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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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## HISTORICAL SKETCHES.

### No. 65 — THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

**S**IGHTEEN years ago the experience of Bishop Oxenden convinced him that a Theological College in Montreal was an absolute necessity for the well-being of the Diocese. Not because the Bishop took exception to the theological teaching given in any other institution, but because, as a matter of fact, existing institutions were unable to supply the increasing demand for men—a demand which advanced in proportion to the natural development of the Church in the new Diocese of Montreal after its separation from the Diocese of Quebec. Previous to that date the one College at Lennoxville was found to be sufficient. But since that time the growth of the Church has kept pace with the growth of the population, especially in the city of Montreal, and the demand for additional men was so increasingly great that the one College which formerly supplied the wants of the undivided Diocese of Quebec was found insufficient to supply the wants of the same territory when subdivided into two separate Dioceses. Hence the movement for a new College in the city of Montreal, a site which presented special advantages and in favour of which there were special reasons, which either are not known to the general public or may be overlooked.

In the first place a potent argument was derived from the presence in Montreal of McGill

University, whose development in recent years has been exceedingly rapid, and whose facilities for the impartation of a liberal education are unusually great. McGill University was found to present greater attractions, as an educational centre, to the young men of the Province of Quebec, and to many beyond its limits, than any other existing University, and the result was the conviction that the Church would be wanting in wisdom if it did not look to the students of McGill for a supply of its necessities and furnish the means of a theological education to those among

them who were desirous of entering the sacred Ministry. On enquiry it was ascertained that there were several who had this object in view, and their testimony was the principal factor in the determination of the question. They said "Yes, we would like to enter the Ministry, but we have no facilities for entering it here. There is no Theological College." And in reply to the question: "Why not go elsewhere to be trained in theology after your McGill course is over?" they said: "We have neither the time nor the money to do so. If we cannot be trained here we shall go into another profession."

In the next place another argument had weight with some, viz: A Theological College established in Montreal will be practically a revival for the Church of England of the Divinity Faculty of McGill University and a means of preventing the frustration of the wishes of the founder—Mr. McGill—who left his property for the benefit of the Church of England, and specially with a view to the supply of men for the Ministry. His will in this respect



REV. CANON HENDERSON, D.D., T.C.D.,  
*Principal of Montreal Diocesan Theological College.*



VIEW OF MONTREAL.

was fully carried out while the University remained in the hands of the Church of England. But when the Church of England forfeited the Institution all hope of its realization seemed to be lost. Bishop Mountain abandoned McGill when its fortunes seemed irretrievable, and established Lennoxville in 1840. McGill obtained a new charter in 1852, retaining its Divinity Faculty, but allowing it to remain in abeyance. Since that time its progress has been remarkable, and it now numbers 800 students in its several departments. With good reason, therefore, did Bishop Oxenden move for a new College in 1873. In September of that year the "Montreal Diocesan Theological College" was opened under the direction of the first Principal, the Rev. J. A. Lobley, M.A., who was brought over from England for the purpose. He began his work with eleven students who assembled daily in the library of the Synod Hall. He began without any assistant Professors, without library, without helps of any kind. Himself and the students constituted the College, and so it continued till he resigned his office at the close of 1877. Nor was there any alteration in these respects for some time after the appointment of the present principal, the Rev. Canon Henderson, D.D., who succeeded him in 1878. In 1879, however, a step was taken in advance, when some of the local clergy were associated with the Principal as Lecturers, of whom the present Bishop of Algoma (Dr. Sullivan) was the first. The number has now increased to six, of whom one is resident in the College and the rest attend at stated times during the week. In the same year the College was incorporated by Act of the local Legislature and in the following year it was affiliated with McGill University, in consequence of which important advantages accrue to the College and the students. As regards the College, all the educational resources of the University are made available for its use, as though they were its own, and without cost to the Church. As regards the students, they have not only the advantages common to other students, but by special legislation their tuition fees are remitted,

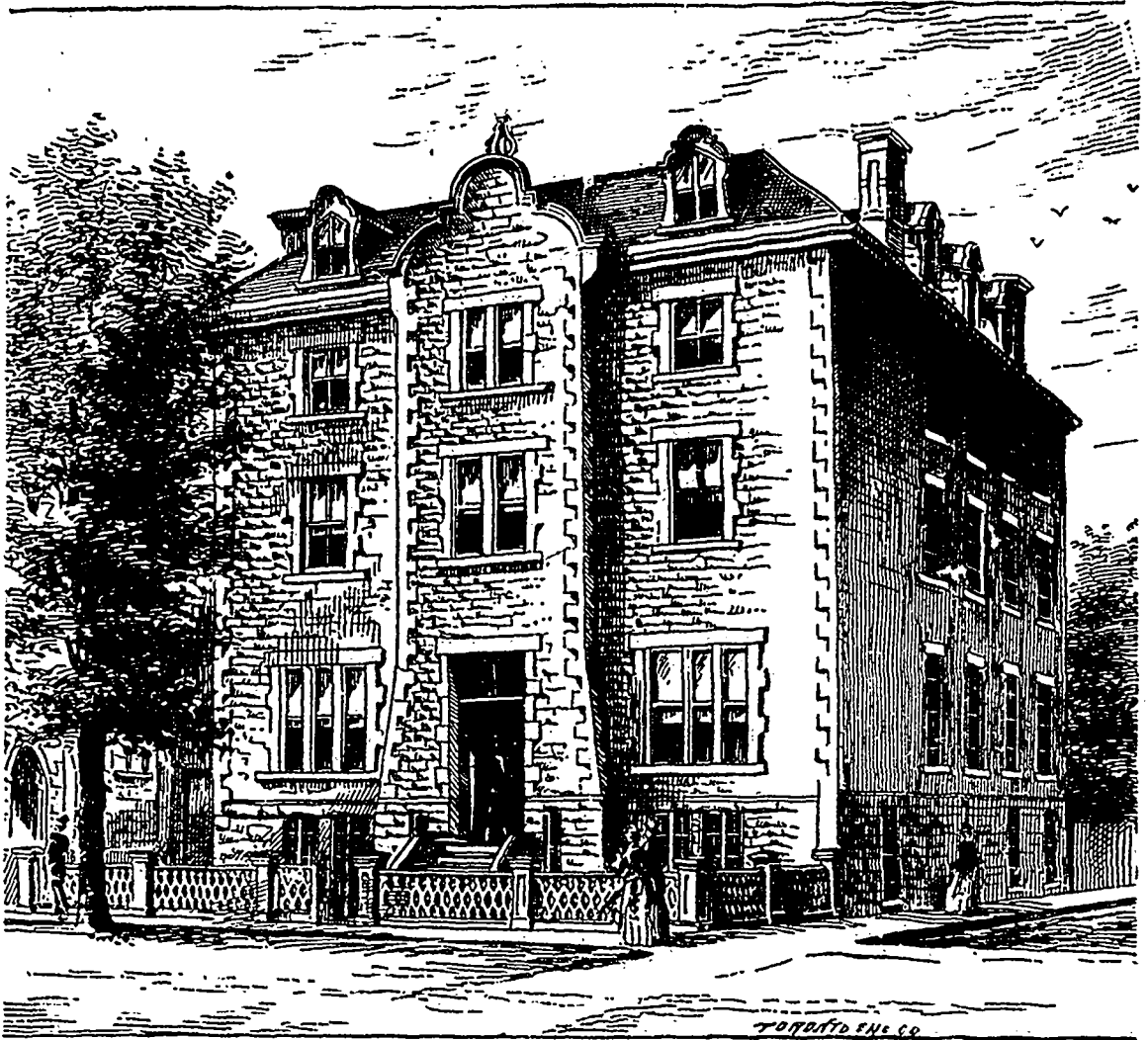
and as there are no tuition fees in the Theological College for those who serve in the Diocese of Montreal the advantages possessed are very great.

About the same time another important event occurred in the history of the College, viz., the donation of the present College building and site by A. F. Gault, Esq., of Montreal, whose munificent liberality in this and other relations is well known to his fellow-citizens and is deservedly appreciated.

Meantime the endowment of the College was not forgotten, and chiefly through the legacies of Major Mills, Miss Turner and Mr. Shelton a sum of \$19,000 has been accumulated for the purpose. A library also has been begun which contains between two and three thousand volumes, and students to read them are annually increasing in number, the number at present on the roll being thirty, of whom none are admitted to the theological classes unless they have first matriculated at the University, and none receive the "Testamur" of the College unless they have been partial students of the University during two years of the undergraduate course.

Such was the condition of things when the Diocesan Theological College made application to the local Legislature some five years ago for power to confer degrees in Divinity as other theological colleges affiliated to McGill had previously done. To this application the Bishop of Quebec and the authorities at Lennoxville presented a strong and successful opposition, the result of which was that the question was referred to the Provincial Synod for decision, whose decision was eminently satisfactory, inasmuch as it placed the Diocesan College, in one respect, on an equality with the Universities and other theological Colleges of the Ecclesiastical Province, and, in fact, gave it more than it would have had if it had obtained the power from the local Legislature. A Canon was passed requiring all Divinity degrees to be authorized by a central Board of examiners, consisting of representatives from each of the theological Colleges and Universities, and (after a fixed date) to be conferred upon none but those who had previously taken a B.A. degree. For this decided improvement the thanks of Church people in this Province are due to the Provincial Synod and to the Diocesan Theological College, for, through its instrumentality, though undesignedly on its part in the first instance, an elevation as well as a uniformity of standard in the matter of Divinity degrees has been secured throughout the Province.

It may be well to add a note on the title of the College. It is called "Diocesan," but not



MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

in any restricted sense. It is, primarily, but not *exclusively*, Diocesan in its character, and never has been, as the following facts abundantly prove. It trains men for other Dioceses directly, and specially for Algoma and Jamaica, whose students enjoy special privileges. Archdeacon Douet, of Corpus Christi College, Cambridge, England, then Commissary and Examining Chaplain of the Bishop of Jamaica (now himself Bishop) visited this College at the late Bishop's request, as he did other colleges, and after comparing the advantages in the Montreal College with those of other institutions, he made formal application to the Board for the admission of students from Jamaica, and, as a matter of fact, the students of the College are scattered over this continent and the British isles. There is no ground, therefore, for the statement that this College is intended for the Diocese only.

The results of the work done may be tabulated

as follows ;—Admitted since the foundation of the College (including present students), 125 ; Ordained, 59 ; Graduates (B.A.), 21 ; Have taken University distinctions (honours, medals, scholarships, prizes), 8 ; Have taken Theological degrees, 2 ; Have become Rural Deans, 3 ; Have become Canons, 2 ; Missionary, 1.

All that has been done is the practical expression of a felt local necessity. It has been effected without external aid from foreign Societies. It is a perfectly natural growth and has grown rapidly as compared with other institutions of a similar kind. It has overcome much unreasonable opposition and in the success of the past may be found the best guarantee for the prosperity of the future. Its object in the future, as in the past, will be to indoctrinate the students with Church of England principles as held by the Protestant Reformers and compilers of the Prayer Book, and, above all, with the

principle of the unalterable supremacy of the Word of God. "*Sermonem vitæ pretendentes.*"

The present principal, Dr. Henderson, was born in Londonderry, Ireland, and is a graduate of Trinity College, Dublin, was ordained Deacon in 1857 by the Bishop of Bath and Wells, and priest in 1858 by the Bishop of Meath. After serving for a time as Curate in both England and Ireland he came to this country and was appointed missionary at Pembroke, Diocese of Ontario, which he resigned and was appointed to the Rectory of St. Luke's Church, Cleveland, Ohio. After holding one or two other positions in the United States Dr. Henderson returned to Canada, and after serving for a short time as incumbent of Dunham, in the Diocese of Montreal, was appointed Principal of the Theological College. The ripe scholarship of Canon Henderson, combined with his quiet, unassuming manner, has done much to secure the success of the Institution over which he presides. When visiting the College one is struck with its homelike appearance. The students seem to be treated as members of a household and are surrounded by the gentle influences which come from a well regulated Christian home.

### SELF-INDULGENCE.



MAGNIFICENCE for self-indulgence are as many and as specious as channels for personal gratification are varied. Referring recently to the decease of a certain lady worth forty millions of dollars, whose life work and practical monument has been the erection of a sumptuous and palatial residence which rivals the royal homes of the Old World for magnificence and munificence of outlay, the editor of a leading religious journal remarks that if, in her dealing with the hundreds of workmen and skilled artisans of America and from Europe, whom she has employed, she has been considerate and generous, her life and fortune have not, perhaps, been wasted.

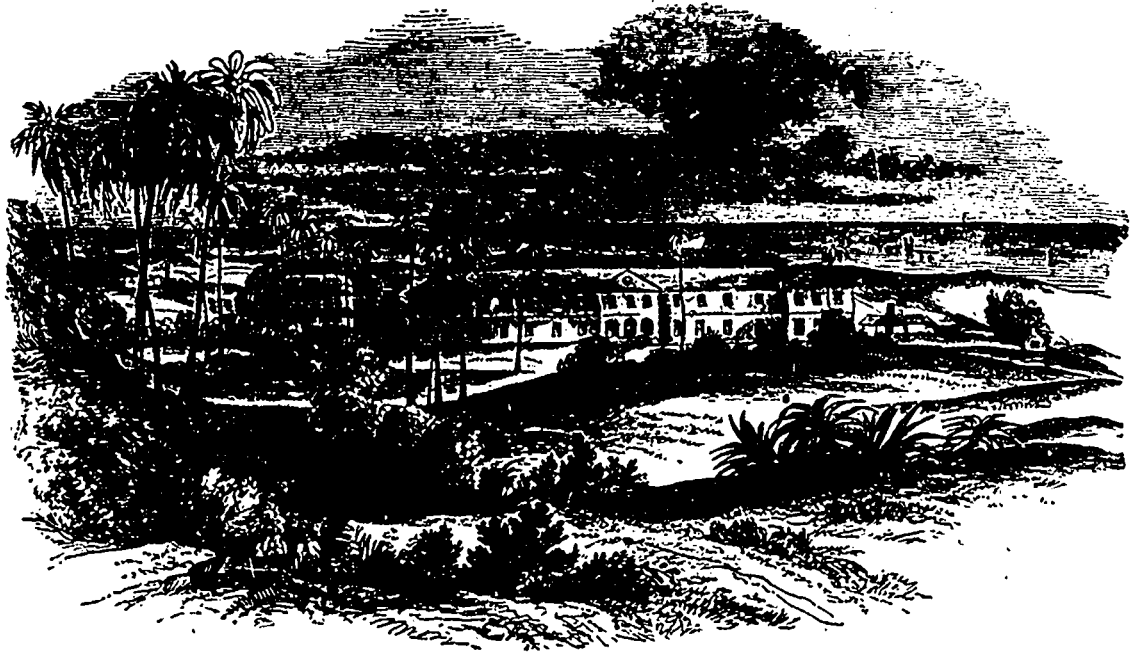
This reminds us of a pretext for this kind of self-indulgence which is becoming more and more common. We had a friend who, like Mrs. Serles-Hopkins, built a palatial residence, and furnished it with all the comforts, conveniences, and luxurious appointments which modern science and art, conjoined with vast wealth lavishly expended, could procure. And he was wont to say that all this vast expenditure was "putting just so much money into poor men's pockets."

Grant it—that this keeps money in circulation which otherwise would lie in coffers or in safety-deposit vaults; grant it—that thus workmen are employed and kept in food and raiment. What of the influence of such lavish expense on the man spending? Is his motive the helping of poverty and misery to a competency and a life

of comfort and happiness, or is it his own indulgence of the lusts of the flesh, the lusts of the eyes, and the pride of life? Is this wholesale expenditure, that ends on one's own home and its appointments, calculated to restrain and repress that self-indulgence or give rapid development to that selfishness which needs only to be fed to become gigantic and monstrous and despotic!

Balzac in his "*Peau de Chagrin*," has used the myth of the magic skin as the basis of a fiction not without a moral. This skin confers on the wearer the power to gratify every wish and whim; but with every such indulgence the skin closes more tightly about the wearer, until he is hopelessly and fatally embraced in the very means of his own gratification. We do not hesitate to say that of all the means whereby the best impulses in us are quenched and the worst strengthened, we do not believe any one influence is for rapid and sure results equal to simple *self-gratification*. To say, of all things, that I want to have or to do, "I will have this" or "I will do this," and to have the means to carry out the selfish wish is the most dangerous of all possibilities. It develops oftentimes a monster of selfishness; and the wisest of the wealthy recognize the peril, and antidote it by abundant charities and self-denials unknown to the world. The rich as well as the poor may bear the cross after Christ, though the sphere of self-renunciation may be different; but there must be self-denial and self-abnegation somehow if the spirit of Christ is to displace the spirit of evil.—*Missionary Review of the World*.

A FARMER went to hear John Wesley preach. He was a man who cared little about religion; on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. John Wesley said that he should take up three topics of thought. He was talking greatly about money. His first head was "Get all you can." The farmer nudged a neighbour, and said: "This is strange preaching; I never heard the like of this before; this is very good. That man has got things in him; it is admirable preaching." John Wesley discoursed on "industry," "activity," "living to purpose;" and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and he satirized the wilful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought: "All this have I been taught from my youth up," and what with getting and what with hoarding, it seemed to him that "salvation had come to his house." But Wesley advanced to his third head, "Give all you can." "Aw dear, aw dear," said the farmer, "he has gone and spoilt it all."



CODRINGTON COLLEGE, BARBADOS.

## THE WEST INDIES.

### II.—DIOCESE OF BARBADOS AND WINDWARD ISLANDS.

**H**ILSON, in his article on Barbados in the "Encyclopædia Britannica," tells us that that island is about the size of the Isle of Wight, being twenty-one miles in length and about fourteen miles and a half in its broadest part, and is largely under cultivation—30,000 acres of sugar cane alone being cut annually. It is almost encircled by coral reefs, which extend in some parts for miles into the sea, and on its surface presents every variety of scenery—hill and valley, smooth table land and rugged rocks. For eight months in the year the climate, owing to the sea breezes, is kept delightfully cool for a tropical country. Bridgetown, the capital and port of the island, has a population of about 23,000. As early as the year 1666 it was destroyed by fire and rebuilt on a more substantial scale. The Government buildings are a handsome pile close to the sea.

In 1605 a crew of Englishmen landed on this island and cut upon the bark of a tree its dedication to King James, erecting at the same time a cross as a memorial of the event, and Barbados (a word of uncertain derivation) has remained ever since a possession of the British crown. From the beginning it has enjoyed representative government and the full measure of English freedom. The earliest English settlement of the island dates from 1625, when

thirty settlers laid the foundation of a town which they called Jamestown, after the reigning sovereign, and chose one Capt. Deane as their governor. An important trade was founded in indigo, cotton, wool, tobacco, ginger and aloes; but the sugar cane, when once commenced, was found to be the most lucrative.

During the Commonwealth prisoners of war were sometimes sent to Barbados and were employed in labour. Throughout the eighteenth century the island quietly progressed, with occasional military enterprise which shewed that it was not destitute of the ordinary martial spirit of the age. In 1761 it entered enthusiastically into a project for breaking completely the power of the French in the West Indies. It is in connection with this that we read of the names of Admiral Rodney and General Monckton. The island suffered great privations during the war between England and America, and was obliged to depend upon the generosity of the mother land for provisions. It suffered still more from internal disputes, its misery being intensified by a hurricane which wrought much destruction, and the home Parliament in 1782 voted £80,000 for its relief.

In the year 1805 Barbados received a flying visit from Lord Nelson, as he was in search of a French fleet. In October of the same year the battle of Trafalgar was won, and Bridgetown soon after had its Trafalgar Square and its Nelson statue. Shortly after this the islands of Martinique and Guadeloupe were re-captured from the French, and when the war ended in 1810 the British were supreme in that region.



PRIMARY SCHOOL, CODRINGTON COLLEGE,

and the military history of Barbados was brought to a close.

Once more, in 1831, the hurricane, that terrible devastator of the West Indies, swept over the island, causing 1,591 deaths and a destruction of property estimated at more than a million and a half sterling. Relief to the extent of £100,000 was granted by England to the various islands that had suffered from the hurricane, of which sum Barbados received one-half; but a great boon in 1838 was granted by the Home Government by the removal of the  $4\frac{1}{2}$  per cent. duty, which, as far back as 1663, had been placed upon the produce of the island. Thus a contention which had lasted 175 years was brought to a close.

In the early days of the island white labour was employed; but when the sugar cane came to be cultivated slaves were imported from Africa. In the year 1806 there were 60,000 negroes in the island—and what to do with the descendants of these negroes now, multiplied as they are to an enormous extent, is the problem of the hour. Since emancipation they have been labourers, working for wages on the estates of large proprietors. They own no land and must work for their living.

In the year 1668 a child was born in Barbados whose name and influence was destined to be great in the Church matters of the West Indies. This was Christopher Codrington, who afterwards became a "Fellow of all Souls," Oxford, and subsequently was appointed Governor of the Leeward Islands. On his death, in 1710, the Society for the Propagation of the Gospel fell heir, by his bequest, to certain estates in the West Indies and 300 negroes belonging to them for the foundation and maintenance of a college of professors and scholars. He made his will to this effect in 1702, one year after the S. P. G. itself was formed, and in it directed that these professors and scholars were "to study

and practise Physick and Chirurgery, as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies."

This is probably the earliest proposal for medical missions in modern times. Owing to legal difficulties the Society was not able to get actual possession till 1745, when a grammar school, or college, was opened under a master and usher (both clergymen) with twelve scholars to be trained as missionaries.

In 1780 a hurricane nearly destroyed the college and rendered the estates unproductive, but it was re-opened in 1789 with six boys and gradually increased in the number of its students.

Thus, when in 1824 a bishop was appointed for Barbados, his lordship found this useful college at his disposal. The first Bishop of Barbados was Dr. W. H. Coleridge, who had a much larger territory under his control than the present Bishop has. Seven years after his appointment he had the misfortune of seeing Codrington College again destroyed by a hurricane. It was, however, restored and work went on as usual. In 1836 (two years after the emancipation of the slaves) the S. P. G. received compensation money for the slaves, and invested the money as an endowment for the college.

Bishop Coleridge was succeeded by Dr. T. Parry in 1842, and he by Dr. J. Mitchinson in 1873. Bishop Mitchinson resigned in 1881 and the present occupant of the See, Dr. H. Bree, succeeded him in 1882. In 1887 Bishop Bree wrote to the Society deploring another cyclone, which, in the previous year, swept through his diocese hurling houses and churches to the ground by the wholesale. These periodical devastations must be very trying and injurious to the work in the West Indies.

In 1878 Barbados was divided into two separately organized dioceses under one bishop,—Barbados and the Windward Islands (Grenada, St. Vincent, the Grenadines and Tobago), it being found difficult to work on the same system Barbados with its established and endowed Church and the other islands in which the Church is disestablished and partially or wholly disendowed. For this latter diocese the Bishop pleads most earnestly, as the work is suffering blow after blow from the continued withdrawal of governmental aid. In Barbados the Church is on a better basis. Froude thus speaks of it:—



CHAPEL ON THE CODRINGTON ESTATE.

"Every square yard of soil is cultivated, and turn your eyes where you will you see houses, sugar canes and sweet potatoes. Two hundred and fifty years of occupation have imprinted strongly an English character; parish churches, solid and respectable, the English language, the English police and parochial system. However it may be in the other islands, England in Barbados is still a solid fact. The headquarters of the West Indian troops are there. There is a commander-in-chief residing in a "Queen's House," so called. There is a savannah where there are English barracks under avenues of almond and mahogany. Red coats are scattered about the grass. Officers canter about playing polo, and naval and military uniforms glitter at the side of carriages, and horsemen and horsewomen take their evening rides, as well mounted and as well dressed as you can see in Rotten Row. Barbados is thus in pleasing contrast with the conquered islands, which we have not taken the trouble to assimilate. In them remain the wrecks of the French civilization which we superseded, but we have planted nothing of our own. Barbados, the European aspect of it at any rate, is English throughout."

More than half the clergy in Barbados have been educated in Codrington College, and from it coloured missionaries have been sent to the heathen in West Africa. It is now affiliated to the University of Durham, and degrees are granted to the students.

Thus are there bright spots in the Church in Barbados. Yet, in common with all the West Indian dioceses, there hangs over it the dark cloud of the ever increasing black race, to the threatened extinction of the whites, and this may well lead us to ask: "What will be in the end thereof?"

"ALMOST saved" is altogether lost.

## THE CANADIAN INDIANS— PAST AND PRESENT.

BY THE VENERABLE ARCHDEACON McMURRAY.

ON the 2nd of August, 1832, being then a candidate for Holy Orders, I was sent for by His Excellency, Sir John Coiborne, the Lieutenant-Governor of Upper Canada, who informed me that he had decided to establish a series of missions amongst the Ojibway Indians, on the north shores of Lake Superior and Lake Huron, and that acting in concert with the Society for "converting and civilising the Indians," which had then been formed, he had singled me out for this important work, and that my headquarters were to be at Sault St. Marie. Never having heard of

such a place I very naturally asked where it was. His Excellency replied that he did not himself know, but that if I would go to the Surveyor-General with his compliments, he would point out the place.

I accordingly acted on his advice, and, after long and diligent search with Mr. Chewitt, the then Surveyor-General, no trace of the place could be found, as no surveys of that distant region had then been made.

I returned to His Excellency and informed him that the place could not be found. He then requested me to go to Buffalo and to Detroit where he thought I would ascertain the requisite information.

It was a bold step for one so young and inexperienced, yet I accepted the appointment, and informed His Excellency that if the requisite credentials were prepared that I would leave for a "terra incognita," the day after my birthday, the 20th of September. I marked my baggage Sault St. Marie, and, after a long and hazardous series of voyages, partly by steam, by schooner and canoe, reached my future home on the 20th of October, just one month, which can now be accomplished in seventy-six hours.

My first object was to procure a shelter, the whole country being one dense forest. By the kindness of Sir George Simpson, the Governor of the Hudson's Bay Company, lodgings for the winter were given me in the Hudson's Bay House, occupied by the agents of that Company.

I lost no time in summoning the Indians to meet me in council in order that I might lay before them the object of my mission, the intention of the Church and the Government to extend to them their desire for their conversion and civilization.

The council having met, the old chief, Shingwahcose, perhaps the most fluent and ablest speaker in that country, after presenting me with the pipe of peace, addressed me as follows:—



"We desire first to know whether you can give us any assurance that you have been sent by our great father at York."

I at once presented my credentials, having the seal of the Province attached, and, after comparing them with his own medal, was satisfied that I was duly accredited.

Prior, however, to the meeting of the council, I discovered that they were given to drink, and I therefore took upon myself the liberty of adding a clause to my instructions to the following effect:—

"Your great father will be very sorry to hear that his children are given to intoxication, for so long as they continue the use of fire water his efforts would, in a great measure, be useless."

In reply to the address which I read to them through an interpreter the old chief did not fail to notice the clause with reference to their intemperance.

He replied: "My fathers never knew how to cultivate the land, my fathers never knew how to build mills, my fathers never knew how to extract the devil's broth out of the grain; you make it and bring it to us, and you blame us for drinking it."

This was a just reproof, not easily gainsayed. After a very long deliberation the council decided to accept the offer of the Church and Government, and promised to open their ears to the instructions of their agent, who had been sent to them.

One by one they began to attend the services I established, which were held in one of the rooms appropriated to myself, for no other place could be procured, and were apparently very attentive to my instructions as catechist, not being of the age for holy orders, which I was very desirous of obtaining so soon as I was of the proper age. Shut out as we were, having no regular mail communication, from November to the following May, I could not learn the residence or movements of the only bishop in Canada, the saintly Bishop Stewart. Hoping to find his lordship at York I left the Sault Ste. Marie in June, 1833 and proceeded in search of the bishop. On my arrival at York I found that he had gone to Kingston. I followed on, not by the C.P.R., as at present, but to my disappointment on reaching that place I learned that he had gone to Montreal. I hastened on hoping to overtake his lordship, but to my further regret I found that he had gone to the Eastern Townships. I still followed on, and after a long and expensive journey by land and sea of some 1,500 miles, I overtook his lordship at St. Armand's on the 8th of August, 1833.

Still lacking some five or six weeks of the age for ordination as deacon the bishop very kindly waived the objection and at once admitted me to examination by his chaplain, the Rev. S. I. J. Lockhart, and upon his favourable report the good and saintly bishop admitted me to the

order of deacon on Sunday, the 11th of August, 1833, in old St. Armand's Church, now Frelighsburg.

I lost no time in returning to my mission, which I reached after due diligence on the 24th of September, 1833.

Shortly after my return I learned that the old chief's youngest son and favourite, now the head chief at Sault Ste. Marie, was lying very dangerously ill with hemorrhage from the nose. At my request the medical officer of the garrison on the American side came at once to see him and was fortunate in being able to stay the bleeding which threatened his life.

After the doctor's departure I read to the invalid and offered up prayer for his recovery. His father, Shingwahcase, was smoking his pipe, yet listening very attentively to what I had said, in an instant threw down his pipe, arose, and exclaimed: "Why should not I also offer up prayer to the Great Spirit in behalf of my son?" He fell upon his knees and in the most eloquent and touching manner besought the Great Spirit in behalf of his son. This to me was a most encouraging event and the first evidence of the work of the blessed Spirit of God upon the hearts of his people. One by one the other Indians gave up their heathen idols and turned to the living God, and after proper instructions were baptized as members of the Church.

His Excellency having heard of this encouraging state of things requested me to bring down to York a few of the Indians in order that he might speak personally to them. Acting under his advice and direction I took down seven, the head chief, Shingwahcase, his two sons, his two sons-in-law, and two others. Being very anxious about them, for fear they should be induced to take again the "Devil's broth," I had them removed to some distance from the centre of the town, and selected a dense grove of pines, where the church of Holy Trinity now stands. His Excellency desired at once to see them, so I took them to the Government House, and he gave them excellent advice, with directions to listen to the instructions which I was sure to give them. Before departing His Excellency gave the old chief a handsome new flag and requested him to raise the flag over his wigwam every Sunday. With this he faithfully complied during the six years of my residence amongst them.

A change, however, in the Government unfortunately made a sad change in the prospects of the mission at Sault Ste. Marie. During the administration of Sir John Colborne the mission was supplied with a school-master, a farmer and oxen to teach the Indians to cultivate the land, with the requisite accompaniments, and with the promise that a school house, to serve temporarily as a church, and twenty houses similar to those built by the Government on the River Credit, should be built for them on the rising

ground behind the present town. Steps were at once made to build the school-house, and when completed it answered the purpose for which it was built. A commencement was also made to build the houses promised, and part of the timber was cut and placed on the ground. Thus far things looked favourable; but, unfortunately, a change in the administration of the Government brought about a sad change and disappointment to the Indians and myself.

Sir Francis Head, the successor of Sir John Colborne, entertained very different views from his predecessor with regard to the Indians, regarding them in their native state as in a better position than all our efforts could place them, and that all attempts to civilize them would be useless, and consequently he ordered the abandonment of his predecessor's intentions, stopped the building of their houses, and gave orders to withhold the supplies given by the Indian Department for carrying on the instruction of the Indians in farming and civilization.

This reflected sorely upon me as their missionary. I made the promises to the Indians on the strength of those made to them by Sir John Colborne, but as they were not carried out by his successor, my position was seriously altered, for the Indians began to think that I had no authority for making the promises referred to, thus casting a doubt upon my veracity.

This induced me to resign my mission, not because I did not love the work, but I could not allow myself to be looked upon as a deceiver by the changed action of the Government under Sir Francis Head. It was a severe trial, for I loved the work, which had prospered until the shock came, to which reference has been made, I was impelled to leave it and the people whom I loved, of whom I had baptized one hundred and sixty and had admitted forty to the Holy Communion. This action of the Government and the supineness of the Church caused this prosperous mission to be abandoned for twelve long years, until the appointment of the late Dr. O'Meara, a faithful and devoted missionary, whose services were highly appreciated by the Indians, who loved him dearly during his residence amongst them.

During this long interval of twelve years without a clergyman, the old chief assembled his people every Sunday, raising his flag over his wigwam, as instructed by his great father. Thus they observed the day as they best could by using some of the lessons they had heard and singing the hymns they had learned. It is very much to be doubted whether those who call themselves Christians would act in a like manner under similar circumstances.

For several years past I had been desirous of visiting once more the scene of my first labours, which, under the good providence of God, I was enabled to accomplish in the end of July last. The great change from that which I first

witnessed in 1832 was most pleasing and remarkable.

Instead of dense forests a prosperous town had sprung up, which has taken the place of the Indian wigwams, and what was to me of deeper interest, a missionary establishment, which is scarcely equalled in our Dominion, with its Shingwauk Home for boys, capable of accommodating 100, and another, the Wawanosh, for girls, three miles distant, sufficiently large for fifty girls. In addition there was, to my astonishment a beautiful chapel, with coloured glass windows, a bell, and other requisites suitable for any mission in our Dominion.

Still, in addition to these, there were two other stone buildings, one an hospital and the other a workshop for the boys where they are taught different trades. In all five handsome stone buildings, well built, partly by the boys, the Rev. E. F. Wilson, their indefatigable missionary, aided by necessary help from suitable mechanics. The laudable efforts and success of Mr. Wilson for the amelioration of the condition of these children of the forest is beyond all praise, and is worthy of the warmest support by all the sons and daughters of the Church of England in Canada. May we earnestly hope that that support will not be withheld?

#### OUR PARISHES AND CHURCHES.

NO 65.—ST MARY'S CHURCH, AYLESFORD,  
NOVA SCOTIA, 1790-1890.

IN attempting to write even a brief history of a parish like Aylesford one meets with many difficulties at the outset, and the one which perhaps most of all makes it a hard task is that during the early years of the life of the Church in these Colonial Dioceses, the parochial registers were very inefficiently kept. Full reports were made to the S. P. G. both quarterly and annual, but access to these is both difficult and expensive. Therefore, since the chief sources of information are in some cases additional, and in some cases from aged persons living in the parish, and from such widely scattered records as could be obtained, we hope to be pardoned if in some cases we are not able to give either full accounts of matters of interest or even the exact dates of their occurrence.

The history of the parish naturally divides itself into periods coeval with these during which different clergymen have worked in it, whose names, with the beginning and close of their labours, are as follows:—

The Rev. J. Wiswell 1783-1799; Rev John Inglis, 1801-1815; Rev. Edwin Gilpin, 1816-1833; Rev. H. L. Owen, 1833-1852; Rev. R. Avery, 1852-1887; Rev. T. R. Guillim, 1887-1888; Rev. J. M. C. Wade, 1888, present date.



A VIEW OF CLAIRMONT, THE RESIDENCE OF BISHOP INGLIS.

The Rev. J. Wiswell had a very extensive field of labour, including the territory which is now divided into the four parishes—Horton, Cornwallis, Aylesford and Wilmot, or the whole of King's Co. and one township of Annapolis. In the whole of this wide district there was not one church or school-house. Mr. Wiswell's stipend was provided by the S. P. G., besides which he received a grant of 200 acres of land from the Government. This grant is what is now known as the Wiswell property in Wilmot.

The first church building erected in Mr. Wiswell's charge was built at the expense of Col. Burbidge and Mr. Best in Cornwallis in A.D. 1770. It was a small building, which was replaced by the present edifice in 1802 or 3.

The services of the Church in Aylesford were necessarily held in private houses or school-rooms until the present church building was erected in 1790-91. The parish is indebted for this substantial, old, yet well kept building, to Col. Jas. Morden, who was at that time ordnance storekeeper at Halifax. Col. Morden was the owner of extensive tracts of land in this vicinity, on which he erected dwellings for his tenants. For the benefit of these tenants, as well as to encourage settlers to come to the country, he interested himself in the building of this church. We learn something of this from the copy of a document which was placed in the upper ball attached to the vane on the tower, as follows:

"This Church of St. Mary's was built in the year 1790, under the patronage of His Excellency John Parr, Esq., Lieutenant-Governor of this Province.

"The Right Rev. Chas. Inglis, First Bishop of Nova Scotia, and

"James Morden, Esq., ordnance store-keeper;

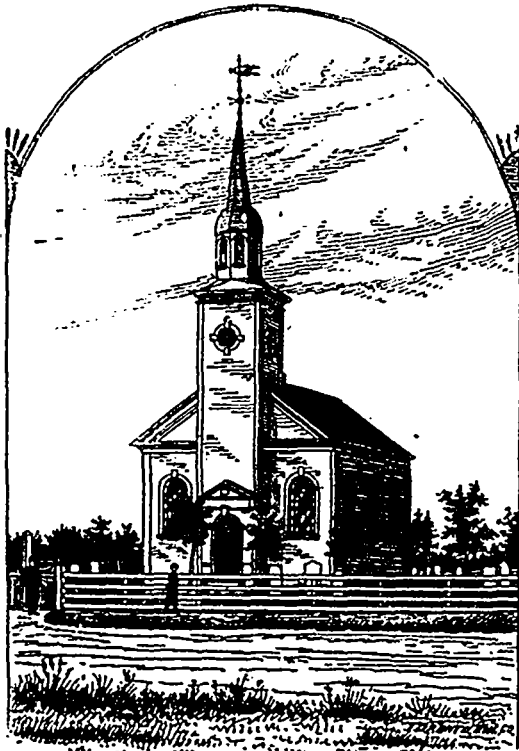
the first minister, Rev. John Wiswell; the builder, Wm Matthews."

From Mr. Matthews' bill of construction we glean the following:—

"The total cost of the building, £475 1s. 5d. This amount was chiefly obtained from donations received by Mr. Morden, as follows: Governor Parr, £222 4s. 6d.; various smaller benefactors, £86 3s. 4d.; James Morden, £165 13s. 7d. Total, £475 1s. 5d. The furnishings of the church were all gifts, among others an elegant folio Bible with three Prayer Books to match, the gift of Gov. Wentworth.

"In addition to the great care and expense to which Mr. Morden had been, he gave a deed of the grounds (between five and six acres), on which the church stands, with its surroundings."

In the year 1787 occurred the consecration of Dr. Chas. Inglis, first Bishop of Nova Scotia, as well as the first Colonial Bishop. The Parish of Aylesford, from its connection with Bishop Inglis, having been the seat of his residence during most of his episcopate, as well as that of his son John, who was first rector of the parish and then third bishop of Nova Scotia, is of peculiar interest to all members of the Church in the Diocese, and in particular to those who remember, with reverence and affection the grave manner and dignified bearing of the former, and the happy laughing countenance, with the affectionate sympathetic nature of the latter. It was during the latter part of Mr. Wiswell's ministry, about the year 1789, that Bishop Chas. Inglis became a resident of Clairmont, Aylesford. We have been unable to learn much of the work of Mr. Wiswell, but what we have already said of him shows that he must have spent a busy life. His ministry seems to have come to a close about the last year of the eighteenth



ST. MARY'S CHURCH, AYLESFORD.

century. His descendants still occupy the lands which were originally granted to him.

The Mission of Aylesford had become in the meantime (February 1791), a duly constituted parish by Act of Parliament. In the year 1801, John Inglis, having taken his degree of A.B., at King's College, Windsor (his name standing first on the list of students to enter that institution) and having been ordained priest, was appointed by the S. P. G. as their Missionary at Aylesford, and inducted rector of the parish by the Lord Bishop. At the beginning of his ministry, January, 1802, the population of the parish was 265, made up of 42 families,—125 adults, 137 children and 3 negroes. By a deed, dated February, 1805, his Lordship the Bishop conveyed to the S. P. G., 300 acres of land, in trust for his son John and his successors. As a priest of the Church of Christ, John Inglis showed the same faithfulness that he afterwards did as bishop. In no case did he spare himself, but constantly travelling the wilderness paths, either on horseback in summer, or on his snowshoes in winter, he visited the scattered settlers, relieved their necessities (for there was much poverty at that time), prayed with the sick, baptized their children and encouraged all by his life and example to follow, as he endeavoured to follow, in the footsteps of the Master. On the death of his father the Bishop, in 1816, he expected to have succeeded him, but, through some political influence, the Rev. Robert

Stanser, Missionary at St. Paul's, Halifax—a man weak in body and ill-calculated to undertake the laborious work of a colonial Bishop, was appointed by the recommendation of the Governor, Council and Assembly of Nova Scotia, while John Inglis was made his commissary. His duties calling him so much away from the parish, he was forced to give it up, although he ceased not, whenever he was stopping at Clairmont, of which he still held possession, to minister to the people, whom he, during his work amongst them, had learned to love so well. And in after years, when, wearied with the duties of his office, he would retire for a few months to Clairmont, it was his delight to visit the members of the congregation whose faces he never forgot.

On his death, which occurred in England in October 1850, his son Charles Inglis, Esq., M.D., of whom we shall speak presently, fell heir to the property in Aylesford. Thus the parish was once more without a clergyman. Some time during the year 1816, the Rev. Edwin Gilpin was appointed to the parish. Mr. Gilpin was fresh from College, having been educated at King's College, Windsor; full of zeal he found a large field over which to give it full scope. He resided, during the first few years of his ministry, with Mr. Wiswell of Wilmot, a descendant of the first rector of the parish. He afterwards purchased the property, a part of which now forms the Rectory grounds.

At the time when Mr. Gilpin worked in the parish there were no dissenting ministers, consequently he ministered to all.

In a sermon preached when he was leaving the parish, he said (lifting up his hands) "With these hands have I baptised every child that has been born in the parish during my ministry."

He spent his spare moments in working in his garden, which he seemed to enjoy. With the fruits of this labour he ministered to the sick and needy in his charge. He having a considerable knowledge of medicine, and there being no regular practitioner in the parish, was able to minister to the bodily as well as the spiritual wants of his people. Mr. Gilpin was twice married. First in 1817, to Eliza Wiswell, by whom he had five children, three sons and two daughters. The two eldest, twin sons, died in infancy; the fourth child Edwin, is the present Dean of Nova Scotia. His second wife was Gertrude Brimly, of Rhode Island, by whom he had two children—a son and a daughter. Mr. Gilpin moved from this parish to that of Annapolis in 1832, where he remained until his death.

A census of the parish, taken in 1828, showed the population to be 1,055.

In 1833 Mr. Gilpin was succeeded by the Rev. H. L. Owen. The work in the parish had now become more systematic. The dis-

senting bodies were becoming more active, so that Mr. Owen needed to be on the alert in order to keep his flock together. He gave great attention to Sunday school work, and in this he was ably seconded by Dr. Charles Inglis, to whom reference has already been made. In order that both Sunday school and day school might be systematically managed, Dr. Inglis undertook the building of a school-house about the year 1835. He gathered the necessary funds, by asking subscriptions from the various members of the community. In this way he collected £134 11s. 9d. The contract price for constructing the building was £130. Amos Patterson was the builder. The building was erected on a site near the church; and for a long time it was of great service to the Church. Within its walls many who are now leading men of the community received what education they possess. And every Sunday a school of from 160 to 200 scholars was there trained in the things that, as Christians, they ought to know and believe. Here, too, were kept both a Sunday school and a lending library, which did good work in their way; both these are things of the past. The libraries have been worn out and lost, and not replaced; the Sunday school scholars scattered amongst the various denominations, and the school-house now does duty as a common school-house, having been sold to the section a quarter of a century or more ago by the authorities of the Church.

Dr. Inglis through the whole of his life continued to show the deepest interest in the Church's work, and particularly in the Sunday school. He caused each child of the Sunday school to be presented with a Bible and Prayer Book, each with the signature, in his own hand-writing, of the Bishop. These books may be seen in many of the houses of the parish at the present time, and are highly valued. And at the time of his death, still mindful of the Church which he loved, he bequeathed the whole of his large property to her, the portion known as Oak-hill to the parish, and Clairmont, the family residence, to King's College, Windsor.

He died in the year 1861, and was buried in St. Mary's church yard, in a grave near the Chancel, which is STILL UNMARKED.

In 1847, Mr. Owen started a branch of the Diocesan Church Society in Aylesford, which did much good work for Missions. On the list of honorary members we find the Lord Bishop, Lt.-Col. Butler, Capt. Owen, Dr. L. E. VanBuskirk, Henry Ince, Esq., and others; and on the ordinary list we find the names of many individuals and families who have long since given over their allegiance to other bodies of Christians, and have forgotten the Church which they once loved to support, and to whom they still owe so much.

Mr. Owen was requested by the Bishop, in

1852, to leave Aylesford, and take the parish, of Lunenburg, which he did much against his wishes; always looking back upon that portion of his life spent in Aylesford as the happiest. He was married while in Aylesford, and one son was born there. He continued in charge of Lunenburg until his death, which occurred but a few years ago; and his name in both places is one that will always be revered. The population of Aylesford in 1851 was 1459, made up as follows: Church of England, 333; Baptist, 880; Romanist, 275; Methodist, 364; Free Church, 8; Universalist, 2; Presbyterian, 74; others, 8; unknown, 11.

Mr. Avery, who had already worked for a short period in the parish during the absence of Mr. Owen, was appointed to the Rectorship, on the resignation of Mr. Owen.

From the above census it will be seen that the dissenting bodies had been rapidly gaining ground, and Mr. Avery had no easy task set him to stem the current that was then flowing.

In 1855, with the assistance of Col. Butler, a church was built and consecrated at Morden, which was at this time becoming a thriving village; doomed to decay, however, when the Windsor and Annapolis Railway was built. Col. Butler gave 100 acres of land on the North Mount towards the endowment of this church.

St Mary's church, which, in Mr. Owen's time, 1843, had undergone considerable repairs was still further improved, the pews and chancel being remodelled, and the whole re-painted. But it is worthy of note that the building itself, excepting the towers, which were blown down in a gale, has never been repaired in any way; the oldest inhabitant claiming that the shingles which at present cover the roof are the same that are mentioned in the original bill of costs.

The pipe organ, which is a very good one, was obtained by Mr. Avery.

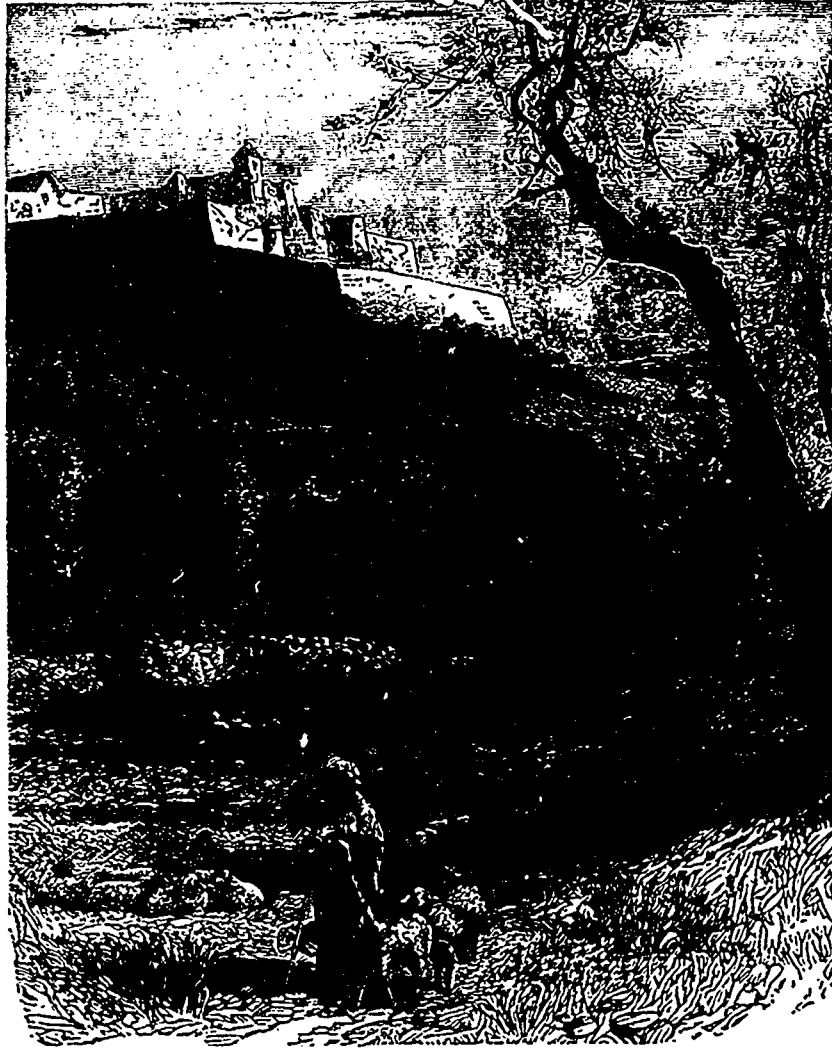
For thirty five years Mr. Avery continued actively to perform the duties of rector of the parish, until the year 1887, when he was forced by the failure of his voice and the infirmities of age to retire from active work. At present residing in Kentville, he enjoys a well earned rest. His scholarly sermons and genial hospitality showed the educated and polished gentleman that he was, and he has left in the parish many, both of the old and young, who remember him with deepest affection.

On Mr. Avery's retirement, Mr. Guillim was appointed rector and was succeeded by the present incumbent, Mr. Wade. The old rectory which had, through age (being something over a century old), become scarcely habitable, was replaced by a new one in 1889. Steps are now being taken to repair the old church. The Sunday school and library are being worked up. And thus, step by step, the Heavenly Father's work is being pushed on successfully.

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 Young People's Department.
 

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UNDER THE WALLS OF BETHLEHEM.

## O, LITTLE TOWN OF BETHLEHEM.



LITTLE town of Bethlehem !  
 How still we see thee lie ;  
 Above thy deep and dreamless sleep  
 The silent stars go by ;  
 Yet in thy dark streets shineth  
 The everlasting light ;  
 The hopes and fears of all the years  
 Are met in thee to-night.

How silently, how silently,  
 The wondrous gift is given !  
 So God imparts to human hearts  
 The blessings of his heaven.  
 No ear may hear his coming,  
 But in this world of sin,  
 Where meek souls will receive Him still,  
 The dear Christ enters in

For Christ is born of Mary,  
 And gathered all above  
 While mortals sleep, the angels keep  
 Their watch of wondering love,  
 O, holy Child of Bethlehem !  
 Descend to us we pray ;  
 Cast out our sin and enter in,  
 Be born in us to-day.

O, morning stars together  
 Proclaim the holy birth !  
 And praises sing to God the King,  
 And peace to men on earth.  
 We hear the Christmas angels,  
 The great, glad tidings tell,  
 O, come to us, abide with us,  
 Our Lord Emmanuel !

—Phillips Brooks.

## AGNES WHITE'S CHRISTMAS.



ADVENT is over. Christmas is here. The holy song-chanted by angel voices on our Saviour's birth-night, above the fields of Bethlehem, will find its echo to-day in every region of the earth. It will be sung in stately cathedrals, and in quiet village churches, in lowly cottages, and on the wide ocean. Wherever Christ's name is named, there is Christmas joy to-day. Anthems and carols are sung, churches are dressed with holly and bay, and holy solemnities are kept. Christian homes are decked with green boughs, and Christian families assemble together and rejoice. Every nation has its own way of showing Christmas joy. In England there are happy fireside meetings; children sing carols, and receive presents; everybody has a kind wish for his neighbour; and the rich show their gratitude for the blessings of the day by dispensing gifts to the poor. In northern countries, such as Sweden and Norway, where through the long dreary winters the horses and cattle are kept entirely within doors, a double allowance of food is dispensed to each, that the dumb creatures may share in man's joy. A sheaf of corn, too, is set up upon a pole in front of every house, that the little birds may have plenty, and rejoice. Throughout Germany a bright Christmas-tree shines in every home, whether palace or cottage, and tells of the Light of the world which lit up the stable at Bethlehem to-day. In India, where even at Christmas the weather is hot, I have been told that nosegays of gorgeous tropical flowers are placed in the churches, on the stands for books, one for every worshipper. These pleasant customs are all good, if they are the genuine fruit of Christian joy in the heart, only we must take care, each one for himself, that our joy is Christian, and beware lest in our happiness we forget the great and glorious event from whence it took its rise. After the holy Child was born, and the angels had rejoiced and the shepherds had worshipped, Mary, we are told, "kept all these things, and pondered them in her heart." This is what we should strive to do: one little girl I knew who was enabled so to do on the last Christmas Day she spent on earth.

Agnes White was born in a small country village towards the south of England, and was sent early to its school. It was a homely, quiet place; its children had none but simple pleasures, and the most prized of them were gathered round Christmas-tide. You shall hear how they spent it. When the Advent Collect gave notice that Christmas was coming, preparations for the carol-singing began in the school. First the words were learnt, and then the tunes, all the little hearts being set on the coming festival. School broke up on the 23rd of December; but the elder boys and girls were allowed to bring

green boughs, and dress up the school-room, while their elders were doing the same thing for the church. Very pleasant work they thought it; and when it was over, they sang through the carols, and ran home, their mistress telling them to mind and put on plenty of warm things against she saw them again. At seven o'clock they met at her door, glowing with their run in the cold air, the boys muffled up with gay worsted comforters, and the girls in cloaks, or their mothers' shawls. She arranged her little party, and taking the youngest child by the hand, walked with them to Squire Wilmot's house. They crept before his dining-room windows, and then began their liveliest carol. The shutters were soon thrown back, and the windows opened. The ladies and gentlemen listened, and thanked them; then they handed them biscuits and fruit out of window, and sent them elder wine. Wishing their friends a merry Christmas, the singers hastened away to the parsonage. They were expected there; so the windows were open, and two little girls' heads peeping out of them. The carols over, the singers were brought into the warm room all gay with holly, and were feasted with cake and good things, till they were dismissed each with a Christmas present, the boys to run home, and the girls to keep by their mistress's side, till she dropped them one by one, each at her mother's door. Such was Christmas Eve! And the festival itself, how delightful it was! There were no lessons at morning school, but Christmas hymns, and texts, and there were pictures of Bethlehem and the holy Child; and the church was so beautiful, and the singing such a pleasure, and then the happy meeting with elder brothers and sisters at home, and the Christmas dinner and merry evening!

Eight of these bright seasons had Agnes White known, since at five years old she first went to Hadley School; the ninth found her stretched on a bed of sickness. She had taken cold a few weeks before, inflammation of the lungs had followed, and was plainly bringing her to the grave. You shall hear how she passed her last Christmas on earth.

Her kind schoolmistress, Mrs. Best, was unable to go and see her till the afternoon service was over: she then hastened to her bedside, and found her alone. A print of Bethlehem was pinned to her bed; her Bible, open at the second chapter of St. Luke, was in her hand; and the bookmark, which had dropped from it, bore the words—

"Unto us a Child is born."

"A happy Christmas to you, my dear child!" said Mrs. Best. "I could not come sooner to say it; but I'm afraid it's dull for you all alone."

"Oh, no, mistress, not dull!" answered Agnes with a smile. "I heard the carol-singing last night: it was a good way off: but I knew



the old words, and I said them over till I went to sleep. I could not rest much—I never do now—but I shut my eyes, and then I seemed to see the stable at Bethlehem, and the child Jesus in the manger."

"And what then, dear child?" asked Mrs. Best.

"Then," said Agnes, in a low voice, "I prayed, 'By the mystery of Thy holy incarnation, by Thy holy nativity, good Lord deliver us.'"

Mrs. Best was silent a little; then she aroused herself and said, "And how has to-day passed, my dear?"

"The children brought me their presents to look at to-day; and this one for me," said the little girl, pointing to the picture of Bethlehem. "Look, that is where Jesus Christ was born; and those are the fields where shepherds watched their flocks by night: I do like to look at it. And mother has read me the lessons and some of the prayers. Oh, no! it has not been a dull Christmas, though I did fret at first at not getting to Church, or going out carol singing."

"Perhaps," said her kind friend, "you have thought more about Jesus Christ and good things since you've been laid here, than when you were strong and well."

Agnes was silent for a minute; then she whispered, "Well, I hope I do." As the good schoolmistress walked home she said to herself, "I doubt that pretty lamb will never see another Christmas in this world. It is a happy thing she has made such good use of this one."

The little girl's death was even nearer than her friends expected—she did not outlive that Christmastide. On New Year's Eve she suddenly broke a blood-vessel, and died before midnight. Her end was very peaceful. After lying quite quietly for a little time her lips moved. Her mother bent down, and could just distinguish the words, "Glory to God in the highest." They were the last she uttered, and in a few minutes all was over.

After morning prayers on the Feast of the Epiphany, the mortal remains of Agnes White were laid to rest in the churchyard, through which she had so often trodden on her way to the house of prayer.

#### BLESS HIS DEAR HEART.

INTO a very elegant palace car entered a weary-faced, poorly-dressed woman, with three children, one a baby in her arms. A look of joy crept into her face as she sat down in one of the luxurious chairs; but it was quickly dispelled as she was asked rudely to "start her boots." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon

one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

"Don't be foolish, dear. You may need them yourself; and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the least of these when I met them."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly, "Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The dainty sandwiches were eagerly eaten; the fruit basket stood open. The eldest child, with his mouth filled with bread and butter, said;

"Was the pretty boy an angel, mamma?"

"No," answered the mother; and a grateful look brightened her faded eyes, "but he is doing an angel's work, 'bless his dear heart!' And we, too, said, "Bless his dear heart."

IN Bamborough churchyard is the grave of Grace Darling, with whose brave exploit in rescuing the shipwrecked crew of the "Forfarshire" most of us are familiar. From the castle you can see the Longstone Rock, where Grace's home was, for her father was the keeper of the Longstone lighthouse. We can think of no more heroic deed than that done by the father and daughter in their little boat, going forth in the face of the howling tempest in the forlorn hope of saving that shipwrecked crew. Darling tried to dissuade his daughter from what seemed a desperate enterprise, but at last he yielded to her entreaties, and together they set out. The sea threatened every moment to engulf them. Their boat was carried now away on the crest of some great wave, and then into the trough below, but it was managed by skilful hands, and as they toiled they were cheered by feeling that they were making some headway and slowly nearing their goal. One can imagine with what eager eyes the eight men clinging to the wreck watched their approach, and their amazement when they saw their deliverers were one man and a girl. The return journey was even more perilous, but it was made in safety. Grace Darling was only twenty-three years of age at this time, and three years later she died, and was laid to rest close to the scene of her noble deed.



## DECEMBER.



IS cold and all is white again,  
In wintry dress is field and fen,  
Alike the feathery snowflake falls  
On cottage and on palace walls:  
Once more the poor birds hungering go  
In search of food amid the snow,  
Once more a time for kindly deed  
And generous act to those in need.

The Christmas time has come again,  
The time of peace, good-will to men,  
When all true hearts desire to bless  
The world with love and happiness:  
Then with delight goes Golden Hair  
And to the poor gives presents rare,  
Returning home at verge of night,  
She finds the palace all alight.

Ah! Golden Hair, the light you see  
Is shining from the Christmas tree,  
The fir tree graceful, tall and green,  
That was by you in summer seen  
Out in the forest, it has come  
To you to beautify your home,  
And bear the wealth of lovely things  
Which to the good the Christ-Child brings,

Oh! ever happy Christmas time,  
So bright and blest in every clime;  
Oh! day of brightness and of grace,  
That pleasure brings to every face;  
Sweet period of peace and love,  
Reflected from the One above,  
'Tis meet with gladsome Christmas cheer  
To usher out the dying year.

## INCIDENTS AND ILLUSTRATIONS.

WHEN I was on shipboard and a storm was driving us on the rocks the captain cried, "Let go the anchor." But the mate shouted back, "There is a broken link in the cable!" Did the captain say when he heard that, "No matter, it is only a link. The rest of the chain is good. Ninety-nine of a hundred links are strong. Its average is high. It only lacks one per cent. of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it?" No, indeed! No, indeed! He shouted, "Get another chain!" He knew that a chain with one broken link was no chain at all; that he might as well throw the anchor overboard without any cable as a defective one. So with the anchor of souls. If there is the least flaw in the cable it is not safe to trust it. We had better throw it away and try to get a new one that we know is perfect.

MR. BARNETT writes from Jaffa: "It is very significant that while from various causes the Jews are beginning to awaken to the fact that their future destiny is bound up with this land, the Turks and Arabs seem to be under a presentiment that their time here is short. I am told by several friends, who have great experience in this country, that some of the natives are very negligent in the cultivation of their fields

and gardens, and the reason they give when asked is; 'What's the use? The Jews will soon have them.'—*Spirit of Missions.*

It has been well said that all the *mathematics* of giving are sadly, radically misleading. The tithing system may answer for the *minimum*, but never for the maximum of our gifts. It is obvious that \$100 from a man whose income is \$1,000 is a very much larger proportion than is \$1,000 for him who gets \$10,000, or \$10,000 for him who has \$100,000 a year. In one case the man has \$900, in the next \$9,000, and in the last \$90,000 left for his own expenses. The *ethics* of giving reaches higher, but we need some higher plane than either. Shall we call it the *aesthetics* of giving?

THE most successful preachers against Christianity are inconsistent professors. The bad sermons of the life are an overmatch for the best words of the lips. To pray in the sanctuary and to cheat on the exchange; to kneel at the communion table and to oppress the poor; to profess brotherly love and to slander a poor neighbour; to sing of Calvary and heaven and put wrong figures in the ledger, is to bring about the scorn, and not the salvation, of the world, and to brand ourselves as hypocrites, whose false label the Master will indignantly tear off with His own hand at the last day.—*Rev. James Le Huray.*

SPEAKING of the effect of modern discoveries on the assertions of skeptics some one has recently said that the explorations in Nineveh, Babylon and Egypt are exposing not a few of the mistakes and blunders of the doubters and skeptical opposers of revelation. Ingersoll has asserted that the ten commandments never could have been written, as said by Moses, because writing was then unknown, and Renan, in his history of Israel, scouts the idea that writing was commonly known in ancient times, affirming that it was unknown in the days of Abraham, Isaac and Jacob, so that the statement as to the signet spoken of in Gen. xxxviii. 18 could not be true. But both Ingersoll and Renan spoke too soon, and only showed their ignorance of early history. For Professor Sayce, coming from a thorough study of Babylonian tablets lately discovered, says that the knowledge and practice of writing was widely spread long before the days of Moses. An eminent French Egyptologist says of Renan's statement, "What a pity he had not withheld his assertion for a few months!" If he had he would have known better. How true it is, as Herschell says, that "all human discoveries seem to be made only for the purpose of confirming more and more strongly, the truths from on high contained in the sacred Scriptures!"

# The Canadian Church Magazine

## AND MISSION NEWS.

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

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

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

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### EDITOR.

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

### BUSINESS MANAGERS.

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VOL. V.                      DECEMBER, 1891.                      No. 66.

### EDITORIAL NOTES.

ACTIVE work is about to be commenced by Bishop Hills among the Chinese of British Columbia.

ARCHDEACON REEVE has returned to Winnipeg, where he was consecrated Bishop of Mackenzie River on Advent Sunday.

ON Saturday, October 17th, the Rev. James Pyke, Incumbent of the parish of Hudson and Como, celebrated the fiftieth anniversary of his ordination to the priesthood, and of his appointment to the parish.

IN the Diocese of Ou'Appelle, the Rev. L. Dawson has resigned the Rectory of Regina in order to give himself to work among the Touchwood Indians, the Rev. W. Nicolls has also resigned the Principalship of St. John's College to take up work in Medicine Hat, and is succeeded by Rev. F. V. Baker.

THE threat of disestablishment brought to bear upon the Church in Wales, comes at a time when she is well prepared for it. Her leading ecclesiastics and many others of her clergy are natives of the country, and keenly alert to the attacks made upon their Church. The late English Congress held at Rhyl (Wales) will, no doubt, be of much assistance to them.

### OBITUARY.

It falls to our lot this month to chronicle the deaths of two venerable clergymen who, for a

long lifetime had served their Master, the one, the Rev. Canon Alexander Macnab, D. D., for forty years Rector of Darlington (Bowmanville), Diocese of Toronto, and the other, the Very Rev. J. Gamble Geddes, D.C.L., for fifty-six years Rector of Hamilton, Diocese of Niagara. Dr. Macnab died on November 15th, and Dean Geddes on the day following, both having lived far beyond the allotted three score years and ten.

### THE HURON WOMAN'S AUXILIARY.



LARGELY attended meeting of the Board of Management of the Huron branch of the Woman's Auxiliary was held in London on October 26th.

A pleasing feature of the meeting was the presentation to Mrs. Baldwin, of a Life Membership card, the first which has been given in the Diocese. Mrs. Baldwin thanked the members most warmly for the honour they had paid her, and immediately handed over the purse of gold consisting of \$25.00 to the Blood Reserve Mission. The Treasurer's report and those of the Secretaries of the various departments were read. The report of the Educational Committee was received and adopted. The following resolutions were carried, viz., that \$50.00 from the Educational Fund be sent to the Bishop of Algoma to be used towards the education of a missionary's son; that a note of congratulation be sent to Mrs. Pinkham, President of the Diocese of Saskatchewan, on having formed a branch of the Auxiliary at Calgary. Also one to Miss Busby, congratulating her on being again at her post; one similar to that carried in Toronto on the non-valuing of bales, and one of regret to Mrs. Tilley, on her being obliged, for the present, to lay aside active work in the Auxiliary. Mrs. Boomer presented the report of the Leaflet committee, and earnestly pressed the importance of an even larger circulation among the branches. The President spoke very earnestly on the subject of the members' cards, strongly urging every member to possess one, that all might be able to unite in the same prayer, and that every member might be known at least by name to the President. Mrs. Baldwin then spoke of the "Sunbeam Society" lately formed, which is for the purpose of sending literature to the settlers and farmers in the North-West. The idea originated with the Rev. Mr. Burman, who remarked (when here in the interest of his school) that books, magazines and papers would be the greatest boon to the settlers whose lives are painfully monotonous, living as they do miles from their nearest neighbours. Mrs. Baldwin also urged on those present the importance of establishing in every branch—if possible—a Bible and prayer union, those who have done so having found their branch much benefited and strengthened by it.

**Books and Periodicals Dept.**

*The Church of England in Nova Scotia, and the Tory Clergy of the Revolution.* By Arthur Wentworth Eaton, B. A., Presbyter of the Diocese of New York: New York; Thomas Whittaker.

The history of Nova Scotia in many respects is a sad one, whether considered secularly or ecclesiastically. The expulsion of the Acadians, however urgent as a stroke of policy it may have been, is a very pitiful tale, while the settlement of the country in other parts afterwards by the unfortunate exiles from the United States, known as "United Empire Loyalists," compelled to begin life over again in a wilderness, after having lost the comforts of settled and even luxurious homes is equally sad. Mr. Eaton's interesting chapter on the settlement of Shelburne shows this latter point very clearly. Then in matters ecclesiastical, the unhappy war in St. Paul's Church over the appointment of a rector to succeed Rev. John Inglis, when he was elected bishop, by which a large body of Church people seceded and established a Baptist congregation, the opportunities lost by King's College, Windsor, through over stringent legislation, for becoming the centre of education for the Province, and which led to the erection of Dalhousie College, are to be deplored. Yet there is much in it all that is interesting and even fascinating, and Mr. Eaton deserves much credit for having put on record in his handsome and well written book the prominent events of the first Colonial See.

*The Pulpit: A Magazine of Sermons;* Edwin Rose, Publisher, Buffalo, N. Y.

This is a well printed monthly periodical containing ten or twelve sermons by leading preachers of the day, and other hints and selections useful in ministerial work.

*The Church Review: New York;* Rev. Henry Mason Baum, D.C.L., Editor.

The October number of this excellent review has a goodly collection of valuable articles. That on "The Family in Roman Civil Law" will be read with much pleasure by those interested in Roman Antiquities, while those on Bishop Lightfoot and Dr. Pusey will recall pleasant memories of names which, by many, will never be forgotten. These and all the other articles are up to the usually high standard of the *Review*.

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

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

The announcement by the publishers of *The Dominion Illustrated* that they would this year issue a Christmas Number more beautiful and valuable than even their own last year's issue has been followed by a rush of orders from every portion of the Dominion. This number will be a purely Canadian work in the fullest sense, and as a souvenir to send to absent friends will not be surpassed; while its literary merit and artistic beauty, combined with the magnificent special supplements, will render it a welcome and charming visitor in every home from the Atlantic to the Pacific.

**BOARD OF MANAGEMENT—ANNUAL REPORT, 1891.—(Concluded).**

**REPORT OF THE GENERAL TREASURER.**

**TREASURER'S STATEMENT.**

*Abstract of Receipts from August 1st, 1890, to July 31st, 1891*

DIOCESE.	DOMESTIC MISSIONS.		FOREIGN MISSIONS.		GRAND TOTAL.
	APPROPRIATED	UNAPPROPRIATED	APPROPRIATED	UNAPPROPRIATED	
Huron.....	\$1,953 58	\$1,397 39	\$913 88	\$1,300 97	\$5,565 82
Niagara.....	734 55	1,099 70	521 35	820 55	3,176 16
Toronto.....	7,038 04	1,454 45	2,275 94	1,580 03	12,349 06
Ontario.....	1,537 35	853 06	581 09	681 21	3,652 69
Montreal.....	1,529 08	659 80	1,849 81	.....	4,035 69
Quebec.....	971 82	648 14	1,818 37	.....	3,438 33
Fredericton.....	537 53	.....	338 21	.....	875 74
Nova Scotia.....	629 05	60 37	727 38	623 48	2,040 88
Algonia.....	25 00	169 43	78 49	134 20	407 12
Sundries.....	.....	20 03	40 44	20 02	80 49
Total.....	\$14,956 60	\$6,359 37	\$9,144 97	\$5,161 06	\$35,622 00

J. J. MASON, General Treasurer.

HAMILTON, ONT., Sept. 30th, 1891

**RECEIPTS AND DISBURSEMENTS FROM AUGUST 1ST, 1890, TO JULY 31ST, 1891.**

DOMESTIC MISSIONS.	
RECEIPTS.	
For Domestic Missions, General.....	\$6,359 37
" North-West Missions, General.....	529 59
" North-West Missions, Indian work.....	164 32
	<hr/>
	\$7,053 28
For Algonia.	
For General Missions.....	\$1,940 12
" Indian Homes.....	1,100 11
" Superannuation Fund.....	15 18
" Huntsville Building Fund.....	50 00
" Emsdale Parsonage.....	2 25
" Church Extension Fund.....	9 55
" Catechist at Temiscaming.....	205 00
" Sudbury Mission.....	40 00
" Wycliffe College Missionary....	400 00
" Communion Vessels.....	7 00
" Magnettewan Mission.....	25 00

For Widows and Orphans Fund...	\$274 62	
" Uffington Mission.....	41 00	
" North Bay Mission.....	4 00	
" Nepigon Mission.....	25 00	
" Port Sydney Mission.....	34 50	
" Indian Missions.....	6 25	
" Gravenhurst S. S. Building Fund.....	23 75	
" Bishop's Stipend.....	3,825 00	\$8,028 33

*For Rupert's Land.*

For General Missions.....	\$745 86	
" Wycliffe College Missionary...	344 62	
" Portage la Prairie Mission.....	10 00	
" Virden Mission.....	12 00	
" Indian Industrial School.....	388 80	
" Elkhorn Home.....	20 00	
" Indian Missions.....	327 70	
" Sioux Indians.....	74 36	
" Lady Teacher in St. Paul's School.....	31 21	\$1,955 55

*For Saskatchewan and Calgary.*

For General Missions.....	\$1,068 25	
" Piegan Reserve.....	257 38	
" Rev. R. Hilton, Fort Macleod	25 00	
" Fort Pitt Mission.....	30 00	
" Steam Launch Devon Mission	31 00	
" Devon Mission.....	25 47	
" Black Feet Mission.....	643 40	
" Blood Reserve.....	89 56	\$2,170 06

*For Qu'Appelle.*

For General Missions.....	\$145 49	
" Regina Mission.....	14 36	
" Abernethy Mission.....	11 00	
" Whitewood Mission.....	8 55	
" Medicine Hat Home.....	20 00	
" Touchwood Hills Mission.....	28 43	\$227 83

*For Athabasca.*

For General Missions.....	\$192 00	
" Smoky River District.....	346 56	
" Lesser Slave Lake Mission.....	25 00	\$563 66

*For Moosonee.*

For General Missions.....	\$5 00	
---------------------------	--------	--

*For Mackenzie River.*

For General Missions.....	\$12 00	
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*Miscellaneous.*

For Sabrevois Missions.....	\$1,255 15	
" Nanaimo, B. C.....	45 11	\$21,315 97

Balances on hand August 1st, 1890:		
Domestic Missions, General.....	\$5,051 05	
North-West Missions, General. ..	122 79	
		5,173 84
		<u>\$26,489 81</u>

**EXPENDITURE.**

*From Domestic Missions, general:*

Diocese of Algoma.....	\$5,200 00
" " Algoma for Indian work	500 00
" " Rupert's Land.....	1,040 00
" " Saskatchewan and Calgary.....	1,040 00
" " Qu'Appelle.....	1,040 00
" " Athabasca.....	380 00
" " Moosonee.....	380 00
" " Mackenzie River.....	380 00

Proportion of General Expenses...	\$250 00	
Travelling Expenses of the Bishops of Algoma, Qu'Appelle, and Saskatchewan.....	254 07	\$10,464 07

*Appropriated Contributions:*

Diocese of Algoma.....	\$8,028 33	
" " Rupert's Land.....	1,955 55	
" " Saskatchewan and Calgary.....	2,170 06	
" " Qu'Appelle.....	227 83	
" " Athabasca.....	563 66	
" " Mackenzie River.....	12 00	
Sabrevois Missions.....	1,255 15	
Nanaimo, B. C.....	45 11	14,257 69
		<u>\$24,721 76</u>

*Balances on hand July 31st, 1891:*

Domestic Missions, general.....	\$946 35	
North-West Missions, general.....	652 38	
North-West Indian work.....	164 32	
Moosonee Missions.....	5 00	1,768 05
		<u>\$26,489 81</u>

**FOREIGN MISSIONS.**

**RECEIPTS.**

For Foreign Missions, general.....	\$5,161 06	
" S. P. G. General Missions.....	\$1,418 19	
" S. P. G. Madras.....	991 38	
" S. P. G. Corea.....	62 06	
" S. P. G. Madagascar.....	30 32	
" S. P. G. Universities Missionaries to Central Africa.....	9 01	
" S. P. G. Canadian Missionaries under S. P. G.....	113 57	2,624 53
For C. M. S. General Missions...	404 75	
" C. M. S. Central Africa.....	2 00	
" C. M. S. Uganda.....	7 30	414 05

For Wycliffe College Japan Fund, general.....	1,069 66	
" Wycliffe Japan Fund, " Bible Woman".....	35 00	1,104 66

For Zenana Missions, General....	313 60	
" " " Miss Coleman	60 00	
" " " Amistar Hospital.....	20 00	
" " " Bible Woman " Mukoda" Barrackpore and Manecomb	100 00	
" " " Miss Mitchison	400 00	
" " " Miss Ling....	12 00	905 60

For Parochial Missions to the Jews	1,244 95	
For Parochial Missions to the Jews " Bishop Blyth".....	168 06	1,413 01

For London Society for promoting Christianity amongst the Jews.....	2,014 43	
" Colonial and Continental Church Society	3 50	
" S. P. C. K.....	49 97	
" Irish Society.....	4 00	
For Madras.....	107 06	
" " Native Woman, Miss Brandon's Converts' Home.....	30 00	137 06
For work amongst Chinese in B.C.....	20 00	
" Bishop of St. John's Kaffraria.....	43 32	
" Jews Fund, care of Rev. M. Rosenthal, London, Eng.....	38 43	

For Missionary Leaves Association.....	\$14 41
" Rev. F. N. Alexander, Ellore, India.....	43 00
" Ramabai Circle.....	15 00
" Miss Sherlock, Medical Missionary to Japan.....	300 00
	<u>\$14,306 03</u>
Balances on hand August 1st, 1890:	
Foreign Missions, General.....	4,084 02
Wycliffe College Japan Fund.....	767 35
	<u>4,851 37</u>
	<u>\$19,157 40</u>

EXPENDITURE.

*From Foreign Missions, General :*

S. P. G.....	\$1,810 00
C. M. S.....	860 00
S. P. C. K.....	450 00
Colonial and Continental Church Society.....	450 00
Bishop of Columbia for work amongst the Chinese in B.C....	500 00
Proportion of General Expenses...	250 00
	<u>\$4,320 00</u>

*Appropriated Contributions:*

S. P. G.....	2,624 53
C. M. S.....	414 05

Wycliffe College Japan Fund.....	\$1,460 96
Parochial Missions to the Jews....	1,413 01
London Society Jews.....	2,014 43
Zenana Missionary Society.....	905 60
Colonial and Continental Church Society.....	3 50
S. P. C. K.....	49 97
Irish Society.....	4 00
Bishop of Madras.....	137 06
Bishop of Columbia, work amongst the Chinese in B.C.....	20 00
Bishop of St. John's Kaffraria....	43 32
Rev. M. Rosenthal, for Jews.....	38 43
Missionary Leaves Association....	14 41
Rev. F. N. Alexander, Ellore, India	43 00
Ramabai Circle.....	15 00

9,201 27  
\$13,521 27

Balances on hand July 31st, 1891:

Foreign Missions, General.....	4,925 08
Wycliffe College Japan Fund.....	411 05
Miss Sherlock " ".....	300 00

5,636 13  
\$19,157 40

J. J. MASON, *General Treasurer.*  
 HAMILTON, Sept. 30th, 1891.

## Returns by Parishes—Domestic and Foreign Missions.

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

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS By Stations.	TOTALS By Parishes.	INCUMBENTS.
Hatley.....	10 00	7 47				
Massawippi.....	1 00	1 00				
Ayer's Flat.....		88				
North Hatley.....	1 00					
Sutton School House.....		75			22 10	Rev. A. Stevens.
Inverness.....	1 48	4 85	1 39			
Glen Murray.....	1 40	3 50	1 43			
Campbell's Corner.....						
Woman's Auxiliary.....	16 00				30 05	Rev. P. Roe.
Ireland, Upper.....	2 00	4 25				
" Lower.....	11 00	10 75				
Adderley.....					28 00	Rev. W. G. Faulconer.
Kingsey.....	8 00	5 26	4 29			
Denison's Mills.....	2 42	1 59	1 35			
Sydenham Place.....	7 25	72	1 35		26 23	Rev. J. S. Sykes.
Lake Beauport and Montmorenci						
Montmorenci.....	2 00	2 00			4 00	Rev. A. J. Balfour.
Leeds.....	2 80	3 70	2 30			
Kinnear's Mills.....	60	1 30	70			
Broughton.....		15				
Beattie's Settlement.....	60	1 00			13 15	Rev. J. Rothera.
Lennoxville, Bishop's College..	33 17	70 97	*3 32		109 06	Rev. F. Principal Adams, D.C.L.
Scotstown.....		1 60				
Lennoxville.....	28 11	13 85	*12 39			
Woman's Auxiliary.....	50 00				104 35	Rev. A. G. Scarth
Levis.....	8 50	12 65	4 50			
" Woman's Auxiliary.....		12 25			37 90	Rev. G. G. Nicolls.
Magdalen Islands.....	3 00	2 00			5 00	Rev. J. Ball.
Magog.....		4 64				
Georgeville.....		36				
Fitchbay.....		1 00			6 00	Rev. R. Tams.
Malbaie, Point St. Peter.....	2 47	2 10				
Corner of the Beach.....	1 51	1 32			7 40	Rev. G. K. Walters.
Melbourne and Richmond.....	41 00	11 41	*19 64		72 05	Rev. J. Hepburn.

\*For P. M. J.

## RETURNS FROM THE DIOCESE OF QUEBEC.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS		INCUMBENTS.
				By Stations.	By Parishes.	
New Carlisle .....		6 00				
Paspébiac .....		8 00			14 00	Rev. F. M. Webster.
New Liverpool .....	2 35	11 00	*1 00		14 35	Rev. F. A. Smith.
Newport .....						
Nicolet and Louiseville .....	3 50	2 30				Rev. T. Rudd.
Randboro and Island Brook .....	4 00	3 70			13 50	Rev. T. L. Ball
Portneuf .....						
Portneuf Village .....	1 90	1 46	2 14			
Haleboro .....		49			5 99	Rev. C. B. Washer. [D.D
Quebec Cathedral .....	208 05	83 06	*20 00		311 11	Very Rev. R. W. Dear Norman,
“ St. Matthew's .....	400 53	377 00	*43 24		820 77	Rev. L. W. Williams.
“ St. Michael's .....	3 02	517 06	*16 17		536 25	Rev. Canon A. A. Von Iffland
“ St. Peter's .....	23 00	11 64	*11 00		45 64	Rev. A. J. Balfour.
“ St. Paul's .....	9 45	12 00			21 45	Rev. Canon T. Richardson.
“ Holy Trinity .....		35 00			35 00	Rev. A. Bareham.
R. du Loup ( <i>en bas</i> ) Fraserville .....		2 00	*3 05		5 05	Rev. E. Weary.
Sandy Beach .....	7 87	4 57				
Peninsula .....	7 88	4 00				
Little Gaspé .....	2 00	8 60				
St. Sylvester .....	2 29	3 56	*1 79		34 92	Rev. G. T. Harding.
St. Giles .....	2 27	2 25				
St. George's .....	5 92	5 08				
Scott .....		1 50				
St. Patrick .....	1 76				26 42	Rev. E. B. Husband.
Stanstead .....	2 45	5 01	*3 25			
Beebe Plain .....	2 43	4 31	*1 00		18 45	Rev. W. T. Forsyth.
Sherbrooke, St. Peter's .....	108 66	47 38	*18 49			
“ Church of the Advent .....	1 80	3 12				
Woman's Auxiliary .....	80 00				259 25	Rev. Canon G. Thorneloe.
Shigawake .....		2 00				
Port Daniel .....						
Anse aux Gascons .....					2 00	Rev. J. W. Norwood.
Stoneham .....						
Three Rivers .....		4 00			4 00	Rev. H. C. Stuart.
Valcartier .....	60	1 00				
Waterville .....		2 00			1 60	Rev. S. Riopel.
Capelton .....		2 00	*1 50		5 50	Rev. I. M. Thompson.
Woman's Auxiliary .....						
Diocese of Quebec .....	410 17	40 00			450 17	Mrs. M. B. Irvine, Treas.
	635 90	140 38	26 03		802 31	

\* For P. M. J.

## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM AUG. 1ST, 1890, TO JULY 31ST, 1891.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes.	
Alberton, P. E. I. ....						Rev. J. M. Forbes
Albion Mines .....		9 29			9 29	Rev. M. Taylor
Aimherst .....	5 00				5 00	Rev. V. E. Harris
Annapolis .....						Rev. J. J. Ritchie
Antigonishe .....						Rev. C. J. Easton
Arichat .....						Rev. E. Ansell
Aylesford .....		7 30	2 00		9 30	Rev. J. M. Wade
Baddeck .....						Rev. S. Davies
Bayfield .....						Rev. W. J. Stropole
Beaver Harbour .....						Rev. R. Smith
Blandford .....	8 00		2 00		10 00	Rev. E. Roy
Bridgetown .....		2 75			2 75	Rev. H. D. DeBlois
Bridgewater .....	11 00	14 50			25 50	Rev. W. E. Gelling
Canso .....						Rev. C. Lutz
Charlottetown, St. Paul's .....	25 48	41 68			67 16	Rev. J. Simpson
“ St. Peter's .....	89 17	38 07			127 24	Rev. G. H. Butler
Chester .....		12 64			12 64	Rev. J. M. Withycombe
Clementsport .....						

## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Cornwallis .....	6 31	9 08	11 18		26 57	Rev. F. J. H. Axford
Country Harbour .....						Mr. H. Gay
Cow Bay, C. B. ....		5 00			5 00	Rev. W. J. Lockyer
Crapaud, P. E. I. ....	10 93	22 76	8 84		42 53	Rev. A. W. Daniel
Dartmouth .....	21 90	26 42	15 90		64 22	Rev. T. C. Mellor
Digby .....	14 18				14 18	Rev. Dr. Ambrose
Eastern Passage .....	3 37	5 83			9 20	Rev. A. Slipper
Falmouth .....						Rev. C. H. Fullerton
Falkland (see Herring Cove) ..	2 50	2 00	*4 61		9 11	Rev. Dr. Bowman
Georgetown .....						Rev. F. E. J. Lloyd
Granville .....		3 85	*1 65		5 50	Rev. F. P. Groatorex
Guysboro .....						Rev. W. J. Arnold
Halifax, Garrison Chapel .....		20 00			20 00	Rev. J. S. Edwardes
" St. George's .....	54 03				54 03	Rev. Canon Partridge
" St. James' .....						Rev. K. Richardson
" St. Luke's .....	28 08		*26 50		54 58	Rev. W. B. King
" St. Matthias' .....						Rev. T. Poole
" St. Mark's .....						Rev. N. Lemoine
" St. Paul's .....	170 00	380 56			550 56	Rev. Dyson Hague
" St. Stephen's .....		15 61			15 61	Rev. P. Owen Jones
" Trinity .....	6 67		8 21		14 88	Rev. F. H. Almon
Herring Cove .....						Rev. Dr. Bowman
Hubbard's Cove .....	4 72	14 92			19 64	Rev. H. Beers
Jeddore .....						Per Rev. W. B. King
Kentville .....			9 00		9 00	Rev. Canon Brock
La Have .....		10 45			10 45	Rev. G. D. Harris
Liverpool .....		9 18			9 18	Rev. E. B. Nichols
Lockeport .....			*1 35		1 35	Rev. T. W. Johnstone
Londonderry .....	12 50				12 50	Rev. W. J. Ancient
Louisburg, C. B. ....			*2 50		2 50	Rev. T. F. Draper
Lunenburg .....	49 57	84 80			134 37	Rev. G. Haslam
Mahone Bay .....	11 52	10 07			21 59	Rev. E. A. Harris
Maitland .....						Rev. G. R. Martell
Manchester .....						Rev. H. H. Hamilton
Melford .....						Rev. T. Lloyd
Milton, P. E. I. ....			*1 60		1 60	Rev. T. B. Reagh
New Glasgow .....			3 53		3 53	Rev. W. A. C. Frost
New Dublin .....						Rev. C. P. Mellor
New Germany .....						Rev. T. R. Gurillim
New London, P. E. I. ....						Rev. T. B. Reagh
Newport .....						Rev. K. C. Hind
New Ross .....			*2 30		2 30	Rev. E. T. Woollard
Parrsboro .....		9 83			9 83	Rev. S. Gibbons
Petite Riviere .....						Rev. J. Spencer
Picou .....	20 50		8 50		29 00	Rev. H. A. Harley
Port Grenville .....		2 36			2 36	
Port Hill, P. E. I. ....			4 00		4 00	Rev. H. Harper
Port Medway .....						Rev. J. Lockward
Pugwash .....						Rev. A. M. Bent
Rawdon .....						
River John .....						Rev. J. L. Downing
River Philip .....						Rev. H. H. Pittman
Sackville .....	16 00				16 00	Rev. Rural Dean Ellis
Seaforth .....						Rev. S. Davies
Shelburne .....	15 98	22 41			38 39	Rev. Dr. White
Ship Harbour .....	5 00	5 21			10 21	Rev. R. A. Heath
Spring Hill .....	11 00	11 00	*3 00		25 00	Rev. W. C. Wilson
Stewiacke .....						Rev. J. E. Warner
St. Eleanor's, P. E. I. ....	7 41				7 41	Rev. C. F. Lowe
St. Margaret .....		16 54			16 54	Rev. Philip Brown
St. Mary's .....						Rev. R. Johnson
St. Stephen .....						Rev. W. F. Megnelly
Summerside .....		8 22			8 22	Rev. C. F. Lowe
Sydney, C. B. ....	10 63	18 53			19 21	Ven. Archdeacon Smith
Sydney Mines, C. B. ....						Rev. R. D. Bambrick
Tangier .....	12 14	16 11	*12 04		40 29	Rev. E. H. Ball
Tidnish .....						Rev. C. A. French
Truro .....	31 48	10 51	*12 02		54 1	Ven. Archdeacon Kaulbach
Tusket .....			8 50		13 74	Rev. R. L. Sloggett
Weymouth .....	5 24					Rev. Rural Dean Filleul
Wilmot .....						Rev. G. B. Dodwell
Windsor .....	24 60	160 63	*30 85		216 17	Ven. Archdeacon Weston Jones

\*For P. M. J. aL. S., 9.10; P. M. J., 2.08.

## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Wolfville.....						Rev. Canon Brock
Yarmouth.....		11 00			11 00	Rev. H. L. A. Almon
	695 05	1,029 13	180 08		1,904 26	

## RETURNS FROM THE DIOCESE OF FREDERICTON.

FROM 31ST MAY, 1890, TO 31ST MAY, 1891.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS By Stations	TOTALS By Parishes.	INCUMBENTS.
Albert.....						Vacant
Addington.....		2 55	10 00		12 55	Rev. H. Beers
Andover.....						Rev. L. H. Hoyt
Baie Verte.....						Vacant
Bairdsville.....	2 94	4 96	2 32		10 22	Rev. H. B. Morris
Burton.....						Rev. H. E. Dibblee
Bay du Vin.....						Rev. W. J. Wilkinson
Bathurst.....						Vacant
Cambridge.....	3 02	3 82	3 65		10 49	Rev. E. P. Hurley
Campobello.....	2 24		4 69		6 93	Rev. W. H. Street
Canterbury.....	7 40	2 00	1 00		10 40	Rev. C. A. S. Warneford
Canning.....						Vacant
Carleton St. George's.....						Rev. W. H. Sampson
"    St. Jude's.....		24 05	10 45		34 50	Rev. R. W. Hudgell
Chatham.....						Rev. Canon Forsyth
Dalhousie.....						Rev. Jas. Simonds
Derby.....	1 25				1 25	Vacant
Dorchester.....		6 20	5 81		12 01	Rev. J. Roy Campbell
Douglas.....						Vacant
Fairville.....						Rev. J. C. Titcombe
Fredericton, Cathedral.....		40 00	32 00		72 00	
"    Christ Church.....	37 00		7 00		44 00	Rev. Canon Roberts
Gagetown.....		7 24	2 00		9 24	Rev. N. C. Hanson
Gordon and Lorne.....						Rev. J. R. Hopkins
Grand Falls and Madawaska.....	2 14	3 19	2 00		7 33	Rev. J. J. Parry
Grand Manan.....						Rev. W. S. Covert
Greenwich.....	3 07	7 47	2 34		12 88	Rev. D. W. Pickett
Hampton.....		23 05	14 67		37 72	Rev. Geo. F. Maynard
Johnston.....		3 00	2 83		5 83	Rev. C. P. Hanington
Kingsclear.....		3 00			3 00	Rev. H. Montgomery
Kingston.....		5 15	11 25		16 40	Rev. H. S. Wainwright
Maugerville.....			3 46		3 46	Rev. H. E. Dibblee
Moacton.....	2 00		10 55		12 55	Rev. E. B. Hooper
Musquash.....	5 44	2 32	3 30		11 12	Rev. H. M. Spike
Newcastle.....	1 68	5 67			7 35	Rev. J. H. S. Sweet
New Denmark.....						Rev. N. M. Hansen
New Maryland.....		1 00			1 00	Rev. F. Alexander
Norton.....	20 59	6 25			26 84	Rev. E. A. Warneford
Petersville.....						Rev. W. B. Armstrong
Petitcodiac.....						Vacant
Richibucto.....	10 00	9 23			19 23	Rev. H. Hackenly
Richmond.....	9 30	2 25	1 32		12 87	Rev. A. W. Teed
Rothsay.....	52 92	49 35	6 00		108 27	Rev. G. E. Lloyd
Sackville.....						Rev. C. F. Wiggins
Simonds.....						Vacant
Shediac.....	8 00				8 00	Rev. C. E. McKenzie
Southampton and Queensbury.....		8 00	2 00		10 00	Rev. Scovil Neales
Springfield.....	2 00				2 00	Rev. A. J. Cresswell
Stanley.....	1 75				1 75	Rev. A. B. Murray
St. Andrew's and Chamcook.....	7 87	7 50			15 37	Rev. Canon Ketchum
St. David.....	1 10	2 21			3 31	Rev. J. W. Millidge
St. George.....						Rev. Ranald E. Smith
St. John, St. James's.....	3 72				3 72	Rev. C. J. James
"    St. Mark's.....	102 59	30 06	32 01		164 66	Rev. J. de Soyres
"    Trinity.....	208 04	54 63	26 20		288 87	Rev. Canon Brigstocke
"    St. Mary's.....			8 90		8 90	Rev. W. O. Raymond
"    St. Paul's.....		20 00	28 58		48 58	Rev. Canon DeVeber
"    St. Luke's.....	129 67		13 67		143 34	Rev. L. G. Stevens
"    St. Barnabas (Mission).....			2 00		2 00	Rev. Canon DeVeber



## RETURNS FROM THE DIOCESE OF FREDERICTON.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Parishes.	
St. John (Baptist) .....		150 00			150 00	Rev. — Geare
St. Mary's (York Co) .....						Rev. J. Parkinson
St. Stephen's (Christ Church)						Rev. O. S. Newnham
"    Trinity Church .....						Rev. R. L. Sloggett
Sussex .....						Rev. H. W. Little
Upham .....	3 00	2 50			5 00	Rev. S. J. Hanford
Waterford and St. Mark .....	2 00	2 00	1 50		5 50	Rev. A. W. Smithers
Westfield .....						Rev. H. T. Parlec
Weldford .....		6 00			6 00	Vacant.
Westmoreland .....						Rev. D. M. Bliss
Wicklow .....		5 00			5 00	Rev. J. E. Flewelling
Woodstock .....	9 75	10 00	31 61		51 36	Rev. Canon Neales
St. John S. S. Teacher's Assoc'n	25 00				25 00	
	665 48	509 15	283 17		1,457 80	

## RETURNS FROM THE DIOCESE OF ALGOMA.

FROM EASTER, 1890 to EASTER, 1891.

PARISHES AND MISSIONS.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Missions.	
Aspdip .....	1 31		1 27	2 58		
Launcelot .....	33		18	51		
Stanleydale .....	56		58	1 14		
Allansville .....	1 22		78	2 00	6 23	Rev. H. P. Lowe, B.A.
Bracebridge .....	1 70	2 25	3 52	7 47		
Baysville .....		1 75	1 25	3 00		
Stoneleigh .....		1 00		1 00		
Falkenburg .....			50	50	11 97	Rev. J. Boydell, M.A.
Burk's Falls .....	1 36	1 13	1 50	3 99		
Sundridge .....	2 60			2 60	6 59	Rev. P. G. Robinson
Emsdale .....		1 00	2 01	3 01		
Ebberstone .....		61	86	1 47	4 48	Rev. Rural Dean Chowne, B.A.
Fort William, East .....	6 30	6 00	6 05	18 35		
"    West .....	4 80	6 45	2 56	13 81		Rev. M. C. Kirby
Oliver .....	2 65	1 65	2 15	6 45	38 61	
Gore Bay .....	3 00	5 00		8 00	8 00	Rev. J. H. McLeod
Gravenhurst .....	8 33	10 10	5 05	23 48	23 48	Rev. W. T. Noble, B.A.
Huntsville .....		3 82	1 78	5 60	5 60	Rev. Rural Dean L. Wydd
Ilfracombe .....	50	1 05	41	1 96		
Ravenscliffe .....		4 56	1 86	6 42		
Hoodstown .....	1 12	92	1 43	3 47	11 85	Rev. L. Sinclair
Magnettawan .....		6 54	1 62	8 16		
Dunchurch .....			99	99		
Pearcelly .....	1 80			1 80		
Midlothian .....	50		37	87	11 82	Rev. A. J. Young
North Bay .....	3 80	8 21		12 01	12 01	Rev. Gowan Gillmor
Parry Sound .....	7 00	4 40	3 01	14 41	14 41	Rev. G. Gaviller
Port Sydney .....		93	86	1 79		
Brunel .....		46		46		
Beatrice .....			39	39		
Ullswater .....		2 14		2 14	4 78	Rev. A. H. Allman
Sault Ste. Marie .....	35 35	36 88	9 21	81 44		
Korah .....			1 05	1 05	82 49	Rev. Rural Dean Vesey
Schreiber .....	3 30			3 30		
Chapleau .....	21 70		4 85	26 55	29 85	Rev. W. Evans
Sheguandah .....	3 00	2 00	1 50	6 50	6 50	Rev. F. Frost
South River .....	1 44		3 00	4 44		
Powassau .....	4 12			4 12		
Nipissing .....	1 00	2 85		3 85		
Eagle Lake .....	44			44	12 85	Rev. G. Gander
Sudbury .....		6 57	4 90	11 47	11 47	Rev. Chas. Piercy
Uffington .....			50	50		
Purbrook .....			76	76	1 26	Rev. H. N. Burden
Totals .....	119 23	118 27	66 75		304 25	