

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

Vol. II.

NOVEMBER, 1888.

No. 29.

HISTORICAL SKETCHES.

No. 29—THE SECOND BISHOP OF ALGOMA.

By REV. CANON CURRAN, M. A., HAMILTON, ONT.

IT is always pleasant to give some historical facts regarding such a man as the second Bishop of Algoma, who has risen by gradual steps to such a high position in the Canadian Church. Edward Sullivan was born Aug. 18th, 1832, in Lurgan, Ireland, and after receiving his primary education at the endowed school of Bandon and Clomel, he entered Trinity College, Dublin, in 1852, and graduated in 1857, being third of the "Respondents" for that year. His attention being drawn by the late Dr. Fleury to the need of clergymen for Canada he came over to this country in 1858, and was ordained Deacon by the first Bishop of Huron, Dr. Cronyn, on Dec. 15th, the same year. On Trinity Sunday, 1859, he was advanced to the order of the priesthood. His first appointment was assistant to the Venerable Archdeacon Brough in mission of St. George, London township. Here he remained three years. During this period he visited Montreal as one of the delegates to the Provincial Synod, and was one of the few men asked to preach in St. George's Church, of that city. On this occasion his sermon was considered so thoughtful and eloquent, that on the retirement of the late gifted Venerable Archdeacon Leach from the incumbency of the church, and the appointment of the Rev. W. Bond (now Bishop of Montreal) to the same, he was invited to be the Assistant minister. He accepted the position. At

once he became a power for great good and drew large congregations, especially young men to hear him. He took an active part in the different charitable societies of the city, notably the Irish Protestant Benevolent. In behalf of the claims of this excellent organization, he made some of his most stirring and patriotic speeches. In the month of April, 1868, he was invited by the vestry of Trinity Church, Chicago, to become their rector. To the deep regret of the Church people of Montreal he accepted the invitation and



RT. REV. EDWARD SULLIVAN, D. D., D. C. L.
Second Bishop of Algoma.

removed to that great city of western life and activity. Not only in his new parish, but also in the diocese, he soon was recognized for his ability and advanced learning. He was twice elected a delegate to the General Convention, and was President of the Standing Committee for years. In the great fire of 1871, Trinity church was utterly destroyed, together with the places of business and residences of many of the members of the congregation. Yet as an evidence of the high esteem and warm affection entertained for Dr. Sullivan the people met for months and held the services in hired rooms, and began and erected in the meanwhile a

new church at the cost of \$132,000. In the work of relieving those who had suffered through the appalling calamity which had happened to the city, Dr. Sullivan took a very prominent part and won golden opinions for his many acts of self-sacrifice. In some instances he actually received into his own house, and sheltered for days poor creatures who had been deprived of their all.

In the year 1878 Dr. Sullivan was recalled to his old church, St. George's, as its rector. As he had never been able to overcome his love for



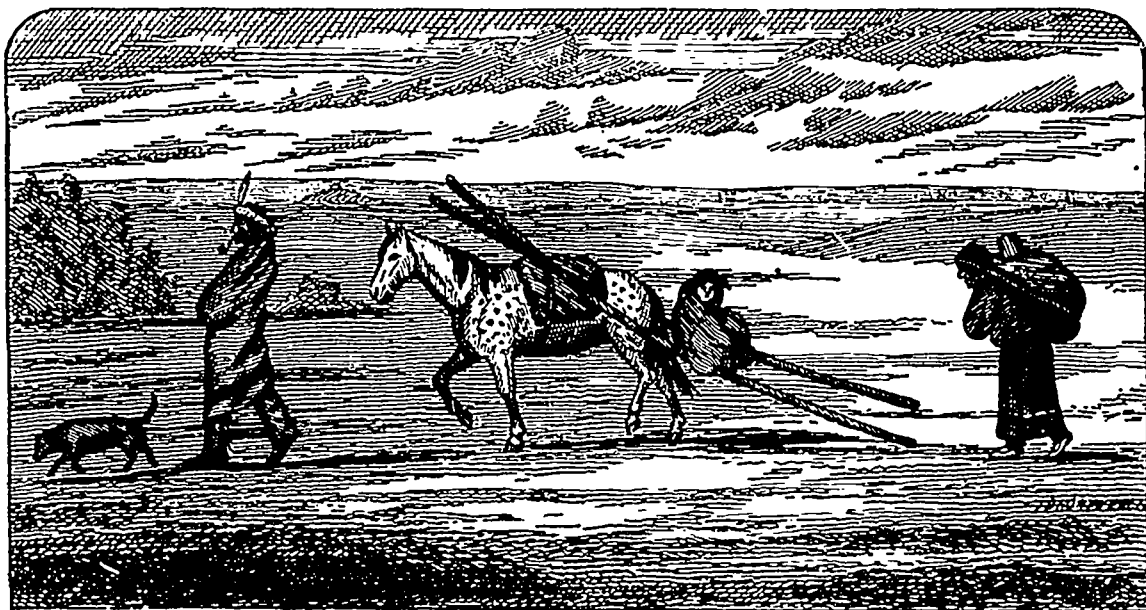
when asked for the support of its present laborers in its vast field, and for the sending of others to occupy places where the sons and daughters of the old world are crying out for the ministrations of the dear and honored Church of their fathers. Strengthen then the hands of the Bishop of Algoma and his band of co-workers in their grand and self-denying work of building up and sustaining the Church of Christ. Let us do this as a united Church, acknowledging one Lord, one faith, one baptism.

THE Rev. Jani Alli, a convert from Islam, has contributed a paper to the *Indian Church Quarterly Review* on Mo-

ammedanism, with special reference to Canon Taylor's observations at the Wolverhampton Church Congress. His view is that a Mohammedan, whilst missing much that Christianity could give him, yet derives certain advantages from his religion; but Islam being based upon a partial and perverted notion of the Christian religion, cannot be regarded as a preparation for it. He instances especially its fatalism, and its imperfect notion of what sin is. The success of Islam is to be traced to the element of truth which it contains, and its power of assimilating a variety of nations and races to itself, and the zeal for the support and extension of its creed which it inculcates. Lastly he observes that the Koran charges all the prophets with some sin or another, but Jesus with none, not even hinted at; He alone appears to be the sinless One. His exaltation to heaven was a promotion granted to no other prophet, not even to Mohammed.

things and persons that were British he once more became an inhabitant of the Dominion of Canada. He received a hearty welcome and settled down to faithful and hard work in the parish. In 1882 he was elected by the Provincial Synod to succeed Bishop Fauquier in the Missionary Diocese of Algoma. Although the position involved the sacrifice of many personal comforts he manfully placed himself in the hands of the Church and determined by the help of God to prove a faithful overseer of the portion of the flock entrusted to him. After his consecration he at once visited his immense diocese, and seeing its wants he has labored ever since in doing his share to relieve them. In the summer months he has lived at "The Sault," and in the winter up to the present season in Toronto, because from this point he could best reach the missions in the Muskoka district, and also fill appointments in various parts of Canada to plead the claims of his diocese. The burden resting upon him of supplying funds for the payment of his missionaries has been immense, but so far he has by the assistance of the different Canadian dioceses, and of friends in England, met all demands. Besides money actually raised by himself for purely mission work, he has obtained something over \$30,000 for the endowment of the see, and \$10,000 for a Clergy's Widows' and Orphans' Fund. The work of the clergy is at times of great physical hardship. In his recent trip to Nepigon which occupied sixteen days, he had only for five nights the luxury of a bed. The roads throughout the whole of his diocese are for the most part still of the roughest character, and journeys over them are tedious and exceedingly tiresome. Willingly and cheerfully, however, the Bishop pays annual visits to all his missions, and personally encourages his devoted missionaries, and by friendly intercourse cheers and binds in closer bonds to the Church the different members of the same. The Diocese of Algoma as the one missionary diocese of our Canadian Church, is deserving of the practical attention and loving care of all Church people. Its claims should have a priority over all others outside our own various parishes. It should be an object to maintain it efficiently—to give liberally

THE Brahmas of the "New Dispensation" have compiled a "Catechism of the New Faith" which shows the length to which they are ready to go in adopting Christian Terminology. Q. Do you believe in the doctrine of the Trinity? A. Yes, I do, God helping me. Q. Do you believe that the Father and the Son are one, and at the same time two different persons? A. Yes, I do, by the grace of God. Q. What are your credentials? I thank God that He has given me such a holy faith. The Son himself is my authority. When he says, "I and My Father are one," and "He that has seen Me has seen the Father," and similar other things; his words sink deep into my heart, and there remains not the least shadow of a doubt in my mind; they appear to me as infallible. Those words unmistakably testify that there is a unity between Himself and the Father. They clearly prove that He is of the same substance or essence with the supreme Father. On the other hand the Son during his earthly career has both by word and deed unmistakably testified that he was distinct and different from the Father to whom he was always subject and subordinate. His very being was dependent upon the Father, for He



CREE INDIANS MOVING CAMP.

emanated and proceeded from Him even as light proceeds from the sun, or as heat emanates from fire. By his office also he was always subordinate to the Father, and as the dutiful son, he was subject to the Father in everything He did or said; for not a thought he thought but it was the Father's; not a word did he speak but it was by the Father; and not a work did he undertake but it was in obedience to the Father's will. There is a unity no doubt of substance, thought and will, albeit there is an eternal gulf between the Father and the Son." It is, however, very doubtful whether all this adoption of Christian phraseology implies any spiritual advancement towards Christian truth.

INDIANS AND INDIAN HOMES.

THE writings and sketches of Rev. E. F. Wilson, of the Diocese of Algoma, regarding Indian life and character with his practical suggestions for their evangelization, instruction and civilization are most valuable. As studies in ethnology and archæology they are especially so. He has studied the language, character and tribal relations of the Indians with great care, and is putting on record the peculiarities that distinguish one tribe from another. His illustrated editions of *Our Forest Children* contain matter that is most interesting and valuable. By his permission we present our readers this month with two illustrations sketched by himself, which appeared in the summer edition of his magazine.

We see before us the wandering Cree Indians and their primitive mode of travelling. These Indians are found north of the Canadian Pacific Railway, and extend from Labrador westward to

the Rocky Mountains. The unfortunate woman, be it observed, is made to carry, after true Indian fashion, the burdens, while the lord of creation struts grandly on with his back turned on all such servile things as bodily labor. It is considered a fortunate circumstance when a woman has a good, broad forehead, as she is then well adapted for carrying heavy burdens in the manner shown in the illustration.

On looking at the list of Indian tribes as given in *Our Forest Children*, one is struck with the number of them. Some of the names are old, familiar ones, while others are new except to those who have studied the Indian question. Mr. Wilson does not despise the Indian. He considers him as a grand work of creation, once noble as when from the Creator's hands. He quotes the words of Bishop Whipple:—"The North American Indian is the noblest type of a heathen man on the earth. He recognizes a Great Spirit; he believes in immortality; he has a quick intellect; he is a clear thinker; he is brave and fearless, and, until betrayed, he is true to his plighted faith; he has a passionate love for his children, and counts it joy to die for his people." Whatever degradation there is is the result of deterioration, and with proper instruction the lost greatness can be restored. For this purpose the Indian Homes are established to Christianize and educate the children. The second picture gives some idea of a primitive Indian Home in the far North-West with the missionary at work among his dusky little pupils. At first these children find the restraints of civilization very irksome, and sometimes they break away from them altogether and gladly bound back to the liberty and freedom of the prairie. Some amuse-

ing accounts are given sometimes of the Indian children already tamed being used as a means for recapturing the wild ones who attempt to make their escape. It reminds one of the tame elephants that are used to assist in capturing the wild monsters of their own species. The following account quoted in Mr. Wilson's paper from the *Hampton Institute Report* gives some idea of the effect that the first brush with civilization has upon the youthful Indian :—

"The question often asked by visitors is 'How do you capture your pupils?' To answer this we must go back to the beginning of things and explain that every year, or oftener, some one connected with the school goes West to escort to their homes a party of returning Indians. His first duty is to see that they are provided with employment in good homes, the next to visit those previously returned, to encourage those who are engaged in good works and help up those who may have fallen. During these few days he is 'capturing' his Indians. Of the large number who apply to come East with him he selects those who seem most promising, after a consultation with the agent, physician and missionary. The captor and captives then start toward the rising sun. The arrival at Hampton is an event for all concerned, marked by joy over the meeting of old friends, and disappointment that some longed for one is not in the band. After the inner man has been sufficiently refreshed, the outer man is consigned to the civilizing influences of soap and hot water and the cruel shears, which represent the first step in the white man's road. Into this and further mysteries, of wardrobe, bed-room, dining-room, office, work and school, he is faithfully initiated by his Indian friends, who are indeed true friends at this time of need. Never in his life has he known anything like discipline, as we understand the word. He has slept when he felt like it, dined when he pleased—though perhaps not on what he pleased—and within certain limits followed the dictates of his own sweet will. He knew he was coming to a land of laws, but his imagination could never conceive of such a multiplicity of rules as he now finds thrown about him; bells seem to be ringing all the time, and the best thing he can do is to follow his friendly leader. He is to room with this friend and be under his guidance; and with him he goes to meals, to prayers in the chapel, and later to the boys' own evening prayers, conducted by themselves just before retiring. Prayers are hardly over before a bell rings, and all scatter to their rooms; he is tired, and so throws himself on the bed, but there is no rest there yet; his friend makes him get up, make a change of garments, that seems a great waste of time, and get into the bed. There is no doubt in his mind about this last performance. Trying to sleep with the blankets over his feet and lying so loosely along the edge that air can come under, and, worse than all, with his head uncovered, is too much; he will submit to a great deal that he can-

not understand, but this is glaringly an imposition. He takes his blanket, wraps it, envelope fashion, about his head and body, and lies down in comfort; and the friend, remembering how he felt himself about such things once upon a time, leaves him in peace. He is hardly fallen asleep, he thinks, when a bell rings, and his friend plunges out of bed in the darkness and tells him that it is half past five and he must get up. Now comes the proof of the utter folly of taking off clothes at night and having all the bother of putting them on again in the morning, as well as having so much clothing on a bed to pull off and put on again. He is hardly ready before the cry of 'fall in' resounds through the building, and eighty pairs of heavy shoes go tearing down stairs and out into the chilly air, to bring their wearers into line before marching over to breakfast hall. If it happens to be one of the 'bean mornings' of the week, the Indian dining-room sees few vacant chairs, and the hot corn-bread and beans are duly appreciated. Thus fortified for another day's work, our friend is escorted back to the wigwam and instructed in the art of making beds, sweeping, dusting, blacking shoes, and whatever is necessary to make him pass with credit the inspection of room and person to follow; for this is a military school, and like a good soldier, he must be on time and in order. He is soon assigned to some Company and with it must appear at morning inspection, march to meals, drill once a week, take his part in the weekly Battalion drill, perform in his turn the general guard and police duty of the place, besides subjecting himself to military discipline in general, with its punishments and its rewards."

Though the missionary Homes are not military still the pupils are at once placed under a regime of discipline entirely foreign to their wild habits in the forest. But soon they learn the value of this discipline and show by their actions that they appreciate it.

As one illustration, out of many, of the success that has attended Mr. Wilson's labors, we are told in the magazine of the Colonial and Continental Church Society of Waubegsezis, one of his boys, about 19 years of age, whom he sent last year at his own expense, to Trinity College School at Port Hope, to reap the benefit of an unfinished term belonging to his own son. People laughed at the idea as a silly chimera. What could a wild Indian hope to do against the competition of a lot of sharp, intelligent white boys? Well the "wild Indian" set to work and before long the superior "white boys" found him a formidable rival. His writing was of the best in the school; of the different subjects taught, the master reports, in the paper before me, "good," "very good," "satisfactory," &c.; and as the upshot of the whole, the Indian Department in Ottawa wrote to Mr. Wilson offering to admit Waubegsezis as a third-class clerk, at a salary of \$400 a year, with the promise of an annual increase of \$50 should his work prove satisfactory. This one fact speaks volumes as to



REV. T. W. TIMS' HOUSE AND SCHOOL, BLACKFEET CROSSING.

the Indian capacity for improvement, and also as to Mr. Wilson's success in giving them the needed foundation. This is probably the first instance of the appointment of one of our "red men" to a post at the seat of Government. Who can estimate the importance of its possible bearing on their future destiny among us? The Shingwauk and Wawanosh Homes, we understand, have been struggling under the superincumbent weight of a debt of about \$1,500. Will not some one, who loves the Indian for the Saviour's sake, remove it?

GRAHAMSTOWN.

THE Bishop of Grahamstown in his charge of January, 1888, says in reference to the liquor traffic with the native races: "We must be careful to guard against exaggeration in our righteous indignation against the encroachments of soul destroying influences upon the weaker races. If it were really true, for instance, that any number of our fellow colonists were engaged in a conspiracy for the annihilation of the native races through the sale of liquor with the connivance of the Government and Legislature of the land, no humiliation for our share in such guilt could be too great, and no action too strong. But surely a fair consideration of the actual position and of the treatment of the native population as it is presented, not in theories of political speeches and writing, but under our personal observation, would lead to the conclusion that any

such charge is unjust and untrue. It is certainly passing strange that such a measure as the removal of the excise tax should have been enacted while we have to pay heavy duty on Church furniture and musical instruments. But on the other hand, no sinister design can be fairly deduced from the withdrawal of the restriction imposed upon "proclaimed areas." During a recent visitation journey through the Reserves and districts chiefly occupied by natives I made special enquiries into the social condition of the people. Idleness and sloth, the absence of any real interest or ambition in life; the insecurity of tenure; the jealousies, quarrels and vicious practices inherently attaching to polygamy; the crowding of families and of both sexes into a few round huts; the other traditions of heathenism and barbarism, without some balancing and connective forces such as strict discipline under the chief and the self-restraint imposed by training for the life of the warrior—these appear to me to be the depressing and degenerating influences at work quite as much as any facility for obtaining liquor. In one district I found a great deal of drinking going on, but the beverage was the beer manufactured by the natives themselves, for which the material was abundant. In the prisons there were 50 convictions for drunkenness in 1887 as compared to 80 in 1884. In the country I met fewer drunken men and women than I should expect to see among a civilized people. A local option should be possible for any district where prohibition is found to be desirable, and there should be the means

of guarding against illicit traffic. But facilities for individual tenure of land, the sanctions of Christian marriage, and buildings which may become Christian homes, industrial training, and a religious education, are essential conditions for the elevation of the native races.

NEW SOUTH WALES.



MRCHDEACON KING, in a letter to the *Australian Missionary News*, protests against the act of flagrant injustice which has been perpetrated in Victoria, and which the authorities of New South Wales have attempted to repeat, whereby the Chinese immigrants, poor strangers who have complied with our laws, are, notwithstanding, by an arbitrary decree denied the privileges to which those very laws entitle them. What, after all, is the secret of the hatred with which the Chinese are regarded by so many in this community? Men talk of their filthy habits, their immorality, their gambling propensities, and so forth. No doubt there is too much truth in these charges. But there are Europeans—both English and Irish—quite as filthy in their habits, quite as immoral and fond of gambling, and a good deal more idle. These habits are not peculiar to the Chinese, nor are they the real cause of the hatred which is so often manifested by our laboring classes. To a great extent the real cause is to be found in their industry, that industry which, when candidly examined, sets an example which few in like circumstances among ourselves are ready to follow. One of the first principles of action instilled into the minds of the Chinese youth is the maxim of Confucius enjoining obedience to parents and care for them in distress. The Chinese laborer therefore looks out for an opportunity of helping them, and is ready for a time to leave home and country, to encounter the hardships of residence in a foreign land, to live a life of toil and self-denial, to submit to the insults which, experience tells him, he is sure to meet with in a nominally Christian community; and instead of spending his savings in the public house, he sends it home to relieve an aged or indigent father, or to gladden the heart of a widowed mother. And so, because by his diligence, sobriety and simple habits he can live and save on wages which an European laborer is too proud to accept, he is regarded as the scum of the earth by the idle, the drunkard, the vicious and selfish. Those who love our Lord Jesus Christ can surely have no sympathy with this hatred and oppression of the stranger. It is a disgrace to our Christianity and civilization. The Christian Church can only regard the presence of the Chinese in our midst as a Providential call to us to make known to them the blessings of the Gospel. Very real success has attended our efforts to obey this call. Many of the Chinese have turned from dumb idols to serve the living God,

and have shown by their lives and conduct that their Christianity is genuine. Some are still among us—their number is daily increasing; some have returned to China to tell their parents and their cousins of the Saviour whom they have found. Greater results would have been seen, if our people had taken interest in the work and supported it liberally, but the funds of our Mission are low, and our Committee often on the verge of bankruptcy. Again the lives of nominal Christians are too often such as give the lie to their profession. The Chinese are shrewd enough to see this, and many of them think lightly of a religion which has so little influence on the hearts and lives of its professors. They are also struck by the injustice perpetrated in high quarters and by the spectacle of laws scorned by the legislators who enacted them. It is not the first time that Christ has been wounded in the house of His friends, or that the conduct of professing Christians has proved one of the greatest hindrances to the propagation of the faith.

THE missionaries of the Pacific have lost one of their most devoted friends in the death of Pomare, Queen of Tahiti and Monea, in the Society Islands. For over 50 years this woman led a simple, Christian life. When she was born 70 years ago, the missionaries had not made a convert in the South Sea Islands. When she died more than 300 had been wholly evangelized, and civilization is fast spreading in all the islands of this part of the Pacific.—*Trull*.

MR. ROBERT OWEN once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians. I am not afraid to die. Most Christians are afraid to die, but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," replied his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied "No!" "Then," replied the gentleman, pointing to an ox, standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Sword and Trowel*.

OUR diocese has been variously described by English papers as the Diocese of Algoa, Alloo, Algonia and Alphonso! The climax, however, was reached the other day, when one journal, reporting one of the Bishop's addresses, called it the Diocese of "Ammonia!" Would that its odor were always as stimulating to those who come in contact with it! Judging, however, by the tone of some of the newspaper comments bestowed on it, this is not the chemical substance that describes it most fittingly.—*Algoa Missionary News*.

GEORGE AUGUSTUS SELWYN.

THE present Bishop of Quebec said to his Synod in 1878 regarding the Bishop of Lichfield, the great Selwyn, who had just been called to his long home:—

"I knew him in his manhood's prime,

a combination of strength in body and in mind, such as appeared to my young eyes the perfection of humanity, and now that they are older, those eyes have since fallen on no form that gave them the like assurance of a man."

And this is but a sample of what hundreds of others who knew the Apostolic Bishop were able to testify regarding him. The large gathering of Bishops which lately took place at Lambeth recalls the fact of the decade which has passed since the death of the great missionary bishop. And the increased number of prelates present at the Conference is largely due to the rapid growth of the Missionary Episcopate of the Anglican Church in all parts of the world.

The movement which inaugurated this extension of the Missionary Episcopate began in

England in the year 1841. It was one of those sudden movements which surprise every one, and which can only be explained as coming directly from God. Selwyn was then thirty-two years old and ready at any time to go at the call of duty. A missionary bishop was wanted for New Zealand. It was offered to Selwyn's eldest brother, but

chiefly through the influence of his wife was declined by him; and it is reported that George on hearing this was indignant and said "Tell them that there is a Selwyn that will go!" The position was offered to him and at once he went. All England was interested in the departure of the young missionary bishop who it was thought would soon

lose his life among the savages. Sydney Smith with characteristic humor is reported to have said, "Well, good bye Selwyn, if the savages do eat you I hope you will disagree with them!"

The bishop lost no time in preparing for his work. He managed to secure a Maori lad to accompany him on his voyage, and from this living grammar and dictionary he so far mastered the native tongue of New Zealand that immediately on his arrival there he read the service and preached in Maori. Within a few weeks of his landing at Auckland he set off on a visitation tour of over 2,000 miles by sea and land, on horseback and on foot. "How he returned at the end of six months has often been told; on foot, accompanied by a single native carrying the little bag containing



GEORGE AUGUSTUS SELWYN,
The great Missionary Bishop.

his gown and cassock, footsore, tattered and almost shoeless, his only suit kept just decent enough to enter the town by daylight, and indulging the hope as he crossed the site already bought by him for the future cathedral, that it might hereafter be traversed by the feet of many bishops better shod and far less ragged than himself."

The bishop was fond of the water. An expert swimmer and accomplished boatman and sailor he felt at home on the deep. He once said jokingly that the home diocese that would suit him best would be that of *Bath* and *Wells*. In his ship the "Undine," and later the "Border Maid," and subsequently the "Southern Cross," he made many long and perilous voyages; but he knew no fear and was full of English hope and love of adventure. An old sailor once said of him "It is enough to make a man a Christian to see how the bishop manages a ship."

He gave up half of his income to form a Diocesan Fund, and then a third or the remainder to make an income for a new unendowed see. His diocese was all New Zealand and Melanesia, an area of 5,000 by 1,200 miles, and this he managed by incessant toil. "Everything," he used to say, "runs through my mind, from the cleaning of a knife upwards." And sometimes looking wistfully across the ocean he would ask for the prayers of his friends "for us who in the wild forests and the restless seas, and in the care of all the churches find scarcely leisure so much as to pray."

Here he labored until in 1867 New Zealand was divided into six sees, besides the missionary bishopric of Melanesia. And then he visited England to attend the Lambeth Conference of 1867, intending to return speedily to his work in the far off seas; but other work awaited him. The see of Lichfield became vacant and was offered to Bishop Selwyn. He at once declined it; but after having been offered to two other persons, both of whom, strange to say also declined it, it was pressed upon him again and he accepted. "The great Apostle of the Pacific became the occupant of the ancient chair of St. Chad." Here he was an unusually active bishop, but the romance of his life was gone. After ten years of important work about the time of another Lameth Conference, he passed quietly away to his rest in Paradise, with the murmur of the words, "It is all right" upon his lips, spoken in the soft Maori tongue which the New Zealand lad had taught him on his way to his missionary work.

"Rome in the pride of its long supremacy," says a writer in the *Quarterly* at the time of the death of Selwyn and also of the famous Dean Hook, vicar of Leeds, "may deny validity to our Orders and grace to our Sacraments, and may stigmatize our Reformed Church as a mere creature of the secular power; but as long as she can nurture and send forth, equipped for the warfare of salvation such sons as Hook and Selwyn, can sustain them in all their toils, satisfy all their aspirations, and retain to the last their unswerving loyalty and devoted attachment, so long will she possess a proof of her divine mission and spiritual vitality, than which even the primitive Church of the Apostles could show no surer evidence of a supernatural Presence in its midst."

OLD PATHS AND NEW METHODS.

BY REV RICHARD G FOWELL, PRINCIPAL OF HURON COLLEGE, LONDON, ONT.

EVERY true Churchman must feel a personal satisfaction, as well as profound gratitude at the many signs of progress and renewed vitality in the Church of England. However it may be in country places, about which the present writer is not qualified to speak, there is no question that in towns and cities we are more than holding our own on both sides of the Atlantic. It is interesting therefore, and useful to enquire by what new methods such satisfactory results are being attained. Method it is true is not everything, but nothing can be done without method.

Five years of my life were spent in organizing the work of a Home Missionary Society in England; my district covered five counties and produced for the Society about £5,000 a year. We provided curates and lay assistants in populous places, and the following are some of the items of interest which I picked up in travelling from place to place. They are valuable, probably in this respect rather than in others, that they show how adaptive our system can be made to meet the requirements of widely varying localities, and while many of them would be unnecessary except in populous places, they may furnish food for thought and suggest inventiveness in dealing with the problems of Church life in this country.

I remember a cold winter's night about seven years ago, when I reached a Cathedral city in the west of England, where I was to preach on the following day. My host was an ex-missionary, remarkable for his energy and self-sacrifice. He had two well filled churches in very poor neighborhoods, and he kept his people together by patient and persistent visiting from house to house. In this way he found out those who would welcome a cottage service, and thus he was continually gathering the "nuclei" for still larger assemblies, the ultimate goal being of course the church. He had rented one house up a wretched court, which was occupied from cellar to attic by all kinds of useful agencies, sewing society, Band of Hope, night school, and so forth. On the night in question he proposed to find recruits for another house which he had just rented in an equally squalid quarter of his parish. We went to the first house and found a band of young men waiting, provided with hymn books and lanterns. Then we proceeded to a deserted market place, where all kinds of vegetables were sold during the day. We took our stand against a wall and began to sing one of the hymns, a handful of ragged children being the only audience; but very soon they were joined by stragglers from various quarters, women with market baskets returning from late shopping, workmen with baskets of tools upon their shoulders, and in the dim light we could see

people standing at the entrances of the alleys where they lived, and women leaning out of bedroom windows in the background. After prayer, my host gave out his text which was a sentence he had casually heard in passing through the streets, "All we poor miserable people live in St. Mary's parish." Why were they miserable? How could they find relief? These were his two divisions, and he wound up by telling them of the house to be opened for their benefit that very evening, and invited them to a housewarming. Another brief and telling prayer concluded this primitive service, and then we went off to the house in question. Eleven of our audience followed us, who were most clearly of the poorest and wretchedest class, four or five being men. We read the Bible with them and talked with them one by one, and then we commended them to the care of Him who came to call not the righteous but sinners to repentance.

"That is the way," said my friend, as we returned home with thankful hearts, "That is the way my houses are filled and then my churches; some of these people will be communicants before a year is passed."

To change the scene—I was toiling up an interminable hill in Devonshire one day, when I met one of our curates on horseback, with a large bag of books in front of him in the saddle. He told me that the parish covered, I don't remember how many square miles, and that he was carrying the books to leave at outlying farm houses, because it was impossible for the farmers and their men to reach the church except in fine weather. He had collected the books accordingly from sympathising friends, and used to leave them in convenient centres and change them from time to time. In the farmers' kitchens these books were the attraction which brought together old and young to read the word of God and join in common prayer, and then there was the book full of telling sermons, recounting stories of missionary heroism, to furnish them with serious thought and profitable conversation on the day of rest.


I remember on another occasion listening with admiration to the account of work carried on from court to court in a seaport town. This time it was work by a young layman, then one of our Lay Assistants, but to-day the Incumbent of an admirably worked London district. He told us how he toiled on for months without meeting with any great encouragement until the November rains befriended him. The people had been accustomed to shut their doors when they saw him coming, and even the children, plentiful as rabbits, scuttled away into their holes as soon as he appeared. But at last the rain melted their hearts, and when they saw him standing bareheaded in the court and half drowned under the downpour, a woman beckoned him in, and showed him where to stand in a corner of the kitchen. Every room in the house contained at least one family, and in a few minutes there was not even standing room in the kitchen or on the staircase, the very windows had

to be opened that the men might lean in and listen. Opportunities such as these are golden indeed, and the effects they leave behind are frequently permanent. Sidney Smith imagined that the most horrible fate would be to be preached to death by mad curates, but the waifs and outcasts of the streets have never run the risk of such a fate, they are not case-hardened; they are most ready to receive impressions, and by the grace of God such impressions are often indelible. The old paths of Gospel preaching, prayer and praise, are those which lead to the city of God, but new methods of bringing out the old story are frequently owned and blessed, as many can testify.

MISSIONS IN THE FAR NORTH-WEST.

BY MRS. BOMPAS, OF MACKENZIE RIVER.

(Concluded.)

 F the intellectual capacities of the Indians one can hardly speak as a whole—they vary greatly in the different tribes. The Crees and Tukudth Indians are of a very high order of intellect; the Chippaweyans and Slaves taken as a whole are rather less gifted; but they all have the wondrous power of observation and quickness of sight and hearing, all which helps them in the acquisition of knowledge. They are on the whole a fine promising race with much that is noble and loveable in them. They are intensely proud and fiercely independent—most intolerant of any injustice or oppression. They are quite willing to welcome the white man and to dwell with him on equal terms of friendliness and mutual obligation. They will work for him and never forget a benefit rendered them (although strange to say they have no word expressing "thank you" in their language excepting one coined from the French "Marsi Cho," *i. e.* big thanks to you)—but they will treasure up the remembrance of any benefit until occasion offers, and then an Indian's gratitude will find expression in deeds if not in words. They come to us with the detail of all their wants, sorrows and anxieties. Jenning Loudheux is in love with Cotraga, daughter of Bethomo, he comes to us to ask us to plead his cause with the cross old mother, who is deaf to all his own persuasions. Beye is off to his distant camping grounds, and begs for medicine *in case of sickness*. (A "sore heart" is one of the most frequent symptoms for which we are asked to prescribe, strong applications of peppermint and rhubarb seem the surest remedy for this complaint.) One poor woman has broken her collar bone and we must set it, which we did successfully, but not without vehement abuse for the pain unwittingly inflicted during the process! Our mission store is not without its daily applicants from our poor neighbors. Their wants are usually of a very modest description, but even these we are not always able to satisfy. The fish, which will

keep them from starvation, and which with all their ingenuity is among the few things they cannot make themselves—the shot and ammunition—the “Tackle” (soap), the request for which following upon my friendly admonition as to cleanliness can hardly be refused. The needles and thimbles, thread and scissors, beads and, who would think, a packet of “Judson’s dyes,” which they use largely in the tinting of the porcupine quills. The men, too, have their special purchases to make, for which they come to barter a few deers’ tongues or a bladder of fine moose or bears’ grease, or, greatest of delicacies, a moose nose or choice beaver tail. In case of sickness I have always found the Indians kind and sympathetic—they soon find out when anything is the matter and come into my room, being far above the conventionalities of knocking at the door. There they will gather round in solemn conclave, each one giving her opinion on the nature of my complaint, and the probabilities of life or death. On one occasion, at our mission on Slave Lake we had been rather short of provisions and I was also indisposed—my door was suddenly opened, and there appeared a worthy half breed woman with her son, a big child of some months old, hoisted on her back, and a kettle of some steaming fluid on her arm; the latter proved to be soup of her own concoction which she presented to me in triumph, feeling confident that it was the very thing to do me good. My husband had his life saved on one occasion by a faithful Indian. I had committed the Bishop especially to his care, when starting one day to visit some distant camps, and I received the nicely worded reply, “Are we not men—is he not our Bishop?” And when the Bishop fell back from his party and did not appear for some time after, the men began to feel anxious about him and brave Natset volunteered to turn back in search of him; he retraced his steps for some miles and then came upon “his Bishop” standing on the track powerless to move backwards or forwards—one arm already frozen and in so helpless a condition from cramps which had seized him, that but a few minutes more must have ended his life!

The shady sides of our mission work in the Northwest are. 1st, the great distance from the old country with the consequent long interval between our letters. This interval, however, has been lessened of late years, and will doubtless be still more so as the country is opened up. We can now get English letters at Fort Simpson, three or four times in the year. The third steamer, built for the far north takes its first trip from Athabasca Landing this summer, and we may congratulate ourselves that the terrible sufferings we endured last year at this time in the open boats with the merciless rays of the tropical sun beating down upon us, while rapid after rapid had to be faced and struggled through, are never likely to be repeated. Our Indians migratory habits are another difficulty in our way. The Indians are born hunters. The chase is their passion as it is really

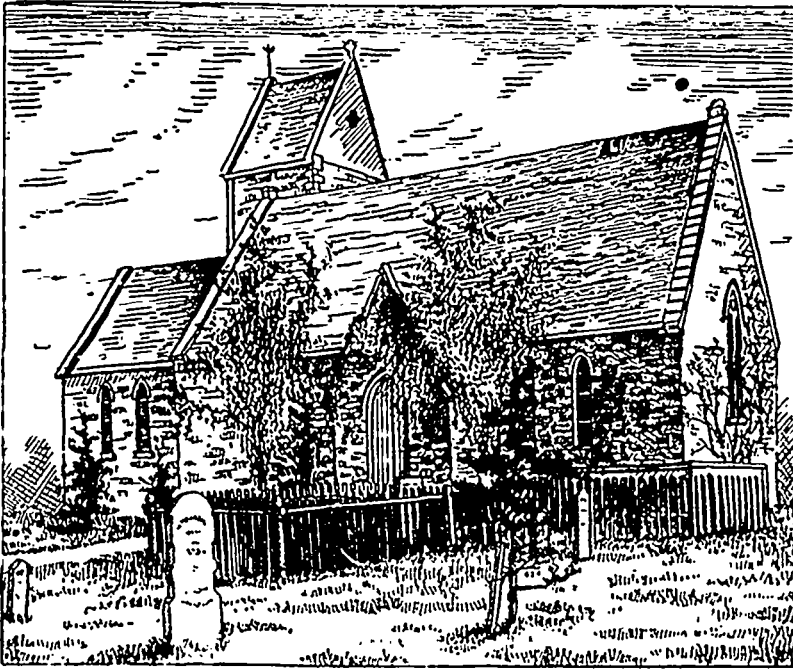
their only means of living. The boy of eight or ten years will make his bow and arrow to shoot snow birds, and the youth who hopes to win favor with his lady love must plead—not his broad acres or invested gold, but the number of moose deer, or bears he has killed—so must they ever follow the prey wherever it may lead them, and the missionary must follow them through the tangled woods or dreary plains, and learn to pitch his tent with them, and to partake of their fare and fall in with their ways and habits if he hopes to win their confidence and obtain any influence over them. It is true the Indians do muster at the forts from time to time, when they come to bring their furs to the Hudson Bay Co., and at such times our little churches are well filled and our mission schools have some few additional scholars, but is hard work to get the children to attend regularly. Yet amid all such discouragements there come now and again little gleams of light to cheer and comfort us—some wanderer drawn to the fold, some erring one laying down his burden of sin and infirmity, and seeking peace where alone it may be found. The Tukudth Indians, especially, give us much comfort and encouragement. The Bishop has no happier seasons than those he spends among them. It was among them that Mr. Sim, the best and noblest of our mission staff laid down his life four years ago—working on to the last with failing strength and scanty provisions, but with faith undimmed and courage undaunted. May we not as we think of him and mourn his loss for ourselves and for the work he did so well feel that one such life and death as his should bid us press on, “though faint yet pursuing.”

OUR PARISHES AND CHURCHES.

No 26—ST. JAMES’, ORILLIA, DIOCESE OF TORONTO.

THE present church was built in 1857, when Dr. Read, now rector of Grimsby was the Incumbent. The building used as a church, previous to that time, had been erected about the year 1832, as a school house for the Indians. On their removal to Rama it was purchased and fitted up as a church. It was far from being an ecclesiastical building in appearance, but internally it was decent and comfortable, and in those times the Church people were glad to get it.

The first resident missionary at Orillia was Rev. John McIntyre, who came in 1841. Previous to that time, occasional visits were paid by travelling missionaries, who held services wherever a suitable room could be had. Also, for a time, Rev. C. C. Brough, afterwards Archdeacon in the Diocese of Huron, held service occasionally in Orillia, and later, Rev. F. A. O’Meara. Both these clergymen used that school house before it was purchased by the congregation, and fitted up as a church. Mr. McIntyre was succeeded in 1849 by Rev. George Bourne, and, after his death in 1853 by Rev. Dr.



ST. JAMES' CHURCH, ORILLIA, ONT.

Read. It was due chiefly to the energy and persevering efforts of Dr. Read that the building of the present stone church was successfully carried out. The tower has never been finished according to the original plan, various causes having prevented it. Dr. Read was followed in 1802 by Rev. A. Stewart, the present Incumbent.

During the last twenty-five years Orillia has become a good sized town, and the pressing necessity for a larger building as a church is apparent to all. Orillia is situated on two lakes, at the entrance into the Muskoka district, and the country round is in a high state of cultivation.

THE INDIAN FAIR.

By MISS FANNY SIMPSON, HAMILTON, ONT.

THE progress of the Indians in the art of agriculture is a matter of consequence in the eyes of those who feel an interest in the welfare of the brave, aboriginal tribes, the heirs of whose landed possessions the British races on this continent are evidently destined to be.

The fate of the Indian mainly depends on the answer given to the simple question, Can he farm? It has been argued that the Indian is a hunter, a trapper and a fisherman, and a good soldier too after his own fashion, that he is endowed with the skill, courage and craft necessary for these callings, but that he is destitute of the patient industry indispensable for a farmer. There is a great deal of truth in all this. So long as an Indian can hunt, shoot, fish or even fight he will not settle down to the peaceful cultivation of the soil. But the law

of necessity, and the instinct of self-preservation applies with equal force to the Saxon, the Celt and the Indian, and the best proof of this lies in the fact that the Six Nation Indians have to-day achieved a measure of success in husbandry which would have surprised a Mohawk of the seventeenth century.

In the month of October, 1887, I had an opportunity of seeing with my own eyes what the Indians could do in the arts of civilization. I was staying with some friends in the township of Onondaga, and as the more important operations of the season were accomplished, and there was nothing very pressing on hand, the idea of visiting the Indian Fair was suggested by one of the family,

and immediately acted upon. Accordingly the horses were hitched up and we drove along the banks of the Grand River through the town of Middleport to the little ferry which at this point separates the domains of the white man and the red. Here it became manifest that something unusual was afloat on the still waters of Indian society. I stood on board the ferry next to a robust squaw in her gala clothes. She wore a serviceable blue petticoat just short enough to show her elaborately beaded gaiters, and over this a polonaise of yellow brocade and a tartan shawl in which green predominated. A white bonnet adorned with a plume of pink feathers, and a necklace of amber beads completed the toilette of this gorgeous belle. We crossed the ferry, got into the democrat again, and as I was informed that we were then on Indian territory I looked round for something new but could not see anything to realize the accounts of Indian life published by the missionary societies in England, although I heard afterwards that if we could have left the road and driven promiscuously across the country we might have seen a camp fire and a genuine wigwam. The scenery on the Indian reserve did not differ in any material degree from that on the other side of the Grand River, except that in the former case the houses were of a somewhat fragile character, and the fences generally made on the "skew jee" principle, but still the land had been tilled, and Mother Earth had brought forth her fruits and they had been duly harvested by the native children of the soil. Presently we overtook a couple of Indian teams and my attention was drawn to the difference between the Indian horses

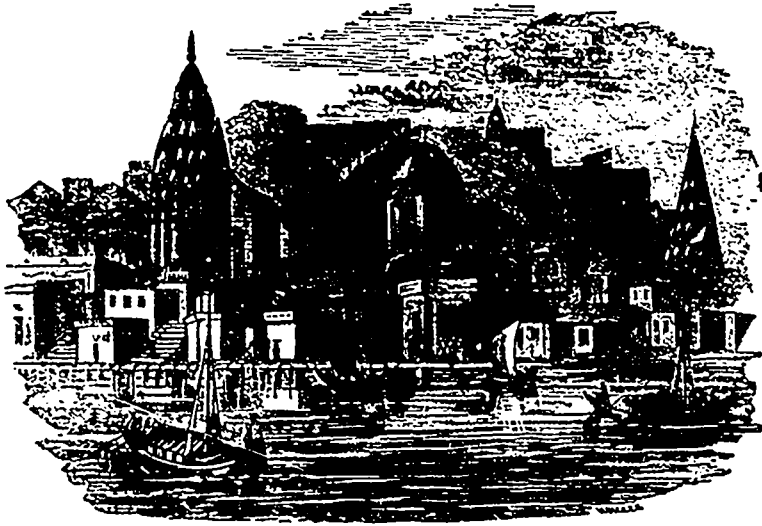
and our own. It may be true what we are told by Prescott that the Spaniards were the first to bring horses into America, but it is unjust to hold Cortes responsible for the introduction of that particular variety of the equine family known as the Indian horse. We drove on for three miles after we had crossed the ferry and then arrived at a village, which is I suppose the capital of the Six Nations. Here we stopped and tethered our horses in a square enclosure surrounding the court house, devoted exclusively to purposes of Indian litigation.

A short walk now brought us to the Fair Grounds, and as soon as we had passed the gate I noticed the keen eye regarding the lay of the land which the Indians had shown in the choice of that field for their annual Fall Show. A fine race course was placed at the foot of a sharply rising hill, which was in itself a natural grand stand capable of accommodating several thousand persons, and of giving to all a good view of every race. There was considerable interest shown in the speeding, as the Indian has thoroughly caught the Englishman's love of horseflesh, and several of the races were hotly contested. All the riders were Indians or half breeds, but I do not think there was much Indian blood amongst the horses. Some of them had a thoroughbred look (comparatively), which seemed to indicate that the Indians had seen the wisdom of bringing good English or American blood into their racing stables. I did not see or hear anything of the betting, and I incline to the belief that the Six Nations have not yet started a betting ring. After a time we moved away from the race course to that part of the grounds where the cattle were exhibited. They were all herded together in one large pen. I was shown the Indian cattle, easily distinguishable by their black noses and rather dingy aspect. All the other animals in this pen were of the sort known to Canadian farmers as graded cattle. There was nothing to represent the Ayrshires and the Jerseys, which are the pride of the Central Fair. As for the company there was a large majority of Indians, although a few white people had like ourselves come from Middleport or elsewhere to see the fun. The men had without exception adopted European dress, and the only vestige I saw of the traditional headgear were the feathers, apparently from the breasts of Plymouth Rock hens, which were sported on the billy cock hats of most of the assembled braves. I did not see a single blanket dress, and my brother who lived three years in Manitoba, and has lost all romance concerning Mr. Lo, remarked that it was a change for the better, as the blankets he had seen worn by Indians in the North-West were frequently untidy and seldom picturesque. Amongst the women there was more diversity of taste, and although there were very few who equalled the splendor of our companion on the ferry, I observed that many of the girls wore really pretty dresses, and there was one attractive brunette in a costume

of green cloth, who had quite a fashionable appearance. A solemn looking papoose in its cradle all by itself at the foot of a tree amused us for a while, and we also examined at a respectful distance a trio of squaws squatting on the ground, of the tribe to which Nikomis, as described by Longfellow, probably belonged.

We lunched at an Indian restaurant, where everything was done decently and in order, and partook of apple pie, and I can testify that the pastry was excellent, and the apples had the aromatic flavor peculiar to Northern Spies. We then went inside the exhibition hall, which in architecture is an imitation of an ordinary Crystal Palace on a small scale. The fruit, roots and grain were arranged in the usual way, and the prizes awarded with as much reference to actual merit as one expects to find at a township fair. I admired the artistic manner in which the heads of maize were plaited into huge ropes and hung on the walls of the building, and the canned gooseberries deserve honorable mention, as the syrup was clear and the shape of the fruit well preserved. In the needle work department a crazy quilt was proudly displayed by a copper colored damsel, who unfortunately could not speak English, and who only turned away her head as though half offended when I tried to enter into conversation with her. We had better luck, however, with the man who sold walking sticks and baskets. He was a real Indian, but was in the habit of dealing with white folks, and understood their language. The walking sticks were finished specimens of wood carving and proportionately expensive, although worth the money to anyone who could afford to gratify a desire for curiosities or encourage aboriginal art. The willow ware was elegant and useful and less costly. I bought a work basket which put the Indian into a happy humor, and he waxed communicative. He told me that he belonged to the Tuscarora tribe, and that he had seen the Prince of Wales when he was in Canada, but had not kept any track of him since. I mentioned that the Prince had become quite a stout man and had two grown up sons. He stared stolidly, and seemed to be trying to remember how many years had elapsed since that memorable visit. Then I asked him whether he attended any place of worship, and he said he was a member of the English Church and always went to hear Mr. Caswell preach when able to do so. At this juncture the strains of the Indian brass band broke upon our ears, and rendered further colloquial intercourse impossible. After listening to several pieces by this band, as it was rather late in the afternoon and as we had some distance to drive it was decided not to wait for the closing festivities whatever they may have been, and we left the Indian Fair feeling sure that although these strange primeval people are no longer the lords of the forest and the plain in the settled parts of Ontario, they have learned to make a better use than their ancestors did of the broad acres that are still the inheritance of the Six Nations.

Young People's Department.



BENARES. A HINDOO SACRED CITY.

BENARES.

UPON the north bank of the River Ganges, where there is a beautiful bend of the river stands the ancient city of Benares. There is something very interesting about this city. It is older than the days of Solomon. Ships used to bring to Solomon ivory apes and peacocks. Some of these most likely came from Benares. It is what is called a sacred city for the Hindoos. It has had at one time as many as 3,000 Brahmin monks, and it is full of idols. It is something like Athens when St. Paul visited it. It was easier to find there a god than a man. And there are endless temples in Benares. One of these temples is sacred to the monkey! Inside this temple are as many as a hundred chattering, grinning monkeys, jumping over one another's heads, climbing up the pillars and frisking round the altars. It would be rather a strange thing to go into a church and find it full of monkeys. This gives an idea of some of the queer things which our missionaries have to work against.

But this city is said to be very beautiful. At least it looks so as you see it from the Ganges. It rises from the river's bank in the form of an amphitheater. Some of the houses are very high, and are of a deep red color, and usually adorned on the outside with pictures of all kinds of animals; but the streets are very narrow, so narrow that in some places two vehicles cannot pass one another. It is full of religious beggars, some of whom have crippled limbs and withered bodies caused by their own doings for the sake of their religion.

Natives of India from all parts come, if possible,

to die in Benares. They consider that happiness is insured to them forever if they can only die there. Before they die they think they wash away their sins by bathing in the sacred Ganges. If they can only manage to live in Benares they seem to think it does not matter what they do. When a missionary once accused his teacher of lying he said, "What does it matter, do I not live in Benares?"

A Church of England Mission was established in 1817, and some of the people have been converted to Christianity. An orphanage was established there by Rev. Mr. Leupoit at a time when a large number of children were left orphans after one of the dreadful famines that often kill thousands of people in India. By this means a large number of children were trained to be Christians.

If you have anything to do, do it at once and be done with it. It won't worry you then. We are told of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languidly, and the mother was distressed. The doctor was non-plussed.

"What does your son do? Has he any work?"

"No; he has only to bring a pail of water every day from the spring. But that he dreads all day long and does not bring it until just before dark."

"Have him bring it the first thing in the morning," was the doctor's prescription.

The mother tried it and the boy got well. Putting it off made the job prey on the boy's mind. "Doing it now" relieved him.

Boys and girls, do it now!

A STORY ABOUT A STRANGE SPIRIT.

A PARABLE.

ON E day, not very long ago, a strange visitor came to this earth. We do not know anything about him—he was a spirit—and perhaps he came from one of the stars. Anyhow, he knew very little about this world, and came to see what it was like. He happened to be in the City, and he went here and there, and wondered very much at many things which he saw. At last he came to a man who seemed to be very much in earnest about what he was doing. He was sitting in an office with papers and books in it, and the spirit watched him to see what he was doing. He saw people bring him many little pieces of gold, which he locked up in a box. Now there was with the visitor one of the good spirits belonging to this world, who was to tell him all he wished to know. So he asked what these little bits of gold were for. He was told that for them he could get almost anything he wanted, and enjoy a great many good things in the world. "Well," said the strange spirit to his friend, "that is a very wise man: that is what I would do if I were a human being living on this earth." But the other spirit said, "Wait and see."

So he went up and down and saw many strange things, and wondered very much.

After a few days, he came back and had another look at this busy man; and he found to his surprise that he was not at his office. And as he looked about he saw some people going into large and beautiful buildings, and when he asked what it meant, he was told that people go to these places to praise and thank the great and good God, Who gives them all good things, and to ask Him for more good things. The visitor said, "This is a good and pleasant thing to do; I shall surely find my friend the very busy man there." He was sure that he would find the man who had so many golden pieces somewhere thanking God for giving him so much. But he found him not.

The next day, however, he looked into the office to see if he was still busy with his papers and his gold, but he was not there. So he asked the good spirit why he was not there, and he answered him that he was sick. Now he did not know what sickness was, and when he learnt he was filled with wonder, for he could not understand how God, Who is so good and kind, could let the people whom he had made suffer pain. But he was to see a stranger thing yet.

A day or two afterwards he saw in the street of the city a number of people all in black going slowly along; and in the middle of them was a large black carriage, and behind came some people, and they all looked very grave and sad.

"What can this be?" said the strange spirit.

"It is a funeral," said the other; "that rich man is dead."

"Dead?" he said; "why, what is that?" And then he learnt that all the people on this earth have at last to die and leave all behind them. "Oh, miserable people!" he cried; "how thankful I am not to live in such a world as this!"

But the good spirit looked at him and said, "Nay, but you have not heard all yet."

"And what more," he answered, "have you to tell?"

"Death," said the good spirit, "is not the end. After death these people will live forever, either in a world of such happiness as none have dreamt of, or in a world of no less undreamt of woe: and even as they have lived here on earth, so shall they live in the one or the other of these two homes forever."

"Oh, poor, poor people!" said the stranger, "they cannot know all about this. Surely they have not been told this, or they would think of nothing else, and work for nothing else."

"Nay," said the good spirit very sadly, "they know it, they know it: yet they love the things of this world so dearly that they take no thought of the world beyond."

"And that rich man?" he asked. "He loved his money, and never thought of God."

Then the strange spirit wondered more and more. He could not understand the ways of men. "And I called that rich man wise," he said. Then the good spirit told him how God had spoken to the rich man, and said, "Thou fool! this night thy soul shall be required of thee." And he wondered whether any man on earth were wise, and whether wisdom could be found in this strange and disappointing world. And the good spirit promised to show him another day where wisdom could be found.

THE FIRST SIGHT OF THE BLIND.

An old negro woman in Pennsylvania who was born blind, late in life received her sight by the removal of a cataract. When the bandage was first removed, the patient started violently, and cried out as with fear, and for a moment was quite nervous from the effects of the shock. For the first time in her life she looked upon the earth.

The first thing she noticed was a flock of sparrows. In relating her experience to a reporter she said that she thought they were tea cups; although, strange to say, a few moments afterwards she readily distinguished a watch which was shown her. It is supposed that this recognition was owing to the fact that she heard its ticking. The blaze from the lamp excited the most lively surprise in her mind. She had no idea what it was, and when it was brought near her wanted to pick it up. When night approached upon the day when she first used her eyes, she was in a fright, fearing that she was losing the sight which she had so wonderfully found after a lifetime of darkness.

ONLY HIS MOTHER.

Charlie Holland, at your service. A well dressed, well-mannered, pleasant faced boy. You feel sure you would like him. Everybody who sees him feels just so.

"His mother must be glad of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the postoffice?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And as he receives the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him: "Charlie, can't you run upstairs and get that letter on my bureau and mail it for me?" And Charlie, with three wrinkles on his forehead, and a pucker on each side of his mouth, said: "O mother! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, well, then he needn't mind, for she didn't want him to be late at school. So he didn't mind, but left the letter on the bureau and went briskly on his way until stopped by Mrs. Hampstead. What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late, and he felt in a hurry, and he hated to go up stairs. Of course, it would not do to refuse Mrs. Hampstead, and, by making an extra rush, he could get to school in time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:—

"I guess I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am introducing him; you are to study for yourselves. Do you know any boy like him?—*Selected.*

FRIENDLY COUNSEL.

A FABLE.

"It's impossible to pull with Firefly," cried the grey horse to Blackbird, as they were eating their oats together.

"Indeed," said Blackbird, "may I ask why?"

"Oh, he never will pull with me; if I want to go up hill briskly, he hangs back; and if I want to take it easy he is sure to start off at a trot; we shall never get on I can see."

"That's unfortunate, isn't it?" said Blackbird, "as you so often have to go out together."

"Very," said the grey horse, "but it's no fault of mine, as you see; it is quite impossible to get on with him."

"That's curious," said Blackbird, musingly.

"Why so?" said the grey horse.

"It is just what Firefly was saying to me yesterday about you. Don't you think if you were both to make up your minds to pull together, it would make your work easier and pleasanter for each?"

A SUNDAY SCHOOL teacher, talking with his class about the Lord's Prayer, asked them how they supposed God's will was done in Heaven. Various answers were given: the angels do His will "faithfully" and "joyfully" and "right away" and, as one child said, "without asking any questions."

So ought we to do. As the King's daughters or the King's sons we must be faithful to duty everywhere and always, in small things as well as in great, even when we do not understand why the service or the self-denial is required of us.

God's plan extends to all events, and history abounds in instances where great results have depended on very slight causes. Many a girl has gained life-long friends, and many a boy has won a permanent business position by some unconscious revelation in little ways of a true and noble character.

A merchant was once in quest of a boy for his store, and there were many applicants for the place; but one after another was declined, often without being aware of the reason—some little word or look or act which betrayed an undesirable character. The boy who was accepted had no better recommendations than some others, but there was modesty and truth in his countenance, his person and clothing were neat, his manner respectful, his air alert, and he picked up from the floor a book which the others had not noticed or had kicked aside. Every one that is in company with a boy forms a judgment as to his character. We may sometimes fail to read it all, but God does not; and He has prepared a good path and a happy end for every one whose heart is right with Him.—*Child's Paper.*

Giving for missions is a tender subject to some people. "What I give," said a Hardshell, "is nothing to nobody." "I fully believe you," was the reply.

A PRAYER.

BY ELLEN MOUNTCASTLE, CLINTON, ONT.

FATHER of mercy, infinite in might,
 Oh hear the prayer we make to Thee this night
 For health, and strength to aid us on our way;
 Thy guiding hand direct us day by day;
 That through thy grace, and wisdom we may be
 Inspired to lead some erring soul to Thee.
 Too long we've let our thoughts in silence rust,
 And now we come to Thee in love and trust
 To be by Thy unflinching wisdom led
 That by its light we win our daily bread.
 Grant us the power to wield the mighty pen,
 Not for self-glory or the praise of men,
 Not for the place in letters we might win,
 Unless it save some erring soul from sin,
 But to eliminate the powers that lie
 In useless chaos and obscurity.
 Oh bring them forth, nor in a bushel hide
 The light that would some other mortal guide.
 Oh give us grace to read Thy will aright,
 And give us strength to battle for the right.
 Subdue our passions, keep us in control,
 That we may grow more beautiful in soul.
 All this we ask in meek humility,
 Oh grant our prayer, if thus it pleaseth Thee.

MY LITTLE WHILE.

BY REV. W. ALMON DES BRISAY.

CALMLY I'm waiting my little while,
 No more will he let me do,
 Who knows I am anxious to see His face,
 Whose promise is sweet and true,
 " 'Twas again a little while," He said,
 And I watch by the sounding sea,
 For whether it's stormy or clear at last,
 I know He will come for me.

Over the winter or summer waves,
 Just which may please Him best;
 When my little while has its circle made,
 He will tell me its time to rest.
 So whether at night or in fair daylight
 I shall hear His inviting call;
 My soul shall be ready with lamp in hand,
 And willing to give up all.

Repose He will give me in His dear home,
 He has suffered with me to share;
 In the mansion through trials He passed into,
 And is keeping for me with care.
 And here as I'm waiting my little while,
 Though others may feel alone;
 He never will comfortless leave me, no
 Nor ever has left His own.

Again but a little while, O, friend!
 What harm though the winds be wild;
 And the surges beat on this stormy shore,
 He knoweth His weakest child.
 Departing He said He was coming soon,
 Be patient your little day;
 'Twill not be so when He comes again,
 He will surely take us away.

BISHOP WHIPPLE, of Minnesota, received while in England recently a gift of \$50,000 for Shattuck School in his Diocese. It is a pleasure to record such a gift for the promotion of Christian education.—*Spirit of Missions.*

No ONE follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere, to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary in her turn judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life, but let her not imagine that she has seen or copied all of Christ, and let her look at every believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every young man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world; rather let him look upon every other faithful seryant who does a different work as doing a part specially acceptable to the Master. Remember there is diversity of service.

SAYS Archdeacon Farrar, in the *Contemporary Review*: "The old rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips; we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the raging Phlegethon of alcohol, than which no river of the Inferno is more blood-red or more accursed. Is not the conscience of the nation dead? If not, will no voice be raised of sufficient power to awaken it from a heavy sleep?"

A HINDU woman said to a missionary:—"Surely your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our pundits never refer to us but in reproach."

THE spirit of the poor widow, whose gift won the commendation of the Son of God, has not always been equally well understood by contributors to His treasury of the present day. Occasionally the "widow's mite" has an untrue ring, as though it lacked the one element, "even all her living," which made it more precious than the abundance of the rich.

Yet that spirit has not died out. As the secretary of a missionary association, which I believe is one of the very poorest honored by the name, I have received this year the collection of one widow, who, on account of her extreme poverty, it seemed to me ought not to be encouraged as a box-holder. When asked how she managed to spare anything for Foreign Missions, she answered that she received a farthing change on every half-loaf of bread, and this went straightway into her box.

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.

BOARD OF MANAGEMENT.

EX-OFFICIO MEMBERS.

Most Rev. John Medley, D.D., Bishop of Fredericton (N.B.) and Metropolitan of Canada.
Rt. Rev. J. T. Lewis, D.D., Bishop of Ontario.
Rt. Rev. J. W. Williams, D.D., Bishop of Quebec.
Rt. Rev. W. B. Bond, D.D., Bishop of Montreal.
Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.
Rt. Rev. Dr. Kingdon, Coadjutor, Fredericton, N.B.
Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.
Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.
Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.
Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia.

Rev. Canon Mockridge, D. D., Hamilton, Ont.,
General Secretary.

J. J. Mason, Esq., Hamilton, Ont., *Gen. Treasurer.*

MEMBERS ELECTED.

Diocese of Nova Scotia.

Rev. Dr. Partridge, Halifax, N. S.
Rev. F. R. Murray, Halifax, N. S.
W. C. Silver, Esq., Halifax, N. S.
J. W. Wylde, Esq., Halifax, N. S.

Diocese of Quebec.

Very Rev. Dean Norman, Quebec, P. Q.
Rev. Canon Von Iffland, Bergerville, P. Q.
Judge Hemming, Drummondville, P. Q.
Captain Carter, Quebec, P. Q.

Diocese of Toronto.

Rev. Canon Du Moulin, Toronto, Ont.
Rev. J. D. Cayley, Toronto, Ont.
Hon. G. W. Allan, Toronto, Ont.
A. H. Campbell, Esq., Toronto, Ont.

Diocese of Fredericton.

Rev. Canon Brigstocke, St. John, N. B.
Rev. D. Forsythe, Chatham, N. B.

R. T. Clinch, Esq., St. John, N. B.
G. Herbert Lee, Esq., St. John, N. B.

Diocese of Montreal.

Very Rev. Dean Carmichael, Montreal, P. Q.
Rev. Canon Belcher, Pt. St. Charles, P. Q.
Leo. H. Davidson, Esq., Montreal, P. Q.
Dr. T. P. Butler, Q. C., Montreal, P. Q.

Diocese of Huron.

Very Rev. Dean Innes, London, Ont.
Rev. W. Shortt, Walkerton, Ont.
V. Cronyn, Esq., London, Ont.
E. Baynes Reed, Esq., London, Ont.

Diocese of Ontario.

Ven. Archdeacon Jones, Napanee, Ont.
Rev. E. P. Crawford, Brockville, Ont.
R. T. Walkem, Esq., Kingston, Ont.
Judge Reynolds, Brockville, Ont.

Diocese of Niagara.

Ven. Archdeacon Dixon, Guelph, Ont.
Rev. Canon Houston, Niagara Falls, Ont.
Henry McLaren, Esq., Hamilton, Ont.
Sutherland Macklem, Esq., Chippawa, Ont.

The Secretary-Treasurers, in each Diocese, to whom all moneys are to be sent are as follows:—

Nova Scotia, Rev. Dr. Partridge, Halifax, N. S.
Quebec, George Lampson, Esq., Quebec, P. Q.
Toronto, D. Kemp, Esq., Merchants' Bank Buildings, Toronto, Ont.

Fredericton, Rev. Canon Brigstocke, St. John, N. B.

Montreal, Rev. Canon Empson, Montreal, Que.
Huron, E. Baynes Reed, Esq., London, Ont.
Ontario, R. V. Rogers, Esq., Kingston, Ont.
Algoma, A. H. Campbell, Esq., Toronto, Ont.
Niagara, J. J. Mason, Esq., Hamilton, Ont.

The next meeting of the Board of Management is appointed to be held in Hamilton, Ont., on Wednesday, May 1st, 1889.

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.

REV. CANON MOCKRIDGE, D. D., Editor and Manager, Hamilton, Ont.
REV. J. C. COX, B. A., Business Agent, Grimsby, Ont.

NOVEMBER, 1888.

THE editor will be glad to hear of one or two clergymen willing to travel in the interests of this magazine. Good business terms can be given on application.

MANY rectors now use this periodical as their Parish Magazine. Liberal terms for this purpose will be cheerfully given on application.

WE are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first numbers. Vol. I., July '86—Dec. '87 (18 numbers) \$1.50. Vol. II, (current), Jan.—Dec. '88, \$1.00. When bound these make handsome volumes.

OUR present issue contains many more pages than usual owing to the publication of the Annual Report of the Society. The usual reading matter is not curtailed in any way, but the report is given as an addendum.

EDITORIAL NOTES.

FOR the first time since the formation of the Society a meeting of the Board of Management was held in one of the Maritime Provinces. Although numbers of the members were necessarily absent, owing to the great distance to be travelled, and also to the fact that so many of the Bishops, having just returned from England could not well so soon leave their dioceses, still the meeting was attended with happy results. Every diocese now works harmoniously with the Society, and our sister ally, the Woman's Auxiliary, will soon have branches, it is hoped, in both Fredericton and Nova Scotia, they being the only two dioceses so far unrepresented. Canon Brigstocke, of St. John, N. B., and Dr. Partridge, of Halifax, N. S., are both warm friends of the Society and the Auxiliary, and will no doubt embrace an early opportunity to establish both more firmly in their respective dioceses.

THE Rev. J. Cooper Robinson, who left Canada recently as a missionary to Japan has written from there to a friend, giving some account of his journey and first impressions of the country where

he is to labor. He writes from St. Andrew's House, Shiba, Tokyo, and hopes soon to commence his missionary work.

MRS. BOMPAS and Mrs. Schereschewsky, wives of two well known Missionary Bishops, spoke lately in Toronto under the auspices of the Woman's Auxiliary. The former described her husband's diocese (Mackenzie River) as larger than England and Wales, with a scattering population of about 6,000 Indians.

BISHOP Harold Browne, of England, has been urging for many years the advisability of house to house visiting in the interests of foreign missions and house to house collections for them. The Board of Management at their late meeting in St. John, N. B., adopted a resolution suggesting something of the same nature to the different branches of the Woman's Auxiliary in connection with their semi-annual appeals for missions.

DR. SIVARTHA, of Chicago, is endeavoring to organize a movement to repeople and develop Palestine and the great Euphrates Valley, which, he says, is capable of sustaining 100,000,000 people. This would indeed fulfil some ancient prophecies and make "the wilderness blossom as the rose."

ALGOMA.

The Bishop proposes to make Huntsville, Muskoka, his headquarters for the coming winter, and will move there, with his family, about the first week in November. He requests that communications by mail be addressed accordingly.

TO THE EDITOR:—Dear Sir,—The subjoined letter is a literal translation of a petition which has been forwarded to me by the Indians of Negwenang, through Mr. Renison. It speaks for itself, and its prayer, I am sure, will be answered. I can myself bear witness to the need for the new church, having visited the Mission a few weeks ago. The old church is of logs, the chinks filled with mud, while a score or more of crevices gape here and there, so that the cold winter wind will soon come whistling through them, stinging so keenly that the heat of the new stove, so kindly provided by a few friends, will not be felt a few feet away. No wonder they ask help that they be "no longer famished when they pray." Owing to the remoteness of the Mission, and the great expense of purchasing and portaging material, at least \$1,000 will be needed. Contributions will be thankfully received either by myself, at Huntsville, Muskoka, or by the Treasurer, A. H. Campbell, Esq., 17 Manning Arcade, Toronto.

E. ALGOMA.

"TO THE BIG BLACK COAT."

DEARLY BELOVED,—We, the Indians here, of Negwenang, now make a beginning, in order

that eighty logs may be prepared, for a new church which is to be built. This is all our ability. We are very poor. Money, none have we. But we beseech you to help us pretty much, that ye may give till the church be completed. As for our gift this is all it is like, namely: eighty logs, and nothing more.

We thank you for your past help, and now we still believe in you, that you will help us, that we be no longer famished when we pray. We, the Indians, will do our best. Yes, and we do thank you that you have been merciful to us who are very poor. (Signed), Frederick A. Oshkopikida, Seymour Obeseekung, Peter Pedigoogun, Joseph Mugwa, and others."

THE AUTUMN MEETING.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met in the parlor of Trinity Church School House, St. John, New Brunswick, on Wednesday, October 10th, 1888, at 10:30 a. m., the Most Rev. John Medley, D. D., Metropolitan of Canada, in the chair.

The members present were the Most Rev. the Metropolitan, Rt. Rev. Dr. Kingdon, Co-adjutor Bishop of Fredericton, Rev. Canon Mockridge, D. D., General Secretary, Rev. Dr. Partridge, of the Diocese of Nova Scotia, Rev. Canon Brigstocke, Rev. Rural Dean Forsythe, Mr. R. T. Clinch, and Mr. G. Herbert Lee, of the Diocese of Fredericton, Ven. Dr. Bedford Jones, Archdeacon of Kingston, of the Diocese of Ontario.

The Dioceses represented were Nova Scotia, Fredericton, Ontario and Niagara.

The Dioceses unrepresented were Quebec, Toronto, Montreal, Huron and Algoma.

The Rev. Dr. Partridge kindly consented to act as Assistant Secretary.

The General Secretary read the minutes of the last meeting, held in Montreal. The Archdeacon of Kingston called the attention of the Board to the fact that the resolution passed regarding the Chinese, as recorded in the minutes of the last meeting, was the result of a representation from the Diocese of Ontario. The Secretary was requested to make a note in the minutes to that effect. The minutes, as so amended, were received and confirmed on motion of the Venerable Archdeacon of Kingston, seconded by Mr. G. Herbert Lee.

Letters of apology were then read from several members of the Board who were unable to be present; also letters of thanks from Bishop Bompas of Mackenzie River, and Bishop Young of Athabasca, for amounts received from them by the Board; and a letter from the General Treasurer regarding his report; and one from the Bishop of Toronto, enclosing report of the meeting held with the Committee of the Society for the Propagation of the Gospel regarding direct foreign work.

The General Secretary read the Epiphany Ap-

peal, drawn up by himself, Bishop Kingdon and Mr. G. Herbert Lee having been unable to prepare one from want of time. It was referred to a Committee, consisting of Bishop Kingdon, Mr. G. Herbert Lee and the Secretary, to revise at their discretion with the authority to print and issue the same as the Epiphany Appeal of the Board.

The General Secretary, in the absence of the General Treasurer, then read the Treasurer's report, which will be found on another page of this issue.

It was moved by Rev. Canon Brigstocke, seconded by Mr. G. Herbert Lee, that the Treasurer's report be received, entered on the minutes and embodied in the Annual Report of the Board, and that a note be appended to that report furnished by the Treasurer of the Diocesan Board of Domestic and Foreign Missions of the Diocese of Fredericton, giving amounts in full to Domestic and Foreign Missions from that Diocese for the preceding year. Carried.

After the noon recess the Secretary read the Resolutions of the Standing Committee of the Society for the Propagation of the Gospel regarding the proposal of the Canadian Church through her Provincial Synod to undertake her own direct Foreign Mission work, as furnished by the Bishop of Toronto. The resolutions are as follows:

1. That the Standing Committee could not advise the Canadian Board to enter directly upon the foreign field until they are morally certain of a revenue for the purpose of at least fifteen thousand dollars (\$15,000) or three thousand pounds (£3,000) sterling per annum.

2. That in the opinion of the Standing Committee it would, as a temporary arrangement, most effectively conduce to the attainment of the objects desired in common by the Church in Canada and by the S. P. G., that meanwhile the S. P. G. should receive any moneys entrusted to it by the Church in Canada for Missionary work among the heathen, on the understanding that the Society will be prepared to receive and place upon its list and pay out of the funds so contributed from Canada any well qualified candidates who may be presented to it by the Canadian Church for work in India, Japan and other heathen countries.

3. That while the S. P. G. is unable to guarantee any grants in perpetuity, yet the Canadian Dioceses may rest assured that the Society will not allow them to suffer, so far as aid from England is concerned, in the event of the Board of Domestic and Foreign Missions entering directly upon the foreign field instead of sending their contributions through the Society for that purpose.

HENRY W. TUCKER,

July 14, 1888.

Secretary.

It was moved by the Venerable the Archdeacon of Kingston, seconded by the Bishop Co-adjutor of Fredericton, and

Resolved, That the resolutions of the Standing Committee of the Society for the Propagation of the Gospel, dated July 12th, 1888, having been

read, the Board begs to acknowledge the said resolutions with the most cordial thanks; that besides having the resolutions entered on the minutes and published in the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, the Board will earnestly appeal to the Church in Canada to make up as quickly as possible the amount specified of \$15,000 per annum, so that Canada may have her own missionaries in the Foreign Missionary Field, and meanwhile the Board earnestly hopes the Church will not only strengthen the S. P. G. by contributions for their great objects, but will send out young men of missionary zeal to represent the Church of Canada in the glorious work of laboring for the salvation of souls in heathen lands.

The sum of three hundred dollars was placed at the disposal of the General Secretary for expenses connected with plant and printing material for the Magazine.

A design for a seal for the Society was also adopted.

It was moved by Rev. Dr. Partridge, seconded by Mr. R. T. Clinch, and

Resolved, That the Report of the Woman's Auxiliary having been read this Board recognize with most hearty congratulations the zealous and successful labors of the Auxiliary, and that the very interesting and encouraging report just read be printed in full in the CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

It was moved by the Rev. Canon Brigstocke, seconded by the Rev. Rural Dean Forsyth, and

Resolved, That the Board would respectfully suggest to the various parochial branches of the Woman's Auxiliary that a very useful portion of their work might be to canvass their different parishes every year at Ascensiontide and Epiphanytide for the purpose of securing as large collections as possible in answer to the Appeals of the Board, either by obtaining promises of stated amounts from all the parishioners or by otherwise calling their immediate attention personally to the importance of the cause advocated by the said appeals, and, further, that they be requested to canvass for subscribers to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS whenever opportunity may offer.

The Very Rev. the Dean of Quebec and Capt. Carter were requested to draw up the Appeal for Ascensiontide, 1889.

It was moved by Bishop Kingdon, seconded by the Archdeacon of Kingston, and

Resolved, That the unappropriated funds for Domestic Missions at the disposal of the Board be apportioned as follows: \$2,500 to Algoma; \$500 each to Rupert's Land, Saskatchewan and Qu'Appelle; \$166 each to Athabasca, Mackenzie River and Moosonee.

The next meeting of the Board was appointed to be held in Hamilton, Ont., on the second Wednesday after next Easter.

The Secretary was authorized to send a copy of the CANADIAN CHURCH MAGAZINE AND MISSION

NEWS containing the Annual Report to every Clergyman in the Province.

The Metropolitan then pronounced the Benediction and the Board adjourned.

THE missionary meeting in connection with the Board of Management was held in the school room of Trinity Church, St. John, N. B., on Wednesday evening, October 10th. It was presided over by the Most Rev. Dr. Medley, the venerable Metropolitan of Canada, supported by Rt. Rev. Dr. Kingdon, the Co-adjutor Bishop of Fredericton. It was a large and enthusiastic meeting, the large school room being densely packed. After a few appropriate words from the Metropolitan the Rev. Dr. Mockridge spoke on the subject of the gradual growth of the Colonial Episcopate, inspired apparently by a life-sized portrait of Bishop Charles Inglis, the first Colonial Bishop, appointed a hundred years ago, which adorned the wall close to him as he spoke. He urged the claims of the Society and described its aims and scope, referring particularly to the work of the Woman's Auxiliaries, and advising strongly the ladies of St. John to form a branch in their good old city.

The Rev. Dr. Partridge, Rector of St. George's Church, Halifax, followed with an able and instructive missionary speech, with special reference to the Missions in Algoma and the North-West. The Venerable Archdeacon, of Kingston, Dr. Bedford Jones, concluded the speaking by giving some interesting statistics regarding Missions throughout the world. The collection amounted to upwards of \$80.

Woman's Auxiliary Department.

"She hath done what she could."

Communications relating to this Department should be addressed Mrs. Tilton, 521 Cooper Street, Ottawa.

THE SECOND ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

The Woman's Auxiliary to the Board of Domestic and Foreign Missions beg leave to report as follows:—

President, Mrs. Medley, Fredericton. Vice-Presidents—Mrs. Williams, Quebec; Mrs. Sweatman, Toronto; Mrs. Hamilton, Niagara; Mrs. Baldwin, Huron; Mrs. Henderson, Montreal; Mrs. Tilton, Ontario. Corresponding Secretary, Mrs. Tilton, 251 Cooper street, Ottawa; Acting Recording Secretary, Mrs. Leach, 52 Tupper street, Montreal; Treasurer, Mrs. Gregory, Hamilton.

The official assembly of the Woman's Auxiliary takes place once in three years. It is held at the same time and place as the Provincial Synod. As so long an interval intervenes between each official meeting it was thought desirable that a short report or statement should be prepared by the Recording Secretary, in order to unite the different

branches in a closer community of interest, binding all churchwomen together in a harmonious whole, and to give a brief synopsis to the public of the work done by the Diocesan Boards through the year.

Quebec Diocesan Branch of the Woman's Auxiliary:—President, Mrs. Williams; Corresponding Secretary, Mrs. Macpherson; Treasurer, Miss Hamilton. In the Domestic Mission field, Algoma stands first. A further donation to the Jubilee Fund has been sent through Mrs. Williams. Valuable contributions have been sent to the North-West. A marked feature is the interest taken by the young. The children's sale of work in the winter was very successful. There are fifteen Parochial Branches in this Diocese.

Montreal Diocesan Branch of Woman's Auxiliary:—President, Mrs. Henderson; Vice-Presidents, the Presidents of the Parochial Branches and the wives of the clergy; Recording-Secretary, Mrs. Houghton; Corresponding Secretary, Miss M. McLeod; Treasurer, Mrs. A. Holden. There are twenty-two Parochial Branches in the city and diocese, making an increase of ten over last year, and others have been forming during the summer of which we are as yet unable to give any report. In Domestic Missions Algoma is still first, while in the foreign field the Zenana Mission has the largest number of subscribers. Valuable contributions of Dorcas work has been sent to Mackenzie River and to Algoma. A boy's working party is one feature of the work in this Diocese, and another is that a nucleus is being formed of a collection of books bearing upon missionary subjects, the need for such a library for reference and information having been much felt.

Ontario Diocesan Branch of the Woman's Auxiliary:—President, Mrs. Tilton; Vice-Presidents, Mrs. Grant Powell and Mrs. Buxton Smith; Corresponding Secretary, Miss A. M. Yielding; Recording Secretary, Mrs. Pollard; Treasurer, Mrs. R. V. Rogers. There are sixteen Parochial Branches comprising twenty-two parishes. The approximate number of the whole membership is about seven hundred. The largest contributions were given to Algoma. The North-West comes next. In the foreign field the Zenana Mission comes first, that for the Conversion of the Jews next. A large donation was sent to the Widows' and Orphans' Fund of Algoma. A great amount of work has been done in the Dorcas Department.

Toronto Diocesan Branch of the Woman's Auxiliary:—Honorary President, Mrs. Sweatman; President, Mrs. Williamson; Vice-Presidents, Mrs. Baker and Mrs. Cartwright; Corresponding-Secretary, Mrs. Francis; Recording Secretary, Mrs. Cummings; Secretary, Dorcas Department, Mrs. O'Reilly; Treasurer, Mrs. Skae.

There are twenty-nine Parochial Branches. The societies for Parochial Missions are affiliated with the Auxiliary. The junior societies ("Mission Bands") have accomplished much during the

year. Seven new Parochial Branches have been formed, and several others are now in progress of formation. The honor of being the first in Canada to send a lady missionary to the Indians belongs to this diocese. Encouraging accounts continue to come from Miss Brown who was sent to assist Mr. Tims at Gleichen, N. W. T., in teaching the Blackfoot Indians. In Domestic Missions Algoma stands first, and the North-West comes next. The claims of the Zenana Mission in the foreign field have not been forgotten. The Dorcas Department has done a great deal for Algoma and the North-West.

Niagara Diocesan Branch:—President, Mrs. Hamilton; Vice-Presidents, Mrs. Mockridge, Mrs. Sutherland, Mrs. Carmichael, Mrs. Geddes, Mrs. Bland, Mrs. Macnab, Mrs. Irving; Corresponding Secretary, Mrs. H. McLaren; Recording Secretary, Mrs. McGiverin; Treasurer, Mrs. E. Martin. There are seven Parochial Branches, and others are, it is believed, about to be formed. In Domestic Missions the objects are Algoma and the North-West. The Dorcas Department has sent boxes to Algoma, Saskatchewan, Qu'Appelle and other places in the North-West.

Huron Diocesan Branch:—President, Mrs. Baldwin; Vice Presidents, the wives of the clergy and Presidents of Parochial Branches; Recording Secretary, Mrs. Whithead; Corresponding Secretary, Miss Eliza Manigault; Treasurer, Mrs. Lings. There are forty-five Parochial Branches. In addition to these there are three junior societies, the Boys' Hannington Club, the Girls' Havergal, and the Young People's Helping Branch. The increase in activity in all the branches in this diocese, during the year, has been very great. As an instance of this there were more than four times a larger number of delegates present at the annual meeting this year than last. In Domestic Missions Algoma received the largest share of contributions, Athabasca next. The Dorcas Department has sent handsome contributions to Algoma and the North-West.

No new information has come to hand respecting the beginning which the Auxiliary has made in Rupert's Land and the North-West. The following list of officers is the same as given in last report. The organization is recognized by the Synod of the Diocese. President, Mrs. Grisdale; Vice-Presidents, Mrs. O. Fortin, Mrs. A. E. Cowley; Secretary, Mrs. Rowell.

Mackenzie River:—Officers, Mrs. W. Spendlove, Mrs. W. G. Garson, Mrs. T. S. Camsell, St. David's Mission, Fort Simpson, Mackenzie River.

Qu'Appelle:—Secretary, Mrs. Dewdney, Regina.

In gathering together the points of most importance to be observed from the brief report given here of the various Diocesan Branches, the first we note, and it is most encouraging, is the rapid progress made by the Association during the past year. In almost every case new Branches have been added, in one diocese the number of Parochial Branches being more than doubled. Six

out of the nine Dioceses of this Ecclesiastical Province are actively at work, much interest has been manifested in all, and there is good reason to hope that before long Fredericton and Nova Scotia will be united with us in our work.

One feature of the reports, which gives the brightest hopes for the future is the great interest manifested by the young in all the Branches. It is much to be desired that increased efforts should be made to bring objects of interest in connection with Missions before the young in Sunday School and classes.

In foreign missionary associations the Zenana Mission stands first in point of interest. The increased activity on its behalf aroused by the visit of Mrs. Greaves two years ago, has not proved evanescent. The sending forth of the first woman missionary by the Church of England in Canada was the great event of last year. It is satisfactory to learn that this step has proved successful. It is to be hoped that other Dioceses will follow the example of Toronto, and that the hearts of other women may be drawn to take up a share of this work in like manner with Miss Brown.

In conclusion may we be allowed to urge upon each and all increased energy and activity in missionary work. Much has been done, and may we not hope and pray that the coming year, if it brings fresh demands upon our resources, may also bring a large increase of love and zeal to meet them.

May such a spirit of unity prevail through all our branches that new fields may be rapidly developed, and may we use our best efforts to make the Woman's Auxiliary, with its Central, Diocesan and Parochial Boards the medium by which the work may be done. S. LEACH, Acting Recording Secretary.

THE Toronto Branch of the Woman's Auxiliary has commenced the publication of a "Monthly Letter Leaflet" to promote "a deeper interest in the work by giving wider publicity to letters received from various missionaries." Mrs. Bompas has kindly consented to write occasionally for this little publication, which we wish every success.

MRS. BOMPAS had a very interesting meeting last week at Sherbrooke, P. Q., and it has resulted in the Woman's Auxiliary there promising to maintain a Tukudth Indian boy, to be named George Sherbrooke and placed with Mr. and Mrs. Canham, who are stationed far within the Arctic circle.

THERE seems to be every hope that as a result of the late meeting of the Board of Missions in St. John, N. B., a branch of the Woman's Auxiliary will be formed for the Diocese of Fredericton. The branches now in existence are as follows: Huron, 45; Toronto, 29; Montreal, 22; Ontario, 16; Quebec, 15; Niagara, 7; in all, 134.

QUEBEC REPORT.—Quarterly meeting held Sept. 26th, 1888.

Moved by Mrs. Sewell, seconded by Mrs. Irvine that the Diocesan Treasurer be directed to send the proceeds of "The Fair" held last week, (\$295), to the Treasurer of the Domestic and Foreign Missionary Society, to be equally divided between these Missions. Carried.

It was decided to write and ask all those branches that had contributed to "The Fair," if they would be willing to allow the articles remaining over to be sent for the tree annually held by Mrs. Williams for the Mission Fund of the Church Society.

Moved by Mrs. Irvine, seconded by Miss Forsyth, that this meeting hears read with deep regret Mrs. Williams' letter, tendering her resignation of the office of President of the Diocesan Branch of the Woman's Auxiliary on account of ill health, and that in the hope of her return to Quebec in the Spring with renewed health, the meeting resolves that Mrs. Williams' resignation be not accepted, but that one of the Vice-Presidents be appointed Acting President during her absence. Carried.

Moved by Mrs. Richardson, seconded by Mrs. Irvine, that Mrs. Von Iffland be appointed Acting President during Mrs. Williams' absence. Carried.

Mrs. Von Iffland, Bergerville, Que., acceded to the request of the members to act as President during Mrs. Williams' absence.

M. S. MACPHERSON,
Recording Secretary.

Books and Periodicals Dept.

THE next Christmas number of *Our Forest Children* will be an interesting one. It will contain (1) an account of the Blackfeet Indians, their history, customs, language, etc. (2.) An interesting account of the Zuni Indians of New Mexico. These people live in an ancient city with flat-roofed houses, built in terraces one above the other; they weave blankets and make all kinds of beautifully ornamented pottery; they are supposed to be a remnant of the original inhabitants of America. (3.) An article on the burial customs of various tribes, including a visit to a "death teepee." (4.) An article on sign language, etc., etc. It will contain ten or eleven new illustrations, most of them from Mr. Wilson's recent sketches. It will be ready early in December. Price, 15 cents single copy, twenty-five for \$3.50, fifty for \$6.50, one hundred for \$11. Send orders to Rev. E.F. Wilson, Sault St. Marie.

The Missionary Review of the World for November is already on our table. Its table of "Contents" is brimful of interesting matter. We find it difficult to specify when all seems so good. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

Domestic and Foreign Missionary Society

OF THE CHURCH OF ENGLAND IN CANADA.

ANNUAL REPORT, 1888.

TREASURER'S STATEMENTS.

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

Receipts from 13th Sept., 1887, to 31st July, 1888, Inclusive.

	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			Grand Total.
	Appropriated.	Unapp'd.	Total	Appropriated.	Unapp'd.	Total.	
Huron.....	\$ 903 30	\$ 179 98	\$ 1,083 28	\$ 556 44	\$ 1,030 00	\$ 1,586 44	\$ 2,669 72
Niagara.....	1,511 38	1,015 66	2,527 04	261 79	631 50	893 29	3,420 33
Toronto.....	3,273 49	1,456 87	4,730 36	2,808 81	1,371 73	4,180 54	8,910 90
Ontario.....	2,518 04	621 06	3,139 10	474 84	643 58	1,118 42	4,257 52
Montreal.....	1,047 16	181 95	1,229 11	1,461 71	24 27	1,485 98	2,715 09
Quebec.....	1,032 38	645 76	1,678 14	1,439 98	.....	1,439 98	3,118 12
Fredericton.....	.....	.....	.....	1 50	.....	1 50	1 50
Nova Scotia.....	343 75	320 20	663 95	472 32	472 15	944 47	1,608 42
Algoma.....	.....	33 91	33 91	63 40	102 26	165 66	199 57
Sundries.....	.....	56 97	56 97	506 07	94 97	601 04	658 41
Total.....	\$10,629 50	\$ 4,512 36	\$15,141 86	\$ 8,046 86	\$ 4,370 46	\$12,417 32	\$27,559 18

NOTE (1). The Domestic Missions "appropriated" include for the stipend of the Bishop of Algoma from Huron, \$700; Niagara, \$500; Toronto, \$750; Ontario, \$326.36; Montreal, \$500; Quebec, \$300; and Nova Scotia, \$290.25.

NOTE (2). The "Sundries Foreign Missions appropriated" include for "Rev. J. Cooper Robinson's Japan Fund" \$506.07, which the Treasurer has been unable as yet to distribute amongst the Dioceses.

J. J. MASON, General Treasurer.

HAMILTON, Oct. 6th, 1888.

RETURNS BY PARISHES.

By the directions of the Board of Management the returns sent by parishes and stations are given below in tabulated form. They do not correspond with the amounts published above by the General Treasurer, because some items are included in the tabulated returns which did not actually pass through the Treasurer's hands, but which were, nevertheless, raised in the Dioceses and Parishes specified. In time, it is hoped, the two returns will more nearly correspond. In the Diocese of Fredericton, for instance, the amounts received and forwarded to the different missionary objects specified, were not received by our Treasurer, but were simply reported to the Board. It is satisfactory, however, to know that Fredericton has now arranged to deal with the Society as the other Dioceses do. The dates, also, do not correspond with the dates shown in the Treasurer's statement. Nor do the Dioceses in every case make up their returns covering the same financial year. These discrepancies for the present are unavoidable. It is hoped that in time they may be remedied. The following shows the comparative statement of the amounts raised by Parishes in the different Dioceses, placed in the order of the amounts returned:—Huron, \$6,778.01; Toronto, \$6,738.24; Ontario, \$4,276.14; Montreal, 4,252.29; Quebec, \$3,104.87; Niagara, 2,946.20; Fredericton, \$1,131.56; Nova Scotia, 1,085.45. Total, \$30,312.76.

All of which is respectfully submitted.

CHAS. H. MOCKRIDGE, General Secretary.

RETURNS BY PARISHES—DOMESTIC AND FOREIGN MISSIONS.

DIOCESE OF TORONTO—From July 31st, 1887, to July 31st, 1888.

PARISHES.	DOMESTIC	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS By Parishes.	INCUMBENTS.
Albion	\$	\$	\$ 2 42	2 42		
Caledon East	1 21			1 21		
St. George						
Palgrave	66			66		
Campbell's Cross						
Charleston						
Bally Croy					4 29	Rev. Rural Dean Swallow.
Alliston			85	85		
West Essa			43	43	1 23	Vacant.
Apsley, St. George		85	2 74	3 59		
Chandos		32		32		
" East						
Eel Lake		25		25	4 16	Rev. P. Harding.
Ashburnham	98 82	10 00	1 50		110 32	Rev. W. C. Bradshaw.
Atherley			59			
Longford			1 56		2 15	Vacant.
Aurora	39 02	6 50		45 52		
Oakridges	1 50	1 00		2 50	48 02	Rev. E. H. Mussen.
Barrie	51 64	8 00	17 11	59 64		
Allandale	96	2 62		3 58	63 22	Rev. W. Reiner.
Batteau		38	50	88		
Duntroon		1 16	17	1 33		
Singhampton		32		32	2 53	Rev. H. D. Cooper.
Beaverton						
Point Mara						Vacant.
Berkeley, Norway	5 00	5 00		10 00		
Chester	6 45	5 00		11 45		
York Station	11 75	7 50		19 25	40 70	Rev. C. Ruttan.
Bobcaygeon	2 05	1 91		3 96		
Dunsford	1 60	2 00		3 60		
Varulam, St. Alban	97	60		1 57		
" St. Peter		2 04		2 04	11 17	Rev. W. Farncomb.
Bolton	11 60	6 25		17 85		
Sandhill		10	2 00	2 10		
Klinburg		3 65		3 65		
St. Thomas					23 60	Rev. E. A. Oliver.
Bradford		4 30	2 47	6 77		
Middleton		1 21	32	1 53		
Coulsons		3 25	64	3 89	12 19	Vacant.
Brampton		5 12	5 17		10 29	Rev. C. C. Johnson.
Brighton		3 53		3 53		
English Settlement						
Hollands					3 53	Rev. R. H. Harris.
Brooklin	1 67	34	1 92	3 93		
Columbus	3 27	55	40	4 22		
Ashburn	2 42	98	1 01	4 41	12 56	Rev. J. H. Harris.
Cameron		11	25	36		
Cambay		36	50	86	1 22	
Bexley						Vacant.
Cannington		1 50			1 50	Rev. John Vicars.
Cardiff and Monmouth						
Cheddar						
Wilberforce S. N.						
Deer Lake						
Dixon's Shanty						
Pandash West						Rev. A. E. Whatham.
Carleton	4 45	9 00	4 97	18 42		
Dovercourt Mission						
West Toronto Junction					18 42	Rev. C. E. Thomson.
Cartwright	2 72	3 39			6 11	Rev. John Creighton.
Cavan						
Millbrook, St. Thomas	12 00	6 00	5 00	23 00		
" Trinity	1 00	1 50	50	3 00		
Baillieboro	4 11	6 00	60	10 71		
Ida	2 00		2 00	4 00	40 71	Rev. Rural Dean Allen.
Clarke (Newcastle)	22 02	13 06			35 00	Rev. Canon Brent.
Coboconk	1 30			1 30		
Victoria Road	51			51		
Head Lake	26			26		

RETURNS FROM THE DIOCESE OF TORONTO—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Parishes.	
Rosedale.....	82			82		
Norland.....					2 89	Rev. A. B. Chafee.
Cobourg.....	149 00	27 38	27 60	203 98		Rev. Canon Stennett.
West End S. House.....					203 98	Rev. J. C.*Davidson.
Colborne.....		4 75			4 75	
Coldwater, St. Matthias.....	60		53	1 13		
Waubashene.....	1 82		2 74	4 56		
Matchedash.....	1 56			1 56		
Fesserton's S. House.....						
Cross.....					7 25	Rev. W. H. French.
Collingwood.....	185 76	75 23	12 47		273 46	Rev. L. H. Kirkby.
Cookstown.....	2 25	1 50	2 60	6 35		
Pinkerton.....	60	1 05	60	2 25	3 60	Rev. W. H. A. French.
Craighurst.....	1 97	1 96		5 93		
Crown Hill.....	1 43	50		31 93		
Minesing.....	1 10	1 77		2 87		
Midhurst.....	77	1 03		1 80		
Vespra, Christ Ch.....	70			70	11 23	Rev. A. W. Daniel.
Credit.....	1 48		4 01	5 49		
Dixie.....						
Port Credit.....	2 05			2 05	7 50	Rev. R. W. Hindes.
Creemore.....	40	2 45	1 16	4 01		
Lisle.....				25		Rev. H. B. Owen.
Banda.....		25			4 26	Rev. Dr. Macnab.
Darlington (Bowmanville).....	20 33	12 50	12 45		45 28	
Dysart (Haliburton).....	3 00	2 76	1 27	7 03		
Dysart West.....		1 02				
Guilford.....				1 02	8 05	Rev. F. E. Farncomb.
Elmvale.....						
Waverly.....	2 00			2 00		
Allenwood.....			1 00	1 00		
Wyevale.....					3 00	Vacant.
Emily, Omence.....	3 75	3 50	3 25	10 50		
Emily, St. James.....		1 10		1 10		
" St. John.....		1 00		1 00	12 60	Vacant.
Etobicoke.....	8 37	4 93	1 72	5 02		
Mimico.....	8 57	5 01	1 28	14 86	29 88	Rev. Canon Tremayne.
Fenelon Falls.....	1 73	1 00	1 53		4 26	Rev. Canon Logan.
Galway.....						
Kinmount.....	1 05			1 05		
Swamp Lake Road.....						
Furnace Falls.....						
Silver Lake.....						
Irondale.....					1 05	Rev. E. Soward.
Georgina, St. George's.....						
" St. James.....	2 13			2 13	2 13	Rev. G. Nesbitt.
Gore's Landing.....	60	1 01		1 61		
Harwood.....	42	54	29	1 25	2 86	Rev. G. Ledingham.
Grafton.....	5 02	4 33	4 00	13 35		
Centreton.....	1 98	3 18		5 16	18 51	Ven. Archdeacon Wilson.
Hastings.....	9 60	1 14		10 74		
Alnwick.....	5 16	3 54		8 70		
Dartford.....					19 44	Rev. J. E. Cooper.
Holland Landing.....		5 10			5 10	Rev. A. W. Spragge.
Innisfel.....	2 25	7 08		9 33		
Churchill.....	1 80			1 80	11 13	Rev. E. W. Murphy.
Keswick.....	2 33	95	75		4 03	Rev. C. R. Bell.
Lindsay.....	66 03	127 46	11 21	201 70		
Reaboro.....		6 46		6 46	211 16	Rev. C. H. Marsh.
Lloydtown.....	8 74			8 74		
Robleton.....					8 74	Rev. E. W. Sibbald.
Manvers.....	1 00	2 00		3 00		
Bethany.....	1 00	1 50		2 50		
Janetville.....	1 00	2 00		3 00	8 50	Rev. H. F. Burges.
Markham.....	2 25			2 25		
Unionville, St. Philip.....		2 00	95	2 95	5 20	Rev. Rural Dean Fletcher.
Markham, Grace Church.....	8 40	7 45		15 85		
Stouffville.....	3 20			3 20	19 05	Rev. A. Hart.
Midland.....	4 65	3 10		7 75		
Wyebridge.....	2 71	2 16		4 87	12 62	Rev. J. A. Hanna.
Minden.....	50			50		
Stanhope.....					50	Rev. J. G. Dean.

RETURNS FROM THE DIOCESE OF TORONTO (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations	TOTALS. By Parishes.	INCUMBENTS.
Maple Lake, S. House						
Gellert						
Wright's						
Littenworth					50	Rev. J. G. Dean.
Mono Mills	1 25		1 16	2 41		
Mono, St. Paul	1 00		98	1 98		
" St. John	70		1 17	1 87	6 26	Rev. A. C. Watt.
Mulmur	3 69	1 56	1 10	6 35		
Adjala	2 59	1 00	71	4 30		
Everett	1 16	1 50	52	3 18	13 83	Rev. E. Daniel.
Mulmur West, Whitfield	2 75	4 45		7 20		
Honeywood						
Primrose, Elba					7 20	Rev. W. E. Carroll.
Newmarket	5 32	18 80			24 12	Rev. A. W. Spragge.
North Douro, Lakefield	13 05	7 08	7 50	27 63		
Warsaw		83		83	28 46	Rev. John Farncomb.
North Essa, Ivy		72		72		
Thornton		1 50		1 50		
Ballynascum		50		50	2 72	Rev. C. E. Sills.
North Orillia		4 26		4 26		
Price's Corners	16 00			16 00		
Medonte	5 25	5 38	75	11 38	31 64	Rev. John Jones.
Norwood	6 27	4 55		10 82		
Westwood	5 75	1 00		6 75		
Belmont, S. House	10			10		
Birdsall						
Trent Bridge						
Havelock	1 07			1 07	18 74	Rev. John Gibson.
Orillia	55 50		20 35		76 85	Rev. Rural Dean Stewart.
Oshawa		4 00			4 00	Rev. I. Middleton.
Otonabee	1 00	1 00			2 00	Rev. W. C. Bradshaw.
Penetanguishene, St. James	2 35	1 00		3 35		
" All Saints	2 84	3 71		6 55		
La Fontaine	1 65	1 29		2 94		
Massey Settlement						
Davidson's Mill					12 84	Rev. G. M. Kingston.
Perrytown	3 10	41	60	4 11		
Elizabethville	25	37		62		
Orono	1 00	46	40	1 86	6 59	Rev. R. A. Rooney.
Peterborough	93 75	30 49	20 28		144 52	Rev. Rural Dean Beck.
Pickering, Duffins Creek						
Port Whitby						
Greenwood						Rev. W. S. Westney.
Pott Hope, St. John	156 76	90 78			247 54	Rev. Canon O'Meara.
Pott Hope, St. Mark						Rev. J. S. Baker.
Port Perry	18 00	8 13	14 70		40 83	Rev. Dr. Carry.
Scarborough, West Hill	3 47	4 74	4 45	12 66		
L'Amoureux	1 45	1 75		3 20		
Wexford	1 01	90		1 91	17 77	Rev. F. Burt.
Seymour & Percy, Campbellford	5 81			5 81		
Warkworth	3 79			3 79	9 60	Rev. T. Walker.
Shanty Bay	15 00	6 00	2 00	23 00		
East Oro	2 35			2 35	25 35	Rev. J. F. White.
Stayner	3 92	5 30	2 00	11 22		
Sunnidale	1 00	3 50		4 50	15 72	Rev. O. T. B. Croft.
Streetsville	6 00			6 00		
Churchville	1 94			1 94	7 94	Rev. Joseph Fletcher.
Sunderland		18 00		18 00		
West Brock		2 00		2 00	20 00	Rev. F. J. Lynch.
Udora						
Tecumseth						
Bond Head						
Beeton						
Tottenham	25				25	Rev. Rural Dean Ball.
Thornhill						
Richmond Hill						Rev. W. W. Bates.
Toronto, St. Alban's Cathedral						Rev. J. G. Lewis.
" St. James'	101 00	128 50	62 80		163 80	Rev. Canon Dumoulin.
" St. Paul's	281 75	130 00	42 00		453 75	Rev. T. C. DesBarres.
" Trinity East		19 00	9 26		28 26	Rev. A. Sanson.
" St. George's	195 35	75 00	51 48		321 83	Rev. J. D. Cayley.
" Holy Trinity		65 56			65 56	Rev. John Pearson.

RETURNS FROM THE DIOCESE OF TORONTO (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
" St. John's.....	15 00	10 50	8 00	.....	33 50	Rev. A. Williams.
" St. Stephen's.....	61 08	13 89	20 00	.....	94 97	Rev. A. J. Broughall.
" St. Anne's.....	22 71	22 95	20 24	.....	65 90	Rev. J. McLean Ballard.
" St. Olave, Windermere	.....	.....	.....	.....	.....	.....
" Humber Mission.....	.....	1 87	.....	1 87	1 87	Rev. H. Softley.
" St. Peter's.....	340 40	510 00	21 66	.....	872 06	Ven. Archdeacon Boddy.
" St. Luke's.....	37 74	1 00	41 76	.....	80 50	Rev. Rural Dean Langtry.
" Ch of the Redeemer..	60 10	136 93	42 62	.....	239 65	Rev. Septimus Jones.
" All Saints.....	.....	.....	21 78	.....	21 78	Rev. A. H. Baldwin.
" St. Matthias.....	43 22	4 72	3 11	.....	51 05	Rev. R. Harrison.
" St. Thomas.....	.....	.....	.....	.....	.....	Rev. J. H. McCollum.
" St. Barnabas.....	7 50	5 25	7 30	.....	20 05	Rev. W. H. Clarke.
" Grace Church.....	25 00	48 25	.....	.....	73 25	Rev. J. P. Lewis.
" St. Bartholomew.....	.....	.....	2 80	.....	2 80	Rev. G. I. Taylor.
" St. Matthew.....	.....	.....	7 17	.....	7 17	Rev. J. Scott Howard.
" St. Philip.....	31 40	26 52	47 91	.....	105 83	Rev. Dr. Sweeney.
" Ch of the Ascension..	77 80	60 80	36 93	.....	175 53	Rev. H. G. Baldwin.
" St. Simon's.....	5 91	.....	.....	.....	5 91	Rev. T. C. Street Macklem.
Parkdale, St. Mark's.....	21 16	67 37	13 68	.....	102 21	Rev. C. L. Ingles.
" Epiphany.....	5 13	9 36	.....	.....	14 49	Rev. B. Bryan.
Tullamore.....	.....	.....	.....	.....	.....	.....
Castlemac.....	.....	.....	.....	.....	.....	.....
Grahamsville.....	.....	.....	.....	.....	.....	.....
Edmonton.....	.....	.....	.....	.....	.....	Rev. G. B. Morley.
Uxbridge.....	2 03	.....	7 60	.....	9 63	Rev. Jno. Davidson.
West Mono, Herald Angel..	1 25	5 85	2 75	9 85	.....	.....
Elder.....	90	1 05	.....	1 95	.....	.....
Camilla.....	75	1 01	.....	1 76	.....	.....
Mono, St George.....	56	1 07	.....	1 63	.....	.....
Mono Centre, St. Luke..	60	55	.....	1 15	16 34	Rev. G. H. Webb.
Weston, St. Philip.....	.....	.....	.....	.....	.....	.....
" St. John.....	.....	.....	.....	.....	.....	.....
Whitby.....	2 00	3 00	.....	.....	5 00	Rev. A. J. Fidler.
Woodbridge.....	2 25	.....	5 00	7 25	.....	.....
Clairville.....	2 35	3 26	.....	5 61	.....	.....
Vaughn.....	1 85	.....	.....	1 85	.....	.....
Kleinburg.....	.....	.....	.....	.....	.....	.....
Maple.....	.....	.....	.....	.....	.....	.....
King.....	1 80	.....	.....	1 80	16 51	Rev. C. H. Shortt.
Vork Mills.....	2 26	7 36	1 25	.....	.....	.....
Eglington.....	.....	.....	.....	.....	10 87	Rev. Canon H. B. Osler.
York Township, (Deer Park) ..	18 25	18 00	.....	.....	36 25	Rev. T. W. Paterson.
Trinity College Chapel.....	22 16	19 69	.....	.....	41 85	Rev. Provost. Boddy.
Trinity Col. School, Port Hope.	.....	17 55	.....	.....	17 55	Rev. Dr. Bethune.
Donations, F. J. D. S.....	.....	10 00	.....	.....	10 00	.....
" A. E. H.....	.....	3 00	.....	.....	3 00	.....
" T.K. G.S. \$2 and \$1.	.....	3 00	.....	.....	3 00	.....
The Misses Bella & Edith Clark.	.....	10 00	.....	.....	10 00	.....
Rev. A. Sanson, Toronto.....	.....	12 50	.....	.....	12 50	.....
Sub. Rev. Rural Dean Fletcher.	.....	.....	4 00	.....	4 00	.....
Collected by Rev. T.S. Ellerby.	.....	.....	1220 54	.....	1220 54	.....
	2662 24	2148 66	1927 34		6738 24	

RETURNS FROM THE DIOCESE OF QUEBEC.

FROM 29TH JULY, 1887, TO 31ST JULY, 1888.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Actonvale.....	2 00	4 20	.....	6 20	.....	.....
Danbury.....	.....	.....	.....	.....	6 20	Rev. L. C. Wurtle, M. A.
Ascot Corner.....	.....	1 72	.....	1 72	.....	.....
Westbury.....	.....	.....	.....	.....	.....	.....
East Angus.....	1 00	2 15	.....	3 15	4 87	Rev. R. W. Colston, M. A.
Barford.....	.....	.....	.....	.....	.....	.....
Dixville.....	.....	.....	.....	.....	.....	.....
Perryboro'.....	.....	.....	.....	.....	.....	.....
Stanhope.....	.....	.....	.....	.....	.....	Rev. C. B. Washer.

RETURNS FROM THE DIOCESE OF QUEBEC (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Parishes.	
Bourg Louis.....		1 40			1 40	Rev. H. C. Stuart.
Brompton and Windsor.....	1 50	2 00	1 00	4 50		
Windsor Mills.....	2 00	2 25		4 25		
Hardwood Hill.....						
Woman's Auxiliary.....	4 50			4 50	13 25	Rev. T. L. Ball.
Bury (Robinson P.O.) St. Paul's.....	1 00	5 40		6 40		
" St. John's.....		1 04		1 04		
" St. Thomas'.....						
" (Lingwick) St. Peter's.....						
" Therman's School House.....		86		86	8 30	Rev. H. S. Fuller.
Cape Cove.....	7 00	9 50		16 50		
Perce.....		5 18		5 18	21 68	Rev. W. G. Lyster.
Compton.....		11 00			11 00	Rev. G. H. Parker.
Coaticooke, St. Stephen's.....	3 00	3 25		6 25		
North End, Christ Church.....					6 25	Rev. J. Foster.
Cookshire.....		5 00		5 00		
Girls' Friendly Society.....		3 00		3 00		
Woman's Auxiliary.....	10 00			10 00	18 00	Rev. A. H. Robertson.
Danville.....	22 65	4 70	3 10	30 45		
Troutbrook.....	7 65	2 02	63	10 30		
Lorne.....	7 51	4 31		11 82		
Kingsey Falls.....				1 00	53 57	Rev. J. M. Thompson.
Drummondville.....	5 00	6 51	3 15		14 66	Rev. F. C. Scott.
Dudswell, St. Paul's.....						
" Ch of Good Shepherd.....						Rev. T. S. Chapman.
Durham, Upper.....	4 48	6 28		10 76		
South.....	2 54	2 00		4 54		
L'Avenir.....	3 41	3 95	2 50	9 86	25 16	Rev. A. H. Robertson.
Frampton East.....		1 06		1 06		
Standon.....					1 06	Rev. F. Boyle.
Frampton West.....	3 00	3 80		6 80		
Cranbourne.....		1 50		1 50		
Woman's Auxiliary.....	6 00			6 00	14 30	Rev. J. B. Debbage.
Gaspé Basin.....	1 59	5 75		7 34		
" South.....	58	4 20		4 78	12 12	Rev. J. P. Richmond.
Hatley.....	2 95	8 26		11 21		
Waterville.....	2 00	1 32		3 32		
Massawippi.....					14 53	Rev. A. Stevens.
Inverness.....	2 96	1 95	1 37	6 28		
Campbell's Corner.....	4 24	4 36	1 63	10 23		
Woman's Auxiliary.....	10 00			10 00	26 51	Rev. P. Roc.
Ireland, Upper.....	3 25	2 00		5 25		
" Lower.....	2 21	4 16		6 37		
Adderley.....	1 15	59		1 74	13 36	Rev. R. J. Hewton.
Kingsey.....			1 04	1 04		
Denison's Mills.....	2 48	1 48		3 96		
Spooner Pond.....	4 23	5 00	2 00	11 23		
French Village.....	2 05	1 00		3 05	19 28	Rev. J. S. Sykes.
Lake Beauport.....		90			90	Rev. W. S. Vial.
Leeds.....	9 50	5 00		14 50		
Kinnear's Mills.....						
Broughton.....						
Beattie's Settlement.....					14 50	Rev. J. Kemp.
Lennoxville Bishop's College.....	44 99	42 50	2 50		89 99	Rev. Principal Adams.
Ditchfield.....		1 30			1 30	Ven. Archdeacon Roe.
Lennoxville.....	13 5¢	24 45		38 01		
Milby.....					38 01	Rev. A. C. Scarth.
Levis.....	2 00				2 00	Rev. M. G. Thompson.
Malbaie, Gaspé.....	3 75	3 09		6 84		
Corner of the Beach.....					6 84	Rev. G. R. Walters.
Magog.....	3 00	2 00	3 00	8 00		
Georgeville.....	2 00	1 25	1 00	4 25		
Fitchburg.....		2 10		2 10	14 35	Rev. J. Hepburn.
Melbourne, St. John's.....	46 10	14 50		60 60		
Richmond, St. Ann's.....	50 45	51		50 96	111 56	Rev. A. J. Balfour.
New Carlisle.....	2 25	1 20		3 45		
Paspébiac.....	2 30	4 39		6 69	10 14	Rev. T. Blaylock.
New Liverpool.....	13 72	2 52	2 10		18 34	Rev. F. A. Smith.
Newport.....	1 68	3 00		4 68		
Island Brook.....					4 68	Rev. T. Rudd.
Nicolet.....	50	50		1 00		
Louiseville.....	2 50	1 50		5 00	6 00	Rev. T. C. Parkin.

RETURNS FROM THE DIOCESE OF QUEBEC (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Portneuf.....	11 00	1 20	1 50	13 70	.....
Haleboro'.....	1 00	.....	.....	1 00	14 70	Rev. W. C. Bernard.
Quebec Cathedral.....	87 01	39 83	.....	.....	.....
" Woman's Auxiliary.	125 05	14 75	.....	.....	266 64	Very Rev. Dean Norman.
" St. Matthew's.....	509 45	257 00	37 45	.....	.....
" " Woman's Auxiliary.	291 50	32 50	.....	.....	1127 90	Rev. L. W. Williams.
" St. Michael's.....	.....	504 75	7 71	.....	.....
" " Woman's Auxiliary.	53 12	20 23	.....	.....	585 81	Rev. Canon Von Iffland.
" St. Peter's.....	9 25	15 02	9 22	.....	.....
" " Woman's Auxiliary.	34 50	13 21	.....	.....	81 20	Rev. M. M. Fothergill.
" St. Paul's.....	29 75	19 00	.....	.....	.....
" " Woman's Auxiliary.	17 27	17 27	.....	.....	83 29	Rev. Canon Richardson.
" Trinity.....	.....	35 00	.....	.....	.....
" " Woman's Auxiliary	.....	.....	.....	.....	35 00	Rev. A. Barcham.
Riviere du Loup.....	8 74	11 33	2 00	.....	22 07	Rev. R. C. Tams.
Sandy Beach.....	11 25	2 50	.....	13 75	.....
Peninsula.....	.....	.....	.....	.....	.....
Little Gaspe.....	.....	5 15	.....	5 15	18 90	Rev. G. T. Harding.
St. Sylvester.....	.....	2 00	.....	2 00	.....
St. Giles.....	.....	.....	.....	.....	.....
Scott's Junction.....	.....	.....	.....	.....	.....
Cumberland Mills.....	.....	.....	.....	.....	.....
St. Patrick.....	.....	.....	.....	.....	2 00	Rev. W. G. Faulconer.
Stanstead.....	.....	3 10	2 25	5 35	.....
Beebe Plain.....	.....	1 65	.....	1 65	7 00	Rev. W. T. Forsyth.
Sherbrooke.....	106 06	78 10	20 77	204 93	.....
" East.....	.....	.....	.....	.....	.....
" " Woman's Auxiliary.....	25 00	.....	.....	25 00	229 93	Rev. G. Thorneloe.
Shigawake.....	1 00	3 17	.....	4 17	.....
Port Daniel.....	1 50	2 19	.....	3 69	.....
Anse au Gascons.....	46	.....	.....	46	8 32	Vacant.
Stoneham.....	.....	.....	.....	.....	.....
Three Rivers.....	7 50	4 00	.....	.....	11 50	Rev. J. H. Jenkins.
Valcartier.....	1 50	2 00	.....	.....	3 50	Rev. S. Riopel.
.....	2 00	.....	.....	.....	2 00	Rev. G. T. Harding.
.....	1 00	.....	.....	.....	1 00	Rev. J. M. Thompson.
	1668 14	1330 81	105 92	3104 87	3104 87	

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM 1ST SEPT., 1887, TO 31ST JULY, 1888.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Albion Mines.....	3 00	5 00	.....	.....	8 00	Rev. Rural Dean Moore.
Amherst.....	.....	7 00	.....	.....	7 00	Rev. V. E. Harris.
Annapolis.....	.....	5 80	.....	.....	5 80	Rev. J. J. Ritchie.
Aylesford.....	.....	4 68	.....	.....	4 68	Rev. T. B. William.
Beaver Harbour.....	.....	.....	5 25	.....	5 25	Rev. R. Smith.
Bridgetown.....	7 00	.....	.....	.....	7 00	Rev. L. M. Wilkins.
Bridgewater.....	.....	6 25	.....	.....	6 25	Rev. W. E. Gelling.
Charlottetown, St. Paul's.....	73 85	124 06	26 93	.....	224 84	Rev. S. Weston Jones.
" St. Peter's.....	.....	39 15	.....	.....	39 15	.....
Chester.....	7 60	9 97	4 71	.....	22 28	Rev. G. H. Butler.
Clementsport.....	6 50	8 31	.....	.....	14 81	Rev. W. Morris.
Cornwallis.....	40	2 52	10 49	.....	13 41	Rev. F. J. Axford.
Cow Bay, C. B.....	.....	7 34	.....	.....	7 34	Rev. W. J. Lockyer.
Dartmouth.....	5 07	17 00	10 24	.....	32 31	Rev. N. R. Raven.
Digby.....	.....	3 35	.....	.....	3 35	Rev. Dr. Ambrose.
Eastern Passage.....	13 19	.....	.....	.....	13 19	Rev. T. C. Mellor.
Georgetown.....	.....	10 00	.....	.....	10 00	.....
Granville.....	2 85	.....	1 55	.....	4 40	Rev. T. P. Greatorex.
Halifax, St. George's.....	.....	1 58	15 74	.....	17 32	Rev. Dr. Partridge.
" St. Paul's.....	.....	22 70	.....	.....	22 70	Rev. Dr. Holc.
" St. Luke's.....	.....	37 68	.....	.....	37 68	Rev. Canon Murray.
" St. Mark's.....	.....	.....	3 22	.....	3 22	.....
" St. Stephen's.....	.....	23 55	.....	.....	23 55	Rev. H. G. Lancaster.
" Trinity.....	1 00	.....	.....	.....	1 00	Rev. F. H. Almon.

RETURNS FROM THE DIOCESE OF NOVA SCOTIA (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Hubbard Cove.....		1 05			1 05	
La Have.....		9 37			9 37	Rev. G. D. Harris.
Liverpool.....	25 00	23 91			48 91	
Lockeport.....		7 60			7 60	Rev. S. Gibbon.
Louisburg.....	6 10	5 25	3 11		14 46	Rev. T. M. Draper.
Lunenburg.....	32 69	40 00			72 69	Rev. G. Haslem.
Mahone Bay.....	10 00	22 75			32 75	Rev. W. N. Snyder.
Petite Riviere.....		1 12			1 12	
Port Hill, P. E. I.....			2 15		2 15	Rev. H. Harper.
Port Medway.....			2 25		2 25	Rev. J. Lockewood.
Rawdon.....	3 09	5 25			8 34	Rev. W. J. Ancient.
Sackville.....	10 24	5 05			15 29	Rev. W. Ellis.
Shelburne.....	12 61	16 20	3 06		31 87	Rev. Dr. White
Ship Harbour.....	5 70		3 55		9 25	Rev. R. A. Heath.
Sydney, C. B.....	7 41	6 86			14 27	
St. Eleanor.....	12 83	14 68			27 51	Rev. C. F. Lowe.
St. Margaret.....	9 00	8 26			17 26	Rev. R. H. Brown.
Tangier.....	16 24	10 83	6 48		33 55	Rev. E. H. Ball.
Truro.....	17 25	16 60			33 85	Rev. J. A. Kaulback.
Weymouth.....	5 03	7 08	7 04		19 15	Rev. P. J. Filleul.
Windsor.....	58 70	31 78			90 48	Rev. Canon Maynard.
" King's College.....	25 00	4 50			29 50	
Yarmouth.....	20 25				20 25	Rev. H. L. Almon.
H. C. Creighton (Donation)...	4 00	4 00			8 00	
	401 60	578 08	105 77		1085 45	

RETURNS FROM THE DIOCESE OF FREDERICTON.

FROM 31ST OF MAY, 1887, TO 31ST OF MAY, 1888.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Andover.....		12 00			12 00	Rev. Leo. A. Hoyt.
Bay du Vin.....	4 00	3 51			7 51	Rev. W. J. Wilkinson.
Burton.....	3 50	8 86	3 20		15 56	Rev. R. Simonds.
Cambridge.....		7 00			7 00	Rev. C. H. Hatheway.
Canterbury.....	1 00				1 00	Rev. C. A. S. Warneford.
Carleton St. George's.....	34 07	8 00	7 20		49 27	Rev. O. G. Dobbs.
" St. Jude's.....	26 21	19 74	12 78		58 73	Rev. J. O. Crisp.
Chatham.....	4 00	10 00			14 00	Rev. D. Forsyth.
Dalhousie.....		12 00			12 00	Rev. C. D. Brown.
Derby.....	6 15	3 00			9 15	Rev. A. F. Hiltz.
Dorchester.....		6 65	3 73		10 38	Rev. J. Roy Campbell.
Douglas.....		1 30			1 30	Rev. W. LeB. McKiel.
Fairville.....		3 00			3 00	Rev. J. C. Titcombe.
Fredericton Cathedral.....		30 00	25 00		55 00	The Metropolitan of Canada.
" Christ Church.....	10 00	6 20	10 00		26 20	Rev. G. G. Roberts.
Gagetown.....	2 06				2 06	Rev. Wm. Armstrong.
Grand Falls and Madawaska..	7 53	3 00	2 00		12 53	Rev. W. B. Armstrong.
Greenwich.....	6 50	6 25	5 00		17 75	Rev. D. W. Pickett.
Hampton.....	6 00	5 70	9 25		20 95	Rev. O. S. Newnham.
Johnston.....		6 51	4 62		11 13	Rev. C. P. Hannington.
Kingston.....		9 36	4 81		14 17	Rev. H. S. Wainwright.
Moncton.....		15 13	6 88		22 01	Rev. J. H. Talbot.
Musquash.....	4 15	5 40			9 55	Rev. H. M. Spike.
Newcastle.....	3 86	4 62	3 59		12 07	Rev. J. H. S. Sweet.
New Denmark.....		6 00			6 00	Rev. N. M. Hansen.
New Maryland.....		3 60			3 60	Rev. F. Alexander.
Norton.....		7 52			7 52	Rev. E. A. Warneford.
Petersville.....		1 95			1 95	Rev. W. H. Street.
Petitcodiac.....		5 26	1 50		6 76	Rev. C. Willis.
Portland, St. Luke's.....			9 76		9 76	Rev. L. G. Stevens.
" St. Paul's.....		31 35			31 35	Rev. W. H. DeVeber.
Queensbury.....		4 30			4 30	Rev. Scovil Neales.
Richibucto.....	4 60	1 15			5 75	Rev. D. V. Gwilym.
Richmond.....		2 00	2 51		4 51	Rev. A. W. Teed.
Rothsay.....		7 00			7 00	Rev. W. Hancock.
Sackville.....		5 41			5 41	Rev. C. F. Wiggins.

RETURNS FROM THE DIOCESE OF NIAGARA.—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Parishes.	
Amaranth					4 81	Rev. R. T. W. Webb.
Grimsby	38 39	5 00			43 39	Rev. Canon Read.
Guelph	23 84	25 50	34 02		83 36	Ven. Archdeacon Dixon.
Hamilton, Cathedral	278 41	143 40	49 15		470 96	Rev. Canon Mockridge.
“ Ascension	135 46	25 00			160 46	Rev. H. Carmichael.
“ St. Thomas	47 45				47 45	Rev. Canon Curran.
“ All Saints	23 86	28 00				
“ “ S.S.		*3 00			54 86	Rev. Rural Dean Forneret.
“ St. Mark's	5 39	3 14			8 53	Rev. Canon Sutherland.
“ St. Luke's	4 43				4 43	Rev. W. Massey.
“ St. Matthew's	3 58	1 93			5 51	Rev. Thomas Geoghegan.
Harrison	17 81	4 55	5 00			
Clifford						
Drew					27 36	Rev. Rural Dean Belt.
Jarvis	32 32	3 60				
Hagersville					35 92	Rev. G. Johnstone.
Louth	23 51	5 90	2 11			
Port Dalhousie					31 52	Rev. Rural Dean Gribble.
Lowville	10 24					
Nassagaweya					10 24	Rev. John J. Morton.
Merriton	31 09	8 09				
Homer						
Grantham					39 18	Rev. Jas. Ardill.
Milton	49 56	12 28	6 30			
Hornby					68 14	Rev. Rural Dean Mackenzie.
Moorefield	14 59	6 05	2 10			
Rothsey						
Drayton					22 74	Rev. A. Bonny.
Mount Forest	33 95	15 34	12 66			
N. Arthur						
Farewell					61 95	Rev. R. S. Radcliffe.
Nanticoke	17 00	2 68				
Cheapside					19 68	Rev. J. Seaman.
Niagara	78 84	13 00	16 15		107 99	Ven. Archdeacon McMurray.
Niagara Falls	20 58	13 65	5 75			
Queenston					39 98	Rev. Canon Houston.
North Wentworth	2 17	2 12			4 29	
Norval	6 25				6 25	
Oakville	7 06	9 20	6 27		22 53	Rev. Canon Worrell.
Omagh	34 03	13 35	3 46			
Palermo					50 84	Rev. J. H. Fletcher.
Orangeville	9 69	13 18	6 84		29 71	Rev. A. Henderson.
Palmerston	8 48	10 50			18 98	Rev. G. B. Cooke.
Port Colborne	19 39	5 00	4 50			
Marshville					28 89	Rev. R. Cordner.
Saltfleet	22 74	14 00	11 00			
Binbrook						
Barton East					47 74	Rev. T. Smith.
Smithville	7 10	3 37	2 70			
Wellandport					13 17	Rev. F. C. Piper.
Stamford	43 89	20 32	9 56			
Niagara Falls South					73 77	Rev. Canon Bull.
St. Catharines, St. George's	17 71	44 41	18 34		80 46	Rev. E. M. Bland.
“ St. Thomas'	75 62	†12 00	5 00		92 62	Rev. W. J. Armitage.
“ St. Barnabas'	4 67		2 36		7 03	Rev. A. W. Macnab.
Stoney Creek	24 50		80			
Bartonville					25 30	Rev. F. E. Howitt.
Thorold	66 58	16 00	17 00			
Port Robinson					99 58	Rev. P. L. Spencer.
Waterdown	17 66	12 31				
Aldershott						
Nelson					29 97	Rev. Samuel Bennetts.
Welland	23 29	7 50	5 00			
Fonthill					35 79	Rev. R. Gardiner.
Hamilton Woman's Auxiliary		*15 00			15 00	
Synod Services	23 21				23 21	
Bequest (W. J. Elliott)	200 00				200 00	
	1,984 13	665 25	296 82		2,946 20	

*For Zenana Missions. †For the Irish Society.

RETURNS FROM THE DIOCESE OF MONTREAL.

FROM 1ST MAY, 1887, TO 1ST MAY, 1888.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Abbotsford.....	16 75	7 40	6 05	.....	30 20	Rev. Canon Robinson.
Adamsville and East Farnham..	6 66			.....	6 66	Vacant.
Alleyne.....		2 00	50	.....	2 50	Rev. J. Senior.
Arundel.....		3 00		.....	3 00	Rev. W. Harris.
Aylmer.....		4 25	3 00	.....	7 25	Rev. J. E. Cunningham.
Aylwin.....	3 25	5 00	2 50	.....	10 75	Rev. L. B. Pearse.
Bedford.....		10 00		.....	10 00	Rev. Rural Dean Nye.
Berthier (en haut).....	4 00			.....	4 00	Rev. J. S. Carmichael.
Bolton.....		5 90		.....	5 90	Rev. W. P. Chambers.
Boscobel and North Ely.....	3 00	4 81	3 15	.....	10 96	Rev. C. P. Abbott.
Brome.....		6 15		.....	6 15	Rev. W. L. Macfarlane.
Buckingham and Lochaber....	8 86	11 16	2 00	.....	22 02	Vacant.
Chambly.....	5 00	5 04	79	.....	10 83	Rev. E. McManus.
Chelsea and Templeton.....	3 54	4 29		.....	7 83	Rev. G. Johnson.
Christieville.....	20 00	13 06		.....	33 06	Rev. B. P. Lewis.
Clarenceville and Noyan.....			2 00	.....	2 00	Rev. C. Trotman.
Clarendon.....	9 00	12 00	2 00	.....	23 00	Rev. Rural Dean Naylor.
Coteau du Lac.....	3 01	2 35		.....	5 36	Rev. T. A. Young.
Dunham.....	6 85	6 58	3 12	.....	16 55	Rev. J. Ker.
Eardley.....		7 00		.....	7 00	Vacant.
Edwardstown.....	1 17	1 82	2 78	.....	5 77	Rev. E. G. Sutton.
Franklin and Havelock.....		8 00	2 08	.....	10 08	Vacant.
Glen Sutton.....		73		.....	73	Rev. H. A. Meek.
Granby and Milton.....		27 00	3 80	.....	30 80	Rev. Rural Dean Longhurst.
Grenville and Calumet.....		6 00	5 00	.....	11 00	Vacant.
Hemmingford and Hallerton....			2 00	.....	2 00	Vacant.
Hull.....	21 15	10 25	2 82	.....	34 22	Rev. F. R. Smith.
Huntingdon and Hinchinbrooke	10 10	4 11	3 69	.....	17 90	Rev. H. Gomery.
Iron Hill and West Brome....		61	90	.....	1 51	Rev. F. Charters.
Kildare and Ramsay.....		2 00	94	.....	2 94	Rev. W. Weaver.
Knowlton.....	7 61	11 09	2 65	.....	21 35	Rev. J. J. Scully.
Lachine.....	6 47	2 00	6 02	.....	14 49	Rev. E. J. Winterbourne.
Lachute.....		4 68	2 25	.....	6 93	Rev. Rural Dean Sanders.
Lacolle.....		1 85	2 00	.....	3 85	Vacant.
Laprairie and St. Lambert....	1 55	20 00	2 62	.....	24 17	Rev. W. J. Dart.
Longueuil.....	10 25	8 25		.....	18 50	Rev. J. G. Baylis.
Mille Isles and Morin.....			1 15	.....	1 15	Vacant.
Montreal (Cathedral).....	105 38	82 63	53 67	.....	241 68	Rev. Dr. Norton.
“ (Grace Church).....	10 50	26 00	4 62	.....	41 12	Rev. Canon Belcher.
“ (Outremont, St. Louis).....	3 00		3 04	.....	6 04	Rev. H. J. Evans.
“ (St. George's).....	516 00	208 00	10 00	.....	734 00	Very Rev. Dean Carmichael.
“ (St. James' the Apostle).....	33 40	40 00		.....	73 40	Rev. Canon Ellegood.
“ (St. John's the Evan.).....		12 32		.....	12 32	Rev. E. Wood.
“ (St. Jude's).....			15 00	.....	15 00	Rev. J. H. Dixon.
“ (St. Martin's).....	62 41	90 00	35 44	.....	187 85	Rev. J. Osborne Troop.
“ (St. Matthias').....		55 50	19 25	.....	74 75	Rev. J. A. Newnham.
“ (St. Stephen's).....	4 67	15 10	22 05	.....	41 82	Ven. Archdeacon Evans.
“ (St. Thomas').....	14 01	68 51	5 63	.....	88 15	Rev. Rural Dean Lindsay.
“ (Trinity).....		22 18	16 38	.....	38 56	Rev. Canon Mills.
Nelsonville.....	10 00	7 65	2 47	.....	20 12	Rev. G. Forsey.
North Gore.....		1 40	1 00	.....	2 40	Rev. R. D. Irwin.
North Shefford and Warden....		74	2 47	.....	3 21	Rev. L. N. Duthie.
North Wakefield.....		2 00	1 00	.....	3 00	Rev. C. Boyd.
Onslow.....	4 55	5 00	3 16	.....	12 71	Rev. A. B. Given.
Ormstown.....		2 00	1 24	.....	3 24	Rev. A. D. Lockhart.
Papineauville.....		12 38		.....	12 38	Rev. E. J. Saphir.
Portage du Fort and Bryson...	4 00	1 91	3 25	.....	9 16	Rev. A. A. Allen.
Potton.....	2 65	2 00		.....	4 65	Rev. W. R. Brown.
Rawdon.....			78	.....	78	Rev. W. Davies.
River Desert.....	4 67	3 96	4 84	.....	13 47	Rev. H. Plaisted.
Rougemont.....		88		.....	88	Vacant.
Sorel.....		10 00	10 02	.....	20 02	Rev. W. Windsor.
South Stukely.....	1 15	1 10	46	.....	2 71	Rev. J. W. Garland.
St. Andrews'.....		2 00	2 00	.....	4 00	Rev. R. B. O'Sullivan.
St. Armand East.....	4 45	7 16	3 32	.....	14 93	Rev. Canon Davidson.
St. Armand West.....		5 00	3 95	.....	8 95	Rev. F. A. Allen.
St. John's.....	56 00	21 00	15 50	.....	92 50	Rev. Rural Dean Renaud.
Sutton and Abercorn.....	2 40	75		.....	3 15	Vacant.
Thorne and Leslie.....			3 75	.....	3 75	Rev. N. A. F. Bourne.

RETURNS FROM THE DIOCESE OF MONTREAL.—(Continued).

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes.	
Vaudreuil.....	8 40	30 06	9 80	.....	48 26	Rev. J. Pyke.
Waterloo.....	6 70	10 45	4 85	.....	22 00	Ven. Archdeacon Lindsay.
West Farnham.....	25 50	10 00	3 80	.....	39 30	Rev. Canon Mussen.
West Shefford and Fulford....	3 60	3 80	.....	.....	7 40	Rev. W. Robinson.
Contributions not thro' Parishes " Missisquoi".....	25 00	25 00	.....	.....	50 00	
Mr. Stachan Bethune, Q. C....	50 00	.....	.....	.....	50 00	
Mrs. T. Simpson.....	5 00	.....	.....	.....	5 00	
Mr. and Mrs W. H. Robinson..	32 20	.....	.....	.....	32 20	
Mr. J. McLaughlin.....	4 00	.....	.....	.....	4 00	
Rev. H. Montgomery.....	5 00	.....	.....	.....	5 00	
Montreal Woman's Auxiliary..	105 00	5 00	23 00	.....	133 00	
Collected by Rev. E. F. Wilson	309 51	.....	.....	.....	309 51	
Collected by Rev. J. G. Brick..	718 94	.....	.....	.....	718 94	
Miss Cuthbert (the late).....	.....	60 00	.....	.....	60 00	
Rev. Canon Norman.....	.....	25 00	.....	.....	25 00	
Mr. R. A. A. Jones (per Bishop)	.....	.....	5 00	.....	5 00	
Interest in Savings Bank.....	7 27	7 30	.....	.....	14 57	
Synod of Montreal for salary of Bishop of Algoma.....	500 00	.....	.....	.....	500 00	
	2,793 58	1,102 16	356 55	.....	4,252 29	

RETURNS FROM THE DIOCESE OF ONTARIO.

FROM APRIL 1ST, 1887, TO MARCH 31ST, 1888, FOREIGN AND JEWS FUND. 1887, DOMESTIC.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes.	
Adolphustown.....	1 70	2 21	.....	3 91	.....
Gosport.....	.....	.....	.....	.....	.....
Fredericksburg.....	2 72	3 60	.....	6 32	.....
Union Church.....	.....	.....	.....	.....	.....
Harrisburg.....	.....	.....	.....	.....	10 23	Rev. R. S. Forneri.
Almonte.....	17 90	.....	.....	.....	.....
Clayton.....	.....	7 00	.....	.....	24 90	Rev. G. J. Low. Rev. J. A. Morris.
Ameliasburg.....	.....	.....	.....	.....	.....
Amherst Island.....	.....	.....	.....	.....	.....
St. James Christ Church.....	.....	.....	.....	.....	.....	Rev. W. Roberts.
Archville.....	.....	.....	.....	.....	.....
Trinity.....	.....	.....	.....	.....	.....
Taylorville.....	.....	.....	.....	.....	.....
Green's Creek.....	.....	.....	.....	.....	.....	Vacant.
Arnprior.....	4 25	5 00	2 25	11 50	.....
Galetta.....	.....	.....	.....	.....	11 50	Rev. T. Bailey.
Augusta.....	.....	.....	.....	.....	.....
Maitland.....	2 50	6 13	2 70	11 33	.....
Temperance Hall.....	.....	1 59	.....	1 59	.....
Lord's Mills.....	1 25	1 88	.....	3 13	16 05	Rev. R. Lewis.
Barriefield.....	.....	5 53	50	.....	6 03	Rev. K. L. Jones.
Bath.....	2 86	5 58	.....	.....	8 44	Rev. E. H. M. Baker.
Beachburg.....	.....	.....	.....	.....	.....
Cobden.....	5 58	.....	.....	5 58	5 58	Rev. C. P. Anderson.
Bearbrook.....	.....	2 55	.....	.....	2 55	Rev. M. Taylor.
Belleville (St. Thomas').....	58 73	24 82	11 30	94 85	.....
" (St. Paul's).....	1 91	2 54	.....	4 45	99 30	Rev. J. W. Burke.
" (Christ Church).....	.....	.....	.....	.....	.....	Rev. S. Daw.
" (St. John's).....	10 20	3 25	8 04	.....	21 49	Rev. D. F. Bogert.
Bell's Corners.....	1 10	1 30	.....	2 40	.....
Fallowfield.....	.....	42	.....	42	.....
Hazeldean.....	1 30	1 89	.....	3 19	.....
Rathwell's.....	60	49	3 10	4 19	10 20	Rev. H. B. Patton.
Brockville (St. Peter's).....	.....	.....	.....	.....	.....	Rev. F. L. Stephenson.
" (Trinity).....	106 63	41 79	20 25	.....	168 67	Rev. E. P. Crawford.
" (St. Paul's).....	35 50	30 00	20 12	.....	85 62	Rev. Dyson Hague.
Camden East.....	2 75	2 89	.....	5 64	.....
Yarker.....	.....	1 97	.....	1 97	.....
Newburg.....	.....	11	2 00	2 11	9 72	Rev. A. Elliott.
Carleton Place.....	151 67	9 00	.....	160 67	.....

RETURNS FROM THE DIOCESE OF ONTARIO.—(Continued).

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS, By Stations.	TOTALS: By Parishes.	INCUMBENTS.
Beckworth (9th Line)					160 67	Rev. A. Jarvis.
Clayton						Rev. John Osborne.
Innisville						
Clarendon		4 42	3 55	7 97		
Ompah						
Plevna						
Ardoch					7 97	Rev. E. Pick.
Cumbermere						
Rockingham		1 59		1 59	1 59	Rev. J. Robinson.
Cornwall	23 33				23 33	Rev. Canon Pettit.
Cumberland	7 45				7 45	
Deseronto			3 10		3 10	Rev. T. Stanton.
Edwardsburgh		10 93		10 93		
Cardinal	7 67			7 67		
Limekiln					18 60	Rev. G. Metzler
Egansville						Rev. R. D. Mills.
Elizabethtown and Lyn	6 50	2 80		9 30		
New Dublin		1 37		1 37	10 67	Rev. G. W. G. Grout.
Finch (Crysler)		4 90		4 90		
Chesterville		2 13		2 13	7 03	Rev. J. F. Fraser.
Fitzroy Harbor		2 06		2 06		
9th Line		1 26		1 26		
Torbolton		2 27		2 27	5 59	Rev. J. F. Snowdon.
Franktown						
Prospect						
Montague						Rev. W. D. Mercer.
Gananoque	17 18				17 18	Rev. H. Auston.
Gloucester	1 50	2 60			4 10	Rev. J. M. Snowdon.
Hawkesbury						Rev. A. Phillips.
Hillier						Rev. J. Halliwell.
Huntley (Christ Church)		1 81		1 81		
6th Line		1 69		1 60		
Carp		2 00	4 62	6 62	10 12	Rev. C. Scudamore.
Kemptville		7 30		7 30		
Marlboro'	20 17	97	6 00	27 14	34 44	Rev. C. P. Emery.
Kingston (St. George's)	115 39	53 83	20 72		189 94	Rev. B. B. Smith.
" (Catarqui)	69 51				69 51	Rev. A. W. Cooke.
" (St. James')	96 54	20 86	24 40		141 80	Rev. J. K. McMorine.
" (St. Paul's)	44 55	15 50	5 50		65 55	Rev. W. B. Carey.
" (All Saints')	2 35	2 50			4 85	Rev. F. Prime.
Kitley (Frankville)						
Redans						
Dacks						
Easton's Corners	1 33				1 33	Rev. T. J. Stiles.
Lanark	71	2 36	4 28	7 35		
Balderson		1 73		1 73	12 17	
Innisville		1 30	1 79	3 09		Rev. R. Coleman.
Lansdowne Front						Rev. S. Tighe.
Lansdowne Rear	8 02	2 82		10 84		
Farmersville		2 82		2 82		
Delta		2 86	2 17	5 03	18 69	Rev. R. N. Jones.
Leeds Rear	85	1 38		2 23		
Lyndhurst	14 35	9 00		23 35		
Seeley's Bay	86	1 04		1 90		
South Crosby			5 00	5 00	32 48	
Lombardy						
Port Elmsley						
Loughborough						
Murvale						
Slack's School H.						Rev. E. Scammell.
Maberley						
Bathurst						
Oso						
Madoc						Rev. T. Austin Smith.
Manotic						Rev. J. F. Gorman.
March (St. John's)						
St. Mary's						
Dunrobin						Rev. W. H. Stiles.
Marmora	2 80	2 75		5 55		
Rawdon	1 35	75		2 10	7 65	Rev. C. M. Harris.
Marysburgh						Rev. R. Atkinson.
Matilda (Iroquois)	13 06	10 94		24 00		
Dixon's Corners					24 00	Rev. Canon White.
Merrickville	6 90	3 00		9 90		
Burritt's Rapids	3 35	2 90		6 25	16 15	Rev. R. L. M. Houston.
Morrisburgh	29 68	17 00			46 68	Rev. C. L. Worrell.

RETURNS FROM THE DIOCESE OF ONTARIO.—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes.	
Mountain						Rev. J. A. Shaw.
Napanee	8 00	17 00	8 17		33 17	Ven. T. Bedford-Jones.
Navan	5 31				5 31	Rev. A. T. Brown.
Nepean						
Rochesterville						
Merivale						
Richmond Road						
Newboro'	9 31			9 31		
Portland						
New Boyne					9 31	Rev. W. Wright.
Newington	5 00	3 22			8 22	Rev. D. Jenkins.
New Edinburgh	7 31	22 00			29 31	Rev. A. H. Coleman.
North Augusta						
North Gower		6 38		6 38		
Wellington						
Marlboro'					6 38	Rev. R. J. Harvey.
North Hastings						Rev. H. Farrer.
Odessa	3 35				3 35	
Osgoode	1 54	7 19			8 73	Rev. T. F. Greeson.
Osnabruck			1 17	1 17		
Moulinette			2 03	2 03	3 20	Rev. S. G. Poole.
Ottawa (Christ Church)	53 80	47 25			101 05	Ven. Archdeacon Launder.
" (St. Alban's)	88 55	26 64			115 19	Rev. J. J. Bogert.
" (St. John's)		49 76			49 76	Rev. H. Pollard.
" (St. George's)	697 49	81 04			778 53	Rev. Percy Owen-Jones.
Oxford Mills	17 75	1 30	1 50		20 55	Rev. W. A. Read.
Packenham						
Antrim						
Parham						Rev. J. W. Weatherdon.
Pembroke						Rev. W. Y. Daykin.
Perth	30 10				30 10	Rev. R. L. Stephenson.
Picton	43 15	9 46	9 23		61 84	Rev. E. Loucks.
Pittsburgh			2 63		2 63	Rev. T. H. Nimmo.
Plantagenet						Rev. C. O'D. Bayley.
Portsmouth	59 16	24 00	17 00		100 16	Rev. F. W. Dobbs.
Prescott	22 88	9 45			30 33	Rev. W. Lewin.
Queensboro'						Rev. W. W. Burton.
Renfrew		1 05			1 05	Rev. C. T. Young.
Richmond						Rev. G. Jemmett.
Rochesterville						Rev. T. Garrett.
Roslin	9 14		3 00		12 14	Rev. J. Partridge.
Selby	1 10	1 78			2 88	Rev. J. W. Foster.
Shannonville						
Sharbot Lake	2 60	7 50	1 68		11 78	Rev. George Scantlebury.
Smith's Falls	1 70	10 70			12 40	Rev. A. C. Nesbitt.
Stafford			50	50		
St. Stephen's						
St. Patrick's					50	Rev. J. P. Smitherman.
Stirling (St. John's)						
Rawdon						Rev. T. Godden.
Tamworth	5 00	5 00			10 00	Rev. J. R. Serson.
Trenton		5 25			5 25	Rev. Canon Bleasdel.
Tyendinaga	5 11				5 11	Rev. G. A. Anderson.
Upper Ottawa						Rev. C. V. F. Bliss.
Vankleek Hill			3 55	3 55		
E. Hawkesbury					3 55	Rev. W. Fleming.
Westport						Vacant.
Williamsburgh	1 23	2 69	1 00	4 92		
Aultsville	1 13	6 32	1 00	8 45		
Gallingertown	2 60	5 83	1 82	10 25	23 62	Rev. M. G. Poole.
Wolfe Island						
Trinity Church						
Christ Church			85		85	Rev. J. J. Christie.
Wellington		1 17			1 17	Rev. W. H. Smythe.
WOMAN'S AUXILIARY.						
Kingston (St. George's)	220 88	64 75			285 63	
" (St. James')	184 65	44 00			228 65	
" (St. Paul's)	48 95	5 85			54 80	
" (General)	22 92				22 92	
Ottawa	642 25	33 00			675 25	
Prescott	48 27	16 00			54 27	
Miss Howard		5 00			5 00	
J. W. Dunnett			10 00		10 00	
	3,172 08	887 56	216 52		4,276 14	

RETURNS FROM THE DIOCESE OF HURON.

FROM 1ST MAY, 1887, TO 30TH APRIL, 1888.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS. As of April 30th, 1888.
Adelaide		3 25	1 00	4 25		
Kerrwood		1 04		1 04	5 29	Rev. Wm. Hinde.
Ailsa Craig		1 25	1 85	4 10		
Brinsley		1 85	1 10	2 95		
McGillivray Christ Ch.		3 17	1 50	4 67	11 72	Rev. W. M. Shore.
Alvinston						
Metcalfe		1 12		1 12		
Johnson's					1 12	Vacant.
Amherstburg	7 00	7 50	2 25	16 75	16 75	Rev. Canon Falls.
Attwood		1 93	25	2 18		
Henfyn		1 00	50	1 50		
Monckton						
Trowbridge		83		83	4 51	Rev. S. Edelstein.
Aylmer	4 10	3 61	5 41		13 12	Rev. Wm. Daunt.
Bayfield	3 13	2 50		5 63		
Goshen	2 30	1 48		3 78		
Varna	1 43	1 00		2 43	11 84	Rev. J. W. Hodgins.
Belmont	1 45	2 16	1 67	5 28		
Dorchester	1 49	1 44	1 19	4 12		
Harrietsville	93	2 15	81	3 89	13 29	Rev. C. Miles.
Berlin		3 73	5 40		9 13	Rev. S. L. Smith, R. D.
Bervie	1 80	1 31	70	3 81		
Kingarf.	1 65	97	41	3 03		
Kinlough	1 63	2 58	1 06	5 27	12 11	Rev. F. G. Newton.
Rismarck			55		55	Rev. H. Banwell.
Blyth	1 50	4 51	1 61	7 62		
Belgrave	1 03	3 42	1 50	5 95		
Manchester	74	1 47	95	3 16	16 73	Rev. H. A. Thomas.
Brantford, Grace Church	24 75	39 00	11 75	75 59		
Terrace Hill		2 28		2 28	77 87	Rev. Rural Dean Mackenzie.
Brantford, St. Jude's	6 76	9 57			16 33	Rev. J. L. Strong.
Brussels	2 39	4 58	3 25	10 22		
Walton	92	1 68	1 15	3 75	13 97	Rev. W. T. Cluff.
Blenheim		1 55	2 50	4 05		
Charing Cross						
Ouvry		71		71	4 76	Rev. R. Fletcher.
Burford	5 84	4 16		10 00		
Cathcart	1 17	92		2 09		
Princeton	1 44	2 40		3 84	15 93	Rev. Wm. Johnson.
Chatsworth	2 00	2 92	1 05	5 97		
Desboro'	1 12	2 00		3 12		
Holland	1 76	1 74	1 70	5 20		
Williamsford	1 71	1 34		3 05	17 34	Rev. T. H. Fairlie.
Chatham, Christ Church		5 00	5 00		10 00	Rev. N. H. Martin.
Chatham North	1 00	1 00		2 00		
Dover East	1 00	50		1 50	3 50	Rev. Jefery Hill, R. D.
Clarksburg	1 49	3 39	1 00	5 88		
Heathcote	51	37		88		
Collingwood Township	1 00	1 05		2 05	8 81	Rev. Geo. Keys, R. D.
Clinton	10 00	12 50	8 95	31 45		
Summerville	78	55		1 33	32 78	Rev. Wm. Craig, R. D.
Comber		2 34	1 25	3 59		
Strangfield		84		84		
Tilbury Centre					4 43	Rev. T. H. Brown.
Deleware	3 59	5 50	1 50	10 59		
Caradoc	88	2 56		3 44		
Mount Brydges	1 86	4 05	50	6 41	20 44	Rev. S. R. Asbury.
Delhi		1 76	1 17	2 93		
Courtland						
Langton						
Lynedoch		40		40	3 33	Rev. E. Softly.
Drumbo		30		30		
Ayr					30	Rev. Jabez Gander.
Dundalk	1 40	1 25	50	3 15		
Flesherton		35	40	75		
Maxwell		2 22	61	2 83	6 73	Rev. O. Edgelow.
Durham		14 38	5 00	19 33		
Egremont		1 62		1 62	21 00	Rev. J. C. Farthing.
Dungannon	1 10	1 28		2 38		
St. Helen	1 00	1 03		2 03		
Port Albert	80	45		1 25	5 66	Rev. J. Carrie.

RETURNS FROM THE DIOCESE OF HURON (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.		INCUMBENTS. As of April 30th, 1888.
				By Stations.	By Parishes.	
Eastwood		2 39	59	2 98		
Innerkip		1 51		1 51		
Oxford Centre		2 09		2 09	6 58	Rev. T. Watson.
Essex Centre		3 86	1 81	5 67		
Leamington		1 40	2 56	3 96		
North Ridge		1 95	77	2 72	12 35	Rev. C. J. A. Batstone.
Euphrasia	90	1 17	1 45	3 52		
Sydenham	62	89		1 51		
Walter's Falls	30	1 25		1 55		
Kimberley	40			40	6 98	Rev. J. A. Ball.
Exeter	9 14	6 01	4 00		19 15	Rev. S. F. Robinson
Florence	2 60	2 25	1 39	6 24		
Aughrim	2 13	1 55		3 68	9 92	Rev. F. Ryan.
Forest		6 11	2 15	8 26		
Theford					8 26	Rev. A. Murphy.
Galt	8 00	40 00	7 00	55 00		
Hespeler	2 73	2 50		5 23	60 23	Rev. J. Ridley.
Glanworth	2 42	10 00	1 33	13 75		
Lambeth	1 46	2 00		3 46		
Byron	50	50		1 00	18 21	Rev. C. W. Ball.
Goderich	5 00	5 00	4 00		14 00	Rev. W. A. Young.
Goderich Township	7 35	1 82	38	10 05		
Holmesville	1 24	33	30	1 87		
Middleton	1 53	1 11	1 59	4 23	16 15	Rev. G. W. Racey.
Gornie	4 81			4 81		
Fordwich	2 20			2 20		
Wroxeter	2 65			2 65	9 66	Rev. T. A. Wright.
Hanover		3 71		3 71		
Allan Park		5 00		5 00		
Chesley	2 00	2 05		4 05	12 76	Rev. T. F. Higley.
Haysville	4 52	13 14	2 77	20 43		
Hamburg	2 95	2 32	2 21	7 48		
Wilmot	5 62	5 11	2 31	13 04	40 95	Rev. J. Edmonds.
Hensall	1 75	3 00	1 62	6 37		
Staffa	2 45	2 00		4 45	10 82	Rev. O. H. Bridgman.
Highgate	2 00			2 00		
Clearville	1 00			1 00		
Duart	1 00			1 00	4 00	Rev. J. Hale.
Huntingford		1 87	1 00	2 87		
South Zorra		97		97	3 74	Rev. R. W. Johnstone.
Ingersoll			15 74		15 74	Rev. E. C. Saunders.
Invermay	2 50	2 07	2 75	7 32		
Elsinore						
Lake Arran			1 25	1 25		
Sullivan Township					8 57	Rev. Rural Dean Cooper.
Kincardine	5 89	11 34	6 51	23 74		
Pine River		1 07		1 07	24 81	Rev. W. T. Hill.
Kingsville	5 25	3 20	1 85	10 30		
Colchester	4 27	2 22	1 95	8 44	18 74	Rev. C. R. Matthew.
Kirkton	1 22	6 71	1 22	9 15		
Biddulph, St. Patrick	52	63	1 64	2 79		
Prospect Hill	95	92	1 44	3 31	15 25	Rev. W. P. Ireland.
Listowel	2 00	3 50	2 30	7 80		
Shipleigh	23	50		73	8 53	Rev. M. Turnbull.
London, St. Paul	83 83	81 28	76 54		241 65	Very Rev. Dean Innis.
" Christ Church	7 51	5 00	3 56		16 07	Rev. Canon Smith.
" Memorial Church	15 53	10 00	16 20		41 73	Rev. Canon Richardson.
" Chapter House	18 60	11 75	7 76		38 11	Rev. R. G. Fowell.
London East	1 00	2 55	89	4 44		
Emmanuel	1 51	3 09		4 60	9 04	Rev. W. M. Seaborn.
London South, St. James	30 58	50 33	12 13		93 04	Rev. Canon Davis.
London West	11 00	16 08	8 65	35 73		
Hyde Park		3 00		3 00	38 73	Rev. Canon Newman.
London Tp, St. George	5 50	5 95	1 48	12 93		
" Trinity	3 50	4 70	52	8 72	21 65	Rev. R. Wilson.
Lucan	3 00	4 00	3 00	10 00		
Biddulph, St. James	1 42	3 00	1 00	5 42	15 42	Rev. J. Downie.
Lucknow		4 00	1 20	5 20		
Teeswater		2 50		2 50	7 70	Rev. R. Shaw.
Markdale	3 14	8 96	1 56	13 66		
Berkeley	1 18	54		1 72	15 38	Rev. W. A. Graham.
Meaford	15 18	11 17	4 62		30 97	Rev. C. H. Channer.

RETURNS FROM THE DIOCESE OF HURON (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS. As of April 30th, 1888.
Mitchell.....						Rev. R. Ker.
Millbank.....	1 86	6 08	1 88	9 82		
Elma.....		1 73	1 39	2 12		
Crosshill.....	71	3 70		4 41	16 35	Rev. J. Ward.
Mooretown.....		1 00	3 06	4 06		
Corunna.....		1 00		1 00		
Colinville.....					5 06	Rev. D. Armstrong.
Morpeth.....	1 43	3 06	2 41	6 90		
Howard.....	1 23	3 50	76	5 43	12 33	Rev. F. Harding.
Mt. Pleasant.....	1 02	88	80		2 70	Rev. J. P. Curran.
Mohawk Indian.....		1 50			1 50	Rev. R. Ashton.
Muncey Indian, St. John.....		75	24	99		
St. Paul.....		77	43	1 20		
Oneida.....		58	22	80	2 99	Rev. A. G. Smith.
Norwich.....		3 24	3 57	6 81		
Northfield.....	95			95		
Otterville.....	1 00	1 50		2 50	10 26	Rev. W. E. Scott.
Onondaga.....	1 05	1 65	2 00	4 70		
Middleport.....	87	2 38		3 22	7 92	Rev. G. M. Cox.
Owen Sound.....	6 87	8 50		15 37		
Derby.....		1 11		1 11	16 48	Ven. Archdeacon Mulholland.
Paisley.....	1 52	8 60	2 20	12 32		
Pinkerton.....	2 09	1 90	50	4 49	16 81	Rev. A. Fisher.
Paris.....	7 41	31 34			38 75	Rev. A. Brown.
Parkhill.....	25	1 25	82	2 32		
Greenway.....	30	1 40	43	2 13	4 45	Vacant.
Petrolia.....	6 82	8 00	2 00		16 83	Rev. P. B. DeLom.
Point Edward.....	2 25	3 15	85	6 25		
Perche.....	1 10	1 35	60	3 05	9 30	Rev. H. D. Steele.
Port Burwell.....	1 45	2 00	1 38	4 83		
Vienna.....	2 30	1 83	1 90	6 03	10 86	Rev. A. D. Dewdney.
Port Dover.....	17 35	15 04	11 35	43 74		
Vittoria.....	1 70	2 01	2 50	6 21	49 95	Rev. J. R. Newell.
Port Rowan.....	2 00	4 00	2 00	8 00		
Rowan Mills.....	75	67		1 42		
St. Williams.....	50	1 28		1 78	11 20	Rev. W. Stout.
Ridgetown.....	1 35	4 30	3 00	8 65		
Selton.....	2 71	2 88	95	6 54	15 19	Rev. A. F. Burt.
St. John.....	7 00	7 96	4 18		19 14	Ven. J. W. Marsh.
St. Mary's.....	5 69	2 87	1 97		10 53	Rev. J. T. Wright.
St. Thomas, Trinity.....	32 90	10 01	17 33		60 24	Rev. Canon Hill.
St. Thomas East.....	1 00	2 00	1 45	4 45		
Port Stanley.....	1 50	1 50	48	3 48	7 93	Rev. Dr. Beaumont.
Sandwich.....			2 30	2 30		
Sandwich East.....					2 30	Rev. D. H. Hind.
Sarnia.....	10 17	20 00	12 54		42 71	Rev. T. R. Davis.
Seaforth.....		10 70	9 00		19 70	Rev. T. W. Magahy.
Shelburne.....	2 50	1 69	1 75	5 94		
Horning's Mills.....	1 00	1 56	90	3 46	9 40	Rev. H. G. Moore.
Simcoe.....	5 35	5 00	6 79		17 14	Rev. J. Gemley.
Sombra.....	81			81		
Becher.....	1 12			1 12		
Port Lambton.....	73			73	2 66	Vacant.
Southampton.....		3 00	1 01	4 01		
Port Elgin.....		3 30	1 60	5 50	9 51	Rev. V. F. Rowe.
North Bruce.....						
Stratford, St. James.....	11 37	14 20	7 80		33 37	Rev. Canon Patterson.
" Home Memorial Ch ..	3 50	2 50	3 00	9 00		
Sebringville.....		2 25		2 25	11 25	Rev. D. Deacon.
Strathroy.....	7 50	21 00	5 00		33 50	Rev. L. DesBrisay.
Thamesford.....	3 49	4 80	1 71	10 00		
Lakeside.....	2 90	2 37	1 45	6 72	16 72	Rev. W. Rolfe Seaborne.
Thamesville.....	50			50		
Bothwell.....						
Moravian Indians.....					50	Rev. F. M. Baldwin.
Thorndale.....	3 12	3 55	92	7 59		
Nissouri.....	1 20			1 20	8 79	Rev. F. Davis.
Tilsonburg.....	5 00			5 00		
Dereham.....	3 25			3 25		
Culloden.....					8 25	Rev. R. F. Dixon.
Tyrconnell.....	9 33	9 83	5 00	24 16		
Burwell Park.....	66	2 50	64	3 80	27 96	Rev. J. Chance.

RETURNS FROM THE DIOCESE OF HURON—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS	TOTALS	INCUMBENTS. As of April 30th, 1888.
				By Stations.	By Parishes.	
Walkerton.....	15 00	16 00	11 72	42 72		
West Brant Township.....	2 44			2 44	45 16	Rev. W. Shortt.
Walkerville.....		6 24	3 54		9 78	Rev. J. Holmes.
Wallaceburg.....	2 20			2 20		
Dresden.....	1 40			1 40	3 60	Rev. J. Bearfoot.
Walpole Island.....			64		64	Rev. J. Jacobs.
Wanstead.....	1 84	1 05		2 89	11 32	Rev. J. M. Gunne.
Wardsville.....	4 25	29 18	1 50	34 93		
Glencoe.....	4 25	7 43	1 62	13 30		
Newbury.....	2 50	2 30	1 12	5 92	54 15	Rev. W. J. Taylor.
Warwick.....	3 61	3 00	2 00	8 61		
Wisbeach.....	1 00	1 00	25	2 25	10 86	Rev. P. E. Hyland.
Watford.....	1 00	1 90	2 54	5 44		
Brooke.....	2 39	2 12		4 51		
Warwick 4th Line.....	90	1 08		1 98	11 93	Rev. G. W. Wye.
Warton.....	45	2 32	2 32	5 09		
Hepworth.....		2 05	1 90	3 95		
Sarawak.....	1 70	1 85		3 55		
Wolsely.....	76	95		1 71	14 30	Rev. W. Henderson.
Windsor.....	10 00	11 00	11 83		32 83	Rev. Canon Hincks.
Wingham.....	8 00	7 10	6 00		21 10	Rev. J. H. Moorehouse.
Woodhouse.....	6 29	1 64	1 35	9 28		
Port Ryerse.....	267 86	82	21	1 89	11 17	Rev. Wm. Davis.
Woodstock.....	2 72	19 46	4 00		26 18	Rev. J. J. Hill.
Woodstock East.....	9 89	11 73	15 72	37 34		
Beachville.....	3 05	5 14	3 23	11 42	48 76	Rev. W. H. Wade.
Wyoming.....	1 00	1 50	4 00	6 50		
Camlachie.....	1 43	50		1 93		
Arrears of last year.....	690 40	995 00	508 74		2217 74	
			23 60			
			532 34			
Domestic Missions, for Algoma, including Diocesan quota of Bishop's stipend.....	1128 80				1128 80	
Domestic Missions, Rev. Mr. Brick, collections for North- West.....	479 88				479 88	
Domestic Missions, collected for Sabrevois Mission.....	510 00				510 00	
Domestic Missions, unappropri- ated.....	6 00				6 00	
Jews Fund, collections and sub- scriptions for Jews.....			83 90		83 90	
Foreign Missions, Thames Mis- sion.....		5 00			5 00	
Foreign Missions, East India Missions.....		5 00			5 00	
Foreign Missions, unappropri- ated.....		85 00			85 00	
Foreign Missions, Rev. J. C. Robinson for Japan Missions.....		209 41			209 41	
Foreign Missions, Irish Missions.....		46 53			46 53	
Woman's Auxilliary for Foreign and Domestic Missions includ- ing \$1,032.34, Mrs. Boomer's Jubilee offertory for Algoma.....					1829 88	
Halifax Centerary Cathedral.....					170 87	
Total.....					\$677 01	