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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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HAMILTON, ONT., DECEMBER, 1889.

No. 42.

HISTORICAL SKETCHES.

No. 42—REV. JOHN LANGTRY.

HHE Rev. John Langtry is a Canadian by birth, though of Irish extraction. His early years were spent on a farm. At fifteen he was sent to school with a view to his preparation for the ministry, for which he had about that time conceived a strong desire. His preliminary education was for the most part carried on privately by Rev. A. Pyne, the Rev. Dr. Green, and the Rev. Charles Dade. He entered Trinity College, Toronto, on the day it was opened, and was the first graduate of that institution admitted to Holy Orders. He was ordained Deacon two days after he had obtained the canonical age, and was at once appointed to the travelling mission of West Simcoe and East Grey. The work was overwhelming. The two principal alternate Sunday services were sixty miles apart. Around these were scattered thirteen other stations, occupied at intervals. Between them lay twenty miles of unbroken woods, to be traversed by a lumberman's road every week. The land was overrun with sects. There were twenty-one Methodist preachers of various kinds laboring in the district assigned to Mr. Langtry.

After three years of this work Mr. Langtry was settled in Collingwood, the most important station in his extensive mission. Here he remained till ten years of his ministerial life had passed. There are twelve clergymen working in what was Mr. Langtry's first mission, and there are twenty-seven churches where there was then only one. At the end of ten years he removed to York Mills, five miles from Toronto, under promise of appointment, in a short time, to that Rectory. But difficulties occurring in carrying out that arrangement he accepted the Curacy of St. Paul's, Yorkville, under the Rev. Saltern Givens, and set to work

with vigor to carry out his long-cherished scheme of establishing a church school for girls, which by its cheapness and efficiency should remove the temptation to send church girls to Roman convents, and prove a powerful handmaid of the Church in building up her children in the Faith. After three years of writing, speaking and begging, often far into the night (for Mr. Langtry had mainly to maintain himself by teaching), he succeeded in collecting sufficient funds to furnish and start the Bishop Strachan School, which now possesses a property worth seventy-five thousand

dollars, and is educating nearly two hundred young ladies every year. As soon as the school was established on its present site, Mr. Langtry, with the consent of his Rector, undertook the establishment of a new parish, and with only four families to support him, erected the first mission church of St. Luke's, seating about 250 people. After several years of earnest work this was exchanged for the present beautiful church of St. Luke's, seating between six and seven hundred people, with a property worth over fifty thousand dollars

Within the last three years Mr. Langtry has also been instrumental in the establishment of the Toronto Church School for Boys, which has just purchased a property worth \$20,000, and has opened this year with 82 boys.

The Parish of St. Luke's is one of the most active in the diocese. It has a large number of guilds and associations for carrying on church work of various kinds. This parish has also led the way in the employment of lay readers and preachers. It has now seven licensed lay readers, and carries on six services outside St. Luke's every Sunday. There are four Sunday Schools and three Bible classes. Mr. Langtry was mainly instrumental in the re-establishment of the Trinity Medical School, now the largest and most efficient in the Dominion. He also originated and directed the



REV. JOHN LANGTRY, M. A.,
Prolocutor of the Lower House, Provincial Synod.

efforts which resulted in the establishment of All Saints' Church, Toronto. His parishioners became interested and he was rewarded by losing half his congregation when that church was opened.

From the early years of his ministry Mr. Langtry has been engaged in defending the Church's doctrine and discipline against attacks made in the public press. His first controversial writing was in defence of Trinity College. This was followed by a sharp controversy with the Methodist minister in Collingwood on the question of Methodist orders. Three several times he defended the Church against attacks made by Archbishop Lynch and his theologians, in each case proving himself too much for the assailants. The most important of these controversies consisted of ten lectures, which were published in a 250 page volume, entitled "Catholic vs. Roman." Perhaps the fiercest fight in which he has been engaged grew out of his defence of certain statements made by the present Bishop of Toronto in his primary charge, which were assailed by Archbishop Lynch. This led to the Presbyterian Bishop controversy, which lasted for over six months, during which the whole Presbyterian controversy was traversed.

Dr. Langtry is the author of the Trinity College scheme which makes Divinity Degrees only attainable by a searching examination in some comprehensive departments of theological science. This scheme was adopted at the last Provincial Synod for the whole Dominion. It is also well known that he originated the at present promising movement towards Christian Union. By a speech delivered in the Provincial Synod of 1880, he induced that body to pledge itself to the first corporate action taken in the English Church towards it.

Dr. Langtry has for many years stood at the head of the Executive Committee of his own diocese, and of the delegation to the Provincial Synod. He was elected Prolocutor of the Lower House of Provincial Synod in 1886 and also in 1889, a position which he still holds.

No. 41 (Continued)—A RETROSPECT. THE BISHOPS OF BRITISH NORTH AMERICA.

1863—In the year following the consecration of Bishop Lewis, in the month of January, died Bishop George Jehoshaphat Mountain,* the third Bishop of Quebec. We have seen his devotion to the Church and his great desire to see its episcopate extended. It must have been gratifying to him in the highest degree to witness, ere he closed his eyes upon this earthly scene, Upper Canada not only formed into a separate diocese, but subdivided into three; to see the original Diocese of Nova Scotia also subdivided so as to form three instead of one; to have his own See relieved of its Western half, and to see a bishopric established not only for Rupert's Land, but for British Columbia, then a territory almost unknown. On his

death, Rev. J. W. Williams, Rector of the Grammar School at Lennoxville, was chosen his successor. For over twenty-six years Bishop Williams has faithfully discharged his duties as Bishop of Quebec, and he still continues "with his natural force unabated" the much-loved chief pastor of the diocese. Owing to the constant emigration of English-speaking people from the Province of Quebec, Church work has been of a most discouraging nature there, and yet in works of missionary enterprise and spiritual advancement, in spite of all its drawbacks, the ancient Diocese of Quebec more than holds its own.

1865—In January, 1865, Bishop Anderson, the first appointed Bishop of Rupert's Land, resigned his See and returned to England, when the vacant position was offered to the Rev. Robert Machray, of Aberdeen, who was consecrated in the following June, and is still Bishop of Rupert's Land, but with territory very much contracted (large as it is) from what it was when he first set foot in it. Then it was the whole territory of the Northwest, stretching from Labrador to the Rocky Mountains, and from the boundary line between Canada and the United States to the Arctic circle, where now he sees six dioceses instead of one, with every prospect of others being formed in time.

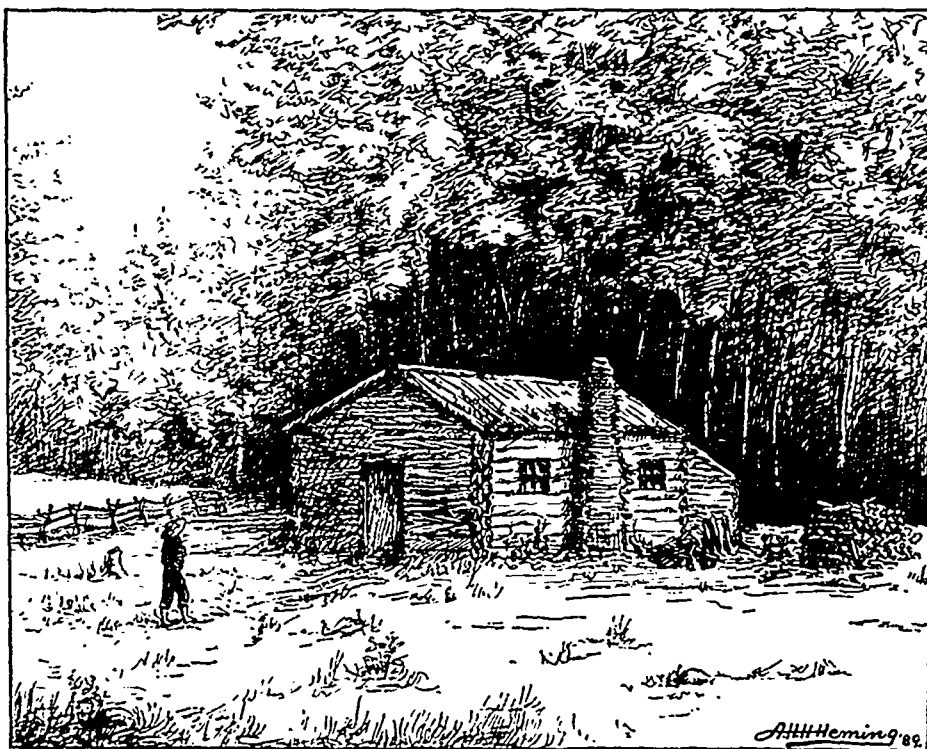
1867—One of the old landmarks between Canada of modern times and the first struggling days of colonial life passed away when, on All Saints' Day, 1867, at 3 o'clock in the morning, the soul of Dr. Strachan, the first Bishop of Toronto, took its flight to the full communion of the blessed ones at rest in the Paradise of God. By that time Ontario had leaped forward to a new life of activity and vigor, and the Rt. Rev. A. N. Bethune, D.D., who had been Bishop Strachan's co-adjutor since 1866, found himself in charge of a diocese rapidly increasing both in population and wealth.

1869—The Most Rev. the Metropolitan (Dr. Fulford), First Bishop of Montreal, died in that city on the 9th of September, 1868. The Synod of Montreal met on the 10th of November to select his successor, but owing to complications arising from the fact that the new Bishop was to be Metropolitan of Canada as well as Bishop of Montreal, no election was made. The Synod accordingly adjourned and met again on May 11th, 1869, when, after long and patient balloting, the Rev. Ashton Oxenden, Rector of Pluckley, Kent, England, was elected to the position, who, after his consecration in England, arrived in Montreal without delay and took charge of his new duties.

1871—Owing to the failing health of Dr. Cronyn, Bishop of Huron, the Synod of that Diocese assembled in the year 1871 and elected the Very Rev. Isaac Hellmuth, D.D., then Rector of St. Paul's Church, London, and Dean of Huron, to be co-adjutor Bishop, with the title of Bishop of Norfolk. Dr. Cronyn, however, dying the same year, the co-adjutor succeeded at once as second Bishop of Huron.

1872-1875—We now arrive at a bright period of

*Erroneously printed last month (p. 264) George Jacob Mountain.



A CANADIAN SCHOOL HOUSE OF EARLY DAYS.

the history of the Church of England in Canada, when, in the short period of four years, five new dioceses were formed, three in the Northwest and two in Ontario. In 1872 the Rev. John Herden, who had been laboring for many years as a missionary in that enormous district which skirts James' Bay, the southern part of Hudson Bay, itself more like an inland sea than a bay, was appointed by the Church Missionary Society in England to the episcopate with the title of Bishop of Moosonee. There, ministering almost entirely to Indians, he still remains, the representative of the only Christian body that is doing any work in the whole district. In 1873 the Rev. F. D. Fauquier was elected by the Provincial Synod Bishop of Algoma, the first missionary bishop appointed by the Canadian Church. In 1874 the Rev. W. C. Bompas, who, like Bishop Herden, had been laboring among the Indians of the frozen north, in the region of Athabasca and the Mackenzie River, close to the Arctic circle, was clothed by the C. M. S. with episcopal authority. This and this only induced Mr. Bompas to leave his post even for a brief moment. To England he went for consecration and then immediately returned to his work, where he has been ever since, a fine example of Christian heroism and self-denial. In the same year Archdeacon McLean, who had been right-hand man to the Bishop of Rupert's Land, was

made Bishop of Saskatchewan, an enormous diocese embracing the territories known as Saskatchewan and Alberta. The amount of labor and fatigue attendant upon working such enormous dioceses as those of the Northwest can scarcely be appreciated except by those who have had some experience of it. The men who do the work shorten their lives and depart this world martyrs to the cause which ever lay so near their hearts. In this year also a small portion of Toronto Diocese, known as the "Niagara District," with the County of Wellington, was set apart as a separate See under the title of the Diocese of Niagara, the clergy and laity of the new diocese choosing for their Bishop the Venerable Archdeacon Fuller, D. D., then Rector of St. George's Church, Toronto.

1876-1878—Looking back now from the west to the far east we find that Bishop Field, of Newfoundland, after an episcopate of 32 years, died in Bermuda on the 8th of June, 1876, and was succeeded by the Rt. Rev. James Butler Knitt Kelly, D. D., D. C. L., who had been since 1867 his active coadjutor. After one year's work as bishop and failing to get a co-adjutor, Dr. Kelly resigned and returned to the old country. He is now Bishop of Moray and Ross in Scotland. On the resignation of Bishop Kelly, the Synod of Newfoundland left the choice of a successor to delegates in England, who chose for them the Rev. Llewellyn Jones, Rector of Little Hereford, who was consecrated in St. Paul's Cathedral on the 1st of May, 1878, and soon afterwards received a most cordial welcome in St. John's on his arrival to take charge of his diocese.

1879—This year marked four changes in the

Canadian episcopate. Bishop Bethune, of Toronto, died and was succeeded by the Venerable Archdeacon Sweatman, the present occupant of the See. Bishop Oxenden, of Montreal, Metropolitan of Canada, having resigned the previous year and returned to England, the Very Rev. Dean Bond, Rector of St. George's Church, Montreal, the present bishop, was elected to succeed him. Two new dioceses were created in British Columbia, in which country Bishop Hills had been laboring since 1859. Yielding at last to his entreaties and those of his Synod, the two great English missionary societies, the S. P. G. and the C. M. S., agreed each to establish a diocese in his territory, thus to form three dioceses instead of one. Bishop Hills chose the beautiful island of Vancouver, with adjacent islands, under the name of Columbia, and the mainland was divided between the two societies, the C. M. S. taking the northern part, and the S. P. G. the southern, the former being called Caledonia and the latter New Westminster. The Rev. Wm. Ridley, Vicar of St. Paul's, Huddersfield, was appointed Bishop of Caledonia, and the Rev. Acton W. Sillitoe, chaplain at Hesse-Darmstadt and chaplain to the late Princess Alice, to New Westminster. The northern part of British Columbia, where Bishop Ridley labors, is rough, rugged and cold, and the work is chiefly among Indians, but the southern part, called the Diocese of New Westminster, has every prospect of becoming a large and populous country.

1881—On Sunday, July 10th, 1881, Rev. Holingworth Tully Kingdon, who had been Vicar of Good Easter, Essex, and Vice-Principal of the Theological College, Sarum, was consecrated coadjutor Bishop of Fredericton in the Cathedral of that city, having been previously appointed to that position by the Metropolitan, by the right of choice given to His Lordship by the Synod. The Venerable Metropolitan is still bishop of the diocese, but the active work is done now chiefly by Bishop Kingdon.

1882—On the 7th of December, 1881, to the great regret of the whole Church in Canada, Bishop Fauquier, the first Bishop of Algoma, died. He died of heart disease suddenly and unexpectedly in the city of Toronto. His remains were transferred, in the following spring, to the little Indian cemetery at Sault Ste. Marie, where they rest near the murmur of the rapids from which the quiet little "See city" gets its name. In 1882 the Provincial Synod assembled in Montreal and elected as his successor the Rev. Edward Sullivan, D. D., Rector of St. George's Church, Montreal, who accepted the call, leaving a high city position to minister to the scattered districts of Algoma.

1883—The second Bishop of Huron, Dr. Hellmuth, resigned his See in June, 1883, and in October of the same year the Synod met and elected, on the first ballot, Dr. Sullivan, the newly-consecrated Bishop of Algoma, to be his successor. But Bishop Sullivan, from a sense of duty that he owed to Algoma, declined the honor. The Synod

then, after a few ballots, elected the Very Rev. Maurice S. Baldwin, Dean of Montreal and Rector of Christ Church Cathedral of that city, to the position. Willingly accepting it as a call to duty, Dr. Baldwin was consecrated and speedily commenced his high and important work.

1884—The year 1884 was marked by the consecration of the Hon. and Rt. Rev. Dr. Anson as Bishop of Qu'Appelle,—the Province of Assiniboia, in the Northwest; by the creation of a new See in the far north to relieve Bishop Bompas, whose enormous diocese was thus divided into two parts, himself choosing the colder and more dreary of the two, called Mackenzie River, and the other, Athabasca, to be left at the disposal of the C. M. S., who appointed to the post the Rev. Richard Young, the present bishop,—and by the death of Rt. Rev. Dr. Fuller, the first Bishop of Niagara, who died in Hamilton on the 24th of December.

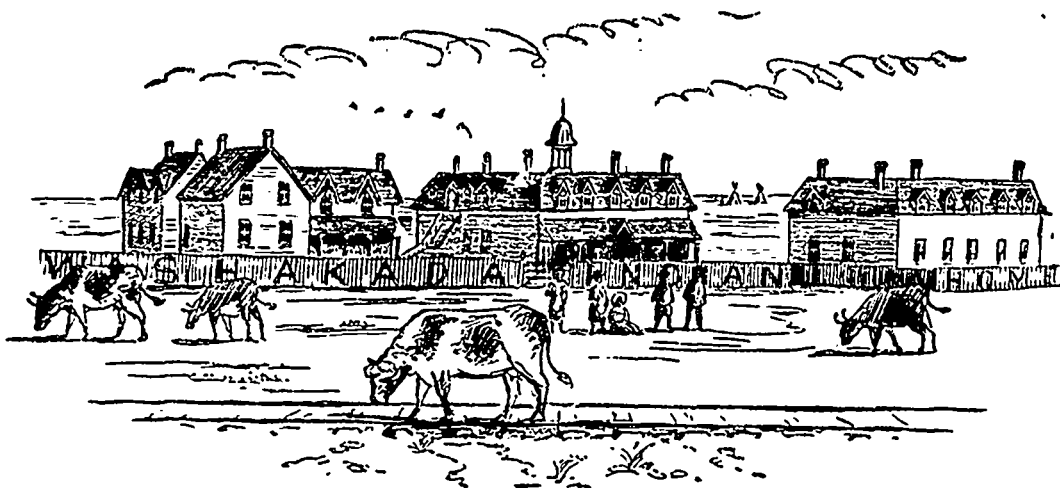
1885—In the following year the Rev. Charles Hamilton, Rector of St. Matthew's Church, Quebec, was elected by the Synod of Niagara Bishop of the Diocese.

1886—Perhaps few men have ever done harder missionary work than the Rt. Rev. John McLean, the first Bishop of Saskatchewan. He was indeed continually in "labors more abundant," always striving for the substantial welfare of the Church, always looking for something to cause her lasting benefit, but at last his giant strength gave way and he died in his distant home in the Northwest on the 7th of November, 1886, causing everywhere the feeling that a noble Christian soul had gone back to its God.

1887—In the spring of 1887 another bishop passed away. After an episcopate of 38 years, the Rt. Rev. Dr. Binney, fourth Bishop of Nova Scotia, died in New York on the 30th day of April, carrying our thoughts, almost at the close of this sketch, back to the first bishop of that See, the first colonial bishop, for in the centennial year Bishop Binney passed away. On the 7th of August the Rev. W. Cyprian Pinkham was consecrated in the city of Winnipeg Bishop of Saskatchewan, to succeed Bishop McLean. Bishop Pinkham has taken up his residence in Calgary, a rising town close to the Rocky Mountains, which will be the See city of a new diocese to embrace the district of Alberta, as soon as sufficient endowment is raised for it. Meantime Bishop Pinkham is called Bishop of Calgary and Saskatchewan.

1888—The Diocese of Nova Scotia was delayed some time in procuring a successor to Bishop Binney, but at last they were enabled to secure the services of Rev. Frederick Courtney, S. T. D., Rector of St. Paul's Church, Boston, Mass., who was consecrated in Halifax on St. Mark's Day, 1888, fifth Bishop of Nova Scotia, thus calling us back at the very close to the parent diocese of over a hundred years ago.

THE highway to comfort is to mind comfort less and duty more.



THE WASHAKADA HOME.

FROM "OUR FOREST CHILDREN."

THE Washakada Home, Elkhorn, Manitoba, which was opened on the 6th of August last, is built on two acres of land, close to the Canadian Pacific Railway track, and quite near to the village. This is an advantage for several reasons,—the stores are close at hand for procuring goods; the church is near for the children to attend; a bootmaker has his shop in the Institution and teaches the boys his trade without any expense being incurred; other trades will by-and-by be started in the same way, and, apart from these and other such advantages, we believe it best for the Indian children to be brought into actual contact with the white people, to have white people around them and with them every day. Prejudices will, we believe, be broken down in this way on both sides, and the children will be more readily weaned from the old life than they would be if the Institution had been built in some sequestered spot. The worst place for an Indian Institution, we believe, is on an Indian Reserve; the next worse place is near to a Reserve; the next worst place is some isolated position away from any town or village; and the best place, we believe, is in the immediate neighborhood of some town or city, where active work is going on all around. Our Elkhorn Buildings are three in number. They consist of the Washakada Home for girls, the Central Buildings where both girls and boys meet for school above and meals below, and the Kasota Home for boys. This, we believe, is the best arrangement possible for an Indian Institution. If we succeed in establishing another Institution at Medicine Hat, we shall erect our buildings in the same way. And indeed we purpose to do the same thing with our Homes at Sault Ste. Marie, so soon as funds will admit of it—make the present Shingwauk Home simply a boarding-house for boys, erect a new cen-

tral building to the east of it; sell our present Wawanosh, which is two and a half miles off, and put up a new Wawanosh Home to the east of the Central.

The Elkhorn Buildings are all very nicely finished; Mr. Broadley, the contractor, so far from shirking any part of his work, has put almost more in than we had expected of him, and has tried in every way to give satisfaction. Very little paint has been used in the inside finishing; the wainscoting and ceilings are for the most part pine, oiled and varnished, and this, with the clean, white, smoothly-plastered walls, gives a very cleanly, fresh-looking appearance to the inside of the buildings. In connection with the Institution, a farm of 640 acres of prairie land has been secured. This was a free grant from the Government, and cost us nothing; but we shall want about \$2,000 for putting up the necessary buildings and the purchase of stock. The farm is four miles distant from the Institution, and this we consider an advantage. Our idea is to build a comfortable farm house, with accommodation for a farmer and his wife, who will board about six of our boys at a time, and employ them in the farm work. The boys will take turns going out to the farm, and it will be a nice change for them.

We trust that our friends, now that we have these Elkhorn Homes actually in operation, will come to our aid, and do what they can to help us. Beyond the kind help offered by the Womans' Auxiliary of Montreal, very little really is at present being done in Canada towards the support of the Washakada Home, and nothing whatever has been guaranteed from England. The Government grant being only "per capita," it makes it very difficult to make "both ends meet," especially just now at the beginning, when a good deal of money has to be expended in going round picking up pupils; and often when we get to a distant Reserve we find no parents willing to part with their pupils, so that we have had the journey for



EARLY BREAKFAST.

nothing. Any Sunday schools that are willing to help can have an Indian protege allotted to them for their support at \$50 per annum; or if they cannot manage \$50, they can have half pupil at \$25; or if they are too poor for that, we will be glad of whatever they can give us.

CHRISTMAS.

OUR Christmas pictures this year are "Going to Market" and an "Early Breakfast." From time immemorial Christmas Day has been associated in some form or another with feasting. The idea of food and good cheer can not be disassociated from it. It is this that leads well-disposed people to be good to the poor, and many a poor man's fire burns

brighter and table looks more inviting on Christmas Day, because those who have money are often ashamed to be surrounded with stacks of turkeys and geese and ducks—oceans of good cheer of all descriptions—without contributing in some degree to the relief of poverty in others. It is a grand principle, and a very little thing sometimes will make a poor family comfortable. What are the prospects for filling the basket on Christmas Day? Going to market on Christmas Eve with every prospect of returning with a well-filled basket! Oh! God rest you, merry gentlemen, and give you a merry Christmas, but in His dear name, think of the poor who can send no basket to the market or procure no fuel to make bright the hearth on Christmas Day.

It is a day for making all things happy. The ox in the stall, the horse in the stable, the birds that pick their breakfast out of the snow—all should be made to feel the gladness of this happy season.

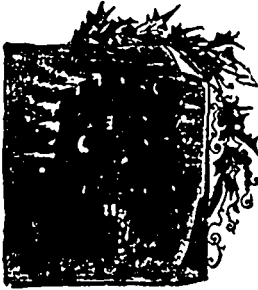
"God," says Archdeacon Farrar, "works in His own ways, and those ways are infinitely unlike the tumultuous ways of men. Man's little schemes are

ushered in with drums and trumpet peals, and he wreaks his anger, as far as he can, in earthquake and hurricane. God works in patience and He moves the hearts of His servants with still, small voices. Man's great men are a Cæsar, a Tiberius, a Caiaphas with his ephod, a Pilate on the judgment seat. God knows nothing of these inch-high scaffoldings of little human greatness. The Lord of time and of all worlds came to us in silence, in the darkness, a little new born babe crowded into the stable out of the humble village inn; and all who were in the world, and all who are in the world, if they would catch but one glimpse of the meaning of Christmas and of its true gladness, must lay aside their arrogance, their pomposities and their intellectualisms, and come to that humble cradle with hearts as a weaned child."



GOING TO MARKET.

CHRISTMAS CHIMES.



THOSE Christmas bells so sweetly chime,
As on the day when first they rung,
So merrily in the olden time,
And far and wide their music flung:
Shaking the tall grey ivied tower,
With all their deep melodious power:
They still proclaim to every ear,
Old Christmas comes but once a year.

Then he came singing through the woods,
And plucked the holly bright and green;
Pulled here and there the ivy buds;
Was sometimes hidden, sometimes seen—
Half buried 'neath the mistletoe,
His long beard hung with flakes of snow;
And still he ever carolled clear,
Old Christmas comes but once a year.

The hall was then with holly crowned,
'Twas on the wild deer's antlers placed;
It hemmed the battered armor round,
And every ancient trophy graced.
It decked the boar's head, tusked and grim,
The wassail-bowl wreathed to the brim.
A summer green hung everywhere,
For Christmas came but once a year.

The maiden then in quaint attire,
Loosed from her head the silken hood,
And danced before the yule log fire—
The crackling monarch of the wood
Helmet and shield flashed back the blaze,
In lines of light, like summer's rays,
While music sounded loud and clear,
For Christmas comes but once a year.

No marvel Christmas lives so long,
He never knew but merry hours,
His nights were spent with mirth and song,
In happy homes and princely bowers,
Was greeted both by serf and lord,
And seated at the festal board,
While every voice cried, "Welcome here,"
Old Christmas come but once a year.

But what care we for days of old,
The knights whose arms have turned to rust,
Their grim boar's heads and pasties cold,
Their castles crumbled into dust?
Never did sweeter faces go,
Blushing beneath the mistletoe,
Than are to-night assembled here,
For Christmas comes but once a year.

For those old times are dead and gone,
And those who hailed them passed away,
Yet still there hunders many a one
To welcome in old Christmas day.
The poor will many a care forget,
The debtor think not of his debt;
But as they each enjoy their cheer,
Wish it was Christmas all the year.

IN 1843 there were only six Christian converts in the vast empire of China. Now there are 30,000 communicants, 125,000 adherents, 300 organized churches, 600 stations, 140 ordained and 1,300 unordained native evangelists and teachers.

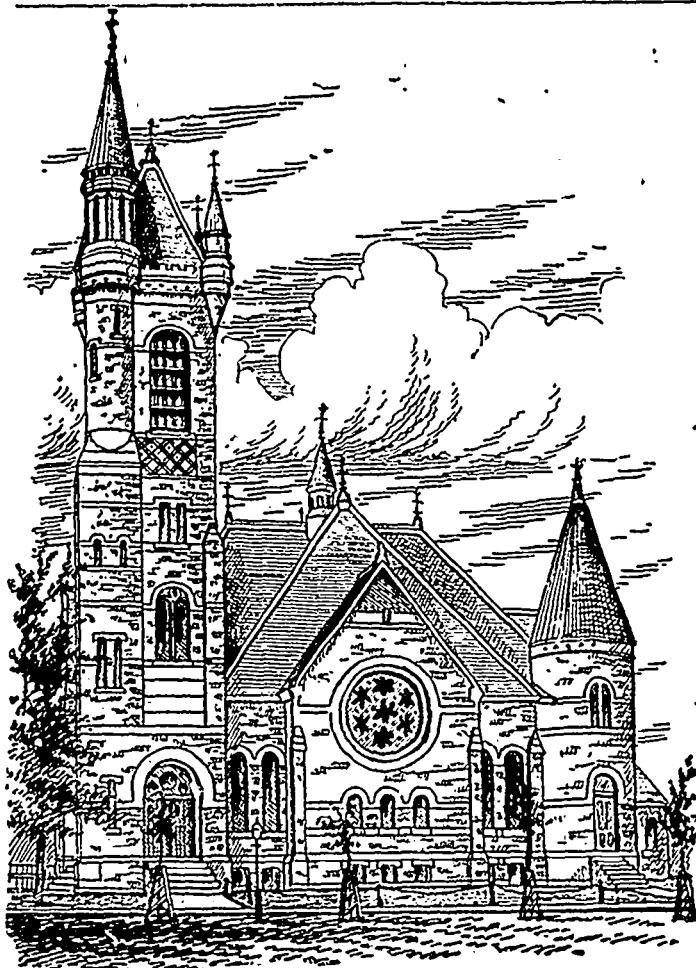
OUR PARISHES AND CHURCHES.

No. 40—ST. THOMAS' CHURCH, ST. CATHARINES
DIOCESE OF NIAGARA

SOME time prior to the year 1870, a number of the members of the Church of England separated themselves from St. George's, then the parish church, and for several months met in a small building, then used as a school house on the Western Hill. Here services were occasionally conducted by the Rev. Henry Holland, then rector of St. George's Church, and his assistants, up to the year 1872, when Christ Church was completed, and a new parish formed, with the Rev. Wm. Shortt as the incumbent. Christ Church is a frame building of very neat design, about one hundred feet in length, by about thirty feet in width. The interior is finished in dark wood, and the walls and ceiling are models of the decorator's art. In the chancel is placed a large and handsome memorial window, of fine stained glass, to the late Dr. Atkinson, who, for twenty-three years was Rector of St. Catharines. The new Church was formally opened by the Bishop of Toronto on January 1st, 1873. Messrs. T. R. Merritt, Calvin Brown and Hon. James R. Benson were the most active promoters of the new parish. Mr. Shortt continued to fill the incumbency of the new parish until early in June, 1875, when he resigned and removed to Walkerton. He was succeeded on the 1st of January, 1876, by the Rev. Wm. Brookman, under whose ministry the congregations at Christ Church continued to increase so rapidly that it was found necessary to rent the rooms at the corner of St. Paul and Ontario streets, in connection with Christ Church parish. In the opening months of 1877, Mr. Brookman's parishioners, feeling the great inconvenience caused by their want of accommodation, decided to erect a large church on the opposite, or town side, of the canal, and steps were immediately taken towards the building of St. Thomas'.

The corner-stone of the new edifice was laid on the 12th of September, 1877, and St. Thomas' Church was formally opened on November 19th, 1879.

The preliminary address at the laying of the corner-stone was read by the late Dr. Theophilus Mack, who set-forth the reasons which led to the separation of the new parish from St. George's Church, and which necessitated the erection of the temple whose corner-stone they had assembled to set in place. The closing words of the doctor's address were particularly eloquent, and are well worthy of repetition. After commenting on the many facts which, despite the financial depression which prevailed, led them to attempt the erection of so costly and imposing an edifice, he said: "We enter upon our task in the hope that we shall, ere long, bring to a satisfactory completion a church wherein we and our descendants for generations to come may pray in the beautiful and



ST. THOMAS' CHURCH, ST. CATHARINES.

scriptural language of our liturgy, and worship in spirit and in truth in accordance with the principles of the glorious Reformation and the tenets sanctified by the martyrdom of our bishops." The corner-stone was then placed in position, with the impressive and appropriate ceremonies of the Masonic fraternity by the Most Worthy Grand Master, J. K. Kerr, Esq. After the opening of the new church, Rev. Wm. Brookman assumed the incumbency, which he continued to fill to the universal satisfaction of his parishioners until succeeded by the Rev. Oliver J. Booth, who was rector until 1886, when he left St. Catharines to become Rector of the Church of the Ascension in Buffalo. Mr. Booth was succeeded by the Rev. W. J. Armitage, the present Rector. In the last few years the mortgage debt of the Church has been reduced by the payment of \$2,000, and the floating debt by the same amount. The sum of \$2,000 has been raised the present summer for structural alterations and color decoration. This work is under the direction of Frank Darling, Esq.,

the well-known architect, and promises to be very pleasing and effective. The Sunday Schools of the parish are in a high state of efficiency, and within a short period have increased their membership fourfold.

There is a flourishing Band of Hope with 240 members on the roll. The Ladies' Aid, Willing Workers, District Visitors, and other kindred societies have done a most useful work in the parish. Mr. Armitage, in company with the Rev. Principal Miller, B. A., raised stock to the amount of nearly \$50,000 for the purpose of establishing Bishop Ridley College—the new Church School for Boys—in St. Catharines.

St. Thomas' Church proper is a handsome building of the Romanesque style of architecture, erected in the form of a Greek cross, and presenting a strikingly picturesque and imposing appearance. The material used in its construction is Queenston stone, with freestone facings. A massive Norman tower forms the southeast corner of the edifice, while a round tower of somewhat minor size occupies the opposite corner. The chancel contains ample room for the choir and the organ, which is pronounced the finest toned instrument in the Niagara district. The woodwork throughout is very massive and handsome. The font, which is of cut stone, was forwarded to the church by the late Mr. William Hare, while the lectern and organ used in the Sunday School are the

gifts of the late Dr. Mack. The Sunday School room occupies the entire basement of the church, and is a model of cleanliness and neatness. It is reached by either of two main entrance doors on the south side and contains three large class rooms, a well-arranged library and several small rooms, which in the event of socials, etc., are utilized as kitchens and china storerooms. The rich and elegant communion service used in Christ Church is the gift of the late Mr. D. C. Haynes, while St. Thomas' Church has been the recipient of an equally beautiful service at the hands of the late Col. Powell.

The Church property in the parish is valued at \$36,000.

THOUGH faith in the old religions is certainly declining in Japan, yet there are still over 250,000 Buddhist priests in the empire,—over eight times as many priests as Christians—and the old superstitions have yet a very strong hold upon the masses.

SISTER DORA.

A statue stands in the town of Walsall, in the Black Country, "the first ever erected in England to a woman with the exception of Queen Anne and Queen Victoria."

A singular story lies behind this event. Walsall, a large manufacturing town, was filled, twenty years ago, with a rough, drunken community of laboring people. The drainage and streets were in a deplorable condition, and every year small-pox and low fever raged unchecked.

In 1864 Dorothy Pattison, better known as "Sister Dora," went to Walsall during a fearful outbreak of small-pox, nursed the sick and dying, and even with her own hands laid out and buried the dead, when no man would dare to perform the last friendly office. So violent was the antipathy to the gray gown of the sister, that she was stoned and driven through the streets of Walsall with vile obscenity and abuse.

Once a stone thrown by a boy cut her in the forehead and felled her to the earth. She went on with her work quietly, but with indomitable resolution, treating her rough enemies, when they became her patients, with infinite tenderness, mixed with a shrewd, joking humor, which caught their fancy. One of the very men who had stoned her was brought in, crushed almost beyond recognition in a coal-pit, for her to nurse. He became her most devoted friend.

Slowly she won over the multitudes of ruffianly men and women. She became "Our Sister Dora" to the ignorant, faithful souls.

On one occasion, when the hospital was filled with cases of virulent small-pox, she closed the doors to prevent the spread of infection, and with one man's help nursed, cooked, washed and scrubbed for them all. One patient, when in the last agony, raised himself with a terrible effort, and cried out, "Kiss me once, sister, before I die!" which she did instantly.

When she fell a victim to her work at last, the people mourned for her as if each man had lost his nearest friend. One of the eighteen laboring men who carried her to the grave said:

"We want her cut in marble, with her cap and goon and blessed face. It's not that we'll forget her; no danger o' that, but we want her to be there, so that when strangers come and see her standing up there, they'll say, 'Who's that?' An' we'll say, 'Who's that? That's our Sister Dora.'"

The statue referred to, and but recently erected, was built by countless small contributions from the poor, and stands in the very square where she was stoned, to show one triumph of pure womanly goodness in the world.—*Selected.*

HENRY M. STANLEY seems to be emerging safely from his long and dangerous experiences in Central Africa, and is expected at Mombassa, a port on the East Coast, in a little more than a month.

"WATCH the tightening grip of Christian civilization upon the African slave trade, which is the most hideous scandal of our century, and is almost entirely the work of Arab Mohammedans. Take a broad outlook over the field where are gathered the momentous interests involved in this Mohammedan problem, and let us have the prayers of Christendom in the interests of Christ's kingdom and its blessed reign. Within the memory of living men the Christian church was praying for open doors in Asia and throughout the heathen world. To-day the church is sending her missionaries through a thousand avenues into the heart of heathendom. Let us have another triumph of prayer. If the Church of Christ will march around this mighty fortress of the Mohammedan faith, sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watchwords of our Church in these closing decades of the nineteenth century that Christ, the Child of the Orient and the divine heir of her tribes and kingdoms, shall possess His inheritance. The Moslem world shall be open to the gracious entrance of the Saviour and the triumphs of the Gospel. The spell of twelve centuries shall be broken. That voice from the Arabian desert shall no longer say to the Church of the living God, Thus far and no farther. The deep and sad delusion which shadows the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the blessed life-giving power of Christ's religion shall supplant the dead forms and the outworn creed of Islam."

AN influential Hindu, the Dewan Rangunath Rao, has made a powerful protest against the prevalent marriage contract in India in the light of the Bombay trial. He entreats the Indian Government to display sufficient moral courage by proposing remedial measures in order to rescue millions of Hindu women from a life which is not less detestable than slavery itself. A paragraph from his letter says, "British blood and money have flowed like water in efforts to stamp out slavery in other countries; yet in India the British Government sits by with folded hands while a father is permitted with impunity to sell in marriage a daughter of eight years to a man of 47, already rendered notorious by his marital tyranny. This child-wife is then segregated from the companionship of her own sex, and is so persecuted and terrorized that, child as she is, she is driven to attempt suicide rather than continue in such cruel bondage. And yet the British magistrate is compelled to state in open court that the law gives him no power to restrain revolting oppression of this character, as it is justified by law." It is unnecessary to remark that an epistle of this nature, which clearly reflects the opinions of an advanced and enlightened section of the Hindu community, will hasten the abolition of a crying abomination lying at the very root of Indian national life.

Our Indian Department.

Edited by Rev. W. A. Burman, B.D., Principal of the Rupert's Land Indian Industrial School, St. Paul's, Manitoba. Missionaries having items of interest regarding the Indians will kindly forward them to Mr. Burman.



THE Bishop of Athabasca removed from Fort Vermilion, Peace River, to Fort Chipewyan, on Lake Athabasca, in July. He was accompanied by Mrs. Young and their children, and Mr. Melrose, a lay agent of the Mission. The journey down the Peace River took fourteen days, and was made in a birch bark canoe, propelled by the bishop and Mr. Melrose. The weather was tolerably fine, and the bishop adds in his letter "mosquitoes very reasonable." Those who understand the "manners and customs" of the mosquito will grasp the full importance of that "sweet reasonableness."

ARCHDEACON REEVE, Church Missionary Society, who has labored for many years at Fort Chipewyan, has gone to England on leave of absence. He made an effort to do so by way of Alaska, so that he might visit the C. M. S. stations on the Yukon, but found it was scarcely practicable this year. He, however, went down the Mackenzie River some distance, and saw Bishop Bompas at his distant post. That noble worker has once again deferred his long-promised visit to civilized parts, believing that his beloved Indians and his work require his presence another year. He has steadily kept to his post, amid great trials and many hardships, since 1874.

GARDEN River Mission, Diocese of Algoma, is now under the charge of Rev. J. Irvine, for six or seven years past in charge of the C. M. S. Lac Seul or Lonely Lake Mission. He is succeeded

there by Rev. J. G. Anderson, J.A., who was last summer in charge of the C. M. S. Mission at Long Sault, Rainy River District.

LAC SEUL is in the Diocese of Rupert's Land. It is a fine lake about 50 miles in length with bold, rocky shores, clothed with pine. The Indians are Ojibways, and Mr. Irvine's work among them has been greatly blessed. During the past summer the Bishop of Rupert's Land confirmed ten persons there, and eight others at Frenchman's Head, an outstation about fifteen miles away. All travelling in these regions is by canoe in summer and by dog train in winter.

THE Rupert's Land Indian School building is now all but completed. It is hoped the school will be ready for the children about the beginning of December.

THE many friends of Rev. J. G. Brick, of Smoky River, will be glad to hear that the operations of the year have been fairly successful, and that Mr. and Mrs. Brick and family are reported well.

THE PIEGAN MISSION.

A LETTER FROM REV. H. T. SOURNE.

I tendering my very grateful thanks to the many contributors to this fund, I must apologize for some little delay in publishing the long-promised statement, at the same time giving particulars of the commencement of our work. The cause of the delay was, First, some promised contributions had not come in, and, secondly, I wished to give some definite information. With regard to that commencement I have been requested to make some special acknowledgments, but really I am at a loss to particularize them. Everything seemed *special*, so *special* seemed the urgency of the demand for aid in erecting our "Mission Home."* And now the work is begun in earnest, although there are many unforeseen expenses which were not included in the original estimate, and it is a matter of certainty that the sum in hand will not be sufficient to carry out the original design, namely, of a combined church and school in addition to the "Home." The intention is to build a school or class room, with a small chancel at one end, to be cut off by folding-doors; this to be used during divine service.

We have sufficient faith in the liberality and large-heartedness of the people of Eastern Canada to believe that this will be carried out. A sum of one thousand dollars is still required to complete this undertaking, besides seven of our pupils to be provided for at twenty-five dollars a year. Upon my return to my mission after my long absence I received a very hearty welcome from the Indians, who complained of my having left them so long and said they had been eagerly looking for me.

*A statement of the amounts contributed will be found in another column of this magazine.—Ed.

They are very impatient about the building of the school, which makes me doubly anxious to have it ready before winter begins.

The first difficulty which confronted us was the scarcity of lime, which costs \$1.25 per bushel; so I decided to burn a kiln, employing two men who thoroughly understood the work. I went to the Porcupine Hills (a distance of fifteen miles), taking my wife and family, a tent and provisions. We all went in for ten days' hard work. The men and I worked day and night, first blasting the immense limestone rocks which were embedded in the side of the hills, collecting them and burning in a kiln. We were rewarded with splendid success, and have now on hand 250 bushels of the best of lime. Of this we will sell sufficient to cover the expenses of the lime burning.

The next difficulty which arose was the want of water, so we set to work to dig a well; two Indians to dig, a white man to do the mason work, and myself to help all of them. We procured an inexhaustible supply of good water. The importance of first procuring lime and water will be seen in considering that we are putting a stone foundation under all our buildings, which is an unusual thing in this country, where the houses are built as expeditiously as possible, often without considering their durability. The stone foundation makes the buildings much more valuable, preventing the timbers from rotting.

And so we have made a good beginning; the foundation is finished, the timbers for the house on the ground, and the men begin building tomorrow. The stone hauling I did with my own horses and waggon and with my own hands, thus saving the hiring of a man and team, which would have cost at least thirty dollars.

In the meantime we have not been able to carry on the day school, but continue the Sunday School and services as usual. We hope to begin our day school the first of October, Mrs. Bourne taking it for half a day each day to give me time to assist the carpenters. The boarding school we cannot hope to have ready much before Christmas. The work is necessarily slow. We have great difficulty in procuring workmen, and they ask two-and-a-half, three, and even four dollars a day. After much earnest prayer and consideration the course adopted was decided upon, and we trust the work will redound to the glory of God, and be the means of bringing in many precious souls to the blessed Saviour's fold.

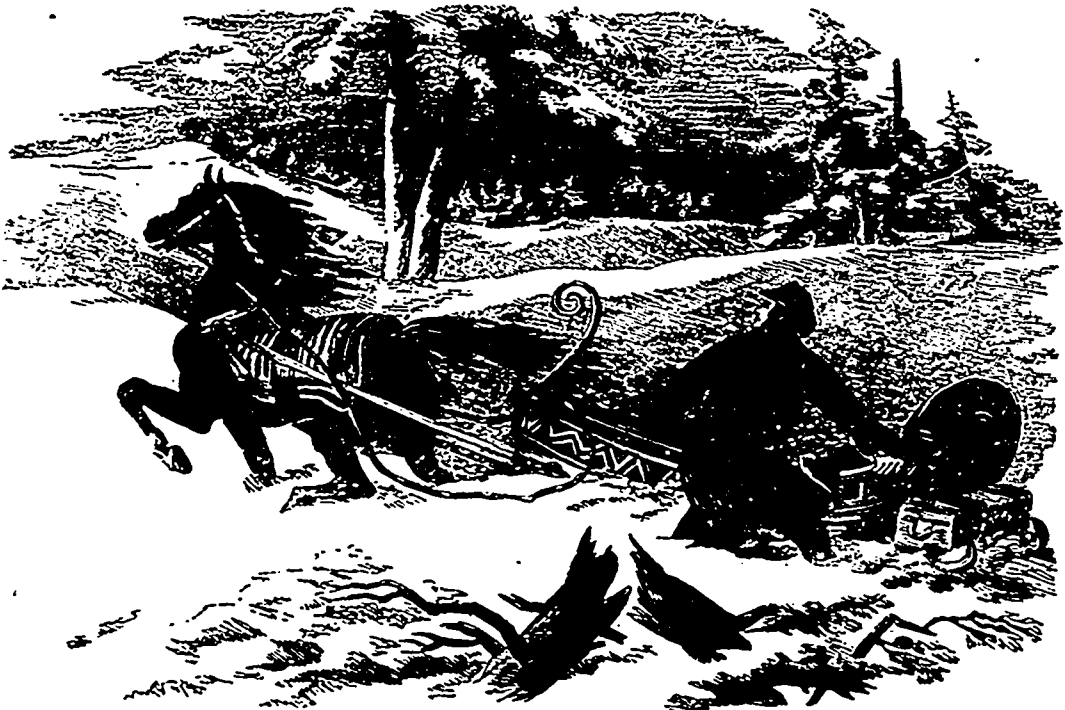
But I do most earnestly request all our friends and benefactors to remember that our "Home" cannot be finished or maintained unless we have much more hearty and prayerful support. Our good bishop has cautioned me to undertake no personal responsibility in the expenses of this work, so I again earnestly appeal for further aid to my dear fellow-Christians in the Dominion, to enable me to complete these buildings before the cold weather. For the satisfaction of our supporters, and the contributors to our building fund,

I purpose publishing a quarterly report of the progress of our work. Mrs. Bourne will also contribute, as requested, her quarterly letter to the *Leaflets*.

CHRISTMAS IN CENTRAL AFRICA.

IN OUR far off island home
 See old Father Christmas come,
 Not with frost and snow and rain,
 As his wont is at this time;
 Not with holly berries red,
 Decking out his hoary head;
 Not when crackling logs are bright
 Bringing cheer through frosty night;
 Not when days are short and sad
 Does old Christmas make us glad;
 From where shines the tropic sun
 That with scorching rays doth run
 His long course from day to day,
 Frost and snows are far away,
 Wintry blasts and weather bleak
 Christmas finds it vain to seek;
 Here in Africa at least
 Summer weather greets the feast,
 Summer weather—though 'tis spring
 We are gladly welcoming,
 As we look upon the ground
 Yielding verdure all around.
 Grateful to the cooling rain
 That has visited again,
 All the dry, and parched-up soil,
 That to cultivate were toil,
 Profitless through half the year,
 Or till rain is looming near.
 Nature smiles and sings anon,
 And a fitting dress doth don.
 Wearing it in joyful guise,
 When the Infant from the skies,
 Born of Mary, Son of God
 On the earth that erst He trod,
 Once again is heralded;
 Coming now His peace to shed
 In this distant heathen clime;
 Groaning for redemption's time,
 When her sons to him shall turn,
 And a Saviour's mercy learn;
 When the devil's tyrant sway
 They shall spurn and thrust away
 By the power of the Word
 And the Spirit's keen-edged sword.
 Sure the Christmas feast can we
 Celebrate right joyfully!
 Though our loved ones dwell afar,
 Brightly shines for us the star
 That to Bethlehem of old,
 As the ancient story told,
 Led the wise men, gazing high
 On the star-bespangled sky,
 To the cradle of the Lord,
 Where He lay, the Incarnate Word.
 Thou, O Lord, who on this day
 Camest to be for all the way
 By which Heaven may be attained,
 And a place in Glory gained,
 Grant us grace to draw to Thee,
 And from Satan's bonds to free
 Many who in darkness grope,
 Heathen still, and without hope—
 This the Christmas joy we seek,
 That with softened hearts and meek
 Sons of Africa set free
 May in thousands turn to Thee,
 In an ever-swelling throng,
 Sing with us the angels' song.

Young People's Department.



A MISSIONARY IN THE SNOW.

SNOW DRIFTS.

In some parts of Canada the "cross roads" all block up with snow in winter. The wind blows the snow from both sides clear into the road and fills it all up,—a mound of snow up to the top of the fences, and of course it is impossible to travel on it. So the farmers let down the fences and make a track through the fields,—sometimes through the woods by the roadside. Here is the picture of a missionary battling with the snow drift. You can see by the horse's mane and tail how the wind is blowing. Booh! a cutting Canadian winter's wind! The poor man's sleigh upset and he has just got it right again; but the wind has carried his buffalo robe away and he must trudge back in the snow and get it. How can he do this and hold his horse at the same time, especially as the horse does not seem inclined to stand? He has got his nigh front foot raised, ready to go on, and the missionary is saying, "Whoa, Prince, stand still!" And what if Prince won't stand still? How is the poor man to get his buffalo robe, which the wind is turning over and over in the snow further away from him all the time? He can't turn round in such deep snow. He has nothing to tie Prince to, so what can he do? Why, he must wait till the horse gets quiet and then trudge back for the buffalo. And what if

Prince should go on and leave the poor man in the snow? Let us hope that the good horse knows better than that. It is not a pleasant adventure, for even if he gets the robe and returns safely, how cold his feet will be for the rest of the journey! Yet this is very small compared with the troubles that some missionaries have to endure; but they endure it cheerfully, for it is all in their Master's cause.

THE RECTOR'S MANUSCRIPT.

By EROL GERVASE.

It was a terrible shock and grief to the Rector, this sad and most perplexing occurrence. He had given much time and thought to the preparation of a certain document, treating of questions of grave import not only to St. Mary's, but to the Church at large. He had deprived himself of necessary rest and leisure, of seasons of precious intercourse with wife and children, and of social companionship with valued friends; nay, even to some extent he had encroached upon the time usually devoted to pastoral work, in order that his views on this particular subject might be presented to the Church and to the world clear and definite, with the unmistakable ring of truth, arrived at by earnest prayer, careful research and deliberate conviction.

All was finished now, and the Advent season, which had witnessed the completion of his task, had been to him a time of great spiritual blessing. The earnest words which he had written had entered again into his own soul and had re-awakened him to fuller consecration of himself, and a more entire abnegation of all that might inwardly militate against the devotion of his life to Christ's service. The last sheet of the manuscript lay before him, clearly written in the fair angular characters that were in themselves a type of the writer: incisive, legible, with a distinctive grace and an individuality all their own—the delight of the printer for their legibility and their unequivocal fidelity to forms.

Leaning back in his chair before the vestry table, he surveyed the finished work with a feeling of intense satisfaction. The pleasant task, entirely congenial, which had yet interrupted other duties less imperative, but to the full as important, done now, while it was yet Advent. Now he could prepare for Christmas with an unpreoccupied and wholly attentive mind. But one thing more remained. To count the pages for the last time, to lay them evenly together, and fasten and address them.

This he proceeded to do, when, to his momentary annoyance, he discovered that the supply of stamps and fasteners, which he usually kept at hand in a drawer of this particular table, had run out, and that he must procure what he required from the rectory study if he would have his work ready for immediate mailing. In any subsequent moment he was never able to reconcile his conduct on that afternoon, destined to end so disastrously after its happy beginning, with his ordinarily methodical habits. He could never account for the carelessness which led him to snatch up his hat and to hasten from the room and across the green that separated the church from the rectory, without having first secured his papers, or so much as closed the vestry door behind him.

It was only a minute's walk and the stamps and fasteners were in his hand, when a vexatious delay occurred in the person of a chance visitor whose importunity refused to be denied. Minutes elapsed, a quarter of an hour perhaps, before he could free himself and return to the church.

It was almost dark in the short December afternoon, and presently the bell would ring for evening-song. He should have barely time to put up his papers and join his curate in the church.

The vestry was bright with the cheerful glow of fire from the open grate when he entered, but the sight that met his eyes seemed, after the first wild glance of horror, in which he comprehended the full extent of his calamity, for the moment to strike him dumb and to deprive him of the power of vision.

On the table before him, just where he had left them, lay the pages of his manuscript—but defaced, obliterated, utterly, irretrievably ruined—in a black pool of ink that spread on every side, com-

pletely saturating the carefully written, precious sheets. The result of weeks and months of anxious toil destroyed forever. And by the table, looking on with a face as white as the linen surplice that enwrapped his trembling form, stood little Ambrose True, the Rector's favorite choir-boy.

This was how the dark cloud rose and gathered on St. Mary's in that Advent time, and threatened to destroy forever the peace and happiness of one young life. When the Rector laid down the rule that no choir-boy was to enter the vestry without his special permission, he had strong reasons for doing so. The claims of a large family and many friends made it difficult at times for him to secure the complete retirement which his studious habits demanded.

Even in the solitude of his study there were occasional distractions which disturbed the current of his thoughts and made it hard, or even impossible, for him to resume the interrupted line of argument. And to meet this difficulty he had had recourse to his vestry, and had found it admirably suited to his purpose. Here he could read and write, and think and pray, secure from all intrusion, for when he had entered in and shut the door there was no one, from the curate to the sexton, who would have disturbed him, except on matters of the gravest necessity. Some of his most valuable books and papers were kept here, and he came and went and found them always untouched, no careless or inquisitive juvenile being permitted to trespass on this inviolate domain.

Hence it was with feelings of horror and astonishment, proportionate even to the shock with which he beheld the calamity itself, that he saw in the intruder, whose unwarrantable presence accounted for the accident, a boy in whom, of all others, he would have had most confidence for obedience to lawful authority and for strict integrity. That Ambrose True had disobeyed him and betrayed his trust shocked him almost as much as the terrible destruction of his manuscript. And it was destroyed utterly. The paper on which it was written was thin and porous, and the contents of the large ink-bottle had been distributed over the surface of almost every page, so that scarcely a line of the writing remained unblotted. And as a climax to the catastrophe, and with a recklessness as out of accord with his usual habits as was the carelessness by which he had neglected to shut the vestry door, when he had finished the writing of his paper, he had crumpled the rough draft in his hand and in utter abstraction had thrown it on the open fire.

Never before, in all his experience, had such a thing happened with him, and now, and now!

He bit his lips till the blood started, and struck his clenched hand upon the table.

"What is this that you have done?" he asked, when he could speak and see. "O, boy, what

have you done to me?" And there was a ring of anguish rather than of anger in his voice.

But to this impassioned appeal, as to all subsequent inquiries, there was but one answer, substantially the same.

"I did not do it, sir. I had nothing whatever to do with it."

In order now to understand what follows, let me, before proceeding further, say something of the principal actors in my little drama, and of the circumstances in which they were placed when the narrative opens.

St. Mary's was a country parish, situated in an eastern diocese of the Dominion, and the boys' choir had been formed to supply a not uncommon want of heartiness in the rendering of the services. The experiment had succeeded ultimately, though in order to make it successful a large amount of ignorance, prejudice and apathy had first to be overcome; and the material, as is generally the case in rural parishes, was neither abundant nor of a high order of merit.

It was therefore with no little satisfaction that the Rector discovered in Ambrose True, a boy who had lately come to his Sunday School, the possessor of a voice of exceeding purity and power. Only one other boy among the choristers could approach the new comer in the beauty and richness of his tones, and this one, Owen Madoc by name, and of Welsh parentage, was inferior in power and compass. Ambrose, therefore, soon became an acknowledged leader amongst the little band of sacred singers, and when Mr. Bede, the organist, appointed him to the role of soloist in the Christmas anthem, it excited no surprise, the place being almost unanimously accorded him in virtue of his ability for it. But to Owen Madoc it was a bitter disappointment. Until Ambrose had come amongst them he had stood first, and on the performance of this particular solo he had set his heart. He was passionately fond of music, and of sacred music in particular, and was being trained by Mr. Bede for the profession of organist. Hitherto the soprano solos had naturally fallen to him as the only one competent to do them justice, and he had taken a pride and joy in their execution. Now he must come down from his pedestal and be relegated to a secondary rank. He went from the church, when the announcement was made, with his heart full of bitterness. What did it matter that Ambrose, with rare generosity, had refused at first to accept the honor, or that when Mr. Bede had insisted he had qualified his expressions of praise of Ambrose with equally high encomiums of Owen. One terrible test note had, in the organist's judgment, decided the matter; brought out by Ambrose high and clear, and pure as the nightingale's: less clear, less pure by Owen.

All this had happened in the beginning of Advent, a week previous to the fatal afternoon on which the Rector's manuscript had been destroyed.

The statement which Ambrose had made when

he could collect himself sufficiently to speak with calmness was as follows:

He was in his surplice in the little choir-room with the organist and the other choristers, waiting for the hour of service; when Mr. Bede noticed that Owen Madoc was absent, and requested Ambrose to go in search of him, as some one reported having seen him enter the church.

On his way on this errand Ambrose had to pass by the vestry, when, observing that the door was open, a very unusual occurrence, he looked in, and saw at a glance what had happened. He was so shocked that it did not occur to him to leave the room and report his discovery, and the Rector entering almost immediately afterwards, had, as we have described, found him there. It was natural that suspicion should attach to him. He had no right to be in the room.

"I cannot believe you, Ambrose," he had said, when he had struggled and prayed for patience, and had recovered the outward composure which so seldom deserted him. "I will not affirm that you are telling me a lie; but in my heart I feel it. If only you would confess the truth, I could forgive you, irreparable as is the harm you have done. Nay, I forgive you now"—with an effort—"for that is my duty as a Christian; but while you persist in this duplicity I can never trust you again."

And this was where it rested: the boy still obdurate, the Rector cold, estranged. Nor did the searching investigation which was immediately instituted among St. Mary's choir boys, and in every possible direction, help to throw any fresh light upon the perplexing occurrence. Owen Madoc was quietly restored to the place he had occupied as first soprano before Ambrose had come, and the latter dropped out of his seat in the choir and wore his surplice no more. It was his punishment, the Rector had told him, until he should acknowledge his fault. A grievous punishment it was. His face grew whiter every day, his eyes had dark circles round them, his step lost its lightness. He ceased to play, and almost to associate with the other boys. He lived a life apart, and who can tell its bitterness! His home had never been a happy one; a drunken father and ill-tempered mother had made it a terror rather than a refuge to him, and the best part of his life had been lived outside of it, in St. Mary's. His introduction to the choir had opened to him a source of enjoyment so pure, so high, so far removed from his daily sordid surroundings, that it had seemed to him like the entrance into Heaven, and the confidence and kindness shown him by the Rector had been soothing and delightful to a sensitive spirit, alive to the shame attaching to a drunkard's son. The Rector had trusted him as a boy on whose word he could rely. Now this confidence was withdrawn, and the bitterness, the anguish overwhelmed him.

In the aftertime when the cloud had broken and the truth had shone out clear as the sun the Rector felt himself humbled at the result. He

had prided himself on thoroughly understanding the character of his boys, and he was as much mortified as pained, when Ambrose had, as he supposed, deceived him. The Rector had once told his class that it was given to only a few to have their names openly enrolled as visible martyrs of the cross, and that the many were called to bear their trials in secret, but that God took note of all, and sent His children help according to their need. We must remember this, he had said, when God tried us with something hard to bear, and in which no one but He could help us.

This was what Ambrose was trying to do now—to remember this. He was innocent of the offence, but appearances were against him, and he had no power to stand up under the crushing weight of circumstantial evidence that had gathered against him. He ceased to protest after the first when his best friend refused to believe him. He came to Sunday school as usual, but not to church. No power, he felt, could induce him to do this yet, with the thought of his surplice hanging on its hook in the choir-room unused and his music book unopened, and the boys in their places and his place empty. And with the consciousness of his own wrong mingled a regret almost as keen for the Rector's loss. This manuscript had been talked of amongst the choir boys. From the older members of the congregation, who were proud that their clergyman should voice the sentiment of the church on an important question, rumors of its merits had floated down until even the youngest choirster had come to feel an almost personal interest in its appearing. The Rector was bearing his loss bravely, as became his Christian character, but it could not be repaired—not now, at all events, and meanwhile the golden opportunity was passing. And Ambrose, realizing the greatness of the loss, was miserable for the Rector as well as for himself. It was a sorrowful Advent time for both, and even the near approach of Christmas-tide failed to dispel entirely the gloom. Owen Madoc took the part that had been first assigned to Ambrose, and the practicings went on as usual.

It wanted but a few days to Christmas, and all were busy in special preparation for the festival. Quantities of cedar and hemlock, with the beautiful trailing arbutus, and of wintergreen and squaw berries had been brought from the woods to decorate the church, and great green ropes of wreathing, with letters, designs and symbols, were awaiting the latest moment to be put in their places.

A few short weeks before the thought of all this had filled Ambrose's mind with delightful anticipations. He had pictured himself then as among the foremost in assisting the Rector and Curate in adorning the church for the coming of her Lord, and his heart and voice had thrilled when he had rehearsed the exultant words of the Christmas anthem that he should sing on that day:

"For unto us a child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

In everything Owen Madoc had supplanted him. Often he had seen him in these last days passing to the church with his arms filled with fragrant greenery or glistening berries, or carrying a carefully folded banner; and it was hard not to feel revengeful towards him, hard even not to rebel against God. But Ambrose struggled and prayed, and sometimes in his misery a feeling came into his heart that was akin to peace. A text that he had once learned, a hymn that he had often sung, comforted him in these days as nothing else did. "For what glory is it, if, when ye are buffeted for your faults, ye take it patiently; but, if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." This was the text, and the hymn was one familiar to every choir boy of St. Mary's,—

"The trials that beset you,
The sorrows ye endure,
The manifold temptations,
That death alone can cure."

"What are they but His jewels
Of right celestial worth?
What are they but the ladder
Set up to heaven on earth?"

"O, happy band of pilgrims,
Look upward to the skies,
Where such a light affliction
Shall win so great a prize."

But now a startling event happened. On Christmas Eve, in the early morning, a summons came to the Rector, that Owen Madoc had been taken suddenly and dangerously ill, and earnestly desired to see his clergyman. The Rector found the boy suffering from an attack of inflammation brought on by a chill which he had taken in returning from the church the previous night in a severe storm. The doctor had been called in and had pronounced the case a very serious one.

"And nothing would do him, sir, but he should see you, at once, when he found himself so bad," said the mother. "He said that he had something that he must tell you at once, so I sent as soon as it was daylight."

They left the two alone, the Rector and the sick boy, and in broken, labored words, interrupted often by his sobs, Owen told his painful story. He it was, not Ambrose True, who had entered the Rector's vestry, and had tampered with the papers which he had found upon the table, and had afterwards carelessly overturned the ink bottle, and spilt the contents upon the manuscript. He had not meant to conceal his action at the first, but when he had found himself unsuspected, and that the guilt was imputed to Ambrose, the temptation to let things take their course had proved too strong for him to resist. He was a boy of weak principles, but with a limited desire to do right, so that his conscience had troubled him continually since the event, and he had often been on the point of confessing, but as often his courage had failed him, until now, when the terrors of a possibly fatal termination to his illness had impelled him to do so while there was yet time.

It was with a humbling sense of his own lack of wisdom, and a regret that would linger with him long for the wrong done, that the Rector, when he had heard Owen Madoc's confession, and had spoken words of pardon and of peace to the deeply penitent boy, left him to seek an interview with Ambrose True. What passed between them, none but they two ever knew exactly; but when they parted, there were tears in both their eyes, though a glad light was shining on Ambrose's face.

That evening when the choir boys were all assembled, the Rector entered, leading Ambrose by the hand, and told them that his innocence had been completely established, and that he had come to reinstate him in his place; and then, in the presence of them all, he turned to Ambrose and said:

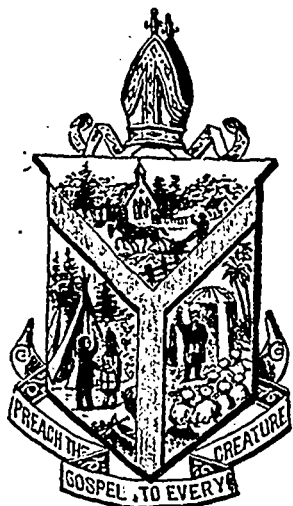
"My boy, I ask your forgiveness. I ought to have believed your word, for I had never found you guilty of falsehood. I hope it will be a lesson to me as long as I live, and to all of us, not to judge by appearances alone."

There was no mention of Owen Madoc. His illness accounted for his absence, and pity for his sufferings, and Ambrose's earnest pleadings in his behalf, induced the Rector to withhold his name.

That Christmas morning dawned as no Christmas morning had ever dawned before, to one at least of St. Mary's choir boys, and when the old joyful strain, "O come all ye faithful," broke from the lips of the united choir in the Processional, one voice among them, clear as a seraph's, sang as it had never sung before.

When the service was over Ambrose went straight to the bedside of Owen Madoc, to carry to the sick boy the message of peace that had come to his own soul. He had not been permitted to see him on the previous day, but now there was an amendment in his case, and permission was given for a short interview.

Owen begged to be forgiven, and Ambrose assured him gladly of his readiness to forget his share in what had passed; and so it was a day of peace to all, the blessed birthday of the Prince of Peace, but I do not think that either the Rector, or Owen or Ambrose will ever forget the lesson of the events that culminated with it.



Domestic and Foreign Missionary Society

OF THE

Church of England in Canada.

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

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The next meeting of the Board of Management is appointed to be held in Ottawa, Ont., on Wednesday, April 16th, 1890.

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

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

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DECEMBER, 1889.

WE wish our readers every blessing for Christmas time and the New Year. Our Fourth Volume will commence with the year 1890. We shall be glad to have prompt renewals of subscriptions. The success of the Magazine has been great. Next month we shall be obliged to print over SIX THOUSAND COPIES, which shows how rapid has been the growth of our periodical in the favor of Church people in Canada.

NOTICE.

This magazine is sent till an order is given to discontinue it. If the No. 42 is after your name on the label your year is now ended. The rule for subscriptions is payment in advance. We earnestly hope for a continuation of your patronage.

All communications should be addressed to the Editor, Rev. Dr. Mockridge, Rector of Windsor, Nova Scotia.

BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

REV. MR. RENISON, of the Nepigon Mission, Diocese of Algoma, had the great misfortune of losing his newly-built house by fire. Kind friends ought to render this hard-working missionary some assistance in re-building his sorely needed abode.

THE Rev. J. M. Baldwin has left Toronto to do missionary work in Japan.

IN LOVING REMEMBRANCE OF THE LATE REV. G. M. ARMSTRONG.

BY A GRATEFUL PARISHIONER.*

Amid the Prophet's "goodly host"
Fresh notes of praise resound,
For another soul redeem'd by Christ
Within their ranks is found.

On earth—through God's abundant grace,
"Salvation" was his theme,
An able "minister of Christ"—
To follow Him his aim.

Early and late he sought to lead
His flock to Jesus feet,
And many *now* in Paradise
His "perfect" spirit greet.

The widow and the fatherless
Were his especial care:
The joys and sorrows of his flock
It was his wont to share.

The children, too, were sure to hear
A loving word from him,
His kindly ways a brightness brought
To eyes with sadness dim.

In him the Master's love shone forth,
The "whole world" was his scope,—
To Jew and heathen he would send
The Gospel news of hope.

And now the heavenly rest is gained—
The upward struggle o'er!
God grant that *we* through grace may reach
Where he hath gone before.

—J. R. B.

ALL HE KNEW.

If Christianity is sometimes assailed in the popular novels of the day, it is comforting to know that it is often defended and its strength and vital power exhibited in the same manner. It cannot be doubted that works of fiction are a tremendous power either for good or evil, and when they are used for good the preacher should rejoice, for they reach where his voice cannot be heard.

In "Lippincott's Monthly Magazine" for December there is a pretty little tale, simply told, of the power of Christianity, by John Habberton, the author of "Helen's Babies." Sam Kimper, a worthless "jail bird," was reached in penitentiary by an evangelist of quiet common sense, who told him about Jesus Christ and the life He led, and gave him a New Testament to read. The sweet and pure life was a charm to the poor creature and he resolved to commence life anew and all in accordance with the life of "the Jesus of the Gospel," and his struggle to do this, with his own family, with his former evil associates, with the officers of "the church" (Methodist), how utterly alone he was left in his struggle, with poverty's gaunt form continually before him and his difficulty to get work because "he had been a convict," are all told with simple and touching power. He never went beyond what he knew as to the power of Jesus

*Written at the time of his death.

Christ. A leading hypocrite of "the church," who had the theory of Christianity and not the practice, assailed him as to the incorrectness of his faith, a vigorous lawyer tried to argue him out of his convictions, and though they distressed the poor man because "he had no learning" and could not answer them as he felt they could be answered, still he never swerved from his allegiance to Him whose beautiful life he had resolved to take as his model. He was like the blind man whose eyes the Saviour opened. Against all Pharisaic cavilling, hypocrisy and slander, even to the extent of calling the Saviour a sinner, the man stoutly maintained, "Whether He be a sinner or no, I know not—one thing I know, that, whereas I was blind, now I see." This was Sam Kimper's faith. It was not a faith merely of "how to die," but it was one that should touch and purify the life. This was "all he knew" and all that he would ever say, but it was a great deal and quite enough to influence many who came in contact with him. The story, we are told, is founded upon facts well known to the late Henry Ward Beecher.

THE CANADIAN CHURCH AND FOREIGN MISSIONS.

The returns for Foreign Missions for this year show an increase of \$939.34. Last year they amounted to \$12,291.31, and this year to \$13,230.65. The Dioceses which increased their amounts are Huron, Niagara, Ontario, Quebec and Fredericton, and those which contributed less than the former year are Toronto, Montreal, Nova Scotia and Algoma. The \$13,230.65 contributed this year is made up as follows:—

Toronto.....	\$3,483 80
Quebec.....	2,368 34
Huron.....	1,871 96
Montreal.....	1,445 61
Ontario.....	1,438 85
Niagara.....	1,028 23
Nova Scotia.....	775 61
Fredericton.....	713 67
Algoma.....	70 02
Sundries.....	34 56

The following are the amounts from \$20 upwards contributed in each diocese:—

QUEBEC.

St. Michael's, Quebec.....	\$1,026 00
St. Matthew's, Quebec.....	386 00
The Cathedral, Quebec.....	99 00
Sherbrooke.....	78 01
St. Peter's, Quebec.....	45 08
New Carlisle.....	34 07
Danville.....	30 70
Shigawake.....	27 58
Cape Cove.....	26 64
St. Paul's, Quebec.....	21 85
Cookshire.....	20 00

TORONTO.

St. Peter's, Toronto.....	\$ 941 00
St. John's, Port Hope.....	249 79
St. Paul's, Toronto.....	172 25
St. George's, Toronto.....	151 50
Cobourg.....	116 98

St. James', Toronto.....	\$ 100 00
Church of the Ascension.....	93 20
Lindsay.....	88 43
St. Philip's, Toronto.....	68 00
Ashburnham.....	66 30
Holy Trinity, Toronto.....	63 00
St. Mark's, Toronto.....	61 10
Collingwood.....	53 33
St. Simon's, Toronto.....	44 40
Church of the Redeemer, Toronto.....	38 00
Orillia.....	32 47
Shanty Bay.....	28 31
Christ Church, Deer Park.....	27 85
Peterborough.....	26 75
Epiphany, Toronto.....	24 28
Trinity College, Toronto.....	22 30

MONTRÉAL.

St. George's, Montreal.....	\$ 200 00
Christ Church Cathedral, Montreal.....	165 75
St. Martin's, Montreal.....	92 15
St. James' the Apostle, Montreal.....	76 00
St. Mathias, Montreal.....	54 81
St. John's, Montreal.....	43 68
St. Stephen's, Montreal.....	20 00

ONTARIO.

Napanee.....	\$ 170 68
St. George's Cathedral, Kingston.....	99 30
St. George's, Ottawa.....	71 59
Trinity Church, Brockville.....	65 85
Prescott.....	60 41
Christ Church, Ottawa.....	53 63
St. James', Kingston.....	50 88
St. John's, Ottawa.....	32 56
St. Paul's, Brockville.....	31 66
St. Alban's, Ottawa.....	27 51
Portsmouth.....	27 43
St. Thomas', Belleville.....	26 56

NIAGARA.

Church of the Ascension, Hamilton....	\$ 155 00
Christ Church Cathedral, Hamilton....	134 97
Stoney Creek.....	100 00
St. George's, St. Catharines.....	37 25
All Saints', Hamilton.....	21 85
St. Matthew's, Hamilton.....	21 70
Mount Forest.....	21 01
Niagara Falls.....	20 09

HURON.

St. Paul's Cathedral, London.....	\$ 117 54
St. James', London.....	58 85
Wardsville.....	44 50
Trinity Church, St. Thomas.....	31 87
Windsor.....	26 86
Strathroy.....	25 50
St. John's, London.....	24 81
Owen Sound.....	21 47
Kincardine.....	20 33
Walkerton.....	20 17
Memorial Church, London.....	20 00

NOVA SCOTIA.

St. Paul's, Charlottetown, P.E.I.....	\$ 81 38
Christ Church, Windsor.....	51 85
Lunenburg.....	50 00
Liverpool.....	41 90
St. Peter's, Charlottetown, P.E.I.....	37 17
Weymouth.....	28 66
Chester.....	26 24
Mahone Bay.....	24 09
Dartmouth.....	23 57
St. Eleanors, P.E.I.....	20 76

FREDERICTON (N. B.)

Christ Church Cathedral.....	\$ 67 75
Trinity, St. John.....	63 45
St. Paul's, St. John.....	47 50
St. James', St. John.....	33 31
Christ Church, St. Stephen.....	20 12

ALGOMA.

Sault Ste. Marie.....	\$ 30 00
Port Arthur	25 93

No one can glance at these figures without coming to the conclusion that there are many congregations far behind the mark in the way of striving for the world's evangelization. We hope to give, next issue, the names of those parishes that have contributed between ten and twenty dollars.

REPORT OF THE MISSIONARY BISHOP OF ALGOMA.

The Triennial Report of the Bishop of Algoma should always be of interest to the Church people of Canada, and it is encouraging to know that the present Report shows that the diocese is in an undoubted state of prosperity and progression. There are 26 clergy besides the bishop and two catechists, four mission stations being vacant.

The bishop's official acts are: Baptised, 51; confirmed, 431; celebrations of the Holy Communion, 147; sermons, 334; addresses, 215; consecrations, churches, 7, cemeteries, 4; clergy ordained, deacons, 9, priests, 4; clergy received, 3; transferred, 9; dismissed for cause, 1; candidates for deacons' orders, 2; present number of missionaries, including the bishop, 27.

The bishop speaks encouragingly of his Indian work, for the details of which he refers to *Our Forest Children*, published monthly by Rev. E. F. Wilson, of Sault Ste. Marie. The facilities for travelling having increased greatly in the diocese of late years Bishop Sullivan speaks of selling his missionary boat the *Evangeline*. He speaks warmly of his indebtedness to the Woman's Auxiliary for assistance rendered him,—“words fail wherein to make adequate acknowledgment.” The bishop also acknowledges with many grateful expressions the aid which he has received from the English societies,—the “S. P. G.,” the “S. P. C. K.,” and the “Colonial and Continental Church Society.”

It is, however, in the matter of endowments that the diocese shows material advancement. Indeed, it is fast creeping up to the position of an established diocese. Of these funds the bishop speaks as follows:—

EPISCOPAL ENDOWMENT FUND.

The total amount of this Fund is now \$35,837.33. Of this the sum of \$30,000 has been invested. The position of the Fund causes me not a little anxiety, in view of the fact that the unpaid balance of the conditional grants of £500 each promised by the “S.P.G.,” “S.P.C.K.,” and the “Colonial Bishops Fund,” will lapse unless we are able to show by December, 1892, a sum total of £3,500 from other sources towards the second £5,000 of invested capital. Of this sum more than £1,500 is still lacking. Contributions to this Fund during the last three years amount to only \$200, and this chiefly from England. That the Church in Canada,

heavily handicapped as it is with other claims, should contribute very liberally to this object cannot reasonably be expected, but something surely might be done in its behalf were churchmen more generally to make their giving a question of duty and conscience, to be solved in the searching light of the great final account—were they, still more, to remember the religious destitution of the missionary field, when making final disposition of their worldly substance. Failing, as it seems we must, in a solution of the problem of Endowment in Canada, no alternative is left save either on the one hand, the loss of the balance of the grants referred to, or on the other, the labor and distastefulness of another appeal to the patient, long-suffering sympathy of English churchmen.

WIDOWS' AND ORPHANS' FUND.

This Fund exhibits a most gratifying increase, having grown from \$5,411.14 in 1886 to \$12,599.72 during the last three years. The principal element in this increase was the “Jubilee Memorial” scheme, prosecuted so successfully through the harmonious co-operation of churchwomen in all parts of the Ecclesiastical Province, under the leadership of one who, since then herself bereaved, found time in the midst of unceasing ministrations to one now “entered into rest,” to care for the future widows and orphans of the clergy of our missionary diocese. Happily for us no claims have yet been made upon this fund. In view, however, of the possible occurrence of such a contingency at any moment, a scheme was adopted, at our late diocesan Council, providing pensions for the family of any missionary dying in active service, graduated according to the duration of such service, ranging upwards from a minimum of \$100 for any period of, or less than, five years, and increasing by \$25 for every additional five years, the maximum being \$175. Further, the sum of \$20 per annum is to be paid for every child under 15, but in no case is the sum so paid to exceed a total of \$60. These amounts are the largest which, in the opinion of an experienced actuary, the present condition of the Fund, and the probabilities of the case, will as yet admit, but the fact that we are in a position to guarantee them, should necessity arise, has materially improved the status of the diocese, by removing one of the most serious obstacles to an increase in the numbers of our missionaries. We recognize God's goodness in this auspicious fact, and desire also to thank very gratefully all those whose co-operation has yielded this happy result.

CHURCH AND PARSONAGE FUND.

The six churches reported in 1886 as in course of erection have been completed, and are occupied by their respective congregations. Two others are being rebuilt, and yet other two are advancing. Sites have been secured for several others, but lack of funds forbids active operations, church debts being contrary to the established rules of the diocese. Meanwhile “Union Churches” are being built at several points by the joint efforts of the

members of other communions, and the danger of defection is very imminent for many of our people. Too poor to build their own church without liberal assistance from outside sources, and not sufficiently versed in church teaching and principle to resist the non denominational blandishments brought to bear on them, numbers are certain to be lost to the Church of England unless congregations in other and more favored regions enable me to supplement local subscriptions for this purpose, and to build small, cheap churches, entirely under our own control, in which all things shall be done "decently and in order," and the children of the church, our solitary hope for the future, can be taught distinctive church principles, and trained in the love and service of Him who said "Feed my lambs." There are several points at which the Church of England will die out, unless we build churches promptly. The cost of each would be from \$600 to \$800. Surely congregations could be found, nay, individuals, each of whom could easily bear the cost of the erection of one! May I not hope to hear of them? Under this head I would make very grateful mention of a grant of \$120 voted by the Committee charged with the care of the "Burnside Trust Fund" in the diocese of Toronto.

The generous assistance of the "S. F. C. K." I have acknowledged elsewhere.

Only 12 of our 26 missionaries are fortunate enough to occupy parsonages. In other missions the married clergy have to pay from \$80 to \$100 for rented houses. This heavy tax ought not to be imposed upon them, with a total income of \$700 or \$800. It is paying too dearly for a roof to shelter them and their children. What wonder if, even with most rigid economy, the manifold miseries of debt should sometimes be forced upon them? As a matter of just and righteous obligation, I ask our churchmen and churchwomen who dwell in their "ceiled houses," to furnish me with the means of supplying this urgent lack. A parsonage can be built for about \$800.

SUPERANNUATION FUND.

The retirement of one of our missionaries from active service, in consequence of advancing years, compels me to call attention to the fact that Algoma alone, of all the dioceses of this Ecclesiastical Province, has no means of making the provision absolutely necessary in such cases. The contingency has been expected for some time. We are now fairly confronted with it. On the one hand the Mission Fund cannot possibly be charged with such claims, belonging sacredly, as it does, to workers still in the field, but on the other, is it right or just that a missionary who has toiled long and faithfully in the diocese, from its very foundation more than fifteen years ago, should be thrown aside, and left uncared for in his old age? I am reluctant to add another to the many claims we already make on the church's purse, but in pleading for the aged and infirm, who have spent their strength in her service, I plead a cause certain to

appeal to her sympathies. I ask, therefore, for the beginning, at least, of a "Superannuation Fund."

The receipts during the last three years are reported as follows :

From Quebec Diocese.....	\$ 1,309 47
" Toronto "	10,256 61
" Montreal "	4,876 54
" Huron "	5,632 18
" Ontario "	1,541 83
" Niagara "	2,336 18
" Fredericton Diocese	2,135 10
" Nova Scotia "	1,175 70
" Algoma.....	1,101 62
" Dom. and For. Mission Board..	10,471 77
" "S. P. G.".....	12,226 07
" "S. P. C. K."	1,233 83
" "C. C. C. S."	4,141 20
" Col. Bishopric Fund.....	1,097 19
" English Collections	12,131 84
" Sundry "	11,749 56
" Episcopal Income	11,850 00
	\$83,416 69

These amounts were contributed for the following objects :

Diocesan Fund (Stipends, etc.).....	\$43,592 74
Churches and Parsonages.....	2,956 27
Widows and Orphans.....	7,493 19
Parry Sound District	1,513 69
Superannuation	25 00
Nepigon Mission.....	1,242 80
Episcopal Endowment.....	6,729 47
" Income.....	11,850 00
Special Purposes.....	4,955 19
S. P. C. K. Grants.....	749 39
General Purposes.....	347 08
Boat Fund.....	1,352 79
Indian Homes.....	209 08
Investments	400 00
	\$83,416 69

The clergy of Algoma are as follows :

- Bishop—Rt. Rev. Edward Sullivan, D. D.
- Commissary—Rev. E. F. Wilson.
- Examining Chaplain—Rev. James Boydell, M. A.
- Rural Deans—Revs. A. W. H. Chowne, B. D., F. W. Greene, T. Lwyd, C. J. Machin.
- Revs. A. H. Allman, H. N. Burden, W. Crompton, W. Evans, F. Frost, G. Gander, G. H. Gaviller, G. Gillmor, I. Irvine, M. C. Kirby, J. H. McLeod, R. Mosley, W. T. Noble, B. A., Chas. Piercy, R. Renison, P. G. H. Robinson, H. Rollings, L. Sinclair, E. A. Vesey, A. J. Young.

In concluding his Report the Bishop refers with regret to the withdrawal of Mr. A. H. Campbell from his position as Honorary Treasurer, in consequence of broken health, and pays a deserving tribute to that gentleman's painstaking exertions in the financial management of the Diocese. His successor is David Kemp, Esq., Secretary-Treasurer, Diocese of Toronto.

Altogether the worthy Bishop of Algoma is to be congratulated upon his Triennial Report for 1889.

During the past year British Foreign Missionary societies have contributed \$6,134,000 for work in pagan and Mohammedan lands. Of this amount \$2,300,000 came from societies connected with the Church of England ; \$1,885,000 from English and Welsh Nonconformists ; \$1,014,000 from the Presbyterians in Scotland and Ireland.

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

HURON DIOCESE.

Miss Ling, of the C. M. S. Zenana Mission, has just completed her Canadian tour, finishing with the Diocese of Huron. She visited seven places in this diocese, commencing with London, where the bishop presided at a very large meeting in Victoria Hall. She has also visited St. Thomas, Chatham, Stratford, Woodstock, Mitchell and Brantford. Much interest has been shown, and the Mission has benefitted considerably in a pecuniary point of view. It was a matter of regret that Miss Ling could only devote ten days to Huron, as she returns to England on Dec. 3rd, after visiting friends in the States.

ALGOMA DIOCESE.

The second annual meeting of the Woman's Auxiliary, connected with St. Luke's Church, Sault Ste. Marie, was held Nov. 5th, in the parsonage. After opening the meeting with prayer the Bishop of Algoma expressed his pleasure to see so large an attendance and his hope that others would be induced to join and still further extend the usefulness of the Auxiliary. In a very interesting address the bishop dwelt upon the necessity of work for Christ, as the evidence of love to Christ, the connection being close and intimate as the branch and the vine, the tree and its fruit; work, not as a plea for acceptance with God, but a result of that acceptance: a consequence, not a cause. Christ's special claim on woman was pointed out, and the debt she owed to Him, through whose Gospel she had been elevated to the social ranks, the intellectual and religious status now enjoyed; compare her present position and advantages with that of woman in India and China, whose very existence is considered a misfortune. Woman's work has only recently been recognized and encouraged as an important element in the Church, but it is no new thing, as we gather from Woman's XVI., where a valuable record of Christian work by women is affectionately presented by the Apostle Paul; rather it is a lost art, restored and brought again into use. Associated work ensures sympathy. Union is strength. While mission work must ever be work for Christ, care and watchfulness are specially needed that the great motive power be ever "the constraining love of Christ," and all minor motives be repressed or used only as accessories; the guidance of God's Holy Spirit must be constantly sought, and its leading prayerfully followed up. The bishop explained that while the field of work undertaken

begins at home in the parish, dealing with its immediate needs, it is not intended that its charities and exertions should end there; rather is home the center from which they should radiate in other directions. The same Divine injunction that required the Apostles to begin their Gospel work at Jerusalem commanded them also "to preach the Gospel to every creature." The address was listened to with much attention, and cannot fail to encourage and cheer the members of the Association, the views enunciated bringing out so clearly the sacred and hallowed aspects of their work.

After the retirement of the bishop the business of the annual meeting was proceeded with. The following officers were nominated and unanimously chosen: Mrs. Sullivan, Honorary President; Mrs. Green, President; Mrs. H. Hamilton, Vice-President; Mrs. Campbell, Treasurer; Mrs. Wyld, Secretary. A short report was read by the retiring Secretary, Mrs. Bennetts, showing that while home work and parish claims were attended to the foreign mission field was not forgotten, a sum of \$20 having been sent to the Zenana Mission.

The Treasurer's report was exceptionally favorable, showing a balance of \$375. This includes \$100 brought over from 1888. This amount is largely due to a successful sale of ladies' work held in July. The fees of members amounted to \$50 70. Reference is made in the report to a "Girls' Guild," who met during the winter and did good work, realizing the sum of \$9.50. After the reading of the report the names of new members were taken; 8 were added to the original list of 29. Two resolutions were proposed and passed unanimously. The first was that the articles of ladies' work remaining unsold should be sent to Mrs. Robinson, in aid of a sale of work at Thesalon; the second that the sum of \$75 be sent to the Rev. R. Renison, Nepigon, whose house has lately been burned down, with all its contents of furniture, clothing, provisions, books, etc.

A letter was read from Mrs. Boomer, giving some account of her representation of Algoma at the recent Provincial Synod in Montreal, when the Woman's Auxiliary was warmly received as a valuable ally in Church work. It may be mentioned in explanation of the comparatively large sum of \$300 still unappropriated, that it is held by the Auxiliary for the purpose of aiding the erection of a new church or making additions to the present building, now too small for the growing congregation.

Books and Periodicals Dept.

The Annotated Liturgy. Containing full instructions for the proper reading of the Prayer Book. Edited by Rupert Garry, London: Hatchards, Piccadilly, 1889.

That the prayers and exhortations of the Prayer Book are often read in a dull monotonous tone, or with a rapidity of utterance which renders it impossible to catch their meaning, except for those

who know them off by heart; or with an emphasis unstudied, and therefore often false and unnatural, is something which many are called upon painfully to recognize. To remedy this Mr. Rupert Garry, who is author of "Elocution, Voice and Gesture," and editor of "Garry's Elocutionist," has issued a Prayer Book with emphasis and accentuation marks throughout. It is an excellent little book, full of good suggestions as to the proper rendering of the Liturgy.

Sketch of the Old Parish Burying Ground, Windsor, Nova Scotia. By Henry Youle Hind, M.A., Windsor, N. S.: James J. Anslow.

This little work is a mine of wealth in the way of historical facts and material for future history. Many curious facts relating to the old forts of Nova Scotia and the French Acadians who originally inhabited the country may be gathered from it, together with the rise and progress of the different religious denominations from over a hundred years ago till now, the founding and work of King's College and the boys' school attached to it. A work of this kind, outline though it be, was never compiled without much patient study and investigation.

We have received, in pamphlets, (1) A sermon by the Hon. and Rt. Rev. Dr. Anson, Bishop of Qu'Appelle, "Zeal for the Church." Treating of the Church as an outward, visible organization, he pleads earnestly for its unity and for that enthusiasm which is sorely needed in support of it, but which is too often lamentably wanting among its members. The notes at the end of the sermon, on the visibility and unity of the Church, are valuable as showing the true and ancient position of the Church of England.

(2) "A Plea for the Young Men of Montreal," by the Very Rev. Dean Carmichael. An earnest appeal to save the sale of the "Athletic Club House," on the Mountain, a temperance rendezvous for young men, from being sold to meet a floating debt of \$8,000, and to keep it from the clutches of liquor sellers. Of this traffic the eloquent preacher thus courageously speaks:—"As far as I am concerned, I positively burn with a savage kind of indignation when I think how, spite of every effort made on the side of 'right,' that awful trade which grows wealthy by 'wrong-doing' is petted and fostered by our rulers; that again and again its members can meet together, and boast of victories all along the line of its blighting and deadly life. If one thing could be said in its favor; if one solitary moral plea could be advanced as a reason why it should be supported and propped up by those in power, it would be different; but it is an engine of sheer destruction, without one moral argument in its favor—a permanent pestilence, a rooted and growing cancer, blighting or sapping the young life of generation after generation, as it steps in to fill up the ranks of the self-murdered dead that this awful traffic

throughout the world might bury, not in graves—but in pits."

(3) "Our Indians," by Rev. W. A. Burman, B. D., of St. Paul, Manitoba. This shows clearly the work that is being done, the work that has been done and the work which still remains to be done for the Indians of the North-West. As a little compendium of historic facts about the Indians of the North-West, it is valuable.

Lippincott's Monthly Magazine, December, 1889. Price, 25c. J. B. Lippincott Co., Philadelphia.

This number contains an excellent little religious novel, called "All He Knew," to which reference is made in another column; two or three other interesting stories, and general matter, making in all an attractive, useful and well-printed work of 153 pages.

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

The November number, like its predecessors, is full of interest. It contains "The Peterborough Eirenicon" and "An Old Soldier," "A Cistercian Monastery in the Twelfth Century," "Church Plate," Part I (illustrated), "The Strike, Winchester," Part II, and many other articles of interest and value.

The Missionary Review of the World for November is not a whit behind the numbers which precede it; indeed, the *Review* shows constant growth and improvement. The masterly pen that gave in the August issue "Islam and Christian Missions," gives us here a paper equally interesting and thrilling, entitled "The American missionary in the Orient." Every missionary society in the land ought to circulate it as a tract by the ten thousand; it would have telling effect. Whoever this unknown writer may be, he shows a wonderful mastery of the subjects he writes upon, and a marvellous power to inform, impress and arouse. There are several other notable papers in the number.

The New York Ledger for November 16th has several interesting stories, an article on Nihilism in Russia, by a Nihilist who knows what he is writing about, "The New South," and other topics past and present. It also contains a vivid little sketch of "A Missionary's Life in the Wild North Land," with two illustrations. Robt. Bonner's Sons, New York.

Santa Claus, 1,113 Market street, Philadelphia, weekly, for young people—\$2 a year—started well and continues to improve. It's design is not only to amuse but instruct. For instance, the "Thanksgiving No." shows by a descriptive and illustrated article how locomotives are made and governed. It also gives a chorister boys' story, with a picture of choir boys in procession, suitable to Thanksgiving service.

The Churchman: New York, M. H. Malory & Co., 37 Lafayette Place, New York. A weekly Church paper. now in its 45th year of publication, and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, has commenced an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction and conveys a great deal of help even without a teacher.

The Magazine of Christian Literature. The Christian Literature Co., New York. Promises to be a most useful eclectic for clergymen and others interested in Christian subjects of the day. The November number has some of the best articles from leading periodicals. It publishes also each month a portion of some important work, to be completed within the year.

THE PIEGAN MISSION.

The following are the amounts referred to in another column as contributed to this Mission:

MONTREAL.		Mrs. Simpson.....	2 00
Mrs. M. H. Gault...\$	20 00	E. R. Claston.....	2 00
Sir D. A. Smith....	10 00	Cash.....	2 00
E. E. Shelton....	10 00	Cash.....	2 00
Christ Church Cathedral Sunday School	10 00	Cash.....	2 00
Messrs. Lightbound		Mrs. J. K. Labatt..	2 00
A. Ralston.....	10 00	S. Bethune.....	2 00
R. J. Tooke.....	10 00	Geo. Hadril.....	2 00
R. Reeford.....	10 00	Cash.....	2 00
Mt. Royal Mission..	5 00	Mrs. Howard.....	2 00
E. F. Aimes.....	5 00	Mrs. J. E. Kirkpatrick	2 00
St. George's S. School, per Very Rev. Dean Carmichael.....	28 81	A friend.....	2 00
Trinity S. School..	10 00	Chas. Crispo.....	2 00
J. S. Allen.....	10 00	A friend.....	2 00
Per Rev. A. E. Cunningham, Aylmer, Quyon, P. Q., St. John Evangelist Easter collection, per Rev. Alex. Boyd Given.....	14 11	Mrs. Buckley.....	1 00
Per Rev. Archdeacon Lindsay, J. S. Capel.....	9 00	Mrs. R. Hall.....	1 00
H. Hogan.....	5 00	OTTAWA.	
Messrs. Gault Bros.	5 00	St. George's S. School, per Rev. Owen Jones.....	25 00
S. Carsley.....	5 00	Fred. L. White....	10 00
S. D. Shorey.....	5 00	Mrs. Currier (St. Bartholomew's)..	5 00
Hon. Mr. Ogilvie..	5 00	Mrs. Lambert.....	5 00
Mr. Hbotson.....	1 00	J. Stewart.....	5 00
Mrs. B. Hbotson....	1 00	D. W. Davis, M. P., Alberta.....	5 00
E. Hbotson.....	5 00	F. W. White.....	4 00
W. J. Costigan.....	5 00	W. Powell.....	4 00
H. D. Stroud.....	5 00	Mr. Kate.....	2 00
Mrs. Wright.....	5 00	A friend.....	2 00
J. Duncan.....	5 00	Wanderer.....	2 00
Miss S. Phillips....	5 00	Judge Earbridge..	2 00
Woman's Auxiliary, St. George's.....	5 00	D. S. Erwin.....	2 00
Mrs. Clark.....	2 00	Mrs. Geddes.....	1 00
Miller & Co.....	2 00	W. H. Butler.....	1 00
		Per Rev. Pogart..	2 00
		A friend.....	1 00
		F. S. S. Checkley..	1 00
		D. H. Keeley.....	1 00
		A friend.....	1 00
		T. H. Todd.....	1 00
		A friend.....	1 00
		Alfred Geddes....	1 00

KINGSTON.		Mrs. Jordan.....	2 00
St. George's Girls' Guild.....	16 00	D. R. Wilkie.....	2 00
Mr. and Mrs. R. V. Rogers.....	6 00	F. C. Ireland....	1 00
Per R.V. Rogers....	1 50	E. A. Miles.....	1 00
Woman's Auxiliary, St. James' Branch.	10 00	A friend.....	1 00
Rev. F. W. Dahls..	5 00	J. Smith.....	1 00
St. James' Church collection.....	2 65	Dr. Howitt.....	1 00
A friend.....	2 00	Mrs. F. A. Whitney.	1 00
PEMBROKE.		Mrs. Simpson, Cayuga.....	2 00
Per. W. A. Hunter, Esq.....	19 00	E. H.....	1 00
Sunday School Easter donation.....	11 00	G. B. Kirkpatrick..	1 00
PERTH.		T. W. S.....	1 00
Several donations..	22 00	H. Smith.....	1 00
QUEBEC.		A friend per Rev. C. Ingles (St. Mark's)	1 00
Woman's Auxiliary, Sherbrooke.....	28 00	NIAGARA.	
TORONTO.		<i>Hamilton.</i>	
Special donation, E. Hickson, St. Mark's.....	20 60	Christ Ch Cathedral S. School, per Very Rev. Dean Geddes.....	27 00
Holy Trinity (anonymous), per Rev. J. Pearson.....	12 00	Special from All Saints' per Rev. Rural Dean Foreneret.....	12 00
Holy Trinity S. School, per J. G. Wood.....	10 00	Rev. R. Dean Foreneret.....	5 00
Rev. J. Pearson..	3 00	Bishop of Niagara..	2 00
S. G. Wood.....	4 00	W. G. Stark, M. D.	2 00
W. G. Whitney....	10 00	Sewell Bros.....	1 00
Rev. O. S. Macklem	1 00	<i>Grimsby.</i>	
Miss Macklem....	5 00	Woman's Auxiliary.	20 00
O. K. Macklem....	2 00	HURON.	
F. E. Hodgins....	5 00	<i>London.</i>	
Miss Clarkson....	2 00	Per Very Rev. Dean Innes from friend of Mission.....	15 00
Anonymous.....	4 00	Collection at Mrs. Baldwin's M-meeting.....	6 50
Grace Church Sunday School, per J. Barber.....	5 00	Bishop of Huron..	5 00
Messrs. Rowsell & Hutchison.....	5 00	Very Rev. Dean Innes.....	5 00
W. Goulding, (All Saints).....	5 00	Mrs. F. H. Smallman.....	5 00
T. Eaton.....	5 00	Mrs. Boomer (In memoriam).....	5 00
Hon. G. W. Allan..	5 00	Mrs. Mills.....	1 00
Mrs. James Campbell (St. Peter's)	5 00	V. Cronyn.....	1 00
W. B. Simpson.....	5 00	Mrs. Leonard, per Mrs. Hbotson..	5 00
Columbus Green, (All Saints).....	5 00	H. E. Gates.....	5 00
Mrs. E. Blaine....	5 00	Rev. D. Williams and Mrs. Williams	2 00
W. A. Lamb.....	5 00	Portage La Prairie, Manitoba, St. Mary's Church offertory.....	11 80
R. W. Bethune..	5 00	Sunday School..	1 30
St. Peter's Missionary meeting collection.....	17 47	Per Bishop of Calgary Miss McEachern	37 50
F. W. Kingstone..	5 00	Montreal.....	5 00
Sir Alex. Campbell.	5 00	<hr/>	
H. L. Northrop....	5 00	\$539 64	
A. H. Campbell....	5 00	Grant promised from Government.....	
Geo. Harcourt & Son	5 00	400 00	
Geo. Gooderham..	5 00	Total.....	
John Macdonald..	5 00	\$1,259 64	
G. M. Waller.....	3 00	Total of expenses incurred.....	
T. J. & Co.....	4 00	\$227 31	
A. Gowan Strathy..	2 00	Cash on hand.....	
J. D. Nasmith....	2 00	632 33	
Mrs. Osler (St. Peter's).....	2 00	Promised grant from Government ..	
O. Newcombe & Co.	2 00	400 00	
Mr. Boomer.....	2 00	Total.....	
		\$1,259 64	