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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

Vol. IV.

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No. 53.

## HISTORICAL SKETCHES.

### No. 53—REMINISCENCES OF THE SECOND BISHOP OF QUEBEC.



At the close of the last century it pleased God to raise up in the Church of England two men eminently endowed with a missionary spirit—Henry Martyn and Charles James Stewart.\*

An anecdote which is recorded of him in his younger days, though trifling in itself, is eminently characteristic of the benevolent and earnest spirit which guided him in after-life. The condition of negro slaves in the West Indies, to which public attention had been previously drawn by the writings of Granville Sharpe, Bishop Porteous, and Clarkson, was fully brought before the British Parliament by Wilberforce in 1789. The hostile feelings of the friends and adversaries of the slave trade, were kept at a high pitch of excitement, by the annual renewal in Parliament of the motion for its abolition. Men in every rank of society took their side. Mr. Stewart, at that time an undergraduate at Oxford, was not slow to feel the cruel injustice of the traffic, and to bear his humble testimony against it. In conjunction with a sympathizing friend, he determined to forego altogether the use of sugar, the product of slave labor, and steadfastly kept to his resolution, in spite of the ridicule which it entailed on him at the time. The undergraduates of succeeding generations are taught to form a better estimate of the character of Stewart: a tablet, which has been placed in Corpus Christi College,

Oxford, now serves to commemorate the name and the devoted labors of the despised student.

At the age of twenty years, Stewart was elected to a fellowship in the aristocratic college of All Souls; and in 1799, after taking the degree of Master of Arts, he was presented by his cousin, the Earl of Aboyne, to the united rectories of Orton Longueville and Botolph Bridge, not far from Peterborough. He continued to hold this preferment (valued at 322*l.* per annum) for eight years, till he went to Canada.

In 1807 Mr. Stewart offered himself as a missionary to Canada at a time when the missionary spirit was at a very low ebb in the English Church.

An ordinary person in Mr. Stewart's position, would have been unlikely to conceive the design of proceeding thither as an evangelist. Such a course was contrary to all the settled ways of the world, for a man of noble birth and connections, possessing independent property, just entered on the prime of life, whose lot had been apparently peculiarly exempt from any endurance of hardships; first in the bosom of an aristocratic home, next in the refinement of a university, lastly in the pleasures and retirement of a small rural parish, from whence he could look abroad and thank God for his seclusion from the distant evils of his day, which a contemporary (Bishop Wilson, of Calcutta) thus depicts:



BISHOP STEWART AND THE SUNDAY LABORER.

“There was the storm of the French Revolution still raging—an open renunciation of Christianity just made in a great nation—Europe rent asunder with war which seemed farther than ever from a close; the Church feeble and full of apprehension; the ministers of the state and the legislature overwhelmed with schemes of defence abroad and regulation at home; the minds of thoughtful men portending calamities; untold difficulties thickening around,”

\*Hon. Charles James Stewart, fifth son of the seventh Earl of Galloway, in time second Bishop of Quebec. See CANADIAN CHURCH MAGAZINE AND MISSION NEWS, Vol. II., p. 169 (August 1838.)



BISHOP STEWART'S PARSONAGE AT ST. ARMAND'S.

When we think of Mr. Stewart, in his quiet rectory in Huntingdon, nursing with prayer and meditation the strong resolution which impelled him to quit such a position and to embrace the trials and crosses of such a future, we cannot but regard him as one under the influence of a Spirit which judges not as men judge, but casts down human imaginations and high things, and brings into captivity every thought to the obedience of Christ. Surely in those years of his secluded parochial life, of which we have no record, we cannot doubt that the spirit which moveth "where it listeth" unseen of man, by outward dispensations and by inward calls, was drawing his heart insensibly away, and was gradually making plain before his eyes the Divine summons: "Depart, for I will send thee far hence."

The late Bishop Henshaw, of Rhode Island, thus describes a visit which he paid to St. Armand, Quebec, where Mr. Stewart was laboring as a missionary:—

"It was late in December, 1811, when I was a youth of nineteen, recently graduated at one of our northern universities, that, in compliance with the urgent invitation of Mr. Stewart, I went to aid him, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the Bishop might lawfully be engaged in. On arriving at his residence I found no splendid or showy mansion; but a low, unpretending, two-story frame house was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand, whose principal ornaments were the school-house, where the children of the villagers and the farmers of the neighboring country might be instructed in the wisdom which would be useful to them on earth; and the church, whose simple spire pointed to the heavens; both monuments of the benevolent zeal of the missionary. The view from the parsonage was extensive, though bounded on every side by the widespread forests of a new country, and was well adapted to the taste of one who had a heart capable of being incited to devotion and communion with the Deity, by the contemplation of His works. The arrangement of the interior of this peaceful man-

sion were in perfect keeping with the plainness of its exterior. Everything indicated the presence of a mind dead to the pomps and vanities of the world; the pervading influence of a spirit so filled with the love of Christ, that it could cheerfully sacrifice luxuries, and even be indifferent to comforts, if, by so doing, it might better enjoy the sweet luxury of doing good. The outer door opened into an apartment which served the double purpose of parlor and dining room. The only furniture was a plain deal table, and a few wooden or rush bottom chairs, together with a large chest, which served as a depository of Bibles, Prayer books, and tracts for distribution, and which, when the number of guests was greater than that of the chairs, was drawn out and used as a bench, on one side of the table. The meals spread on this board were frugal, but abundant; and were always rendered pleasant by the amiable cheerfulness of the host who, having no inmates to his bachelor establishment but a servant man and maid, was obliged to depend on his own unaided resources for the entertainment of his guests.

"On the left of the room already described was the study, which, though of smaller size, was furnished with the same strict simplicity. Here, also, was a plain table and desk, with two chairs; while around the sides of the room, on common shelves, were arranged the theological books, and the few volumes in general literature, which constituted the scanty library. In this small and retired room he searched for the treasures of Divine wisdom in the sacred Scriptures, perused the works of the wise and good, who had been burning and shining lights in the Church of former days, and, above all, held high communion with the Great Teacher, and sought for that 'unction with the Holy One' which would qualify him for the successful prosecution of his arduous work.

The effect of his devoted and affectionate ministry was to win many to the Church. In 1812, only five years after Mr. Stewart went to reside at St. Armand, crowds of persons were to be seen each Sunday making their way from every township and clearing within a considerable circuit to the mission church. "Many," we are told, "attribute their first religious impression to him; and many of the children whom he baptized were called by his name, in token of the love and veneration which were borne to him by their parents. To many, indeed, he acted as godfather; of these he kept a list, and made it his special duty to pray for them at stated times, especially on his days of solemn fasting and prayer."

The late Bishop G. J. Mountain says of him in his subsequent mission of Hatley, after describing his endeavors to build up the Church in that remote region: "There were prejudices against him in the first instance, and some of the people told him, after they had begun to love him, that when he first came among them they could not believe he was a clergyman, because, as they expressed it, he was so *prompt*. They referred in this to a cer-



INTERIOR OF THE CITADEL, QUEBEC. BY H. R. H. THE PRINCESS LOUISE.

tain quickness, abruptness, and liveliness of manner which characterized him, and which singularly contrasted with the slow measured drawl, and demure austerity of deportment which adhered, from puritanical ancestors, to the ordinary teachers of religion who had been among them. One man, who was a great religionist in his way, pronounced decisively that Mr. Stewart had no piety, because

his boots shone so nicely; his English servant, without much solicitude on the part of his master, having probably brought out some good Day and Martin, with proper brushes, which produced an effect quite new in that locality. He won, however, rapidly upon all parties, and by slow degrees formed a Church congregation at Hatley, and others in the neighborhood; the foundation of those which now exist in the missions of Hatley, Compton and elsewhere.

"It was by no means an uncommon practice with the people, when he first went among them, to follow their rural labors on the Sunday; and a story is told of him (I cannot say that I had it from himself), that once, on his way to church, he expostulated with a man whom he saw yoking his oxen for work, and the man having pleaded that he could not afford to lose a day's labor at this season, Mr. Stewart asked him what the day's labor of himself and his oxen was worth; upon being told of the amount of which, he cut short the argument for the moment by giving just the sum which had been named, and prevailed upon the man to come with him to church. It is added that the individual became thenceforth a regular attendant upon the ministry of Mr. Stewart.

"In this situation I had an opportunity of seeing how uniformly he preserved his cheerfulness; how readily he accommodated himself to the habits of the country, and how completely he gave up his whole man to the work upon which he had entered; for my illness, with the state in which it left me as a convalescent, detained me for five or six weeks under his humble roof."

From the late Rev. Job Deacon, a faithful missionary who accompanied Bishop Stewart in a visitation of Gaspé, the eastern extremity of Quebec, we learn the following incident, well worth recording:—

"The Bishop of Quebec, finding that my health was greatly impaired, kindly invited me in the summer (I think it was in 1829) to accompany him, in the hope that I might derive benefit from the voyage, on a confirmation tour to the Bays of Gaspé and Chaleurs; and subsequently on a visit to Lady Sarah and Sir Peregrine Maitland, who was then Lieutenant-Governor of Halifax, as well as to the Lord Bishop of Nova Scotia, whose visitation was

to be held at a certain day. The confirmation tour made, the visit paid, and the visitation—which afforded to us the highest gratification, over—the vessel at his lordship's disposal was despatched to Pictou, there to await our arrival, whilst we proceeded by land in one of the best conveyances which could be procured at that time in Halifax, to join Sarah and Sir Peregrine Maitland at the former place, they having left it the day previous to their own carriage. There were five of us in the hired vehicle—the Bishop, myself, the Bishop's man, a servant of Sir Peregrine Maitland's, and the driver. We had not proceeded more than about fifteen miles from Halifax, on the way to Truro, when our carriage broke down—in the midst of the forest, and some two or three miles distant from any known habitation. His Lordship's man and the driver were despatched in quest of another conveyance; and, whilst waiting their return, the Bishop sat down on a pine-log, under the shade of some spreading branches, to shelter himself from the rays of the sun. I followed his example, and in doing so, expressed a wish that we were safely out of this solitary place, and at Quebec—being weary and weak from illness. His lordship mildly replied—'Why, we may be as much in the way of our duty here, under the direction of God's providence, as if at Quebec; and our Divine Master may find some work for us to do before we reach it. But men with families, like you, are generally anxious to return to the domestic circle; I have no such ties, and am therefore free from such anxieties.'

"But shortly after uttering these words, the Bishop exclaimed—'Why, I perceive a smoke yonder! Come, let us see from whence it issues.' Accompanying his lordship, we in a short time arrived at a miserable-looking shanty—a sort of hut, formed of unhewn logs.

"At the door of this wretched-looking hovel, the Bishop asked—'Are there any inmates here?' on which a female presented herself; and the squalid misery, the forlorn wretchedness, depicted in her person and countenance, I never saw surpassed—perhaps never equalled. Nevertheless, the Bishop did not hesitate to enter, and I of course followed. Here were also two young girls, of a like squalid appearance with that of the woman. His lordship inquired if these two girls were her daughters, and what their respective ages were. 'They are, sir, mine,' she replied, 'and the one is about fifteen, the other twelve years of age.' 'Have you,' his lordship asked, 'a husband? and if so, where is he?' 'I have, sir,' was her reply, 'and he is in Halifax.' He next asked 'Of what country are you, and how long have you been here?' 'I am a native of Ireland, sir, and have been here these three years.' 'Of what religion are you?' again asked the Bishop. 'I am a member of the Church of England, sir,' she replied. 'Can your daughters read?' was the next question. 'Yes, sir,' was the reply. 'Have you any books?' 'Yes, sir; we have our Bible,

Prayer-book, and some tracts, brought with us from Ireland.' His lordship then heard both daughters read in the New Testament, who acquitted themselves creditably, especially the elder. After this, the Bishop asked "if they could repeat the Catechism?" They replied 'Yes;' and they did repeat it, and answered some questions other than those contained in the Catechism, which the Bishop put to them to ascertain how far they understood what they repeated, much to his satisfaction. Then, after a pause, the Bishop observed, 'I am rejoiced to find your daughters so well instructed in the principles of the Church, and that they continue to read their Bible, and to retain the Catechism in their memories—understanding it as they appear to do—here, in this lonely wilderness. Why, one must have been but nine, the other twelve years of age, when they left Ireland! How, then, and by whom, were they thus instructed?' 'They learned, sir,' said she, 'to read at the parish school; were instructed in the Catechism, and in the Scriptures, by our clergyman—the blessing of God rest upon him day and night! They received from him those books and tracts which you see here (pointing to those which had been just used), and which were, I believe, supplied to him by a Society in England; and they have thus far been preserved from evil in the Church of their forefathers, and will, I trust and pray, continue to be "Christ's faithful soldiers and servants," in His Church, unto their lives' end. And oh! blessings, blessings temporal and eternal, descend on those who have supplied those books! They have, indeed, been our comfort and solace here, in this dreary wilderness, under many severe trials; and the absence of our beloved Church, if we had but decent clothing to appear in it, is not one of the least!'

"But," said the Bishop, 'these young persons must not be permitted to remain here in this wild solitude; you must send them to Halifax.' 'Ah! sir,' the poor woman said, as she took a hasty and painful glance at them, 'they are not, as they once were, in a fit state to be sent there. Besides, even if they were, their father could not, I fear, do anything for them; and, without any other acquaintance or friends there, how could they obtain situations?' 'Leave that to me, my good woman,' said the ever kind-hearted and charitable bishop; 'I will see to it. I am the Bishop of Québec, and am now on my way to Pictou, to join Lady Sarah and Sir Peregrine Maitland; I may perhaps overtake them at Truro. Here, take this,' presenting the woman with, I think, five pounds! 'and, as soon as you can prepare your daughters, send them to Government House at Halifax, with the compliments of the Bishop of Québec. I will speak to Lady Sarah Maitland to take one of them, and to send the other to my niece at Québec, who will take charge of her!' The poor creature threw herself on her knees to thank his lordship, but her heart was too full, she could not utter a syllable. Her eyes, however, and her manner spoke more

feelingly and eloquently that which her tongue refused to express. The Bishop hastily quitted the hut in deep emotion; and, as for myself, the scene has been so indelibly stamped on my memory, as to be scarcely ever effaced; and sure I am that those girls must have become useful and respectable members of society, although I never subsequently heard of them."

Bishop Stewart died in England on the 13th of July, 1837, a noble example of life-long self denial and missionary zeal. The poem found in another column of this issue and taken from the *Church*, the organ of the Canadian Church in early days, is some indication of the love and veneration in which his memory was regarded.

### THE CONFERENCE ON THE CONSOLIDATION OF THE CHURCH IN CANADA.

BY REV. W. A. BURMAN.



HE Conference held in Winnipeg on August 14th and 16th was one of such importance and promise that we feel bound to chronicle it in our pages. It was of vast importance because it dealt with matters affecting the very life and well-being of the whole Church in Canada. It was one of promise because, as we must believe in answer to many prayers, the Holy Spirit was very evidently poured upon those partaking in its deliberations, and under His guidance the end so long desired, was, if not actually reached, yet brought within measurable distance.

The following statement regarding the number of members of our Church in Canada, and its operations, which we believe can be relied on as pretty correct, indicates both the profound gravity of the problem to be solved, and the absolute need of an effort being made to do so. There are nineteen dioceses in British North America. These dioceses are classed in two provinces—the Province of Canada and the Province of Rupert's Land. In the first province there are nine dioceses, and the latter eight. The remaining four dioceses—Caledonia, Columbia, New Westminster, and Newfoundland—are, we believe, under the jurisdiction of the Archbishop of Canterbury, and are independent, or quasi-independent. The Dominion has a population of about 4,800,000. Of these at least 650,000 are members of the Church. The clergy number 1,200. As may be easily imagined, the distribution of the population is very unequal. In Eastern Canada are 4,221,000 people, and 500,000 Churchmen. In the Province of Rupert's Land the population is 210,000, and of these 60,000 are Churchpeople. In the four 'independent' dioceses there are 35,000 Churchpeople out of a population of 200,000. The Church in British North America has therefore 650,000 members, 1,200 clergy, and 20 bishops.

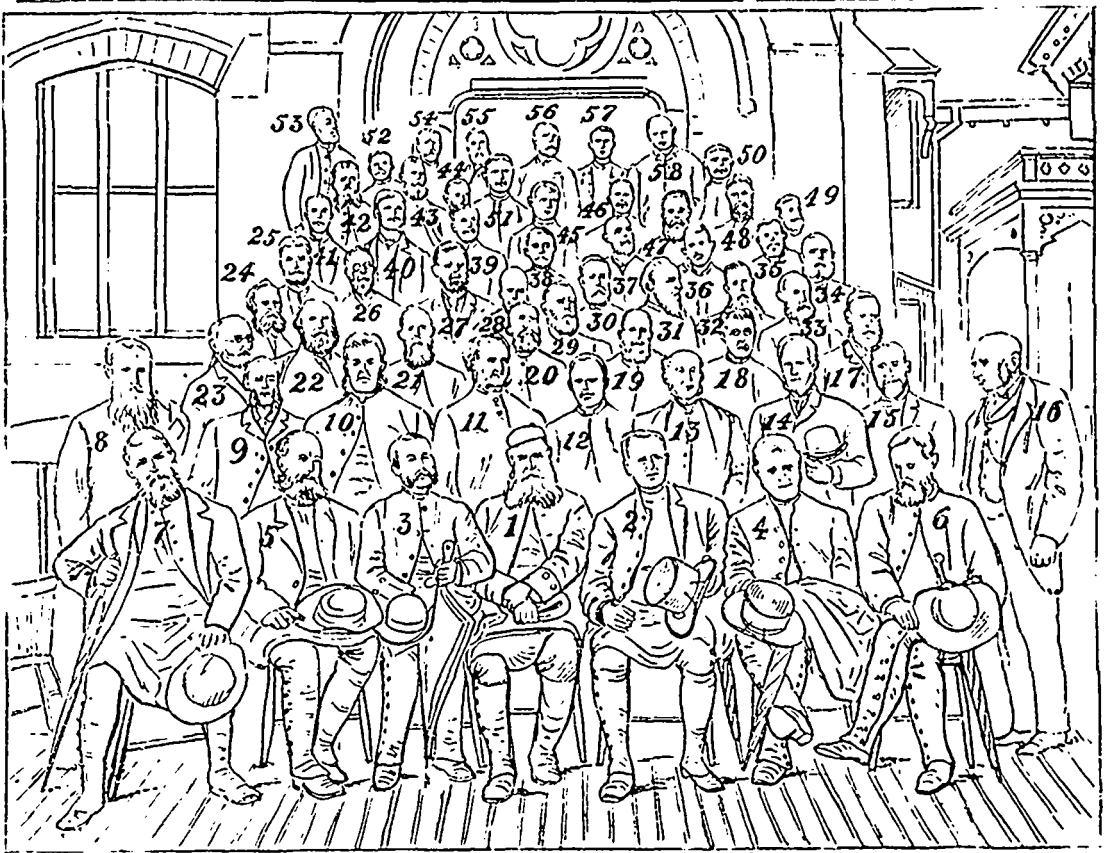
The problem, "How can the work of the scat-

tered branches of the Church in Canada be consolidated," has long been pressing itself on thoughtful minds. To several hard-working members of the Provincial Synod of Canada, belongs the honor of having first put this matter into practical form before the Church. At its last meeting that Synod formulated a scheme for a Conference, and appointed a Committee with the Lord Bishop of Toronto as its chairman, to carry it into effect. The late Conference is the outcome of their efforts, and the Church at large owes a debt of gratitude to the Committee as a whole, and specially, we venture to say, to its honored Chairman, to whose wisdom, tact and perseverance we owe so much of what has been achieved.

The Conference was in reality the rendezvous of the leaders of three different sections of the Church militant, approaching from different points the centre of this vast Dominion. No more fitting spot could have been found for such a meeting than Winnipeg, midway across the continent, and the centre from which for many years has radiated the light of the Gospel over vast regions extending from the eastern shores of the Hudson's Bay—northward and westward through the almost measureless solitudes of the Mackenzie and Youcon, and across seemingly endless plains to the base of the Rocky Mountains. How it came to pass that the Church is thus divided is easily told.

The mother Church of England has at different periods commenced its work of providing for the spiritual needs of its children at three different points in the Dominion of Canada—namely, on the Atlantic seaboard, along the valley of the Red River of the north by way of Hudson's Bay, and on the Pacific coast in British Columbia. For a long period these regions were practically isolated. Rupert's Land was only to be reached from the east by a long and trying journey across Lake Superior and along the route used by La Verandrye, one which in 1841 convinced Bishop Mountain, who then visited those regions, of the hopelessness of reaching it regularly from the east, and Rupert's Land again found the Rocky Mountains an almost insurmountable barrier, between it and British Columbia. The natural result was the formation of the three present divisions. Time has done much to remove these barriers. The Canadian Pacific Railway and other means of travel have brought all within reasonable distance of each other. At last the day has come when unification seems possible. In God's good providence it now seems to be realized.

The conference was as representative as could be expected, and never perhaps has so large a portion of Canada been represented in any gathering. Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Assiniboia, Saskatchewan, Alberta, North East Territory, Athabasca, Mackenzie River and British Columbia were all represented. Those participating in its deliberations seemed deeply impressed with the profound importance of



KEY TO ENGRAVING OF DELEGATES OF CONSOLIDATION CONFERENCE.

1. The Metropolitan of Rupert's Land. 2. The Bishop of Nova Scotia. 3. The Bishop of Toronto. 4. The Bishop of Huron. 5. The Bishop of Qu'Appelle. 6. The Bishop of Athabasca. 7. The Bishop of Saskatchewan and Calgary. 8. Rev. Canon Matheson. 9. Mr. J. J. Mason, Hamilton. 10. Rev. Dr. Langtry, Toronto. 11. Very Rev. Dean Innes, London. 12. Rev. A. W. Goulding, B. D., Manitoba. 13. Ven. Archdeacon Dixon, Guelph. 14. Mr. W. J. Imlach, London. 15. Mr. J. Wrigley, Winnipeg. 16. R. W. Heneker, D.C.L., Sherbrooke, P. Q. 17. Mr. W. R. Mulock, Q.C., Winnipeg. 18. Rev. Rural Dean Pentreath, Winnipeg. 19. Ven. Archdeacon Phair, Winnipeg. 20. Rev. Canon Partridge, Halifax, N.S. 21. Rev. Canon O'Meara, Winnipeg. 22. Ven. Archdeacon Woods, Victoria, B. C. 23. L. H. Davidson, D. C. L., Montreal. 24. J. G. Hodgins, L.L. D., Q. C., Toronto. 25. Mr. Lacey Johnson, New Westminster, B.C. 26. Mr. R. T. Walkem, Q.C., Kingston. 27. Hon. D. L. Hannington, Dorchester, N. B. 28. Rev. Canon White, Iroquois. 29. Mr. Chas. Jenkins, Petrolia. 30. Rev. J. W. Tims, Blackfoot Reserve, Calgary. 31. Rev. W. A. Young, Goderich. 32. Very Rev. Dean Grisdale, D.D., Winnipeg. 33. Rev. A. E. Cowley, Sec. C. M. S., Winnipeg. 34. Rev. A. L. Fortin, Rat Portage. 35. Rev. W. A. Burman, St. Paul's Indian School, Manitoba. 36. Rev. Canon Thorneloe, Sherbrooke, P. Q. 37. Mr. C. N. Vroom, St. Stephen, N. B. 38. Rev. A. W. F. Cooper, Calgary. 39. Rev. A. G. Holmes, Lesser Slave Lake, Athabasca. 40. Mr. W. Melrose, Athabasca. 41. Rev. Canon Coombes, M. A., Winnipeg. 42. Rev. E. K. Matheson, Battleford. 43. Rev. A. H. Wright, Fort La Crosse. 44. Mr. F. H. Mathewson, Winnipeg. 45. Rev. H. B. Cartwright, Qu'Appelle. 46. Mr. T. Gilroy, Winnipeg. 47. Mr. W. White, Qu'Appelle. 48. Mr. H. S. Crotty, Winnipeg. 49. Mr. W. G. Fonseca, Winnipeg. 50. Mr. Johnson, Saskatchewan. 51. Rev. Canon Flett, Prince Albert. 52. Hon. Sheriff Inkster, Winnipeg. 53. Rev. J. P. Sargent, Qu'Appelle. 54. Ven. Archdeacon G. Mackay, Prince Albert. 55. Mr. Jas. Taylor, Winnipeg. 56. Col. S. L. Bedson, Stony Mountain. 57. Rev. W. E. Brown, Qu'Appelle. 58. Rev. J. F. Pritchard, Lethbridge.

the work before them, and it was most refreshing to note the broad spirit of Christian love pervading the assembly.

The Episcopate was represented by the Bishops of Rupert's Land, Nova Scotia, Toronto, Huron, Saskatchewan (and Calgary), Athabasca and Qu'Appelle, and 63 clerical and lay delegates were present, on behalf of the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto,

Niagara, Huron, Rupert's Land, Qu'Appelle, Athabasca, Moosonee, Saskatchewan, Calgary, Mackenzie River and British Columbia. The Most Rev. the Metropolitan of Rupert's Land, having first read a portion of Scripture and opened the Conference with prayer, was by the unanimous voice of the delegates appointed chairman, and the Rev. Canon Matheson, B.D., of Winnipeg, and Dr. Davidson, of Montreal, were



DELEGATES TO CONSOLIDATION CONFERENCE AT WINNIPEG.



named to the important office of secretaries.

The Chairman having explained how the Province of Rupert's Land was represented in the Conference, and his own views on the question at issue, called on the Lord Bishop of Toronto, as Chairman of the Committee of the Province of Canada, to explain the steps taken by that committee, which had led to the gathering. His lordship's statement was very clear and concise, and his remarks on the tremendous importance of the work before the Conference, were greatly appreciated. The Chairman then pointed out the three main subjects for the consideration of the Conference. A General Synod had been proposed: (1) What is the position and character of this General Synod? (2) What are to be its powers? (3) How is it to be composed? A very clear and helpful statement respecting the action of the Church in Australia was made by the Bishop, and the course pursued there seemed in many ways very suitable to our own case. The Bishop of Huron's motion that a committee be appointed to consider a form or draft of the proposed union within an hour was deemed to be a little premature. The first point to be settled was whether consolidation was deemed advisable or not.

An amendment was therefore moved by the Bishop of Qu'Appelle affirming the general principle, and looking to the erection of a single province for the whole Dominion. In a remarkably able and fervent speech the Bishop urged his views, which were supported by Archdeacon Lindsay and Dr. Davidson. The scheme proposed did not, however, seem to meet with very general approval.

The Bishop of Huron having withdrawn his motion Mr. Jenkins now moved an amendment which was practically a scheme for the formation, composition and work of a General Synod. Here again it was felt the Conference had not reached the proper time for discussing details, and the motion and amendment being laid aside for a time, the principal motion brought before the Conference was moved by Dr. Langtry, seconded by Dr. Heneker and carried unanimously. That motion deserves to be recorded here. A very simple motion it is, but yet one of vast importance. "This Conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British North America."

The Bishop of Qu'Appelle's motion was next considered. In his own province, however, his scheme was evidently not acceptable to the majority, and the representatives of his own diocese were divided on the subject. After a very animated discussion the motion was lost by a large majority, and the motion of the Bishop of Saskatchewan and Calgary affirming the necessity of the Provincial system was passed.

The time had now come for the discussion of a detailed scheme, but as it was near evening it was thought best to have a scheme formulated by a

committee, to be considered next day. The Conference therefore adjourned, and a committee, consisting of the Bishops of Rupert's Land and Toronto, Rev. Dr. Langtry, the Dean of Rupert's Land, Rev. Canon Partridge, Canon O'Meara, Mr. Jenkins, Dr. Heneker and Mr. Wrigley, proceeded to consider the draft scheme.

This was presented next day, and proved to be on the whole very acceptable. After being considered clause by clause the following provisional Constitution was ultimately adopted:—

1. PROPOSED CONSTITUTION—There shall be a general Synod consisting of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the laity.

The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the Synod. The representation shall be as follows: Dioceses having fewer than 25 licensed clergymen, one delegate from each order; dioceses having 25 and fewer than 50 licensed clergymen, two of each order; having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upward, four of each order.

2. Time and place of meeting.—The Synod shall meet for the first time in the city of Toronto on the 2nd Wednesday of September, 1893, and shall be convened by the Metropolitan, senior by consecration.

3. The Synod shall consist of two Houses, the Bishops constituting the Upper and the clergy and laity together the Lower House.

The Houses shall sit separately, excepting at any time by the unanimous consent of both Houses.

4. The president of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitans.

The Primate shall hold office for life or so long as he is Bishop of any diocese of the General Synod; nevertheless he may resign at any time.

5. The General Synod shall have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction,—provided that no Canons or Resolutions of a coercive character or involving penalties or disabilities shall be operative in any Ecclesiastical Province or independent Diocese until accepted by the Synod of such province or diocese.

The following, or such like objects, may be suggested as properly coming within the jurisdiction of the General Synod:

- a. Matters of doctrine, worship and discipline.
- b. All agencies employed in the carrying on of the Church's work.
- c. The missionary and educational work of the Church.
- d. The adjustment of relations between dioceses in respect to clergy widows' and orphans' and superannuation funds:

e. Regulations affecting the transfer of clergy from one diocese to another.

f. Education and training of candidates for Holy Orders.

g. Constitution and powers of an appellate tribunal.

h. The erection, division or re-arrangement of provinces; but the erection, division or rearrangement of dioceses and the appointment and consecration of Bishops within a province shall be dealt with by the Synod of that province.

6. For the expenses of the Synod, including the necessary travelling expenses of the members, there will be an annual assessment of the dioceses proportioned to their representation, exempting those which are entitled to send only one representative of each order.

The Bishop of Huron strongly objected to clause 2 of Section I, on the ground that it provided for a General Synod smaller numerically than the Provincial Synod; secondly, because it was necessary to give representation to differences of opinion. He held that there should be at least six clerical and six lay delegates from each Diocesan Synod (to secure dignity to the General Synod and give expression to the various views) and that the representation from the several dioceses should be equal.

Perhaps the most interesting discussion of the Conference was on the question of proportionate or equal representation showing how very thoroughly this subject had been considered. The Bishop of Huron and Rev. E. S. W. Pentreath were especially strong on the latter point, the Bishop arguing for the dignity of the General Synod and the need of full representation, and Mr. Pentreath for the equal dignity of all the dioceses. On the other hand the Bishop of Rupert's Land, Canon Partridge, Canon O'Meara and others adduced very strong arguments against equal representation. A strong point was made by Mr. Wrigley, who, by permission of the chair, made a statement as to the cost of sending an equal number of representatives from the northern dioceses. Owing to the difficulties of travel this was likely to prove enormous. Ultimately the clause as reported was carried on a vote by dioceses. Nova Scotia, Quebec, Ontario, Toronto, Niagara, Rupert's Land, Saskatchewan, Moosonee and Athabasca voted in the affirmative; Fredericton, Montreal, Columbia, Qu'Appelle and Calgary in the negative.

Another interesting discussion was on the question of the title of the presiding officer of the General Synod. Some preferred the title of Archbishop, others that of Primate. Ultimately the latter was retained. A section explanatory of the term "Ecclesiastical Province" was added as follows: "The words 'Ecclesiastical Province' heretofore used, shall mean 'any group of dioceses under the jurisdiction of a Provincial Synod.'"

The whole report was then adopted, and the members, at the suggestion of the Bishop of

Huron, testified their joy and thankfulness at the happy issue of their labors, by singing the old yet ever sweet doxology, "Praise God from whom all blessings flow." We are sure it finds an echo in the heart of every member of our Church.

In conclusion it was arranged that the proceedings of the Conference be printed, and that the Committee of the Provincial Synod of Canada be authorized to carry into effect the Resolutions of the Conference. A well-deserved vote of thanks was tendered the Most Rev. the chairman, whose broad, loving spirit and capable management, made a great impression on those who had hitherto not had the pleasure of knowing him.

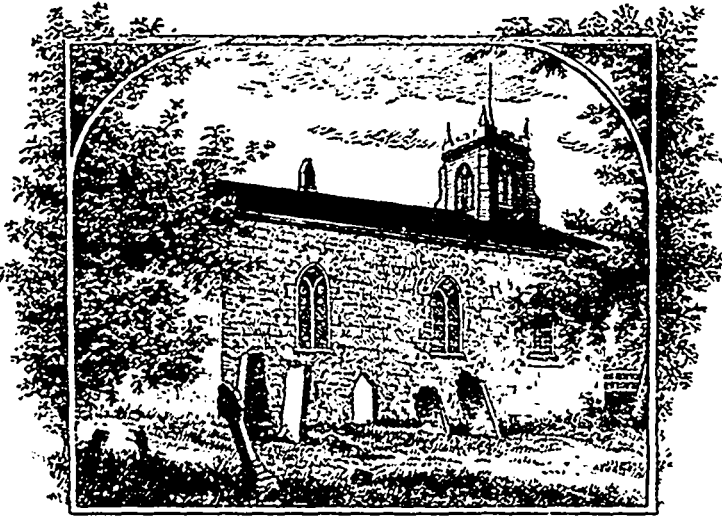
Through the exertions of a local member a permanent record of the personnel of the Conference was obtained in the shape of an excellent photograph of the members, who assembled in front of St. John's College, where the meeting was held. We have the pleasure of reproducing it in our pages.

Apart from the grand result of the Conference, it was an occasion of great pleasure and profit to the members. The east and west met together. Friendships were formed between fellow-workers, hitherto known only by name, and all realized as never before that they are verily "members one of another."

Eastern delegates found much pleasure in noting the work and organization of the Church in Rupert's Land, which they found carried on with vigor and full of promise. Many, who had of necessity before been unable to grasp the magnitude of the work before it, having seen something of the vast and fertile regions covered by its operations, and having met workers in its most distant borders, left for home filled with a deep sense of the responsibility resting upon more favored regions, to further the Church's work there in every possible way.

In conclusion we may say, that, though there may be some differences of opinion as to the Constitution proposed, we look forward with great hopefulness to the work of the General Synod. Only let us heartily support it, pray for its success, and loyally follow its guidance, and we may trust God to do for us above all we can ask or think.

It is said that years ago in St. James' Cathedral, Toronto, a well known clergyman from a smaller place, being in the city attended service there. He entered a pew not far from the pulpit, and was soon politely shown out of it by the occupant, in other respects deemed a lady. The clergyman left the pew and stood under the pulpit in full view of the congregation, and there remained standing in full view of the people. Several gentlemen offered him a seat, but he refused. He stood there as a testimony against the pew rent system. Such things could not occur in a free church.



ST. JOHN'S CHURCH, STAMFORD, ONT.

### ST. JOHN'S CHURCH, STAMFORD, DIOCESE OF NIAGARA.

**T**HE subject of this brief sketch is a very interesting one.

In 1825 the late R. H. Dee, Esq., came from the old country, and settled in Stamford. There being no church at that time service was held in an old school house, except one Tuesday in the month, when it was held in the Presbyterian meeting-house kindly loaned for that purpose. A church building was begun, all denominations contributing thereto, some giving their time and labor, some material, and those that were able, their money. Sir Peregrine Maitland, than Governor-General of Upper Canada, took great interest in the church, and assisted materially in its erection. Lady Sarah furnished handsome damask cushions, and coverings for the pulpit, reading desk and Communion table. She also gave the carpet for the floor within the communion rail. Mr. Dee gave the land, and at the request of Sir Peregrine the church was built on a spot where he could look out upon it from his window. Although the first Dominion Parliament was held at Old Niagara, or Niagara-on-the-Lake, the Governor-General resided in Toronto, or "muddy little York," as it was then called. That being an unhealthy locality he removed across the lake. Situated on the brow of the mountain, so called, and about eight miles from Niagara, overlooking the great panorama of wheat fields, orchards and gardens, with the vast lake beyond, stood the residence of the Governor-General. The house which he first came to live in was of great interest. We cannot stay at present to give a description of it. Built in 1825 St. John's Church now presents a venerable and ancient appearance. It is of stone, covered with rough-cast,

the walls within being of ordinary white plaster. The pews, twenty-four, are old-fashioned, the doors only having been removed. The pulpit and reading-desk, which have been somewhat altered of late years, are of the old style also, and are of walnut. The former is raised to an high elevation, and the latter is a square box. A gallery, no longer used, occupies the west end. The windows—all stained memorial windows—are exceedingly beautiful and worthier of better walls and furniture. The East, or what would be the chancel-light, there being no chancel proper, is particularly striking and beautiful. The chief subject represented is that of St. John the Evan-

gelist. This window was erected "to the memory of Robert Henry and Elizabeth Dee." The sidelights are all proportionately handsome. On the north wall is to be seen a tablet, erected by his former fellow-students, in memory of the Rev. John Lloyd Thomas, who died in Stamford 27th February, 1849, in the 27th year of his age, and the first of his diaconate. The Holy Communion Service belonging to this church is worthy of special mention. It has been in use almost from the first opening of the church, and is of massive silver. The chalice and paton were presented by Bishop Mountain, who consecrated the church at the same time. The flagon was presented by the late Mrs. Stewart, wife of the present churchwarden. On each vessel there is a suitable engraving to this effect. The font is of freestone and placed, as it should be, near the door. This substantial gift was given by Mrs. Isabella Stewart, mother of Churchwarden Stewart.

St. John's is prettily situated on the east side of the village green. "The place whereon it stands" is indeed "holy ground." Its church-going bell is very sweet and solemn. Many of the graves in the church-yard are now old, and the tombstones moss-grown. They bear the inscription of such names as Dee, Mewburn, Stewart and Irving. The church stands on the old portage road, between Chippawa and Queenston, below the mountain. Its first rector was the Rev. Wm. Leeming, who died June 1st, 1863, aged seventy-seven years, and to whose pious memory a memorial window was placed on the north side, by his parishioners and other friends. During Mr. Leeming's rectorship of Stamford he was besides what may be called a travelling missionary to parts adjacent. He held services at Chippawa, Drummondville, Thorold and Queenston, also at Fort Erie. It is needless, therefore, to add, that

Mr. Leeming saw hard work, that he accomplished much, was much beloved, and died deeply regretted.

The Rev. Thomas Brock Fuller, afterwards archdeacon, and subsequently the first Bishop of Niagara, was Mr. Leeming's first curate. The second rector was the Rev. Charles Lycester Ingles, M. A., formerly curate in Mr. Leeming's time, and who, on the death of Mr. Leeming, became rector, a position which he held for upwards of twenty-three years. Mr. Ingles, too, did good service. He was a faithful and hard worker in his Master's vineyard. The writer knows how his pious deeds speak for him. "He being dead, yet speaketh." It was on a rough October day that he was abroad in his parish, visiting the sick, when he contracted a severe cold, which, in less than two weeks, caused his unlooked for and lamented death.

About six months after Mr. Ingles' death (Easter, 1886), a rector was appointed—the Rev. Rural Dean, now Canon Bull, M. A., who was at that time incumbent of Barton and Glanford; near Hamilton.

The churchwardens are, for the rector, Mr. W. F. H. Stewart, and for the people Mr. Harrison Mewburn. For a long time these gentlemen have acted as churchwardens. Steady, faithful, and untiring, both in interest and devotion, in their office for the Church, have they always been found, until at length they have reached the venerable, patriarchal age, which borders upon the promised land.


Thus it will be seen the parish of Stamford has not witnessed many changes, as others have; nevertheless when these changes came they were keenly felt.

May the present rector and his assistant, Rev. Geo. Burland Bull, be spared many years to work in this portion of the Lord's vineyard, as devotedly and harmoniously as their predecessors!

## A TRIP THROUGH OUR MISSION FIELDS.

By MRS. WILLOUGHBY CUMMINGS.

I. ALGOMA.



MY fellow-traveler, Miss Paterson, and I began our long journey westward to visit as many as possible of our missions in Algoma, the southern portion of the Northwest Territories and British Columbia on Saturday, June 28th, last, and reached Sault Ste. Marie on the following morning by the Steamer Alberta, which we had taken at Owen Sound. We were the guests of His Lordship the Bishop of Algoma, and Mrs. Sullivan, and surely never guests were more kindly treated. The morning after our arrival we went to see the Wawanosh Home. As is generally known, this home is the girls' department of the Shingwauk, and was originally under the same roof. In 1879, however, the present substantial

stone building was erected, about three miles distant from Shingwauk. The home has many trees on two sides, and must be, I should think, in a very healthy situation as the ground is high. Experience has proved, however, that the distance between the two homes is too great. All the laundry work for both homes is done by the girls at Wawanosh, and that item alone causes a great loss of time and trouble in carrying the clothes for the washing so far. The distance is also great for some of the tiny feet of the girls who have to walk to the Fauquier Chapel in the Shingwauk every second Sunday. Rev. Mr. Wilson wishes to erect a new home for the girls in the Shingwauk grounds, and then boys and girls could use dining and school rooms in common. This would be a distinct gain, but alas! there are no funds. The girls at the Wawanosh spend half the day in school and half in learning household duties, and their teachers speak in terms of the highest praise of their quickness and obedience.

On the morning of our visit we heard some of the children sing and read in English, but when asked to do so in their native language they invariably replied that they had "forgotten it." The home is built to accommodate twenty-six girls, but the matron, Mrs. Geal, told us that twenty-seven had been crowded in last winter. When the girls leave the home they generally go as domestic servants, and give great satisfaction to their employes, we were told.

For want of means the laundry appliances are most defective, and the little backs and arms must often ache, lifting pails of water from the tank, there being no pump.

In the afternoon of the same day we paid the Shingwauk Home a visit. The present house is the second one of this name. The first, built in 1873, was destroyed by fire five days after it was completed. The grounds around the home comprise ninety acres and are beautifully situated on the river. Besides the main building there are several others which are used for a hospital, trades building, farm instruction cottages, carpenters' shop, etc., etc. The boys gathered in the home come from various tribes, Objibiway, Delaware, Mohawk, Sioux and Pottawatimi, and besides a plain English education, are taught carpentering, weaving, farming, tailoring and blacksmithing. The government give a grant for a certain number of pupils, and this is supplemented by the adoption of many of the children by various Sunday Schools. All the children, however, are not thus provided for, and as has been seen by Mr. Wilson's appeals in the various church papers, funds are very low. It will be learned with pleasure by those interested in the home that the Board of Domestic and Foreign Missions, at the last session, were able to place \$500 in the hands of the Bishop of Algoma for the Shingwauk Home. A furnace is badly needed in this building, for the present system of heating with small wood stoves is not only insufficient but also hardly safe.

A very pleasant visit was paid to the Indian settlement at Garden River, and especially were we pleased with the neat appearance of the little church. It was also encouraging to hear that the Indians had given \$130, or the \$150 required to pay for their new organ, had reshingled the parsonage, and had contributed towards the cost of a tower lately added to their church. We visited old Chief Shingwauk, now about ninety years of age. It was largely through his exertions that the Shingwauk Home was built—he earnestly desiring a “teaching wigwam” for his children, and although seventy years old, he undertook with Rev. Mr. Wilson the journey to Toronto in 1870 to ask the “big black coat” (the Bishop) if money could not be given for that purpose. His interest in the home is unabated, and he often pays it a visit.

On our return journey we visited North Bay, where is stationed Rev. G. Gilmor. This devoted missionary has a district covering 800 square miles under his charge, in which are eight stations. As there are few, if any, roads, Mr. Gilmor goes from place to place on foot, and has, in one sense, earned the title he has given himself—“A Clerical Tramp.” North Bay has grown wonderfully, and a parsonage is being built beside the church. Three of Mr. Gilmor’s stations are likely to become shortly important centres, from the fact that new railways are probably to be built. This mission should be divided among three men, were only money forthcoming to pay them.

While with the Bishop we learned a good deal respecting the finances of the diocese. The Bishop states that the sum of \$12,000 is required annually, over and above local contributions, to pay the salaries of his present staff. Of this sum he receives \$3,500 from the society for the Propagation of the Gospel, and \$1,425 from the Colonial and Continental Church Society, leaving \$7,075 to be made up from the Eastern Dioceses. Unfortunately that is done in a very uncertain fashion—sometimes enough—often not enough, being sent, so that the very disagreeable duty is forced upon the Bishop of leaving his work to make personal appeals in England and Canada for the support of the church in his diocese. Surely never was there a diocese where closer economy is observed, and where only the bare necessities of church life are attempted. Beyond the sum named there should be money to pay for the services of students during the summer months, to labor in districts which, otherwise, must be neglected. The Woman’s Auxiliary of the Toronto Diocese, for the last two years, have given \$200 to the Bishop of Algoma, for a student to minister in the district round Lake Temiscamingue, where the people would otherwise have been left as “sheep without a shepherd.” Might not others do the same? At present twelve new churches are required, and thirteen parsonages, but with the exception of the sum of \$700, given for that purpose by a lady in Montreal, Algoma’s treasury contains no building fund. At the present time three important mis-

sions are vacant, and the church doors closed for want of funds—namely: Port Carling, Rosseau and St. Joseph’s Island. The Bishop also states that the amount required to complete the endowment fund is \$7,500, and if this is not forthcoming before December, 1892, the balance of the conditional grants from the S. P. G., S. P. C. K. and the Colonial Bishopric Fund will lapse. One can heartily endorse all that is said by the Bishop of “the untiring zeal and uncomplaining devotion of a staff of clergy who, though the peers of any others in other dioceses, are willing to struggle on in the face of manifold difficulties and discouragements on stipends barely sufficient to provide their families with the necessaries of life.” In addition to this they have the knowledge that, when from sickness or old age they are obliged to abandon active work, there is no provision by a superannuated fund, or otherwise, for their support. Surely the “love of Christ constraineth them,” or were it otherwise they would not be laboring in our Missionary Diocese of Algoma.

Will not those who read these facts try to make them widely known to others, for the indifference felt by many is doubtless due to ignorance of the trying needs of this diocese, and will not all pray that God may incline the hearts of those to whom much has been given, to offer more willingly out of their abundance?

A VISITOR called one day to invite a lady to attend a religious service. She excused herself saying, “Yes, I am not very well, but I am not particularly sick, and I thought I would stay at home and read my Bible.”

“But,” said the visitor, “it is certainly good and proper to read the Bible, but there is something better than even reading the Bible.”

“What is that?” she inquired somewhat abruptly.

“Doing it, madam,” was the reply. “We read the Bible in order to do it. In that Bible the Lord said, ‘Do this in remembrance of me,’ and you have not been doing it. You have set aside the lordship of Christ by your disobedience.”

It is of the greatest importance that Christians do the commandments of the Lord. It is not enough to read, enjoy, to meditate and muse. There is an obedience of faith which is well pleasing in the sight of God. We are taught to be doers of the work, and not forgetful hearers of the Word, and if we do thus, we shall be blessed in the deed. Our heavenly father calls us to obedience, to service; to labor in His cause, and glorify His name; and happy are they who learn the way of obedience and fulfill the will of God. To them in the great day the Master shall speak his word of welcome and of blessing.

A MISSIONARY from South India writes:—“A little day-scholar of ours, of some ten or twelve summers, was the means of bringing over his family and the village head-man, his uncle. Two other families of the same village have followed their example.

## Young People's Department.



ADRIFT IN ARCTIC SEAS.

### ADRIFT IN ARCTIC SEAS.

**H**E above is a picture of an unfortunate steamship cut adrift in the Arctic Ocean. She was called the *Polaris* and was specially fitted up in the United States for conducting an expedition under Charles F. Hall in the year 1871. Merrily she sailed from New London on July 3rd, of that year, with about thirty persons on board, and by the 29th of August managed to reach higher latitude than had ever been reached before. But here she encountered so much ice that she could proceed no further. Indeed, if she had not been very strong she would have been crushed to pieces by the enormous blocks of ice that surrounded her. For months, many weary anxious months, she lay helpless under the shelter of an enormous iceberg, and completely hemmed in by huge jams of ice which pressed in upon her from all sides. The commander of the expedition, Mr. Hall, left the ship here and took a short journey in the direction of the Pole. He found high lands and a bay and a country that seemed much warmer than he expected, for there were places without snow. He also saw many wild animals such as geese, ducks, wolves, rabbits, foxes, bears and musk-cattle. He returned after an absence of fourteen days full of hopes and said that he meant to make another trip of the same kind, but he was suddenly taken ill and died on the *Polaris* on the 28th of November. These unfortunate people, after the death of their leader, made several attempts to reach the

Pole, but in every case they failed, and in the midst of their trouble the *Polaris* sprang a leak, and the pumps had to be kept going twelve hours out of the twenty-four. They then, in despair, turned homewards, but they got into an ice-pack and the *Polaris* drifted about hopelessly in a field of ice, as seen in the picture. Some of the unfortunate people left her and made themselves as comfortable as they could on a piece of floating ice for their home for a whole winter. In the spring of the year, they were rescued by a ship from Newfoundland. Strange to say not one of them had perished. Even a little baby that had been born among them was saved. The people on the *Polaris* were also rescued afterwards by a Scotch vessel.

Mr. Hall had with him an Eskimo hunter named Ebierbing and his wife Too-koo-lo-too, otherwise called Joe and Hannah. These, in their way, were a very worthy couple, and gave great assistance to Hall in his expedition. They had been in England and had been presented to the Queen and could both speak English fairly well. When poor Hall was being buried nothing was heard but the burial service, the earth falling upon the coffin and the sobs of Hannah. And it was Joe who saved the people during that terrible winter when they were living on the large ice float. With his spear and his gun he provided food for all. He could have left them had he chosen to do so, for, knowing the country, he could easily have escaped; but he remained faithful to them to the last.

Hannah afterwards lived in Croton, Connecticut, and there on December 31st, 1876, she died, aged only thirty-eight. She had become a Christian, and having lived the Christian life died in the Christian's faith, her last words being, "Come, Lord Jesus, and take thy poor creature home." This shows what good there is in the Eskimo, and how they might be improved if they were taught by missionaries the ways of Christ and his holy religion.

### AN ENGLISH SUNDAY SCHOOL TREAT.

BY MISS FANNY SIMPSON, HAMILTON, ONT.

**W**HEN I was a little girl, dear children, I lived at Mickfield Rectory, in the County of Suffolk. My father was Rector of the parish and my grandfather had been Rector before him, so we were pretty well known in that neighborhood. It was an agricultural parish and had been so for many generations. No one knew anything of Mickfield having been otherwise than it was in our time. The farms sometimes changed hands, and the wages of the agricultural laborers varied slightly from year to year, and that was all the difference there ever was. I remember that when the proprietorship of the blacksmith shop changed it was quite a remarkable event. There were not many squires living in that part of the country. There were a few very large proprietors, and some of the farmers owned the lands they cultivated. One of the principal men in the neighborhood was Mr. Tollemache, of Helmingham Hall. I believe he is now called Lord Tollemache, and is quite an old man. Helmingham is about eight miles from Mickfield, and is a place of some historic note. Queen Elizabeth is said to have rested there on one of her journeys, and the spinet on which she played is still shown to visitors. It is like a very small shabby piano with nearly all the notes dumb, and only valuable as a curiosity.

Helmingham Hall is one of the best specimens of a moated residence in England, and there is a genuine drawbridge and portcullis. The drawbridge is still pulled up every evening, but the portcullis is seldom used. But you will say "What has this to do with the Sunday School?" Not much perhaps but I think you will like the story all the better if the background of the picture (so to speak) is properly sketched. The Sunday School will of course occupy the foreground.

Once a year Mr. Tollemache used to invite all the Sunday Schools for miles around to enjoy themselves in his park, which was of considerable extent, and a pleasant place to stroll in under any circumstances in the summer time.

The children always looked forward to the Helmingham school treat with a great deal of satisfaction. The waggons in which they drove

were always decked with flags and green boughs, and one large flag with the name of the parish inscribed upon it was always placed in front of the waggon. The children generally marched up to the Rectory about ten o'clock, accompanied by their teachers, and it was quite an excitement, getting them all packed into the waggons. The drive was through well kept farms and along pretty hedgerows, dotted with the comfortable homes of the Suffolk yeomanry, and here and there the spire of a church with the residence of the clergyman usually close by. The waggons all stopped at the lodge near the park gates, where the children got out, and in order of their arrival were marshalled in a long procession. They walked two and two, many of them carrying flags worked with suitable texts, the motto "Feed My Lambs" appearing more than once, and the remark was sometimes made that this was a hint that the Squire neither deserved nor required. However it was a matter of taste and "Feed My Lambs" continued to hold its place in the procession. The distinguishing banner of each school was always borne in front by two of the bigger boys. The custom was to walk up the avenue and round the house, and as there were frequently fashionable people staying there besides others who came from the surrounding parishes to see the fun, the *tout ensemble* was picturesque, and the old park wore quite a gala look. The clergy and those who came with them were asked into the house, where a handsome entertainment was provided. I remember the old fashioned trays of solid silver, and can recall a quaint picture of three little girls dressed in what we should now call Kate Greenaway costumes. The school children took their tea and cake in the park where long rows of benches were set out, and tents were prepared in the proximity of the Hall for the accommodation of teachers and waggons, who in most cases belonged to about the same social grade. These kind of distinctions, though they may seem strange in Canada, are (or certainly were) quite common in England, and did not hurt the dignity or wound the feelings of those concerned. My recollection of Mr. Tollemache is that of a tall, dark, square-shouldered man, not gifted with much suavity of manner or charm of expression, but who nevertheless knew quite well how to make himself agreeable to his country neighbors of all conditions when he chose to do so. He had been twice married and was the father of ten sons and one daughter. Mrs. Tollemache was a sweet looking woman, very good and amiable and fond of playing on the harp. The wife of the rector of Helmingham happened at this time to be an accomplished pianist, and she and Mrs. Tollemache were the best of friends and very often played duets together till unfortunately a misunderstanding arose between Mr. Tollemache and the Rector about some trees in the park, which resulted in the duet playing being abandoned or at least suspended. I do not think

Mrs. Tollemache enjoyed the Sunday School treats much, but that they rather bored her, and that she regarded them as one of her husband's fads in which it was her duty to acquiesce, and to act her part in as well as she was able. After luncheon sports and games were the order of the day, and these were personally superintended by Mr. Tollemache, his family and friends. There were various kinds of races to suit the boys and girls just as you have here. The three-legged race always caused a great deal of merriment, and jumping in sacks was a favorite amusement. It was said by some of the spectators that the children who lived on the squire's property were favored in the races, but what truth there may have been in this complaint I really do not know.

The prizes were distributed by Lady Emily Tollemache, the wife of the Squire's eldest son.

There were swings and merry-go-rounds which were much appreciated by the young folk, and carefully attended to by the servants, and I never heard of any serious accident occurring. One little girl did once fall into the lake, but she was promptly pulled out and I do not think was the worse for it, although her dress probably suffered.

There was a herd of deer somewhere in the park, but we did not often get a glimpse of them, as they are timid creatures, and on these occasions used to retire to some sheltered nook, and were not easily found except by the gamekeepers.

Some of the clerical guests more interested in relics of the past than in watching the athletic sports of the young rustics, would sometimes pay a visit to the parish church, which was an ancient edifice, and contained monuments delightful for archæologists to contemplate. The one I remember best was in black marble and represented four kneeling crusaders, one of them said to be the ancestor of the present representative of the family. After awhile it was thought best to go back and see what was going on near the Hall. Generally by this time the sports were over and speeches had commenced. Naturally Mr. Tollemache came in for a great many compliments and pretty sayings which he took very easily, and seemed to consider as quite a matter of course. Three cheers for the squire and Mrs. Tollemache were given with the utmost heartiness, and the singing of God Save the Queen wound up the entertainment.

The task of getting the children back into the waggons was an anxious one, as some were liable to stray off into the park and not to hear the sound of the gong which was intended to collect them. However I never heard of anybody being left behind, except by arrangement or special permission. This rather unique form of hospitality was kept up for a long time, but for various reasons has of late years been discontinued.

There must, however, be a good many men and women living in Suffolk who retain very lively and pleasant reminiscences of the Helmingham school treats.

## THE CRY OF INDIAN CHILDREN.

Hark! a voice from India stealing;  
Children's voices we discern;  
Voices sweet and full of meaning,  
Such as come from hearts that burn—  
Come and teach us!  
We are young and we can learn.

From our idols scorned and hated,  
Wooden gods that we could burn,  
Unto Him whose word created  
Heaven and earth, we fain would turn.  
Come and teach us!  
We are young and we can learn.

We have heard of one who never  
Little children's prayers doth spurn:  
Guide us to His feet, and ever  
Heartfelt thanks will we return.  
Come and teach us!  
We are young and we can learn.

## THE HAPPIEST BOY.

Who is the happiest boy you know? Who has the best time? Is it the one who last winter had the biggest toboggan, or who now has the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy, and said to the king: "I can make your son happy. But you must pay me my own price for telling you the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a lighted candle and told him to hold it under the paper, and then see what he could read. Then he went away and asked no price at all. The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day!"

The prince made use of the secret and became the happiest boy in the kingdom.

## "THIS WELL BUBBLES UP."

An old Hindu, called Moses, says he had worshipped many idols and dug into many wells, washed in many streams, drank even the water in which he had first washed a Brahmin's dirty feet. But nothing satisfied his soul; it was still unclean, and he thirsted still. "I at last heard of the Well of Salvation, opened by Jesus Christ. Many wells I had dug in, but they were all dry, but this Well of Jesus bubbles up and up; I feel it now."



## A TRIBUTE.

A tribute to the memory of the Right Reverend Charles James Stewart, D. D., late Lord Bishop of Quebec:—

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

## I.

Rest—Christian warrior! rest,—the war is past,  
Rest—for the fight is fought,  
The battle bravely won;  
Death is disarm'd;—the enemy—the last—  
Yields to the strength supplied  
By God's victorious Son!  
No more thy cheering voice  
May marshal for the field;  
That practised arm no more  
The Spirit's sword shall wield;  
Our honored chief no more shall need  
Faith's all-protecting shield;—  
Rest—Christian Warrior! rest.

## II.

Rest—faithful Shepherd! rest,—your task is done,  
Rest—for your Pastor saith:—  
"To me the Charge resign—  
"True to thy trust, thou good and faithful one!  
"Enter my heavenly fold,  
"Partake of bliss divine.  
"The streams to which thou erst  
"Wast wont my flock to lead,  
"The pastures where by thee  
"My sheep were taught to feed,  
"Are all surpass'd by higher joys  
"For thee by Love decreed."  
Rest—Faithful Shepherd! rest.

## III.

Rest—wakeful Watchman! rest;—the night is past;  
Rest—for a glorious day  
Bursts on thy wearied eyes!  
Spent was the night in vigil, prayer and fast,  
Lest Zion to the foe  
Should fall a sacrifice.  
Rest—where no ruthless storm  
Thy watchfire can destroy;  
Rest—where no ambush'd foe  
God's Israel can annoy;  
Securely rest in perfect peace  
In Israel's Keeper's joy!  
Rest—Wakeful Watchman! rest.

## IV.

Rest—pilgrim Bishop! rest;—thy toils are o'er;  
Rest—for the great Highpriest,  
The Bishop of thy soul  
Stayeth thy pilgrimage for evermore;  
Run is the rugged race,  
And gain'd is glory's goal!  
Thou guileless man of God!  
Thou venerable priest!  
Unnumber'd works of love  
Thy righteousness attest.  
Apostle of the western wilds,—  
Thy ministry was blest,  
Rest—pilgrim Bishop! rest.

## V.

Rest—on the Saviour rest thy rev'rend head;  
Rest—thou who ne'er desired  
Labor or loss to shun;—  
Old at three score, and gather'd to the dead!  
The gloss of 'rolling years'  
How prematurely run!  
Thus God to us appoints  
A clouded, darksome day;

Thus God from ills to come  
The righteous takes away;  
Yet,—to her Father's will resigned  
The Church bereav'd doth say:—  
"Rest,—Soldier—Shepherd—Pilgrim—Priest—  
"Friend—Father—worn out watcher, rest:—  
"Sleep thou in Jesus—on that Saviour's breast!"

E. D.

"FIND Livingstone," was the *New York Herald's* telegraphic order to Stanley. He found Livingstone; and in finding Livingstone he found Christ.

"Livingstone taught me," says Stanley, "during those four months that I was with him. In 1871, I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection,—I was out there away from a worldly world. I saw this solitary old man there and asked myself: *How on earth does he stop here!* Is he cracked, or what? *What is it that inspires him?*"

"For months after we met, I simply found myself listening to him, wondering at the old man carrying out what was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Livingstone's wife died and lies buried in the depths of Africa. Livingstone died alone on his knees in his African cabin. But the succession is kept up, and Stanley, led to know Livingstone's Saviour, takes up and carries on his work, reads his Bible through three times on his expedition to relieve Emin Pasha, trusts in God and prays in the darkest hours, and boldly and openly confesses his faith in God and his providence.

By the way, what are the names of a few of the great infidel, atheistic, secular and skeptical explorers and discoverers?

Who will furnish us a list of such men, who have gone out to explore distant lands, enlighten dark nations, and civilize and elevate those who are sunk in heathenism and barbarism?—*The Common People.*

IN "Personal and Family Glimpses of Remarkable People," by Archdeacon Whately, a notable story is told of Bishop Stanley of Norwich. He was in the habit of going to different churches in order to see and hear for himself, and once went into an empty pew. When the owner, a lady, arrived, the Bishop said: "I am afraid I have taken your pew." "Yes," she replied somewhat tartly. "Then I had better go elsewhere," he said. "I would be very much obliged if you would," answered madame. Accordingly he went. But what was the lady's horror, and she was one who worshipped Church dignitaries, to discover at the close of the service that the stranger she had expelled was no less a personage than the Lord Bishop.

# The Canadian Church Magazine

## AND MISSION NEWS.

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

TERMS:— { ONE DOLLAR A YEAR IN ADVANCE.  
IN GREAT BRITAIN—FIVE SHILLINGS.

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

RATE OF ADVERTISING—\$2 per inch, Nonpareil measurement (on page of three columns), one month; \$5 per inch, three months; \$8 per inch, six months; \$12 per inch for a year. Discount for space exceeding three inches, 20 per cent.; exceeding six inches, 30 per cent.; exceeding 10 inches, 40 per cent. Whole page, 50 per cent.

REV. CHAS. H. MOCKRIDGE, D.D., Editor and Manager, 11 Ann st., Toronto, Ont. Money orders should be made out "Carlton st., Toronto."

NO. 53. NOVEMBER. 1890.

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

The Board of Management of the above Society met in St. George's Hall, Kingston, Ont., on Wednesday, October 8th, and concluded their labors at one o'clock on the following day.

The following members were present: The Bishops of Ontario, Toronto, Algoma, Huron and Niagara, Rev. Dr. Mockridge (General Secretary), Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Rev. Canon Sweeny, R. T. Walkem, Esq., Q.C., R. V. Rogers, Esq., Q.C.

The following are the resolutions adopted:

1. That the sending out of women in connection with missionary work, either to the Domestic or Foreign Mission fields, be regarded as within the scope of the work of this Board.

2. That the Secretary be instructed to obtain from the Society for the Propagation of the Gospel the forms of application, certificate, etc., adopted by that Society for the acceptance of women as workers in the mission field for the use of this Board.

3. That this Board accepts Miss Jennie C. Smith as a candidate for work in the Foreign Mission field at the expiration of the two years' course, voluntarily undertaken in the hospital at Kingston, Miss Smith also fulfilling all the prescribed requirements of the Board.

4. That the Lord Bishop of Algoma and the Secretary be authorized to make the necessary arrangements with those Bishops of Missionary Dioceses or their representatives who are willing to visit the Eastern Provinces to plead the cause of missions, under the resolution passed at the last meeting of the Board, and to determine the places where and the times when the addresses shall be made.

5. That the Secretary be requested to explain to the Missionary Bishops who have already been communicated with on the subject of their pro-

posed visit to Eastern Canada, that the object of the scheme is not the solicitation of funds for any particular Missionary Diocese, but rather by the diffusion of information the awakening of a wider missionary spirit, and such an increase of the general funds of the Board as will enable them to enlarge their appropriations to the several portions of the field under their charge, and also to inform them that such Bishops as can not conveniently take part in this work will be at liberty to send any clergyman to act on their behalf.

6. That referring to the letter of the Lord Bishop of Mackenzie River, the Secretary be requested to inform him, that inasmuch as the North West Dioceses, including Mackenzie River, are within what is called our Domestic Mission field; the Board cannot direct the appropriation of what are called our Foreign Mission funds to these Dioceses, but that the Board are anxious to do, and will do all they can to meet his views out of the funds at their disposal.

7. That the Board do adopt as their own the Epiphany Appeal submitted by the Bishop of Huron, and do offer to the Bishop their warm acknowledgements of his kindness in preparing it, and that the appeal be printed and distributed as usual in good season so that it may reach all the Clergy for the Sunday before the Festival of the Epiphany.

8. That the report of the General Secretary and General Treasurer, be received and printed in the Magazine.

9. That the Bishop of Niagara and Canon Sweeny, be appointed a committee to co-operate with the General Secretary in the preparation of the annual report of this Board.

10. That the moneys in hand, 31st July, 1890, for appropriation, belonging to Domestic Missions as reported by the Treasurer, be appropriated as follows:

Algoma (general) .....	\$2500 00
(special, for Indian work) .....	500 00
Rupert's Land .....	500 00
Saskatchewan .....	500 00
Qu'Appelle .....	500 00
Moosonee .....	200 00
Athalasca .....	200 00
Mackenzie River .....	200 00
	\$5,100 00

11. That the Rev. J. G. Waller be accepted by this Board as a Missionary to Japan, of the Domestic and Foreign Missionary Society of the Church of England in Canada, at a salary of £200 per year, on his complying with the regulations laid down by the Board.

12. That the Treasurer be instructed to pay Rev. J. G. Waller cost of passage from Toronto to Japan for himself and his wife, including outlay for sleeping cars and meals between Toronto and Vancouver; also the sum of \$200, being amount of outfit for a married clergyman going out to Japan for the first time as allowed by the S. P. G.

13. That the following be the appropriations of

funds in the Treasurer's hands on August 1st, 1890, for the Foreign Mission work :

Society for the Propagation of the Gospel.	\$1,810 00
Church Missionary Society (Sec No. 21 below).....	1,360 00
Colonial and Continental Church Society.	450 00
Society for Promotion of Christian Knowledge.....	450 00

the outfit, costs and stipend of Rev. J. G. Waller to be paid out of the appropriation to the S. P. G.

14. That a grant of \$150 be allowed the Secretary for current expenses.

15. That the Secretary of the Board do forward to the Secretary of the S. P. G., the name of Rev. J. G. Waller, with his testimonials, etc, and request that he may be placed on the list of the S. P. G. as a missionary of the Canadian Church in Japan, in accordance with the agreement between the S. P. G. and the D. and F. M. Society of the Church of England in Canada; that the Treasurer be instructed to forward to the S. P. G. the amount appropriated at this meeting to the S. P. G., less the sums paid to Rev. J. G. Waller, and to state that Mr. Waller's stipend for one year, at the rate of £200 per annum from the 1st of October, 1890, is included in the amount now forwarded.

16. That the city of London be the next place of meeting of the Board.

17. That it be a suggestion to the Treasurer, that it is advisable to remit to the proper persons at least half yearly in December and June, all moneys in his hands specially appropriated.

18. That this Board having listened to the report presented by the deputation of ladies appointed by the Woman's Auxiliary of the Diocese of Toronto (Mrs. W. Cummings and Miss Paterson), desire to give expression to the increased interest which their report has awakened in their minds in the Missionary needs of our Domestic field, and to congratulate them on the success which has attended their arduous labors in carrying out the work to which they were appointed, and the Board hope that the speedy result of the circulation of the report (which is most valuable and instructive) may be such a stimulation of missionary zeal as will enable the Board to meet more adequately the crying spiritual needs of the vast field which they have traversed.

19. That the Board acknowledge with pleasure the receipt of the statement of the Treasurer of the Woman's Auxiliary for the year 1890, and congratulate them on their success, and that the Board would ask that in future the money actually received and paid out for Domestic and Foreign Missions should be embodied in a separate statement, which will greatly facilitate their work in comparing the different accounts placed before them, and that statements of moneys collected for Home or Diocesan Missions and other purposes not within the scope of the Board's duties and statements of clothing might be embodied in a separate account.

20. That the following addition be made to the

first by-law on page 3 : "and that *Foreign Missions* shall include the evangelization of pagan races within the Dominion, other than the aborigines."

21. That the resolution passed yesterday, giving \$1,360 to the Church Missionary Society, be reconsidered, and that out of that amount, the sum of \$500 be devoted to the work of evangelization among the Chinese under the jurisdiction of the Bishop of Columbia.

22. That the report of the committee appointed for securing the interest of Sunday Schools in Missionary work be referred to a committee consisting of the Bishops of Toronto and Niagara, the Archdeacon of Kingston, and Rev. Rural Dean Pollard to take final action regarding it.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The meeting of the Board of Management, recently held in Kingston, may be regarded as an epoch in the history and work of the Society it represents. All the bishops of the Province of Ontario,—five in number, were present and took a lively interest in its proceedings. It was felt that the work of the Society was beginning to tell upon the Church at large in this country, and that a stronger interest than ever was being felt in the subject of her missionary work. At length the difficulties which interposed between the Church in Canada and the undertaking of direct foreign work, owing to the obligations she was under to the great missionary societies of England were, to a great extent removed, and the Board felt free to talk about its own missionary work. An applicant was ready, waiting for the immediate action of the Board, to undertake at once the work of a missionary in Japan, and it was found that sufficient funds were on hand to enable the Board to engage him as a missionary and send him forth upon his noble errand. He goes, it is true, under the auspices of the Society for the Propagation of the Gospel, but as a missionary sent by the Church in Canada, and supported by her funds. Thus the Rev. J. G. Waller was regarded as the first missionary that the Society had found itself able to send to the foreign field, for although the Rev. J. Cooper Robinson and Rev. J. McQueen Baldwin represent Canada in Japan, they are not under the direct support and control of the Domestic and Foreign Missionary Society.

This event then marks an epoch in the history of the Society. The missionary spirit is abroad, and it is cause for thankfulness to God that the Church in Canada has her own authorized missionary Society to foster it and give it proper direction.

At the late meeting in Kingston also a young lady (Miss Jennie C. Smith) anxious to do missionary work among the poor, secluded and unhappy women of India, appeared before the Board and expressed her desire to be a missionary of the Society, after becoming duly qualified for the work

to which she is looking forward. This qualification she undertakes to obtain at her own expense, by going through a two years' course in the city hospital at Kingston.

The responsibilities of the Society then are increasing and it is much to be desired that the members of the Church through the whole country should lend their aid by their exertions, their prayers and their offerings.

#### REV. E. F. WILSON AND THE SOCIETY.

In view of the increasing usefulness of this Society it is with some sorrow that we refer to the attack recently made upon it by Rev. E. F. Wilson, the founder and manager of the Sault Ste. Marie Indian Homes, and his call for the formation of another society, which he does under the heading "Wanted, a live Missionary Society." Mr. Wilson has more than once applied to our Board for assistance, and because he has not received it with the same celerity with which he asked it he has chosen to designate the whole Society as a "mere figuring institution." But there were several points in connection with Mr. Wilson's work that the Board were bound to take into consideration. To begin with, it is well known that Mr. Wilson already receives a very large amount of assistance from the Church people of Canada, several of his Indian children being supported by Sunday Schools. This fact, in view of the large amounts voted each year to the Bishop of Algoma, and of the duty incumbent upon it to assist the struggling Bishops of the great North-West, has rendered the Board cautious in dealing with Mr. Wilson's applications.

But there is a more weighty reason, and that is the one referred to lately by the General Secretary in his reply to Mr. Wilson's letter in the Church papers. Many of the members of the Board held very strong views adverse to the idea of Mr. Wilson's work being consistent with the purposes for which the Society was formed,—that is missionary purposes pure and simple, purposes evangelistic, providing means of grace and the preaching of the Word of God in destitute places, domestic and foreign. Mr. Wilson's work is largely educational and industrial, and among Indians already Christianized, and for this reason he receives large aid from Government.

We do not wish to underrate Mr. Wilson's work, but simply to let it be understood in what light some people regard it. If we mistake not Mr. Wilson at an early stage of his missionary career severed his connection with the Church Missionary Society, and has ever since been "independent," working entirely upon his own responsibility and receiving aid chiefly from private sources. Our columns have always been open to Mr. Wilson, and we have advocated his cause and given descriptions of his Homes and his work, and still are willing to do so; but we think he ought to be somewhat loyal to the Society created by the Provincial Synod and carried on with all

the force and vigor that the funds placed at its disposal will allow.

A special grant of \$500 was made to the Bishop of Algoma for the purpose of carrying on evangelistic work among the Indians of his diocese, and no doubt Mr. Wilson will receive some benefit from this.

#### MEN, WOMEN AND CHILDREN.

These are wanted to render assistance to the Domestic and Foreign Missionary Society. Men we have in our bishops, clergy and laity. Women we have in our Woman's Auxiliaries, who are putting forth energies in all directions to promote the well being of the Society, and children we yet hope to have interested in it through our Sunday Schools. Arrangements for that purpose were made at the meeting of the Board of Management lately held at Kingston, and the children will no doubt hear from the Board before their Easter meeting in London next April. Our Canadian Church must become a thoroughly missionary Church and for that men, women and children are wanted.

#### THE CHINESE OF THE DOMINION.

Sometime ago Mr. R. V. Rogers, Q.C., now a member of our Board of Management, called attention to the fact that there were some 15,000 Chinese in British Columbia, and that nothing was being done towards their evangelization. The Board has at last been able to make a grant of \$500 to the Bishop of Columbia towards this work, having amended its constitution so as to include among foreign missions pagan races, other than aborigines of the country, the latter clearly belonging to domestic missions. Thus is the Society enlarging its usefulness.

#### THE MISSIONARY MEETING AT KINGSTON.

It was cheering to see the large assembly room of the massive City Hall of Kingston well filled on the occasion of the Society's missionary meeting. The Bishop of Ontario presided and the speakers (in the order of their speeches) were Rev. Dr. Mockridge (General Secretary of the Society), the Bishop of Huron and the Bishop of Algoma. The Secretary carried his hearers back to the primitive days of the Church, and studied the principles which promoted its rapid and successful growth. To account for this merely on human grounds the speaker took the five reasons given by Gibbon, and showed that they were all complimentary to Christianity, and intimated that if we at the present day were to take possession of the heathen world for Christianity it must be by undertaking and endorsing the very methods which even Gibbon, in his secular and somewhat unfriendly view of such matters, admitted were the causes which led to the subjugation of the world to the crucified one.

The Bishop of Huron gave one of his characteristic speeches full of fervor and missionary fire, every word falling on the ear like a message from one full of God's truth, and yearning for that truth to be sent to others. The bishop's illustrations were peculiarly striking, as when he spoke of the

Cæsar in his "proud triumphal car," marching through the streets of Rome, little dreaming of the mighty power then at work underground, in the catacombs, that was to conquer him and plant the banner of the Cross upon the citadel itself of lofty and imperial Rome. The triumphs of the Cross in days gone by were well worth imitating now.

The Bishop of Algoma spoke practically of his own work and described the privations and self denial of many of his clergy, borne without a murmur and sometimes with exultation at the privilege of being a missionary for God. His Lordship caused some amusement by saying that one of his best workers was a high Churchman, a very high Churchman. After describing his work and the esteem in which his people regard him, he said he was sure all would agree with him as to his ecclesiastical standing when he said that he stood six feet two inches in his stocking feet. The bishop's appeal for increased interest in missionary work, backed up by the encouraging fact that the Board at its session just held in Kingston had engaged a missionary of its own for the foreign field and had accepted another for Zenana work when qualified for it, was powerful and impressive.

Let us hope and pray that such meetings, continually held in our midst, will arouse the interest of our people in missionary work.

#### A FAREWELL TO MR. WALLER.

On the eve of Rev. Mr. Waller's departure as a missionary for Japan, a farewell service was held for him in the crypt of St. Alban's Cathedral. After a short service, brief addresses were delivered by the Bishop of Toronto, Rev. Dr. Mockridge, Rev. Professor Lloyd, of Trinity College, Rev. Canon DuMoulin and Rev. J. G. Waller himself.

It was one of the most interesting meetings perhaps ever held in Canada, and the addresses were listened to with profound attention. It was a strange coincidence that Prof. Lloyd had but just arrived in Toronto fresh from Japan, where he had resided for several years, to become Professor of Classics in Trinity College, and took part in the farewell to a missionary about to leave for that country. He spoke of some of the discouragements in that country in the way of missionary work. At first everything seems encouraging. The Japanese will call upon the missionary and his wife and make everything of them, until a new foreigner comes and then the old friends are all forgotten and the new arrival is the hero. He spoke of the Japanese as very fickle in this way, but at the same time he felt sure that in time missionary work would tell upon them for good.

Canon DuMoulin spoke in high terms of the importance of the occasion and wished the new missionary every blessing upon his work.

Mr. Waller then said a few words of farewell and in doing so showed himself possessed of good ability in the way of speaking. If he masters the Japanese language to any degree of fluency he will

no doubt do much for his Master's cause. After the service Mr. Waller was presented with a purse containing gold and some addresses to which he gave suitable verbal replies. He and his good wife go upon their great work with the prayers and good wishes of many in Canada.

#### Books and Periodicals Dept.

*The Canadian Indian*: Published under the auspices of the Canadian Indian Research and Aid Society. Editors, Rev. E. F. Wilson and H. B. Small.

The object of the "Canadian Indian Research and Aid Society," curiously called on the outside cover of the magazine published in its interest, the "Canadian Indian Research Society," is to promote the welfare of the Indians, to guard their interests, to preserve their history, traditions and folk-lore and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress. Sir William Dawson is President of the Society. The first number of the *Canadian Indian*, which is to be the organ of the Society, is to hand, and contains a number of useful and interesting articles. We wish our Indian friend every success.

*Canadiana* for June and July, 1890, contains an interesting paper on Father Marquette, by Mr. John Talon-Lesperance, "Only a Catalogue," "Monument to Tecumseh," a fine Canadian poem "For God and Fatherland," and many other notes of interest bearing upon early Canadian history. Editors, W. J. White, M. A., and J. P. Edwards. Printed at the *Gazette* office, Montreal.

*New England Magazine*: Boston, 86 Federal st., as usual, bright, instructive and interesting.

*Newbery House Magazine*. Griffith, Farran, Okeden & Welsh, London, England.

As usual this magazine is full of interesting and valuable matter of a miscellaneous as well as churchly nature.

#### Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

#### TREASURER'S REPORT.

In presenting the statement of accounts for the year 1890 it is a matter for deep thankfulness and very great encouragement to the earnest workers amongst us to find the large increase in gifts of money, clothing, etc., over the offerings of previous years; if all moneys and clothing sent direct from Parochial Branches to Missions had been systematically reported to the Diocesan Treasurers, there can be no doubt that the total amount of contributions shown would have been very

considerably larger. As we are united in our desire to further the great Mission cause, with but one object in view—the extension of Christ's Kingdom on earth; as we are members of one great organization, the Woman's Auxiliary, so should we be united in action. Union is strength. While each Branch, Diocesan or Parochial, is at liberty to make its own internal arrangements, yet, in dealing with each other and with the Provincial Board, it is highly desirable that some uniform plan should be adopted to carry out the work as efficiently as possible.

The admirable system of accounts in force in the Toronto Branch would, if adopted by all the Diocesan Branches, ensure to each Parochial Branch its proper place in the Diocesan Report and, as would naturally follow, its due acknowledgment in the Provincial statements. This would also very materially assist the Provincial Treasurer in rendering a thorough and accurate report of all the money contributed and work done in this Ecclesiastical Province.

I have endeavored to show in my annual statement, as clearly as possible, what each Parochial Branch has done for Missions, and to what Diocese and what Mission in that Diocese assistance has been given; also what department of the Foreign Mission Field has been benefitted by the labors of the Woman's Auxiliary. This necessarily takes up a good deal of space, perhaps more than will be willingly accorded to the accounts, but if the Report is to be of any value full information must be given, otherwise it would scarcely be worth the expense of printing. The first Branch in the Diocese of Nova Scotia was formed at Truro last year, and its Report is included in the statement of accounts. Respectfully submitted,

LOUISA IRVINE,

Provincial Treasurer, Woman's Auxiliary,  
Quebec, Sept. 27th, 1890.

THE TREASURER IN ACCOUNT CURRENT WITH THE PROVINCIAL WOMAN'S AUXILIARY.

*Receipts.*

1889.	To Balance from last account.....	\$ 2 16
Sept.	To grant from Toronto Diocesan Branch towards expenses of Provincial W. A....	15 00
	To assessments for expenses of Provincial Woman's Auxiliary from the following Diocesan Branches: Toronto, Ontario, Huron, Niagara, Montreal and Quebec for the year 1889.....	60 00
	To Mrs Martin, Treasurer Diocese of Niagara, various sums collected in the Diocese.....	93 70
	To Miss Murray, of Fredericton, membership fee.....	1 00
	To collection at Triennial meeting.....	13 00
1890.	To assessment for expenses of Provincial W. A. for 1890 from Toronto, Ontario and Quebec.....	30 00
July.	To interest to 1st of March, 1890.....	90
	<b>Total.....</b>	<b>\$215 76</b>
Sept. 27.	To balance in hand this day.....	\$25 82

*Expenditure.*

1889.	By travelling expenses of the retiring Treasurer and General Secretary from the United States.....	40 45
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1890.	By Mrs. Martin, Treasurer Diocese of Niagara, returned to her .....	93 70
March.	By Beckett Brothers and J. Dougall & Son, printing to date .....	50 50
	By Letter book, stationery, postage and post office orders to date.....	5 29
	By balance in hand.....	25 82
	<b>Total.....</b>	<b>\$215 76</b>

STATEMENT OF ACCOUNTS OF THE WOMAN'S AUXILIARY IN THE ECCLESIASTICAL PROVINCE OF CANADA, COMPILED FROM THE REPORTS OF THE DIOCESAN TREASURERS FOR 1890:—

DIOCESE OF QUEBEC.

*Receipts.*

Total collected in money.....	\$ 898 56
Total value of clothing, etc .....	1,424 79
	<b>\$2,323 35</b>

*Disbursements.*

	Money.	Clothing.	Total.
Sent to Domestic Missions.....	\$596 39	\$1,424 79	\$2,021 18
Sent to Foreign Missions.....	229 67		229 67
Total expenses for the year.....	9 25		9 25
Balance in the hands of			
Diocesan Treasurer....	63 25		63 25
<b>Totals.....</b>	<b>\$898 56</b>	<b>\$1,424 79</b>	<b>\$2,323 35</b>

DIOCESE OF TORONTO.

*Receipts.*

Total collected in money.....	\$6,387 36
Total value of clothing, etc.....	5,851 26
	<b>\$12,238 62</b>

*Disbursements.*

	Money.	Clothing.	Total.
Sent to Home Missions.....	\$1,336 19	\$ 914 04	\$2,250 23
“ Domestic Missions.....	3,016 78	4,912 22	7,929 00
“ Foreign Missions.....	1,135 06	25 00	1,160 06
“ Sabrevois Mission.....	173 00		173 00
Missionary Literature, etc.....	19 35		19 35
Total expenses for the year.....	353 31		353 31
Balance in the hands of			
Diocesan Treasurer ...	353 67		353 67
<b>Totals.....</b>	<b>\$6,387 36</b>	<b>\$5,851 26</b>	<b>\$12,238 62</b>

DIOCESE OF MONTREAL.

*Receipts.*

Total collected in money.....	\$ 800 27
Total value of clothing, etc .....	1,148 26
	<b>\$1,948 53</b>

*Disbursements.*

	Money.	Clothing.	Total.
Sent to Home Missions.....	\$ 75 51	\$ 66 15	\$ 141 66
“ Domestic “ ..	312 25	1,082 11	1,394 36
“ Foreign “ ..	150 25		150 25
Total expenses for the year.....	221 40		221 40
Balance in the hands of			
Diocesan Treasurer..	40 86		40 86
<b>Totals.....</b>	<b>\$ 800 27</b>	<b>\$1,148 26</b>	<b>\$1,948 53</b>

DIOCESE OF HURON.

*Receipts.*

Total collected in money.....	\$2,037 46
Total value of clothing, etc.....	3,830 62
<b>Total.....</b>	<b>\$5,868 08</b>

*Disbursements.*

	Money.	Clothing.	Total.
Sent to Home Missions.....	\$ 7 65	\$ 350 40	\$ 358 05
“ Domestic “ ..	691 28	3,480 22	4,171 50
“ Foreign “ ..	523 07		523 07
“ Missions to Jews.....	35 00		35 00

	Money.	Clothing.	Total.
Sent to Sabrevois Missions.	10 00		10 00
Education .....	20 00		20 00
Leaflet, Literature, etc..	16 96		16 96
Total expenses for the year.....	127 37		127 37
Balance in the hands of Diocesan Treasurer...	606 13		606 13
<b>Totals.....</b>	<b>\$2,037 46</b>	<b>\$3,830 62</b>	<b>\$5,868 08</b>

DIOCESE OF ONTARIO.

Receipts.

Total collected in money .....	\$1,494 98
Total value of clothing, etc.....	2,376 32
<b>Total.....</b>	<b>\$3,871 30</b>

Disbursements.

	Money.	Clothing.	Total.
Sent to Home Missions..\$	73 69	\$ 113 10	\$ 186 79
" Domestic " ..	748 15	2,252 74	3,000 89
Sent to Foreign " ..	252 31	10 48	262 79
" Mission to Jews...	34 35		34 35
" C. E. Society.....	3 60		3 60
" Missions "Unappropriated" ..	42 40		42 40
Education Fund.....	27 00		27 00
Board of Indian boy....	5 00		5 00
Total expenses for the year.....	80 96		80 96
Balance in the hands of Diocesan Treasurer ..	227 72		227 72
<b>Totals.....</b>	<b>\$1,495 18</b>	<b>\$2,376 32</b>	<b>\$3,871 50</b>

Less printer's error in Diocesan Report..... 20

**Totals.....\$1,495 18 \$2,376 32 \$3,871 30**

DIOCESE OF NIAGARA.

Receipts.

Total collected in money.....	\$ 582 73
Total collected in clothing, etc.....	2,191 13
<b>Total.....</b>	<b>\$2,773 86</b>

Disbursements.

	Money.	Clothing.	Total.
Sent to Dom. Missions..\$	110 95	\$2,191 13	\$2,302 08
Sent to Foreign " ..	186 77		186 77
Sent to Missions "Unappropriated" ..	10 35		10 35
Total expenses for the year.....	89 10		89 10
Balance in the hands of Diocesan Treasurer...	185 56		185 56
<b>Totals.....</b>	<b>\$ 582 73</b>	<b>\$2,191 13</b>	<b>\$2,773 86</b>

DIOCESE OF NOVA SCOTIA.

Receipts.

Total collected in money.....	\$101 05
<b>Total.....</b>	<b>\$101 05</b>

Disbursements.

Sent to Home Missions.....	\$ 37 50
Sent to Domestic Missions.....	39 00
Sent to Foreign Missions.....	24 55
<b>Total.....</b>	<b>\$101 05</b>

SUMMARY FOR 1890.

Total Receipts.

Diocese of Quebec :	
Total contributions in money.....	\$ 898 56
" " " clothing, etc ..	1,424 79
<b>Total.....</b>	<b>\$ 2,323 35</b>

Diocese of Toronto :	
Total contributions in money .....	6,387 36
" " " clothing, etc..	5,851 26
<b>Total.....</b>	<b>\$ 12,238 62</b>

Diocese of Montreal :	
Total contributions in money.....	800 27
" " " clothing, etc..	1,148 26
<b>Total.....</b>	<b>1,948 53</b>

Diocese of Huron :	
Total contributions in money.....	2,037 46
" " " clothing, etc ..	3,830 62
<b>Total.....</b>	<b>5,868 08</b>

Diocese of Ontario :	
Total contributions in money.....	1,494 98
" " " clothing, etc..	2,376 32
<b>Total.....</b>	<b>3,871 30</b>

Diocese of Niagara :	
Total contributions in money.....	582 73
" " " clothing, etc..	2,191 13
<b>Total.....</b>	<b>2,773 86</b>

Diocese of Nova Scotia :	
Total contributions in money.....	101 05

Grand Total for this Ecclesiastical Province..\$29,124 79

Total Disbursements.

Sent to Diocesan of Home Missions in money.....	\$ 1,530 54
Sent to Diocesan or Home Missions in clothing, etc.....	1,534 19
<b>Total.....</b>	<b>\$ 3,064 73</b>

Sent to Diocese of Algoma in money .....	2,108 24
" " " " clothing, etc..	7,689 58
<b>Total.....</b>	<b>9,797 82</b>

" " of Athabasca, money.....	188 42
" " " " clothing, etc ..	646 00
<b>Total.....</b>	<b>834 42</b>

Sent to Diocese of Qu'Appelle in money.....	56 00
Sent to Diocese of Qu'Appelle in clothing, etc .....	1,236 26
<b>Total.....</b>	<b>1,292 26</b>

Sent to Diocese of Rupert's Land in money .....	1,080 92
Sent to Diocese of Rupert's Land in clothing, etc.....	2,462 38
<b>Total.....</b>	<b>3,543 30</b>

Sent to Diocese of Saskatchewan in money .....	1,479 65
Sent to Diocese of Saskatchewan in clothing, etc.....	2,714 29
<b>Total.....</b>	<b>4,193 94</b>

Sent to Northwest, Diocese not specified, in money.....	606 57
Sent to Northwest, Diocese not specified, in clothing, etc.....	504 20
<b>Total.....</b>	<b>1,110 77</b>

Sent to Foreign Missions in money..	522 57
" " " in clothing, etc..	35 48
<b>Total.....</b>	<b>558 05</b>

Sent to Zenana Missions in money.....	1,962 86
Sent to Missions to the Jews in money .....	85 60
Sent for education and other missionary objects.....	322 66
<b>Total expenses of Diocesan Branches for the year .....</b>	<b>881 39</b>

Balances in the hands of the Diocesan Treasurers.....	1,476 99
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<b>Grand Total for this Ecclesiastical Province....</b>	<b>\$29,134 79</b>
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Money.....\$12,302 41  
Clothing..... 16,822 38

LOUISA IRVINE,

Provincial Treasurer of the Woman's Auxiliary.

Quebec, Sept. 26th, 1890.

RETURNS FROM THE DIOCESE OF HURON—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS By Stations.	TOTALS By Parishes.	INCUMBENTS. As of April 30th, 1890
Muncey Indian, St. John.....	45	1 11	46	2 02	.....	
St. Paul.....	31	43	94	1 68	.....	
Oneida.....	55	56	64	1 75	5 45	Rev. A. G. Smith.
Norwich.....	1 26	1 72	2 39	5 37	.....	
Northfield.....	1 00	1 24	.....	2 24	.....	
Otterville.....	60	75	.....	1 35	8 96	Rev. W. E. Scott.
Onondaga.....	.....	2 00	2 91	4 91	.....	
Middleport.....	.....	2 00	1 71	3 71	8 62	Rev. G. M. Cox.
Owen Sound.....	34 27	6 07	11 03	.....	51 37	Ven. Archdeacon Mulholland.
Derby.....	75	.....	.....	.....	75	Vacant.
Paisley.....	1 00	1 27	5 80	8 07	.....	
Pinkerton.....	25	31	36	92	.....	
Oil City.....	.....	6 78	.....	6 78	.....	
Oil Springs.....	.....	3 86	.....	3 86	.....	
Inwood.....	.....	1 72	.....	1 72	21 35	Rev. T. B. Moore.
Paris.....	7 61	5 91	.....	.....	13 52	Rev. A. Brown.
Parkhill.....	1 09	2 61	.....	3 70	.....	
Greenway.....	1 00	85	.....	1 85	5 55	Rev. M. G. Freeman.
Pelce Island.....	1 00	1 00	1 50	.....	3 50	Rev. J. Gander.
Petrolca.....	11 72	12 00	6 39	.....	30 11	Rev. R. McCosh.
Pine River.....	.....	45	50	95	.....	
Ripley.....	.....	2 08	1 25	3 33	4 28	Vacant.
Point Edward.....	1 60	1 90	81	4 31	.....	
Perche.....	40	1 47	59	2 46	6 77	Rev. Wm. Stout.
Port Burwell.....	1 07	2 00	75	3 82	.....	
Vienna.....	1 00	1 00	75	2 75	6 57	Rev. C. W. Ball.
Port Dover.....	17 48	10 81	7 50	35 79	.....	
Vittoria.....	1 32	1 20	1 88	4 40	40 19	Rev. J. R. Newell.
Port Rowan.....	2 28	1 10	3 06	6 44	.....	
Rowan Mills.....	.....	.....	.....	.....	.....	
St. Williams.....	85	90	.....	1 75	8 19	Rev. R. W. Johnstone.
Port Stanley.....	2 90	2 00	83	.....	5 73	Rev. Dr. Schulte.
Ridgetown.....	2 83	92	1 61	5 36	.....	
Selton.....	53	54	.....	1 07	6 43	Rev. A. F. B. Burt.
St. John, London Township.....	7 25	4 31	1 40	.....	12 96	Ven. Archdeacon Marsh.
St. Mary's.....	2 38	3 00	2 07	.....	7 45	Vacant.
St. Thomas, Trinity.....	24 44	11 10	17 42	.....	52 96	Rev. Canon Hill, R.D.
St. Thomas East.....	2 00	2 00	4 48	.....	8 48	Rev. Dr. Beaumont.
Sandwich.....	3 14	.....	.....	.....	.....	
Sandwich East.....	.....	.....	.....	.....	3 14	Rev. D. H. Hind.
Sarawak.....	2 00	2 20	.....	4 20	.....	
Wolseley.....	44	68	.....	1 12	5 32	Rev. H. E. Bray.
Sarnia.....	28 12	9 57	13 44	.....	51 13	Rev. T. R. Davis.
Seaford.....	10 17	2 50	7 05	.....	19 72	Rev. T. W. Magahy (late).
Shelburne.....	1 90	.....	1 00	2 90	.....	
Honing's Mills.....	.....	.....	.....	.....	2 90	Vacant.
Simcoe.....	12 50	3 50	7 00	.....	23 00	Rev. J. Gemley, R. D.
Southampton.....	3 00	2 20	.....	5 20	.....	
Port Elgin.....	.....	.....	.....	.....	.....	
North Bruce.....	.....	.....	.....	.....	5 20	Rev. V. F. Rowe, Lt.-Col. R. E
Stratford, St. James.....	4 00	6 00	7 50	17 50	.....	Rev. Canon Patterson, R. D
" Home Memorial Ch.....	3 00	4 50	2 00	9 50	.....	
Sebringville.....	1 20	1 80	.....	3 00	30 00	Rev. D. Deacon.
Strathroy.....	9 00	14 00	4 00	.....	27 00	Rev. L. DesBrisay.
Thamesford.....	1 55	2 89	.....	4 44	.....	
Lakeside.....	1 86	2 29	.....	4 15	8 59	Rev. T. H. Brown.
Thamesville.....	3 00	2 30	3 67	8 97	.....	
Bothwell.....	2 75	2 50	2 74	7 99	16 96	Rev. W. Hinde.
Thorndale.....	3 28	4 30	2 03	9 61	.....	
Nissouri.....	1 25	2 40	1 00	4 65	14 26	Rev. W. Rolfe Seaborne.
Tilsonburg.....	2 00	2 25	3 00	7 25	.....	
Dereham.....	1 18	1 10	.....	2 28	9 53	Rev. R. F. Dixon.
Tyrconnell.....	4 31	8 00	8 37	20 68	.....	
Burwell Park.....	1 18	1 50	.....	3 68	23 36	Rev. Canon Chance.
Walkerton.....	4 00	8 40	3 76	16 16	21 91	Rev. F. H. Fatt.
West Brant Township.....	5 25	50	.....	5 75	.....	Vacant.
Walkerville.....	8 56	7 00	2 00	.....	17 56	Rev. J. Holmes.
Wallaceburg.....	1 00	4 18	2 71	7 89	.....	
Becher.....	1 10	61	1 00	2 71	10 60	Rev. C. Miles.
Walpole Island.....	1 02	1 00	.....	.....	2 02	Rev. J. Jacobs.



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

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND.	TOTALS.		INCUMBENTS. As of April 30th, 1890.
				By Stations.	By Parishes.	
Wardsville .....	5 15	18 94	3 28	27 37		
Glencoe.....	6 00	7 07	3 28	16 35		
Newbury.....	3 32	2 81		6 13	49 85	Rev. Wm. Lowe.
Warwick.....	2 77	1 71	2 65	7 13		
Wisbeach.....	1 07	57	22	1 86	8 99	Rev. H. A. Thomas.
Watford.....		2 00	4 00	6 00		
Brooke.....		20 76	2 00	22 76		
Warwick 4th Line.....		35	1 00	1 35	30 11	Rev. A. Murphy.
Warton.....	1 39	1 31		2 70		
Hepworth.....	1 03	1 33		2 36		
Albermarle.....					5 06	Rev. W. Henderson.
Windsor.....	10 83	10 43	10 57		31 83	Rev. Canon Hincks.
Wingham.....	6 75	7 00	8 04		21 79	Rev. J. H. Moorehouse.
Woodhouse.....	1 13	1 60	1 25	3 98		
Port Ryerse.....	1 47	1 00	75	3 22	7 20	Rev. Wm. Davis.
Woodstock.....	16 21	33 15	18 67		68 03	Rev. J. C. Farthing.
Woodstock East.....	19 50	20 00	23 69	63 19		
Beachville.....	3 00	3 67	1 34	8 01	71 20	Rev. W. H. Wade, R. D.
Wyoming.....	1 00	1 00	3 00	5 00		
Camlachie.....	87	1 00		1 87		
Wanstead.....	37	1 00		1 37	8 24	Rev. J. M. Gunne.
	\$71 50	\$71 99	543 25		2,286 74	
Domestic Missions, for Algoma, including Diocesan quota of Bishop's stipend.....	869 54					
Domestic Missions, for Medi- cine Hat.....	50 00					
Domestic Missions, collected for Sabrevois Mission.....	561 12					
Domestic Missions, unappro- priated.....	24 67					
Domestic Missions, Northwest. Land, by Rev. Canon O'Meara.....	25 00					
Domestic Missions, Peace River, by Rev. Mr. Brick.....	204 00					
Domestic Missions, by Rev. Mr. Burman.....	40 00					
Domestic Missions, by Rev. Mr. Bourne.....	126 37					
Jews Fund, collections and sub- scriptions for Jews.....	51 75					
Foreign Missions, S. P. G.....	4 38					
Foreign Missions, unappropri- ated.....	107 47					
Foreign Missions, Rev. J. C. Robinson for Japan Missions.....	29 49					
Woman's Auxiliary for Foreign and Domestic Missions.....	1763 30				3,857 09	
					6,143 83	