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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

VOL. VI.

TORONTO, DECEMBER, 1892.

No. 78.

## HISTORICAL SKETCHES.

No. 78.—REV. CANON SANSON.

**I**N the 19th of May last a meeting of the members of "Little Trinity," or Trinity East, Toronto, was held for the purpose of congratulating the Rev. Canon Sanson on having attained the fiftieth anniversary of his ordination.

From the *Toronto Globe* we take the following sketch of Canon Sanson's life—called forth by the celebration of his jubilee:

Rev. Alexander Sanson, Rector of Little Trinity Church, King St. east, and Canon of St. Alban's Cathedral, who on Sunday, May 8th, passed an anniversary that but few men reach, for on that day he celebrated the jubilee of his ordination as a priest, was born in Edinburgh in the year 1819. He was educated at the high school and academy in that city, and in 1833 came out to Canada with his parents and other members of the family, and settled in Orillia, where he remained some four or five years. The next three years were devoted to preparation for ordination, which solemn ceremony took place on Sunday, May 8th, 1842. In connection with this occasion it is interesting to learn that of the large number of young clergymen ordained at the same time and place only one other survives, viz., Right Rev. Dr. Welby, the Bishop of St.

Helena, a position he has held for over thirty years.

Rev. Mr. Sanson's first charge was at York Mills, in addition to which he took a pastoral oversight of St. Paul's in old Yorkville. The latter parish, however, under his fostering care, was able two years later to support a pastor of its own, and has ever since been the centre of active Christian work in the district. For ten years Mr. Sanson controlled the spiritual desti-

tinies of York Mills in conjunction with Rev. Mr. Whiteman, a Presbyterian pastor, and the rector's only ministerial neighbour, and of whom he speaks in the warmest terms of kindly recollection. One break, however, occurred in the decade during which the subject of this sketch was living at York Mills, when, in August, 1848, he went home to recuperate his health and strength, returning in twelve months with renewed vigour and energy to prosecute his life's work. While filling his first incumbency, the old wooden church building erected in 1816 by the Lieutenant-Governor, Sir Francis Gore, was



THE REV. CANON SANSON

*Rector of Trinity East, Toronto.*

replaced by the substantial stone and brick edifice still in use, which was completed and dedicated in 1843.

In connection with the laying of the foundation stone of this building, the following interesting paragraph appears in Dr. Scadding's "Toronto of Old": "On that occasion Dr. Strachan, now Bishop Strachan, named as special pro-

moters of the original place of worship Mr. Seneca Ketchum and Mr. Joseph Sheppard, the former devoting much time and money in the furtherance of the work, and the latter giving three acres of land as a site, together with a handsome donation in cash. A silver medal which had been deposited under the old building was now transferred to a cavity in the foundation stone of its proposed successor. It bore on the obverse, 'Francis Gore, Esq., Lieutenant-Governor, 1816,' and, on the reverse, '56th of George Third.' To it were now added a couple of other medals of silver; one bore on the obverse, 'John Strachan, D.D., Bishop of Toronto; Alexander Sanson, minister, 1843,' and, on the reverse, '6th of Victoria.' The other had inscribed on it the name of the architect, Mr. J. G. Howard, with a list of other churches erected in Upper Canada under his direction.

"Among the persons present during the ceremony were Chief Justice Robinson, Vice-Chancellor Jameson, the Hon. and Rev. A. Caverdish, and the Rev. G. Mortimer, of Thornhill. Prior to the outdoor proceedings a remarkable scene had been witnessed within the walls of the old building. Four gentlemen received the rite of confirmation at the hands of the bishop, all of them up to a recent date Nonconformists, three of them Nonconformist ministers of mark, Mr. Townley Mr. Leach and Mr. Ritchie, the fourth, Mr. Sanson, not previously a minister, but now in holy orders of the Church of England, and a minister appointed to officiate in the new church." It may be added that "the original church and the Friends' meeting-house near Newmarket were the only two places of public worship on Yonge Street in 1817, a distance of nearly forty miles."

On the first Sunday in July, 1852, Mr. Sanson preached his first sermon from the pulpit of Little Trinity church as Rector of the parish, and for twoscore years he has patiently, lovingly, and continuously laboured in the same field. In those comparatively far-off days, there were but few churches in Toronto. Old St. James' had been but recently burnt down, and, in addition to those whose residence in the vicinity would naturally cause them to worship there, a number of families previously attending the cathedral occupied sittings in the eastern church. In that forty years many of Toronto's oldest and best known families have been numbered among the members of this congregation, and not a few of her leading citizens to-day associate Little Trinity and her venerable rector with their earliest memories.

During the long period of his pastorate of his present charge, the rector has accomplished much good and lasting work. The church building has been enlarged three times, the schoolhouse more than quadrupled in its capacity, and a rectory built and furnished. In that

forty years he has baptized 5,716 persons, young and old, and married 1,604 couples. About four years ago Little Trinity joined the ever-increasing ranks of free churches, and it is very satisfactory to note that the church finances have not suffered in consequence, and that at the last annual Easter vestry both the current account and improvement fund showed a substantial balance to the good.

The Sunday-schools, an important department of all Church work, are also in a prosperous condition. In connection therewith there are nine officers and thirty-two teachers, all of whom were baptized and brought up in the church; 137 boys, 163 girls, 200 infants, or a total of 500, with an average attendance of 335. The amount subscribed by the children during the past year was \$221.09, and from this substantial aid was contributed to various worthy causes.

Although Rev. Canon Sanson has been engaged in the duties of his high calling for so many years, and has accomplished in the past half-century much good and lasting work for the souls and bodies of his fellow-men, his life has been singularly devoid of striking incident or events which find a place in the page of history. The warm place that his loyal devotion to the work of his ministry has won for him in the hearts of his parishioners is, however, far greater reward to a man of his character and temperament than aught that the world calls fame, and that he holds that place has been oftentimes evinced in many ways. The celebration of his jubilee, which took the form of a meeting of the congregation, was the outcome of the spontaneous desire of his people to express their affection towards their pastor. With characteristic reluctance to intrude his private affairs upon the congregation, Mr. Sanson had said nothing of the event before hand; it was discovered by accident, and at once the members, past and present, as far as they could be reached, were notified. Very many who were unable to attend wrote in the most affectionate and appreciative manner of their regard for their reverend rector, and of the value in which they hold his teaching and services.

Canon Sanson was married in 1855 to Miss Anderson, who to-day shares with her esteemed husband the respect and affection of the people, and they have five children living—John, Norman and Robert (M.D.), all of whom are resident in this city; Mrs. Greene, wife of Rev. Canon Greene, of Orillia; and Mrs. Strickland, of Lakefield.

At the last anniversary of the Edinburgh Medical Missionary Society, the speech of the meeting was that of Mrs. Bishop (Miss Isabella Bird), who stated that in two years of travel in central Asia (Thibet, Persia, Turkey in Asia), she had seen forty-one medical missions, and she gave testimony to them as an evangelizing agency.



CHURCH OF ST. JOHN, EPHEBUS.

## THE SEVEN CHURCHES OF ASIA.

BY THE EDITOR.

## I.—INTRODUCTORY.

**M**ANY useful thoughts come to us when we review the last book of the Bible, which is unquestionably a wonderful book. Its name of Apocalypse or Revelation would alone indicate that. It professes to be an account given by our Lord Himself of things which were "shortly to take place." In fact the words of the book are, to a great extent, the words of the Lord Jesus. In the case of the messages to the Churches of Asia, found in its opening chapters, they are entirely so. And this is not always realized. To some, when they begin to study the book, the realization of this comes as a new discovery. It comes to them almost as newly found words of the Master. A short time ago there was discovered in an old library a little treatise known as "The Teaching of the Twelve Apostles." Hidden for hundreds of years it came to us as a fresh message from these wonderful men. How pleasantly would come to us the discovery of some such book as that which would give us new words of the

Lord Jesus! Such words would be lovely to us, not because we are tired of the old ones, but because we never could hear too much from one so holy and so grand.

It is then a pleasant realization that the messages sent to the Churches of Asia are really the direct words of our Saviour taken down by St. John, in the "isle that is called Patmos," at his direction. The same Jesus who offered undying consolation in the words, "Blessed are they that mourn for they shall be comforted;" the same Jesus who spoke to a stormy sea and said, "Peace be still;" the same Jesus who stood by the grave of Lazarus and said, "Lazarus, come forth," spoke, long, weary years afterwards, to St. John, in Patmos, these words:—

"Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven

golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

And this gives hope, and it is hope that makes life a pleasant thing for the true Christian. As far as this present life is concerned, the future is dark enough. It must end in the grave. But the Christian's hope sweetens life for him, and that great hope is that some day he will see his Saviour again, that he will even hear His voice and clasp His hand. This is the true Advent thought.

And it was a thought that dwelt much in the minds of the early disciples of Jesus. Every day and hour of their lives they expected to see Jesus again, and what a hope was that! What an impression that wonderful life must have made upon those simple-minded men! If the reading of that little Book, the "New Testament," which, in its outward form, is but paper and printer's ink, can stir within men of loftiest mind the deepest feelings, so long after the events recorded took place, what must have been the impression which the living Jesus Himself made upon those who saw and heard Him in the flesh! And ringing in their ears were these words, "Occupy till I come!"



RUINS OF EPHEBUS.

Their work was sweet, for they expected Jesus to come. They had seen Him go up to the heavens, and day after day, and night after night they cast quick glances up to those heavens expecting to see Him again, and no doubt their cry was what has been the cry of Christianity ever since, "Why does He stay away so long?"

Take an example from one of them. Take St. John. Some very dear tie existed between him and his Master; he was "the disciple whom Jesus loved." No doubt he, of all others, was most lonely without his Lord, and he most wistfully watched the heavens for His return.

And yet this did not prevent them from living very busy lives. They saw Christianity spreading in a way which must have surprised them. We are familiar with the Churches of Rome, Corinth, Galatia, Colosse, Philippi and Thessalonica, because we have in the New Testament epistles that were written to them. But besides these there were many other Churches established. St. John, apparently, had been just as busy establishing Churches as had been St. Paul, and the Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, all in "Proconsular Asia," or as, perhaps, we better understand it, "Asia Minor," lying close to one another, were soon well-known and rejoicing in the personal supervision of the beloved disciple.

How busy must he have been, working among these Churches of Asia, moving, if we may borrow the Saviour's expression, among the golden candlesticks! He had not time to think very much about seeing his Lord again, for, in the midst of his own work, he began to encounter trouble. The cry of persecution, that horrid cry which afterwards became so familiar, was raised against the Christians. The bishops and rulers of the Church were seized. Some

were put to death and some were banished. Pergamos and Smyrna, and, indeed, all the Churches manfully withstood this trouble, and the crown of martyrdom was set up in their midst.

"I know thy works," said Jesus, in His message to the Church at Pergamos: "Thou holdest fast My name, and hast not denied My faith even in those days wherein Antipas was My faithful martyr, who was slain among you." And to Smyrna, where, too, there had been martyrdom, he said: "Be thou faithful unto death and I will give thee a crown of life."

It was, no doubt, early in this persecution that St. John was banished.

In the Ægean sea, washed by its restless waters, there is a lone, rocky island called Patmos. It was used as a place suitable for receiving banished prisoners. To it the beloved John was sent. He may have had fellow-exiles; he may have had guards placed over him; he may have had to work in the mines. We are not told. He was a prisoner. In his younger days his mother had been proud of him. She had asked the Lord that he and his brother James might sit, "the one on His right hand and the other on His left," in His kingdom, and the Master asked, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" And their reply was, "We are able." They did not know then what the cup or the baptism of Jesus was. They saw it afterwards in His dreadful crucifixion and death. They saw it, too, when James himself was led out to execution at the command of Herod. But John lingered on. He never met the martyrdom which the words of Jesus had seemed to indicate for him; but he met suffering.

For his active soul, burning with a desire to work for Jesus and be among his Churches, it must have been a bitter trial to be tied down to the dull, cruel work of a prisoner. John, who leaned on the Master's breast at supper, worked side by side, it may be, with felons in a lonely island far from the homes of men. Then it was that Jesus found him. "I was in the isle that was called Patmos," he tells us himself: "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet saying unto me, I am Alpha and Omega, the First and the Last."

Here was Jesus, the same Jesus whom John had known, but yet a very different Jesus. To him, at least, the promise was fulfilled, that He would come again. While he was busy at work among the Churches he did not note the

absence of his Lord so much; but when he was alone and despondent it was a thought that was ever before him. And then it was that the Master came to him. He was terrible, it is true, to look at. From His mouth there went a two-edged sword; His countenance was as the sun shining in his strength. Before Him, John fell down as one dead. Such was the Saviour to John, and such some day He will be to all of His disciples. There is something wonderful in the hold that this Son of the living God can take upon the soul. In the darkest hour He comes to speak. He left not John alone in Patmos; he leaves not His disciples alone now in their troubles. Angels came to comfort Him in His troubles, and He now comes to comfort those who entrusted their souls to Him.

John was frightened when he saw his Master in the new and terrible glory which surrounded Him. But the hand was there to steady the fear; the voice was there to reassure. "He laid His right hand upon me, saying, Fear not." There He stood among seven bright lamps, or candlesticks, which encircled Him in a flood of light. These represented the seven Churches of Asia, to which He was about to send His famous messages. His right hand was held on high. In it He held a corona of seven stars which glittered in the light. These represented the angels or bishops of the Churches. He held them very dear to Him. They were like stars in His right hand.

Such is He in the Churches to-day; Himself their missionary, for He sends Himself to them. They are all very dear to Him. The messages He sent to those Churches in Asia He sends now to us. In them we see what He thought of the Churches in the early days of apostolic missionary work. What shall be His verdict upon all the Churches when their work comes to be delivered up to Him? This should be the question of great moment to each individual, for it is by individuals that the different Churches of the Lord Jesus are made up.

### SHALL MISSIONARY MONEYS BE DESIGNATED BY THE DONORS?

THE "OTHER SIDE," BY MISS OSLER, TORONTO.



WHEN a difficult case is argued in a court of law, we find that both judge and counsel quote precedents, the one to justify the judgment he gives, the other for convincing argument. Let us see how precedent bears upon this question. Roman Catholics, we know, largely designate their offerings; some special saint, some favourite shrine, some particular charity receives its portion, and the giver is commended. With scarcely an exception, all other Christian bodies,

so far as I have been able to ascertain, designate their gifts, more or less. Our sister auxiliary in the States, the diocesan branches of the Canadian W.A., the contributors to the great missionary societies at home all designate, nor have I heard their right to do so questioned by anyone. It is left for the Toronto Auxiliary with (may I say) hyper-sensitive conscience to raise the question: "Are we doing as we ought in this matter?" If wrong in us, it must be wrong in others; are we prepared to cast a slur upon millions of our fellow Christians, who, without a shadow of scruple, designate their money?

Let us turn from precedent to analogy and see what we can gather. How do we act in family gifts? Do we, as a rule, send a sum of money for the heads of the household to lay out at their discretion for the other members? Not often. Do we feel guilty when the godchild, the namesake, the relative with whom we are most in sympathy, is dealt with more liberally than the rest? I think not. Our family gifts are designated, and our preferences largely rule.

What of our city charities? Do we hand over our offerings to a general board to be apportioned among hospitals and homes, guilds and relief societies as the board may direct? Nothing of the kind; we designate.

Then, as to special offerings for parochial purposes, the Sunday-school, the church debt, the choir; do we ever designate? Of course we do, and what is more, I never heard yet of any rector feeling it his duty to refuse such gifts on the ground that everything should go to the General Expense Fund to be administered by the financial officers of the Church who best know the parochial needs. So we see that analogy helps our argument.

Now let us view the question in the light of practical results. We have heard special appeals at our Board meetings, and our first feeling has been: "How I wish this could be taken up at once." Perhaps we ourselves can spare nothing more, but lo! the appeal has touched others more blessed with means, and one and another contributes until the sum required is raised, not without a blessed self-denial on the part of the givers. Can we suppose that an appeal for missions in general would elicit such a response? Try it and see. The sum required is too large, too vague, and in giving generally we cannot feel, in the same comfortable way, that we have accomplished a definite good. We like to know where our gifts are going and to what purpose; our sympathies are strongly roused when we are in direct touch with the missions we are helping, and any hard and strict rule against the designation of money would undoubtedly lessen the total subscriptions. Moreover, I doubt if any board or any majority has the right to make such a rule. It certainly would not be carried by a standing vote; the

\* See CANADIAN CHURCH MAGAZINE AND MISSION NEWS, September, 1892, page 216.

eyes might have it, but the nays would (many of them) simply send their special gifts to their chosen objects without paying them into the Auxiliary at all. I should, for one, and no board and no majority could prevent it. For if there is one thing which people resent more than another it is unauthorized, outside dictation as to the giving and spending of money.

But there are sweet souls among us who "seem to dwell above this earth;" pure, spiritual natures who judge with Christ-like eyes. God be thanked for them; they show us what His grace can accomplish; they are the salt of the earth. To such as these all that I have said is as dust in the balance. What to them is precedent, analogy, the opinion of many? What is expediency (*i.e.*, present practical result) compared with the eternal principles of right and wrong? These consecrated ones have the grand faith not only to say:

"Because right is right, to follow right,  
Were wisdom, in the scorn of consequence,"

but to *act* in accordance with their faith. With conscience once convinced that undesignated gifts are more according to the will of God as being the higher, nobler, more self-effacing way, they are henceforth unmovable. Cannot God give the willing heart to offer, the wise mind to distribute? Shall His children refuse to follow His guidance because they want the light of earth's success upon their way?

There is something in this thoroughness, this whole-hearted, obedient trust that appeals to everyone. The veriest worldly can admire the Christian who, at all times, and under all circumstances, is nobly true to the high calling of God; we all thrill to the tone that vibrates in such words as these:

"They who have felt the Spirit of the Highest  
Cannot confound, or doubt Him, or defy;  
Yea, with one voice, O world, though thou deniest,  
Stand thou on that side, for on this am I."

But let us not be carried away, even by a grand enthusiasm. We have higher arguments than any yet given; authority to which all must bow. As loyal Churchwomen let us turn first to our Book of Common Prayer; surely, next to the Bible itself, the greatest treasure-book we possess. We find three Rubrics on the subject of giving; the woman who is churched "must offer accustomed offerings;" the parishioners must "yearly, at Easter, pay all ecclesiastical duties accustomedly due." These Rubrics do not help us at all; but we find in the Offertory Rubric "the church-wardens shall receive the alms for the poor and other *devotions of the people*." Evidently, then, at one and the same collection there may be offerings for different purposes designated by the donors. We have all done this many a time, placing, it may be, one contribution for general expenses, another for missions, and, perhaps, a thankoffering devoted to some object

specially dear to us, on the same offertory plate. Our prayer-book sanctions it; have we done wrong?

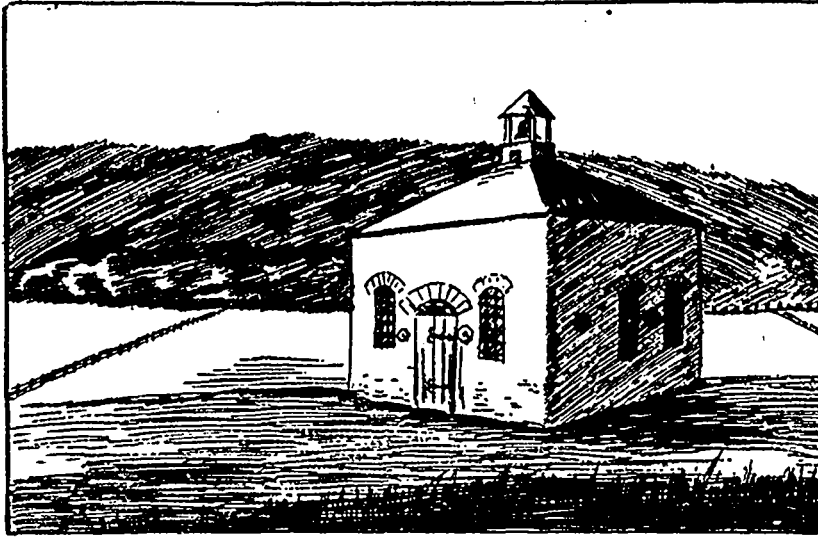
But let us turn to the Word of God. Did men of old designate their offerings? And were they accepted and blessed by God? If we read the 35th chapter of Exodus we shall find the women bringing gifts for the Tabernacle; some the fine linen for the inner curtains, some the outer curtains of woven goats' hair, some jewels and gold. The men brought shittim-wood, rams' skins, and badger (or dugong) skins. The rulers offered precious stones for the ephod and breastplate, spices and oils for the lights and incense, and, when all was finished, we are told "they had done it as the Lord had commanded, and Moses blessed them."

In Leviticus ii. and iii., we find that the children of Israel might make free-will offerings of different kinds which were disposed of differently. The same principle ruled in the gifts for the building of the first and the second temple. Without doubt a large proportion of the Israelitish offerings were undesignated, such as the tithes for the general support of the priests and Levites, and the gold and silver for the treasury of the house of the Lord.

Let us turn to the Epistles and to the Acts of the Apostles. We remember that St. Paul's converts ministered to his needs when he was preaching in other lands, that the brethren were brought on their way to the church (*i.e.*, their travelling expenses were defrayed), that contributions were made "for the poor saints at Jerusalem," and that Dorcas made and gave coats and garments to the poor. What are these? Designated gifts, everyone of them. Let us not forget that the act that is blameworthy in detail, must be blameworthy also in the general principle, and that in giving to missions at all, or any other field for liberality, we are choosing for ourselves and designating our money.

Finally, let us humbly seek counsel from the highest authority of all, our blessed Lord Himself. He directs us as to the manner in which we shall give *alms*, in other words, food, clothing, or money to the poor. He blames those who withhold support from their parents, but this is a designated gift, made of a man's own free will, and according to the commandment of God. In two instances we find our Lord commending a giver; that of the widow who cast her mite into the general fund of the temple treasury, an undesignated offering; but what was the other instance? The woman who brake the precious box of alabaster and poured the costly ointment on His head, a designated offering. The disciples murmured, but we remember our Lord's royal prophetic commendation.

To sum up our argument, we have in designating money the sanction of precedent, analogy and practical result; of the prayer-book, the



OLD MOHAWK CHAPEL, FORT HUNTER, N.Y.

## AN HISTORIC CHURCH.

**T**HROUGH the kindness of the Deseronto News Company we present this month two views of great historic interest. They represent the Old Mohawk Chapel and the Old Parsonage at Fort Hunter, N.Y. These views were first given a few years ago in the *Churchman*, of New York, and are the work of Mr. R. A. Grider, of Canajoharie, N.Y. Rev. M. W. Beauchamp, who contributed the article to the *Churchman*, thus refers

Old and the New Testament, and of our Lord and Master, Jesus Christ; surely, remembering these no one can maintain that we do wrong to designate.

But that which is allowable and blameless in itself, is not at all times the most advisable. Should *all* money be designated? Certainly not. Our wise and capable diocesan officers need a fund at their free disposal. They have pledges to fulfil not always covered by special contributions; they have objects which they feel should not be passed over, but which fail to evoke a deep and general interest. If we trust them to represent us and work for us—and very hard and responsible work they do—we should supply them with a liberal margin of spending income. The same argument applies to the Board of Domestic and Foreign Missions which should always have the disposition of a goodly sum from the Auxiliary.

What, then, is our practical conclusion? Surely this; that while we have the right to designate our money, and may do so with a quiet conscience, yet, in justice to our Boards of Management, we should send a proportion of our offerings undesignated.

Let me suggest that each member of the Auxiliary should decide upon a *definite* proportion, whether it be an equal sum, a third, or even less, and that each should faithfully abide by her decision. Special objects will always appeal most strongly to us, and unless we watch our giving we may be unfair to those to whom we owe so much, our Board of Domestic and Foreign Missions, and the officers of our Diocesan Woman's Auxiliary.

ARE you at all responsible for the unfilled command of the Lord, "Go ye into all the world and preach the gospel to every creature?"

to these historic edifices:—

I am indebted to a friend, who is both artist and antiquarian, for the views herewith given of the old chapel and parsonage erected by Queen Anne for the Mohawks. Mr. Rufus A. Grider, of Canajoharie, N.Y., has been zealously at work preserving memorials of early days in the valleys of the Mohawk and Schoharie, both with pen and pencil, and the results are greatly to the credit of his industry and taste. Many are the antique articles and buildings drawn as they now appear; many, also, the restorations of those which have vanished, made from recorded plans or accounts, combined with the testimony of those who were familiar with them.

Among those that, for a time, eluded his patient search, was the old Mohawk chapel at Fort Hunter. The account of its demolition in 1820 is well known, when it made way for the Erie Canal, after long disuse as a place of worship. For the easier removal of the stone walls, the roof was burned at that time and he found persons who saw this done. Its dimensions and some details of its construction appear in the recorded contract for the building of the fort. It was not of churchly form, for purposes of defence seem to have been kept in view. This is the brief description in the contract: "Also, a Chapel in the Middle of the fort of twenty-four foot square, one Storye Ten foot high, with a Garet Over it well covered with Boards & Singled & well flowrd. A Seller of fifteen foot Square and it Covered with Loggs and then with Earth. The whole Chapple to be well flowrd."

The first impression is that it was a wooden building, but at an early day it appears as one of stone. The existing parsonage is of this, and bears the same date. The Rev. Gideon Hawley mentioned the Indian village and stone chapel,



in his journey of 1753, and later references are frequent. The old stone parsonage has the date of 1712 under the arch of the cellarway, and also high up in the wall. This had port-holes for defence, and one old inhabitant remembered these in the chapel walls, giving it the nature of a citadel of last resort. About two years ago the parsonage was modernized, but pictures were taken of it before the alteration. It is probably the oldest building in New York west of Schenectady, and the chapel may have closely resembled it.

For a while Mr. Grider could find no one who remembered the chapel, but at last obtained five witnesses, the oldest of whom has just died at the age of ninety-seven years. All her life has been passed close to the site, and until she was twenty-seven years old the building had been constantly before her eyes. From the plan and the united testimony of the five witnesses, Mr. Grider made his drawing and all certified to its correctness.

The chapel was square, with four-sided roof and belfry. There was a central door in front, flanked by a window on either hand with windows in the other walls, all having stone arches. Around it was a cobble stone pavement, and it stood in the centre of Fort Hunter, overlooking the outer walls and the block-houses at the four corners. After the old fort went to decay, the chapel was again enclosed during the Revolution, and served as a refuge for the friendly Oneidas. In the next period of decay it became a barn, perhaps with a manger, and wild plums and hazels grew thickly about it. In this chapel was the communion plate given by Queen Anne to her Indian Chapel of the Mohawks, and still kept for use in their churches in Canada.

Some articles in St. Anne's church, Amsterdam, N. Y., are said to have been used there also. The old parsonage is half a mile away and of the same general style. It is about twenty-five by thirty-five feet, and of two stories, the roof, four-sided, rather high, and with a short ridge. Six narrow openings, now level with the ground outside, were for light and defence. The present owner, Mr. Dewitt A. Dievendorf, repaired the house in 1887, and found four port-holes on the second floor. They had been closed with stone outside, brick within, and then plastered over.

## THE SPIRITUAL HARVEST.

BY REV. JOHN PEARSON, TORONTO.

"They that sow in tears shall reap in joy."—Ps. cxxvi. 5.



**O**IL and rest, service and reward are strangely blended in human life. And this lesson seems to be taught with special force when we give thanks to Almighty God for a bountiful harvest. "The joy in harvest" is all the truer for the

effort and pains preceding it. The feast of ingathering is all the sweeter, because it is the result of preceding labour, and because it tells of difficulties met and overcome.

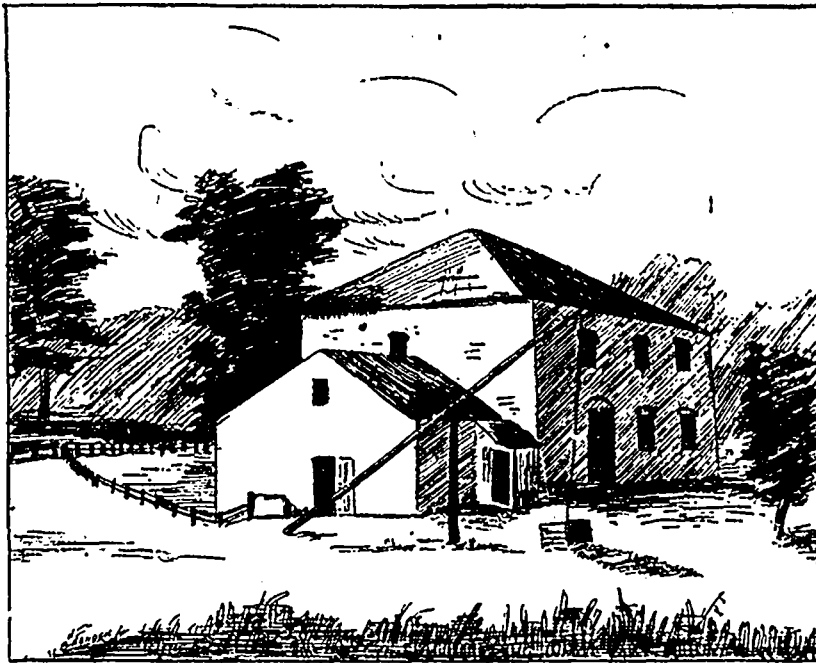
But the words: "They that sow in tears shall reap in joy," have a yet deeper meaning, for they received a fulfilment, surely, in the person of Christ. Did not the Lord Jesus go on His way rejoicing? It was a long way, extending from the manger to the cross. It was a way traced in blood and watered with tears. Remember how particularly He toiled along it; how He bare the burden and heat of that sultry summer day; how he endured the chill of that lonesome night of prayer on the mountain-top. He wept, but not for Himself.

"Travailing in second birth,  
Of souls that will not be redeemed."

As He cast His eye over the great harvest-field of the world, He beheld only here and there, "the holy grain and pure." He was content, patiently, to sow in the "weakness" of His incarnation and sufferings, that He might raise His fallen creatures by "the power of His resurrection."

The Master Himself conformed to the law of toil, and suffered, that He might for ever write His passion upon the heart of His Church. He was content to endure the cross, the bitter sowing in the field of this world, "for the joy that was set before him," in which He could see of the travail of His soul, and "by His knowledge" of the Divine Will as the Eternal Son of God saw that He could justify many.

This experience of our Blessed Saviour, the sower in the great field of God's Church, seems to have an especial meaning for us, who, in the providence of God, have had our lot cast in this comparatively newly-settled country; for us who compose the nucleus of a future nation, great in power and influence, and stretching from ocean to ocean; for us upon whom God seems to have laid the responsibility and the privilege of propagating the Christian faith on this part of this great continent. For we must not suppose that we are without duties in this matter; "Christianity is a trust, and he only can be said to discharge this trust, who, in his own sphere of duty, seeks to extend to others the blessings which he himself has received." Just as in our own domestic sphere we are all missionaries for Christ in the great work of leading souls to Him, so the duty rests upon us of extending the knowledge of His name, and the means of grace, through the length and breadth of this fair land in which our lot is cast, and which being signally blessed by God in fruitfulness of soil, and geniality of climate, seems destined to become the happy home of many millions. It is well for us to recognize this fact, and the duty which arises out of it, and to be prepared to put our hand to that which God gives us to do, and



OLD PARSONAGE, FORT HUNTER, N.Y.

do it with all our might. We may have to sow the seed of our missionary work in doubt and despondency, but, assuredly, they who shall hereafter reap the harvest will reap in joy.

But there is a point in connection with this subject which to me, at least, has always seemed to be the missing link in the missionary work of our Church. It is that we have failed, to a certain extent, to realize the importance of personal service and personal self-devotion in this matter. To a very great extent the mission work has been presented to us in the form of a request for money to sustain or extend missions. This may be, nay it is, a necessity, but there is something at the back of this which is deserving the earnest consideration of all Christians, and that is, that God does require of us the "dedication of self;" and what, perhaps, is a greater trial, that God does ask parents to "willingly offer" and dedicate some to His immediate service whenever He gives the call.

There is no more honourable office among men than that of the Christian priesthood, and among the Christian priesthood there are none more honourable than they who lead the van on the forward movement of missionary work, and of civilization. I appeal to those who are parents, and to whom God has given the blessing of sons, whether they can really do more for the honour of God, and the good of their fellow-men, than by devoting "the best and the fairest of their flock" to the service of the altar. It may be that in surrendering their bright, brave boys for this great work "they would go on their way weeping;" yet, doubtless, they would hereafter "come again with joy, and bring their

sheaves with them" to be garnered in the storehouse of heaven. Besides, there is much growing out of this which may possibly find a response in some heart, in the heart of some modern Elkanah, or Hannah, or youthful Samuel. I pray God it may be so, and that if any is called to the service of the Holy Ministry, and it should involve that personal sacrifice which is most effective and most pleasing to God, they may find that "they who sow in 'tears' here, shall hereafter 'reap in joy.'"

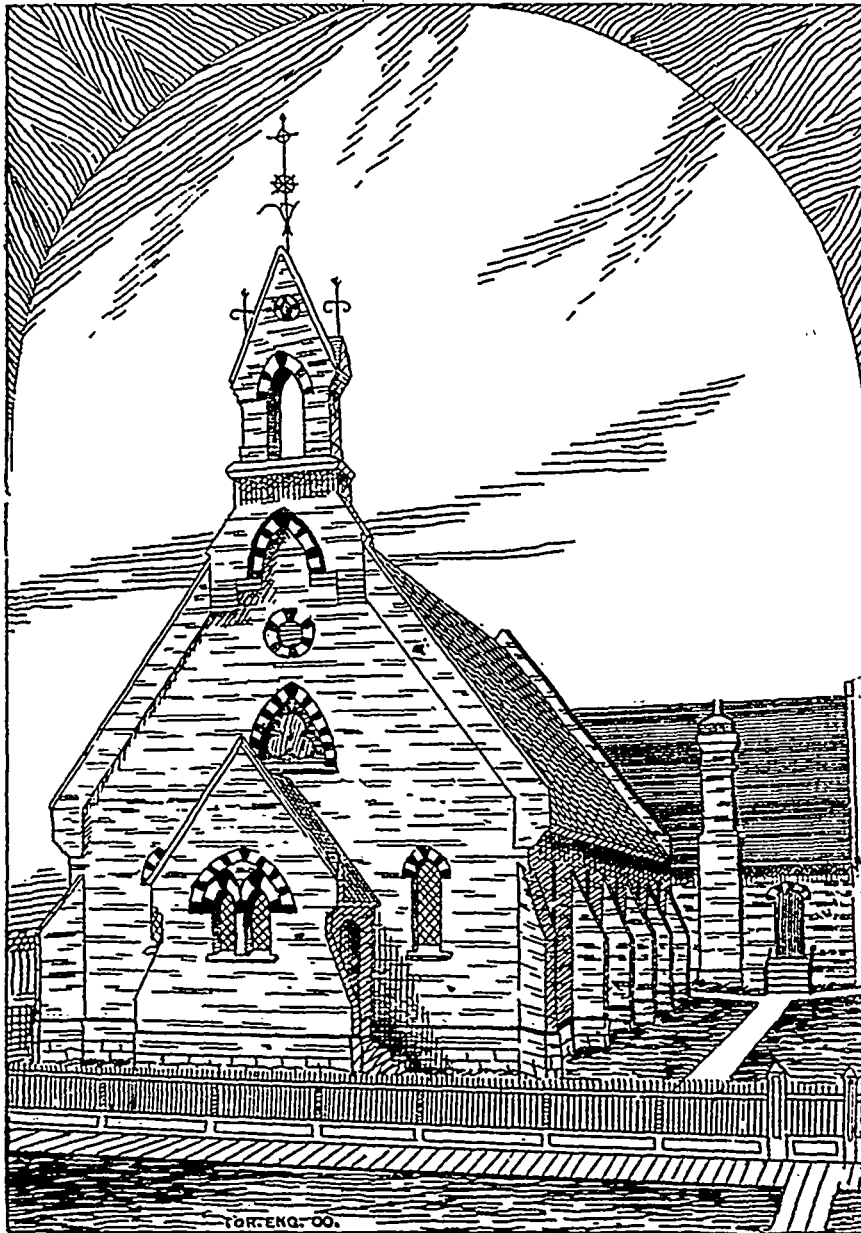
#### OUR PARISHES AND CHURCHES.

##### No. 77.—ST. LUKE'S CHURCH, ASHBURNHAM.

**T**HE village of Ashburnham is separated from the town of Peterborough by the River Otonabee, of which it is, therefore, almost a suburb, and with which it will, in all probability, sooner or later, be incorporated. The last census gives Ashburnham a population of 1,700 which is an increase of 400 in the last decade, a very good showing as population goes in Ontario, and there is every reason to suppose that it will continue to grow with the growth of Peterborough.

For many years Ashburnham formed part of the parish of Peterborough, but in 1870 a separate congregation was formed, and services were held in a small school-house which stood upon the site occupied by the present church. The zeal and liberality of the Rev. Mark Burnham, was mainly instrumental in accomplishing the commencement of a work which has been crowned with singular success. Mr. Burnham had been rector of Peterborough, and before that of the then village of St. Thomas. To his labours there Bishop Strachan bore witness in 1842 when on a confirmation tour (Memoir of Bishop Strachan, p. 202). For several years Mr. Burnham conducted the services of St. Mark's Church, Otonabee, without remuneration, and the Treasurer of the Synod noted a marked decrease (to him unaccountable) in the collections for the mission fund from St. Mark's, subsequent to his decease.

The vestry of St. Luke's Church was organized on July 13th, 1876, when Messrs. John Burnham (son of the Rev. Mark Burnham) and



ST. LUKE'S CHURCH, ASHBURNHAM.

H. T. Strickland were elected churchwardens, and it is worthy of remark that they have been re-elected at each successive vestry meeting ever since, and still hold office. In the following year the foundation stone of the present church was laid, whilst the handsome and commodious school-house was erected in 1885. Since then a very comfortable rectory, with stable and gardens, has been completed, the value of the whole property being estimated at \$18,000. Considering the short period that has elapsed since the commencement of the work, the debt is quite insignificant and is more than covered by the liberal gift of Mrs. Mark Burn-

ham of \$2,000 as the nucleus of an endowment. Whilst due credit is given to the founders and supporters of this enterprise, it must be admitted that such admirable results could scarcely have been accomplished apart from the continuing energy and self-denying labours of the first rector, Rev. W. C. Bradshaw, who was appointed incumbent in 1876, and was compelled by failing health to seek a more suitable climate in 1890, and is now labouring with all his old time vigour at Highland's, a suburb of Denver, Colorado. Mr. Bradshaw is an Anglican of a pronounced, but withal a moderate type, who succeeded in a quite remarkable degree in winning and retaining the affections of his people without compromising what he regarded as the truth. He owed this rather rare achievement to the common sense which enabled him to distinguish between great and small, and so to estimate things according to their true proportions, a gift, unfortunately, as uncommon as it is valuable, and for the lack of which so many of the best citizens of the

country have been alienated from our Church.

So early as the year 1881, the rector was able to say in his Easter pastoral address: "There are now in connection with St. Luke's 108 families, representing 545 souls, and at St. Mark's 16 families with an aggregate of about seventy-five souls. The communicants' roll has, through deaths and removals, suffered sadly during the last eighteen months; and yet to-day we still number in both churches at least 185, viz.: twenty-five at St. Mark's and 160 at St. Luke's, of whom no less than 142 communicated yesterday. This shows that nearly one-third of our Church population are communicants—an

unusually good proportion." In 1882, 148 persons communicated at St. Luke's alone, whilst by 1886 the numbers had risen to 175, a showing which few villages of a population of 1,500 could equal. It is, however, only fair to mention that there have always been a good number of families from the other side of the river attending St. Luke's.

The sittings of the church have always been free and unappropriated. The envelope system is in use, the salaries have always been paid *monthly*, whilst the churchwardens have never found themselves seriously in arrears. In 1881 the total income was \$1,437.54, in 1885 it amounted to \$1,830.44, and in 1886 it had risen to \$2,022.56. The number of communicants is a fair idea of the spiritual well being, whilst the income testifies to the material, and the application of both of these tests shows the solid character and continually increasing efficiency of Mr. Bradshaw's labours. Failing health, at length, compelled him to leave his work. It was hoped that a temporary absence would suffice to restore him to his parish, but the event proved otherwise. A somewhat unsettled time ensued. Rev. George Warren, M.A., now incumbent of Lakefield, was for a time stationed at Ashburnham, and he was followed in 1891 by Rev. J. W. McLeary, who, however, finding the charge of so large a parish too much for health never robust, resigned in the present year, to seek, and we trust to find, a more suitable scene of labour in Michigan. About the same time Rev. Prof. Symonds, of Trinity University, decided to abandon teaching, and devote himself to pastoral work. After some correspondence between the churchwardens and Mr. Symonds, he received a very cordial and unanimous invitation to the parish which he immediately accepted.

Some of the work initiated by Mr. Bradshaw has been abandoned. Services were held from time to time in various parts of the mission as well as at the little Church of St. Mark's, Otonabee, but the growing Church and Sunday School at Ashburnham, demand all the energies of one man, and it is hoped that means will very shortly be provided by which a missionary may take charge of St. Mark's, and at the same time revive some of the activities that flourished in bygone days.

### THE EXPERIENCE OF TWO "MISSIONARY SACKS."

*Most Humbly and Respectfully Dedicated to the Woman's Auxiliary of Canada.*



MY DEAR RELATIVES,—I hasten to give you some account of our experience as "missionary sacks" in the great North-West.

The last stitch was put in and no longer subject to the gentle pushings and

squeezings, prickings and stitchings of our fair constructors, we had time to imbibe some personal consciousness as to our being, the object of our existence and what lay before us. We had been made up in liberal proportions by our generous donors. It was impossible for us to do otherwise than absorb, as part and parcel of our being, something of the spirit and kindly feelings that had evidently actuated our kind originators. It was well we did so, for I think nothing, but a warm missionary spirit could have enabled us to bear the bangings and bumpings, the painfully intrusive corners of hard-hearted boxes, the cruel fangs of protruding nails, the ripping of jagged iron bands and the unutterable roughnesses to which *our not sufficiently strong* epidermis was exposed throughout our journey. I have heard out here painful reports of frightful lacerations endured by dear relatives who have preceded us in the noble cause, and can only too well believe it.

I pass over in silence, though not without a shudder, the terrors of the land journey. Alas! worse was before us. In course of time we found ourselves with numerous other pieces, much coarser and stronger than ourselves, landed on an island round which rushed and roared in ceaseless turmoil the rapids of a great river. We were not long left in peace.

Not that there was much repose for us, squeezed as we were almost out of existence by huge cases and sacks piled promiscuously over us, cheek by jowl, with greasy sacks of bacon oozing at every pore in the hot sun, or in yet more dangerous proximity to cases of oil. We were pitched head-foremost into a large scow rocking and bumping against the stones, and soon, a motley crowd, we were on our way down stream.

I need not say that our fair constructors had carefully impressed upon us cleanliness inside and out. A more spotless pair of sacks, believe me, dear cousins, could not have been seen than ourselves at starting. Imagine our outraged feelings at being tramped upon by feet often thick with mud and water, to the defiling inroads of which we felt ourselves by no means impervious. Nor could we avoid the tobacco-stained expectorations which were plentifully showered on every side.

It was, I think, about this time, whether from a violent fit of shuddering, or from the constant trampling, that the writer was conscious of something going wrong in her inside. Indeed, she felt somehow internally disordered for the rest of the trip.

Again, considering that we were both constitutionally delicate, we were especially timid about wet or damp. We felt unable to resist the injurious inroads. We felt that moisture might prove fatal to us, and utterly undo the very purpose of our being and of our journey. We were in constant terror about this.

One day my dear companion was lying in the side of the scow, doubtless trying to shrink away from the trampling feet and the too free expectation, when, in passing one of the many rapids, the scow struck on a stone, swung round, and a heavy wash of water deluged my poor friend.

Imagine my anxiety on her account, delicate as I knew her to be, and any lengthened wetting so injurious. For myself I was only too thankful to have escaped a soaking, which, in my disordered condition, I felt would have been yet more fatal. But it was a narrow escape.

Great was our relief, shortly after this accident, to be pulled out of the scow and transferred to the deck of a steamer. Here we both hoped to get some medical treatment. An individual we had not seen before, he might have been a doctor or, perhaps, a clergyman, skilled in such matters; anyhow he appeared to take a personal interest in us, extricated us from our uncomfortable surroundings. I assure you a little care and tender treatment after so much rough handling was very, very comforting. Our new friend carefully diagnosed our state, but, like too many of the medical profession, he failed to detect the internal disorder from which I was suffering. The precarious condition of my dear fellow-sack was, however, sufficiently evident.

He at once went to the root of the matter, turned my dear friend inside-out, and thoroughly dried every part. She was soon restored to me not much the worse for the soaking, but we both felt but for the kind interposition of what proved to be our owner, my companion would have arrived, six weeks later, at her journey's end utterly ruined.

I will not dwell further on the hardships of the journey.

One evening about dusk I was carried into the house. I gathered that my receivers were very tired after a hot and wearing day. They seemed to regard my opening out as an agreeable change, and a little pleasure after the dust and weariness of the day. I was still feeling very disordered (I must beg my fair readers' pardon) in the stomach. I think it must have been of the nature of "la grippe," which, you know, is so infectious, for I noticed that no sooner did these good people get into my company than they began to cough and sneeze very much. Feeling so poorly myself, I felt quite sorry for them.

One of them, I think, remarked as he opened me out that the good people who had sent me must have used an unshaken flour sack!

Alas! what with the heat and the dust from my inside, the coughing and the sneezing, my poor hosts had to flee outside, hurriedly shake my contents and stow them in an out-house till the pungency of my disease was mitigated.

I heard one of them say something about soap powder, and how useful it might have been.

Then, for though I am now reduced to an attenuated "sack," somewhat the worse for wear, I still continue to take an interest in the purpose of my existence, and the object of my journey, in the faithful discharge of which I have fairly exhausted myself; but this, I think, is expected of all missionaries. I found there were eleven children inhabiting the house which was my destination, besides outsiders. Some were lighter skinned and some were darker, but light and dark alike were possessed with a strong craving for candies. Oh! how I rejoiced—I love children—I imbibed that from my parents who had stowed a sackful of love and a bagful of candies inside me.

But, alas! that wretched complaint of mine had fastened itself on those candies.

It was no use trying to make believe that they were sugar-coated. No, it was nothing more or less than a coating of soap-powder.

But how those dear bairns, light and dark alike, did work with those dusted candies!

They blew them, rubbed them in their hands, licked them with their tongues, wiped them on their dresses, and finally getting down to the underlying sweetness, crunched them up and craved for more.

Oh! how I longed that I could impart from my inside some good "heavy cotton" dresses for summer and good wearing serge dresses for winter for the girls ranging from five to twelve years of age; new handkerchiefs, home-knitted stockings and a few boys' suits, strong wearable material, yarn and knitting needles to match.

Should any of you, my dear relatives, feel inclined to follow us out to this missionary field—and, I think, a missionary spirit is spreading among us "sacks" and "bales" of Canada—I trust you will be charged with such-like articles. I trust also that you will be somewhat thicker skinned than we were, and so more capable of enduring the roughness of the journey, and more able to resist wet. We came through in an unusually dry and favourable season or we might have fared much worse.

Should soap-powder or kindred ingredients enter into your internal composition, I would venture to suggest it being packed in empty tins and sewn up tight in cotton. The latter precaution prevents the lid slipping off.

Lastly, my receivers evidently could not make out who had sent us. I was utterly incapable of telling them about our dear, good, kind parents.

I would, therefore, urge you my dear brother and sister "sacks," and my good cousins the "bales," to come out provided with letters of introduction or some internal proof whence you originate.

"SACK."

THE perfection of God being infinite, to become Godlike means infinite growth.

Young People's Department.



"LET US NOW GO EVEN UNTO BETHLEHEM."

BETHLEHEM.

O, to have dwelt in Bethlehem  
When the star of the Lord shone bright !  
To have sheltered the holy wanderers  
On that blessed Christmas night ;  
To have kissed the tender, wayworn feet  
Of the Mother undefiled,  
And with reverent wonder and deep delight,  
To have tended the holy Child !

Hush ! Such a glory was not for thee ;  
But that care may still be thine ;  
For are there not little ones to aid  
For the sake of the Child divine ?  
Are there no wandering pilgrims now,  
To thy heart and thy home to take ?  
And are there no mothers whose weary hearts  
You can comfort for Mary's sake ?

—Adelaide Proctor.

### "NO ROOM IN THE INN."

IT was Christmas Eve. Winter had seized the landscape in the unrelenting grasp, first freezing the pools and the surface of the ground, and then spreading over all a deep shroud of snow. Up through the snow, in dark relief, rose the walls of the homesteads, and the naked skeletons of the trees shivering in the wind; while the course of the stream was still marked by a chain of unfrozen rapids. The sun had

\* \* \* "g'ien a short-lived glower  
Far south the lift,  
Dim darkenin' through the flaky shower  
Or whirlin' drift,"

but had now left night "to preside o'er the scene."

To William Anderson the lighted windows of his home were a welcome sight as his faithful mare plodded her way along the heavy roads to her well-known stable door, whence three hours ago she had started with a load of grain, to return now with some needed supplies from the town. His home was not the abode of luxury. Incessant industry extorted from his small holding a sober living; but equally incessant care alone made it sufficient for the needs of his large family. As it was, the eldest had to go to service. Anderson had struggled to put this off as long as possible, so as to keep Davie under his own influence till his character should be more firmly set in the mould of good habits. He was a man of old-fashioned, but sterling, piety, and had brought up his children in the faith. Davie had not been suffered to leave the paternal fire-side till he had passed through the solemn influences of the Confirmation time, and become a communicant. An attempt had been made to arrange that he should be allowed to visit home, so that with his father and mother he should partake of his Christmas Communion.

There was a goodly number round the fire when, after making the old mare comfortable, Anderson shook the snow off his feet and went in. His wife at one side of the fire was putting the baby to bed, while the eldest girl attended to the cooking of the supper. In the chimney corner opposite sat his father, Old John Anderson, bent with the weight of ninety years. Frail and feeble, he still lingered on the stage. He had not the strength to command his mental acuties, and sometimes seemed to have but a dim understanding of what was going on. But his ear would now and then catch a passing phrase, which from time to time, *a propos* of nothing, he would repeat like an echo.

"What night its gettin' to be!" said Anderson, as he drew his chair towards the fire. "I canna keep frae thinkin' about Davie. He winna get awa' till his beasts are suppered, and the win's aye risin'. Hear till't roarin' in the chimney."

"He'll maybe hae sense nae to start," said Mrs. Anderson; "he could maybe manage in the mornin'."

"Oh, but we want him thi' night!" cried the rest of the children.

"Weel, bairns," said Anderson, "we maun just wait till we see. There's nae other thing to be done."

The supper proceeded amid much lively and happy chatter. When the supper dishes were washed up and put away, they all gathered round the fire. The children had their hymns to say, chief among them Anderson's favourite—Heber's

"Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid."

Then Anderson read the gospel narrative of the Nativity, while the imaginations of the children became active and busy with the shepherds in the fields of Bethlehem, with the Heavenly Host and with the Babe in the manger. One phrase seemed to strike the old man, after his custom, who kept echoing it—"No room in the inn! no room in the inn!"

Then the mother suggested to the younger ones that it was bed time.

"Oh, no," was the cry; "let's wait till Davie come! let's wait till Davie come!"

"Naebody kens when that may be," said the mother.

"Oh, weel, wife," said Anderson, "let them do't for ance; it'll mak' the time pass quicker."

The old man dosed in his chair, wakening up now and then muttering, "No room! no room in the inn!"

It was a long wait for Davie. Ten o'clock was long past when the door suddenly burst open, and Davie, breathless and covered with snow, stood on the threshold. Without pausing or coming in, he cried: "Father, you'll need to come and help me. There's a woman and a bairn perishin' in the snaw. I got the length o' the brig across the burn, but the woman fell down, and I ran roun' for you."

"Where are ye takin' them laddie?" said his mother.

"Here! What ither could I do?"

"Here!" said the hard-worked and well-nigh exhausted woman. "Just look roun'. What way can there be room here?"

The excited voices roused the old man, who wakened up again, saying in his usual dazed kind of way, "No room in the inn! No room for THE FATHER'S BAIRN!"

A look of mutual understanding passed between Anderson and his wife, and without another word he went out again with Davie.

For "the Father's bairn" room was found; its mother had gone where for penitent sinners there is always room.

On the Christmas morning Davie and his parents knelt together at the altar and offered their "Sacrifice of Praise and Thanksgiving";

and later the old man received, privately, the Blessed Sacrament of Holy Communion. In that humble home the joys of a Christmastide were great; for their action had not been unseen by the Giver of Peace, who found no room in the inn, but who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."—By the Rev. Canon Low, M.A., in *The Scottish Standard Bearer*.

### SANTA CLAUS IN THE CABIN OF THE JOLLY.

"**Y**OU coming back by Christmas, grandpa?"

"Don't know, boy—don't know! Folks that work for a livin' can't 'spect to think of Christmas and all them things!" said Skipper Billy Anderson of the herring-boat, the Jolly, bustling about the wharf, and attending to the very last duties prior to sailing.

Stanley looked puzzled and disappointed. He bit his lip, and his large dark eyes were shaded still darker with a cloud of regret. His fingers clutching a slip of folded paper, kept working nervously.

"Wish—you—would—c—come to Christmas, grandpa!" he said, hesitatingly.

"Well, well, I don't know!" and Skipper Billy, as he spoke proceeded to coil a rope, roll a water-cask, lift a kit, and grab an oar, all at the same time.

The boy appreciated the fact that his grandfather was very busy, and timidly saying:—"Pr'aps you'll take this! Good-by!" he thrust the slip of paper into Skipper Billy's jacket pocket.

"Good-by!" growled the bustling Skipper Billy, fluttering over water-cask and rope, kit and oar.

Stanley went up the wharf slowly and sorrowfully.

When the Jolly had cast off her last rope, lifted her canvas, and sped for the open sea, then Skipper Billy went down into the cabin of the herring-boat to take what he called "a breath." It was a small coop where skipper and crew bunked at night and ate by day. It had a stove, and over its grate of glowing coals bent Tim Lawler, who was frying fish in a big frying-pan.

"Well," thought the Skipper, squatting down on a much whittled bench, "I b'lieve everything is attended to, and I can take a breath. Hold! What's this in my pocket?"

He pulled out Stanley's crumpled paper, and, opening it, began to read in a suppressed tone:

"May—God—keep you,—grandpa,—and

bring—you home—in time for Christmas. Oh! I left out one word afore grandpa. It is 'd-dear.' Oh, yes! It is 'dear grandpa.'"

"What say, Skipper?" asked Tim Lawler.

"Oh,—nothin', Tim, nothin'! That fish smells good."

"Wall, yes!" replied Tim, wrapped in a cloud of smoke that the funnel could not accommodate.

"You—you b'lieve in Santa Claus, Tim?"

"Wall, it,—it's a pleasant fancy. Of course, 'tain't real."

"Heathen, Tim, heathen! I don't know 'bout so much Christmasin."

Tim went on frying, the Skipper went on thinking.

That crushed slip of paper! Somehow it affected wonderfully Skipper Billy. He thought about his grandchild Stanley.

"Why, I giv the—the—child that name," he reflected. "Han'sum, and I picked it out like a posy! And Stanley's mother, my darter Jane,—she was a good gal. She loved Christmas,—Why, she has been dead ten years, yes, she loved Christmas. She did love to trim up the old church and make it look pearty. She—she sang too. Voice like a bobberlink! And she loved to give things away Christmas time. Dear gal!"

The tears gathered in his eyes.

"Sick, Skipper?" asked Tim, who saw his agitation.

"Let this smoke out!" growled the Skipper.

"Got in yer eyes? Too bad!"

"Humph!" grunted the Skipper, and went on thinking. Tim went on frying.

"Santa Claus a heathen?" reflected the Skipper. The heathen's me! Didn't give that boy decent attention. Dear me! I git real hard. 'God bless dear grandpa!' I ain't wuth blessin', so wrapped up in this 'ere-fishin'! I don't keep half decent. I'm gittin' old too. Ought to be ashamed of myself! Don't care about Christmas! And my darter Jane too! Dear gal!"

The tears were flowing out of their hidden wells again.

Tim and his cloud of smoke had gone up through the open cabin door like an angel in his aureole heaven-ward, so that the Skipper of the Jolly could manifest his weakness without fear of observation. And as he continued his meditation, resolving to be home by Christmas, resolving to bring with him a good-sized bundle of gifts if he could pick them up in some seaport town, the Skipper of the Jolly continued to change more and more.

His eyes grew very kindly. His face flushed with generous excitement. A genial smile spread over his features, rimmed by his bushy gray hair and thick gray beard. He patted his fat knee fondly, as if he fancied he was caressing Stanley's round chubby head.



"Yes, I must give all I can," he murmured. "Hunt up some poor folks too!"

He became the picture of a most genial, fatherly, princely benefactor. Why, looking at him, one might have asked:

"Has magic come into the cabin of the her-ring-boat, and changed its rugged-faced skipper into a Santa Claus?"

Yes, Santa Claus in the cabin of the Jolly.

And the magic was just a boys simple, humble wish on a little piece of paper.

But as Christmas approached, the Jolly was not in port.

"Don't see whar she is!" muttered every old salt, gazing toward the east with its cold mist above and colder foam below.

Ah, that hard-beset Jolly! caught by an adverse wind, blown far from her track, she was now trying to get into port.

It was the night before Christmas. It was snowing hard. The deck of the Jolly was white with flakes. The Skipper was at the helm anxiously wondering where home might be. A lantern in the rigging tried to look cheerful, but it was a grim effort.

Suddenly, Skipper Billy turned to Tim Lawler, who, cook by day, was mariner by night. He wore a big sou'wester with stretching brim. It looked as if the cook were walking round, his frying pan on his head.

"Tim!"

"What, Skipper Billy?"

"I see a suthin'!"

"Whar?"

"A sort of light place over thar!"

The man under the frying pan started forward excitedly.

"Why, Skipper, that is a suthin'! Steer for it!"

"Tim, I will."

The light place grew bigger, brighter.

The water was not so rough.

"Why, Tim, we are gittin' into some kind of port. And if that black thing to wind'ard don't look like 'Marm Cheesley's Rock' a-comin' 'tween us and the light!"

"She does, Bill!" shouted Tim, joyfully.

"Hoorah! We're gittin' into port!"

And in a few minutes a boy came running down a wharf, exclaiming:

"Oh, grandpa! That you? So glad! You see my fire I built?"

"Yes, that fetched us in. Yes, thank God. Santa Claus has got home in season!"

What! Santa Claus? The Skipper say that? Yes, and he proved it; he gave so generously.

It was a famous Christmas.

Among those at church, sitting near a bower of fir-trees, looking like a Santa Claus just arrived, sat the round-faced, ruddy-cheeked, gray-haired Skipper. His heart was full of thanks to God. He cried too.

"I hear my darter Jane singin' agin," he said.

The next day he was seen playing "ring toss" with Stanley.

"Why, Skipper, you are only a big boy!" said Tim Lawler.

That pleased Skipper Billy wonderfully.—  
*Rev. E. A. Rand.*

## A CHRISTMAS PRAYER.

**L**ORD; for the lonely heart  
I pray apart.  
Now, for the son of sorrow  
Whom this to-morrow  
Rejoiceth not, O Lord,  
Hear my weak word!

For lives too bitter to be borne  
For the tempted and the torn,  
For the prisoner in the cell,  
For the shame lip doth not tell,  
For the haggard suicide,  
Peace, peace, this Christmastide.

Into the desert, trod  
By the long sick, O God;  
Into the patient gloom  
Of that small room  
Where lies the child of pain  
Of all neglected most—be fain  
To enter, healing, and remain,

Now, at the fall of day,  
I bow and pray,  
For those who cannot sleep  
A watch I keep.  
Oh, let the starving brain  
Be fed, and fed again;  
At Thy behest  
The tortured nerve find rest!

I see the vacant chair,  
Father of souls, prepare  
My poor thought's feeble power  
To plead this hour:

For the empty, aching home  
Where the silent footsteps come.  
Where the unseen face looks on,  
Where the handclasp is not felt,  
Where the dearest eyes are gone,  
Where the portrait on the wall  
Stirs and struggles: as to speak,  
Where the light breath from the hall  
Calls the colour to the cheek,  
Where the voice breaks in the hymn  
When the sunset burneth dim,  
Where the late, large tear will start,  
Frozen by the broken heart,  
Where the lesson is to learn  
How to live, to grieve, to yearn,  
How to bear, and how to bow,  
Oh, the Christmas that is fled!  
Lord of living and of dead,  
Comfort THOU!

—Elizabeth Stuart Phelps.

"Not I, but Christ be honoured, loved, exalted.  
Not I, but Christ be seen, be known, be heard.  
Not I, but Christ in every look and action.  
Not I, but Christ in every thought and word."

## The Canadian Church Magazine

### AND MISSION NEWS.

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

TERMS:—{ ONE DOLLAR A YEAR IN ADVANCE.  
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#### EDITOR.

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

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VOL. VI. DECEMBER, 1892. No. 78.

#### EDITORIAL NOTES.

We close Vol VI. this month, wishing our readers a merry Christmas and an increased missionary spirit.

THE children of the Church in the United States contributed \$80,000 to the funds of the Missionary Society.

COVERS for bound volumes, uniform with those of previous years, may be obtained on easy terms by applying to the publishers.

THE *Living Church*, Chicago, has been much improved in appearance by an entirely new typographical dress, which affords its readers, as well, much additional reading matter.

THE *Missouri Missioner* is to be the name of Bishop Walker's "Gospel Barge," which is to do for the Church on the Missouri what the Bishop's famous Cathedral car does for it on the railway.

A NEW diocese has been formed in Central Queensland, Australia, under the name of Rockhampton, and the Rt. Rev. Nathaniel Dawes, Bishop-coadjutor of Brisbane, has been appointed its first bishop.

A LARGE number of figures appear in our issue of this month, but it will be noticed that eight pages are given in addition to our ordinary size.

This is to enable our readers to have the "returns by parishes" for 1891-92 bound in the present volume.


A VERY strong opinion is growing up everywhere that Great Britain ought not to give up the hold that it has upon Uganda. The missionary work that has been done there, sealed by the blood of martyrs, calls loudly for protection. Great influence will be brought to bear upon the Government to reconsider its determination to withdraw from it.

THE late convention of the Church in the United States marks an important era in its missionary history, seven missionary jurisdictions having been set apart, four of which, Southern Florida, Western Colorado, Oklahoma and Indian Territory and Northern Michigan are domestic, and three, Yeddo, Spokane and Shanghai, are foreign. There seems to be, however, some difficulty in obtaining men willing to go to the foreign posts.

AT length the veteran Bishop of Guiana, the Most Rev. William Piercy Austin, has been called to his long home. He died in harness, having worked as a missionary bishop for a period of fifty years, and just after the great rejoicings that were held in Demerara over his jubilee anniversary. In his case surely there is a clear record deserving the words, "Well done, good and faithful servant." A full notice of his life and work, with portrait, was given in our issue of April last.

THE first railway train has lately entered Jerusalem. With this evidence of advancing western civilization, there is also progressing a great and unusual influx of Jews. It may not be long ere Benjamin Disraeli's aspiration will be fulfilled, and Palestine become once more the centre and home, as it has been the cradle, of that extraordinary people. During six years the population has increased from 30 to 80 thousand. 600 houses are being built outside the city walls, and Jerusalem will probably soon be once more a great city.

#### MISSIONARY TEACHERS.

 LARGE meeting of the different branches of the Woman's Auxiliary, of Toronto, was held in St. Stephen's Church, of that city, to say farewell to Miss Garlick and Miss Symonds on the eve of their departure for the North West to be missionary teachers to the Indian children on the Blackfoot Reserve, near Calgary. The Bishop of Toronto presided and suitable addresses were made by Rev. Dr. Mockridge and Prof. E. C. Cayley. The following is a brief history of the

mission, to which the two ladies mentioned above are going :—

In 1886-7, when the Woman's Auxiliary was first begun, the Parkdale Branch had prepared a bale of clothing, and their Secretary, Mrs. Thorne, was asked to write to various missionaries to ascertain where such help was most needed. This she did, and received answers from all promptly, except from Rev. J. W. Tims, whose answer did not reach her for a length of time. This delay was explained by Mr. Tims, who also told her he had made several ineffectual attempts to make friends with one of the minor chiefs—"White Pup," for the sake of beginning work in his camp—but had always failed. One day he determined to try once more, and as he rode down to his camp he prayed earnestly that some way might be shown him whereby he might accomplish his purpose.

Shortly afterwards an Indian rode up to him and handed him a letter—very dirty and weather stained. This proved to be Mrs. Thorne's letter, which she had addressed incorrectly (for Mr. Tim's Mission was almost unknown then) to "Blackfoot Crossing." It had been thrown off the train at the nearest point, and had been picked up, sometime afterward, by a railway employee, who sent it, by this Indian, to Mr. Tims.

Taking the offer of the bale, as made in this letter, to be an answer to his prayer, Mr. Tims went on and told "White Pup" that if he was allowed to open a school in his camp some warm clothes would be given to his people—to which the chief consented, provided he saw the clothes first.

This letter led to a correspondence, which very soon proved to the Woman's Auxiliary the great need of the lady missionary, for, whom Mr. Tims appealed—"one who, for the love of Christ, would go and teach and help the poor heathen women and children, whose miserable lives were little better than slavery." As soon as the necessary salary was guaranteed by the various branches, Miss Brown was sent out. In 1889 Miss Brown took six girls to live with her in a tiny log house—the beginning of the "Blackfoot Home." It was very difficult to get the Indians to allow their girls to stay in the "Home," as they expected to be *paid* for them, and any attempt at necessary punishment, for running away or insubordination, would have been resented by the parents. Miss Brown's health failed from overwork, and in the Autumn of 1890 Miss Perkes went out to take her place. Two of Mr. Tim's assistant teachers, Mr.

wanson and Mr. Haynes, had previously taken some boys to live with them in the mission house, six boys and Mr. Haynes sleeping in a loft over the kitchen. That Autumn a building was erected for the "Home," which was a decided improvement on Miss Brown's shanty, but

was still very small. The Indians have begun, at last, to realize the importance of the home training for their children and are now anxious to have them taken in, and so Mr. Tims applied last year for a grant from the Government for a building. Having received it, and also some help from English friends, he enlarged and improved the Home until it will hold about 40 children. Mr. and Mrs. Haynes and the boys will occupy one wing, and Miss Garlick and Miss Symonds and the girls the other, while the centre will be devoted to kitchen, dining room, etc., etc.

Miss Perkes was married to Rev. G. Holmes, of Lesser Slave Lake, last Summer, and these two ladies are now going up to take her place.

The difficulties of the work are very great, and are rendered more so by insufficiency of funds, but the importance of receiving these young souls from the degrading surroundings of heathen camp life, and training them in a Christian home cannot be overestimated.

The Blackfoot Reserve is 18 miles long and 10 broad. It is the Home of 1800 heathen Indians. The Church of England alone, with the exception of a small school under a Roman Catholic priest, is caring for these people.

The Indians are not only heathen but are quite uncivilized, and have no idea of how to do the simplest household duties—such as cooking, sewing, nursing, etc. The sick are made worse by the noise of the medicine man's drum, and their flesh is cut to let out the evil spirit, which is causing their illness.

Miss Garlick and Miss Symonds will not only have charge of the girls in the home, but will also do what they can to help and teach the women in the camps.

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### Woman's Auxiliary Department.

*"The love of Christ constraineth us."*—2 Cor. v., 14.  
Communications relating to this Department should be addressed  
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.

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CORRESPONDENT writes to us from Caledonia, Ont., as follows :—

Will you kindly allow me space in your valuable magazine to insert a few lines at this most opportune moment, when our beloved Bishop of Algoma is suffering mentally and physically from his inability to meet the just demands of many good and noble men who have left all to come and work in the Lord's vineyard; but who, at the end of the day, cannot receive their justly earned penny, for there are no funds.

May I make this appeal to the loving sisters of the Woman's Auxiliary throughout Canada, and ask their kind help for Algoma to pay this debt of \$4,000? If the members of each branch would, at their last meeting in December, take

or send to the president the sum of fifty cents each as a love-gift to one in trouble, to be sent by each kind lady president to Mrs. Boomer, 597 Dundas Street, London, Ont., whose interest in Algoma is well known, she would be doing God service, and closing the year as a helper indeed.

MRS. MEDLEY, Mrs. Williams and Mrs. Cummings have written to the General Secretary asking her to convey their grateful thanks to the Woman's Auxiliary for the resolutions of loving sympathy with them in their sorrow, which were passed at the Triennial Meeting.

MRS. (VIDAL) WILSON, Miss Brown and Miss Mellish write thanking the Woman's Auxiliary for their expressions of appreciation of their efforts in the mission field, and ask that the members will pray that they may be strengthened to carry on and extend the work God has entrusted to them. The resolution has cheered them greatly and given them a fresh impetus in their work.

MRS. LIPSCOMBE writes from Victoria, B.C., in grateful acknowledgment of the sympathy shown to the Chinese mission with which she is connected, and adds:—"We stand in great need of *sympathy and aid* just now, as we are at a very critical time and are having great difficulties. Bishop Ridley, who was here lately, took a deep interest in our mission and cheered us with many kind words, begging us not to let the work drop. It has only been by the united efforts of our Woman's Auxiliary that it has been possible to keep the mission open. The grant from Toronto, out of which the expenses were met, was placed in the hands of a committee formed merely for the purpose of disbursing the money, which, being exhausted in August, we have very great difficulty in meeting the monthly expenses, and now the winter is approaching and expenses for warming and lighting increase, we feel increased anxiety. If we cannot get funds we must close the mission. We have raised \$40 here, but cannot reckon on even this in the future, and until a fresh grant is made our mission may be dropped, unless a helping hand is extended to support the work. The fact of the men (Chinese) being, for a great part of the time, unemployed prevents their paying their school fees. There are a certain number who have been with us from the beginning, but there are often new ones who come for a few weeks and are glad to come to the mission, but need is very urgent. We commend it to the notice of our Christian fellow-workers in the mission fields with the hope that, if possible, a sum may be placed in the hands of our Treasurer to enable the work to be carried on efficiently. Our Treasurer is Miss E. Woods, 28 North Park Street, Victoria, B.C."

OTHER articles connected with this department will be found elsewhere in this issue of the Magazine.

### Books and Periodicals Dept.

*A select library of Nicene and Post Nicene Fathers of the Christian Church. Second series.* Translated into English with prolegomena and explanatory notes, etc. Vol. III., Theodoret, Jerome, Gennadius, Rufinus, etc. New York: The Christian Literature Co. Oxford and London: Parker & Co.

This valuable work is edited by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York, and Dr. Henry Wace, Principal of King's College, London. It is the third volume of the series, but, as Vol. IV. had already been published, the first four volumes are now complete, and embrace the writings of Eusebius, Socrates, Sozomen, Theodoret, Jerome, Gennadius, Rufinus and the select works and letters of the great Athanasius. These books in themselves form a rich treasury for the library of any one at all interested in early Christian literature. The Ecclesiastical History of Theodoret covers the interesting period from the Council of Nicæa (A.D. 325) to the death of Cyril, of Alexandria (A.D. 444), and his dialogues as well as his letters relate to the great questions of his own day, particularly those concerning the nature of our Lord. In Jerome and Gennadius we have "Lives of Illustrious Men," being brief notices of men of note in the Church from Simon Peter and other apostles and disciples of our Lord down to the days of the authors themselves. The writings of Rufinus are given and will be found valuable as a witness to the state of the creed and the Holy Scriptures and Apocrypha as held in the Italian Churches in the beginning of the 5th century; but Rufinus is chiefly known from his relation to Jerome, first as an intimate friend and afterwards as a bitter enemy. The controversy between them, however such controversies are to be deplored, is valuable now as showing the minds of the great reasoners of the day. The index of subjects, carefully prepared, and also the index of texts, adds much to the usefulness of the volume which throughout reflects undoubted credit upon the editors and publishers alike.

*The Dominion Illustrated.* Montreal: Sabiston Litho. & Publishing Co.

Much publicity has been given to the Christmas Number of this first-class Canadian publication and it will no doubt have what it certainly deserves, a wide circulation. The publishers have spared neither trouble nor expense in producing a superb specimen of work. What renders it doubly attractive is that it is purely Canadian throughout both as to the work of pen and pencil, and the endeavour of the publishers to build up a national literature is most praiseworthy, and should receive the high appreciation of the public. The wide and continued circulation of American literature throughout the Dominion is not to be desired, and the best way to prevent that is to procure for Canada a literature of its own; but this cannot be done without money. If authors can get remuneration for their articles such as they are clearly entitled to by writing for American periodicals, they cannot be blamed for sending the products of their intellect out of the country; but if similar encouragement could be given them in their own land they would be only too glad, in in most cases, to "stay at home." This goes almost without saying; but publishers cannot hold out the necessary inducements unless due support is given to their enterprises by the public. Loyal Canadians could not do better than to help to build up a Canadian literature, and the Sabiston Publishing Co. of Montreal are entitled to every support in their continued efforts to do so. Let the *Dominion Illustrated* be supported by all.

*The Missionary Review of the World* for December is out with its usual quota of valuable articles for and about the missionary fields of the world. It has able contributions and articles upon the following subjects: The True Forward Movement, or a Higher Standard of Consecration; The Place of Schools in Mission Work; The American Mission in Egypt; The Industrial Home for Boys; The Gospel among the Jews; The Forerunners of Carey, Part II.; The Status of Moslem Women According to the Teaching of the Qurán; A Moslem Back-Fire; Attitude of the Educated Classes of India toward Christianity; Slavery by Contract; and Prayer League for Native Workers in China; together with extracts and translations from foreign periodicals, editorial notes and general missionary intelligence from all parts of the world. Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, New York.

*The Magazine of Christian Literature*: The Christian Literature Co., New York.

The November number of this useful periodical continues the articles of Archdeacon Farrar on the great Philanthropies, which is embellished by numerous engravings, as is also the continuation of "Cloister Life in the days of Cœur de Lion." "The Teaching of our Lord as to the authority of the Old Testament," by Dr. Ellicott, Bishop of Gloucester and Bristol, is also continued. Articles on "The Policy of the Pope," "Native Agents and their Training," "The Sovereignty of God in Predestination," and many others of great interest to the Christian public, as well as to the Christian scholar, are to be found in it, making altogether an attractive number.

*The Pulpit*: Edwin Rose, Buffalo, N.Y., contains, as usual, several eloquent and suggestive sermons by eminent divines.

*The Youth's Companion*, Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

*Germania*: A. W. Spanhoofd, of Manchester New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

*The Churchman*: New York; M. H. Mallory & Co. 47 Lafayette Place, New York. A weekly Church paper, well known as one of the best Church periodicals published.

*Newbery House Magazine*: Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to Churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

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

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

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The next meeting of the Board—Hamilton, April 12th, 1893.

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

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS
	General.	Indian.					
Durham.....	8 72		25 00	7 60			
Egremont.....	43			95		42 70	Rev. A. F. B. Burt.
Dungannon.....	88						
Port Albert.....	76					1 64	Rev. James Carrie.
Eastwood.....	3 57			1 90			
Innerkip.....	2 20			1 76			
Oxford Centre.....	3 50			1 73		14 66	Rev. G. M. Franklin.
Essex.....	1 13			82			
North Ridge.....	1 10			65		3 70	Rev. R. Fletcher.
Euphrasia.....	70			1 34	1 35		
Sydenham.....	81			1 00	75		
Walter's Falls.....	51			96	20	7 62	Rev. J. A. Ball.
Exeter.....	6 68		9 49	10 98	9 78	36 93	Rev. S. F. Robinson.
Florence.....	2 50			1 50	1 35		
Aughrim.....	1 61			96	1 51	9 43	Rev. F. Ryan.
Forest.....	5 47			8 83			
Thedford.....	2 04			4 74		21 68	Rev. Wm. Johnson.
Galt.....	25 00			14 00	10 84		Rev. J. Ridley.
Hespeler.....	4 13		1 53	3 52	4 70		
Preston.....	2 42		5 25	2 66	5 06	79 11	Rev. J. Edmonds.
Glanworth.....	4 59			3 29	5 35		
Lambeth.....	2 50			3 32		19 05	Rev. S. E. G. Edelstein.
Goderich.....	25 66			10 00	9 63		
Goderich Township.....	1 06			1 40		47 75	Rev. W. A. Young.
Gorrie.....	1 45		3 46	1 25	2 10		
Fordwich.....	1 30			86	2 11		
Wroxeter.....	65			1 00	1 50	15 68	Rev. T. A. Wright.
Granton.....					3 00	3 00	Rev. F. R. Ghent.
Hanover.....	2 50			3 55	2 06		Rev. M. M. Goldberg.
Allan Park.....	2 60			2 00	2 43	15 14	
Haysville.....	2 57			5 85	3 42		
Hamburg.....	2 31			3 53	5 05		
Wilnot.....	2 21			3 64	3 35	31 93	Rev. J. Edmonds.
Hensall.....	1 13			51	1 09		
Staffa.....	92			93		4 58	Rev. W. Brown-Serman
Holmesville.....	1 25		2 31	1 57	72		
Middleton.....	2 67		3 70	3 50	1 75		
Sumnerhill.....	1 30		5 89	2 42	1 43	28 51	Rev. L. W. Diehl
Hyde Park.....	2 36		7 02	3 77	1 90		
Byron.....	1 10		2 36	1 65	93		
Ilderton.....	1 48		1 65	3 26	1 54	29 02	Rev. H. R. Diehl.
Huntingford.....	1 25			1 25	45		
South Zorra.....	1 40			1 18	75	6 28	Rev. E. J. Saphir.
Ingersoll.....	21 87			10 00	22 82	54 69	Rev. J. H. Moorhouse.
Invermay.....	2 00			3 00	2 50		
Lake Arran.....				2 00	1 50		
Elsinore.....						11 00	Rev. R. S. Cooper, R.D.
Kanyenga.....	40			60	1 00		
Tuscarora.....	1 00			80	2 33		
Cayugas.....	50			40			Rev. D. J. Caswell.
Delawares.....	50			35		7 88	Rev. I. Barefoot.
Kincardine.....	25 00			6 58	7 00	38 58	Rev. M. Turnbull.
Kingsville.....	6 77			6 94	7 48		
Leamington.....	12 22			1 57	2 39	37 37	Rev. C. R. Matthew, R.D.
Kirkton.....	1 20			1 10	90		
Biddulph, St. Patrick.....	1 00		1 70	1 40	1 10		
Prospect Hill.....	1 00				1 00		Rev. H. D. Steele.
Lion's Head.....			1 91	2 30	1 16	14 27	Rev. W. F. Brownlee.
Listowel.....	5 02		7 70	5 02	9 07		
Shipley.....	1 00					27 81	Rev. J. F. Parke.
London, St. Paul's Cathedral..	93 94			71 16	65 34	230 38	Very Rev. Dean Innes.
" Christ Church.....	9 24		13 00	18 25	7 25	47 74	Rev. Canon Smith, R.D.
" Memorial Church.....	52 50		30 62	70 00	24 82	177 94	Rev. Canon Richardson.
" All Saints' Chapel.....				2 75	2 25	5 00	
" St. John Evangelist..	16 00		10 00	22 11	17 87	65 98	Rev. W. T. Hill.
London East.....	64			2 87	2 16		
" Emmanuel.....	30			1 00	89	7 86	Rev. W. M. Seaborne.
London, St. James.....	42 71	25 00	16 17	77 24	31 11	192 23	Rev. Canon Davis.
London West.....	19 15			23 76	15 23	58 14	Rev. G. B. Sage.
London Tp, St. George.....	6 00		7 03	4 60	2 00		
" Trinity.....	4 52		4 06	4 40	2 25		Rev. R. Wilson.
" St. John.....	3 00			4 27	2 00	44 13	Ven. Archdeacon Marsh.

## RETURNS FROM THE DIOCESE OF HURON.

PARISHES.	Domestic Missions		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Lucan .....	7 55			3 15	8 00	22 70	Rev. R. H. Shaw.
Biddulph, St. James.....	2 00				2 00		
Lucknow .....	2 56			7 05	1 60	16 79	Rev. W. J. Connor.
St. Helen's.....	1 28			1 70	2 60		
Markdale.....	2 92			2 30	1 67	9 96	Rev. H. E. Bray.
Berkeley.....	88			2 19			
Meaford .....	9 61		6 22	7 09	9 00	33 10	Rev. J. H. Fairlie.
St. Vincent.....	55			63		52 27	Rev. A. D. Dewdney.
Mitchell.....	32 18			11 59	8 50		
Millbank.....	6 28		1 03	16 15			
Elma.....	2 06			2 23			
Crosshill.....	2 01			3 43		33 19	Rev. J. Ward.
Mooretown.....	1 00			1 00	1 25		
Corunna .....	50			75		4 50	Rev. D. Armstrong, R.D.
Morpeth .....	1 25			1 36	1 25		
Howard .....	1 90			1 64		7 70	Rev. S. L. Smith.
Mt. Pleasant .....	1 10				1 73	3 71	Rev. J. P. Curran.
Mohawk Indian.....	2 10			2 00	65	4 75	Rev. R. Ashton.
Muncey Indian, St. John.....	65			1 13	15		
St. Paul.....	1 00			71	23		
Oneida .....	95			91	37	6 10	Rev. A. G. Smith.
Norwich .....	6 26			1 32			
Northfield.....	2 00			1 38			
Otterville .....	1 50			2 13		14 59	Rev. J. T. Wright.
Onondaga .....	8 02			3 15	86		
Middleport.....	1 98			3 99	66	18 66	Rev. G. M. Cox.
Owen Sound .....	10 71			8 50	8 26	27 47	Ven. Archdeacon Mulholland
Paisley .....	4 57		4 56	1 76			Rev. A. Corbett.
Pinkerton.....	2 25			2 09			
Oil City.....	84			8 05			Rev. F. R. Ghent.
Oil Springs.....	1 75			7 51			
Inwood.....	93			4 60		38 91	
Paris.....	5 40		22 40	10 00		37 80	Rev. A. Brown.
Parkhill.....	2 40			1 10	1 20		
Greenway.....	68			72		5 10	Rev. M. G. Freeman.
Pelee Island.....	1 19			94	65	2 78	Rev. J. Gander.
Petrolia.....	33 44			24 46	9 22	67 12	Rev. R. McCosh.
Pine River.....				89			Rev. T. H. Cooperwaite.
Ripley.....	1 24			2 37	1 06		
Amberly.....				45		6 01	
Point Edward.....	2 40		3 70	2 90			
Perche.....	2 04		7 15	2 46		20 65	Rev. Wm. Stout.
Port Burwell.....	1 00			76	2 65		
Vienna.....	50			90	65	6 46	Rev. C. W. Ball.
Port Dover.....	16 46			17 86	25 38		
Vittoria.....	2 69			4 00	2 22	68 61	Rev. J. R. Newell.
Port Rowan.....	2 25			2 20	3 20		
Rowan Mills.....	80			40			
St. Williams.....	1 00			55		10 40	Rev. R. W. Johnstone.
Port Stanley.....	2 00			1 65	1 00	4 65	Rev. Dr. Schulte.
Ridgetown.....	1 00			1 50	3 21		
Selton .....	87			50		7 08	Rev. W. E. Scott.
St. Mary's.....	6 72			14 91	2 50	24 13	Rev. W. J. Taylor
St. Thomas, Trinity.....	47 66		43 29	14 23	19 66	124 84	Rev. Canon Hill, R.D.
"    East.....	2 00			1 50		3 50	Rev. Dr. Beaumont.
Sandwich .....				6 36			
Sandwich East.....	93			2 10		9 39	Rev. D. H. Hind.
Sarnia .....	73 32		18 09	21 11	11 07	123 59	Rev. T. R. Davis.
Seaforth .....	13 31			7 47	7 03	27 81	Rev. J. W. Hodgins.
Shelburne.....	80			1 02	1 56		
Primrose .....	16			54		4 08	Rev. W. A. Graham.
Simcoe.....	39 58			11 53	22 35	73 46	Rev. R. Hicks.
Southampton.....				3 00	1 93		
Port Elgin.....						4 93	
Stratford, St. James.....	30 00				6 17	36 17	Rev. Canon Patterson.
"    Home Memorial Ch.....	6 00			1 40			
Sebringville.....	56			1 02		8 98	Rev. D. Deacon.
Strathroy.....	9 25			10 00	5 00	24 25	Rev. L. DesBrisay.
Thamesford.....	2 45			3 36			
Lakeside.....	1 75			2 04		9 60	Rev. T. H. Brown.
Thamesville.....	4 83				2 00		
Bothwell.....	4 57				2 37	13 77	Rev. W. Hinde.

## RETURNS FROM THE DIOCESE OF HURON.

PARISHES.	Domestic Missions		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Thorndale.....	2 80		2 00	6 66	2 25		
Nissouri.....	70			2 49	1 00	17 90	Rev. W. Rolfe Seaborne.
Tilsonburg.....	1 00		2 50	2 00			
Derham.....	75			1 75		8 00	Rev. R. F. Dixon.
Tyrconnell.....	7 30			8 50	9 15		
Burwell Park.....	1 23			1 10		27 28	Rev. Canon Chance.
Walkerton.....	4 45			6 50	4 00		
West Brant Township.....	2 15			2 25		19 35	Rev. F. H. Fatt.
Walkerville.....	11 00			11 00	4 00	26 00	Rev. J. Holmes.
Wallaceburg.....	2 44			1 67	3 45		
Becher.....	1 60			63	1 00	9 75	Rev. C. Miles.
Walpole Island.....	1 00			1 50	2 00	4 30	Rev. J. Jacobs.
Wardsville.....	2 40		2 75	5 79	2 00		
Glencoe.....	10 00		4 48	8 81	2 25		
Newbury.....	1 51		3 10	5 40	3 15	51 64	Rev. Wm. Lowe.
Warwick.....	3 23			2 36	8 44		
Wisbeach.....	1 01			1 69	2 19	18 92	Rev. H. A. Thomas.
Watford.....	3 40			4 50	4 95		
Brooke.....	2 08			11 27	5 63		
Warwick 4th Line.....	1 52			1 11	1 23	35 69	Rev. J. Thompson.
Warton.....	2 35			2 57			
Hepworth.....	95			1 33		7 20	Rev. W. Henderson.
Windsor.....	92 00			15 27	13 30	120 57	Rev. Canon Hincks.
Wingham.....	16 03			7 00		23 03	Rev. E. W. Hughes.
Woodhouse.....				1 00			
Port Ryerse.....						1 00	
Woodstock.....	48 05		16 04	21 42	14 82	100 33	Rev. J. C. Farthing.
Woodstock East.....	29 35			48 50	25 50		
Beachville.....	2 75			4 01	3 68	113 79	Rev. W. H. Wade, R. D.
Wyoming.....	2 50			1 25	3 50		
Camlachie.....	1 00			1 50			
Wanstead.....	75			1 25		11 75	Rev. J. M. Gunn
Bismark.....	85			25			
Rodney.....				1 02			
Dutton.....	1 10			37		3 59	Rev. Jeffrey Hill.
Irwins.....				1 69			
Raleigh.....				2 09		3 78	Rev. W. H. G. Colles.
	1,414 53	31 00	308 18	1,147 32	707 39	3,608 42	

## RETURNS FROM THE DIOCESE OF TORONTO.

FROM MAY 1ST, 1890, TO APRIL 30TH, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Albion.....							
Caledon East.....	1 77			1 43	1 25		
Campbell's Cross.....	1 50			1 30			
Palgrave.....	1 40			67	15	9 47	Rev. H. V. Thompson.
Alliston.....				2 75	3 45		
West Essa.....	1 20					7 40	Rev. W. E. Carroll.
Apsley, St. George.....	2 37				4 44		
Chandos, St. Stephen.....	68						
" East.....							
Eel Lake.....						7 49	Rev. Canon Harding.
Ashburnham.....	36 85			6 26	4 57	47 68	Rev. J. W. McCleary.
Atherley.....				5 00			
Longford.....	15 00					20 00	Vacant.
Aurora.....	6 35			2 10	3 23		
Oakridges.....	3 15			1 87	2 07	18 77	Rev. E. H. Mussen.
Barrie.....	38 24			11 90	5 05		
Allandale.....	9 11			1 00	87	66 17	Rev. Canon Reiner.
Minesing.....	1 15						
Vespra, Christ Church.....	1 02					3 05	
Batteau.....	51			2 02	1 15		
Duntroon.....	77			3 45	1 11		
Singhampton.....	38					9 39	Rev. H. D. Cooper.



## RETURNS FROM THE DIOCESE OF TORONTO

PARISHES	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions. to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Beeton .....					3 24		
Tottenham .....						3 24	Vacant.
Belmont .....	3 75			3 32	54		
Birdsall .....						7 61	Rev. W. Burns.
Havelock .....							
Berkeley, Norway .....	2 50			2 00			
Chester .....				2 00			Rev. C. Ruttan.
York Station, St. Saviour .....						6 50	Dr. Gammack.
Bobcaygeon .....	5 33			4 00	2 00		
Dunsford .....	1 40			1 00	75		
Verulam, St. Alban .....	1 50			75			
" St. Peter .....				2 00	1 67	20 40	Rev. W. Farncomb.
Bolton .....	1 45			1 10	80		
Sandhill .....	1 17			1 50	70	6 72	Rev. F. W. Kennedy.
Bradford .....	3 52				2 07		
Middleton .....							
Coulsons .....	1 86				60	8 05	Rev. A. J. Greer.
Brampton .....	16 85			3 35		20 20	Rev. W. Walsh.
Brighton .....				2 12			
English Settlement .....							
Hollands .....						2 12	Vacant.
Brooklin .....	10 79				42		
Columbus .....				1 05	1 53		
Ashburn .....					1 30	15 09	Rev. J. H. Harris.
Cameron .....				66			
Cambray .....				1 50		2 16	Vacant.
Cannington .....	1 40			2 95	1 35		
Beaverton .....				1 05	85	7 60	Rev. A. Carswell.
Cardiff and Monmouth .....							
Cheddar .....							
Wilberforce S. H. .....							
Deer Lake .....							
Dixon's Shanty .....							
Pandash West .....							Rev. A. E. Whatham
Cartwright .....	4 50			5 30	3 00	12 50	Rev. John Creighton.
Cavan .....							
Millbrook, St. Thomas .....	13 00			7 00	4 00		
" Trinity .....				1 00	52		
Baillieboro .....	25 90			4 00	2 40		
Ida .....	1 75			4 00	1 10	65 26	Ven. Archdeacon Allen
rke (Newcastle) .....	26 00				3 20	29 20	Rev. Canon Brent.
boconk .....	1 00			92	50		
Victoria Road .....	50			26			
Head Lake .....				40			
Rosedale .....							
Norland .....						3 58	Rev. A. B. Chafee.
Cobourg .....	106 96			20 42	12 61	139 99	Rev. Canon Spragge.
Colborne .....	23 40			18 00	5 10	46 50	
Coldwater, St. Matthias .....	1 95			2 27	2 10		
Waubaushene .....	1 75			2 25	90		
Matchedash .....	1 30			1 06			
Fesserton's S. House .....							
Cross' .....						13 58	Rev. J. H. Sheppard.
Collingwood .....	198 50			24 60	38 30	261 40	Rev. L. H. Kirkby.
Cookstown .....	3 70			3 81			
Pinkerton .....	1 79			2 10		11 40	Rev. G. Scott.
Craighurst .....	3 39			3 00			
Crown Hill .....	7 75			2 92			
Minesing .....	4 09			2 66			
Midhurst .....							
Vespra, Christ Ch .....						24 31	Rev. John Lindsay.
Credit .....	2 70			1 00	4 15		
Dixie .....	9 50			2 56	1 08		
Port Credit .....	1 25			49	93	23 66	Rev. R. W. Hindes.
Creemore .....	8 26			3 45	1 18		
Lisle .....	1 46			1 45			
Banda .....	51			1 30			
Silverbrook .....	22					17 83	Rev. C. H. P. Owen.
Darlington (Bowmanville) .....	16 27			6 00	7 76	30 03	Rev. R. A. Bilkey.
Dysart (Haliburton) .....	3 00			2 00	1 25		
Dysart West .....	68						
Guilford .....						6 93	Rev. F. E. Farncomb.

## RETURNS FROM THE DIOCESE OF TORONTO.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General	Indian.					
Elmvale.....	3 63			69			
Waverly.....	2 20			42			
Allenwood.....	80			20			
Wyevale.....							
Elbertson.....				30		8 24	Vacant.
Emily, Omeme.....	12 00				4 70		
“ St. James’.....	2 62						
“ St. John.....	75					20 07	Vacant.
Etobicoke.....	4 35			2 90	1 40		
Mimico.....	56 75			24 67	13 25	103 32	Rev. Canon Tremayne.
Fenelon Falls.....				2 17	2 96		
Verulam, St. Peter.....						5 13	Rev. W. Farncomb.
Galway.....							
Kinmount.....				32			
Swamp Lake Road.....							
Mark Road.....							
Silver Lake.....							
Walkers.....						32	Rev. E. Soward.
Georgina, St. George’s.....	5 02				1 43		
“ St. James’.....	5 60			2 14		14 19	Rev. G. Nesbitt.
Gore’s Landing.....	70			1 03	31		
Harwood.....	54			53	58	3 69	Rev. G. Ledingham.
Grafton.....	2 40				1 62		
Centreton.....	1 00				1 55	6 57	Rev. W. H. A. French
Hastings.....	3 12			1 47	1 20		
Warkworth.....	1 00			1 65	50		
Dartford.....						8 94	Rev. J. E. Cooper.
Holland Landing.....	2 35			70		3 05	Vacant.
Innisfil.....	5 60			17 45	4 60		
Churchill.....	1 45			1 82		30 92	Rev. E. W. Murphy.
Keswick.....	1 20			1 60	1 24		
King.....	6 08			5 45	5 24		
Vaughan.....	10 63				1 50	32 94	Rev. C. R. Bell.
Lakefield.....	12 77			14 61	8 76		
Warsaw.....				1 05		37 19	Rev. Geo. Warren.
Lindsay.....	113 87			85 35	21 22		
Reaboro.....				2 28			Rev. C. H. Marsh.
Currin’s.....						222 72	
Lloydtown.....	82			3 97			
Nobleton.....	1 07			73			
Kettleby.....	60					7 19	Rev. E. W. Sibbald.
Manvers.....	1 00			65			
Bethany.....	50			75			
Janetville.....	50			66		4 06	Rev. H. F. Burges.
Markham.....							
Unionville, St. Philip’s.....	2 75				2 76	5 51	Rev. J. Fletcher.
Markham, Grace Church.....	3 50			2 50			
Stouffville.....	2 00			2 50		10 50	Vacant.
Midland.....	1 98			75			
Wyebridge.....	1 00			60		4 33	Rev. J. A. Hanna.
Minden.....	1 60				1 70		
Stanhope.....							
Maple Lake, S. House.....							
Gellert.....							
Ingoldsby.....						3 30	Rev. J. Hughes Jones.
Mono Mills, St. John’s.....				1 20	3 35		
Mono, St. Paul’s.....				1 12	1 10		
“ St. John’s.....				2 75	1 12		
Hockley.....				85		11 49	Rev. A. C. Watt.
Mulmur.....	22 50			28 55	2 55		
Adjala.....	4 00			6 93	1 80		
Everett.....	3 00			5 00	1 40	75 73	Rev. F. J. Lynch.
Mulmur West, Whitfield.....	6 86			3 10	67		
Honeywood.....	3 30			12 95	1 05		
Primrose, Elba.....	1 35						
Horning’s Mills.....	2 40			3 04	99	35 71	Rev. W. E. Carroll.
Newmarket.....	17 15			6 87	5 77	29 79	Rev. Canon Farncomb.
North Essa, Ivy.....							
Thornton.....							
Ballynascum.....							Rev. H. H. Cuninghame.
North Orillia.....							
Price’s Corners.....	16 40			17 85	34 00		
Medonte.....	1 40			2 10		71 75	Rev. John Jones.

## RETURNS FROM THE DIOCESE OF TORONTO.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Norwood.....	2 37			3 28	1 76		
Westwood.....	1 75			1 28	80	11 14	Rev. John Gibson.
Orillia.....	87 35			37 34	14 78	139 47	Rev. Canon Greene.
Oshawa.....	6 64			7 31		13-95	Rev. J. H. Talbot.
Otonabee.....							Vacant.
Penetanguishene, St. James'.....	3 01			1 09	56		
"    All Saints'.....	32 21			5 29	3 07		
La Fontaine.....	9 84			63		56 30	Rev. G. M. Kingston.
Perrytown.....	1 33			50	2 00		
Elizabethville.....	27			25			
Orono.....	35			25		4 95	Rev. R. A. Rooney.
Peterborough.....	67 02			38 53	16 62		
"    St. John's Mission.....						122 17	Rev. J. C. Davidson.
Pickering, Duffin's Creek.....							
Port Whitby.....	3 60						
Greenwood.....						3 60	Vacant.
Port Hope, St. John's.....	254 06			125 33	22 23	401 62	Rev. E. Daniel.
"    St. Mark's.....	10 00				2 00	12 00	Rev. J. S. Baker.
"    Trinity Col. School.....				12 55		12 55	Rev. Dr. Bethune.
Port Perry.....	2 00			1 00	3 00	6 00	Rev. Joseph Fletcher.
Scarborough, Christ Ch.....				2 43	2 45		
West Hill, St. Margaret.....							
L'Amoureux.....				1 60			
Wexford.....				1 13		7 61	Rev. T. Walker.
Seymour & Percy, Campbellford.....	4 50			4 90	7 62	17 02	Rev. W. E. Cooper.
Shanty Bay.....	6 30			10 06	4 00		
East Oro.....	1 28			3 12		24 76	Rev. J. F. White.
Stayner.....							
Sunnidale.....							Rev. H. D. Cooper.
Streetsville.....	5 04			5 20	2 91		
Churchville.....						13 15	Rev. O. T. B. Croft.
Sunderland.....	90						
West Brock.....	65						
Udora.....						1 55	
Tecumseth.....	64			1 81	52		
Bond Head.....	47			2 29	77	6 50	Rev. Rural Dean Ball.
Thornhill.....				2 85			
Richmond Hill.....						3 70	Rev. W. W. Bates.
Toronto, St. Alban's Cathedral.....				6 67	6 36	13 03	
"    St. James'.....	510 40			147 96	87 91	746 27	Rev. Canon Dumoulin.
"    St. Paul's.....	922 75			186 00	93 51	1,202 26	Rev. T. C. DesBarres.
"    Trinity East.....	152 51			87 47	9 32	249 30	Rev. A. Sanson.
"    St. George's.....	332 62			129 85	57 24	519 71	Rev. J. D. Cayley.
"    Holy Trinity.....	77 85			71 49	14 50	163 84	Rev. John Pearson.
"    St. John's.....	45 69			7 35	10 00	63 04	Rev. A. Williams.
"    St. Stephen's.....	94 21			45 38	71 84	211 43	Rev. A. J. Broughall.
"    St. Anne's.....	9 71			16 76	4 00	30 47	Rev. J. McLean Ballard.
"    St. Olave's, Swansea.....							
"    Humber Mission.....							Rev. H. Softley.
"    St. Peter's.....	1,007 89			549 00		1556 89	Ven. Archdeacon Boddy.
"    St. Luke's.....	37 43			56 50	17 08	111 01	Rev. Rural Dean Langtry
"    Ch. of the Redeemer.....	69 69			19 16	51 04	139 89	Rev. Septimus Jones.
"    All Saints'.....	250 58			19 00		269 58	Rev. A. H. Baldwin.
"    St. Matthias'.....	8 15			5 77		13 92	Rev. R. Harrison.
"    St. Thomas'.....	65 10			24 08	43 59	132 77	Rev. J. C. Roper.
"    St. Barnabas'.....	2 75				3 38	6 13	Rev. W. H. Clark.
"    Grace Church.....	6 30			5 00		11 30	Rev. J. P. Lewis.
"    St. Augustine's.....							
"    St. Bartholomew's.....	2 00			1 50		3 50	Rev. G. I. Taylor.
"    St. Matthew's.....	6 40				4 53	10 93	Rev. J. Scott Howard.
"    St. Philip's.....	167 80			97 66		265 46	Rev. Dr. Sweeney.
"    Ch of the Ascension.....	554 01			130 29	43 67	727 97	Rev. H. G. Baldwin.
"    St. Simon's.....	102 24			125 60		227 84	Rev. T. C. Street Macklem.
"    St. Mark's.....	76 74			14 82	13 09	104 65	Rev. C. L. Ingles.
"    Epiphany.....	119 87			58 91	7 25	186 03	Rev. B. Bryan.
"    St. John's (W. Toronto).....	10 73			12 40	1 25	24 38	Rev. A. C. Miles.
"    Dovercourt.....	7 96			9 70	4 62	22 28	Rev. A. Hart.
"    St. Margaret's.....	46 20			47 10	16 50	109 80	Rev. R. J. Moore.
"    St. Saviour.....				50	2 08	2 58	Rev. James Gammack.
"    St. Mary Magdalene's.....	3 35			3 22		6 57	Rev. C. B. Darling.
"    St. Cyprian.....				7 01	2 80	9 81	Rev. C. H. Shortt.
"    St. Clement's.....							Rev. Jno. Osborne.

## RETURNS FROM THE DIOCESE OF TORONTO.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Toronto, Messiah .....	5 00			5 37	5 46	15 83	Rev. John Gillespie.
" Trinity College Chapel.	16 35			10 37		26 72	Rev. Provost Body.
" Wycliffe .....	42 43			207 00	5 00	254 43	Rev. Principal Sheraton.
Tullamore .....	2 99			2 40	1 95		
Castlemore .....	2 21			1 55	1 56		
Grahamsville .....							
Edmonton .....							
Clairville .....	1 70					14 36	Rev. G. B. Morley.
Uxbridge .....				5 00	6 40	11 40	Rev. W. S. Westney.
West Mono, Herald Angel's .....	90			62			
Elder .....	60			35			
Camilla .....	72			50			
Mono, St George's .....	62			26			
Mono Centre, St. Luke's .....	46			37		5 40	Rev. F. Burt.
West T. Junc., St. Mark's .....	3 25			1 98	3 60	8 83	Rev. C. E. Thomson.
Weston, St. Philip's .....							
" St. John's .....	11 35			1 15	2 00	14 50	Rev. R. H. Harris.
Whitby .....	1 50			1 30		2 80	Rev. A. J. Fidler.
Woodbridge .....	9 27			30	1 56		
Kleinburg .....				50		11 63	Rev. Rural Dean Swallow.
York Mills .....	31 21			5 50			
Eglington .....				2 83			
Newtonbrooke .....							
Fairbank's .....					1 05	40 59	Rev. Canon H. B. Osler.
York Tp., Deer Park, Christ Ch. ....	11 25			7 07		18 32	Rev. T. W. Paterson.
	6,331 57			2,880 56	945 39	10157 52	

Totals for Domestic Missions, per sheet .....	\$6,331 57
Donations for Sundry Objects .....	494 16
Collected in Toronto for Sabrevois Missions .....	441 00
Diocesan Branch Woman's Auxiliary Non-Parochial for Sundry Objects .....	1,278 32
Bishop of Algoma's Stipend, 1891-2 .....	1,000 00

Total for Domestic Missions..... \$9,545 05

Totals for Foreign Missions, per sheet .....	\$3,825 95
Donations, etc., for Sundry Objects .....	204 03

\$4,029 98

## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM MARCH 31ST, 1891, TO JULY 31ST, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS,
	General.	Indian.					
Alberton, P. E. I. ....							Rev. J. M. Forbes
Albion Mines .....					212 18	12 18	Rev. M. Taylor
Amherst .....				12 50			Rev. V. E. Harris
Annapolis .....		43 33			9 06	*52 39	Rev. H. How
Antigonishe .....							Rev. A. T. Brown
Arichat .....	7 40					7 40	Rev. E. Ansell
Aylesford .....	5 00				*2 86	7 80	Rev. J. M. Wade
Baddeck .....					66 58	6 58	Rev. H. H. Pittman
Beaver Harbour .....							Rev. R. Smith
Blandford .....							Rev. E. Roy
Bridgetown .....							Rev. H. D. DeBlois
Bridgewater .....							Rev. W. E. Gelling
Canso .....							Rev. C. Lutz
Charlottetown, St. Paul's .....							Rev. W. Hamlyn
" St. Peter's .....				43 60	c3 16	46 76	Rev. J. Simpson
Chester .....				7 00		7 00	Rev. T. Clift
Clementsport .....							
Cornwallis .....				12 95		12 95	Rev. F. J. H. Axford
Country Harbour .....							Mr. H. Gay
Cow Bay, C. B. ....	8 00	30 00				38 00	Rev. W. J. Lockyer

\* L.S.J. a P.M.J., \$3.50. b P.M.J., \$3.58. c P.M.J.

## RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS
	General.	Indian.					
Crapaud, P. E. I. ....	4 95				*7 10	12 05	Rev. A. W. Daniel
Dartmouth .....	16 03				*14 08	30 11	Rev. T. C. Mellor
Digby .....	6 09				d13 12	19 21	
Eastern Passage .....							Rev. H. Leigh
Falmouth .....							
Falkland .....							
Georgetown .....	5 00					5 00	Rev. F. E. J. Lloyd
Granville .....	1 53				c1 55	3 08	
Guysboro .....							Rev. W. J. Arnold
Halifax, Garrison Chapel .....							Rev. F. B. N. Norman Lee
" St. George's .....							Rev. Canon Partridge
" St. James' .....							Rev. K. Richardson
" St. Luke's .....	30 87				c35 51	66 38	
" St. Matthias' .....		12 95				12 95	Rev. F. H. W. Archbold
" St. Mark's .....							Rev. N. Lemoine
" St. Paul's .....		221 91			*85 62	307 53	Rev. Dyson Hague
" St. Stephen's .....		3 21				3 21	Rev. F. M. Webster
" Trinity .....							Rev. F. H. Almon
Herring Cove .....							
Hubbard's Cove .....							Rev. I. W. Norwood
Horton .....		17 00		6 75	c14 00	37 75	Rev. Canon Brock
La Have .....							Rev. G. D. Harris
Liverpool .....							Rev. E. B. Nichols
Lockeport .....					c1 20	1 20	Rev. T. W. Johnston
Londonderry .....							Rev. W. J. Ancient
Louisburg, C. B. ....	4 51			4 40	#3 00	11 91	Rev. T. F. Draper
Lunenburg .....	55 00	12 00				67 00	Rev. G. Haslam
Mahone Bay .....		3 20				3 20	Rev. E. A. Harris
Maitland .....							Rev. G. R. Martell
Manchester .....							Rev. H. H. Hamilton
Melford .....							Rev. T. R. Gwillim
Milton, P. E. I. ....	5 21			3 00		8 21	Rev. T. B. Reagh
New Glasgow .....							Rev. W. A. C. Frost
New Dublin .....							
New Germany .....							Rev. E. B. P. Parry
New London, P. E. I. ....							Rev. T. Lloyd
Newport .....							Rev. K. C. Hind
New Ross .....							Rev. E. T. Woolford
Parrsboro .....					c5 70	5 70	Rev. S. Gibbons
Petite Riviere .....	3 23						Rev. C. P. Mellor
Pictou .....					c14 77		Rev. H. A. Harley
Port Grenville .....							
Port Hill, P. E. I. ....					*1 00		Rev. H. Harper
Port Medway .....							Rev. J. Lockward
Pugwash .....					#2 00		Rev. A. M. Bent
Rawdon .....							Rev. J. Spencer
River John .....							Rev. J. L. Downing
River Philip .....							Vacant
Sackville .....	2 00				c2 50	4 50	Rev. Rural Dean Ellis
Seaforth .....							Rev. S. Davies
Shelburne .....	19 93				c5 37	25 30	Rev. Dr. White
Ship Harbour .....	5 59				c4 00	9 59	Rev. R. A. Heath
Spring Hill .....	27 75				c5 00	32 75	Rev. W. C. Wilson
Stewiacke .....					c1 00	1 00	Rev. J. E. Warner
St. Eleanor's, P. E. I. ....							Rev. C. F. Lowe
St. Margaret .....							
St. Mary's .....							Rev. R. Johnson
Summerside .....	8 83			7 85	#6 00	22 68	Rev. C. F. Lowe
Sydney, C. B. ....							Ven. Archdeacon Smith
Sydney Mines, C. B. ....							Rev. R. D. Bambrick
Tangier .....	8 19			11 76	c3 57	23 52	Rev. E. H. Ball
Tidnish .....							Rev. C. A. French
Truro .....	20 00			10 00	c13 11	43 11	Ven. Archdeacon Kaulbach
Weymouth .....	7 18				*7 00	14 18	Rev. Rural Dean Filleul
Wilmot .....							Rev. G. B. Dodwell
Windsor .....	114 75	13 73			c46 37	174 85	Ven. Archdeacon Weston Jones
Yarmouth .....	7 18			7 17		14 35	Rev. T. S. Cartwright
	374 22	357 33		126 98	326 41	1,184 94	

\* L. S. J. d Bishop Blythe, \$7.02. c P. M. J. i P. M. J., \$14.00. # Bishop Blythe.

## RETURNS FROM THE DIOCESE OF QUEBEC.

FROM AUGUST 1ST, 1891, TO JULY 31ST, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Actonvale.....	3 60			2 65			
Danbury.....						6 25	Rev. L. C. Wurteie.
Ascot Corners.....							
Westbury.....				1 50			
East Angus.....				2 34		3 84	
Barford.....	8 55			2 15	2 35		
Dixville.....	10 45			3 04	1 31		
Perryboro'.....	1 30			1 71	1 25		
Stanhope.....	3 78			1 10	64	37 63	Rev. G. H. A. Murray
Barnston.....	1 05			70			
Way's Mills.....	95			45		3 15	Rev. J. Eames.
Bourg Louis.....	1 00			2 40	1 00		
St. Raymond.....				1 00			
Woman's Auxiliary.....	1 00					6 40	Rev. J. B. Debbage.
Brompton and Windsor.....							
Brompton.....	1 75			2 40	1 32		
Hardwood Hill.....							
Windsor Mills.....	2 60			1 75	1 45	11 27	Rev. J. C. Cox.
Bury, St. Paul's, Robinson.....	8 00			10 35			
" St. Peter's, Lingwick.....	50			65			
" St. John's.....	1 00			2 50			
" Bowns.....	1 25			1 00			
" St. Thomas.....				65		25 90	Rev. S. S. Fuller.
Cape Cove, Gaspé.....	7 72			13 47			
Percé.....	6 52			4 89		32 60	Rev. W. G. Lyster.
Coaticooke, St. Stephen's.....	4 00			4 02			
North End, Christ Church.....	96			61		9 59	Rev. Canon J. Foster.
Compton.....	8 00			3 00	2 60	13 60	Rev. G. H. Parker.
Cookshire.....							
Johnsville.....	4 67			4 21	3 00		
Sandhill.....						11 88	Rev. A. H. Robertson.
Danville.....	50 55			29 03	4 10		
Troutbrook.....	3 34			3 00			
Lorne.....	1 43			2 00	1 00	94 45	Rev. T. Blaylock.
Drummondville.....	10 55			7 40	3 04	20 99	Rev. F. G. Scott.
Dudswell, St. Paul's.....				1 31			
Marbleton.....				1 97		3 28	Rev. R. W. Colston.
Durham, Upper, Kirkdale.....				36			
" South.....				54			
L'Avenir.....				68		1 58	Rev. D. Horner
Frampton East.....							
Hemison.....	1 63			2 00			
Standon.....						3 63	Rev. F. Boyle.
Frampton West.....							
Springbrook.....	1 65			2 00			
Cranbourne.....						3 65	Rev. F. Boyle.
Gaspé Basin.....	5 30			9 30			
" South.....	2 27			1 50		18 37	Rev. J. P. Richmond.
Hatley.....	10 00			7 00			
Massawippi.....	50			1 00			
Ayer's Flat.....	1 72						
North Hatley.....				1 30		21 52	Rev. A. Stevens.
Inverness.....							
Glen Murray.....	1 57			6 67	3 64		
Campbell's Corner.....	2 02			9 71	1 10	24 71	Rev. P. Roc.
Ireland, Upper.....	1 25			3 15			
" Lower.....	2 75			4 10			
Adderley.....						11 25	Rev. W. G. Faulconer.
Kingsey.....	5 00			6 00	4 00		
Denison's Mills.....	2 15			3 00			
Sydenham Place.....	2 60			60	53	23 88	Rev. J. S. Sykes.
Lake Beauport and Montmorenci.....							
Montmorenci.....	2 01			1 50		3 51	Rev. A. J. Balfour.
Leeds.....	6 08			7 62	2 00		
Kinnear's Mills.....	1 55			1 26	1 30		
Broughton.....							
Beattie's Settlement.....							
Wilson's Mill School House.....	65			90		23 08	Rev. J. Rothera.

## RETURNS FROM THE DIOCESE OF QUEBEC.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Lennoxville, Bishop's College.							
Agnes				2 00	2 34	4 34	
Scotstown	1 25			1 20		2 45	
Lake Megantic	4 00					4 00	Rev. Principal Adams, D.C.L.
Lennoxville							
St. George's	23 77			12 95	8 37	45 09	Rev. A. G. Scarth
Levis	5 45						
" Woman's Auxiliary				10 00		15 45	Vacant.
Magdalen Islands							
Grindstone	4 80			1 85	1 73		
Grosse Isle	80					9 18	Rev. J. Ball.
Magog	7 16			3 60	4 70		
Georgeville	42			88			
Fitchbay	76			64		18 16	Rev. R. Tambs.
Malbaie, Point St. Peter	3 41			1 91			
Corner of the Beach	2 61			1 25		9 18	Rev. G. R. Walters.
Melbourne and Richmond							
St. Ann's	17 50			6 82	5 17		
St. John's	55			1 10			
New Rockland	67			60			
Melbourne Ridge	33			2 10		34 84	Rev. J. Hepburn.
New Carlisle	5 91			3 46			
Paspebiac	9 51			5 23		24 11	Rev. E. B. Husband.
New Liverpool							Vacant.
Newport							Vacant.
Nicolet	3 00			3 00			
Louiseville	2 25			2 65		10 90	Rev. T. L. Ball
Portneuf							
Portneuf Village	2 34			2 99	2 39		
Haleboro						7 72	Rev. C. B. Washer.
Quebec Cathedral	59 46			103 37		162 83	Very Rev. Dean Norman, D.D.
" St. Matthew's	338 72			351 01	38 50	728 23	Rev. L. W. Williams.
" St. Michael's	17 21			1,027 57	19 46	1,064 24	Rev. Canon A. A. Von Iffland
" St. Peter's	15 24			10 00	6 29	31 53	Rev. A. J. Balfour.
" St. Paul's	9 25			9 28		18 53	Rev. Canon T. Richardson.
" Holy Trinity	31 00			15 00	2 00	48 00	Rev. W. T. Noble.
R. du Loup ( <i>en bas</i> ) Fraserville				6 00		6 00	Rev. E. Weary.
Sandy Beach	8 67			10 51	5 40		
Peninsula	4 54			10 04			
Little Gaspé	2 93					42 09	Rev. G. T. Harding.
St. Sylvester							
St. Giles							
St. George's							
Scott							
St. Patrick							Vacant.
Stanstead	2 84			6 62	1 24		
Beebe Plain	1 97			1 68			
Griffin				1 00		15 35	Rev. W. T. Forsyth.
Sherbrooke, St. Peter's	138 88			54 81	23 22		
" Church of the Advent	3 50			4 83		225 24	Rev. Canon G. Thorneloe.
Shigawake							
Port Daniel				1 00			
Anse aux Gascons						1 00	Vacant.
Stoneham							
Three Rivers	7 00			2 00		9 00	Rev. H. C. Stuart.
Valcartier	1 50			1 00		2 50	Rev. S. Riopel.
Waterville	4 67			2 28	1 00		
Capelton	2 00					9 95	Rev. I. M. Thompson.
Woman's Auxiliary							
Diocese of Quebec	425 10			149 50			Mrs. M. B. Irvine, Trés.
Iverness	20 50						
Lennoxville				1 00			
Levis	10 00						
Quebec, Cathedral	5 55			34 00			
" St. Matthew's	170 20			15 47			
" St. Michael's	11 50			10 00			
" St. Peter's				15 00			
Richmond	25 00						
Sherbrooke	90 00			10 00		992 82	
	1,698 94			2,102 36	157 44	3,958 74	

## RETURNS FROM THE DIOCESE OF NIAGARA.

FROM APRIL, 1891, TO MARCH, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Acton .....	4 00			6 57	3 25		
Rockwood .....	3 61					17 43	Rev. G. B. Cooke.
Ancaster .....	77 42			6 51	5 05		
Copetown .....						88 98	Rev. W. R. Clark.
Arthur .....	9 35			6 16	3 30		
Dracon .....							
West Luther .....				1 31		20 12	Rev. S. Bennetts.
Barton .....	14 07			3 00			
Glanford .....	9 58			3 00		29 65	Rev. C. R. Lee.
Bullock's Corners .....	14 89			5 18			
Rockton .....							
Sheffield .....						20 07	Vacant.
Burlington .....	23 48			5 70	3 35	32 53	Rev. Canon Belt.
Caledonia .....	29 00			6 00	6 25		
York .....	13 53			5 15		59 93	Rev. Rural Dean Mellish.
Cayuga .....	9 17			12 00	7 85	29 02	Rev. J. Francis.
Chippawa .....	27 64				3 73	31 37	Rev. E. J. Fessenden.
Dundas .....	32 11			23 04	7 84		
"    St. Andrew's, in Vale.	4 09			5 03		72 11	Rev. E. A. Irving.
Dunnville .....	12 33			8 50	1 00		
Stromness .....						21 83	Rev. T. Motherwell.
Elora .....	21 12			2 50	5 00		
Alma .....	9 03					37 65	Rev. T. Smith.
Erin .....	4 26						
Alton .....							
Hillsburgh .....	2 22						
Forks of Credit .....	1 40						
Reading .....	1 43					9 31	Vacant.
Fergus .....	3 10				5 18	8 28	Rev. J. Morton.
Fort Erie .....	25 61			6 00	6 50		
Bertie .....	2 38					40 49	Rev. P. W. Smith.
Georgetown .....	6 20			22 00		28 20	Rev. Jos. Fennell
Grand Valley .....	11 87			1 97	1 89		
Colbeck's .....	2 08			54			
Farmington .....				35			
Bowling Green .....	63			40			
Amaranth, etc .....						19 73	Rev. H. J. Lake.
Grimsby .....	27 34			4 25		31 59	Rev. Canon Read.
Guelph, St. George's .....	57 45			17 00	25 59	100 04	Ven. Archdeacon Dixon.
"    St. James .....	14 80			2 00	4 56	21 36	Rev. Rural Dean Bell.
Hamilton, Cathedral .....	151 22			100 00	31 08	282 30	Rev. E. M. Bland.
"    Ascension .....	147 96			208 60	62 45	419 01	Rev. E. P. Crawford.
"    St. Thomas .....	50 00					50 00	Rev. Canon Curran.
"    All Saints .....	59 39			72 50	11 70	143 59	Rev. Rural Dean Forneret.
"    St. Mark's .....				1 00	6 04	7 04	Rev. Canon Sutherland.
"    St. Luke's .....	2 00				3 02	5 02	Rev. W. Massey.
"    St. Matthew's .....				8 92		8 92	Rev. C. E. Whitcombe
"    St. Peter's .....	5 00			1 10		6 10	Rev. T. Geoghegan.
Harriston .....	2 56			2 00	2 65		
Clifford .....	1 87			1 40			
Drew .....	97			1 00	62	13 07	Rev. C. E. Belt.
Jarvis .....	15 65			4 10			
Hagersville .....	16 04			4 00		39 79	Rev. R. Gardiner.
Louth .....	1 93						
Port Dalhousie .....	14 00			4 28	3 09	23 30	Rev. Rural Dean Gribble.
Lowville .....	13 62			80	1 33		
Nassagaweya .....	4 70			47			
Nelson .....	4 34					25 26	Rev. J. Seaman.
Merritton .....	11 03			10 15	2 61		
Homer .....	3 09			3 24	62		
Grantham .....	10 59			2 35	1 45	45 13	Rev. Jas. Ardill.
Milton .....	24 06			5 40	4 40		
Hornby .....	13 16			2 67	2 00	51 69	Rev. Rural Dean Mackenzie.
Moorefield .....	5 00						
Rothsay .....	5 90						
Drayton .....	5 15					16 05	Vacant
Mount Forest .....	14 36			8 72	6 67		
Riverstown .....							
Farewell .....						29 75	Rev. W. Bevan.



## RETURNS FROM THE DIOCESE OF NIAGARA.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Nanticoke .....	9 61			5 08			
Cheapside .....	2 02			1 15		17 86	Rev. A. Bonny.
Niagara .....	33 06			11 00	15 00		
Virgil .....	2 30					61 36	Ven. Archdeacon McMurray.
Niagara Falls, Christ Church..	12 78			6 59	4 00		
"  St. Stephen's....	5 47			3 60			
Queenston.....	7 55			2 00		41 99	Rev. Canon Houston.
Norval.....	15 12			3 00	4 05		
Stewarttown.....				4 25		26 42	Vacant.
Oakville .....	29 62			31 00	9 00	69 62	Rev. Canon Worrell.
Omagh .....	22 88			14 05	2 00		
Palermo .....	21 48			8 45	4 10	72 96	Rev. J. H. Fletcher.
Orangeville .....	14 32			5 00	5 64	24 96	Rev. A. Henderson.
Palmerston .....	19 31			7 70	2 66	29 67	Rev. F. C. Piper.
Port Colborne .....	18 24			2 02	4 41		
Marshville .....	11 15			1 54	96	38 32	Rev. J. J. Morton.
Port Maitland .....	3 75			2 06			
South Cayuga.....	7 60			16 07		19 48	Rev. M. W. Britton.
Saltfleet .....							
Binbrook.....							
Barton East .....							Rev. W. H. Andrews.
Smithville .....	4 26						
Beamsville.....						4 26	Rev. C. Scudamore.
Stamford.....	7 00			5 55	3 00		
Niagara Falls South.....	20 68			10 05	6 70	52 98	Rev. Canon Bull.
St. Catharines, St. George's....	57 00			20 00		77 00	Rev. R. Ker.
"  Christ Ch. & St. Thomas'	29 76			66 18	20 19	116 13	Rev. W. J. Armitage.
"  St. Barnabas'.....	30 00					30 00	Rev. A. W. Macnab.
Strabane .....							Vacant.
Stoney Creek .....	7 75			5 85	4 83		
Bartonville .....	12 65				4 75		
Winona.....	20 45			1 62		57 90	Rev. F. E. Howitt.
Thorold .....	76 39			18 05	16 00		
Port Robinson .....	5 89			1 15	1 85		
Allanburg.....	1 11					126 44	Rev. P. L. Spencer.
Waterdown.....	13 23			2 08	2 08		
Aldershot .....	8 96			1 82	1 17	29 34	Rev. R. Cordner.
Welland .....	2 25						
Fonthill .....	2 23					4 48	Rev. G. Johnstone.
Wellandport .....	3 25						
Caistorville .....						3 25	Rev. J. C. Munson.
Woman's Auxiliary Missionary Meeting.....	136 00			15 00		151 00	
Personal Subscription.....	16 10			19 00		35 10	
	1,750 00			877 77	342 46	2,970 23	