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Our Mission News.

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

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

VOL. I.

SEPTEMBER, 1886.

No. 3.

HISTORICAL SKETCH No. 3.

THE SECOND CANADIAN DIOCESE, QUEBEC.

THE growth of the Anglican Episcopate in this country is interesting, especially viewed at this time when the Dominion seems to have commenced a new era of its existence, and begins to look forward to more speedy development both in Church and

State, in the years yet to come. To run one's eye over the map of Canada as we understand the term now, that is to say over the whole of British North America and Newfoundland, and to reflect that one hundred years ago, and for seven years afterwards, this vast territory was all one diocese known as that of Nova Scotia, seems almost incredible. Yet, the first Bishop of Nova Scotia, Dr. Charles Inglis,* was, in point of fact, Bishop of this whole Dominion, with Newfoundland and Bermuda. The Province of Quebec, as Canada was called in early days, was peopled by the French Jacques Cartier was the first to make any extensive exploration of her shores, and was the first to push his way through the spot where now stands the city of Montreal. And this he did as early as the year

1535. On landing he met with Donnacona, an Indian chief, whose residence, was at Stadacona, a portion of the place now occupied by the city of Quebec, which was afterwards founded by Champlain in 1608, or one hundred and sixteen years after the discovery of America by Columbus. These early days were marked by frequent struggles between the French and the Iroquois Indians—struggles which continued till Canada fell by conquest into the hands of Great Britain in 1760,

consequent upon the brilliant achievement of Wolfe in capturing Quebec at the cost of his own life, bringing with it, as well, the fall of Montcalm, his equally heroic opponent.

To visit the city of Quebec, built high upon its rocky pedestal, to look down upon the scene of Wolfe's memorable journey past his enemies in the night, to see the place where he fell, in the very arms of victory, is always full of interest. But immediately a change took place, as the British

became the rulers of the land. It is enough to read over simply the names of the Governors of Quebec to see how complete was the change. The first names are all French, but they suddenly give way to names of undoubted Anglican sound.

After the American Revolution, the population of Canada or Quebec, which consisted of French Roman Catholics, a few perishing Indians, and some disbanded English soldiers and camp followers, became largely augmented by a population of an entirely different stamp. Loyalists who could no longer dwell within the American Republic, came with sad hearts to build up for themselves new homes in the more rugged regions of Nova Scotia and Quebec. But they brought with them their religion, and their religion demanded an



RT. REV. GEORGE JEHOSSHAPHAT MOUNTAIN, D.D., D.C.L.

Third Bishop of Quebec.

Anglican Bishop. This boon was granted in 1787, when Dr. Charles Inglis was made Bishop of Nova Scotia; but such an immense territory was far beyond the strength of one man, and accordingly in 1793 Quebec was set apart as the second Diocese in the British possessions in America.

Here was work for any one man to undertake, yet the man was found in Dr. Jacob Mountain, the first Bishop of Quebec. Born and educated in England, he came with his wife and four children and various other relations, thirteen Mountains in

* See the August number of OUR MISSION NEWS.



VIEW OF QUEBEC.

all—a goodly load, as has been quaintly observed, for one good ship to carry all the way from England to Quebec. This pioneer bishop found on his arrival in his Episcopal city, neither church, parsonage, nor bishop's residence, and but nine clergymen in the whole Diocese—four chaplains, and five missionaries of the Society for the Propagation of the Gospel. It was at a time when the missionary spirit was at a low ebb in the Anglican Church. But the Church has never been so low in lack of spirit as to be without her heroes. And missionary heroes have been by no means unknown in our own country. It is a mistake to think that missionaries are those only who labor among the heathen in foreign lands. Those who have battled; and are to-day battling with the privations, the loneliness, the discomforts of work among early settlers, are missionaries in the highest and purest sense. And the early days of Church work in Quebec furnish bright examples of this. During the episcopate of the first bishop, for instance, a young man of wealth and noble birth, the fifth son of the seventh Earl of Galloway, came to spend his life and fortune upon the hard, rough lines of pioneer work in Quebec. No more honored name is there in Canada than that of the Hon. and Rev. Charles James Stewart, who afterwards became the second Bishop of Quebec. Canadians need not look out upon distant lands for heroes of the cross, when they have in the history of their own country as extraordinary instances of absolute self-abnegation, as those furnished by any regions under the sun. Space forbids us to enlarge upon the work done by this accomplished gentleman in the rude, rough days of the early settlement of Quebec. Such as he can realize to its full extent the meaning of the words "Inasmuch as ye did it unto the least of these ye did it unto me." Bishop G. J. Mountain, the third Bishop of Quebec, whose portrait is shewn on the first page, gives the following account of a visit which he paid this self denying missionary :—

"My father (Bishop Jacob Mountain) was in England upon Church matters at the time, and I

went into the Eastern townships, at the desire of the late Duke of Richmond, then our Governor-in-chief, who was new in the country, and wished to collect information about the state and prospects of the Church in the more recent settlements, and to forward her interests. Hatley was then a place inhabited chiefly by Americans from the other side of the lines, and there was scarcely an individual in the entire tract of surrounding country with whom the Hon. Mr. Stewart could associate as a congenial companion in habits, manners, or attainments. I found him in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase; here he had one room, in which were his little open bed, his books, and his writing-table; everything of the plainest possible kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival I was seized with an attack of illness, and he immediately gave me up his room, and made shift for himself in some other part of the house; how, I know not. And here, buried in the woods, and looking out upon the dreary landscape of snow, some thousands of miles away from all his connections, many of whom were among the highest nobility of Britain, this simple and single-hearted man, very far from strong in bodily health, was laboring to build up the Church of God, and advance the cause of Christ among a population who were yet to be moulded to anything approaching to order, uniformity, or settled habits of any kind in religion, utter strangers to the Church of England, with I believe, the exception of a single family, and not participants, in the great majority of instances, of either of the sacraments of the Christian religion."

The first Bishop of Quebec, Dr. Jacob Mountain, had the unusually long episcopate of thirty-two years, and died in 1825, the nine clergy of the beginning of his official work having increased to fifty-six

On his death, Dr Stewart was consecrated in the chapel of Lambeth Palace, second Bishop of Quebec; but we read that "the long journeys which he was obliged to undertake were a tax upon his declining strength." These journeys extended sometimes as far as Kingston and Belleville, and even York (Toronto) and farther west.

Dr. G. J. Mountain, son of the first Bishop of Quebec, was consecrated Co-adjutor Bishop in 1836, and very soon afterwards, in 1837, Bishop Stewart passed away, and the episcopate of Quebec once more was represented by a Mountain. Many still living cherish the memory of this second Dr. Mountain with fondest feelings; but his career

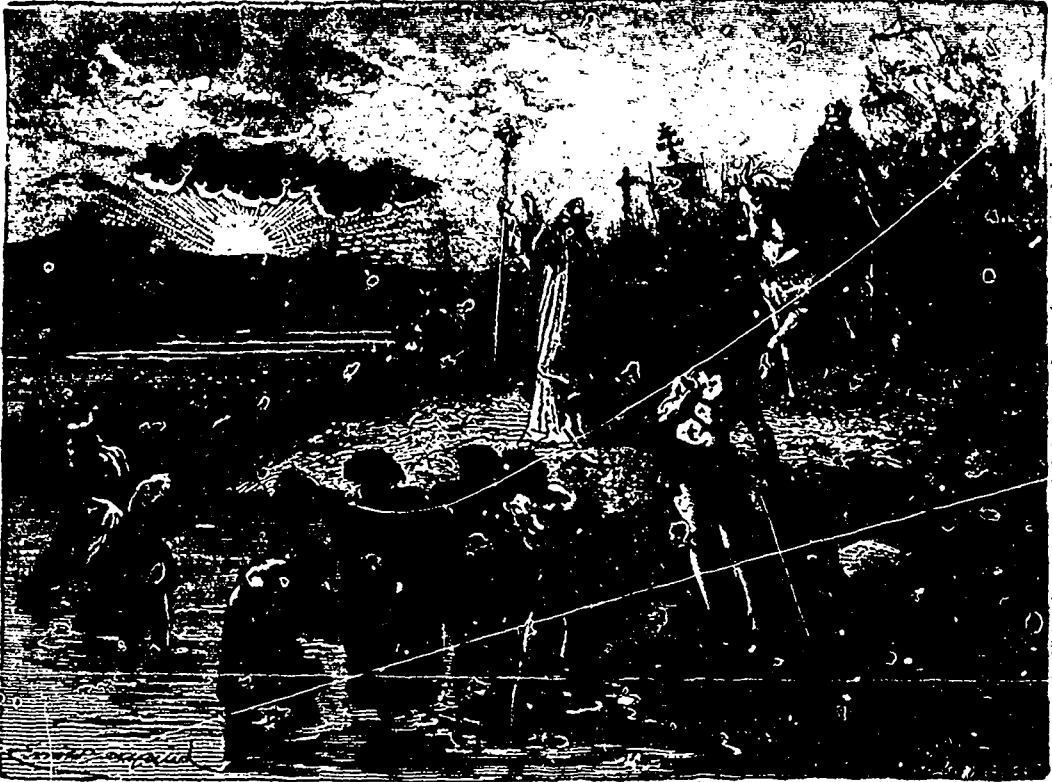
belongs to a period subsequent to the time intended to be touched upon in our simple sketch, and we therefore leave it to take up again the further development of the episcopate as it slowly travelled towards the west.

The outlook for the future of the Diocese of Quebec, owing to the enormous French Roman Catholic population which it contains, is not as bright as that of the more western Dioceses. The whole country is under Roman Catholic rule, and the laws are largely made to favor it, so that the tendency of the English speaking inhabitants is to leave and go westward. The Anglican Diocese of Quebec covers a large territory, and the parishes, as a rule, are great distances from one another, and therefore entail upon the Bishop long and sometimes perilous journeys; yet, the Church of England is active in its work, and the Diocese, though having so much to contend against, by no means shews the least sign of weakness. In missionary work especially, and in contributions, she even sets a good example to others, as a reference to her reports and returns for missions will shew, but what the future is to be it is impossible to say. It is a problem which is making itself felt in political as well as ecclesiastical circles, and what the effect of having in this great Anglo Saxon Dominion an entirely different race, speaking an entirely different language, and bound closely together by interests of an exclusive and absorbing nature, is indeed difficult to foresee.



VIEW FROM THE CITADEL, QUEBEC, LOOKING
DOWN THE ST. LAWRENCE.

[From a sketch by H. R. H. the Princess Louise.]



BAPTISM OF BARBARIANS IN THE WESER.*

PANORAMIC VIEWS OF HISTORY.

No. 2.

IN our last number we presented three views representing as many different forms of religion: first, that of Pagan antiquity as shewn by the stone structures of Egypt; second, the Christian religion with its unique examples of self-sacrifice as illustrated by the holy martyrs, and third, the Mohammedan faith as exemplified in the preaching of the Koran. This, by three rapid panoramic changes, brought us to about the year of our Lord 625. One scene more we now present, representing one of the marked features of early Christianity.

That there is much in the history of the Christian Church to deplore, no candid reader of history can deny; but it is always to be taken into consideration that, however pure the faith itself was, it had to struggle for a long time against the heated passions and crude ideas of a barbarous age. In the earliest days of Christianity its propagation was effected by earnest preaching and living examples of self-denial, without much aid from those in power. Indeed kings, armies and governments were its deadliest foes; but when the change came, and the emperors of the Roman Empire

themselves became Christian, the religion itself, by that very fact, was menaced with a new danger. The holy religion of Jesus Christ could never be in its natural element when joined with the strife and conquests of war, yet, in rude days, it was made to take its unwilling part in them. Emperors had the cross emblazoned on their banners; under its wavings they plunged into many scenes of cruelty and blood. Indeed such banners are known at the present day, the flag of old England itself being the great square cross of St. George, united sometimes with the leaning cross of St. Andrew. How far it is right for the symbol of the cross to be used in connection with the horrors of war is a question which, sooner or later, must attract more special attention. It was the delight of men of old, such as Richard Cœur de Lion and the Crusaders, to be considered the "champions of the cross," and with the holy symbol raised on high or emblazoned on their breasts, have been known to perpetrate deeds of cruelty for which no excuse or palliation can be offered, except that they were not themselves under the humanizing and gentle influences of the religion they professed. But Christianity, though inseparable from the wars in which Christian nations, it would seem; must sometimes be involved, has nevertheless shewn its influence upon war itself in eliminating all wanton cruelty, and in treating with consideration all prisoners and those that are wounded and dying.

* This illustration is from Ridpath's History of the World, and is furnished us through the kindness of Messrs. Balch Bros., Publishers, Toronto.

Still, history shows us conclusively that in too many cases Christianity was regarded merely as a state religion, to which all conquered races must be made to submit. Hence we read of wholesale baptisms in the same breath as we read of wholesale slaughters. And while it is true that the Christian religion was not, as Mohammedanism was, *propagated by the sword*; yet it is true that the spread of Christianity was sometimes due to conquests gained by Christian princes. Of this we have an example in CHARLEMAGNE, or Charles the Great, who flourished towards the end of the eighth and beginning of the ninth century. The Franks, over whom he was king, were the champions of Christianity against the Saracens on the South West, and the heathen Saxons on the North East. The great work of the life of Charlemagne was the conquest and conversion of the Saxons, which he was not able thoroughly to accomplish till after a period of thirty-two years, during which he engaged in scenes of fiercest warfare. Yet in his own way he never forgot that part of his mission was to extend the Christian religion. We can not always get at the motives of great statesmen or warriors in the line of policy pursued by them. The Christian religion has a twofold aspect, one of which may be regarded as partly political, and the other as internal and spiritual. It was no doubt the honest intention of Charlemagne to improve the condition of the barbarous people whom he conquered, and connecting as he very properly did, their idolatrous and impure rites and ceremonies with their benighted condition, and wishing at the same time to build up a great and enlightened empire for himself, he very naturally wished that religion, the softening and beneficial influences of which he had no doubt closely observed, to be the established faith in his new and fast growing dominion. Therefore he adopted the extraordinary method of wholesale baptism. The Sanctuary of Odin, or the Sacred Oak of the Saxons, or whatever shrine represented the religion of a conquered race must be destroyed, and the vanquished people themselves must submit to Christian baptism. An instance of this is represented in the illustration at the head of this article. The church militant stands on the shore with mounted warriors, and spears poised for duty. Bishops and priests, in full canonicals, are there with pastoral staff in hand and crosses raised on high. The unhappy barbarians, with feelings crushed and ill disposed to accept a new faith with even good grace, to say nothing of the enthusiasm and heartfelt joy which converts to Christianity should always have, are in the waters of the Weser, receiving baptism from those appointed to minister it! It is an extraordinary scene in the history of the propagation of the Christian religion. As Dr. Ridpath, in his *History of the World*, observes, "the programme was unique, the ceremony expeditious." But the horrors of this period become all the more evident when we know that this same conqueror shortly

afterwards put to death in the very same river in which the wholesale baptism had been performed (for probably that is the best word by which to describe it) four thousand five hundred unfortunate Saxons, and "soaked the river banks in blood."

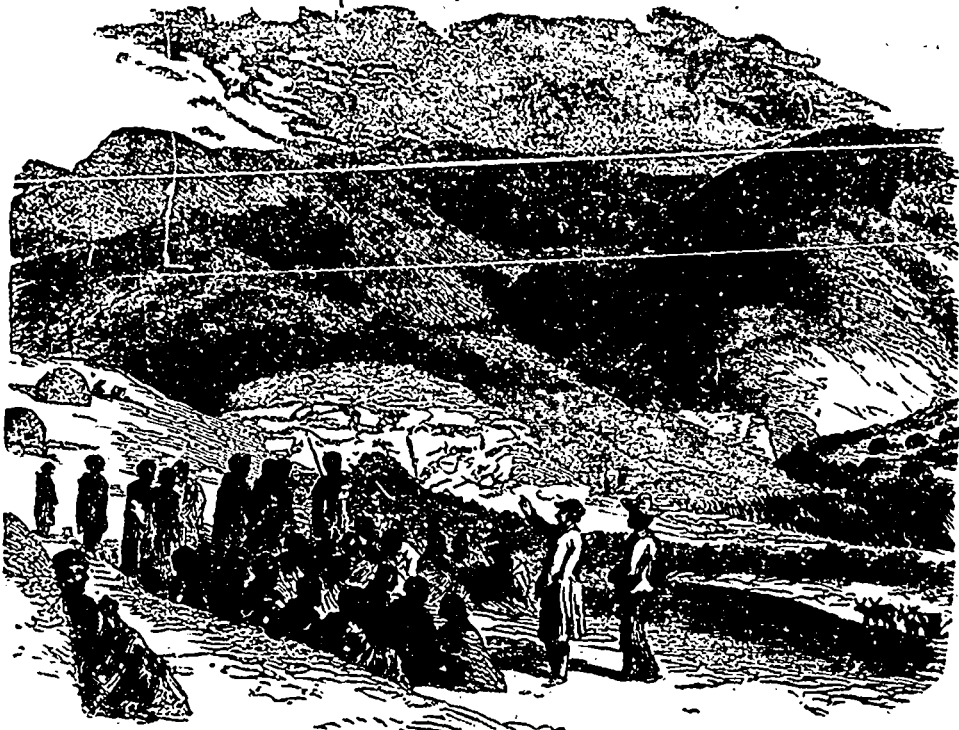
Yet Charlemagne, who acted from kinder feelings or from those of policy, could sometimes act upon a more gentle plan. He invited the intrepid leader of the Saxons, Wittikind by name, to come and treat with him. At first the Saxon feared to come, but in the end he went, and was treated so kindly by Charlemagne, and was offered such good conditions of peace, that he gladly complied and voluntarily embraced the Christian religion, in which, no doubt, he had been instructed by the ecclesiastics who were ever present in the conqueror's camp.

Through influences such as these, at all events, Germany became Christian, and its influence extended to other countries and tribes. It would seem, then, that scarcely had Christianity conquered Rome when the empire itself broke up, and then the broken fragments set to work to christianize the barbarians. This seems to have been the great work of Charlemagne. He was a man of extraordinary power and grasp of mind. He recognized the principle that Christianity must go hand in hand with education, and therefore he did much to promote both. Learned men—Eginhard, Paul Warnefried and Alcuin—were his intimate friends and teachers. All education, he conceived, must proceed upon a definite plan, and accordingly his endeavors resulted in the foundation of the University system of instruction for which Germany and England are now so famous.

In this, rather than in war, lies the real strength of all efforts to improve humanity. Education, but education interwoven with Christianity, and not, as is unhappily the case in too many quarters in the present day, divorced from it, is the power which will yet elevate the world. It is a power which is being recognized ever more and more by the Christian missionary. His work is long and faithful training, not merely the awakening of a passing fancy or emotion. He must have his schools and, if a bishop, his theological college, for, without teaching, the awakening influence of Christianity, like the seed which fell on stony ground, is likely to be thrown away and lost.

SPEAKING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and it is doubtful if any occasion can be trivial which permits the practice and formation of such a habit.

It is impossible for a thoroughly selfish person to be also a thoroughly just one. He may fancy that he is; but he is too much absorbed with his own interests, and too indifferent to those of others, to be able to see what justice demands, or gain any adequate idea of its claims.



PIONEER PREACHING IN AFRICA.

MISSIONARY WORK IN EASTERN EQUATORIAL AFRICA.

BY MRS. HOUGHTON, OF MONTRÉAL.

THE announcement in late papers of the death of Bishop Hannington, murdered in Africa, has drawn our attention to the place where the crime was committed, and the circumstances of which it was the outcome. We find that he was the first bishop over the diocese, the name of which heads our paper; a missionary bishop proper, like Patteson, Poole, and others, whose field of labor extends outside the Queen's dominions into foreign countries. These have no dioceses in a legal sense, but are, in fact, missionaries, mostly supported by missionary societies, with a view to their superintending particular missions. They do not sign themselves by the name of their dioceses as our bishops do, but simply with their own, thus, J. Hannington, Bishop.

The Diocese of Eastern Equatorial Africa stretches over what is known on the map as East Africa, and extends into Central Africa, over Lake Victoria Nyanza, and its north-eastern coast where lies U-Ganda, with its capital Rubaga, the inland centre of the Church Missionary Society's work in Africa. It was on his way to this centre that Bishop Hannington was murdered. But before coming to the personal record of the latest Christian martyr, we must journey to U-Ganda, as he was

doing, from the east coast, beginning at his starting point, and the head quarters of the "C. M. S." the island and town of Mombasa.

With this place, and Frere Town, which is on the mainland, just opposite to it, the name of John Ludwig Krapf, the first "C. M. S." Missionary to East Africa, is inseparably connected. The mission was founded by him in 1844, when, after years spent in apparently fruitless labors in Abyssinia, he travelled from Aden southward along the east coast, and decided to remain there.

Within three months he lost his wife and child, and the bereaved husband wrote home the memorable words, "Tell our friends that there is, on the East African Coast, a lonely grave of a member of the mission-cause, connected with your society"; this is a sign that you have begun the struggle with this part of the world, and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore." This lonely grave, marked by a rough stone tablet, lies under the grateful shade of a lovely grove of palms, on a hill overlooking the island and town of Mombasa, and at its foot is the flourishing station of Frere Town, its schools, reading-rooms, and Christian Services, showing the fulfilment of Krapf's premonition.

From 1844 to 1846 Krapf labored alone at Mombasa. In that year he was joined by Rebmann, another German missionary, and his wife,

and shortly afterwards by J. Eckhardt. The station was moved to a place fifteen miles inland called Rabbai, and the missionaries divided their forces, Krapf going to a village near Rabbai, called Kaya Mpia. In 1850 Krapf left Rebmann and Eckhardt in charge of the missions, and returned to Europe. After visiting his native Wurtemberg, he proceeded to London to advocate the plan of a chain of missions across Africa, from east to west, in the direction of the equator, and to arrange for the printing of his Suahili Grammar,* and a comparative vocabulary of six East African Languages.

The reports brought home by Krapf excited the keenest interest, and the impression was deepened to personal intercourse with the man whom the committee of the C. M. S. and their friends now saw face to face for the first time, and whose ardent enthusiasm, and single-eyed devotion to God's service, kindled all hearts with hope and zeal. His linguistic labors and his great missionary scheme attracted attention in the highest quarters. Prince Albert sent for him and entered with great interest into his plans, and with a view to supporting the mission at Zanzibar, gave him a present for the Sultan, as an acknowledgement of the kindness shown by him to the missionaries. At Berlin Dr. Krapf was invited to dine with the King, and meet Baron Humboldt, and was presented with a gold medal of the highest order of merit.

With an imposing valedictory from the C. M. S., Dr. Krapf started on his return journey. He found, on reaching Mombasa, that Rebmann and Eckhardt had bought ground and built a house at Rabbai, and had made a garden in order to render invitingly apparent to the natives some of the benefits of civilization. His stay in Africa was only prolonged until 1853, when failing health obliged him to leave for his native country, which he reached about Christmas of the same year. His active personal career as a missionary closed there, and the remaining years of his life were spent at Kornthal in South Germany, where he diligently prosecuted his literary labors. In addition to his dictionary and vocabularies already mentioned, he completely revised, for the British and Foreign Bible Society, the version of the whole Bible in Amharic (the language of Abyssinia) which was made 70 years ago by an Abyssinian monk; and his translation of part of the New Testament into Suahili has been incorporated, with some changes, into the late Bishop Steere's Suahili Bible just published by the Society.

On November 26th, 1882, the eve of Advent Sunday, he was called home to the presence of his Lord. "In the afternoon," writes his friend and fellow-worker, Mr. Flad, "I spent an hour with him; talking of the approaching second Advent of Christ." He went to his room at bed time quite well, as usual, and was found next morning on his knees at his bedside, dead.

We must not judge a missionary by the number of his converts. Krapf only knew of one as the outcome of all his African labor, but out of his first visit to Mombasa sprang all the C. M. S. work on the East Coast, and in its results, the whole of the vast discoveries of the last twenty-five years in Central Africa. In consequence of the researches of Krapf and his companion Rebmann, the expeditions of Burton, Speke and Grant were projected. To complete their researches, Livingstone came up from the South, in his wake followed Cameron and Stanley, and in the last six years forty or fifty missionaries have penetrated into the regions, whose blank spaces on the map first fired the youthful imagination of John Ludwig Krapf.

Said Burgash, the Sultan of Zanzibar, the potentate to whom Prince Albert sent propitiatory presents, on behalf of the missionaries, is the Suzerain of the East Coast, and to him was sent, in 1872, by the British Government, Sir Bartle Frere. His errand was to negotiate with the Sultan, measures for the suppression of the slave trade, and it was successful to the extent of securing freedom to our Government to take any steps necessary to that end, with the aid of the local powers. He visited Mombasa and Rabbai, where he found Rebmann, after twenty-nine years of patient labor, toiling, old, blind and alone. On his return in 1873 he attended a meeting of the C. M. S., and in moving terms urged that Rebmann's hands should be strengthened, and the work extended.

In the year following, the Committee of the C. M. S. resolved to establish a settlement for rescued slaves. The main land, at the foot of the hill on which Mrs. Krapf was buried, was chosen as the site, and the colony was named Frere Town, after Sir Bartle. The Reverend W. T. Price, who had been in charge of a similar institution near Nasik, Bombay, (from whence came Livingstone's faithful "Nasik boy") was installed in charge. That it still exists and flourishes, has received, relieved, and comforted hundreds of suffering, starving slaves, that it has now 394 baptized Christians, 105 communicants, and that there are 258 children attending its schools,—these, and many other most interesting particulars, are to be found in the pages of the "Gleaner" and other C. M. S. publications.

The English mail steamers between Aden and Zanzibar now call at Mombasa. There is an English Consul there whose services are a most efficient aid against the slave trade, and the C. M. S. Steamer, "Henry Wright," plies between the stations on the coast and Zanzibar.

From Frere Town, the traveller to U-Ganda goes first to Bagamoya, from whence the route is taken inland 200 miles to the first mission station, Mambao, where he is received by Mr. Last, whose wife, the first English woman to penetrate so far into Africa, died after three years' residence there. Mpwapwa, 50 miles further, is Dr. Baxter's station; then, 300 miles to the north west is Uyui, where the Rev. Mr. Blackburn is stationed in

* "Suahili, the language or dialect spoken on the Coast, and understood by the different tribes.

Mr. Coplestone's absence in England. One hundred and fifty miles further north, at the south end of lake Victoria Nyanza, there are Kegei and Msalala—both mission stations. Near this is the island of Ukerewe, whose savage chief, Sukougeh, murdered Lieutenant Smith and Mr. O'Neill, and from thence there is a journey of 200 miles across this inland sea in the C. M. S. steamer "Eleanor," and U-Ganda is reached.*

Another route was chosen by Dr. Felkin's party when Gordon was Governor of the Soudan in 1878. They went by Red Sea steamer from Suez to Suakim, crossed the Nubian Desert on camels to Berber on the Nile, thence by river steamer to Khartoum, where they were received and entertained by Colonel Gordon. By him they were forwarded with an escort as far as the last Egyptian station on the way to U-Ganda, from whence the party found their way to U-Ganda. Since 1880 this route has been closed, as on Gordon's retirement from the government of the Soudan, there was no safety from Arab slave dealers and factions, and treacherous tribes.

On Nov. 15, 1875, appeared Mr. Stanley's famous letter in the *Daily Telegraph*, announcing his arrival in U-Ganda, and communicating King Mtesa's readiness to receive Christian teachers. Three days afterwards the sum of five thousand pounds was offered to the C. M. S. towards the expense of a mission to the Victoria Nyanza.

On the 23d a special meeting of the society was held to consider the proposal. After full discussion and fervent prayer for Divine guidance, the committee passed the following resolution: "That this committee * * * thankfully accepts the offer of £5,000, and undertakes in dependence upon God to take steps for the establishment of a mission to the vicinity of the Victoria Nyanza."

A party was at once equipped for this arduous undertaking. Its members were Lieutenant G. Shergold Smith, R. N., who had served in the Ashanti campaign, the Rev. C. T. Wilson, Mr. Thos. O'Neill, Mr. A. Mackay Dr. John Smith, Medical Missionary, Mr. W. Robertson, Mr. James Robertson, and Mr. G. J. Clarke. The party took the route from the east coast by Mpwapwa to the southern end of Lake Nyanza, and reached the island of Ukerewe in April, 1877. There they were met by the emissaries of Mtesa, and by them conducted in the king's canoes across the lake to U-Ganda, and to the capital, Rubaga, where they were most kindly received by King Mtesa. Mr. Wilson thus records their first visit to his court.

"July 2nd, 1877. On Monday we were to see the king. About 8 a. m. two of his officers came to fetch us. They were neatly dressed in Turkish costumes, long white tunics, trousers and stockings, with red shoes and caps. A few soldiers

dressed in the same costume and armed with flint-lock guns, formed our escort as we climbed the hill, on the top of which stands Mtesa's palace. This is a long, lofty building of tiger-grass stems, thatched with grass, and extremely neat and clean. In front of the palace are a number of courts, separated from one another by high fences of tiger-grass, and sliding-doors between them of the same material; these doors were closed as we passed through. In each court two lines of soldiers were drawn up, between which we passed.

Arrived at the palace itself, we entered the central hall, hat in hand, and found all the chief men of the country sitting along each side on wooden stools. All were dressed in Turkish costumes, with tunics of different colors. All rose as we entered, and we were conducted to the upper end of the hall, where the king sat on a chair of white wood, with a carpet before him, the rest of the hall being strewn with dried grass. He was dressed in a black Turkish tunic, white trousers bound with red, white stockings, and he wore red shoes and a red cap, also a richly-mounted sword.

He came down from his throne and shook hands with us, and motioned us to two seats which had been placed for us. We then sat for some time looking at one another till he called one of the messengers he had sent to Ukerewe for us, and had him narrate our adventures, which the man did, in an eloquent speech. Then the letter from the Sultan of Zanzibar was read; and next the Society's letters were presented, and the English one translated into Suahili for the king, by Mufta, the Christian boy from Zanzibar, whom Stanley had left to instruct the king, and when a reference occurred to our Lord the king ordered a salute to be fired, which, as Mufta explained to us, was for joy, at the mention of the name of Jesus. The letter finished, and a short discussion having followed, the presents were produced and handed to the king who seemed pleased with them. After this we retired.

The following morning we had another interview with the king, his court again being present. He said he wanted us to make guns and gunpowder, and seemed rather dissatisfied at first when we told him we had not come to teach such things, but afterwards he seemed satisfied, and said what he wanted most; he and his people, was to be taught. After we had gone he sent a message to say that he had one word which he wanted to say to us, but was afraid to do so before the people in the morning. About four o'clock we went up to hear what it was. On asking him, he said he wanted to know if we had brought the Book—the Bible, he did not like to ask when there were Arabs and Mohammedans present. We set his mind at rest about that, and he took us into his palace grounds to shew us the palace and the beautiful views to be had from various points; he also pointed out two sites which he would give us, one for a Mission House, the other for a school—both of which are to be commenced at once." Mr.

* NOTE.—Many of the missionaries are changed at these stations, as they are obliged to leave, from sickness and other causes, very often.

A. Mackay, being detained on the Coast, did not reach U Ganda until 1878. He says "Last night Mtesa wanted to see a steam-engine. I went up with one of the "Daisy's;" (the steamer brought out by this party) "the first ever seen in this part of the world. The king asked many intelligent questions about it."

(To be continued)

OUR CALLING AS CHRISTIANS.

BY THE BISHOP OF WESTERN NEW YORK.

PART II.

SUCH then was the Christianity which our Divine Master designed for all mankind, and of which He calmly assumed the future universality. "Ye shall be witnesses to the uttermost parts of the earth." Our Lord knew just what that means; and it was written for the assurance of Christians in Canada and elsewhere on this Continent, as well as to inspire our confidence that all Asia and the islands of the sea shall become the kingdom of our Lord and of His Christ. To trace the progress of the Cross is no part of my present purpose, but glance for a moment at the three great centres of early conquests—Antioch, Alexandria and Rome, chief seats of the off-spring, respectively, of Shem Ham and Japheth. Of these, as I have hinted, the last and least in influence, but the first in Imperial position was Rome. For three centuries history reverted to ancient examples. The child Jesus visited the Nile, as if to intimate that the Light of the World was thence to radiate. Once more "cut of Egypt was called the Son," in his body the Church. Mistress of the Gentile mind, for three centuries, shaping the one doctrine of Christ and St. Paul into the formulas of Athanasius, Alexandria sat as a Queen. There were enthroned the Gamaliels of Christian learning and thought. The language of the Evangelists was the language of universal theology; the West was receptive only, and when Latin doctors began to appear they were almost exclusively of Western Africa. Tertullian and Cyprian and Augustine, every one of whom died in conflict with the See of Rome, were confessed to be the founders of Christian literature and theology in the West. "The Bishop of Alexandria" said an ancient Father "is at the head of the Christian world." A modern scientist, John Fiske, in his "Idea of God," has committed himself to the further assertion of a most important truth: "The intellectual atmosphere of Alexandria for two centuries before and three centuries after the time of Christ, was more modern than anything that followed down to the days of Bacon and Descartes."

It is to this glorious school, representing the best wisdom of Gentiles and Jews, and shaping all into the Church's system, that we owe, in its completed form of liturgic beauty and Scriptural truth, the creed called Nicene. It is the creed of the Disciples; of those who were "called Christians first at

Antioch. Two truths remain to be dwelt upon, in the light of what has been said and demonstrated: (1.) Our position and privileges as Anglicans are those of the same creed; it defines us as the true Catholics and as the historic Christians of the West. (2) The hopes of the world for the restoration of unity must be sought by a loving invitation of all to revert to the primitive pattern; to the name and fellowship of Christians, discarding all names that savor of schism and of sect. Among these I class the wretched civil name of our own dear American Church—"Protestant Episcopal," and not less the schismatical name—"Roman Catholic." The latter is the worse: each word cancelling the other.

1. With the great Caroline Divines I recognize the Anglican Reformation as having rescued us from the mere Vaticanism of Trent and from its later developments, plucking us just in time "as a brand from the burning" of a terrible apostasy. The Latin Churches, individually, may retain essential Catholicity; but the confederacy, called "Roman Catholic" has no Catholic character whatever. So says right reason; so says the orthodoxy of the Greeks. It is of no consequence to the argument whether our Greek brethren understand our own position; we understand them, and, adhering with them, but more absolutely, to antiquity, we need nothing but the rule of Vincent of Lerins, to justify our position and to vindicate our Catholicity. For the rest let us be patient. "In quietness and in confidence is our strength." In the great American Republic we feel our debt to England most loyally; because we see and feel what we should have been without the teachings of our Anglican mother, and what she has done for us. Never more barren than was the Italian Church for many centuries, the Church of England cannot now be insulted as was the mother of Samuel. "The reproach of barrenness is past." Look at her daughters in all the world; her "princes in all lands." What Church in modern time has brought forth such a daughter as the American Church, from which I come here to-day, to salute a sister Church and in her to salute our common mother? Let the enemy revile her as he may; "the Virgin, the daughter of Jerusalem, hath shaken her head at him;" she is able to say: "Lo! I and the children God hath given me." No words of mine can express my filial sense of her majestic figure, in these latter days, as she sits amid these children of her womb, and gathers them at her mat. "I kneel.

To do justice to my conceptions of her character, I must go back to that old hierophant upon the mountains of Moab, when he gazed upon the encampments of the Patriarchs in the plains below. There was the central symbol of the Divine presence, and there were the foremost of the tribes, all pitching their tents around it (Numb. xxiv., 5-6). "How goodly are thy tents, Oh Jacob! and thy tabernacles, Oh Israel! As the valleys are, they spread forth by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar

trees beside the waters." When I think of what I owe to the Church of England; when I see what its principles are even now doing for my countrymen; when I observe the leaven which the Common Prayer is mingling with the whole lump of our inorganic Christianity; when I forecast our own destiny, as every day makes it apparent, to become the refuge of storm-tossed souls; the ark of safety to those who see all other refuges failing them; nay, when I observe the powerful restraint the Church of America brings to bear on the spurious Catholicity of an alien religion that aims at political power among us, when I see and know all this and more, I marvel at the feeble spirit of some among English Churches who indulge in whinings of despondency. Oh! let them lift up their eyes and behold, then let them uplift their hearts and rejoice in the signs of the times. For myself, I must borrow the impassioned eloquence of the great Gallican, but not like him to balance a terrible impeachment. De Maistre shows that he does this. The first accuses her of usurpation, and then recognizes her more rightful claims. Not so inconsistently, may I say of England what the great Bossuet said of Rome: "O venerable and august mother, if I love not thee, let my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." I salute her here to-day as the channel of blessing, of all that is dear to me in life; I salute her as the most Catholic Church on earth, because she imposes no unscriptural terms of communion; because the Nicene Creed is still her formulary of orthodoxy; because all Christians are welcome to her altars, who hold the faith and the fellowship of those who were "called Christians first at Antioch."

(Concluded next number)

THE INDIAN HOMES, SAULT ST. MARIE.

FOR OUR MISSION NEWS.

THE pupils at the Indian Homes left for their summer vacation July 16th, and are to meet again September 7th. There will be probably about 50 boys and 25 girls, which is the largest number that has yet been received. There are many more applications for admission, but they have to be refused, not for want of room, but for want of means of support. It is gratifying that the Indians seem to be much more anxious to send their children to these institutions than they used formerly to be. One man who has had four of his children educated at the homes, writes:—"Mr. C. and some ladies, who were on the dock when the children got off, said how nice they looked, they asked if that was the way they were dressed at the homes, and I told them it was. * * * You need not send any tickets for my children, I will



pay their fare. We thank you many times for your kindness, and the children all send their love to you." Since the holidays began Mr. Wilson has had the boys that remained at the institution for the summer busily employed building a wigwam. It is being built almost entirely by the boys themselves. At the base it is 36 feet in diameter, and it is 30 feet high; the shape is precisely that of an Indian wigwam, but instead of being made of sheets of birch bark spread over a frame work of sticks, it is a solid frame structure, divided into several rooms; lined inside with wainscoting, and covered outside with thin sheets of iron. The lower floor contains a good sized play room, for the boys, a shoe and a bath room, and in the upper flat, arranged in three tiers, are bunks for 21 boys.

The wigwam stands in the grounds about 50 feet distant from the main building of the institution. When completed there will be accommodation for upwards of 80 boys, in all. There is also a hospital in process of erection. It is timber and stone work, like the chapel, and will be a very handsome little building when completed. Among the boys at present at the institution are 6 Sioux boys from the North-West. they are very intelligent lads, and are getting along well. It is hoped that means will soon be forthcoming for erecting the proposed Branch Houses—one in Assiniboia, and one in Manitoba. Mr. Wilson expects, (D. V.,) to start the first week in September on a tour through the Eastern part of Ontario, taking with him a little Ojebway boy named Willie Adams, Indian name, "Pashegezhik" (cloud running in a line) and a little Sioux boy from the North West, named Elijah Crow, Indian name, "Kangihotanka" (Big Crow.)

Mr. Wilson expects to be in Montreal during the week of the Provincial Synod, then to Ottawa, Carleton Place, Brockville, and other places. Besides the two Indian boys he will have with him 16 large pictures, illustrative of his work.

Young People's Department.



LUMBERING IN THE BACKWOODS.

CHARLES.—A TRUE STORY.

(Written for OUR MISSION NEWS.)

SOME few years ago, in a village in the west of Ireland, one might see a plain stone building, the roof of which shone like glass whenever the sun came out from behind the clouds, which was not, however, as often as one could wish. This was the school-house. There were many boys and girls attending this school; but none were so attentive as the hero of our sketch. He was the youngest of twelve children. He was a fair haired boy, the pet of his mother.

Charles was a quiet little fellow. He at all times liked to romp and play, as all boys do, but there was a certain amount of seriousness at times observable in him.

He liked to play "Hare and Hounds," and to go in for "Football" and "Cricket," when there was an opportunity to do so, but the greater part of his spare time he devoted to reading books of travel, and of sport. He had an idea in his mind that he was destined to be a traveller.

One day Charles, somehow or other, got hold of the life of "John Williams, the missionary to Erromanga," and this seemed to be the turning point in his life. Up to that time his only desire

was to follow in the footsteps of such men as Captain Cook, Mungo Park and Cortes, concerning whom he had read largely in his grandfather's old books; but after reading "John Williams" a new feeling came over him. He longed to be a missionary. His wish now was that he should travel, not for fame, but for Jesus, and the Church. He, however, found one great hindrance to his plans. He knew that he was not converted in the true sense of the word. Don't, however imagine that Charles was the worst of boys. No, He was born of pious parents. He was, when very little more than a few weeks old, regenerated in baptism, and admitted into the privileges of the Church; but for all that he was not walking as a Christian should walk. Like many boys, Charles had a very wicked temper, and had contracted many bad ways which belong to boys of his years, and instead of following out what his mother and the good clergyman told him, he gave way to various sorts of sin. God had, however, something good in store for our fair haired boy, and before fifteen summers had passed over his head he had been brought to know Jesus as he had never before known him, and he at once determined to be a missionary. Would it not be well for each young person who reads this to ask himself seriously the question, Am I in very deed, and in very truth, God's child? Being the youngest of a large family, Charles

had to push his own way in the world, and though he had a fair education given him at the village school, and had learned some Latin and Greek from his uncle, he was by no means a scholar. No. He would have to spend a good many more days at his books before he could construe Virgil, or understand the real meaning of the propositions of Euclid.

His parents, although at one time very well off, were not now able to give him a Public School education, so it was decided that he should go to his aunt in Scotland, who had no children of her own, and who wanted very much to bring up one of her nephews. This was just the thing that was wanted. Charles thought of railways by day, and dreamed of steamboats at night, until the time of his departure. When the day did come poor Charles was very much less cheerful than he thought he would be. This was the first time he should be parted from his mother, and as she kissed him "good-bye" he fairly sobbed aloud. He little thought this was to be his last look at her who nursed him through childhood. Within two years of our little man's "leaving home" his mother was dead.

When Charles left his native village he had over 100 miles to travel by the cars before he reached Dublin, where it was arranged his brother (who was at the University there) should meet him. As he was speeding along over the iron road he almost felt sorry he had left behind him the companions of his tender years, but the lights from the lamps at the stations, and especially the bridge over the Shannon, so took up his attention that he was hardly aware how fast the time flew, and before long he found himself in the city. Although he had been here before, everything seemed so new and charming that Charles quite quickly felt himself in what seemed to him a new world, and began to fancy that he was a man. He was greatly taken with the crowds of people he saw, and the number of lights that were lit amused him much, but he was particularly attracted to the groups of soldiers, with their red coats and strange forage caps. Charles spent two days in the city. During this time he was enabled to take in the Castle-Yard, the Bank of Ireland, Trinity College, and many other notable places, but he felt as if he would be content to live there only after he had seen strange lands, and heard strange people talk. He said to his brother, "I would like to see the world first, and then settle down somewhere in, or near to Dublin, but not now, not now." The two days over, Charles had to start off once more. This time he took train for Belfast, which he reached the same day. Next day he crossed the Channel to Scotland.

This sea trip was all strange to him. Although the day was fine, it was very cold, and every now and then the "Albion" would roll so that the poor boy was very sick. He almost wished that his travelling days were over, and that he had never left the dear old house at home.

Charles was like many a lad whose imagination is vivid; he thought that there were no difficulties to be met with by the traveller—that all must be sunshine with him. Alas! Alas!! how deceived we find ourselves. Things did not, however, go so very bad with our sailor. He arrived all safe at his destination at or about the time appointed, and got a good welcome from his aunt, followed by lots of warm tea and Scotch "cookies," which soon made him forget all about fishes and fire-men, steamboats and sea-sickness. Charles had a nice pony to ride upon every day if he wished, and soon became as happy as he ever felt himself in the island he had just left. If he only had his mother, Charles thought he would never be lonely again, for he soon began to pick up playmates, and to go boating and fishing with the "boys" as if he had known them all his life. Charles stayed three years in Scotland, during which time he went to an office on week days and took lessons from a retired school master at night, all the time thinking of John Williams and of a missionary career. There is nothing we like better for our boys than that they should be happy and useful. To be able to swim, to sail a boat, and to know how to do rough cooking, were a great advantage to our friend Charles. It would be well if all our young readers would learn these things under the care of some skillful sailor friend.

When Charles was about 18 years of age, having obtained a clerkship in one of the large business firms connected with the steam trade, he went to Liverpool, where he soon became versed in the ways of the world, and had his bent for travel heightened. Here he gave himself to work, saving all the money he could, and receiving lessons from one of the masters of the Northern Institute, with a view to matriculate in London University. His health, however, gave way, and he had to forego reading for a degree, but he never looked back from the mission field. He struggled. He persevered. He taught in one of the ragged schools, and made himself master of Greek Grammar and Latin authors. In time he went to London. He entered, not the University, but a well known College, and for nearly four years kept his terms, passing Science and Divinity examinations, and ending with the Cambridge preliminary. He was ordained by Drs. Jackson and Claughton, and became a clergyman in England. He made many friends. His chief patron was one of the Deans in the North, who is considered a most holy man, and greatly interested in missions. From him he learned much that has served him in over 10,000 miles of travel, and a little while since he came to Canada and went West.

Charles is to-day working in one of the missions in which the Domestic and Foreign Mission Board of Canada take a great interest. He has been over a good deal of land and water. Within the five past years he has seen Indians and backwoodsmen, and lumbermen such as those shown in the picture at the head of this little history. He has

lived in a shanty not as big as the cow-shed at home, and has preached to people in some of the most out-of-the-way places upon this continent. He has never been back to the Old World since he came out, but he sometimes thinks he will go and see his native village once more. Should he ever do so, he fears he will not find many of his boyish friends. Some of them are dead, some have emigrated to the United States, some are serving the Queen in far-off lands, but he believes the school house still stands, and the old master is there, and the church is where it stood twenty years ago.

Are there no boys in Canada who want to go out as missionaries? In Algoma, in Rupert's Land, in Saskatchewan, and McKenzie River, and Athabasca, and British Columbia, and in China and Japan, there are many who have children who have not as yet seen a missionary, nor been to Sunday School. Is there no one willing to help them to a little frame church, and a log building to have school in? We hear of Big Bear and Poundmaker and Negannigizik, and Green-Sky, and Blanket-Man, but many of these know only strange things concerning the Great Spirit. We read also Sudras, and Aino, Fellaheen, who know little of Christianity. Are there no boys in Canada who care for them, or men in Canada who think of helping them to become followers of the Lamb? Surely there are some. If so, let each and all try to do their share in the work of sending the Gospel to the Backwoods, and to the heathen, remembering that God has said "I will be exalted among the heathen, I will be exalted in the Earth."

Possibly some of the boys who read this story of his life may meet him some day. If so, we promise them a kindly greeting, and a hearty shake of the hands. But at present his work is in the back woods of Canada, trying to rescue souls from ruin, and to teach them about Jesus and his great Salvation.

THE CHINESE IN SAN FRANCISCO.

A LETTER FROM A VERY YOUNG LADY.



ONE night we took a special policeman and went through Chinatown. We started at eight and did not get back until twelve, those being the hours in which every thing is in full blast. At first we went into the business portion of San Francisco, where we saw scarcely any Chinamen, but on turning a corner we came upon Chinatown, and it really seemed as though we were in China.

San Francisco set apart a portion of the city purposely for the Chinese and so there are no white men there. The streets of Chinatown were just crowded with Chinamen. We went through their meat markets and groceries, and then to the Joss House, which is their church. Just inside the door is an enormous drum and sticks, and a continual drumming is kept up during the service.

The policeman told us about their religion, and I thought it very interesting. I will tell you about it. The Chinese worship three special gods, and several minor ones. Of these three Confucius is the greatest. To him the Chinese go for every thing. On either side of Confucius are two gods, respectively of the seas and peace. These three are the only ones who were ever married; their wives we saw in the next room. In the same room with the goddesses was the God of Grief. When a person dies his name is written on a slip of paper and placed in the hands of this god, who is supposed to weep for a certain number of days. The body of the person is placed in a corner of the room, and if he was well off from four to eight mourners were allowed, but if poor, from two to four are granted. On the way to the burial, slips of paper are thrown out along the road to keep off the Evil Spirit. And every once and a while food is placed by the grave.

From the Joss House we went to the Chinese theatre, which was the funniest thing I ever saw, as the Chinese have no idea, whatever, of acting. I wanted to laugh all the time, but did not dare to do so except when the Chinamen laughed themselves, and when they kept a sober face I tried to do so also. There were about twelve hundred Chinese in the audience. We went into their lodging houses and the restaurants, and down into their opium dens, as they are called. We had to go down two flights of stairs, through narrow passages, and out under the streets. This is where they smoke opium. The rooms were so close that I could scarcely breathe. But although there is no ventilation, there is no disagreeable odor. It is, I believe, only the lower classes who are addicted to the smoking of opium. At first I felt rather frightened at going so among the Chinamen, but as people go through almost every evening, and as we had a special policeman, I soon got so that I did not mind it at all. But the Chinamen were very orderly, and we saw only the lower classes. Of course we could not go into any of their private houses. While we were in San Francisco we went several times through their stores, and saw some lovely things.

PRAY, AND HANG ON.

A venturesome six-year-old boy ran into the forest after the team, and rode home in triumph on the load.

When his exploit was related, his mother asked if he was not frightened when the team was coming down a very steep hill.

"Yes, a little," said he, "but I asked the Lord to help me, and hung on like a beaver!"

The boy's philosophy was good. Some pray but do not hang on; some hang on but do not pray. The safe way and right way is to join prayer and labor, faith and works, zeal and patience, and so give all diligence to make our calling and election sure.

INTERESTING LETTER FROM THE BISHOP OF QU'APPELLE.

(To the General Secretary.)

I would have given me very great pleasure to have had this opportunity of making the acquaintance of some of our brethren of the Church in the east of this Dominion.* We, on these western prairies, feel somewhat isolated, and I am sure it would be good for us if we had more frequent opportunities of intercourse and of consultation, and exchange of thought on matters connected with the welfare of our Church, with those who live in the more populous parts of the Dominion, and with those who have passed through the experience of pioneer work in new Districts. The fact that for ordinary purposes of practical work and Church legislation, we are in a separate province, ought to make no more difference in our work as one Church than does the division of the Church into two provinces in England. And yet, I fear that the wide and somewhat desolate region that has to be crossed before we can shake hands, has, hitherto at least, made the Church here seem rather a "foreign" than a "home" work. May the iron road that now spans that interval and makes intercourse so much easier, help us more thoroughly to realize, and to profit by, our real unity as one living branch of the Catholic Church of Christ. I wish, if for no other reason that I could, thus early, have availed myself of this opportunity of friendly intercourse between West and East, which I trust may rapidly increase.

I should, however, have been very thankful, also, for the opportunity that would have been given me of laying the needs of this vast country before the Church in the Eastern Province. Our needs are indeed very great and very pressing, and I do not think that the Church in Canada has yet at all realized the importance of making an earnest effort to plant the Church in force in this country *as speedily as possible*. Our Church has too often been late in the field when new countries were being settled, for lack of proper organization and speedy and decisive action, and has in consequence had the discredit, and the doubly hard work, of trying to make-up for lost time. I very earnestly trust that we may not have a like bitter experience in this country, for I am convinced that a really earnest effort at the beginning is worth a great deal more later on. Souls that have no very definite convictions as to the Faith (and there are unfortunately many such) soon drift away to whatever religious body first offers them ministrations, and it is far harder, as every one knows, to reclaim than to retain.

Let me give a few particulars as to the work that has to be done in this Diocese.

The Diocese is co-terminous with the civil district of Assiniboia. It is 420 miles from east to west, by 200 from north to south. Very few settlers had entered the district more than four years ago. In the spring of 1883, however, a very large and sudden influx took place. By the census taken last autumn it appears that there are now in the district 16,500 settlers, and 5,509 Indians, of whom 2,079 are still Pagans.

We have not a single large town. Regina, our capital, has under 1,000 inhabitants, and there are only three other towns with about 500. I do not think that anyone will be offended if I say that we have not a single really wealthy person in the diocese. Our chief difficulty, however, is the way in which the population is scattered over a large area, only alternate sections, one mile square, being open for homesteads, and very few sections having as yet been bought except for purposes of speculation, or by persons who have also taken homesteads. The houses are scattered at least a mile apart. There is not a single village off the line of the C. P. Railway. Some idea of the character of the work that the clergy have to do may be gathered from the fact that the *smallest* district over which any clergyman in the diocese has charge is 40 by 25 miles. One is 90 by 70, and the average over 50 miles square.

During the last year we have had ten priests and three deacons working the diocese. Services are held at 51 stations, at nearly all of which the Holy Communion is celebrated about once a month. We have 640 communicants. The year before last I was only able to return the number as 300. Nine churches were built last year, and four houses for clergy built or bought.

The contributions that we have received from the Missionary Society of the Province of Canada for this work amounted in 1884 to \$320.82, and last year to \$389.

It is the boast of the Presbyterians, and also of the Methodists, both of whom are doing a most active work in this country, that they are almost entirely supported from Eastern Canada, while we, as these figures will show, have to depend almost entirely on England. The total sum contributed by Canada for the two dioceses into which the emigration of the last few years has been chiefly pouring—the whole of Manitoba and Assiniboia—has been \$3,042 for two years, or \$1,500 a year. *Is this what it ought to be? Does it represent the proportionate numerical strength and influence of our Church, and the Presbyterian and Methodist bodies in Eastern Canada? I think not. I can not believe it. I rather believe that somehow our brethren have not yet realized the gravity of the work that our Church is called to do.*

But, while funds are necessary for the commencement of the work in a new country, and three bad years at the first opening out of this district have made it particularly hard to obtain money from the settlers, who have invested their all without receiving any returns, there is another want that I

* The Bishop was asked to be present at the Provincial Synod, but could not comply from press of work.

think our brethren in Canada might do more to supply than they have hitherto done. We want more clergy. Manitoba, I have lately seen it stated, has ten districts vacant. We urgently need at least three more priests. As the large majority of our population comes from Canada, especially Ontario, Canadian clergymen are, I know, specially acceptable to them. Of the thirteen clergy now at work among the settlers in this diocese, only two come from the eastern parts of this Dominion. But we need men of real earnest zeal and self-denying lives; men who will be ready to give up, at least for a time, all ideas of worldly advancement, or of pecuniary gain, and to throw themselves into the work simply for the Master's sake, because there are hundreds of souls here without a shepherd. We have nothing to offer that can attract, except work. Men who come, must come in faith, trusting that all that is needful for their sustenance will be provided. Of course only men without the care of a wife and family can be expected to come on such conditions. In time, we hope, as the population increases, we may have positions to offer in which parishes may have all the advantages that are to be obtained from the home life of a married clergy; but at present all the funds that we have are needed for the absolute necessities of the work. And has not Canada some of her sons whom she could give to this pioneer work? Are there not some young men in your large towns, sons perhaps of your wealthy merchants, who, for love of Christ and His Holy Church, might offer themselves and their possessions, at least for a few years, to the work of founding the Church deep and firm in this new country? It is a noble ambition! God grant that it may stir up the hearts of some to say "Here am I, send me." A few such instances of genuine self-sacrificing zeal would do more for the real welfare of our Church, and tend more to bind us together in a deep and lasting unity, than all the money you could send us. But might not something be done by the adoption, say by Trinity College, of some such system as that in use among the Presbyterians with great advantage to their body in this country, viz.: sending theological students to hold services in outlying places during the summer months? Of course all the expenses of such men are paid, among the Presbyterians, by those who send them, whether in eastern Canada or in Scotland. I grant that this plan is but an imperfect expedient, but even such services, conducted by laymen, and for a portion of the year, help to keep people together, and to make them feel that they are not altogether forgotten and neglected by their Church, that does for them what she can, if she is unable to do what she would.

Is it again altogether too much to wish, or even to hint, that some of the clergy of your town parishes especially, might sometimes, as a holiday, (as I am sure it would be to them), offer us their help for six or eight weeks, or if possible more, during the summer months? The life on these

prairies is certainly most healthy and invigorating, and if "roughing it" as the clergy have to do gets somewhat monotonous after a length of time, a few weeks novelty gives zest to the change. Such visits would set our clergy free for more extended journeys to outlying districts than is now possible for them, while our visitors would carry back with them a deeper interest in the work of the Church in the West, and might inspire some of their brethren therewith. Of course all expenses of the journey would, in such cases, again have to be defrayed by the Missionary Society, or by the generosity of friends who thus wish to help us.

There is another want that I cannot help saying we very deeply feel, and which the clergy in the Eastern Province may do much to supply. You are sending us men and women in large numbers. The great bulk of our population, as I have already said, comes from the eastern provinces, chiefly from Ontario. Let those who come be thoroughly imbued with the deep truths of the Catholic Faith. Let them be taught, as the clergy there have the opportunity of teaching them, why they are churchmen, and why we pray, and what we mean when we pray "From schism, good Lord, deliver us," let them be assured that in our branch of the Catholic and Apostolic Church they have not only the Faith "once delivered to the saints" in all its purity, but are possessors of all that rich heritage of sacramental grace that flows through the apostolic ministry. And then they will not be carried away with every wind of doctrine; they will not follow every teacher simply because he may have the gift of eloquence, but though they have to wait, they will possess their souls in patience, following even in their loneliness, or gathering together those neighbors who may be like-minded, to follow with them "the Church's year of prayer and praise," in the words of our time-honored Liturgy, and looking forward to the time when their souls shall again be privileged to enjoy the full blessings of our Church's public ordinances. If the men and women who come to settle on these vast plains bring with them deep and earnest convictions of the Divine origin and religion of our Church, there is, I believe, a glorious future before her; while if they only regard her, as too many do, as perhaps the best among various Christian bodies having equal authority, the terrible evils that are here so painfully evident, of our rent and mangled Christendom, can only go on increasing, and become even more intensified.

The clergy in the East can help us in this, if in nothing else. Let them remember in their teaching of those souls that are now so easily within their pastoral care, that some of them may have to leave the shelter of the fold where they now seem so safe, and to do without that personal influence upon which they now so much depend, and that all that they will then have to keep them in "the unity of the faith," will be the strength of the conviction of the Truth that they have been taught.

THE ECHO OF QU'APPELLE.*

WHO calls? Along the lonely hollow
 The echo rising rings again;
 Startled, the wood-birds wheel and follow
 The sound across the open plain;
 Up spring the deer, a lordly train,
 The waters leap beneath the spell;
 What voice is this that cries amain,
 Through all thy quiet land, Qu'Appelle?

Who calls? Deep in the cool of even
 The Indian in his wigwam laid
 Hears down the darkening arch of heaven
 A voice ring out, then fall and fade;
 Is it some sad forefather's shade,
 Or the Great Spirit invisible,
 That cries along the glimmering glade
 Through all thy quiet land, Qu'Appelle?

Who calls? Across the changing waters,
 An ever flowing stream they come,
 Great Europe's sons and gentle daughters
 To find a new and freer home;
 A cry peals down the leafy dome,
 Rings strangely over hill and dell,
 Where'er they rest, where'er they roam,
 Through all thy quiet land, Qu'Appelle.

Who calls? Clear echo rising, falling,
 Since GOD first smiled the world upon,
 A cry for succour ever calling
 From out this younger Macedon;
 Say, shall an answer ne'er be won?
 May none the hidden mystery tell?
 Or must the cry ring vainly on
 Through all thy quiet land, Qu'Appelle?

Who calls? In a great English city,
 High-souled, a new Knight Paladin
 Was fired with love and Christ-like pity,
 To wage dread war with death and sin.
 GOD's priest he was. 'Mid moil and din
 Full on his ear the echo fell,
 That strove so long response to win
 Through all thy quiet land, Qu'Appelle.

Who calls? Heaven-sent he passes over,
 True Shepherd and Evangelist,
 And dying, doubting souls discover
 The meaning for long ages missed;
 In prayer and blessed Eucharist,
 In matin and in vesper bell,
 They hear and know the voice of CHRIST
 Through all thy quiet land, Qu'Appelle.

Who calls? Still through the leafy hollow
 The echo rising rings again,
 Calling GOD's chosen Saints to follow
 Even to the far Canadian plain.
 And we, too, of the good and gain
 Our GOD has given, may lend to swell
 The tidings glad, the heavenly strain,
 Through all thy quiet land, Qu'Appelle.

—From *Qu'Appelle Occasional Paper*, No. 7.

THE words of John Wesley's memorial stone in Westminster Abbey are strictly true—that God is for ever changing His workmen, but for all that He keeps carrying on His work.

MR. DARWIN ON MISSIONARIES.

HE late Charles Darwin, in the course of his voyage round the world in H. M. S. "Beagle," visited Wimate, in New Zealand, and this is what he wrote concerning some of the results of missionary labors there:

"At length we reached Wimate. After having passed over so many miles of an uninhabited, useless country, the sudden appearance of an English farm-house and its well-dressed fields, placed there as if by an enchanter's wand, was exceedingly pleasant. Mr. Williams not being at home, I received in Mr. Davis' house a cordial welcome. We took a stroll about the farm; but I cannot attempt to describe all I saw. There were large gardens, with every fruit and vegetable which England produces, and many belonging to a warmer clime. Around the farmyard there were stables, a threshing barn, with its winnowing machine, a blacksmith's forge, and on the ground ploughshares and other tools; in the middle was a happy mixture of pigs and poultry, lying comfortably together as in every English farm-yard; and at a little distance a large and substantial water-mill. All this is very surprising when it is considered that five years ago nothing but the fern flourished here. Moreover, native workmanship, *taught by the missionaries*, has effected this change. *The lesson of the missionary is the enchanter's wand.* The house had been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. When I looked at the whole scene I thought it admirable. Several young men, redeemed by the missionaries from slavery, were employed on the farm; they had a respectable appearance. Late in the evening I went to Mr. Williams' house, where I passed the night. I found there a large party of children, collected together for Christmas Day, and all sitting round a table at tea. I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder, and all atrocious crime! I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful, and upright characters. I think it would be difficult to find a body of men better adapted for the high office which they fulfil."—*Spirit of Missions*.

THERE are about two million native Christians in the Mohammedan and heathen world, and I thank God for them, but there are 1,000 million left behind—many more heathen than there were in the world when the Church Missionary Society was founded. And other societies have been laboring too. Two million Christians! 1,000 million heathen! Is this right? Can it be said that Christian nations are doing what they ought to obey the command, "Preach the Gospel to all nations?"—*Mr. Sydney Gedge*.

* Name given by the first French explorers, on account of the beautiful echo heard in that region. Hon. and Rev. Adelbert J. R. Anson, of England, voluntarily undertook work there, and was consecrated its first Bishop.

Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

All Communications to be addressed to

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

GENERAL SECRETARY OF THE SOCIETY.

SEPTEMBER, 1886.

THE GENERAL BOARD OF MISSIONS,

Which is the Provincial Synod, will meet in Montreal on Wednesday, Sept. 8th. Friday, the 10th, being the third day of the Session, will be devoted entirely to the discussion of Missionary subjects. On that day addresses will be delivered by the Rev. Dr. Langford, General Secretary of the sister Society in the United States; Rev. Canon Cooper, late of Australia, and now on the staff of the S. P. G., and on a visit to this country, and others.

THE BOARD OF MANAGEMENT will meet in the Synod office on Wednesday evening at eight o'clock.

THE MISSIONARY MEETING will be held in the Synod Hall on Thursday evening, September 9th, at 8 o'clock. The Bishop of Algoma, Rev. Dr. Langford, and (it is hoped) the Bishop of Huron, together with Rev. Canon Cooper, will be among the speakers.

A GENERAL MEETING OF CHURCHWOMEN will be held on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada."

The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the Provincial Synod is in session, acts with the full sanction of the Board.

All churchwomen who contemplate attending are requested at their earliest convenience to notify the secretary that their names may be sent to the Reception Committee in Montreal, who will receive them as guests during their stay.

It is earnestly desired that there shall be at this meeting a representative from every Diocese in this "Ecclesiastical Province of Canada."

On behalf of the M. A. Provisional Committee.

ROBERTA E. TILTON, Secretary.

NOTES.

WE are unable this number, owing to the publication of partial diocesan returns of contributions, to continue our Clerical Directory. It will be continued, however, as soon as this pressure on our columns is relieved.

WE regret that we were unable to procure a portrait of either Bishop Jacob Mountain, the first bishop of Quebec, or of the Rt. Rev. and Hon. Dr. Stuart, the second bishop of that diocese, for this issue. We hope, however, at some day to procure them.

KINDLY NOTICES.

A NEW missionary magazine means, as it has been well said, "another voice of cheer to the scattered workers in the great harvest field; another echo of the great commission, and another plea for the one thousand million of our immortal fellow men—those great billows of humanity surging every generation upon the dark shores of eternal death."—*Church Mission News*, New York.

THE sketch of the life of Bishop Hannington, which we reproduce from OUR MISSION NEWS, of Canada, and the historical article headed "Bishop Seabury," which we glean from the same source, are articles of special value. They may not interest all our young people as would an ordinary story, but there is much in them for teachers to enlarge upon; and by assisting their scholars to enjoy them, they will be found to prove the maxim that "truth is stranger than fiction."—*Young Churchman*, Milwaukee, Wis.

THE Bishop of Algoma sends a sum of money far in excess of our subscription price "with hearty congratulations upon the style, matter, and general make up of the magazine." The Venerable Archdeacon Dixon of Guelph, and the Venerable Archdeacon Pinkham of Winnipeg, and numerous other clergymen speak in the highest terms of our periodical. The *Spirit of Missions*, and the *Evangelical Churchman* have also given their words of praise, the latter saying, "That there is a place for a journal devoted to mission work cannot be denied."

OBITUARY.

Rev. R. V. Rogers, M. A., a venerable clergyman, for 50 years connected with the Church of England in Canada, has recently passed away in the 84th year of his age. He labored in this country as one of the pioneer missionaries at a time when there were but the two dioceses of Nova Scotia and Quebec. There are now, with Newfoundland, nineteen dioceses in all, in Canada, seventeen of which were formed since 50 years

ago. Amongst many positions held by the late Mr. Rogers, he was for several years rector of St. James' Church, Kingston. Mr. R. V. Rogers, of Kingston, corresponding secretary for Our Mission Board, and lay secretary of the Diocese of Ontario, is a son of the deceased clergyman.

CHRISTIAN UNION.

There can be no doubt that positions are being taken at the present time, and utterances made which are decided features of the present age on this question. During the last month news has come to us of the address of the Bishop of Adelaide, (Australia), Dr. Kennion, regarding it:—

"Ah!" says his Lordship, "what would not the Church in Australia be capable of being and doing if, instead of the warmth and zeal of Methodism steaming off in one direction, and the earnestness of the Baptist in another, and the vigour of the Congregationalist in a third, and the Church of England, rich in its Catholicism and firm in its stability, left to throw out its new shoots, there were to be interwoven in one strong yet flexible band the life and strength of each of these? Brethren beloved, I think I know well the responsibility I bear to the whole Church of England in the position I occupy. Upon the Bishop especially must ever rest the duty of guarding the doctrines and discipline of the Church. It is this grave duty which makes us slow to move where others might wish to urge us on with rapidity. But I may confess to you I should not have accepted the position which I hold were it not that the earnest longing of my heart is to do somewhat, when a fitting opportunity comes, to promote greater Christian unity upon some sound and tangible basis."

The Bishop recommends that a whole year should be spent in earnest prayer, offered up by all Christian denominations, on the subject, and that then some conference regarding it might be held, and he even goes so far as to suggest that in the mean time,

"Any Christian minister might be admitted to preach in the Church of England pulpits, who, being a duly baptized person, and signing his adherence to the doctrines of the Nicene Creed (as being accepted at the last General Council of the Undivided Church) is willing to receive the bishop's license for the purpose."

But his Lordship says that nothing could be done in this direction till he had asked the Primate what the effect such a step would have on the whole Church in Australia.

Archdeacon Dove, on the other hand, declared that he would rather die than see a dissenting minister allowed to preach in the Cathedral.

In the motherland there is, in London, an association called "The Home Reunion," with the Archbishop of Canterbury as its patron, which is doing a good work, and increasing in importance every day. Its purpose is to present the Church of England in a conciliatory attitude towards those who regard themselves as outside its pale, so as to lead to the corporate reunion of all Christians holding the doctrines of the ever-blessed Trinity, and the Incarnation and Atonement of the Lord Jesus Christ.

In the United States a so-called "Congress of Churches" has been commenced. The annual meeting for 1886 was held in Cleveland last May,

and "the scandal of a divided Christendom is painfully apparent from the fact that twenty-three distinct denominations of those 'who profess and call themselves Christians' were represented in the Cleveland Convention. Notwithstanding the polarities of belief, however, the best of good feeling and amity characterised the session of the Congress." So says the *Living Church*, (Chicago.)

The letter of the Rev. George Forneret, of Hamilton, Ont., which appeared in the *Toronto Mail* recently, is published in *extenso* in *Church Bells*, with the comment that it is a "thoughtful letter." In this letter Mr. Forneret says:—

"I believe the day is coming when the Anglican Church will make her incomparable liturgy optional and not compulsory with her members; when she will say to her separated brethren, 'This Book of Common Prayer is authorised, but not imposed. Use it if you like. Only throw in your lot with us, and let us all commune at one altar!' Then Christians will begin to realise the meaning of, 'In essentials unity, in non-essentials liberty, in all things charity!'"

With utterances like these before us, quoted approvingly by Church periodicals; with articles such as that of Dr. James Martineau in a recent number of the *Contemporary Review*, in which the wholesale admission of almost all existing religious bodies into the Church of England, just as they are, is advocated; with the question lately raised by Canon Wilberforce, in England, that "When we consider dissenters, many of whom are amongst the most illustrious for learning, piety and devotedness and are manifestly in Christ by faith, outside the pale of His body, is it not we who are guilty of schism and not they?" we may well say that this whole question is being forced in this day in a manner which must deeply affect all thoughtful men.

The New York *Churchman*, very naturally sees great danger in moving too hastily and too rashly in this direction. It says:

"The Churchmen of the diocese of Toronto, in synod assembled, have more than once exchanged deputations with other religious bodies. They have this year taken a step in advance, by inviting a conference of the Presbyterians, Methodists, and others, to ascertain the possibilities of honorable union. This union is pleasant to contemplate theoretically. But if the movement should take a practical direction, we fear it would entail a sacrifice of Catholic verities and practices such as the Canadian Church could not commit herself to without cutting herself off from the Anglican Communion."

Nevertheless, what ever may be said *pro and con*, this is destined to become the burning question of the age. The Provincial Synod of our own Ecclesiastical Province will discuss it probably at its approaching session, and the American Church herself will certainly, be obliged, sooner or later, to deal with it.

We have the words of our Master that "a house divided against itself can not stand," and it is a well attested fact that out of a total population of the world of about 1,430 millions only 430 millions can be reckoned as professing Christians. The fact is, that so long as Christianity is in such a painful state of division, missionaries perform their

work with the wind and the stream against them, and great success cannot be looked for. Sometimes in foreign lands missionaries make an agreement to leave untouched work which is being done by others, of whatever denomination they may be, so as not to introduce discord among the converts; but that only touches the question with but faintest touch. So long as differences remain unreconciled at home, the work in the mission field must languish. Oh! pray we then for peace and a better understanding at home, that we may march with the true economy of strength and money against the powers of darkness in which fully one thousand millions of the world's population are yet enveloped.

NAMES OF DIOCESES.

Would it not be a good plan for our Provincial Synods to enact or suggest that every diocese should be named from its See city? Several of them are so named, such as Fredericton, Quebec, Montreal, Toronto, Qu'Appelle, and they have this advantage that we always know by their names where they are. But some of the territorial names are either meaningless or misleading. Take Huron and Ontario as examples. Huron means one of our lakes or a western county, while Ontario now means the whole Province, once known as Upper Canada. Take again Niagara. It is the name of a mighty cataract, and also of a small though historic town within the diocese. Or, worse still, take Rupert's Land. What does Rupert's Land now mean? And this shews the unsuitableness of territorial names, because territories, from subdivisions, must necessarily undergo various changes; but if a diocese is named from the city or chief town where the Bishop resides, its designation remains the same, however the territory around it may be changed. When Dr. Bompas was made bishop he was known as the bishop of Athabasca. When that diocese was divided he, though retaining his old residence, found himself bishop of Mackenzie River, while Dr. Young became bishop of Athabasca. So, who was the first bishop of Athabasca? Dr. Bompas. What then was Dr. Young? Why, he was the first bishop of Athabasca, too. Who was the first bishop of Mackenzie River? Dr. Bompas. But, was he not first bishop of Athabasca? All of which is, to say the least, confusing.

In this respect territorial designations are very awkward. Take the case of Nova Scotia. At present the term is quite intelligible, because the diocese is co-extensive with the province of that name. But suppose, as must some day be the case, the Diocese should be divided, the bishop residing at Halifax would no longer be the bishop of Nova Scotia. Better far would it have been had he been called from the first Bishop of Halifax.

It is objected that the title would conflict with that of the Romish bishop. What need we care for that? There are usually different ways of

designating each bishop, and post office officials, as a rule, know exactly for whom a letter is intended by the look of it. No serious difficulty of that kind has ever been reported from those bishops who, from the first, have been named from their See cities.

It is indeed a pity that some of the cities and towns of this country have been called after places in the old country. The Bishop of Huron, for instance, might think it a little awkward to be called the Bishop of London, but why need it be so? It is always easy to add the word Ontario, and every difficulty would disappear.

In the interest too of uniformity, would it not be well for all the dioceses to be called, according to the universal custom of primitive days, after their See cities? It is a question which, we think, ought to be raised, and as speedily as possible settled. An act of Parliament, if necessary, would quickly remove all difficulties.

DOMESTIC AND FOREIGN MISSIONS.

At the last session of the Provincial Synod a great step forward was taken in the formation of a Board of Domestic and Foreign Missions, and much more has been done in the past three years in the way of discharging our duty to our fellow-countrymen and to the heathen, than in any similar period of our history. The action of the Board has, however, been timid, and the Church in Canada is far from doing what she might and ought for our Domestic and Foreign Missions. In three particulars we must with shame confess that we are still far behind some other religious bodies in this country—neither numerically nor financially stronger than we are—in our prosecution of missionary work. The Presbyterian Church of Canada gave no less than \$78,000 for the support of missionaries sent by them from Canada into the foreign field, and this year no less a sum than \$120,000 is asked from the same body for the same purpose. The same generous support was also given by this body to their missions in Manitoba and the North-west. The appointment of able and active organizing secretaries for Domestic and Foreign Missions, the creation and dissemination of missionary literature and statistics, and above all, the consecration of a bishop for the mission field, sent out with a staff of Canadian clergy to represent this Church among the heathen, and to obey the command laid upon us to go into all the world and preach the Gospel to every creature, would arouse a missionary enthusiasm, create a widespread interest, and secure the means necessary for such an undertaking. Such a work of faith would not go unrewarded, and we should realize the truth of the promise, "Give and it shall be given unto you."

(From a recent and excellent letter, signed "Churchman," published in the *Toronto Globe*.)

DIOCESE OF RUPERT'S LAND.

In this diocese 12 clergymen are entirely supported by endowment or their people; five are entirely supported by the Church Missionary Society (England), for Indian work. Thirty Missionaries are needed for the rest of the work at a cost of \$23,500. Of this amount the three great English societies contribute \$9,900, the people in the missions themselves are expected to raise \$10,000, and special churches in eastern Canada will probably give \$1,000 in support of special churches. This leaves a balance of \$2,600 to be raised by the general contributions of the Canadian Church people, or through the instrumentality of our Domestic and Foreign Missionary Society. Will this be done?

SASKATCHEWAN.

The Bishop of this diocese (Dr. McLean) hopes that our Board of Missions will be able to support two Missions to the heathen on the plan of the (English) Church Missionary Society. He also earnestly asks that a sum may be voted to pay for the food and clothing of a few Indian students in the training college. This college is splendidly equipped for its work. It has one professor who speaks the four Indian languages spoken in the diocese. The college gives free rooms, education, and training to Indian students, fitting them for Missionary work. The Bishop asks us to contribute simply to their food and clothing. The plan adopted by these Missionary Bishops of educating the Indians should meet our hearty co-operation. If this unfortunate race is ever to be elevated and improved it will be by Christian education.

EXTRACT FROM REPORT OF THE CORRESPONDING COMMITTEE OF THE DOMESTIC AND FOREIGN MISSIONARY BOARD.

DIOCESE OF QUEBEC.

The following amounts have been raised in the diocese since the last meeting of Synod, viz.:-

	Domestic Missions.	Foreign Missions.
For the year ending 15th June, 1885.....	\$1,449 35	\$ 732 23
For the year ending 15th June, 1886.....	2,269 68	1,081 34
Total.....	\$3,719 03	\$1,813 57

That for 1886 being the largest contribution from this diocese in any one year. In this year contributions for Domestic Missions were received from every parish or mission except Dudswell, Levis and Cape Cove, and for Foreign Missions from all except Dudswell and Levis. In most cases every congregation in the parish or mission

sent an offering. Those for Foreign Missions were devoted to the work of the Society for the Propagation of the Gospel, from which this diocese has received in the past and is still receiving substantial aid. Those for Domestic Missions, not appropriated, will be distributed by the Board of Management.

Your committee has not unfrequently heard it said, that the Diocesan Funds would suffer from the efforts of the Missionary Society to create interest in its work, and would therefore call attention to the following statement, viz. :

	Church Society.	Domestic Missions.	Foreign Missions.
Contributions in 1880..	\$ 6,326 51	\$ 545 60	\$165 05
Contributions in 1884..	10,521 51	2,246 50	991 53

Your Committee believes that in many congregations nothing is done beyond reading the appeals and taking up the collections, but trusts the time is not far distant when active measures will be introduced into every congregation to induce all its members to take advantage of the great privilege offered them of aiding in the extension of Christ's Kingdom here on earth. With this object, a Branch of the Woman's Auxiliary to the Board of Management has been formed in the diocese, and local or parish branches have been started by the congregations of the Cathedral, St. Matthew's, St. Michael's, St. Peter's, St. Paul's, and Trinity Church, all of the city of Quebec, and also by the congregations of Lennoxville, Cookshire and Windsor Mills. Such an organization is a necessity in every parish, if the missionary efforts are to be successful.

A monthly magazine, to be called OUR MISSION NEWS, is shortly to be published. It will be the organ of the Domestic and Foreign Missionary Society, and we ask for it a liberal support.

Appended to the Report is a letter addressed to the Bishop of Quebec by Rev. R. C. Tamba, of Riviere-du-Loup, giving practical evidence of the good results which may be obtained by a systematic effort to reach all persons in a parish and to secure their contributions.

No effort will be made this year to hold a Church Congress, on account of the meeting of the Provincial Synod, which is in itself a general gathering of the Church. A Congress is not held in the United States, in the year of meeting of the General Convention, which, like our own Provincial Synod, meets once in every three years. As the centennial of the appointment of the first Colonial bishop will be celebrated in Halifax next August, it would be appropriate to hold the next Canadian Congress there and at that time, in order to mark this event, which has resulted so happily for the Church of England in this country. Possibly a meeting may be held regarding this matter at the approaching session of the Provincial Synod.

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

RETURNS FROM THE DIOCESE OF HURON.

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

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Adelaide, Kerwood.....	Rev. J. P. Curran.....						
Ailsa Craig.....		2 19		70		2 89	
McGillivray, Christ Church.....		2 06		54		2 60	
" St. Mary's.....		1 05		55		1 60	
Alvinston.....	Rev. H. A. Thomas.....		5 30		1 79		7 09
Metcalfe.....				1 85		1 85	
Johnston.....	Rev. A. F. Burt.....			3 09		3 09	
Amherstburg.....	Rev. A. S. Falls.....			99	5 93	99	5 93
Attwood.....		3 00	3 00	5 27	5 27	8 27	8 27
Monckton.....		1 25					
Henfryn.....	Rev. A. K. Griffin.....	1 11					
Aylmer.....	Rev. W. Daunt.....	1 20	3 56			3 56	3 56
Bayfield.....		6 55	6 55			6 55	6 55
Goshen.....		2 33				2 33	
Varna.....		2 24				2 24	
Belmont.....	Rev. J. W. Hodgins.....	2 47				2 47	
Dorchester.....			7 04				7 04
Harrietsville.....		1 75		1 15		2 90	
Bervie.....	Rev. C. Miles.....	1 09		2 11		3 20	
Kinloss.....		1 61		1 49		3 10	
Kinlough.....			4 45		4 75		9 20
Berlin.....	Rev. F. G. Newton.....	2 15		4 60		6 75	
Bismarck, Aldboro.....	Rev. Dr. Beaumont.....	57		2 35		2 92	
Blenheim.....		1 89		3 60		5 49	
Ouvry.....			4 61		10 55		15 16
Charing Cross.....				2 45	2 45		2 45
Blyth.....	Rev. R. J. Uniacke.....				5 25		11 70
Manchester.....		2 08				2 08	
Belgrave.....		2 76				2 76	
Brantford, Grace Church.....	Rev. J. F. Parke.....	2 00	6 84				6 84
" St. Jude's.....	Rev. G. C. Mackenzie.....			19 00	19 00	46 15	46 15
Brussels.....	Rev. J. L. Strong.....	27 15	27 15	3 00	3 00	7 00	7 00
Walton.....		4 00	4 00	9 61		12 61	
Burford.....	Rev. W. T. Cluff.....	3 00		1 17		2 02	
Princeton.....		85	3 85		10 78		14 63
Cathcart.....		5 00		4 75		9 75	
Chatham.....	Rev. W. H. Wade.....		6 00	1 86		1 86	
Ven. F. W. Sandys, Rev. N. H. Martin.....		1 00		2 59	9 20	3 59	15 20
Chattham, North.....			5 00			5 00	5 00
Dover, East.....		1 00		2 50		3 50	
Chatsworth.....	Rev. Jeffery Hill.....		1 00		2 50		3 50
Holland.....				1 21		1 21	
Sullivan.....				1 15		1 15	
Williamsford.....				2 00		2 00	
Chesley.....	Rev. J. H. Fairlie.....			1 13	5 49	1 13	5 49
Vesta.....		9 00				9 00	
Clarksburg.....	Rev. D. H. Hind.....		9 00				9 00
Heathcote.....		1 88		1 25		3 13	
Collingwood Tp.....		70		1 17		1 87	
Rural Dean Keys.....		49	3 07	1 39	3 81	1 88	6 88

* For Rupert's Land.

RETURNS FROM THE DIOCESE OF HURON—(Continued.)

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Clinton.....		5 00				5 00	
Summerhill.....		1 00				1 00	
Comber, Strangfield, Tilbury West.....	Rev. W. Craig.....		6 00				6 00
Delaware.....	Vacant.....						
Caradoc.....				3 80		3 80	
Mt. Brydges.....				2 17		2 17	
	Rev. S. R. Asbury.....			2 61		2 61	
Delhi.....					8 58		8 58
Lynedoch.....		65		1 48		2 13	
Courtland.....		80		1 90		2 70	
Langton.....		1 52				1 52	
Drumbo, Ayr.....	Rev. E. Softly.....		2 97				6 35
Durham.....	Rev. J. Gander.....				3 38		
Egremont.....				4 00		4 00	
				2 29		2 29	
Dundalk.....	Rev. J. C. Farthing.....				6 29		6 29
Corbelton, Proton.....		1 00				1 00	
	Vacant.....		1 00				1 00
Dungannon.....		74		1 40		2 14	
St. Helen.....		72		1 35		2 07	
Port Albert.....	Rev. J. Carrie.....	50		1 00		1 50	
			1 96		3 75		5 71
Eastwood, Innerkip, Oxford Centre.....	Rev. R. D. Freeman.....						
Euphrasia.....		40		2 00		2 40	
Sydenham.....		60		63		1 23	
Walter's Falls.....		50		1 12		1 62	
	Rev. S. Edelstein.....		1 50		3 75		5 25
Exeter.....	Rev. S. F. Robinson.....	8 77	8 77	8 62	8 62	17 39	17 39
Florence.....		3 50		2 21		5 71	
Aughrim.....		1 20		1 31		2 51	
	Rev. F. Ryan.....		4 70		3 52		8 22
Forest.....		1 44				1 44	
Thedford.....		80				80	
	Vacant.....		2 24				2 24
Galt.....		7 03				7 03	
Hespeler.....							
	Vacant.....		7 03				7 03
Goderich.....	Ven. E. L. Ellwood, Rev. W. Johnson.....	9 65	9 65	8 26	8 26	17 91	17 91
Glanworth.....				3 08		3 08	
Byron.....		1 30		1 55		2 85	
Lambeth.....		2 24		71		2 95	
	Rev. C. W. Ball.....		3 54		5 34		8 88
Goderich Township, Holmes- ville, Middleton.....	Rev. H. D. Steele.....						
Gorrie.....		2 31		4 97		7 38	
Fordwich.....		1 00		1 70		2 70	
Wroxeter.....		3 50		2 85		6 35	
	Rev. J. H. Moorehouse.....		6 91		9 52		16 43
Hanover.....				3 00		3 00	
Allan Park.....				2 00		2 00	
	Rev. F. W. Kerr.....				5 00		5 00
Haysville.....		3 06		4 87		7 93	
Wilmot.....		6 11		3 23		9 34	
Hamburg.....		3 17		1 40		4 57	
	Rev. F. Harding.....		12 34		9 50		21 84
Hensall.....		1 23		2 00		3 23	
Dun Stata.....				1 70		1 70	
	Rev. O. Bridgman.....		1 23		3 70		4 93
Huntingford.....		68				68	
South Zorra.....		1 42				1 42	
	Rev. S. W. Racey.....		2 10				2 10
Hyde Park.....	Rev. G. B. Sage.....	2 50	2 50	3 82	3 82	6 32	6 32
Ingersoll.....	Rev. E. C. Saunders.....	18 88	18 88			18 88	18 88

RETURNS FROM THE DIOCESE OF HURON—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Invermay.....		2 00		5 50		7 50	
Lake Arran.....				2 50		2 50	
Sullivan.....		1 00				1 00	
	Rev. R. S. Cooper.....		3 00		8 00		11 00
Kanyenga, Indian.....	Rev. D. J. Caswell.....						
Cayuga, ".....	Rev. A. Anthony.....						
Kincardine.....		6 45		6 33		12 78	
Pine River.....		1 64				1 64	
	Rev. W. T. Hill.....		8 09		6 33		14 42
Kingsville.....		5 54		5 71		11 25	
Colchester.....		4 27		4 46		8 73	
	Rev. C. R. Matthew.....		9 81		10 17		19 98
Kirkton.....				1 24		1 24	
Prospect Hill.....				1 90		1 90	
Biddulph.....				1 00		1 00	
	Rev. J. Hale.....				4 14		4 14
Leamington.....		1 50		5 25		6 75	
Essex Centre.....		2 00		3 50		5 50	
North Ridge.....		1 00		2 25		3 25	
	Rev. C. J. A. Batstone.....		4 50		11 00		15 50
Lion's Head.....	Rev. E. W. Hughes.....						
Listowel.....		1 00		4 55		5 55	
Shipley.....	Rev. M. Turnbull.....	1 00	2 00	79	5 34	1 79	7 34
London, St. Paul's.....	Rev. Canon Innes, Rev. R. Hicks.....	97 41	97 41	*225 03	*225 03	322 44	322 44
London, Chapter House.....	Rev. G. G. Ballard.....	11 10	11 10	5 75	5 75	16 85	16 85
London Township, St. John.....	Ven. J. W. Marsh.....	4 46	4 46	7 69	7 69	12 15	12 15
London, Memorial Church.....	Rev. J. B. Richardson.....	12 00	12 00	*30 00	*30 00	42 00	42 00
London, Christ Church.....	Rev. Canon Smith.....	8 90	8 90			8 90	8 90
London East.....				99		99	
London Township, Emmauel.....				1 74		1 74	
	Rev. W. M. Seaborn.....				2 73		2 73
London South.....	Rev. Evans Davis.....	10 00	10 00			10 00	10 00
London West.....	Rev. Canon Newman.....						
London Township, St. George.....		3 24		5 15		8 39	
" " Trinity.....		3 38		5 25		8 63	
	Rev. R. Wilson.....		6 62		10 40		17 02
London, Hellmuth Ladies' College.....	Rev. E. N. English.....						
Lucan.....		4 00				4 00	
Biddulph.....		1 50				1 50	
Granton.....							
	Rev. T. W. Magahy.....		5 50				5 50
Lucknow.....							
Teeswater.....				2 88		2 88	
	Rev. R. Shaw.....				2 88		2 88
Markdale.....		3 49		1 80		5 29	
Eugenia.....		63				63	
Maxwell.....		1 81				1 81	
	Rev. J. Ward.....		5 93		1 80		7 73
Meaford.....		7 04		14 41		21 45	
St. Vincent, Streets.....					14 41		21 45
	Rev. C. H. Channer.....		7 04				21 45
Mohawk.....							
Mt. Pleasant.....		1 81		2 12		3 93	
	Rev. R. Ashton.....		1 81		2 12		3 93
Merlin, Tilbury Station, Irwin's Millbank.....	Rev. T. H. Brown.....						
Crosshill.....		64		2 69		3 33	
Elma.....	Rev. W. A. Graham.....	1 13	1 77	1 41	4 40	2 54	5 87
Mitchell.....	Rev. J. Ridley.....	12 76	12 76	11 12	11 12	23 88	23 88
Mooretown.....		1 21		2 16		3 37	
Corunna.....		96		2 03		2 99	
Froomfield, Courtright.....							
	Rev. Dr. Armstrong.....		2 17		4 19		6 36
Morpeth.....		1 00				1 00	
Howard.....		50				50	
Clearville.....		50		1 00		1 50	
	Rev. J. Downie.....		2 00		1 00		3 00

* For Rupert's Land.

RETURNS FROM THE DIOCESE OF HURON—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Muncey Indians, St. Paul's.....		32				32	
“ “ St. John's.....		84				84	
Oneida “		77				77	
	Rev. A. G. Smith.....		1 93				1 93
Norwich.....		3 56		2 35		5 19	
Otterville.....		1 70		68		2 38	
Northfield.....	Rev. W. E. Scott.....		5 26		3 03		8 29
Onondaga.....		1 00				1 00	
Middleport.....		81				81	
	Rev. Mr. Cox.....		1 81				1 81
Owen Sound.....		7 40		20 00		27 40	
Derby.....	Rev. Canon Mulholland.....		7 40		20 00		27 40
Paisley.....		3 09		3 22		6 31	
Pinkerton.....		1 91		2 80		4 71	
	Rev. A. Fisher.....		5 00		6 02		11 02
Paris.....	Rev. A. Brown.....						
Pelee Island.....	Rev. W. P. Ireland.....						
Petrolia.....	Rev. E. Hutchinson.....	4 10	4 10			4 10	4 10
Parkhill.....		2 11				2 11	
Boston.....		1 91				1 91	
	Vacant.....		4 02				4 02
Point Edward.....		1 17		2 11		3 28	
Perche.....	Rev. W. Hinde.....		1 17		2 86		4 03
Port Burwell.....		26				26	
Vienna.....		1 00				1 00	
	Rev. A. D. Dewdney.....		1 26				1 26
Port Dover.....		12 57		16 54		29 11	
The Grange.....	Rev. J. R. Newell.....		12 57		16 54		29 11
Port Rowan, Rowan Mills, St. Williams.....	Rev. J. A. Ball.....						
Ridgetown.....		1 65		5 00		6 65	
Highgate.....		1 50		2 35		3 85	
Duart.....		1 00		75		1 75	
Seeton.....				1 42		1 42	
	Rev. W. M. Shore.....		4 15		9 52		13 67
St. Mary's.....	Rev. J. T. Wright.....	1 00	1 00	4 00	4 00	5 00	5 00
St. Thomas.....	Rev. Canon Hill.....	31 71	31 71	19 23	19 23	50 94	50 94
St. Thomas East.....	Rev. S. L. Smith.....	2 40	2 40	1 65	1 65	4 05	4 05
Port Stanley.....	Rev. H. Banwell.....			2 10	2 10	2 10	2 10
Sandwich.....				3 92		3 92	
Sandwich East.....	Rev. R. W. Johnstone.....				3 92		3 92
Sarnia.....	Rev. T. R. Davis.....	15 51	15 51	31 58	31 58	47 09	47 09
Seaforth.....	Rev. J. Edmonds.....	5 67	5 67	15 95	15 95	21 62	21 62
Shelburne.....		2 00		7 88		9 88	
Horning's Mills, Shaw's.....	Rev. H. G. Moore.....		2 00		7 88		9 88
Simcoe.....	Rev. J. Gemley.....	10 00	10 00	12 00	12 00	22 00	22 00
Sombra.....							
Becher.....		1 63		1 00		2 63	
Port Lambton.....	Vacant.....		1 63		1 00		2 63
Southampton.....		5 04		3 39		8 43	
Port Elgin.....		1 00		1 30		2 30	
North Bruce.....	Rev. J. W. Campbell.....		6 04		4 69		10 73
Stratford, (St. James').....	Rev. E. Patterson.....	5 00	5 00			5 00	5 00
“ (Memorial Church).		4 00		4 00		8 00	
Sebringville.....	Rev. D. Deacon.....		4 00		4 00		8 00
Stratroy.....	Rev. L. DesBrisay.....	37 00	37 00	7 25	7 25	44 25	44 25
Thamesford.....		1 09		6 95		8 04	
Lakeside.....		1 25		2 11		3 36	
Thamesville.....	Rev. W. R. Scaborn.....		2 34		9 06		11 40
				1 00		1 00	

RETURNS FROM DIOCESE OF HURON—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Bothwell.....		1 42		50		1 92	
Merdexan, Indian.....							
	Rev. P. F. Allen.....		1 42		1 50		2 92
Thorndale.....		4 44		7 55		11 99	
Nissouri.....		1 30		1 86		3 16	
	Rev. J. Holmes.....		5 74		9 41		15 15
Tilsonburg.....		5 28		4 00		9 28	
Dereham.....		3 70		2 34		6 04	
Culloden.....				1 68		1 68	
	Rev. R. F. Dixon.....		8 98		8 02		17 00
Tyrconnell.....		7 60				7 60	
Burwell Park.....							
	Rev. J. Charen.....		7 60				7 60
Walkerton.....		15 00		22 00		37 00	
West Brant.....		1 55		4 60		6 15	
	Rev. W. Shortt.....		16 55		26 60		43 15
Walkerville.....	Rev. T. Watson.....	2 00	2 00			2 00	2 00
Wallaceburg.....		3 62		2 71		6 33	
Dresden.....				3 73		3 73	
	Rev. I. Bearfoot.....		3 62		6 44		10 06
Walpole Island, Indian, Sarnia, Indian, Kettle Point, Indian..	Rev. J. Jacobs.....						
Wardville.....		7 34		5 80		13 14	
Newbury.....		1 75		2 50		4 25	
Glencoe.....		4 45		4 00		8 45	
	Rev. W. J. Taylor.....		13 54		12 30		25 84
Warwick.....		2 42				2 42	
Wisbeach.....						34	
	Rev. P. E. Hyland.....	2 76					2 76
Watford.....		1 25				1 25	
Brooke, 4th Line.....							
	Rev. S. W. Wye.....		1 25				1 25
Waterford.....	Vacant.....						
Warton.....		1 15		2 01		3 16	
Sarawak.....		1 10				1 10	
Wollesley.....							
	Rev. W. Henderson.....		2 25		2 01		4 26
Windsor.....	Rev. Canon Hincks.....						
Wingham.....	Rev. R. McCosh.....	7 88	7 88			7 88	7 88
Woodhouse.....		2 00		3 62		5 62	
Vittoria.....		1 00		1 38		2 38	
	Rev. Wm. Davis.....		3 00		5 00		8 00
Woodstock Rectory.....	Rev. Jas. J. Hill.....	22 11	22 11	23 25	23 25	45 36	45 36
Woodstock East, Beachville..	Vacant.....						
Wyoming.....				1 00		1 00	
Camlachie.....				1 95		1 95	
Wanstead.....				2 25		2 25	
	Rev. J. M. Gunne.....				5 20		5 20
		688 73	688 73	823 01	823 01	1511 74	1511 74

NOTE.—This only includes the collections at Epiphany and Ascension tide, and is exclusive of collections for the Jews on Good Friday, donations and private subscriptions, and the collection for stipend of Bishop of Algoma.

RETURNS FROM THE DIOCESE OF ONTARIO.

FROM OCTOBER 1, 1885, TO AUGUST 31, 1886.

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Adolphustown		1 50				1 50	
Fredericksburg	Rev. R. S. Forneri.....	4 14	5 64			4 14	5 64
Almonte				15 00		15 00	
Clayton	Rev. F. L. Stephenson.....			8 79	18 79	8 79	a18 79
Ameliasburgh	Rev. J. A. Morris.....						
Amherst Island, St. James Christ Church.....	Rev. W. Roberts.....			1 07	1 07	1 07	1 07
Archville, Trinity.....		1 79		4 66			
Green's Creek.....							
Taylorville	Rev. A. C. Jones.....		1 79			6 45	6 45
Armprior				4 30		4 30	
Galetta	Rev. T. Bailey.....				4 30		4 30
Augusta, Maitland.....		4 20		5 05		9 25	
Temperance Hall.....							
Lord's Mills	Rev. R. Lewis.....	80	5 00		5 05	80	10 05
Barriefield	Rev. K. L. Jones.....		19 71		14 10		b24 81
Bath	Rev. Canon Tane.....		6 00		2 00		8 00
Beachbush, Cobden, etc.....	Rev. J. W. Weatherdon.....						
Belleville, St. Thomas.....		23 04		49 58		72 62	
" St. Paul's.....	Rev. J. W. Burke.....	1 46	24 50	2 12	51 70	3 51	c76 20
" Christ Church.....	Rev. E. W. Sibbald.....						
" St. John's Church.....	Rev. D. F. Bogert.....		2 60		22 21		d24 81
Bell's Corners.....		1 85		2 50		4 35	
Hazeldean		6 75		6 26		13 01	
Rathwell's etc.....	Rev. H. B. Patton.....	1 90	10 50	1 74	10 50	3 64	21 00
Brockville, St. Peter's.....	Rev. G. J. Low.....		17 00		16 35		33 35
" Trinity.....	Rev. E. P. Crawford.....		39 62		227 94		e267 56
" St. Paul's.....	Rev. Dyson Hague.....		40 71		35 00		f175 71
Camden East.....		66		4 30		4 96	
Yarker		94		2 18		3 12	
Newburg	Rev. A. Elliott.....	71	2 31	82	7 30	1 53	9 61
Carleton Place.....				100 25		100 25	
Beckworth, 9th Line.....	Rev. A. Jarvis.....				100 25		g100 25
Clara, Mattawa, etc.....	Rev. C. V. P. Bliss.....						
Clarendon, Ompalo.....				1 00		1 00	
Plevna				2 00		2 00	
Ardech	Rev. M. Taylor.....		5 64	1 00	4 00	1 00	9 64
Combermere, Rockingham, etc.....	Rev. T. J. Stiles.....						
Cornwall.....	Rev. Canon Pettit.....		2 20		25 18		27 38
Cumberland, Bearbrook.....		1 50				1 50	
Cavan		3 57				3 57	
St. Mark's.....		3 39				3 39	
Candan	Rev. E. H. M. Baker.....	82	9 28			82	9 28
Deseronto.....	Rev. T. Stanton.....						
Edwardsburg, etc.....	Rev. G. Metzler.....				11 72		h11 72
Eganville, etc.....	Rev. R. D. Mills.....						
Elizabethtown, Lyn.....		1 80		5 50		7 30	
New Dublin.....	Rev. G. W. G. Grout.....	2 00	3 80		15 50	2 00	9 30
Finch, Crysler.....		5 57		2 40		7 97	
Chesterville.....	Rev. J. T. Fraser.....		5 57	60	3 00	60	8 57
Fitzroy Harbor, etc.....	Rev. J. F. Snowdon.....		5 53				5 53
9th Line.....							
Torbollin.....							
Franktown, Prospect, etc.....	Rev. W. D. Mercer.....				2 76		2 76
Montague.....							
Gananoque.....	Rev. H. Auston.....		20 00				20 00
Gloucester.....	Rev. J. M. Snowdon.....						
Hawkesbury.....	Rev. A. Phillips.....		16 30		17 20		i33 50
Hillier and Wellington.....	Rev. J. Halliwell.....						
Gerow Gore.....							
Huntly, Christ Church.....		70					
6th Line.....		2 28					
Carp.....	Rev. C. Scudamore.....	1 09	4 06		5 90		9 96

a Algoma. b Parochial Jews' Society, \$5.22; Algoma, \$1.96. c Algoma, \$27.20. d Wawanosh Home, \$7.16; Algoma, \$15.05. e Swan Lake Mission, \$7.00; Algoma, 30.50; Shingwauk, \$50. f C. M. S., \$9.90; C. M. S., for India, \$5.32; for China, \$17.01; Algoma, \$15. g Algoma, \$28; from Woman's Auxiliary, 66.25. h Algoma, 6.80. i Algoma. ii Jews, \$1.30; Saskatchewan, 17.20.

RETURNS FROM THE DIOCESE OF ONTARIO—(Continued).

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.	By Congregations.	Totals by Parishes.
Kemptville.....	Rev. C. P. Emery.....	12 73	12 73	27 82	27 82	40 55	j 40 55
Kingston, St. George's Cathed'l	Very Rev. Dean Lyster	94 68	.....	232 76	.....	827 44	.....
	Rev. B. B. Smith.....						
Cataragui.....	Rev. A. W. Cooke.....	2 00	96 68	14 10	246 86	16 10	k 343 54
Kingston, St. James'	Rev. J. K. MacMorine.....	.....	45 27	.....	128 70	.....	l 173 97
" St. Paul's	Rev. W. B. Carey.....	.....	15 71	.....	76 30	.....	m 92 01
" All Saints'	Vacant.....	.....	.....	.....	.....	.....	.....
Kitley, Frankville.....	.....	.....	.....	n 2 05	.....	2 05	3 00
Redan's.....	.....	.....	.....	.....	.....	.....	.....
Dack's.....	.....	.....	.....	.....	.....	.....	.....
Eaton's Corners.....	Rev. J. Osborne.....	.....	.....	o 2 01	4 06	2 01	4 06
Lanark.....	.....	.....	.....	4 21	.....	4 21	.....
Balderson.....	.....	.....	.....	.....	.....	.....	.....
Innesville.....	Rev. H. Farrer.....	.....	.....	.....	p 4 21	.....	4 21
Lansdowne Front.....	Rev. S. Tighe.....	.....	.....	.....	.....	.....	.....
Lansdowne Rear.....	.....	.....	.....	4 23	.....	4 23	.....
Farmersville.....	.....	6 80	.....	4 09	.....	10 89	.....
Delta.....	Rev. R. N. Jones.....	.....	6 80	87	9 19	87	15 99
Leeds Rear.....	.....	.....	.....	.....	.....	.....	.....
Lyndhurst.....	.....	3 86	.....	14 01	.....	q 17 37	.....
Seeley's Bay.....	.....	76	.....	1 02	.....	1 78	.....
South Crosby.....	Rev. F. Codd.....	88	5 00	1 79	16 82	2 67	21 82
Lombardy.....	.....	1 60	.....	.....	.....	1 60	.....
Port Elmsley.....	Rev. A. J. Fidler.....	2 10	3 70	.....	.....	2 10	3 70
Loughborough.....	.....	.....	.....	1 48	.....	.....	.....
Murvale.....	.....	.....	.....	92	.....	.....	.....
Slacks, S. H.....	Rev. M. G. Poole.....	.....	2 00	60	3 90	.....	5 00
Maberly.....	.....	.....	.....	.....	.....	.....	.....
Bathurst.....	.....	27	.....	81	.....	1 08	.....
Oso.....	.....	83	.....	1 40	.....	2 23	.....
Rokeyby.....	.....	.....	.....	56	.....	56	.....
Irwins, S. H.....	Rev. C. E. S. Radcliffe.....	29	1 30	70	3 47	99	4 86
Madoc, St. John's.....	Rev. W. Y. Daykin.....	.....	.....	.....	.....	.....	.....
March, St. John's.....	.....	.....	.....	1 25	.....	.....	.....
St. Mary's.....	.....	.....	.....	70	.....	.....	.....
Dunrobin.....	Rev. W. Fleming.....	.....	3 95	.....	1 95	.....	5 90
Marmora.....	.....	1 80	.....	.....	.....	1 80	.....
Rawdon.....	Rev. C. M. Harris.....	1 45	3 25	.....	.....	1 45	3 25
Marysburg.....	Rev. A. T. Brown.....	.....	2 00	.....	.....	.....	2 00
Matilda Iroquois.....	.....	4 15	.....	5 00	.....	9 15	.....
Dixon's Corners.....	Rev. Canon White.....	1 00	5 15	.....	5 00	1 00	r 10 15
Merrickville.....	.....	2 80	.....	10 00	.....	12 80	.....
Burritt's Rapids.....	Rev. L. M. Houston.....	2 20	5 00	6 90	16 90	9 10	s 21 90
Moulinette.....	.....	2 60	.....	.....	.....	2 60	.....
Newington.....	Rev. F. Prime.....	1 73	4 33	.....	.....	1 73	4 33
Mountain, St. Peters.....	Rev. R. W. Brown.....	.....	.....	.....	.....	.....	.....
Napanee.....	Ven. T. Bedford-Jones.....	.....	21 00	.....	39 29	.....	t 60 29
Nepean, Rochesterville.....	.....	4 00	.....	.....	.....	4 00	.....
Merivale.....	.....	2 00	.....	.....	.....	2 00	.....
Richmond Road.....	Rev. T. Garrett.....	.....	6 00	.....	.....	.....	6 00
Newboro'.....	.....	.....	.....	14 50	.....	14 50	.....
Portland.....	.....	.....	.....	1 25	.....	1 25	.....
New Boyne.....	Rev. W. Wright.....	.....	.....	1 25	17 00	1 25	u 17 00
New Edinburgh.....	Rev. E. A. W. Hanington.....	.....	25 35	.....	51 46	.....	v 76 81
North Augusta.....	Rev. A. H. Coleman.....	.....	.....	.....	6 18	.....	w 6 18
North Gower.....	.....	2 30	.....	8 31	.....	10 61	.....
Wellington.....	.....	6 60	.....	8 40	.....	15 00	.....
Manotick.....	.....	2 17	.....	5 33	.....	1 40	.....
Marlboro.....	Rev. Samuel Daw.....	.....	11 07	1 79	23 83	1 79	x 4 90
North Hastings.....	Rev. E. Scammell.....	.....	.....	.....	.....	.....	.....
Osgoode.....	Rev. E. Pick.....	.....	3 18	.....	7 79	.....	10 97
Osnabruk.....	Rev. S. G. Poole.....	.....	6 00	.....	x 15 62	.....	21 62
Ottawa, Christ Church.....	Ven. J. S. Lauder.....	.....	36 60	.....	82 40	.....	y 119 00
" St. Alban's.....	Rev. J. J. Bogert.....	.....	45 63	.....	26 35	.....	z 71 98

j Algoma, 7.45; Qu'Appelle, \$20.37. k Jews, \$9.24; Indian Homes, \$43; Algoma, \$21; From Womens' Auxiliary, \$158.75; Indian Homes, \$14.10. l Jews, \$10.07; Indian Homes \$40.40; from Womens' Auxiliary, \$94.67. m Rupert's Land, \$25; Algoma, \$6.55; from Womens' Auxiliary, \$34.25. n Algoma, \$1.05. o Algoma, \$2.40. p Algoma, \$2.86; from Womens' Auxiliary, \$5. r Algoma, \$5. Algoma, \$3.60. s S. P. G., \$21; Qu'Appelle, \$8; Algoma, 6.29; Shingwauk, \$25. u Algoma, \$4. v Rupert's Land, \$46.06. w Algoma, \$ Rupert's Land, \$10. x Rupert's Land, \$18; Algoma, \$20. y Algoma, \$3.

RETURNS FROM THE DIOCESE OF ONTARIO—(Continued.)

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Ottawa, St. John's.....	Rev. H. Pollard.....		41 50		6 00		a47 50
" St. George's.....	Rev. Percy Owen-Jones.....		52 15		365 57		b417 72
" Woman's Auxiliary(in- cluding New Edinburgh..					226 73		226 73
Oxford Mills.....	Rev. W. A. Read.....						
Pakenham.....							
Antrim.....	Rev. S. MacMorine.....				10 45		10 45
Parham.....	Rev. W. H. Stiles.....						
Pembroke.....	Rev. J. W. Forcythe.....		14 33		11 01		c25 34
Perth.....	Rev. R. L. Stephenson.....				36 00		d36 00
Pictou.....	Rev. E. Loucks.....		24 50		13 00		e37 50
Pittsburg.....	Rev. J. H. Mimino.....						
Plantagenet.....	Rev. C. O'D. Baylee.....						
Portsmouth.....	Rev. F. W. Dobbs.....		27 60		49 00		f76 60
Prescott.....	Rev. W. Lewin.....		8 81		67 88		g76 69
Renfrew.....	Rev. C. J. Young.....						
Richmond.....	Rev. G. Jemmett.....						
Roslin.....	Rev. S. Bennetts.....		2 17				h2 17
Selby.....	Rev. J. W. Foster.....		2 00		3 40		i 5 40
Shannonville.....	Vacant.....		66				66
Sharbot Lake.....	Rev. G. Scantlebury.....						
Smith's Falls.....	Rev. A. C. Nesbitt.....				26 27		j26 27
Stafford, St. Stephen's.....					1 83		1 83
" St. Patrick's.....	Rev. R. J. Harvey.....				1 34	3 17	1 34 3 17
Stirling, St. John's.....					6 78		6 78
Rawdon.....	Rev. T. Godden.....				1 50	8 28	1 50 8 28
Tamworth.....	Rev. J. R. Serson.....	6 00	5 00		6 00		12 00
Trenton.....	Rev. Canon Bleasdel.....						
Tyendenaga.....	Rev. G. A. Anderson.....						
Vankleek Hill.....					3 49		3 49
E. Hawkesbury.....	Rev. J. Elliott.....				2 30	5 79	2 30 5 79
Williamsburg and Morrisburg..	Rev. C. L. Worrell.....		18 30		15 65		28 95
Wolfe Island, Trinity.....		1 50			3 00		4 50
Christ Church.....	Rev. J. J. Christie.....	75	2 25		3 00	75	k5 25

a Algoma, \$6. b Algoma, \$175.67; Rupert's Land, \$133.10. c Jews, \$5. d Algoma, \$58.50; Algoma, \$5.50. e Jews, \$17; Shingwauk, \$20; Algoma, \$5. f Algoma, \$13.24; from Woman's Auxiliary, \$25. g Jews, \$2.17. h Algoma, \$1.50. i Algoma. j Col. Church and S. Society.

RETURNS FROM THE DIOCESE OF TORONTO.

FOREIGN MISSIONS FROM AUGUST 12, 1885, TO APRIL 30, 1886; DOMESTIC MISSIONS FROM AUGUST 12, 1885, TO JULY 31, 1886.

NAME OF PARISH AND STATIONS.	NAME OF INCUMBENT.	FOREIGN.		DOMESTIC.		GRAND TOTALS.	
		By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.	By Congre- gations.	Totals by Parishes.
Albion, Caledon E., etc.....	Rev. W. F. Swallow.....						
Alliston, West Essa.....	Rev. A. B. Chafe.....				1 30		1 30
Apsley.....					85		
Chandos.....					1 28		
Eel Lake.....	Rev. P. Harding.....				15	2 28	2 28
Ashburnham.....	Rev. W. C. Bradshaw.....		4 00		68 50		72 50
Atherley, Longford.....	Vacant.....						
Aurora.....		8 02		6 00		14 02	
Oakridges.....	Rev. E. H. Mussen.....	1 50	9 52	1 00	7 00	2 50	16 52
Barrie.....	Rev. Canon Morgan.....						
Bateau.....		1 00					
Duntroon.....		1 00					
Singhampton.....	Vacant.....	30	2 30				2 30
Beaverton.....	Vacant.....						
Berkeley, Norway.....							
Chester.....					4 50		
York Station.....	Rev. C. Rutan.....			1 00	5 50		5 50