have been found invaluable not merely in supplementing the resources of struggling congregations, but still better, in binding them in bonds of a closer attachment to a church which can care so lovingly alike for their temporal and spiritual needs.

Among the associations that have manifested their substantial interest in our needs are the following:—

The "Church Woman's Mission Aid," St. Peter's, St. George's, Ascension, Church of the Redeemer, St. Paul, St. James' Cathedral, Grace, St. Matthias, St. John's, All Saints, St. Luke's, St. Stephen's, etc., all of Toronto.

St. George's Young Ladies' Association, Christ Church Cathedral, Mrs. Henderson's class, Montreal.

The Twenty Minutes' Society, Woman's Auxiliary, and St. George's, Ottawa.

Ladies' Missionary Union, St. John's, Port Hope. The Woman's Auxiliary, St. Peter's, Sherbrooke.

The Ladies' Working Party, Niagara.

St. Michael's, Bergerville, Quebec.

St. Paul's, Brockville.

St. James', Orillia.

St. James', St. John's, P. Q.



The names of individual donors it would be impossible to give, and perhaps unnecessary, as I have been careful to make prompt acknowledgement of all donations consigned directly to my care. In a busy and almost incessantly wandering life such as mine, there always remains, of course, the possibility of omission and mistake. In such cases I trust that allowance, and enquiry, will both be made.

FINANCIAL STATEMENT.

Appended to this Report will be found a carefully prepared tabulated statement of the general financial condition of the Diocese. Should further details be desired, the Treasurer will be happy to give the fullest possible information. It is to him the Church is indebted for the clear and satisfactory exhibit which closes this Report, comprising (1) a summary of receipts from all sources for all Diocesan objects during the past three years; (2) a statement of receipts and expenditures for various objects; (3) a detailed statement under each head; (4) the balance sheet for the year ending June 30, 1886, and (5) a list of churches and parsonages aided from various sources, and the amount in each case. Here I may add that the working expenses of the Diocese are kept at the lowest possible figure. The most rigid economy is observed. No charges are made, save for books, postage, stationery and other essential outlay. No salaries or subsidies are paid to any one for office work. The Treasurer undertakes it all, and despite the pressure of his personal business duties, devotes to the little details of our accounts, and the correspondence connected therewith, a measure of time and labor which I frequently feel it to be unreasonable to ask or expect at his hands, but he gives it cheerfully, gratuitously, and purely as "a labor of love." I am also under deep obligation to J. H. Mayne Campbell, Esq., Barrister, for valuable legal advice and assistance in several minor matters, such as the conveyance of lands to the Diocese by their respective donors, but more especially for his preparation of the special Act of incorporation passed by the Ontario Legislature, and also of the Trust Deed required and approved by the English Societies who generously made grants in aid of our Endowment Fund.

Such is an outline of the work which we have attempted, however feebly, for Christ and His Church, during the three past years. Compassed about with defect and infirmity on every side, it falls far short of the measure of that "which ought to have been done," but such as it is, we lay it reverently at the feet of Him who bade us go into His vineyard, humbly praying Him to forgive every shortcoming, and aught that has been according to His will, to accept, and acknowledge to the saving of souls, the building up of His Kingdom in the earth, and the glory of His own most Holy Name.

All which is respectfully submitted.

SEPTEMBER 13, 1886.

E. ALGOMA.

STATEMENT OF RECEIPTS FROM 1ST JULY, 1883, TO 30TH JUNE, 1886.

WHENCE CONTRIBUTED.	GENERAL.	STIPEND.
Quebec Diocese.....	\$ 585 86	\$1,125 00
Toronto do .....	6,635 88	3,000 00
Montréal do .....	2,717 00	1,500 00
Huron do .....	349 91	2,100 00
Ontario do .....	1,442 11	1,200 00
Niagara do .....	95 10	1,500 00
Fredericton Diocese.....	1,707 69	900 00
Nova Scotia do .....	274 00	750 00
Algoma do .....	1,006 47	
Domestic and Foreign Mission Board	9,480 56	12,075 00
"S. P. G." .....	11,144 76	
do for Ep. Endowment....	4,877 77	
"S. P. C. K." .....	2,153 59	
do for Ep. Endowment....	4,877 77	
Col Bishopric's Fund Ep. Enw'nt.	4,877 77	
"C. C. C. S." .....	4,235 88	
English Collections.....	30,883 15	
Sundry Sources.....	5,737 75	
	93,117 03	
Episcopal Stipends.....	12,075 00	
	105,192 03	

OBJECTS.	AMOUNT.
General Diocesan Fund.....	\$38,470 19
Nepigon Mission.....	724 76
Widows and Orphans.....	4,868 59
Churches and Parsonages.....	1,167 22
Episcopal Endowment.....	26,052 30
S. P. C. K. Grants.....	2,133 59
Mission Boat Fund.....	5,196 79
Mission Reserve.....	4,000 00
Special Purposes.....	7,316 73
General Purposes.....	1,252 33
Indian Homes.....	1,934 53
	93,117 03
Episcopal Income.....	12,075 00
	105,192 03

RECEIPTS.

Receipts from 1st July, 1883, to 30th June, 1886, as above.....	\$105,192 03
To Investments as on 30th June, 1883.....	18,074 27
Cash in Bank.....	3,521 10
Suspense.....	7 13

EXPENDITURE.

By Expenditure Diocesan Fund.....	\$126,794 53
do Nepigon Mission.....	\$39,102 18
do Grants to Churches and Parsonages.....	2,636 83
do Insurance, W. and O. Fund..	1,593 65
do Per "S. P. C. K." .....	523 65
do Missionary Boat Fund.....	2,189 93
do Special Purposes.....	7,975 63
do General Purposes.....	6,531 53
do Indian Homes.....	1,187 26
do Sundry Charges.....	1,847 60
do Bishop's Income.....	274 51
	12,000 00
	\$75,962 77
Investments.....	\$40,900 00
Cash in Bank.....	9,280 23
Cash in London.....	596 52
Advances on Salary.....	240 00
Suspense.....	15 00
	50,831 76

\$126,794 53



## BALANCE SHEET, 30TH JUNE, 1886.

Bank of Commerce.....	\$ 9,280 23
Suspense.....	15 00
Charges.....	274 51
Advances on Salary.....	240 00
Messrs. Drummond.....	396 53
Missionary Investments.....	40,900 00
	\$51,106 27
General Diocesan Fund.....	\$2,639 26
Widows' and Orphans' Fund.....	5,411 14
Church and Parsonage Fund.....	335 33
Nepigon Mission.....	130 76
Episcopal Endowment.....	4,137 20
do do Trust.....	25,000 00
do do Income.....	75 00
Missionary Reserve.....	10,000 00
Special Purposes.....	1,990 78
General Purposes.....	65 07
Missionary Boat Fund.....	941 47
"S. P. C. K.".....	293 33
Indian Homes.....	86 93
	\$51,106 27

## Woman's Auxiliary Department.

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

### THE MONTREAL MEETING.

On the morning of Thursday, September 9th, in response to a circular issued in July last by the Woman's Auxiliary Provisional Committee of the D and F. Mission Board, about fifty ladies, representing seven Dioceses, gathered in the Diocesan College Hall, Montreal, and with them could be seen the energetic and earnest General Secretary of the Woman's Auxiliary of the American Church, Miss Emery, who snatched a little time from her work to meet the Church-women of Canada at their first general meeting, called to organize "The Woman's Auxiliary" for this "Ecclesiastical Province."

In the absence of Mrs. Medley, Mrs. Williams, of Quebec Diocese, consented to take the chair. Mrs. Houghton, of Montreal, and Mrs. Gregory, of Niagara Diocese, were chosen Secretaries, and Miss Gildersleeve, Treasurer, of the meeting.

The meeting opened with singing and prayer. An address of welcome from the ladies representing Montreal was gracefully extended to the ladies from other Dioceses by Mrs. A. Henderson. This was acknowledged by Mrs. Tiley, of Huron. A report from the Provisional Committee, embracing the steps taken month by month to prepare the way for woman's united missionary work in the Church of England in Canada, the action of the Board of D. and F. Missions in the encouragement extended by the clergy and laymen, the readiness of our women to

engage in the work, resulting in such a representation of Church women, was read by the Secretary.

Committees and representatives from Quebec, Montreal, Ontario, Toronto, Algoma, Huron, Niagara and Fredericton, presented Diocesan reports, or verbally stated what was being done in their respective Dioceses for missions:

Letters were read from Mrs. Medley, Mrs. Binney and Mrs. Hamilton to the meeting. After an expression of opinion that the time had come for united work the Constitution, framed by the Provisional Committee, was submitted clause by clause, and such amendments made as the meeting considered advisable. The wife of His Lordship, the Metropolitan, being President, and the Presidents of Diocesan Branches, Vice-Presidents of the Auxilliary, there only remained the Secretaries and Treasurers to elect. Mrs. Houghton, of Montreal, was elected Recording Secretary, and Mrs. Tilton, of Ontario Diocese, Corresponding Secretary, with Mrs. Gregory, of Niagara, as Treasurer.

A large deputation from the Domestic and Foreign Mission Board, of the Provincial Synod, led by their Lordships the Bishops of Algoma and Niagara, was introduced to the meeting on Friday afternoon. The Bishop of Algoma addressed the ladies on behalf of the Board, and expressed so fully the gratitude felt by the Board that the Auxiliary was amongst the organized powers of the Board. He referred to Miss Emery's visit, of the valued benefit of her presence at this particular time. Miss Emery was introduced before the deputation left, and in a very faithful, womanly way gave an earnest address upon the beneficial results of Auxiliary work in the United States. Practical hints were given to Canadian church-women, the necessity of interesting those who have but little to give, the very fact of feeling a need in their own homes, creating a sympathy for those having less than themselves.

A paper was read by Mrs. Gregory on the Northwest Missions. Rev. E. Wilson, with his little Ojibway and Sioux boys attended the meeting on Friday, Mr. Wilson making a short address and the boys singing.

The sessions on Friday were well attended, and in the afternoon during Miss Emery's address the Hall was full. It was but a foretaste of what the gatherings of our churchwomen will be as the interest increases. Resolutions were passed, of thanks to Mrs. Williams and Mrs. Henderson, the Provisional Committee, the Home Committee of the College for the use of the Hall, to the ladies of Montreal, for kind hospitality in their houses, and luncheon served each day at the college, and to the railway authorities for reduced rates.

"For the Love of Christ Constraineneth Us," was accepted as the text to guide the workers. May it be a power in the heart of every woman in the Auxiliary.

# Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.


All Communications to be addressed to

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

GENERAL SECRETARY OF THE SOCIETY.

OCTOBER, 1886.

## NOTES.

 WING to the large amount of official matter which we publish in this number in connection with the triennial Report and work of our Society, we are obliged to hold over several useful articles for our next number (among them the continuation of Mrs. Houghton's interesting paper on missionary work in East Equatorial Africa) and to omit the "Young People's Department" and Clerical Directory.

WE ARE GLAD to state that our circulation is rapidly increasing, and assurance reaches us nearly every day that OUR MISSION NEWS is a credit to the Church of England in Canada. Indeed our effort has come in for a share of commendation surpassing expectation. Kindly notices have appeared in *The Mission Field*, *Church Bells* (England), the *Missionary Review* (U. S.), and other journals. The *Orillia Packet* says:

A bright, attractive monthly is OUR MISSION NEWS, and so far as we have read it is loyal to the mission work of the Church of England in Canada, and patriotic in its teachings. It is by such work that the true stability of the empire is promoted, and we heartily wish all such publications Godspeed.

From numerous letters of encouragement we select the following, written by a clergyman of the Diocese of Quebec:—"I never remitted money with greater pleasure than in this case. I wish you every success. I am delighted with the three numbers I have received. You are giving us many times the value of your subscription price."

OUR MISSION NEWS has been heartily endorsed by the members of the General Mission Board. Its object is to serve as faithfully as possible the interests of the Church in her greatest and noblest work. Will the clergy all help us in what, with their support among their people, might be made a publication that all would be glad to welcome to their homes?

## PROVINCIAL SYNOD.

It does not lie within our province to give a detailed account of the late Synod of this Ecclesiastical Province held last month in Montreal, but only to mention such things as come within the scope of an advocate of missions. We may be permitted, however, to congratulate the Rev. John Langtry on his appointment as Prolocutor, and the Synod also upon the worthy choice they have made in selecting him as their presiding officer.

It was grateful to notice the spirit of forbearance and conciliation which pervaded the discussion. Although there were burning questions on the notice paper, there was an evident desire on both sides for a peaceful settlement of all; a result which was happily attained.

The Missionary Meeting was one of the finest ever held in Canada. St. George's Hall was crowded with attentive listeners. The addresses were all that could be desired. First came Canon Cooper, representing the venerable Society for the Propagation of the Gospel (England); then came Rev. E. F. Wilson, on behalf of the great work of educating pagan children in regular schools established for the purpose. His two little Indian boys, presented to the audience, caused much interest and sympathy in Mr. Wilson's brave and laudable work; next spoke our missionary Bishop, Dr. Sullivan, always warm-hearted and eloquent, but never more so than on this occasion, representing our own Domestic Missions; after him the Rev. Dr. Langford, of New York, commanded strict attention, speaking as he did as the representative of our sister Church in the States, and Secretary of the Missionary Society on which our own was modeled. And last came, as marking the Home Mission Work, the Bishop of Huron, Dr. Baldwin, whose earnest words formed a fitting conclusion to the evening's work. England and foreign Missions, the United States and our own domestic and home missions, the red man of the forest and his faithful educator, were all represented, and all spoke earnestly for the one great cause lying next their hearts, the cause of Christian missions.

The question of missionary brotherhoods provoked some warm discussion, but no definite action was taken regarding it, though the feeling was strong that some such plan as that once adopted at Nashotah, Wisconsin, when some two or three young men formed a community among themselves and worked economically and safely, enjoying one another's society and support until the church was well established and ready for the settlers as they came, was needed for the mission work in our own country; but a difficulty seemed to exist regarding the question of vows, and accordingly, in the interests of "good will," the matter was allowed to remain an open question.

A resolution was also adopted giving instructions to the Board of Management to take steps to send missionaries into the foreign field with as little delay as possible.

But the crowning feature of the late Provincial Synod was its clear utterance and firm stand with regard to Christian union. Speech after speech was made by high and low Church-men alike in glowing advocacy of closer union among those who profess belief in the eternal Son of God. There were none present who were not surprised at the width and catholicity of the views expressed, and it is deeply to be regretted that the speeches were not reported. The idea was to make a move in the desired direction by appointing a representative committee to meet a similar committee from other Christian bodies to devise, if possible, an honorable union among all. This was understood as not applying to the Roman church on the one hand, or to Unitarians on the other. The resolution was carried unanimously and with enthusiasm, and at once the whole body, visitors and all, made the room ring with the Doxology, on the conclusion of which all knelt in prayer, Canon Norman (at the request of the Prolocutor) saying that beautiful prayer for unity, which should be used by all who look for this happy consummation.

MRS. GREAVES, a deputation from the Church of England Zenana Missionary Society, has arrived in this country, and will hold meetings in various parts of Canada in connection with Zenana work. She is expected in Toronto and Hamilton early in November.

THE BISHOP of Quebec has issued an urgent call upon the people of his Diocese to raise \$1,500 for the immediate opening of new and much needed missionary stations. A strong committee has been appointed to take steps to raise the required amount.

A NUMBER of books, reports and periodicals have reached us, but on account of the unusual pressure on our columns we are obliged to forego noticing them till next issue.

### THE BOARD OF MANAGEMENT.

The Board of Management, as at present constituted and appointed by the Provincial Synod, is as follows: President, the Most Reverend, the Metropolitan, the Lord Bishops of Nova Scotia, Quebec, Toronto, Montreal, Huron, Ontario, Algoma, Niagara and the Coadjutor Bishop of Fredericton; Rev. C. H. Mockridge, D. D., General (honorary) Secretary; J. J. Mason, Esq., General (honorary) Treasurer.

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

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

*Toronto*—Rev. J. D. Cayley and Rev. Canon Dumoulin; Hon. G. W. Allan, and Mr. A. H. Campbell.

*Fredericton*—Rev. Canon Brigstock, Rev. D. Forsyth, Mr. R. T. Clinch and Mr. G. Herbert Lee.

*Montreal*—Very Rev. Dean Carmichael, Rev. Canon Norman, Hon. Thomas White and Dr. Leo Davidson.

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

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

*Niagara*—Archdeacon Dickson, Canon Houston, Mr. H. McLaren and Mr. S. Sutherland Macklem.

### TRIENNIAL REPORT.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, in presenting their First Triennial Report to the General Board of Missions, point, with great joy, to three facts which are full of happy encouragement for all to whom our Church Mission efforts are dear.

1. The Constitution of the Society, as provided under the Canon, adopted by the Provincial Synod, has been proved and no change in it has been sought for. Already, in the brief space of three years, the Society has realized the aim of its constitution, and has proved itself co-extensive with the Church.

2. All the congregations in each of the nine Dioceses have been reached.

3. The congregations, with such rare exceptions, as a glance at the admirable tabulated statements of the Treasurer will discover, have responded to the Epiphany and Ascensiontide appeals by contributing to our Church Missionary work, both Domestic and Foreign.

These three facts proclaim more powerfully than words can declare, that we have only to pursue the course provided for us, and the missionary work of extending the Kingdom of Christ must advance and prosper among us. When we consider that the Redeemer has left it to His Church to make His name known upon earth: when, too, we remember how closely the life of religion in the individual and in the parish advances or recedes *pari passu* with active personal interest in missionary work, we must rejoice that a method has been adopted and commenced amongst us which actually unites every congregation and affords the promise of uniting every member of our Church in missionary work. An acquaintance with the facts of the Church's efforts and progress throughout the world is essential to a living interest in the cause of Missions. This acquaintance can not fail to be promoted amongst us now by the two appeals from your Board of Management, which are read to every congregation year by year at Epiphany and Ascensiontide, and by the monthly periodical *OUR MISSION NEWS*, of which we shall speak more fully later on as the organ of your Board,—the monthly

visitor from our Society in every home. Your Board cannot set forth in terms too plain their conviction that all the machinery and materials are now provided, and it only remains for the clergy and leading laymen in each parish and congregation to make diligent and faithful use of them. No organization or methods of action can make up for the absence of personal interest and personal efforts. Your Board do, accordingly, in the most earnest terms, call upon each and every clergyman and to each and every layman in all the congregations of this Ecclesiastical Province to take a personal warm interest in the Domestic and Foreign Missionary Society of the Church of England in Canada; to make a point of always being present in their parish churches to hear the two annual appeals from the Board of Management to make their offering to Foreign Missions at Epiphany and to Domestic Missions at Ascensiontide, upon principles as to God Himself, and ever to be as liberal and generous in their offering as their circumstances will permit.

#### "OUR MISSION NEWS."

Your Board has issued three monthly numbers of a Missionary Magazine entitled *OUR MISSION NEWS*. The aim is to place, regularly, in the hands of all the members of our Missionary Society tidings of the Church's missionary work at home and abroad. Items of the truest interest, which come to the knowledge of the clergy through many periodicals within their reach, are never seen or heard of by the members of their congregation. *OUR MISSION NEWS* will certainly quicken and extend an intelligent interest in the Church's missionary work, by conveying from month to month into every home attractive information concerning the lives and labors of our missionaries and the state of progress of those to whom their lives are being devoted.

It cannot fail to prove an excellent as well as needful means of frequent communication between the Board and the Clergy. Acknowledgements of money received and its distribution can be promptly made through its pages. The acts too, and meetings of the Board can be readily conveyed to all who are interested in them. The annual appeals and reports also of the Board will be printed in it, and may thus be read and studied, and not merely listened to when read to the congregations in church. The question is, will the members of our Society support the magazine by subscribing for it in sufficient numbers? Two thousand subscribers at one dollar *per annum* will defray the whole cost.

Your Board have appropriated \$150 towards the expense of the specimen numbers, which have been widely circulated in all the Dioceses. Surely each of our Dioceses can provide 250 subscribers at the very outset and with little effort.

In order to place the question of the financial support of *OUR MISSION NEWS* beyond all doubt, it is proposed, with the approval of the Society,

that the two clerical and two lay members of the Board from each Diocese should secure before this meeting closes signatures from the delegates of the Provincial Synod from their Dioceses to the following statement:

"We the undersigned, recognizing the importance and value to the Church amongst us of *OUR MISSION NEWS*, hereby pledge ourselves to be responsible respectively for the subscriptions opposite our names, if we do not forward to the General Secretary the names of subscribers to this amount at the rate of one dollar per annum, before the first day of November next."

This seems to your Board a true and practical way of securing at once active agents to introduce the magazine into each parish and of placing the unavoidable outlay and all risk connected with it in a safe position.

#### THE FUNDS OF THE SOCIETY.

Although the sum total passing in and out of the Treasury of your Board may appear in the eyes of many to be very small, there is no reason to be discouraged. The following seems to be sound reasons for hopefulness: First of all, it was simply impossible for any one to form a true estimate of what amount of money might be fairly looked for from our congregations, so many of whom have been accustomed rather to receive aid than to extend it to others. Then the aid of nearly every congregation has been elicited. No doubt the sums received from each are small, but they will increase as more information is conveyed and a more intelligent interest is extended. Moreover, our Society and its organizations were created only three years ago, and time is a very necessary and important element in establishing confidence and in inducing our congregations to give up, in not a few instances, old ways and methods, and adopt the plans provided by our Missionary Society. The statements of our General Treasurer will show that there is a solid foundation on which these facts rest, in the steady, if slow, increase of our funds.

Your Board adopted in the outset the principal of scrupulously observing the wishes of the donors in the appropriation of their contributions. While fully determined to adhere to this principle in the future they appreciate the confidence placed in them by the congregations and dioceses who have left their contributions to be appropriated by your Board in accordance with their closer and wider acquaintance with the missionary field.

#### DOMESTIC MISSIONS.

Your Board have considered it their duty to appropriate to the Missionary Diocese of Algoma a large proportion of the amount contributed to Domestic Missions. This Diocese, as the creation of the Provincial Synod and the only Missionary Diocese under its control has, undoubtedly, the first claim upon the Board for maintenance and support.

The Bishop of Algoma gives the following statement:

The total amount, per annum, needed for Missionary Stipends.....	\$16,000 00
The amount contributed by the Societies in England.....	4,000 00
The amount contributed by the congregations in the Diocese.....	4,000 00
The amount needed from the Dioceses of Canada	8,000 00

Instead of placing at the disposal of the Bishop of Algoma \$8,000 per annum, we have been enabled to pay him only about \$3,000 per annum.

We understand that the Bishop of Algoma has been enabled to make up the amount needed for the stipends of his clergy by contributions both from generous individuals and from Dioceses whose money have reached him directly, and not through the Board. The amount, therefore, asked for from the dioceses of this Ecclesiastical Province has been fairly met, although the money has not passed through your Board, as seems to be the most desirable course, now that we have a Missionary Society, co-extensive with the Church in this Province.

The claims of the Dioceses in the North-West which, in addition to Algoma, constitute our field of Domestic Missions, have been deeply felt by your Board and as fully recognized as the funds at their disposal would admit.

In Rupert's Land, Saskatchewan, and Qu'Appelle Dioceses, there is a large and ever increasing white population. The inhabitants of the Dioceses of Moosonee, Mackenzie River and Athabasca are chiefly Esquimaux Indians and a few white traders. It is true that the work there is purely missionary, and the men engaged in it have shewn and are showing most laudable self-sacrifice. There is little parade or boast made of this work, which is performed by men who are practically exiles from civilization. At the same time the needs of the more Southern Dioceses, Rupert's Land, Saskatchewan and Qu'Appelle, are more pressing, and have been felt to be so by the Board. The completion of the Canadian Pacific Railway marks a memorable epoch in the history of this country; it should mark too an epoch in the missionary work of the Canadian Church. The Missionary Societies in England, particularly the Church Missionary Society, are giving material assistance in the North-West, but while the fact is that the immigration into that territory is largely composed of people from the mother country, yet there are many of the sons and daughters of eastern Canada who have settled there and who naturally look to us for aid.

#### FOREIGN MISSIONS.

As regards foreign missions the custom of your Board has been to divide unappropriated money sent for that purpose between the Society for the

Propagation of the Gospel and the Church Missionary Society. Your Board bears in mind the fostering care extended to this country, in days gone by, by the venerable S.P.G., and the debt of gratitude to which the Church in this country must feel to be due to it for the noble work it has done and is still doing for us; but your Board likewise felt that the C. M. S. has also put forth such faithful exertions in the way of aiding the N. W. Indian Missions of this Dominion that it was likewise entitled to aid from us. Lately, however, a grant has also been made to the Colonial and Continental Church Society.

While making grants of money contributed for foreign missions your Board cherishes the hope that the day is not far distant when the Church of England in Canada will be able herself to enter the foreign mission field and send forth her own missionary bishops, each with a staff of co-workers, to assist in the great work of bringing heathen lands under the saving power of the Gospel. Young men have already offered themselves for foreign mission work, but as yet your Board have been reluctantly led to conclude that, for the present, it is inexpedient to enter into such engagements.

#### WOMAN'S AUXILIARIES.

The meeting of your Board, which was held in Ottawa, in April, 1885, will be ever memorable as being closely connected with the formation of a Woman's Auxiliary to our Society. Your Board were waited upon by a deputation of ladies who, in well chosen language, requested that they might be allowed to form a Woman's Auxiliary branch in connection with our Society. The request was signed by Fanny M. Forest, Annie M. Pollard, Harriet Muckleston, Roberta E. Tiltan, Geraldine Stewart and Jessie Bell.

The request was cordially granted and as a consequence there was formed in Ottawa a Society of Churchwomen, banded together for the purpose of aiding missions, from which we have every reason to expect the very best results in the future. The example of the ladies in Ottawa has been followed in other places.

#### MEETINGS OF THE BOARD

Have been held in Montreal, Toronto, Ottawa, Kingston, Hamilton and Quebec, and in each case (with the exception of that held in Hamilton, which was called merely for the purpose of issuing the annual report) a large and appreciative missionary meeting was held, and it is the opinion of your Board that these meetings have been productive of very great benefit.

#### PRAYERS.

Your Board have prepared and published forms of prayers to be used at missionary meetings and upon occasions of a missionary nature, and earnestly hope that they may be used in all auxiliary branches connected with the society.

CONCLUSION.

As already stated, the contributions have not been as large as perhaps many may have hoped that they would be, but there is a feature in them which your Board ventures to hope argues well for the future. It is that the appeals seem to have reached a large number of parishes and out-stations in the Ecclesiastical Province, and a glance at the tabulated forms of returns will show that they have not only reached them but have been fairly well responded to. Your Board desire to impress upon the Society that the work of stirring up zeal in behalf of missions rests largely with the clergy. The power to point out to their people, from the vantage ground which they possess as their spiritual advisers and public

teachers is very great, and if any should feel a delicacy in urging their people to make contributions for any church purpose in which their own personal interests may be involved, they need have no such feeling in connection with the great cause of missions; and, as a rule, if people are affectionately urged as a matter of duty placed upon them as baptized Christians and members of Christ's own body, the Church, to be liberal with their means in support of the evangelization of the world, that liberality must and will have a beneficial effect upon all other departments of Church work.

All of which is respectfully submitted.

CHAS. H. MOCKRIDGE, D.D.,  
General Secretary.

TREASURER'S STATEMENTS.

NOTES.—These Statements of Receipts represent only the monies received by the Board of Missions, constituted by the Provincial Synod, for Foreign, and Algoma and Northwest Missions, (which latter are called Domestic Missions), and for the expenditure of which the Treasurer holds vouchers, and do not include sums given independently of the Board, which are very considerable. It must be borne in mind, also, that the Board has nothing to do with Diocesan Mission work.

After the closing of the books the Treasurer received, in cash and vouchers, from Toronto \$149.85, from Ontario \$426.75, and from Nova Scotia \$921.44.

Abstract of Receipts from 1st October, 1883, to 30th September, 1884.

DIOCESE.	Dom. Unapp.	Dom. App.	Total.	Foreign Unapp.	Foreign App.	Total.	Grand Total.
Huron.....	\$1215 31	\$ 454 33	\$1669 64	\$ 734 00	\$ 34 69	\$ 768 69	\$2438 33
Niagara.....	205 74	1341 53	1547 27	133 74	0 00	133 74	1681 01
Toronto.....	841 22	30 00	871 22	863 31	251 50	1114 81	1986 03
Ontario.....	614 30	138 65	752 95	489 53	0 00	489 53	1242 48
Montreal.....	836 70	1002 86	1839 56	9 67	1309 21	1318 88	8158 44
Quebec.....	2153 92	150 00	2303 92	0 00	976 60	976 60	3280.52
Fredericton.....	0 00	0 00	0 00	0 00	0 00	0 00	0 00
Nova Scotia.....	54 22	350 03	404 25	7 00	0 00	7 00	411 25
Algoma.....	11 15	0 00	11 15	26 86	0 00	26 86	38 01
Other sources.....	31 83	20 00	51 83	41 83	10 00	51 83	703 66.
Total.....	\$5964 39	\$3487 40	\$9451 79	\$2305 94	\$2582 00	\$4887 94	\$14,339 73

NOTE.—The Receipts on account of Domestic Missions appropriated, include \$150 from Quebec, and \$343.03 from Nova Scotia, on account of the stipend of the Bishop of Algoma.

Abstract of Receipts from 1st October, 1884, to 30th September, 1885.

DIOCESE.	Dom. Unapp.	Dom. App.	Total.	Foreign Unapp.	Foreign App.	Total.	Grand Total.
Huron.....	\$ 692 14	\$ 364 75	\$1056 89	\$ 890 26	\$ 422 06	\$1321 32.	\$2378 21
Niagara.....	888 01	534 92	1422 93	205 94	217 61	423 55	1846 48
Toronto.....	711 31	77 96	789 27	937 48	2 00	939 48	1728 75
Ontario.....	354 49	44 12	398 61	440 02	115 33	555 35	953 96
Montreal.....	694 84	529 74	1224 58	0 00	1333 78	1333 78	2558 36
Quebec.....	581 56	863 93	1445 49	0 00	730 23	730 23	2175 72
Fredericton.....	0 00	0 00	0 00	0 00	0 00	0 00	0 00
Nova Scotia.....	38 12	445 30	483 42	342 36	111 79	454 15	937 57
Algoma.....	43 07	0 00	43 07	41 44	0 00	41 44	84 51
Other sources.....	27 50	0 00	27 50	27 50	0 00	27 50	55 00
Total.....	\$4031 04	\$2860 72	\$6891 76	\$2894 00	\$2932 80	\$5826 80	\$12,718 56

NOTE.—The Receipts on account of Domestic Missions appropriated, include \$300 from Quebec, \$300 from Nova Scotia, and \$175 from Huron on account of the stipend of the Bishop of Algoma.

## Abstract of Receipts from 1st October, 1885, to 31st July, 1886.

DIocese.	Dom. Unapp.	Dom. App.	Total.	Foreign Unapp.	Foreign App.	Total.	Grand Total.
Huron.....	750 84	399 60	1150 53	809 60	444 55	1254 24	2418 77
Niagara.....	854 87	1244 55	2099 42	862 67	109 75	472 42	2571 84
Toronto.....	887 71	350 00	1247 71	863 89	245 32	1108 71	2856 42
Ontario.....	358 49	1209 54	1568 03	*570 54	173 89	743 48	2911 40
Montreal.....	500 45	842 68	843 11	0 00	893 06	893 06	1736 17
Quebec.....	1007 99	1252 94	2260 93	0 00	1081 34	1081 34	3842 27
Fredericton.....	272 06	156 08	428 14	0 00	0 00	0 00	428 14
Nova Scotia.....	158 48	800 00	458 48	18 00	0 00	18 00	476 48
Algonia.....	11 91	8 00	19 91	50 78	87 84	88 62	108 53
Other sources.....	78 71	0 00	78 71	78 71	0 00	78 71	157 42
<b>Total.....</b>	<b>4890 51</b>	<b>5278 46</b>	<b>10163 97</b>	<b>2758 78</b>	<b>2984 75</b>	<b>5738 53</b>	<b>15902 50</b>

NOTE.—The Receipts on account of Domestic Missions appropriated, include \$500 from Niagara, \$200 from Ontario, \$300 from Nova Scotia and \$300 from Quebec, on account of the stipend of the Bishop of Algoma.

## Summary of Receipts, from 1st October, 1883, to 31st July, 1886.

DIocese.	Dom. Unapp.	Dom. App.	Total.	Foreign Unapp.	Foreign App.	Total.	Grand Total.
Huron.....	2667 20	1218 77	3886 06	2442 95	901 30	3344 25	7230 81
Niagara.....	1948 62	3121 00	5069 62	702 35	827 36	1029 71	6099 33
Toronto.....	2440 24	467 96	2908 20	2664 18	498 82	3168 00	6071 20
Ontario.....	1327 28	1392 31	2719 59	1500 09	288 23	1788 81	4507 90
Montreal.....	2031 99	1875 26	3907 25	9 67	8586 05	3545 72	7452 97
Quebec.....	3743 47	2266 87	6010 34	0 00	2788 17	2788 17	8798 51
Fredericton.....	272 06	156 08	428 14	0 00	0 00	0 00	428 14
Nova Scotia.....	250 82	1095 33	1346 15	367 36	111 79	479 15	1826 80
Algonia.....	68 18	8 00	74 18	119 08	87 84	156 92	231 05
Other sources.....	188 04	20 00	168 04	148 04	10 00	158 04	316 08
<b>Total.....</b>	<b>14885 94</b>	<b>11621 58</b>	<b>26507 52</b>	<b>7953 72</b>	<b>8499 55</b>	<b>16453 27</b>	<b>42960 79</b>

NOTE.—The receipts on account of Domestic Missions appropriated, include \$175 from Huron, \$500 from Niagara, \$200 from Ontario, \$750 from Quebec, and \$943.03 from Nova Scotia, on account of the stipend of the Bishop of Algoma.

## ANALYSIS OF RECEIPTS.

## 1.—DOMESTIC MISSIONS.

For Domestic Missions generally.....	\$14,885 94	For Saskatchewan:—	
For Algoma:—		For Blackfeet Indians.....	\$ 4 00
For Bishop's Stipend.....	\$2,568 03	“ Church at Fort Pitt.....	4 75
“ W. & O. Fund.....	259 59	“ Rev. M. Quinney.....	10 00
“ Indian Homes.....	632 19	“ Missions generally.....	659 82
“ Memorial Church.....	4 00		678 57
“ Mr. Crompton's work.....	133 45	For Moosonee.—For Missions generally.....	48 75
“ Nepigon District.....	50 00	For Athabasca: “ “ “.....	97 64
“ Font for one of the New Churches.....	82 00	For Qu'Appelle:—	
“ Church Building Fund.....	40 10	For chancel in Church at Medicine Hat in memory of the late Rev. A. Mountain.....	\$ 79 76
“ Missions generally.....	3,744 83	For Missions generally.....	183 03
	7,464 19		212 79
For Rupert's Land:—		For Mackenzie River.—For Missions generally.....	15 45
For Sioux Indians.....	\$440 08	For North West Missions.....	1,124 82
“ Swan Lake Mission.....	100 00	For Sabrevois Missions.....	175 00
“ Verdun.....	60 00	For Labrador Missions.....	1 50
“ Rounthwaite.....	84 00		
“ Missions generally.....	1,118 79		
	1,802 87		\$26,507 52

## 2.—FOREIGN MISSIONS.

For Foreign Missions generally.....	\$7,953 72	For The London Society for Promoting Christianity among the Jews.....	1,900 78
“ The Society for the Propagation of the Gospel.....	5,196 31	“ Parochial Missions to the Jews.....	141 24
“ The Church Missionary Society.....	922 61	“ Mexican Missions.....	16 19
“ The Society for the Promotion of Christian Knowledge.....	16 75	“ East Indian Missions.....	125 00
“ The London Missionary Society.....	12 00	“ Zenana Missions.....	129 20
“ The Colonial and Continental Church Society.....	18 85	“ Dr. Bernardo's Home for Working and Destitute Lads.....	5 52
“ The Irish Society.....	20 15		\$16,452 27

Abstract of Expenditure, from 1st October, 1883, to 31st July, 1886.

	App. Funds.	From Unapp. Funds.	Total.		App. Funds.	From Unapp. Funds.	Total.
<b>Algona—</b>				The Soc'y for the Propagation of the Gospel.....	5,106 81	3,887 10	8,993 41
General Missions.....	8744 83	7125 63	10870 46	The Church Missionary Society.....	922 61	8,118 72	4,030 85
Bishop's Stipend.....	2668 03		2668 03	The Soc'y for the Promotion of Christian Knowledge.	16 75		16 75
Indian Homes.....	632 19		632 19	The London Missionary Society.....	12 00		12 00
W. and O. Fund.....	269 59		269 59	The Colonial and Continental Church Soc'y....	18 85	809 62	828 47
Memorial Chapel.....	4 00		4 00	The Irish Society.....	20 15		20 15
Nepigon District.....	50 00		50 00	The London Society for Promoting Christianity amongst the Jews.....	1,900 78		1,900 78
Rev. Mr. Crompton's Work.....	183 45		183 45	Parochial Missions to the Jews.....	141 24		141 24
Church Building Fund..	40 10		40 10	Mexican Missions.....	16 19		16 19
Font for New Church..	32 00		32 00	East Indian Missions.....	125 00		125 00
<b>Rupert's Land—</b>				Zenana Missions.....	129 20		129 20
General Missions.....	1445 18	1871 98	3317 11	Dr. Bernardo's Home for Working and Destitute Lads.....	5 52		5 52
Sioux Indians.....	440 08		440 08	Proportion of General Expenses.....		698 28	698 28
Swan-Lake Mission.....	100 00		100 00				
Rounthwaite.....	84 00		84 00	<b>Total.....</b>	<b>\$8,499 56</b>	<b>\$7,953 73</b>	<b>16,453 27</b>
Verdun.....	60 00		60 00				
<b>Saskatchewan—</b>							
General Missions.....	890 80	1519 74	2409 54				
Blackfeet Indians.....	4 00		4 00				
Church at Fort Pitt.....	4 75		4 75				
Rev. Mr. Quinney.....	10 00		10 00				
Moosonee General Missions	202 80	995 30	1198 40				
<b>Athabasca—</b>							
(Old Diocese) General Missions.....	162 45	572 16	734 61				
(New Diocese) General Missions.....	86 84	416 44	503 28				
<b>Qu'Appelle—</b>							
General Missions.....	326 33	1255 03	1581 36				
Chancel at Medicine Hat	79 76		79 76				
<b>MacKenzie River—</b>							
General Missions.....	84 65	421 81	505 96				
Sabrevois Missions.....	175 00		175 00				
Labrador Missions.....	1 50		1 50				
Proportion of General Expenses.....	25	708 10	708 35				
<b>Total.....</b>	<b>11,621 58</b>	<b>14,885 94</b>	<b>26,507 52</b>				

J. J. MASON,  
General Treasurer.

Hamilton, 16th August, 1886.

Examined and found correct,

ADAM BROWN,  
HENRY McLAREN, } Auditors.

Hamilton, 31st August, 1886.

DIocese OF FREDERICTON.

Receipts in Aid of Domestic and Foreign Missions, from July 1st, 1883, to May 31st, 1886.\*

OBJECT:	1883-4	1884-5	1885-6	TOTALS.
<b>ALGONA—</b>				
<b>DOMESTIC MISSIONS.</b>				
(1) General Purposes.....	\$626 22	\$355 48	\$203 34	\$1,185 04
(2) Bishop's Stipend.....	285 00	300 00	225 00	810 00
(3) W. and O. Fund.....	88 37	41 92		180 29
(4) Shingwauk Home.....	81 31	86 15	75 00	242 46
(5) Wawanosh Home.....	16 32	18 66	10 00	44 98
(6) Shingwauk Extension Fund..			23 25	23 25
North-West Missions.....	193 79	23 69	12 54	230 02
Diocese of Saskatchewan.....	7 54	14 54		22 08
Sabrevois Mission.....		40 90		40 90
Diocese of Qu'Appelle.....		25 81		25 81
Domestic Missions.....		190 00	16 08	206 08
<b>Grand Total for Domestic Missions.....</b>				<b>\$2,960 89</b>
<b>FOREIGN MISSIONS.</b>				
S. P. C.....	332 08	569 80	872 14	1,774 02
Benson's East Indian Missions.....	106 80	100 00		206 80
Church Missionary Society.....	109 72	176 82	153 95	440 49
S. P. C., among Jews.....	195 47	801 00	805 73	302 20
Parochial Missions to Jews' Fund.....			20 79	20 79
<b>Grand Total for Foreign Missions.....</b>				<b>\$2,743 80</b>
<b>Total.....</b>	<b>\$3,042 12</b>	<b>\$2,244 77</b>	<b>\$1,417 80</b>	<b>\$6,704 69</b>

\*Sent in as a Report to the Board.



## RETURNS FROM THE DIOCESE OF TORONTO—(Continued from page 76, September number).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Bobcaygeon.....		2 00		2 48		4 48	
Dunsford.....		1 46		1 80		3 26	
Verulam.....		65				65	
Devitt's Schoolhouse.....		50				50	
Red Schoolhouse.....	Rev. W. Farncomb.....	70	5 31		4 23	70	9 54
Bolton.....		8 10		8 00		11 10	
Sandhill.....	Rev. E. A. Oliver.....	1 90	5 00		8 00	1 90	13 00
Bradford.....		4 46		2 80		7 26	
Middleton.....		73		2 30		3 03	
Coulson's Corners.....	Rev. B. Bryan.....	75	5 94	2 40	7 50	8 15	13 44
Brampton.....	Rev. C. C. Johnson.....		16 91		8 00		24 91
Brighton.....	Rev. R. Harris.....		1 05				1 05
Brooklyn, Columbus, etc.....	Rev. J. H. Harris.....						
Cameron.....				20			
Cambray.....				72			
Bexley.....	Rev. J. E. Cooper.....			60	1 52		1 52
Cannington.....		50					
Derryville.....	Rev. J. Vicars.....						50
Cardiff, Cheddar.....			1	1 00			
Monmouth.....				35			
Deer Lake.....	Rev. J. A. Thompson.....			65	2 00		2 00
Carleton.....		1 75					
West Toronto.....	Rev. C. E. Thompson.....						1 75
Cartwright.....	Rev. John Creighton.....				14 20		14 20
Cavan.....		2 00					
Millbrook.....		5 00					
Holy Trinity.....		1 00					
Bloomfield.....		2 00					
Fallis' Line.....	Rev. T. W. Allen.....		10 00				10 00
Clarke, Newcastle.....	Rev. Canon Brent.....		5 30		33 59		38 89
Coboconk, Rosedale, etc.....	Rev. W. H. A. French.....						
Cobourg.....	Rev. Canon Stennett.....		20 00		66 82		86 82
Colborne.....	Rev. Dr. Hodgkin.....						
Coldwater, Waubaushene, etc.....	Rev. W. H. French.....						
Collingwood.....	Rev. L. H. Kirkby.....		20 15				20 15
Cookstown.....	Vacant.....						
Craighurst.....				1 55			
Vespra, St. James'.....				2 24			
Vespra, Christ Church.....				1 21			
Midhurst.....				1 00			
Minesing.....	Rev. A. W. Daniel.....			1 36	7 36		7 36
Credit, Dixie, etc.....	Rev. R. W. Hinds.....						
Darlington, Bowmanville.....	Rev. Dr. Macnab.....		5		9 76		14 76
Dysart, Haliburton.....	Rev. H. Heaton.....	1 43			1 00		2 43
Elmvale, Waverly, etc.....	Rev. A. C. Miles.....						
Etobicoke.....		1 56		5 02		6 58	
Mimico.....	Rev. F. Tremayne.....	2 41	3 97	2 82	7 84	5 23	11 81
Fenelon Falls.....	Rev. W. Logan.....				2 50		2 50
Galway.....	Rev. E. Soward.....						
Georgina.....	Rev. G. Nesbitt.....				1 17		1 17
Gore's Landing.....		53		88		1 41	
Harwood.....	Rev. G. Ledingham.....	1 28	1 81	1 22	2 10	2 50	3 91
Grafton.....		3 00		4 00		7 00	
Centreton.....	Ven. Archdeacon Wilson.....	3 00	6 00	2 00	6 00	5 00	12 00
Hastings.....		83 75		95		4 70	
Alnwick.....				2 00		2 00	
Dartford.....	Rev. John McCleary.....		3 75		2 95		6 70
Holland Landing.....	Vacant.....		9 79		4 37		14 16
Churchill.....	Rev. E. W. Murphy.....				3 31		3 31
Keswick.....	Rev. C. R. Bell.....		1 15				1 15
Lindsay.....	Rev. S. W. Jones.....		10 26		49 85		60 11
Lloydtown.....	Rev. H. D. Cooper.....						
Manvers.....				1 25			
Bethany.....				1 00			
Janetville.....	Rev. H. F. Burgess.....			1 75	4 00		4 00
Markham, Unionville.....	Rev. John Fletcher.....		2 00		1 50		3 50
Markham, Grace Church.....		4 50		3 86		8 36	
Stouffville.....	Rev. A. Hart, Markham.....	1 85	6 85	4 00	7 86	5 85	14 21

a For Algoma, to be remitted hence. b \$1.50 for S. P. G., remitted direct. c \$37.50 for Sabrevois, remitted direct.

RETURNS FROM DIOCESE OF TORONTO—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Midland.....		2 52		1 88		4 40	
Wyebridge.....	Rev. J. A. Hanna.....	3 23	5 75	1 49	3 37	4 72	9 12
Minden.....	Rev. J. G. Dean.....				1 00		1 00
Mono Mills.....	Rev. A. C. Watt.....						
Mulmur, St. Luke's.....		2 83		3 75		6 58	
Adjala.....		2 61		2 13		4 74	
Everett.....	Rev. C. H. Marsh.....	2 00	7 44	2 12	8 00	4 12	15 44
Mulmur West, Whitfield.....		60		1 00		1 60	
Honeywood.....	Vacant.....	40	1 00	1 25	2 25	1 65	3 25
Newmarket.....	Rev. A. W. Spragge.....				12 85		12 85
North Douro, Lakefield.....		10 30		11 44		21 74	
Warsaw.....	Rev. J. Farncomb.....	1 10	11 40	1 56	13 00	2 66	24 40
North Essa, Ivy.....		1 61		1 38		2 99	
Thornton.....		1 00		80		1 80	
Ballynascreen.....	Rev. C. E. Sills.....	12	2 73	52	2 70	64	5 43
North Orillia, Prices' Corners.....		3 58		7 08		10 66	
Medonte.....		3 67		3 10		5 77	
Coulson's.....	Rev. John Jones.....		7 25		9 18		16 43
Norwood.....		2 25		2 00		4 25	
Westwood.....		1 25		1 80		3 05	
Belmont.....		50		50		1 00	
Birdsall.....	Rev. John Gibson.....		4 00	85	5 15	85	9 15
Omeme.....		5 20		4 10		9 30	
Emily, St. John's.....				2 25		2 25	
Emily, St. James'.....	Rev. Dr. Smithett.....		5 20	2 30	8 65	2 30	13 85
Orillia.....	Rev. A. Stewart.....	15 15	15 15	25 00	25 00	40 15	40 15
Oshawa.....	Rev. I. Middleton.....						
Otonabee.....	Vacant.....		11 95				11 95
Penetang, St. James'.....				2 35			
Penetang, All Saints.....				4 45			
La Fontaine.....	Rev. G. M. Kingston.....			1 50	8 30		8 30
Perrytown.....		2 00		2 30		4 30	
Elizabethville.....		76		1 00		1 76	
Orono.....	Rev. A. Rooney.....	1 00	3 76	90	4 20	1 90	7 96
Peterborough.....	Rev. J. W. R. Beck.....				51 44		51 44
Pickering, Duffins' Creek.....	Rev. W. S. Westney.....						
Port Hope, St. John's.....	Rev. Dr. O'Meara.....		34 65		26 23		60 88
Port Hope, St. Mark's.....	Rev. J. S. Baker.....		1 75				1 75
Port Perry.....	Rev. Dr. Carry.....		3 00		10 50		13 50
Scarborough.....	Rev. F. Burt.....		9 01		7 50		16 51
Seymour, Campbellford.....		3 00		5 00		8 00	
Percy, Warkworth.....	Rev. T. Walker.....	2 00	5 00	2 41	7 51	7 51	12 51
Shanty Bay.....		5 00		5 40		10 40	
East Oro.....	Rev. J. F. White.....	1 10	6 10	1 65	7 05	2 75	13 15
Stayner, Good Shepherd.....	Rev. W. R. Foster.....		7 32				7 22
Streetsville.....	Rev. Jos. Fletcher.....						
Sunderland.....	Vacant.....						
Tecumseth, Bond Head.....		1 12					
St. Johns'.....		1 04					
Tottenham.....		97					
Beeton.....	Rev. T. Ball.....	65	3 78				3 78
Thornhill.....	Rev. W. W. Bates.....						
Toronto, St. James'.....	Rev. Canon Dumoulin.....		63 00				63 00
" St. Paul's.....	Rev. T. C. DesBarres.....		43 00		41 00		84 00
" Trinity East.....	Rev. A. Sanson.....						
" St. George's.....	Rev. J. D. Cayley.....		46 50		70 37		116 87
" Holy Trinity.....	Rev. John Pearson.....		63 70		31 64		95 34
" St. John's.....	Rev. A. Williams.....		5 00		12 00		17 00
" St. Stephen's.....	Rev. A. J. Broughall.....		19 10		8 85		27 95
" St. Anne's.....	Rev. J. McL. Ballard.....		3 00		15 30		18 30
" St. Peter's.....	Ven. Archdeacon Boddy.....		54 26		390 00		905 03
" St. Luke's.....	Rev. John Langtry.....		54 26				54 25
" Redeemer.....	Rev. Septimus Jones.....		28 33	61 39			89 72
" All Saints'.....	Rev. A. H. Baldwin.....						
" St. Matthias'.....	Rev. R. Horison.....		5 61		5 25		10 86
" St. Thomas'.....	Rev. J. H. McCallum.....						
" St. Barnabas'.....	Rev. W. H. Clarke.....		5 69		8 25		13 94

d \$5 for Algoma, to be remitted hence. e \$5 for S. P. G., remitted direct. f \$8.03, remitted to Irish Society. g \$400 remitted to Mrs. Stewart Harrow, for Zenana Missions. h \$6.50 for Algoma; \$5.25 for Rupert's Land, to be remitted hence.

## RETURNS FROM THE DIOCESE OF TORONTO—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Toronto, Grace Church.....	Rev. J. P. Lewis.....		8 00				8 00
" St. Bartholomew's.....	Rev. G. I. Taylor.....						
" St. Matthew's.....	Rev. J. Scott Howard.....						
" St. Philip's.....	Rev. J. F. Sweeny.....		31 14		37 66		68 80
" Ascension.....	Rev. H. G. Baldwin.....		20 00		45 50		65 50
" Parkdale, St. Mark's.....	Rev. C. L. Ingles.....		7 25		22 32		29 57
Tullamore.....				2 57		2 57	
Castlemore.....				4 35		4 35	
Grahamsville.....	Rev. G. H. Broughall.....				6 92		6 92
Uxbridge.....	Rev. John Davidson.....		5 00				5 00
West Mono, Jackson's.....		59		3 81		4 40	
St. Matthew's.....		56				56	
St. Albans.....		73				73	
St. George's.....		77				70	
St. Luke's.....	Rev. G. B. Morley.....	35	3 00		3 81	35	6 81
Weston, St. Phillip's.....	Rev. R. W. E. Greene.....		3 50				3 50
Whitby.....	Rev. A. J. Fidler.....		1 00		2 80		3 80
Woodbridge.....		2 50				2 50	
Vaughn.....		1 08				1 08	
Clairville.....		1 75		4 82		6 57	
Kleinburg.....		1 05		87		1 92	
King.....		3 01		5 50		8 51	
Maple.....		1 26				1 26	
Edgeley.....	Rev. O. P. Ford.....		10 65		11 19		21 84
York Mills.....	Rev. Canon Osler.....		1 00		8 79		9 79
York Township, Deer Park.....	Rev. T. W. Paterson.....		9 00		15 00		24 00
Trinity College Chapel.....	Rev. Provost Body.....		16 79		14 85		31 64
Trinity College School.....	Rev. Dr. Bethune, Port Hope.....						
			1,273 92		1,368 78		2,642 70

## RETURNS FROM THE DIOCESE OF QUEBEC.

FROM JANUARY 1, 1886, TO JULY 31, 1886.

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Actonvale.....		4 50		13 00		17 50	
Danby.....	Rev. L. C. Wurtele.....	1 50	6 00	7 75	20 75	9 25	26 75
Ascot Corner, Westbury.....							
Sandhill.....	Rev. W. Price.....		52	1 66	1 66		2 15
Barford, Dixville, &c.....	Rev. C. B. Washer.....		77		2 52		3 29
Bourg Louis.....	Rev. H. C. Stuart.....		2 25		2 00		4 25
Brompton.....		2 00		4 75		6 75	
Hardwood Hill.....		1 00				1 00	
Windsor.....	Rev. T. L. Ball.....	2 00	5 00	5 25	10 00	7 25	15 00
Bury, St. John's.....		1 25		68		1 93	
" St. Peter's.....		1 10		3 01		4 11	
" St. Paul's.....		1 70		5 71		7 41	
" St. Thomas.....	Rev. W. C. Bernard.....		4 05	85	10 25	85	14 30
Cape Cove.....		13 00					
Perce.....	Rev. W. G. Lyster.....	7 58	20 58				20 58
Compton.....	Rev. G. H. Parker.....		5 00		5 00		10 00
Coaticooke.....	Rev. J. Foster.....		2 21		6 45		8 66
Cookshire, St. Peter's.....		5 75		22 86		28 61	
" Woman's Auxiliary.....				10 00		10 00	
" Island Brook.....		1 02		2 10		3 12	
" Randborough.....	Rev. A. H. Judge.....	64	7 41	2 60	37 56	3 24	44 97
Danville.....		7 35		15 53		22 88	
Kingsley Falls.....		1 10				1 10	
Lorne.....		2 60		4 10		6 70	
Troutbrook.....	Rev. I. M. Thompson.....	3 00	14 05	5 98	25 61	8 98	39 66
Drummondville.....	Rev. F. M. Webster.....		7 50		13 00		20 50
Dudswell.....	Rev. T. S. Chapman.....						
Durham, Upper.....		10 46		10 45		20 91	
L'Avenir.....		7 81		7 00		14 81	
Lower Durham.....	Rev. G. T. Harding.....	5 00	23 27	6 76	24 21	11 76	47 48

RETURNS FROM THE DIOCESE OF QUEBEC—(Continued.)

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Frampton, East		1 51		3 32		4 83	
Standon	Rev. F. Boyle		1 51	35	3 67	35	5 18
Frampton, West	Rev. J. B. Debbage		6 50		1 50		8 00
Gaspe, St. Paul's		8 00		4 00		12 00	
" St. James'	Rev. J. P. Richmond	2 00	11 00	3 35	7 85	5 35	18 35
Hatley		3 00		10 16		13 16	
Waterville	Rev. A. Stevens	2 00	5 00	3 59	13 75	5 59	18 75
Inverness		3 10		1 00		4 10	
Campbell's Corners	Rev. P. Roe	4 00	7 10	3 50	4 50	7 50	11 60
Ireland, Upper		1 20		7 33		8 53	
" Lower		3 00		9 17		12 17	
Adderley	Rev. R. J. Hewton	1 00	5 20	3 00	19 50	4 00	24 70
Kingsey			74		3 75		4 49
Denison's Mills		1 00		2 57		3 57	
Spooner's Pond	Rev. J. S. Sykes	1 00	2 74	5 40	11 72	6 40	14 46
Leeds				2 75			
Kinnear's Mills				1 30			
Beattie's Settlement	Rev. J. Kemp		6 00	1 30	5 35		8 11 35
Lennoxville				6 65			
Woman's Auxiliary				25 00			
Milby	Rev. A. C. Scarth		8 75	2 50	34 15		42 90
Lennoxville, Bishop's College	Rev. Principal Adams		59 98		56 49		66 116 47
Levis	Rev. F. E. J. Lloyd						
Malbaie	Rev. G. R. Walters			2 00			2 00
Magdalen Islands	Rev. J. W. Norwood						
Magog		4 00		3 00		7 00	
Georgeville	Rev. Jas. Hepburn	1 00	5 00	1 00	4 00	2 00	9 00
Montmorenci		40		3 18		3 58	
Lake Beauport	Rev. W. S. Vial	44	84	1 94	5 12	2 38	5 96
Melbourne, St. John's				2 80			
" St. Anne's	Rev. A. J. Balfour		52 81	108 29	111 09		2163 90
New Carlisle		60		1 10		1 70	
Paspébiac	Rev. T. Blaylock	3 46	4 06	1 60	2 77	5 06	6 76
New Liverpool	Rev. F. A. Smith		5 25		12 21		17 46
Nicolet				1 25		1 25	
Louiseville	Rev. E. C. Parkin		2 65	2 50	3 75	5 15	6 40
Portneuf		2 00		1 36		3 36	
Halesboro	Rev. R. W. Colston		2 00	74	2 10	74	4 10
Quebec Cathedral	Rev. G. V. Housman		82 33		218 27		2300 37
" St. Mathew's	Rev. F. J. B. Allnatt, D. D.		243 40		694 85		2338 25
" St. Michael's	Rev. A. A. Von Iffland		234 15		323 72		2557 87
" St. Paul's	Rev. T. Richardson		19 15		29 00		248 15
" St. Peter's	Rev. M. M. Fothergill		11 55		82 05		293 60
" Trinity	Rev. R. Ker		1 50		7 00		8 50
Riviere-du-Loup							
Fraserville				7 20			
Station				7 00			
Chicoutimi				43 35			
St. Etienne				12 00			
Grand Bay				20 25			
Sault au Cochou				10 90			
St. Flavie				35			
Farther Point				3 25			
Rimouski	Rev. R. C. Tambs		3 62	2 00	106 30		109 92
Sandy Beach	Rev. T. W. Forsythe		3 50				3 50
St. Sylvester			4 00				4 00
Stanstead		4 45		9 34		13 79	
Beebe Plain	Rev. H. J. Petry	1 63	6 08	96	10 30	2 59	16 38
Sherbrooke	Rev. Geo. Thornloe		73 94		209 09		283 03
Shigawake		96					
Port Daniel		1 14					
La Gascons	Rev. C. D. Brown		2 75				2 75
Three Rivers	Rev. J. H. Jenkins		5 00		6 28		11 28
Valcartier	Rev. S. Riopel		2 10	2 00	2 00		4 10
Windsor Mills, (Woman's Aux.)			1 00		1 50		2 50
Net proceeds of Mis. Meeting.					134 36		134 36
A friend, per Rev. Dr. Allnatt.			100 00				100 00
			1,081 34		2,269 68		3,351 02

\$1.00 for Jews. \$54.77 for Madagascar. \$82.68 of this for Algoma. \$117.21 from Woman's Auxiliary. \$52.45 for Algoma; \$60 for Algoma W. and O. Fund; \$132.21 for Qu'Appelle; \$146.34 for Rupert's Land; 52.45 for Saskatchewan; \$255.80 contributed by Woman's Auxiliary. \$50.50 for Algoma, collected by Mrs. J. B. Forsyth; \$92.42 contributed by Woman's Auxiliary. Equally between Algoma and Qu'Appelle; \$20 contributed by the Woman's Auxiliary. \$12.00 for Shingwauk Home; \$54.06 contributed by the Woman's Auxiliary. \$2 from Woman's Auxiliary. Of this, \$142.09 is for Algoma, \$25 for Saskatchewan, and \$13.86 for the Jews.

## RETURNS FROM THE DIOCESE OF MONTREAL.

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Abbotsford.....	Rev. Canon Robinson.....		24 70		12 11		86 81
Adamsville.....	Rev. Jos. Merrick.....		1 00		2 51		3 51
Aylmer.....	Rev. T. E. Cunningham.....		1 51				1 51
Aylwin.....	Rev. W. P. Chambers.....		3 40				3 40
Boekus.....					2 00		2 00
Boscobel.....	Rev. C. P. Abbott.....		4 63		4 91		9 54
Bristol.....	Rev. N. A. F. Bourne.....		3 62		3 01		6 63
Buckingham.....	Rev. H. Hackenley.....		62		5 00		5 62
Chambly.....	Rev. G. Forsey.....				4 00		4 00
Chelsea.....	Rev. G. Johnson.....		80				80
Christieville.....	Rev. B. P. Lewis.....		14 42		15 08		29 50
Clarenceville.....	Rev. A. A. Allen.....		3 28		6 62		9 90
Clarendon.....	Rev. Rural Dean Naylor.....		2 00		9 71		11 71
Como.....	Rev. J. Lindsay.....				9 20		9 20
Coteau du Lac.....	Rev. T. A. Young.....		2 00		4 65		6 65
Cowansville.....					5 20		5 20
Dunham.....	Rev. J. Ker.....		8 59		6 18		14 77
Edwardstown.....	Rev. E. G. Sutton.....		2 16				2 16
Franklin.....	Rev. N. P. Yates.....		8 00				8 00
Frost Village.....					3 25		3 25
Glen Sutton.....	Rev. C. Lummis.....				3 78		3 78
Granby.....	Rev. Rural Dean Longhurst.....		7 60		4 40		12 00
Grenville.....	Rev. Rural Dean Rollit.....		8 19		5 34		13 53
Hochelaga.....	Rev. J. D. Borthwick.....		1 00				1 00
Hudson.....	Rev. J. Pyke.....				24 20		24 20
Hull.....	Rev. F. R. Smith.....		7 47		7 52		14 99
Huntingdon.....	Rev. H. Gomery.....		2 83				2 83
Knowlton.....	Rev. J. J. Scully.....		23 49		12 03		35 52
Lacadie.....	Vacant.....				79		79
Lachine.....	Rev. R. S. Macfarlane.....				9 00		9 00
Lachute.....	Rev. W. Sanders.....		7 50				7 50
Lacolle.....	Rev. J. C. Garrett.....		2 50				2 50
Laprairie.....	Rev. W. J. Dart.....				1 77		1 77
Longueuil.....	Rev. J. G. Baylis.....		1 50				1 50
Mascouche.....	Rev. A. Bareham.....		8 24				8 24
Mille Isles.....	Vacant.....		1 00		1 24		2 24
Milton.....	Rev. P. De Gruchy.....		20				20
Montreal, Cathedral.....	Rev. J. G. Norton.....		115 61		112 96		228 57
“ Grace Church.....	Rev. Canon Belcher.....		13 00		42 76		55 76
“ St. George's.....	Very Rev. Dean Carmichael.....		200 00		275 00		475 00
“ St. James'.....	Rev. Canon Ellegood.....		25 00		32 00		57 00
“ St. John, Evangelist.....	Rev. E. Wood.....		11 81		42 84		54 65
“ St. Jude's.....	Rev. J. H. Dixon.....		4 21		50		4 71
“ St. Martin's.....	Rev. J. S. Stone.....		51 02		7 17		58 19
“ St. Matthias.....	Rev. Canon Norman.....		61 00		123 25		183 25
“ St. Stephen's.....	Ven. Archdeacon Evans.....		2 61				2 61
“ St. Thomas'.....	Rev. R. Lindsay.....		14 53		23 00		37 53
“ Trinity.....	Rev. Canon Mills.....		16 59		14 56		31 15
Nelsonville.....	Vacant.....		6 30				6 30
New Glasgow.....	Rev. R. C. E. Lockhart.....		1 00				1 00
North Gore.....			1 00				1 00
North Shefford.....	Rev. F. J. Saphir.....		5 00				5 00
North Wakefield.....	Rev. C. Boyd.....		1 50		1 50		3 00
Ormstown.....	Rev. A. D. Lockhart.....				1 28		1 28
Philipsburgh.....	Rev. F. A. Allen.....		2 28		10 44		12 72
Pigeon Hill.....					4 65		4 65
Portage du Fort.....	Rev. E. McManus.....		5 45		4 83		10 28
Potton.....	Rev. W. R. Brown.....		3 05		1 50		4 55
River Desert.....	Rev. H. Plaisted.....		5 50		1 19		6 69
Rougemont.....	Rev. Canon Robinson.....		1 16				1 16
St. Andrew's.....	Ven. Archdeacon Lonsdell.....		12 52		8 86		21 38
St. Armandee.....	Rev. Canon Davidson.....		2 40				2 40
St. Hyacinthe.....	Rev. J. J. Roy.....				3 12		3 12
St. John's.....	Rev. J. F. Renaud.....		20 25		42 62		62 87
Sorel.....	Rev. Canon Anderson.....		32 74		24 29		57 03
South Stukely.....	Rev. J. W. Garland.....		1 95				1 95
Sutton.....	Rev. Rural Dean Smith.....		1 00		1 50		2 50
Sweetburg.....					85		85
Upton.....	Rev. J. J. Roy.....				1 22		1 22

RETURNS FROM THE DIOCESE OF MONTREAL—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre-gations.	Totals by Parishes.	By Congre-gations.	Totals by Parishes.	By Congre-gations.	Totals by Parishes.
Vaudreuil.....	Rev. J. Pyke.....		17 48				17 48
Waterloo.....	Ven. Archdeacon Lindsay.....		9 93		21 03		30 96
West Farnham.....	Rev. Canon Mussen.....		11 46		16 09		27 55
West Shefford.....	Vacant.....		4 00		2 84		6 84
Miss Cuthbert.....			80 00				80 00
Mrs. Phelps (per Bishop).....			5 00				5 00
Woman's Missionary Associa-tion, Montreal.....			12 00				12 00
Bank Interest.....			4 46				4 46
M. H. Gault, Esq.....					10 00		10 00
H. Heaton, Esq.....					100 00		100 00
Collected by Mrs. W. Drake.....					51 00		51 00
C. M. (per Bishop of Montreal).....					50 00		50 00
Strachan Bethune, Q. C.....					50 00		50 00
Miss Gibb.....	Rev. W. Roy.....				5 00		5 00
Mrs. Beatty.....					1 07		1 07
M. E. W. (per Canon Empson).....					1 00		1 00
Rev. H. Montgomery.....					5 00		5 00
			915 06		1,257 42		2,172 48

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre-gations.	Totals by Parishes.	By Congre-gations.	Totals by Parishes.	By Congre-gations.	Totals by Parishes.
Albion Mines.....	Rev. D. C. Moore.....		25 04		14 12		a39 16
Annapolis.....	Rev. J. J. Ritchie.....		1 00				1 00
Antigonish.....	Rev. R. F. Brine.....				2 00		2 00
Aylesford.....	Rev. R. Avery.....		4 00		8 00		12 00
Blandford.....	Rev. G. Roy.....				5 25		5 25
Bridgewater.....	Rev. W. E. Gelling.....				5 00		5 00
Chester.....	Rev. G. H. Butler.....		5 50		10 00		15 50
Crapaud, P. E. I.....	Rev. T. W. Johnston.....				4 00		4 00
Dartmouth.....	Rev. N. R. Raven.....				19 75		19 75
Granville.....	Rev. F. P. Greatorex.....		5 50		3 80		7 30
Halifax, Bishop's Chapel.....	The Lord Bishop.....		63 44		29 69		b93 13
“ St. George's.....	Rev. Dr. Partridge.....		21 00		50 15		c71 45
“ St. Luke's Cathedral.....	Rev. F. R. Murray.....		104 29		190 19		d294 48
LaHave.....	Rev. G. D. Harris.....				4 31		4 31
Liverpool.....	Rev. Dr. Nichols.....		20 44		44 10		64 54
Lockport.....	Rev. S. Gibbons.....		4 00				4 00
Londonderry.....	Rev. J. R. Parkinson.....				3 91		3 91
Louisburg.....	Rev. T. F. Draper.....		4 19		5 37		9 56
Lunenburg.....	Rev. R. C. Caswall.....		32 97		23 61		56 58
Mahone Bay.....	Rev. W. H. Snyder.....		7 50		10 00		17 50
Milton, P. E. I.....	Ven. Archdeacon Read.....				15 50		15 50
Newport.....	Rev. H. How.....		4 03		7 40		11 43
Pictou.....	Rev. J. Edgecombe.....		3 75		7 10		10 75
Petite Riviere.....	Rev. J. Spencer.....				1 20		1 20
Port Greville.....	Rev. J. M. C. Wade.....				1 50		1 50
Rawdon.....	Rev. W. J. Ancient.....				5 03		5 00
Sackville.....	Rev. Wm. Ellis.....		4 02		6 23		10 25
Shelburne.....	Rev. Dr. White.....		5 00		5 00		10 00
St. Margaret's Bay.....	Rev. P. H. Brown.....		10 50		5 94		e15 94
Seaforth.....	Rev. J. A. Richey.....		2 25				2 25
Springhill.....	Rev. C. E. MacKenzie.....		1 56		3 67		5 23
Stewiacke.....	Rev. J. C. Cox.....		2 15		1 47		3 62
Summerside.....	Rev. K. Richardson.....				2 20		2 20
Sydney.....	Rev. D. Smith.....		8 25		10 80		f19 05
Tangier.....	Rev. E. H. Ball.....		10 14		20 52		g30 66
Truro.....	Rev. J. A. Kaulbach.....		18 37		83 34		h101 71
Weymouth.....	Rev. P. J. Filleul.....		17 00		9 74		i26 74
Windsor.....	Rev. Canon Maynard.....		10 25		4 00		j14 25
Yarmouth.....	Rev. H. L. A. Almon.....				21 03		21 03
H. S. Creighton, Esq.....			4 00		3 00		7 00
Amherst, Deanery Meeting.....					3 09		j3 09
Mrs. Campbell.....					3 00		k3 00
			398 64		653 68		1052 32

a \$2.27 Algoma; \$11.85 for Jews. b \$29 S. P. G.; \$2 Rupert's Land. c \$21 S. P. G.; \$11.38 Algoma; \$3.25 Rupert's Land. d \$60.79 Jews; \$19.26 Rupert's Land. e S. P. G. f \$8.25 S. P. G.; \$4 Algoma. g \$4.02 Algoma. h \$5.03 Algoma. i \$2 Algoma; \$2 Rupert's Land. j Algoma. k Algoma.

## RETURNS FROM THE DIOCESE OF NIAGARA.

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Acton and Rockwood.....	Rev. W. J. Pigott.....				1 90		1 90
Amaranth and Luther.....	Rev. R. T. W. Webb.....				6 95		6 95
Arthur and Parker.....	Rev. A. J. Belt.....				10 00		10 00
Ancaster.....	Rev. W. R. Clark.....		8 28		56 06		64 34
Barton and Glanford.....	Rev. Rural Dean Bull.....		13 56		41 00		54 56
Beverley and West Flamboro'.	Rev. T. Geoghegan.....		11 56		8 00		19 56
Burlington and Nelson.....	Rev. Rural Dean Belt.....		8 72		28 67		37 39
Caledonia and York.....	Rev. Rural Dean Mellish.....				12 48		12 48
Cayuga.....	Rev. A. Boulton.....				20 68		20 68
Chippawa.....	Rev. E. J. Fessenden.....		15 00		4 91		19 91
Dundas.....	Rev. E. A. Irving.....				44 99		44 99
Dunnville and Pt. Maitland.....	Rev. P. W. Smith.....				12 50		12 50
Elora and Alma.....	Rev. Rural Dean Spencer.....		5 33		17 32		22 65
Erin and Garafraxa.....	Rev. G. H. Webb.....		5 60		8 75		14 35
Fergus.....	Rev. J. Morton.....						
Fort Erie and Bertie.....	Rev. R. Arnold.....		6 73		14 00		20 73
Georgetown and Stewarttown.	Rev. Dr. Adams.....				27 21		27 21
Grimshy.....	Rev. Canon Read.....		1		50 00		50 00
Guelph.....	Ven. Archdeacon Dixon.....		16 00		158 87		174 87
Hamilton, Christ Ch. Cathedral	Rev. Dr. Mockridge.....		147 50		278 35		425 85
" Ascension.....	Rev. H. Carmichael.....				383 00		383 00
" St. Thomas'.....	Rev. Canon Curran.....				65 00		65 00
" All Saints.....	Rev. George Forneret.....		15 50		30 50		46 20
" St. Mark's.....	Rev. R. G. Sutherland.....				17 00		17 00
" St. Luke's.....	Rev. W. Massey.....		7 84				7 84
Jarvis and Hagersville.....	Rev. G. Johnstone.....		3 70		3 00		6 70
Louth and Port Dalhousie.....	Rev. J. Gribble.....				5 34		5 34
Lowville and Nassageweya.....	Rev. T. Motherwell.....		4 03		7 00		11 03
Merriton.....	Rev. Jos. Fennell.....		14 60		17 35		31 95
Milton and Hornby.....	Rev. W. J. MacKenzie.....		2 46		47 79		50 25
Minto.....	Rev. W. Bevan.....		5 00		5 57		10 57
Mount Forest.....	Rev. R. S. Radcliffe.....				20 00		20 00
Niagara.....	Ven. Archdeacon McMurray.....		18 50		66 48		84 98
Niagara Falls and Queenston.	Rev. Canon Houston.....		11 00		30 00		41 00
Norval.....	Rev. R. S. Locke.....		3 00		2 14		5 14
Oakville.....	Rev. Canon Worrell.....				42 56		42 56
Omagh and Palermo.....	Rev. J. H. Fletcher.....		9 15		6 00		15 15
Orangeville.....	Rev. A. Henderson.....		9 21		10 00		19 21
Palmerston.....	Rev. G. B. Cooke.....				1 75		1 75
Port Colborne and Marshville.	Rev. R. Cordner.....		6 40		6 61		13 01
Rothsay and Huston.....	Rev. A. Bonny.....		6 40		13 63		20 03
Saltfleet and Barton East.....	Rev. T. Smith.....		8 02		14 43		22 45
Stamford and Drummondville.	Rev. G. A. Bull.....				50 63		50 63
St. Catharines, St. George's.....	Rev. Rural Dean Holland.....				95 15		95 15
Stoney Creek and Bartonville.	Rev. F. E. Howitt.....				5 07		5 07
Thorold and Port Robinson.....	Rev. W. E. Grahame.....		7 00		72 61		79 61
Walpole South.....	Rev. J. Seaman.....				11 71		11 71
Waterdown and Aldershot.....	Rev. J. Francis.....		5 40		3 00		8 40
Welland.....	Rev. R. Gardiner.....				3 00		3 00
Synod Miss. Meeting.....					20 74		20 74
			371 49		1,860 10		2,231 59

## POSTSCRIPT.

Since the triennial Report was adopted the Secretary has read a letter from the Bishop of Rupert's Land stating the amount needed for the support of his missionaries and the amount already provided, and showing that he would need \$2,600 per annum from your Board. The accounts of your Board show that only \$1,333 per annum for the last three years has reached the Bishop of Rupert's Land through your Board, but they are aware that considerable amounts from individual congregations have been received by the Bishop of Rupert's Land directly, for which, however, no voucher has reached your Treasurer, such as would enable him to pass the items through his books.