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• • AND MISSION NEWS • •

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

Vol. III.

HAMILTON, ONT., OCTOBER, 1889.

No. 40.

In the

HISTORICAL SKETCHES.

No. 40-DIOCESE OF NEWFOUNDLAND.

"HE year 1889," says the Diocesan Magazine, Newfoundland, "has a somewhat special interest for Churchmen in Newfoundland. It is the 50th year of our existence as a separate and independent diocese, for it was in the year 1839 that the Venerable Aubrey George Spencer was consecrated first Bishop of Newfoundland. In this connection the subjoined notes may be of interest. They are

gathered from a brief Historical Sketch, published in 1882, by the Venerable Society for the Propagation of the "This So-Gospel. ciety had early turned its attention to the claims of this colony upon the Church at home. In 1703 it had adopted as its missionary the Rev. Mr. Jackson, who had previously been with difficulty supported by private subscriptions at St. John's. In 1705 the Rev. Jacob Rice, in 1729 the Rev. R. Kilpatrick, and in 1766 the Rev. Lawrence Coughlan became the first pioneers of the Church of England in Newfoundland. In 1787 a church was built in Placentia Bay, to which His Majesty

Within the original Diocese of Nova Scotia lay also the Bermudas, or Somers Islands, 300 in number, of which only a few are inhabited, with a population of 15,300. On the division of the see, in r839, they were transferred to Newfoundland; they had, however, been visited by Bishop John Inglis, in 1826. He found a population of above 10,000, one half of whom were slaves. The Bishop found also nine parishes, each provided with a church, and was much struck with the zeal of the clergy and the excellent disposition of the people.

In 1828 Bishop John Inglis, the third Bishop of Nova Scotia, made his first visitation of New-

foundland.

candidates.

course of 5,000 miles

of travel he consecrated

eighteen churches and

twenty burial grounds,

and confirmed 2,365

conries of Newfound-

land and Bermuda had

been constituted by Bishop Inglis, of Nova

Scotia, in 1829, and in 1839 the Ven.

Aubrey George Spen-

cer, who had been for

many years Archdeacon of Bermuda, was

consecrated first Bish-

op of Newfoundland,

which was then severed

from the See of Nova

Scotia. It was during

Bishop Spencer's epis-

copate, which contin-

ued till his translation

to the See of Jamaica,

in 1843, that the

foundations were laid

of that Church organi-

The two Archdea-

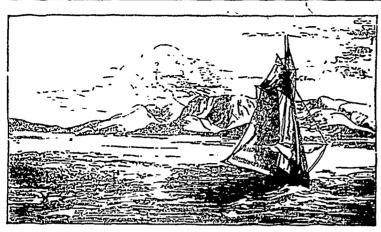


THF. RT. REV. LLEWELLYN JONES, D.D., Fourth Bishop of Newfoundland.

King William IV., then in command of the *Pegasus*, a ship of war on the Station, subscribed fifty guineas, and also presented a handsome set of Communion Plate, which is still in use. In the same year the See of Nova Scotia was constituted, and Newfoundland was included in the Letters Patent, but Bishop Charles Inglis was never once able to visit the island. It was not till forty years later that it received its first Episcopal visit, in 1816, from Bishop C. Inglis' successor, Dr. Stanser, when five clergy and seven schoolmasters, mainly supported by the Society, formed the missionary staff.

zation upon which his successor, Bishop Feild, built subsequently with so much success. The sub-division of the diocese into Rural Deaneries, the Seminary for Divinity students, out of which grew the Theological College, in St. John's, and the creation of a fund for the erection of a cathedral in that city, were all legacies left by Bishop Spencer to the Diocese and to his successor in the see."

The story of the long episcopate of Bishop Feild, extending over 32 years, has been well and faithfully told, in the memoir of his life, by the



THE "STAR," MISSIONARY SHIP OF NEWFOUNDLAND.

Rev. H. W. Tucker. A few brief notes of it must In 1844 he found on his arrival in suffice here. the colony 25 clergy. After fifteen years of hard work he wrote a letter to the S. P. G., in which he says, "Since 1846 we have nine new missions, four once served by schoolmasters, now served by missionary priests; 25 or 26 churches finished and consecrated; thirteen parsonages built or purchased : new stone church built in St. John's, with parsonage, and partly endowed; college built and partly endowed." Again in 1864 he writes, "There are at the present time, in Newfoundland and Labrador, 46 clergymen holding my license." In the same year "the Bishop had appealed to England for a good clergyman to come out and help him, and he was found in the Rev. J. B. Kelly. When, on the occasion of his visit to England in 1867, the Bishop was enabled by the aid of Archbishop Longley to obtain the consent of the Colonial Office to the appointment of a Coadjutor Bishop, and the nomination was gracefully conceded to himself, he naturally selected Mr. Kelly, who had generously taken upon himself the responsibility of the Church ship and the visitation voyages in her. Mr. Kelly was accordingly consecrated Coadjutor Bishop on August 25th, 1867, and in 1873 the effectual services which he had rendered to Bishop Feild and the diocese were gratefully recognized by the Synod, which confirmed him in his office with the right of succession." Bishop Reild died in Bermuda in June, 1876, and Bishop Kelly succeeded by virtue of the vote of the Synod in 1883. "But his health did not admit of his continuing the labors in which for nine years he had shared so heartily with Bishop Feild, and on his resignation in 1877, the Synod remitted to delegates in England the choice of his successor, which resulted in the consecration on May 1st, 1878, of the Rev. Llewellyn Jones, Rector of Little Hereford, who received a most cordial welcome from all classes on his landing at St. John's in the following summer."

The history of the last decade is still fresh in the memory of many of our readers. The completion of the cathedral in St. John's; the visitation voyages, with their contin-uous record of churches and burial grounds consecrated; the increasing number of candidates confirmed : the steady advance in the number of clergy at work in the diocese. for there are to-day 58, these are all matters of too recent occurrence to need detailed But these notes, mention. brief as they are, will enable Churchmen in Newfoundland "to thank God and take courage," courage to gird up their

minds afresh, to inspire them with affection and zeal for the Church of their fathers, and to thank God for His manifest care of the diocese which this year celebrates its Jubilee."

"The Rt. Rev. Llewellyn Jones, D.D." says The Colonist (St. John's, Newfoundland), Lord Bishop of Newfoundland, was born in Liverpool, England, October 11th, 1840, and was educated partly at the Collegiate Institution in that city, under the celebrated Dr. Howson (joint author with the late Mr. Conybeare of the "Life and Epistles of St. Paul"), late Dean of Chester.

From the above Institution he removed to the Public School, Harrow, thence to Trinity College, Cambridge, where he graduated B. A., taking his M. A. in due course. After leaving the University of Cambridge he further prosecuted his divinity studies at the Wells Theological College, under that sound and exemplary scholar, the Rev. John Pindar, Canon of Wells Cathedral.

He was ordained both deacon and priest by the Bishop of Worcester, was licensed as curate to the parish of Bromsgrove, where he served for ten years. In 1874 he was presented by the Bishop of Worcester to the Rectory of Little Hereford with Ashford Carbonell, which he held until 1878, when he was appointed Lord Bishop of Newfoundland. He was consecrated by Royal mandate on the Feast of St. Philip and St. James, 1878, in St. Paul's Cathedral, London, by the late Most Rev. Archibald Campbell Tait, Lord Archbishop of Canterbury. A few weeks later he arrived in Newfoundland and entered upon the duties of his office.

In 1879, on the institution of the Diocesan Synod of Bermuda, he undertook the Episcopal supervision of the Church in that colony, and in the following year paid his first visit to the islands. He has since spent the alternate winters there.

In 1881 he married Elizabeth Alice, second daughter of Sir A. G. Archibald, K.C.M.G., then Lieut. Governor of Nova Scotia.



PLACENTIA BAY, NEWFOUNDLAND.

His Lordship's episcopate has been characterized by zeal, activity and a libera!ity of sentiment and means which have deservedly won for him the esteem and veneration of a united flock.

As a preacher his manner is striking, unusual, deliberate, and his discourses have a freshness and originality which give them a force all their own.

Under his fostering care and charge he has witnessed the growth of a large increase of funds to Diocesan Institutions, and the erection of some of the finest churches that grace the land, but Bishop Jones' name will be long remembered in connection with the completion of the Cathedral Church of St. John the Baptist in this city, a work intended to commemorate the active life and services of a noble predecessor.

Soon after his arrival in the diocese he threw himself with devotion into a scheme, which had not only this for its object, but which was to afford accommodation for an increasing church population, and furthered by a liberality of Churchmen unprecedented in the history of any Colonial Diocese, he was enabled to set the crown to his work by consecrating it in September of 1885."

In the United States there is a Ladies' Aid Society in one of the Protestant Episcopal Churches which has the following by-law: "We hereby covenant and agree, both as a society and as individuals, to refrain from all uncharitable comment upon the actions or character of any member of this society, or of the church, and not to relate or repeat anything to the injury or discredit of another."

OUR PARISHES AND CHURCHES.

No 37 .- ST. PAUL'S CHURCH, HALIFAX, N. S.*

(Concluded.)

T IS subject for melancholy reflection for all zealous churchmen that a long and faithful pastorate like that of Rev. Dr. Breynton, a pastorate lasting for about thirty-four years, should have been carried on without the supervision and needful acts of a bishop. There are, so far as we can discover, no records of confirmations or any episcopal acts whatever being performed in Halifax during all that time, for the simple reason that there was no hishop to conduct them. Children born during the early years of his pastorate had become men and women, well advanced in life and had never had the opportunity of receiving the rite of confirmation. Young men, who might have been induced to take upon themselves the office of the sacred ministry, were loath or unable to go through the ordeal of the tedious voyage, expense and formalities connected with the taking of Holy Orders in the old country. And thus were golden opportunities lost to the Church of England in this country, never to be retrieved.

While, however, Dr. Breynton was in England, beginning to feel that his working days were well nigh ended, the long coveted boon of the episcopate was at length somewhat grudgingly granted to the colony of Nova Scotia. England was not without men who deprecated this action as deplor-

*Gathered chiefly from the "History of St. Paul's Church," by Rev Dr. Hill; published by the Nova Scotia Historical Society. able and foolish; but, nevertheless, Dr. Charles Inglis arrived in Halifax as Bishop of Nova Scotia in the year 1787. The Rev. Joshua Wingate Weeks, who had come from Massachusetts in the year 1780 as one of the Loyalists, and had been appointed missionary at Annapolis, an appoint ment afterwards cancelled on account of nonresidence (Mr. Weeks preferring to stay in Halifax), was in temporary charge of St. Paul's Church while Dr. Breynton was in England and when Bishop Inglis took up his abode in Halifax. He was assisted by Rev. Mather Byles, Chaplain of the forces and afterwards by Rev. Mr. Wright, head master of the Grammar School and teacher of some of the most eminent men in after days of Nova Scotia.

Dr. Breynton had been requested to procure a successor for himself in England. He did this by sending out the Rev. Mr. Stanser, who, on Sept. 5th, 1791, was accepted as rector by the vestry of This position he held most St. Paul's Church. acceptably till the year 1815, when he was appointed second Bishop of Nova Scotia.* Rev. Dr. John Inglis, son of the first Bishop, then succeeded to the Rectory of St. Paul's. He was as-sisted by the Rev. J. Thomas Twining, son of the missionary at Rawdon, who had been head master of the Boy's School at Windsor. The new rector became one of the most beloved of pastors. He was indefatigable in his exertions and eminently successful in consolidating the parish, and though he had many outside duties to perform as Bishop's Commissary (Bishop Stanser being too ill to undertake active work), he was still most attentive to his parochial charge.

On the resignation of Bishop Stanser in the year 1825, Rev. Dr. Inglis was appointed his successor,-the ecclesiastical honors at this time appearing to be divided between the Bishopric of Nova Scotia and the Rectory of St. Paul's. The appointment of a new rector involved all parties concerned in a great deal of trouble. The people were much attached to their assistant minister, Mr. Twining, who was also chaplain of the forces, and presented his name to the Governor for appointment. The Government, however, claimed that in the case of a rector being appointed a bishop the right of appointment lay with the Crown, and nominated the Rev. Dr. Willis, rector of St. John, New Brunswick, to be rector of St. The appointment of Dr. Willis as rector Paul's. of St. Paul's, was resisted for a long time by the congregation, who refused to open the church to him, and the harmony of the congregation was broken up. Mr. Twining was forced in time to withdraw from the position of officiating minister, through the power of the Government, and Dr. Willis obtained possession of the church; but many of the best families of St. Paul's withdrew from it and attached themselves, some to the newly formed St. George's Church, some to the different denominations, while some, leaving the faith of their fathers, assisted in establishing the Granville street Baptist Church, which still stands in the city of Halifax. This was altogether a most painful business ending in a most painful way, and the once fine parish of St. Paul was but a mere wreck of its former self. Dr. Willis, however, remained rector for over forty years, winning by a conciliatory spirit and benevolent course the good will of the people.

In the year 1865 he died and was succeeded by Rev. George W. Hill, D.C.L., who having been assistant minister for several years, was elected rector by the unanimous vote of the parishioners. The ministry of Dr. Hill was characterized by vigor and success. He took great interest in all public affairs in the city of Halifax, and his resignation after a ten years' ministry was much regretted.

In 1886 he was succeeded by Rev. Charles Hole, LL.D., an Englishman, who, after holding various positions in England, went out to Africa where he became rector of Trinity Church, Capetown, and then was elected rector of St. Paul's, Halifax, a position which, after a three years' ministry, he has just resigned, and has returned to his mother land. As yet no successor has been appointed.

The church, built of wood, is large and straggling in appearance, but is capable of holding two thousand people, and is to day the most historic and interesting building, not only in Nova Scotia, but probably in the whole of Canada.

No. 38.—THE PARISH CHURCH, CORNWALL, DIOCESE OF ONTARIO.*

T is stated by Dr. Canniff in his History of the Settlement of Upper Canada, that the first clergyman to settle in Upper Canada was the Rev. John Stuart, who had been chaplain of the Second Battalion of the King's Royal -35 Regiment of New York, and who was one of the refugee pioneers of the first settlement of Kingston; he was the father of the Upper Canada Church: he came to Canada in 1781 and settled at Kingston in 1783, 1784. In 1789 he was appointed Bishop's commissary for the settlements from River Beaudette to the western limits of the province. No doubt he visited Cornwall and made some provision for the supply of the spiritual needs of the members of the Church there and in its vicinity. Unfortunately no record is extant here from which full information on the subject can be obtained. Cornwall was for some years a mission station. An old book of Common Prayer, printed at Oxford in 1770, now kept among

^{*}See account of second Bishop of Nova Scotia in our August No. of this year.

[•]The information contained in this valuable historical sketch, together with the drawings and photograph from which illustrations were obtained, was kindly furnished by His Honor Judge Pringle, of Cornwall, who has in preparation a book, which will be one of historic worth, to be entitled "Lunenburgh, or the Old Eastern District; Its Settlement and Early Progress, with Personal Recollections of the Town of Cornwall for the Past Sixty Years."



THE OLD GRAMMAR SCHOOL, CORNWALL, ONT.

the records, in the vestry of the Bishop Strachan Memorial Church, bears on one of the fly leaves the date June, 1785, which very probably is about the time when it was first used at Cornwall. The register now in existence shows that on the 13th of April, 1800, a sum of money was subscribed for the erection of a church. The subscription list has no been preserved, and little or nothing appears to have been done towards the commencement of the building. On the 15th of April, 1805, a meeting was held and a document, of which the followin/, is a copy, was agreed to:

"We whose names are hereto subscribed, do agree to erect a church in the town of Cornwall of the following dimensions, i.e., 52 feet in length, and 36 feet in breadth within the walls, the frame 18 feet high raised on a stone foundation three feet below, and two feet above the ground; in the assistance of such sums as may be subscribed by the Government, and the several sums subscribed in a certain instrument bearing date the 13th day of April, 1800, being a committee appointed by the subscribers to contract and superintend the erection of the said church, any three of whom appointed by the majority of the remainder, to have power to act in regard to the erection of the said building. Dated, April 15th, 1805, and signed by John Strachan, "Min," J. Y. Cozens, Michael Vankoughnet and some twenty-two others."

At another meeting of the parishioners, held in the Presbyterian meeting house, it was resolved to collect the money subscribed and to proceed with the erection of the church, and Samuel Anderson, John Pescod and Joshua Young Cozens were appointed a committee to superintend the work, which appears to have been completed in January, 1806. On the 26th day of that month a meeting was held in the church for the purpose of selling the pews, when forty-two parishioners became purchasers. The list is still preserved, the bids running from \pounds_{30} down to \pounds_{3} , and amounting in all to \pounds_{457} 145.

all to $\pounds 457$ 145. In 1808, D'Arcy Boulton, the late member for Stormont, gave his sessional allowance, $\pounds 26$, to the church, and in the same year the Legislature granted $\pounds 50$ to be expended in completing the steeple, which was finished in 1811.

In 1813 an application of the court of quarter sessions for leave to hold the court in the church was refused.

The parsonage was built in 1811 or 1812; there is a memorandum of its having been rented to Richard Wharffe in 1813.

Up to 1831 the burial ground of the English

Church was used by all denominations, but at a vestry meeting held in April of that year it was resolved that none but members of the congregation should be allowed to bury there "except in cases of persons not belonging to the congregation, whose families had been in the habit of burying in the yard belonging to the church, when leave may be granted by the minister and churchwardens." This resolution rendered necessary the purchase of a burial ground by the Presbyterians.

The old church was altered, improved and enlarged, the first alteration being made in 1836 or 1837. The gallery at the west end was lowered, a gallery was made at each side, and the main entrance, which was originally in the centre of the south side of the building, was changed to the west end near the tower. A few years after an addition was put at the back of the building, which gave a good deal of additional room.

In 1868 arrangements were made to build a new church as a memorial of the late Bishop Strachan, who had been mainly instrumental in the erection of the old one. The old building was removed to the rear of the lot, where it remained, and was used until the new one was fit for use when it was sold and pulled down, and another of the few remain ing land marks of old Cornwall disappeared. The new church is well designed, in the gothic style of architecture, with a fine tower, on which it is intended to place a spire. The material used in the building is the dark lime stone from the Cornwall quarries, relieved by Ohio sandstone. The site is rather too near the street to allow of the front being seen to the best advantage, and very unfortunately the foundation under the tower has sunk, drawing down with it the south-eastern corner of the transept, which is several inches out of level. There are several very good stained glass windows, one of which, the southern one of the transept, was put in by the children attending the Sunday School of the congregation; the others by members of the congregation in memory of deceased relatives. The church, which cost about \$30,000, was consecrated under the name of "The Bishop Strachan

CANADIAN CHURCH MAGAZINE.



THE OLD CHURCH, CORNWALL, ONT.

Memorial Church," on the 9th of October, 1884, by **Bishop** Lewis.

In the autumn of 1885 a chime of nine bells was presented by the Rev. Dr. Mountain in memory of deceased relatives, and was formally inaugurated on Christmas eve.

The first minister who appears to have been placed in charge of the congregation at Cornwall was the Rev. John Strachan, who was ordained deacon by Bishop Mountain on the 22nd of May, 1803, and appointed to the Mission of Cornwall. Mr. Strachan was born in Aberdeen on the 12th of April, 1778, ente red the University of Aberdeen in 1794, taking his M. A. degree three years later. At the age of twenty-one he was selected as a fit and proper person to organize and preside over the college which the then Lieut.-Governor (Simcoe) desired to establish in Upper Canada.

Mr. Strachan left Scotland in pursuance of this object, and after a weary voyage and journey of four months, arrived in Kingston, only to meet with a grievous disappointment, Governor Simcoe having returned to England, and with his depa ture the projected college having been relinquished. He was so fortunate, however, at this critical period as to form the acquaintance of the Hon. John Cartwright and the Rev. Dr. John Stuart. Under the advice of Mr. Cartwright he taught in Kingston and began the course of study necessary to obtain admission into the ranks of the clergy of the Church of England, his mother having been a member of the Episcopal Church in Scotland, though his father was a Presbyterian. He came to Cornwall as already stated, in 1803, where, in addition to his clerical duties, he opened a Grammar

Upper Canada. He died in 1867 at the age of 89, after a ministry of 64 years.

The old

In

of the new see of

After the departure of the Rev. Mr. Strachanfrom Cornwall the Bishop authorized Mr. John Bethune, afterwards Dean of Montreal, to read prayers. The Rev. Mr. Baldwin was the next who had charge of the parish, but there is no record of the beginning or duration of his ministry. He was in Cornwall about 1813-14.

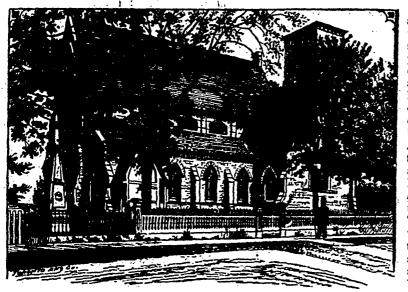
In 1817 the Rev. S. J. Mountain was appointed to the parish, which he had charge of until his death on the 27th of September, 1830.

The next incumbent was the Rev. Coorge Archbold, who had served in the peninsular war as an officer in the 68th Regiment of Foot At the close of the war he went on half pay and entered the ministry of the Church of England. He held the parish until his death in 1840. He was succeeded by the Rev. Alexander Williams, a clergyman from England, who officiated at Cornwall until the summer of 1842.

The Rev. J. G. B. Lindsay was appointed to the vacant parish, which he occupied for four years. He caught typhus fever while attending one of his parisioners and died in 1846.

The Rev. Henry Patton, D.D., was then appointed and continued until the autumn of 1871, While in when he was transferred to Belleville. Cornwall he was appointed successively Rural Dean and Archdeacon. He was the prime mover in the undertaking of building the Bishop Strachan Memorial Church, which was not finished until after his departure from Cornwall.

His successor was the Rev. J. A. Preston, who



THE NEW CHURCH (Bishop Strachan Memorial), CORNWALL, ONT.

came to Cornwall in December, 1871, and died very suddenly in October, 1878. The Rev. Canon Petit was then appointed and is still the rector of the parish.

MISSIONS ARE TELLING.

FROM THE "PUNJAB MISSION NEWS."

ANON TAYLOR thinks Mohammedanism is untouched by the efforts of Christian missionaries. Indian Mohammedans at all events are of a different opinion. A manifesto, of which we give a translation, put forth by a number of leading moulvies has been extensively circulated. It tells its own tale :

"A WARNING TO BE OBSERVED !"

"What O Mohammedans ! Do you remember that blessed time when your forefathers spread the teaching of the Unity of God in the whole world,l, Their labors are still your boast 1 To day these great ones sleep in graves of excellent reputation (Anglia, sleep, the sleep of the just), but you who pray for the repose of their soul, careless of the greatness of your true faith, have reached such depths of degradation, that Christians, morning and evening, are wiping Islam out (is gadr sillat, ko paunche ho, ke Isai padri shab o'roz Islam ko mutate hain); and you sleep ! If there is a remnant of the excellence of your great ones left you now a days, than it is this only, that Mohammedan women are unmatched in the world for goodness, modesty, obedience to their husband, and adherence to the faith; but herein is misfortune, that they too are becoming snakes in your sleeves, and you do nothing ! Behold the spies and beguilers, Englishwomen of Christian Missions, under pretence of educating and teaching handiwork, go

about teaching all your women folk in every house, saying, Why do you waste your lives? Come ! Be come Christians | Be free ! and numberless households have already been destroyed (i. e. have become Christian) and are being destroyed (hote jate hain). Especially are the tender, innocent, under age girls of Hindus and Mohammedans taken in dolis to their school, and there they are taught the Testament, and hymns which tell of Christ being the Son of God, and so the seeds of blasphemy (Kufr) are sown in their hearts. Whatever the seed sown is that also will the fruit and harvest be. When from childhood these things are

instilled into them, then when they grow older, nay, in two or three generations, all women being drawn to the Christian faith and careless of their own, will go into the Churches and become Christians. This has already begun. Examples are not wanting. These mission Englishwomen and their Hindu and Mohammedan servants who teach, take their women and girl pupils on Sunday to church, and, under pretence of keeping them behind a red curtain, seat them in the midst of men, and they join in Christian worship, and sing with them, and this is now common, and these things are to be found everywhere in cities. Women and girls become Christians in churches, and so blacken the face of their families (i. c. are a cause of shame and disgrace). If their relatives seek legal redress, missionaries spend hundreds of rupees and win the case in law courts.

O Mohammedans have you not so much shame left even as to make you save your wives and daughters from this dishonor and blasphemy, and to cause you to make proper arrangements yourselves for their education 1

Some people labor under the delusion that these Mission English women are appointed by Govern-The Government interferes with no one's ment. faith, this is the work of missionaries only, who collect subscriptions to enable them to propagate their faith. If you forbid them to come into your houses, and decline to send your girls to their schools, they cannot force you. For this reason an authoritative declaration has been obtained from the learned men of Islam and is published. Let all men act on it. Those who do not do so, a list will be published of their names, and they shall be properly dealt with." 1.11

The following was the question submitted to the doctors of Islam :

"What say the learned in the faith, the understanders of the law about this, that the English women of Christian Missions come into houses under cover of giving worldly instruction, and go about teaching their own faith employing Mohammedan women as their servants and teachers. They do also by means of them spread their relig-Is it lawful or not for Mohammedans to let ion. their women and children be educated or taught needlework and so forth, by these English women and the Mohammedan women in their employor is it lawful even to let them come amongst their If a Mohammedan lets such wowomen folk? men come into his household, does he transgress the law or not?"

To this the following answer has been given by the moulvies in the shape of a *Fathwa*, (*i. c.* a promulgation by religious leaders, having the force of law, and binding on all Mohammedans):

"It is not at all right even (hargiz jaiz nahin) to allow such women to come into houses, and to let the purdah women come before them, much less to let them give that religious teaching by which we see such great damage done to the faith. For these women come in reality in order that they may beguile Mohammedan women and make them Christians, and that then they, by means of them, may ensnare the men also. Therefore whoever allows these women to come into his house, he does in truth destroy the root of his true faith Islam. Whatever Mohammedan therefore does by reason of ignorance of the evil results of his act, allow such women to come into his house commits a great sin, and if after he has been duly warned he does not stor them, he is in great danger of losing his faith. The lawyers de clare, "The unbelieving woman of another faith is as a strange man," that is, that just as it is not lawful for a woman to appear before a strange man, so it is not lawful to show herself to such a woman.

It is also written in the Shara Mukhtar, "It is not lawful for a Mohammedan women to appear unveiled before a Christian woman, a Jewess, or an infidel woman (Mushrik i. e. all others than Jews, Christians and Mohammedans), yea vcrily if she have a slave girl of these religions then it is lawful for her." That is to say, if the slave girl of a Mohammedan woman is a Christian, 'Jew or infidel, then it is lawf'l for the women to appear before her slave.

The lawyers of Islam also write that a decent woman must not appear before an evil woman. Therefore when it is forbidden to decent women to appear before a bad woman, even though she be a Mohammedan, then woe to these women who appear before women who are without religion and beguilers—it is altogether prohibited.

Let Mohammedans be extremely wary of such women, and on no account to let them come into their houses; nay, wrther, whatever street such women are in the habit of going to, it is incumbent on the chief man of it to use every effort to stop their going into the house of Mohammedans. If he has the power and does not use it, he too is a sinner."

Here follow the signatures of the moulvies who have given the *fatwah*, viz: Moulvie Ahmed Hussain, Moulvie Ilahi Baksh, Moulvie Mohammed Abdul Ghaffar of Lucknow, Moulvie Ashraf Ali.

The opposition to Christianity grows hotter, but all along the line, those who can read between the lines read the dying wail of ancient heathenism, "O Gallilean thou hast conquored."

This Mohammedan manifesto is one of the signs of the times, and no uncertain one. Even Canon Taylor may now take heart of grace.

THE CONVERSION OF ENGLAND.

BY THE RT. REV. ARTHUR SWEATMAN, D. D., BISHOP OF TORONTO.

SYNOD OF WHITBY, A. D. 664.

HIS important Conference was held in 664 at the famous monastery of St. Hilda (for both sexes) at Streanœshalch or Whitby.

The gathering was large, but purely local, with the exception of Cedd, Bishop of London, who happened to be in the place on business, and Agilbert, Bishop of Dorchester, who was on a visit to Wilfred and his pupils. He was the only bishop present representing the Roman side. The Conference resolved itself into a word-duel between Colman, who relied on the authority of St. John and the ancient customs of the Celtic Church, and Wilfred who, ridiculing his arguments, claimed the supremacy of St. Peter and the practice of the whole Western Church. The assertion of Wilfred that our Lord gave the keys of heaven to St. Peter, in which Colman acquiesced, was enough for Oswy, who said, "Then I will not contradict him, lest when I come to the gates of heaven there should be no one to open them, if he is my adversary." The Conference went with the King in deciding to conform to the Roman use. Colman resigned his bishopric and went back to Iona with many of his clergy, while Cedda and the mass of the English Christians, accepted the change.

Passing over the difficulties that arose in the See of York, immediately after this step towards uniformity, owing to the counter claims of the two Bishops, St. Wilfred and St. Chadd, we approach the culminating point in the establishment of the English Church.

CONSOLIDATION OF THE ANGLICAN CHURCH.

With all the kingdoms, but one, Christian, the times were peaceful. Oswy, King of Northumbria, and Egbert, King of Kent, the two great centres of Christian activity, alive to the need of a master mind to consolidate and control the separated Churches throughout the country, agreed that Canterbury should be the Metropolitan See, and that one of the native clergy should be selected and sent to Rome for consecration to that Archdiocese.

Vighard, one of the Kentish clergy, was chosen, but as soon as he reached Rome, he died of malarial fever.

The kings then asked the Pope to send them a $m_{k,u}$, explaining fully the peculiar characteristics and needs of the country. Vitalian, the Pope, wrote Oswy that he feared it would be a very difficult matter, as indeed he found it—many declining the appointment. After many months he selected Theodore, a Greek monk of Tarsus in Cilicia, and consecrated him on the 26th of March, 668. (This was the first case of a bishop for the British Isles consecrated by the Roman Pontiff, and there was not another Roman Archbishop for 350 years—all Theodore's successors were Englishmen.)

No wiser choice could have been made. Theodore was a man of vast experience, 66 years old, a scholar, heartily in sympathy with the Eastern Church—the last man to promote or to allow any pretensions of the See of Rome He adapted himself readily to his adopted country and became thoroughly patriotic.

Theodore arrived in Britain on Sunday, 27th of May, 669, accompanied by Adrian, a still more learned man, who, having refused the Archbishopric himself, had recommended his friend Theodore. Together they visited all the Anglo-Saxon kingdoms, and were everywhere welcomed. The Archbishop at once set about the task of organizing all the small missionary centres and independent monastic communities into one united national Church. For this purpose it was necessary to map out the country into smaller districts than the civil divisions of the Heptarchy, in order to form dioceses. Several years were required to complete this work-especially as it was resisted by Wilfrid in Northumbria. Finally, he established seventeen bishoprics, that is, eight new ones in addition to the nine previously existing.

Theodore settled the difficulty between Wilfred and Chadd by removing Chadd from the See of York and reinstating Wilfred. Chadd he appointed Bishop of Lichfield, and his relations with this Celtic Churchman were of the closest and most confidential kind.

It is to be remembered that Theodore had no official dealings with the British, Scotch or Irish Churches—only with the Anglo Saxon, but when amongst these he found teachers who owed their orders to Celtic sources, he appointed them, when fit, with absolute impartiality.

By degrees all these Celtic Churches and the communities of Iona and Lindisfarme fell into line in the adoption of the continental ritual usages and agreed to recognize the primacy of the Archbishop of Canterbury, but not the right of the Bishop of Rome to spiritual jurisdiction over them.

SYNOD OF HERTFORD.

One of the most important steps which Theodore took for the consolidation of the Church was the institution of a General Synod.

In 673 he summoned the Synod of Hertford. To this the Celtic clergy were not invited. Wilfred, still in resistance to the claims of Canterbury, absented himself, but sent two of his clergy as proctors.

To this body Theodore submitted ten articles drawn from the Canons of the Council of Chalcedon, 451, and adapted to the needs of the country. These articles were adopted and signed by the prelates and clergy present. They deserve to be recorded and read as follows:

1. That there should be uniformity in keeping Easter.

2. That no bishop should invade another bishop's diocese.

3. That bishops should not "disturb in any respect the monasteries consecrated to God, or take away by violence any part of their property."

4. That monks should not move from one monastery to another without leave of their own abbot.

5. That the clergy should not go from their diocese without leave, nor be received in another diocese without letters of recommendation from their former bishop.

6. That bishops and clergy should not officiate anywhere without leave of the bishop in whose diocese they were known to be staying.

7. That there should be a yearly Synod.

8. That no bishop, through ambition, should prefer himself above others, but take rank according to the time and order of consecration.

9. That additional bishops should be appointed as the number of the faithful increased.

10. That persons should not wed within the prohibited degrees, nor be wrongfully divorced, nor marry others if divorced.

SYNOD OF HATFIELD, A. D. 680.

Seven years later, in 680, another Synod was held at Hatfield which must be mentioned as practically defining and fixing the faith of the Church of England.

The object of the Archbishop in calling it was to ascertain how far the bishops and clergy had become involved in the heresies which had arisen in other parts of Christendom. He found in the whole assembly an unanimous agreement in Catholic doctrine. A document was drawn up, setting forth what this Synod held to be the true Faith in the Holy Trinity, and declaring its adhesion to the decrees of the Five General Councils: Nicœa, 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451, and Constantinople, 553.

CONVERSION OF SUSSEX, A. D. 681.

It was only in the year following this Synod of Hatfield, 681, that the tardy conversion of the last of the kingdoms of the Heptarchy took place. Lying at the doors of the Roman Mission in Kent for nearly one hundred years, Sussex was allowed to remain in the darkest heathenism and lowest savagery of any of the Saxon tribes, without an effort to reclaim it.

It was naturally cut off on the north from intercourse with the other kingdoms by the dense forests of Anderida which stretched 120 miles in length and thirty in breadth from Kent to Hampshire. The missionary who had the undaunted zeal and courage to break through these natural obstacles and attempt the conversion of a barbarous people who, twenty years before, had nearly succeeded in murdering him when cast upon their coast, was Wilfred, Archbishop of York. Banished from his see, he entered the territory of Æthelweal, King of the South Saxons, who, it seems, had married a Christian wife and had himself become a Christian; and finding his way to the confidence of the people by teaching them how to catch sea fish with nets when they were in a state of starvation from a prolonged drought, succeeded in planting the Church among them and winning them over to the faith. Besides building many monasteries, he founded his cathedral at Selsea, the see being removed to Chichester four centuries With this achievement of a Lindisfarne later. monk consecrated in Gaul, the conversion of England was complete, and the story has once more been told very imperfectly and hurriedly.

The lesson it teaches may be summed up in a few words. Great as the debt of England is to Rome through the mission of Augustiue, it does not owe to her its Christianity, but chiefly to the ancient Church of Britain. The Apostolic character and Catholic orthodoxy of that ancient Church have never been called in question, nor her subordination to the Bishop of Rome ever been conceded.

The national Church of England does not date from Henry VIII., but from Theodore ; she relies for her authority upon no act of Parliament, but upon the consenting act of her own bishops and clergy in Synod assembled. The Declaration of the Faith subscribed at Hatfield in 680, when the Church took her stand upon the decrees of the Five General Councils, represented the full development of Catholic doctrine; it was the standard to which the Reformation restored her formularies and practice-the standard to which Anglican Christendom appeals to-day-to which let us pray God that this, and every other branch of her communion throughout the wide world, may by His grace be preserved in unswerving fidelity, and unabated devotion until her mission is accomplished.

There was a large gathering in Exeter Hall, London, lately to bid farewell to eight missionaries about to leave for Central Africa in connection with the new mission to the Balolo people, of whom there are about 10,000,000 in the valley of the Upper Congo.

MISSIONARIES' WIVES.

I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that chaim, that wondrous beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies —for unmarried ladies to go abroad and live and work among the people of Eastern lands.—Dr. Herrick in Missionary Herald.

A GREAT danger menaces Africa through the proposed Congo railway. Instead of being, as it. very easily might, a blessing, by giving slavery a death blow and introducing civilization, it is likely to become a terrible curse by opening up a channel for supplying the natives with spirituous liquors. English, German, and French distillers are pouring their vile productions into the Congo Free State, and it is said already one-fifth of the natives are hopelessly corrupted by their action. It is a questionable benefit to banish the slave-hunter and to introduce a ten times more horrible enemy. The cupidity of the distillers is ruining the negro with the same agent that ruined the North American Indians, and if some means are not taken to prohibit the introduction of alcohol into the Congo Free State, its inhabitants will have good reason for execrating the day when European civilization came into contact with them.

MR. BRIGHT was not in sympathy with the Anglican communion, but he was a just man, and told the plain truth when he said that the Church had put off the day of disestablishment by demonstrating its usefulness and ceasing to he an institution of which Englishmen had cause to be ashamed. the Church had remained in the torpid and corrupt state from which the Oxford movement rescued it, disestablishment would have been accomplished long ago. It has appealed to the patriotism of Englishmen, and continues to command their respect by enlarging its career of usefulness, by multiplying its agencies for work among the poor, and by displaying extraordinary energy in mission enterprises throughout the empire. The era of wine-bibbing, fox-hunting parsons has passed. The ranks of the clergy are now recruited with earnest and unselfish men worthy of their calling. The new school of English preachers is one of the best the world has ever known. Anglican theologians hold their own with the masters of Continental criticism. The English Church is no longer a subject for the satire of a Thackeray, but rather a source of patriotic pride and sympathetic interest .- New York Tribune.

THE WAY TO GIVE.

BY REV. ARTHUR MITCHELL, D.D.



S I was riding one Sabbath with a farmer to church, we fell into conversation on the subject of giving. He was an elder in the Presbyterian Church, a man between fifty and sixty years of age. Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first; but that is past long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth, I have come to feel, belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he, "That farmer is not only the largest giver, but the most cheerful giver, in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he gives to us."

Sometime after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he. "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked. "So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for my. self it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was ashamed to retreat. Then, the year after I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. That carried me through. Soon after came our big fire; then hard times, epizootics; in fact, almost every year, something to make that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you make; start early." I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet, I expect next year; but it's the right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."-Christian Observer.

INDIAN RELIGION.

HE Rev. John McLean, a missionary of long experience among the Indians of British America, writes as follows of the religions and custome and the religions and customs of the red men : "The majority of the Indian tribes believe in the existence of a great spirit, who may or may not be the creator. He is not the same Supreme Being as that believed in by the white man, although the influences of Christianity often times exert such a power over the theological opinions of the Indians as to cause them to accept the Christians' God as the same. To some he is the "son," and to others the "old man," the "man above," the "great spirit," the "first cause" and the "captain of heaven."

"Besides the great manitou there are lesser manitous, lesser spirits, and secondary creators. These reside in the rapids of rivers, and in the strange things resulting from freaks of nature. A peculiarly shaped stone, contorted tree or lonely cave is recognized as the stopping-place of the spirits, hence the sacrifices made and presence of trinkets at these places. In the mortuary customs of these people, there is imminent the doctrine of the immortality of the soul. The widely prevailing custom of burying articles necessary for traveling with the dead, to assist the spirits in their journey to their future abode and to be of service to them during their residence there, is begotten of this doctrine. Some believe that as the things deposited in the graves decay, the spirits will take them away to be again united, and used in the spirit world; but the more general opinion is that the spirits being immaterial, must use spiritual things, and they take, therefore, the soul of the articles and leave the matter behind. Creation and providence are prominent doctrines in their theological system. The latter is to them a powerful reality. Though not taught explicitly, there is betokened in the recognition of sin, the existence of a law, which belongs to the Supreme Being, and which, when broken, constitutes sin and man is punished by the infliction of disease for his disobedience. The soul of the red man cries out for forgiveness of sin, and this finds its highest expression in sacrifice. Sacrifices are made by some tribes of Indians to the evil spirits to propitiate them, that their favor might be gained and evil warded off.

"Prayer is offered to the sun, the great spirit, and the lesser spirits at the stopping-places of the I have oftentimes seen the red men revgods. erently pray to the Supreme Being for help in their seasons of distress. At the sun-dance the ideas of sacrifice and prayer are very prominent. The medicine-man in the sick lodge prays for the spiritual power to help him in healing the sick. The floating garment at the top of the lodge is placed there to attract the lesser divinity as he is passing by, that is may lend aid."—The Spirit of Missions.

IT would probably lead many of the laity into action if only they were to realise what, after all, must be regarded as the fearful condition, religiously considered, of Great Britain and Ireland. People go to church and see what is readily termed "a crowded congregation," and they come away with the impression that in their parish, at least, all is going on well. Most people greatly over-estimate numbers, and when making their calculations, the seven hundred persons within church are often taken as "a thousand at the least," and in this way very erroneous though favorable conclusions are reached. Now, it would really be a good, though very simple work, if every clergyman, and if many of the laity with him, would proceed to make a calculation for their own parish of the numbers who ought to attend church, and also of the numbers of absentees.

Let any one fairly estimate the conditions of things for the parish in which he dwells, be it London, or a fashionable town, or a quiet little market town, or a village of but even four or five hundred people. Let the calculations be made fairly, and after all the considerations have been thought out according to all the circumstances, let the conclusion be drawn. In this long, straggling, "squandered," parish it is impossible that the attendance can be very large. In this compact little village there is every reason why the congregations should be steady and considerable. In this town the church is not well situate; in the next there is no sort of excuse.

Well, every fact being considered, let the calculation be made what numbers ought to be at church on Sunday morning, afternoon and evening, and then let the conclusions be drawn. It is foreknown that in many places they will simply be frightful. In country villages the majority, and in some parts the large majority, never enter church ; but in some places the great multitude consists of folk who content their consciences by going to church about seven or eight times in the year. Perhaps in some respects these are the least hopeful of all, and possibly are the result of having been invited to church, especially with the despairing concluding entreaty of a kind, well-intentiored visitor, "but you will come sometimes, now and then, won't you?"

While societies of all sorts are forming to prosecute and to defend sundry proceedings in church; while men look on in silence and in wonder to think what these Christians can mean; while carelessness, indifference and impiety are indirectly, but enormous and frightfully sustained by the divisions and quarrels amongst those who ought to be "one," it would be well if in every parish the clergy and some of the faithful laity

would carefully calculate what Sunday ought to make manifest in the way of church-going and what it reveals. This will certainly lead to practical action; and though long forbearance and much patience will be wanted, the results would probably be, in the course of one or two years, far better and more enduring than will be produced by any other effort.

Untiring, steady, prayerful parish work will not be found to be expended in vain, though it cost much patience, toil and faith, and, above all, makes no noise and wins no popularity outside the parish for the parson. But the end is not by-and-by.— *G. V. in Church Bells.*

THE week-day afternoon service at St. Paul's Cathedral is sometimes an impressive sight. Here, in the heart of London, a crowd of worshippers of all nationalities, and doubtless of all creeds, meet together and bow their heads in adoration, while just outside, the hunters of Mammon pursue their way. The barriers between races and creeds are thrown down, and the dusky visitor from the far East sits by the side of the traveller from the distant West, and mingle their prayers. Here all is calm and impressive, while outside the hurly-burly rages. It is surprising that on a working day, a congregation large enough to fill the large space under the dome can be gathered together, yet so it is. A few years ago it would have been impossible.

THIBET is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as the United States east of the Mississippi river. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhassa, the capital, is the "Rome" of the Buddhists, and the Dalai Lami is the Buddhist Pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is virgin soil for missions. The country is tributary to China.

In several towns near Bombay offers have been made to the missionaries to open schools among the natives, no objection being raised to the assurance that the education would be on strictly Christian principles. A lack of money to occupy these centers was the only reason for refusal, as freedom to teach the Bible was fully granted by the Brahmins, who desired the thorough teachings and high moral influence of the missionaries. Several societies of Brahmins in Southern India have been formed for the sole purpose of studying the Bible. Ouestions are often sent to the missionaries for replies on certain points, and these are discussed, on being returned to the societies, in secret session. The Sanscrit Bible is anxiously studied by some of the high priests of Hinduism-a token of good to those who watch for signs of the times.

Young People's Department.



JOHN ELIOT PREACHING TO THE INDIANS.

JOHN ELIOT, MISSIONARY.

ERE we have the picture of a great and good man who used to preach to the Indians of Massachusetts, a long time ago. His name is John Eliot. He belonged to the Church in England, but he came out to America in 1631, eleven years after the Pilgrim Fathers had arrived on "the wild New England shore." Soon after his arrival he undertook missionary duty at Roxbury, now part of Boston.

But he soon thought of the Indians, who were then very numerous in all North America. Most boys have read thrilling stories about the Indians. It is charming to read about them; but it was not right of men to want to fight them all the time. Some men wanted to do them good and tell them about God and make them Christians. John Eliot was one of those men. He thought so much of the Indians that he could scarcely think of anything else. Ore day some of his own cattle were standing at the door of his house and his wife asked him whose they were; but his mind was so full of Indian alphabets and words that he could not tell. He was so good hearted that he never If he had it he always gave could keep money. it away, so his friends had to keep it from him as much as possible. On one occasion the treasurer of the parish paid him his salary and, knowing his habits, tied it up in a handkerchief and twisted it into a number of knots so that he should not be able to untie it before he got home. On his way he called on a poor woman and, seeing that she was in need, took out the handkerchief and began untying the knots, but they were tied so tight that he could not get them undone. So he threw it all to the woman and said, "Here, my good woman, take it. I believe the Lord designs it all for you !" He was a very good man. Whenever he visited a house he would not leave without saying a prayer. He used to set aside whole days for prayer and lasting. His whole heart was with God.

It was in the year 1646, fifteen years after his arrival in America, that Eliot, at theage of fortytwo, began to preach to the Indians. The first thing he had to do was to learn the language of these strange people, and this was a very hard thing to do, for the Indians have a very curious language. One man said that it must have been growing from the time of Babel, the words were so long. But Eliot persevered until he was able to speak to the Indians in their own tongue.

He managed to teach them how to build a town. and he called it Nonanetum. They surrounded it with a stone wall and a ditch. Here he taught the Indians how to live like Christian people, instead of wandering about in the woods, and he taught them also to pray to our Lord; but some of the Indians did not like his "town building," and worked against him. Still, he persevered in his good work until friends began to belp in England. This they did by forming the New England Society in 1649, the oldest missionary society of modern He soon taught the Indians how to teach davs. themselves, that is, he instructed two of them to be missionaries, and this did a great deal of good. When war broke out between the people of Massachusetts and the Indians it brought great trouble to Mr. Eliot's settlement, because many of his Indians, though Christians, joined in it and fought, some against the other Indians and some against the English; but it all tended to hurt Mr. Eliot's work very much. War is always such a cruel thing ! We ought to pray earnestly that God would enable all people to settle their differences without it.

At all events, John Eliot did his best. He saw that the Indians had souls and those souls ought to be saved, and his work amongst them is one of the noblest examples of missionary work that we have. Others have worked for the Indians since his time, and many of them, in every generation since, have been made believers in our Lord Jesus Christ.

OLD SNUGGINS' WOOD.

NE pleasant afternoon in the late autumn a large pair of oxen were measuring their way along the road in a stately manner, drawing a pair of what is known by the woodsmen as "forrard wheels." A very small boy was perched on the axle, evidently in deep thought.

"I say, there, youngster," called a voice from the yard, "what yer thinking about?"

The boy looked up and answered briefly, "Minister's wood."

The next day he gathered his playmates around him at recess, and laid his plan before them.

"You know, boys, our minister has a large family, and he earns only six hundred dollars a That won't go far when he has to buy every vear. single thing that they wear, and all they have to eat, except what grows in the little garden. The other day little Bettie was crying because her father couldn't have a new overcoat, for he must buy a lot of wood for winter. She said Jennie Pride told her that his old coat looked like her father's horse blanket, and that her mother's bonnet was one Mrs. Moses had when she went to find Moses in the wilderness. They call her 'Number Three,' because her dresses are always made out of her mother's or sister's old ones. Now, boys, we ought to get him some wood, so he can have a coat."

"Whe-ew! Where's it coming from?" cried the boys in a chorus.

ⁱThere's one place it might come from," said Peter decidedly. "Old Mr. Snuggins has a whole hill of wood, and a valley too, for that matter."

"Old Snuggins! Why, he's the stingiest man on earth," replied one of the number. "If you get some of his wood we'll tease everybody to cut it for the minister."

"Will you tease and work, too, boys?" said Peter, eagerly.

"Indeed we will, and ask all our big brothers to help, if you will bring wood ou of old Snuggins' lot alive."

Now Peter was a little fellow, although twelve years old; but after school he marched bravely toward the great red farm-house by the river. Old Snnggins was in the yard, on the point of turning 'the cows into the road. "Good evening, Mr. Snuggins," said Peter, politely.

"Aw !---what do you want with me?"

"Want some wood, sir."

" Wood !"

"Yes, sir."

And Peter proceeded to state the case, ending with, "Won't you give him some if the boy's will cut it? The minister has got a large family."

"Yes, and what will they ever amount to? A man that lives on others had better have less on 'em."

"Well, sir, he can't kill them off, or freeze them."

"Keeps a fire in his study, as he calls it, when he might write his sermons in the room 'long the rest on 'em. All my larnin' was got by taller dips in our stun floor kitchen."

"Can't we have the wood, sir? The boys would be so disappointed."

"Hey! What's that? They bin talkin' agin' me?"

"They said I'd get kicked out of the doorway," said Peter, boldly.

"Wall, seeing you thought better than them, you may have what you can draw on one load, and not a stick more. Now remember 1 But them boys better keep out of my sight—the rascals !"

"Thank you, sir," said Peter, skipping off home. Great was the surprise of his friends that permission should be given for even one load. There was much planning and many shouts of laughter during the intervening days. Early every morning a respectable number of boys, large and small, were seen creeping slyly around the back road into the Snuggins' lot. Then all was quiet until the first heavy fall of snow. Meanwhile the minister had been prevented, in one way and another, from getting his until "good sledding."

Early one crisp morning a dozen yoke of heavy. oxen were quietly driven up the back road into the woods. About ten o'clock a queer procession was seen coming over the hill toward the main street, and there was a sound of much urging and laughing. Old Snuggins had been cajoled into the grocery store, in order to see the load as it went by to the minister's house.

"What on airth's that thing a-coming? It looks like a wood lot a-moving on a brush heap," shouted the old man, as he caught sight of it.

"That's my load of wood," answered Peter, who had purposely stayed near, "You told me I could have as much as I could draw at one load, and there it is."

• The astonished man sat down on a bench and said nothing, but continued to stare at the approaching team. He was not a man to go back on his word. There were six good cords of hardwood loaded on a sled of young trees, the trunks serving for runners, the branches and saplings binding the sled together, and the oxen were slowly, but surely, taking it along to the parsonage.

Seeing that Mr. Snuggins was watching them,

the men and boys gave him three hilarious cheers. It was probably the only time he was ever cheered in his life, and he felt altogether queer.

"Wall, Peter," said he finally, after noting the reception at the good man's house, "if you plan as well for yourself as you have for the minister, you won't need any help in this world. See here, you take this money and buy a new bunnit for the minister's wife; and you carry 'Mrs. Moses'' bunnit to Jennie Pride, and tell her it's a present from 'Old Snuggins.' And Peter, when you say yer prayers, just put in a word for the old man who never did no good," he added huskily, and hurried away to escape reply.

There were "rivers of joy" running down the minister's cheeks when he thanked the friends, a few days later, as they finished cutting the last stick. And prayers arose from the family altar for blessings on those who had been the almoners of God's bounty, especially for the old man who had so tardily and unmeaningly learned that "it is more blessed to give than to receive."—Selected.

A BOY'S DAY-DREAM.

T was a bright warm day in the early summer of 1781, and London was full to overflowing, when a boy about eleven years old, with long, I dark hair hanging down his neck, and a strange, dreamy, far-off kind of look in his large gray eyes, came slowly along one of the busiest and most crowded streets of the great city, so wrapped up in his own thoughts that he had hardly felt the jolts and bumps which he encountered in pressing his way through the hurrying throng around him. He must have been thinking of a battle or a hard struggle of some kind, for every now and then he darted out both his arms in front of him, to the no small danger of the eyes or the ribs of the passers by. Suddenly he was brought to a standstill, and no wonder, for in flourishing his hands about he had thrust one of them right into the coat-pocket of a tall man who was just going past him.

"What 1 so young, and so wicked?" cried the man, turning round and seizing him. "You.little rascal! do you want to pick my pockets in broad davlight?"

"No, I don't want to pick your pocket," said the boy, staring about him, as if just awakened from a dream; "I thought I was swimming."

"Swimming!" echoed the man with a broad laugh. "Well, I've heard a crowd called a sea of people, but I have never heard of anybody swimming in it before; you are either telling me a lie or else you must be crazy."

"I am not, indeed," protested the boy. "I was thinking of that man who swam across the Hellespont—Leander, you know, and it seemed to me as if I were swimming across it too."

"Oh I ho," cried the stranger, "that's it, is it? you seem fond of reading my friend."

"I'd read all day long if I could," answered the

boy earnestly, "but I've only got a few books and I have read 'em all again and again."

"Well, I'll tell you what, I belong to a library, and, if you like, I'll give you a ticket of admission to it for six months, and then you can read as much as you please. Here's my address and you can come for the ticket as soon as you like." And the stranger, chuckling over this queer adventure, went briskly on his way, little thinking that he would live to see that boy become honored by all England as one of her greatest poets and would tell with pride and self-gratification to all his friends how he had once done a kindness to Samuel Taylor Colridge.—Harper's Young People.

GIRLS IN CHINA.

Girls in China are believed to have no souls, and to kill them is not murder, and, therefore, not to be punished. Where parents are too poor to support the girl-children, they are disposed of in the following way:

"At regular times an officer goes through a village and collects from poor parents all the girlchildren they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole and slung over his shoulder. Six little girl-babies are placed in each basket, and he carries them to some neighboring village and exposes them for sale. Mothers who want to raise wives for their sons buy such as they may select, the others are taken to government asylums, of which there are many all through the country. If there is room enough they are all taken in ; if not, they are drowned." Will not the little girls who read about this save their pennies to send the Gospel to China? Jesus died for the fathers and mothers and children in China as well as for us -Gospel in all Lands.

PICK OUT YOUR TIME.

When will you begin resolutely, heartily, wholly to serve God ?

How varying the answers !

"When I think I am good enough."

"When I shan't disgrace my profession."

"When I am a little older."

"When out of this set of young people, who will laugh at me."

"When I have run my round of good things."

Set these all down.

Don't you think it is fair that God should have something to say in this matter? Let God pick out His time. To the first He says, "Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow."

To the second, "My grace is sufficient for thee." To the third, "Those that seek Me early shall find Me.".

To the fourth, "Fear ye not the reproach of men."

To the fifth, "I will mock when your fear cometh."

ST. FRANCIS OF ASSISI.

TRANGE indeed it seems That in this latest, most prosaic age, The people yet do honor such a man As Francis of Assisi ; but his name Still draws the multitudes, for love of him, To the quaint town between the two blue seas Of Italy. The love of these is late And costs but little. Other men there were Who gave their greatest gifts to him who stole Their hearts away because he was so good. And was he then a King. He was, indeed, In God's great kingdom. He was lowly born, And the best art and noblest poetry Honored themselves in long-past centuries Because they did him honor : not for that Which he did win or do, but that he raised To highest places self-denying love, And chose to show in his own life the power Of Chastity, Obedience, Poverty.

He grew so gentle that all little things Took courage to approach him trustingly; Even the fishes seemed to know his voice, And the gay birds grew silent through great love, And yet he was a lon-heatted man, Who dared rebuke with scornful energy The frivolous money-seekers who could spare No love for any, but their mean, small selves. He seemed to live with Jesus, and rejoiced That he might suffer as the Christ had done, With Whom in reverence, born of sympathy, His life of blessing passed. And to his side, Because they saw such beauty in his life, Because they too were weary of their life Given to self-pleasing, his disciples came, And grew so many that his name was known In every land-a name of high renown. And Dante wrote of him because he loved His life of beauty; and for love of him Giotto, with his faithful shepherd heart And marvellous artist hands, wrought perfect work ; And Cimabue was greatest for his sake ; And many smaller men brought their best gifts As offerings to his memory.

And to-day

The modern tourists to Assisi flock, To look upon the frescoes or to pay Reverence to him. Ah ! but the things he loved Are, like the order which he founded, now Suppressed and disbelieved in. Poverty? It is a thing which every one abhors ; And all the men and women of these times (So different from poor Francis) put away The spirit of obedience, owning none Better than they that they should be obeyed ; And yet, perhaps some lingerer in the Church Does doubt a little, measuring his life With that of Francis, whether it be best To live for wealth, and luxury, and self, Or choose the simpler way, and be content To live, and love, and labor, and be poor ; Resolved that none but God shall make him great : And so St. Francis still is serving Christ.

G. B. STUDD, the famous cricketer, who played for Cambridge University and the Gentleman of England, is a missionary in China, where he was seen recently playing his favorite game in Chinese dress "with a pigtail." Neither hand nor eye had lost its cunning.

THE munificence of the late Sir Frederick Ouseley was so great that his friends had to protest against the way in which he deprived himself of the conveniences of life. The late Prebendary Joyce, who was the life-long friend and neighbor of Sir Frederick, told the writer of these lines that the late Bishop of Capetown, pleading for help for the Church in South Africa, in the very thick of the Colenso troubles, was informed by the deceased that he was so deeply involved with pecuniary liabilities connected with St. Michael's that he had not a farthing at his disposal. Next morning, as the Bishop was going, he said, "I cannot refuse you a trifle. If you like to sell that stone for your mission do so." It was in a jewel-box, and the Bishop did not open it till he got to London, where, on taking it to a well-known jeweler, that worthy said : "I suppose you really are a bishop ; why, this is a Persian stone of the rarest value, the whereabouts of which no one has known for, years." The Bishop was able to satisfy the jeweler of his identity, and the stone, which .belonged to the father of Sir Frederick, so long British' Minister in Persia, and a distinguished Orientalist, astounded Bishop Gray by the sum it fetched. Sir Frederick was the most hospitable of men and genial of hosts, as all who have attended St. Michael's Day luncheons and concerts at Tenbury, or the Hereford festivals could testify.

THERE is but one thing ever to be done whether you are far off from God or near to Him. But one thing is needed—more of Him. You always need more of His influence, more of His Spirit. Then, why keep looking at yourself, to see how far off you are, or how near? The time, in either case, had better be spent in yielding yourself to His influence. You can never be so near Him that you do not need to have yet more of Him. You can never be so far off as to require anything else but this same thing—more of Jesus.

Oh, how it would simplify the complicated thing we have made of the Christian race, if to every seeking, discouraged, or progressing soul, the answer should be invariably returned, "You need more of Jesus." Friends, one and all, let us stop looking at ourselves, and look at Him. Let us stop dissecting and worrying over our poor souls; and, instead, make David's words and determination, from henceforth, ours: "One thing have I desired of the Lord; that will I seek after —to behold the beauty of the Lord," for it is by "beholding the glory of the Lord"—not our own —that we are "changed into His image."

"IT is a significant fact," says Dr. Samuel Hopkins, a Presbyterian, "that of all the sects in the United States, the Episcopal is growing most rapidly; and that in every element of strength (in numbers, wealth, social and political influence) it is the strongest body in the two greatest cities of this country."



Domestic and Foreign Missionary Society

OF THE

Church of England in Canada.

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

BOARD OF MANAGEMENT.

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

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THE Secretary-Treasurers, in each Diocese, to whom all moneys are to be sent are as follows :--Nova Scotia, Rev. Dr. Partridge, Halifax, N. S. Quebec, George Lampson, Esq., Quebec, P. Q. Toronto, D: Kemp, Esq., Merchants' Bank-Buildings, Toronto, Ont. Fredericton, G. Herbert Lee, Esq., St. John, N. B.

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

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TheCanadian Church Magazine AND MISSION NEWS.

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

TERMS:-ONE DOLLAR A YEAR IN ADVANCE. Back numbers to a limited extent can be supplied, Liberal terms for localizing as a Parish Magazine given on application.

REV. CHAS. H. MOCKRIDOB, D. D., Editor and Manager, Windsor, N. S.

REv. J. C. Cox, B. A., Business Agent, Grimsby, Ont.

OCTOBER, 1889.

THE PROVINCIAL SYNOD, 1889.

The Fourteenth Session of the Provincial Synod was held in the city of Montreal, beginning Sept. After divine service in Christ Church 11th. Cathedral, where an able sermon was preached by the Rt. Rev. Dr. Courtney, Bishop of Nova Scotia, the Synod was opened in St. George's Schoolroom by the Lord Bishop of Montreal, who, in the regretted absence of the Metropolitan, was called upon, as senior bishop present, to discharge that duty, which he did in a few dignified and well chosen words. The Rev. John Langtry was re-elected Prolocutor. Dean Norman was also nominated for the position, but he gracefully declined. He was elected, however, Clerical Secretary, Dr. Leo. H. Davidson, Q. C., being appointed Lay Secretary. At noon on the second day of session the deputation from the American Church were present and delivered very interesting addresses. They were the Rt. Rev. W. Crosswell Doane, D.D., Bishop of Albany; Rt. Rev. W. Dudley, Bishop of Kentucky; the Venerable Dr. Howard, Arch-deacon of New Haven, Connecticut; and the Venerable Dr. Stringfellow, Archdeacon of Alabama.

A valuable discussion took place on the subject of rented seats in the House of God, and the decision was arrived at that in the opinion of the Synod the sittings in all churches should be free and unappropriated.

The Synod also passed a resolution against some of the questionable methods adopted now-a days to obtain meney for Church purposes, and the bishops were urged to bring constantly before their people the duty and privilege of Christian giving.

The Report of the Committee on Christian Union elicited many excellent and loving speeches, and directions were given for the committee to continue its good work.

The discussion on the Revised Version, in answer to the memorial from the Diocese of Toronto, recommending its use in public worship was almost one-sided in opposition to it, the Revised Version of the New Testament being very severely criticized by some of the members of the House. It was decided not to recommend the Revised Version till at least the Church of England herself has adopted it.

The much vexed question of divinity degrees as coming from the various diocesan theological colleges was amicably settled by the acceptance of the plan which provides for a General Board of Examiners, to grant such degrees—all the theological colleges to be represented on such Board.

The question of marrying divorced persons was introduced by Dr. Partridge, of Halifax, in an exhaustive and well considered speech, and was followed by a long and able discussion with closed doors, ending in referring the whole matter to a committee.

All together the session was a useful one, and great interest was shown in the topics discussed.

THE GENERAL BOARD OF MIS-SIONS.

Such is the title of the Provincial Synod when it resolves itself into a body for discussing the work of the Domestic and Foreign Missionary Society. This was done, according to Canon, on Friday the 13th of September, when the bishops took their seats on the platform of the House. The Chairman was the Rt. Rev. Dr. Lewis, Bishop of Ontario, and the Secretary, Rev. Dr. Mockridge. The presence of the bishops, who take part in the discussion of questions that come up for consideration, is a pleasing change from the ordinary sessions of the Synod and gives much interest to this "missionary day." The time will come, no doubt, when the work of this Society will be the chief object for the assembling of the Provincial Synod, and rightly should it be so, for it represents the real work of the Church.

After prayers, said by the Secretary, the election of members of the Board of Management was proceeded with and resulted in the choice of the persons whose names are given on page 233 of this magazine. The Bishops, together with the General Secretary and General Treasurer, are ex-officio members.

The Rev. Charles H. Mockridge, D.D., was reappointed General Secretary, and J. J. Mason, Esq., General Treasurer.

The Secretary read the Triennial Report of the Society, which, together with the Treasurer's Report, will be found in another column of this issue.

After a useful discussion on the question of the Church in Canada undertaing her own direct work in the foreign field, the Rev. Mr. Morley, Chaplain of the Bishop of Madras; the Rev. Mr. Burman, representing the Indians of the North-West, and the Very Rev. Dean Grisdale from the Diocese of Rupert's Land, were invited to address the House, which they did in very excellent and stirring speeches.

A careful perusal of the Report of the Board of Management, to be found in another column, will show that decided progress is being made by the Church of England in Canada on the great question of misions. In this way only can she secure the blessing of the great Head of the Church.

THE MISSIONARY MEETING.

The missionary meeting in connection with the Domestic and Foreign Missionary Society was held in the Queen's Hall on Thursday evening, Sept. 12th, the Rt. Rev. the Bishop of Montreal presiding. It was a large and brilliant meeting, the spacious hall, with the exception of a few seats in the gallery, being completely filled. After joining in the Missionary Litany service, led by Rev. Dr. Mockridge, addresses were delivered by the Rt. Rev. Dr. Courtney, Bishop of Nova Scotia; the Rt. Rev. Dr. Sullivan, Bishop of Huron; and Rt. Rev. Dr. Sullivan, Bishop of Algoma. These speeches were characterized by missionary fervor and power and must have left a good impression upon the large congregation present.

THE Board of Management held several meetings during the session of the Provincial Synod, accounts of which will be given next issue.

WE regret not being able to give any space to the Woman's Auxiliary work this month, but, owing to the large amount of matter caused by the Triennial Report, we find it impossible to do so. Next month, however, we hope to make amends for this.

Books and **Periodicals Dept**.

Mr. John Lovell, the veteran publisher, of Montreal, is making great exertions to publish what, when completed, can not fail to be a most It will be a "Gazeteer and Hisvaluable work. tory of every County, District, Parish, Township, City, Town, Village, Island, Lake and River in the Eight Provinces of the Dominion." It will form eleven handsome volumes and will be of the greatest use for all interested in Canadian history. Mr. Lovell cannot undertake this till \$150,000 of the \$200,000 that it will cost is subscribed. As yet but a little over \$21,000 has been subscribed. It is to be hoped that sufficient interest in such a laudable undertaking will be found to enable the enterprising publisher to proceed with his gigantic undertaking.

The Missionary Review of the World for October, as usual, is full of interesting and valuable information regarding missions and missionary work of all descriptions. It is undoubtedly a periodical of great value. Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

It will be gratifying to our readers to know that the "History of British Columbia," by Hubert Howe Bancroft, until recently sold only with the complete, set of this author's works in 39 volumes, can now be obtained separately, complete in one volume. It is perhaps one of the most difficult fields in literature, to take what was so lately a vast wilderness, with only the crudest material to work with, and make of it a complete and finished narrative, as Mr. Bancroft has done, interweaving with the more substantial political and industrial developments those pleasing incidents and romantic episodes connected with the wild and roving life here encountered.

Mr. Bancroft's pictures, in this volume, are drawn largely from life. Visiting the country in person he came into close contact with the old retired officers of the Hudson's Bay Company, most of whom have now passed away. From their experiences he not only obtained a large mass of information which otherwise would, have passed out of existence, but he was enabled to fill his work with vivid life and detail which in no other way could have been possible. Besides being a masterpiece of historical investigation, it is full of that thrilling interest which attaches to the subjugation and settlement of wild countries, which here have not their parallel in history. See advertisement in another column for agents, to whom very liberal terms are offered.

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

TRIENNIAL REPORT 1889.

1.-HONORARY OFFICERS AND EXPENSES.

The Board of Management of the Domestic and Foreign Missionary Society begs to report,

That the total expense of managing the affairs of the Society for the last three years has been \$1,450, including the grant to the General Secretary to aid in establishing the CANADIAN CHURCH MAGAZINE AND MISSON NEWS. The services of the General Secretary and General Treasurer are honorary. The devotion of their time to the work of the Society will be appreciated by all who can understand the frequent claims upon their patient attention which must be presented by our nine dioceses and their respective officers. As they give their time and attention ungrudgingly the Board would urge accordingly on all clergy and officers of the several Dioceses that they should make themselves acquainted with the system and rules of the Board of Management and so save both themselves and the officers of the Board loss of time and labor by complying with such rules.

2.- TOTAL CONTRIBUTIONS.

The total contributions which have passed through the books of the Society during the three years since the last Provincial Synod, have been \$81,315.08, viz: for Domestic Missions \$45,574.10 and Foreign Missions \$35,740.98.

At the opening of the present three years, in October, 1886, the Board of Management asked the Church for \$20,000 per annum for Domestic Missions and \$10,000 for Foreign Missions.

3.—OPINION OF THE BOARD AS TO THESE CON-TRIBUTIONS.

The Board have to congratulate the Church in this Ecclesiastical Province on the fact that the contributions for Foreign Missions have exceeded the amount asked for by the sum of \$5,740.98, and there is little doubt that if all contributions for foreign work by the various Dioceses had been passed through the Books of the Society, the sum would not have fallen far short of \$40,000. The Board, however, regret that the contributions to Domestic Missions have fallen short of their expectations by the sum of \$14,425.90. Whilst confident that further sums have been contributed for Domestic work than these which have passed through our books, the Board can not hope that these additional sums would amount to so large a sum as \$14,425.90. The Domestic work of the Board certainly deserves a more generous support from the Church in Canada, and the failure to comply with the Board's moderate expectations can only be accounted for on the ground that the interest of the Church in this important work has not been sufficiently aroused. The Board are satisfied that this interest can only be aroused, under God, in the Church's own way, through the bishops and clergy. No paid agents employed by the Board and sent to visit every congregation would do more than stir up a temporary and evanescent interest, an enthusiasm which would probably die out almost as speedily as it was aroused. What is really needed is not a passing but an abiding interest, which will become part of the life, ingrained in the constitutions and habits of each member of the Church. This abiding, personal interest must begin with the bishops and clergy, and from them and through them extend to and infect the members of their flocks. The Appeals at Epiphany and Ascensiontide are of great value; but they produce little or no effect when read without interest, and followed by no effort to help the people to realize that their contributions are of importance not only to the Church's missionary work but far more to themselves, as at once the outcome and the active cause of a deeper personal religion.

A Woman's Auxiliary in each congregationshould do much to help the clergy to extend and establish an abiding interest in missionary work in the long intervals between the Ascensiontide and Epiphany Appeals. No organization, however, will do much unless the members of it are imbued with a real, personal interest, inspiring and prompting active effort. The living *person* is needed to impart life and activity to the organization, which will otherwise remain but a useless list of names on paper. The bishop in each Diocese, the clergyman in each parish is, by virtue of his office and position, "the Parson," the representative of the Church, whose work is missionary, whose character is missionary, whose very existence depends on union with Him who was the first Christian Missionary, sent from Heaven to save this ruined world, and who has sent her to carry on *His* work." of saving the world, to final completion.

The Society, therefore, which is co-extensive with the Church in this Province, has her agent in every Diocese and in each congregation. By their persistent and invaluable efforts, the true missionary spirit cannot fail to reach and gradually to influence all our people, and they in time will find in the Society a field for usefulness. Christians and Christian congregations exist, not for their own salvation and comfort only, but for the glory of God and the 'promotion of the great work for which He gave His well-beloved Son—the saving of the world.

The Board would ask all to study the figures in the financial statement. So long as leading congregations in our chief cities contribute to Foreign Mission work sums like \$200 or \$150 or \$70 or even \$50 per annum, what are we to think? A warm personal interest in any enterprise or effort of this passing world would call forth from the same people ten times or even twenty times as much. Surely this Board of Management are justified in urging respectfully, yet most earnestly, upon the Bishops and upon all the clergy the duty of striving persistently to quicken and promote in all our congregations practical, personal interest in the Church's missionary work:

4.—THE FOREIGN FIELD.

The Board have had under careful consideration the true course for this Society (which is the Church of England in Canada) to pursue in entering the Foreign field, z. c., in sending out and maintaining her own sons as missionaries among the heathen. The fear that was expressed by some that the withdrawal of our contributions from the Society for the Propagation of the Gospel, the Church Missionary Society, and others, with a view to their being applied immediately by the Board. in the support of a staff of clergy in the Foreign field, should be followed by the withdrawal from some of our Dioceses of valuable aid generously. extended to them by these Societies, was entirely removed by the interview which the Bishops had during the Lambeth Conference with the Standing Committee of the Society for the Propagation of the Gospel, whose attitude will no doubt be that of all the other Societies. This venerable Society advises that we should be morally certain of \$15,-000 per annum before entering the Foreign field and offers, in the meantime, to place on its list and pay out of funds contributed by the Church of England in Canada any well qualified candidates who may be presented by the Board of Management for work in India, Japan and other heathen countries. It assures us also that, though unable to guarantee any grants in perpetuity, it will not allow any Canadian Diocese to suffer because we send our own missionaries into the Foreign Field, instead of sending to it our contributions and allowing it to act for us.

When the Board took up in May last the formal representations and regulations of the Society for the Propagation of the Gospel, after the Bishops' conference with its committee, it appeared that Canadian Missionaries placed on the list of that Society would not enjoy all the privileges afforded to those selected and sent out by it from England. It was feared that the position of our own missionaries who would have to look to our young Society for the protection of their widows and orphans, and for their own pension in the event of being disabled, while the others relied upon the long established and venerable Society, might have a prejudicial influence.

The Board accordingly decided to represent to the parent Society that it might be advantageous for them not to place their own missionaries on the Society's list, but to send them to the bishop of some organized Diocese in the Foreign field and arrange for the transmission of their stipends direct.

Courtesy required that we should thus defer to the Society for the Propagation of the Gospel after its kindly and favorable consideration of the points which the Board of Management of this Society had submitted to it.

This has involved some delay, and no little disappointment, as the names of two graduates of Trinity College, Toronto, had been entrusted to a member of the Board in a scaled envelope with instructions to open it and ask for their engagement by the Board as missionaries to Japanprovided some plan of toreign work was adopted at that meeting, which was in May last.

The Board have a good hope that as soon as the correspondence with the Society for the Propagation of the Gospel is completed and arrangements are finally matured for sending and maintaining missionaries in Japan or elsewhere, the sons of Canadian Churchmen will be found to offer-themselves freely for the work.

5.---- "CANADIAN CHURCH MAGAZINE AND MISsion News."

This magazine, under the able and successful management of the Rev. Dr. Mockridge, continues to grow in popularity. Its circulation now, both generally and as a localized parish magazine has reached the large number of about 5,000 copies per month. This fact shows that it meets a need amongst us and that its character is appreciated. It is the property of the Society to whom all the well-known risks attending upon it, as on all similar enterprizes, also belong. The Board have appointed a committee to prepare such a form of report concerning the actual position and prospects of the magazine at the date of each stated meeting as may enable them to see at a glance its progress. The Rev. Dr. Mockridge's gratuitous labors in connection with the magazine will be appreciated by the Society and its members all over this Ecclesiastical Province.

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6.—Appropriated and Unappropriated Contributions.

The Board admit that the appropriation by clergy and congregations of their contributions to some favorite missionary field which presents at tractive features to hem will excite a special inter-est and quicken their efforts. While determined to carry out to the letter the instructions of the by law on this point and the wishes of contributors in every instance, the Board would respectfully represent to all that it is not possible for individual clergy or congregations to recognize the relative needs of the various departments of Domestic and Foreign Mission work. Without knowing what is being done by other clergy and congregations it is impossible for any to observe the due proportion of things. Nor is it desirable that a tew attractive fields of work which naturally engage attention and excite interest should draw to themselves all the contributions which ought to be fairly divided amongst all. Those Dioceses which are without one single feature to awaken interest may not only need but merit the largest aid. The Board claim that they are in a good position to study and estimate the circumstances of the wide mission field, and accordingly to apportion the contributions of all intelligently and judiciously.

7.-THE LATE BISHOP OF SASKATCHEWAN.

The Board can not close their Triennial Report without a loving reference to the Right Reverend John McLean, D.D., first Lord Bishop of Saskatchewan, who entered into rest since the last meeting of the General Board of this Society. While welcoming his successor, the Rt. Rev. Cyprian Pinkham, D.D., Bishop of Saskatchewan and Calgary, the Board cherish among their best treasures the memory of the life and energies. and devotion of the first founder and master-builder of the Church of England in Saskatchewan.

IN CONCLUSION

The Board are glad to report that one missionary, the Rev. J. Cooper Robinson, has been sent from Canada through private means as a missionary to Japan, and that those who support him send the money to the Treasurer of this Society, which money is transmitted by him to Mr. Robinson, and this may be, it is hoped, but the beginning of many others that may be sent out direct from Canada.

The Board also desire to place on record the valuable aid that has been given to the Society by the Woman's Auxiliary that has been established now in a large number of parishes in nearly all the dioceses of this Ecclesiastical Province. Under Mrs. Tilton, the efficient General Secretary, and others, a great work has been done by the Society, and there can be no doubt that the good financial statement submitted this year is due largely to their praiseworthy organization and exertions. All of which is respectfully submitted,

CHAS. H. MOCKRIDGE, D.D., General Secretary.

TREASURER'S STATEMENTS.

Note —1 hese Statements of Receipts represent only the money received by the Board of Management, constituted by the Provincial Synod, for Foreign, and Algoma and Northwest Missions, (which latter are called Domestic Missions), and for the expenditure of which the Treasurer holds vouchers, and do not include sums given independently of the Board, which are very considerable. It must be borne in mind, also, that the Board has nothing to do with Diocesan Mission work.

ABSTRACT OF RECEIPTS FROM 1st AUGUST, 1886, TO 31st JULY, 1887.

	Do	MESTIC MIS	SIONS. 1	Fori	Grand		
DIOCESE.	Appro- priated.	Unappro- priated	Total.	Appro- priated.	Unappro- priated.	Total.	Total.
I luron Niagara Toronto Ontario Montreal Quebec Fredericton Nova Scotia Algoma Sundries Total	3,226 47 2,008 60 689 67 1,340 64 329 40 704 39	627 74 1,062 20 851 89 549 16 772 48 	1,686 25 4,288 67 2,860 49 1,238 83 2,113 12 329 40 979 03 56 73 38 88	615 73 1,774 57 447 45 1,169 00 1,157 91 181 15 96 06	682 30 1,123 13 535 35 200 00 	1,298 03 2,897 70 982 80 1,369 00 1,157 91 181 15 456 95 141 55 38 88	7,186 37 3,843 29 2,607 83 3,271 03 510 55 1,435 98 198 25 77 76

Note-The Domestic Missions ("Appropriated") include for the stipend of the Bishop of Algoma-from Huron, \$700; Niagara, \$625; Toronto, \$1,000; Ontario, \$573.67; Quelec, \$300; and Nova Scotia, \$234.75.

ABSTRACT OF RECEIPTS FROM 1st AUGUST, 1887, TO 31st JULY 1888.

DIOCESE.	Dome	STIC MISSIC	ons.	For	Grand		
	Appro- priated.	Unappro- priated	Total.	Appro- priated	Unappro- priated	Total.	Total.
Huron. Niagara. Toronto. Ontario Montreal Quebec Fredericton. Nova Scotia Algoma. Sundrics Total.	3,273 49 2,518 04 1,047 16 1,032 38 	1,015 66 1,456 87 621 06 181 95 645 76 320 20 33 91 56 97	2,527 04 4,730 36 3,139 10 1,229 11 1,678 14 	281 79 3,182 18 526 59 1,461 71 1,439 98 1 50 522 32 63 40	631 50 1,422 68 643 58 24 27 472 15 102 26 94 97	913 29 4,604 86 1,170 17 1,485 98 1,439 98 1 50 994 47	3,440 33 9,335 22 4,309 27 2,715 09 3,118 12 1 50 1,658 42 199 57 151 94

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

ABSTRACT OF RECEIPTS FROM 1st AUGUST, 1888, TO 31st JULY, 1889.

	iestic Mis	SIONS.	/ For	Grand			
DIOCESE.	Appro- priated.	Unappro- priated	Total.	Appro- priated.	Unappro. priated.	Total.	Total.
Huron. Niagara. Toronto. Ontario Montreal Quebec. Fredericton Nova Scotia Algoma. Sundries	762 98 2,627 58 2,680 95 1,453 28 715 83 209 06 319 38	664 35 318 26 518 65 1,029 02 1,425 57 36 69	1,427 33 2,945 84 3,199 60 2,482 30 2,141 40 245 75 488 42 59 13	319 83 2,049 69 743 03 1,445 61 2,368 34 676 98 262 90 1 86	708 40 1,434 11 695 82 36 69 512 71 68 16	1,028 23 3,483 80 1,438 85 1,445 61 2,368 34 713 67 775 61 70 02	2,455 56 6,429 64 4,638 45 3,927 91 4,509 74 959 42 1,264 03 129 15
Total	\$ 9,519 06	5,656 82	15,175 88	8,550 27	4,680 38	13,230 65	28,406 53

Norm The Dementic Minimum (16 Associated Philip Industries the stimula of the Minimum of Algorithe Statements

NOTE.—The Domestic Missions ("Appropriated ") include for the stipend of the Bishop of Algoma—from Huron, \$700; Niagara, \$625; Toronto, \$1,000; Ontario, \$500; Montreal, \$500; Quebec, \$300; Fredericton, \$150; Nova Scotia, \$225.

SUMMARY OF RECEIPTS FROM 1st OF AUGUST, 1886, TO 31st JULY, 1889.

	Дэмі	estic Miss	10NS.	For	Grand		
DIOCESE.	Appro- priated.	Unappro- priated.	Total.	Appro- priated.	Unappro- priated.	Total.	Total.
Iluron . Niagara. Toronto. Ontario Montreal. Quebec. Fredericton Nova Scotia. Algoma. Sundries	9,127 54 7,207 59 3,190 11 3,088 85 538 46 1,367 52 24 69	2,307 75 2,837 33 1,991 60 1,760 13 2,843 81 36 69 763 88	5,640 62 11,964 87 9,199 19 4,950 24 5,932 66 575 15 2,131 40 149 77	1,217 35 7,006 44 1,717 07 4,076 32 4,966 23 859 63 881 28 112 52	2,022 20 3,979 92 1,874 75 224 27 	3,239 55 10,986 36 3,591 82 4,300 59 4,966 23 896 32 2,227 03 377 20	22,951 23 12,791 01 9,250 83 10,898 89 1,471 47 4,358 43 526 97
Total	\$30,476 62	\$15,097 48	\$45,574 10	\$22,611 52	\$13,129 46	\$35,740 98	\$81,315 08

Note—The Domestic Missions ("Appropriated ") include for the stipend of the Bishop of Algoma—from Huron, \$2,100; Niagara, \$1,750; Toronto, \$2,750; Ontario, \$1,400 03; Montreal, \$1,000; Quebec, \$900; Fredericton, \$150; and Nova Scotia, \$750. Totall, \$10,800.03.

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(OVER)

ANALYSIS OF RECEIPTS FROM 1st AUGUST, 1886, TO 31st JULY, 1889.

DÖMESTIC MISSIONS. 4S

For Demestic Missions generally Partly appropriated by the Board as	\$15,097 48 follows :
Algoma Missions\$	6 070 66
Ruperts Land "	1,216 77
	992 So
Qa'Appelle "	992 Se
Mackenzie River "	479 58
Moosonee "	479 58
-\{IIIIIIIA(><	479 58
Gereral Expenses-including grant to	
Church Magazine	725 00
Balance to divide	2,751 71
\$1	15.097 48
For Northwest Missions	\$ 1,020 37
Partly appropriated by the Board, as	
Rupert's Land Missions	
	249 45
	171 75
Qu'Appelle "	171 75
Mackenvie River "	109 05
Moosonce "	100 oS
	•
Athabasca "	109 07
Balance to divide	100 19
	\$1,020 37
FOR ALGOMA.	\$1,020 37
FOR ALGOMA.	
FOR ALGOMA.	4.928 59
FOR ALLOMA. For Missions generally\$ "Bishop's Stipend	4.92\$ 59 10,500 03
FOR ALGOMA.	4.928 59
FOR ALLOMA. For Missions generally\$ "Bishop's Stipend	4.92\$ 59 10,800 03 73\$ 12
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh "	4.928 59 10,800 03 738 12 181 78
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " "Indian Homes	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend Shingwauk Home Wawanosh " Indian Homes W. & O. Fund	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home Wawanosh "Indian Homes W. & O. Fund "Church at Sudbury	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1,249 74 25 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " Indian Homes "Indian Homes "Undian Homes "Church at Sudbury "Missionary's Child	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " Indian Homes "Indian Homes "Undian Homes "Church at Sudbury "Missionary's Child	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 5 00
FOR ALGOMA. For Missions generally\$ * Bishop's Stipend * Shingwauk Home * Wawanosh * * Indian Homes * W. & O. Fund * W. & O. Fund * Wissionary's Child Parsonage Port Sydney	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 5 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " Indian Homes "Undian Homes "Undian Homes "Undian Homes "Indian Homes	4.92\$ 59 10,500 03 73\$ 12 151 7\$ 909 22 1.249 74 25 00 5 00 15 00
FOR ALGOMA. For Missions generally	4.92\$ 59 10,500 03 73\$ 12 151 75 909 22 1.249 74 25 00 5 00 5 00 15 00 23 95
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Undian Homes "Undian	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 50 00 15 00 15 00 23 95 90 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " "Indian Homes "Undian Homes "Undian Homes "Undian Homes "Indian Homes	4.92\$ 59 10,500 03 73\$ 12 151 75 909 22 1.249 74 25 00 5 00 5 00 15 00 23 95
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Undian Homes "Undian	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 50 00 15 00 15 00 23 95 90 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " "Indian Homes "Undian Homes "Missionary's Child "Fducation of Indian Lad "New Mission Church "Mission News	4.92\$ 59 10,500 03 73\$ 12 151 7\$ 909 22 1.249 74 25 00 5 00 15 00 23 95 90 00 25 00 1 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " Indian Homes "Undian Homes "Indian Homes "Church at Sadhary "Church at Gravenhurst	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 5 00 5 00 15 00 23 95 90 00 25 00 15 00 15 00 15 00 15 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " "Indian Homes "Undian Homes "Undian Homes "W. & O. Fund "Church at Sudbury "Missionary's Child "Arsonage Port Sydney "Parsonage Port Carling "Mr. Chowne's Mission "Falucation of Indian Lad New Mission Church "Church at Gravenhurst "Rev. G. Frost's Baat	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 50 00 15 00 15 00 23 95 90 00 25 00 1 5 00 15 07 50 00
FOR ALGOMA. For Missions generally\$ * Bishop's Stipend * Shingwauk Home * Unitsonary in the second s	4.92\$ 59 10.500 03 73\$ 12 151 7\$ 909 22 1.249 74 25 00 5 00 50 00 15 03 23 95 90 00 25 00 1 00 115 07 50 00 4\$ 15
FOR ALGOMA. For Missions generally	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 50 00 15 00 15 00 23 95 90 00 25 00 1 5 00 15 07 50 00
FOR ALGOMA. For Missions generally\$ * Bishop's Stipend * Shingwauk Home * Unitsonary in the second s	4.92\$ 59 10.500 03 73\$ 12 151 7\$ 909 22 1.249 74 25 00 5 00 50 00 15 03 23 95 90 00 25 00 1 00 115 07 50 00 4\$ 15
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " Indian Homes "Undian Homes "Indian Homes "Under Homes "Indian Homes "	4.92\$ 59 10,500 03 73\$ 12 1\$1 7\$ 909 22 1.249 74 25 00 50 00 15 00 23 95 90 00 25 00 15 07 50 00 115 07 50 00 4\$ 15 132 00 25 00
FOR ALGOMA. For Missions generally\$ "Bishop's Stipend "Shingwauk Home "Wawanosh " Indian Homes "Undian Homes "Indian Homes "Under Homes "Indian Homes "	4.92\$ 59 10,500 03 73\$ 12 151 75 909 22 1.249 74 25 00 5 00 15 00 23 95 90 00 15 000 15 00 15 00 15 00 15 00 15 00 15 00 10000000000

RUPERT'S LAND. For Missions generally	244 * 14 (. 1
Griswold Mission	RUPERT'S LAND.
Griswold Mission	For Missions generallyS 1.987 46
Rounthwaite " 630 00 Russell " 130 00 Emerson " 22 75 Carberry " 10 00 Sioux Indians " 222 01 Lac 'Seul " 70 08 SASKATCHEWAN. 70 08 For missions generally	Griswold Mission 381 45
Russell " 130 00 Emenson " 22 75 Carberry " 10 00 Sioux Indians 22 201 Lac'Scul " 70 08 SASKATCHEWAN. 70 08 For missions generally 53 27 Indian Missions 15 00 Church at Fort McLeool. 25 00 Missionary to Blackfeet Indians	Rounthwaite " 630 00
Emerson " 22 75 Carberry " 10 00 Sioux Indians 222 01 Lac'Seul " 70 08 SASKATCHEWAN.	
Carberry " 10 00 Sioux Indians 222 01 Lac'Seul " 70 08	
Sioux Indians " 222 01 Lac 'Seul " " 70 08	
	Sioux Indians " 222 01
SASKATCHEWAN. For missions generally\$ 134 14 Piegan Building Fund\$ 532 27 Indian Missions	Lac'Seul " " 70 oS
SASKATCHEWAN. For missions generally\$ 134 14 Piegan Building Fund\$ 532 27 Indian Missions	
For missions generally\$ 134 14Piegan Building Fund\$ 532 27Indian Missions	
Piegan Building Fund	
Indian Missions15 00Church at Fort McLeod.25 00Missionary to Blackfeet Indians.407 45 $$	Piegan Rolling Fund
Church at Fort McLeod. $25 00$ Missionary to Blackfeet Indians. $407 45$ $407 45$ $1,113 86$ ATHABASCA.For Missions generallyFor Missions generally $5 25 50$ Peace River Mission $1,191 41$ 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 91 92 <td></td>	
Missionary to Blackfeet Indians	
ATHABASCA. For Missions generally \$ 25 50 Peace River Mission 1,191 41 QU'APPELLE. For Missions generally 10 07 Abernethey Mission 20 37 Indian Homes 10 00 Church at Medicine Hat 341 00 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevoix Missions 3,582 74 Sundries 225	
ATHABASCA. For Missions generally \$ 25 50 Peace River Mission 1,191 41 QU'APPELLE. For Missions generally 160 07 Abernethey Mission 20 37 Indian Homes 10 00 Church at Medicine Hat 341 00 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevois Missions 3,582 74 Sundries 2 25	
For Missions generally \$ 25 50 Peace River Mission 1,191 41 QU'APPELLE \$ 1,216 91 For Missions generally 160 07 Abernethey Mission 20 37 Indian Homes 10 00 Church at Medicine Hat 341 00 St. Peter's Church 19 60 A New Church 21 \$7 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevois Missions 3,582 74 Sundries 2 25	
Peace River Mission 1,191 41 QU'APPELLE \$ 1,216 91 For Missions generally 160 07 Abernethey Mission 20 37 Indian Homes 10 00 Church at Medicine Hat 341 00 St. Peter's Church 19 60 A New Church 21 57 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River-for Missions generally 12 50 For Sabrevoix Missions 3,582 74 Sundries 2 25	
Peace River Mission 1,191 41 QU'APPELLE \$ 1,216 91 For Missions generally 160 07 Abernethey Mission 20 37 Indian Homes 10 00 Church at Medicine Hat 341 00 St. Peter's Church 19 60 A New Church 21 57 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River-for Missions generally 12 50 For Sabrevoix Missions 3,582 74 Sundries 2 25	For Missions generally\$ 25.50
QU'APPELLE For Missions generally	Peace River Mission 1,191 41
For Missions generally	
For Missions generally	ov'appelle
Abernethey Mission 20 37 Indian Homes 10 00 Church at Medicine Hat 341 00 St. Peter's Church 19 60 A New Church 21 37 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevois Missions 3,582 74 Sundries 2 25	•
Indian Homes	American Science 20 27
Church at Medicine Hat	
St. Peter's Church 19 60 A New Church 21 87 St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevois Missions 3,582 74 Sundries 2 25	Church at Medicine Hat
A New Church 21 \$7 St. John's Building	
St. John's Building 43 68 Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevois Missions 3,582 74 Sundries 2 25	
Port Pelly Mission 35 00 MacKenzie River—for Missions generally 12 50 For Sabrevois Missions	
MacKenzie River-for Missions generally 12 50 For Sabrevois Missions	
MacKenzie River—for Missions generally 12 50 For Sabrevois Missions	
For Sabrevois Missions	÷ -3- 37
Sundrie.s 2 25	
	Sundrie.s 2 25
242.2/4 10	\$45.574 10

FOREIGN MISSIONS.

l'artily ap Society for Gospel. Church Mi Colonial ar ciety General Es Church 1	issions generally propriated by the loard as r the Propagation of the ssionary Society nd Continental Church So- spenses—including grant to Magazine	follow: 3,632 2,724 1,816 725	49 35 26 33	3,129 46
S. P. G	-for Missions generally\$	- ·		1
	" Cejlun		65	}
**	" Jubilee Fund	72	07	1
**	" East India			1
••	" Madagascar			1
	-		\$	6,644 35
C. M. S.	" Missions generally \$	701	7S	1
••	" China		50	i i
••	" Native missionary, In-		•	\$
	dia	25	25	i
••	" Uganda		62	i
	" Central Africa		38	
**	" Zenana Missions		15	
			— <u>s</u>	79S 6S.
Colonial a	nd Continental Church Socie	ay	•••	= 75

Society for Promoting Christian Knowledge	3S 67
London Society for Promoting Christianity among	•••
the Jews	6,966 .14
Parochial Missions to Jews	2,227 34
Irish Society	17 00
Church Extension Association	166 49
Diocese of Madras	1,220 60
Zenana Missionary Society	2,420 52
Rev. J. Cooper Robinson, Japan Fund	1,902 61
Diocese of St. Johns, Kaffraria	43 6S
For Education of an East Indian child	32 00
For Agra Mission	20 00
For native Catechist, India	100 00
Thames Church Mission	500
Universities' Mission to Central Africa	5 00
-	

\$35,740 98

The above figures represent the amounts paid to the objects specified, the balances on hand, as indicated in each place, bring as follows :---

For Domestic Missions-general	71
For Northwest Missions 100	
For Foreign Missions-general 4,231	33
Rev. J. Cooper Robinson-Japan Fund 215	; 03

\$7,298 28

Returns by Parishes-Domestic and Foreign Missions.

RETURNS FROM THE DIOCESE OF ONTARIO.

FROM MAY 15T, 1888, TO APRIL 30TH, 1889.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS'FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Adolphustown		4 47	•1 75	7 93		
Gosport			*2 50	8 48	[• • • • • • • • • •	
Fredericksburg Union Church	3 /*		- 30	0 40		1
Horrichurn	ł.				16 41	Rev. R. S. Forneri.
Almonte Clayton Ameliasburg Amherst Island St. James'						
Clayton		700		• • • • • • • • • • •	7 00	Rev. G. J. Low.
Ameliasburg	• • • • • • • • • • • •	• • • • • • • • • • • •	· · · · · · · · · · · ·	• • • • • • • • • • •	• • • • • • • • • • • •	Rev. J. A. Morris.
Amherst Island	• • • • • • • • • • • •	4 02	• • • • • • • • • • •	• • • • • • • • • • •	• • • • • • • • • • •	1
						Rev. W. Roberts.
Archville	1 56	•••••••••	•••••		4 02	
Trinity						
Taylorsville	1					
Green's Creek	• • • • • • • • • • • •	• • • • • • • • • • • •	<i>.</i>		1 56	Rev. H. Pollard.
Arnprior	4 12	6 27	2 05	12 44	• • • • • • • • • • •	
		50	• • • • • • • • • • • • •	50	12 94	Rev. T. Bailey.
Augusta Maitland					• • • • • • • • • • •	1
Temperance Hall	13 29 1 93	3 30 70	3 77	20 36 2 63	•••••	
Lord's Mills		1 So		3 21	26 20	Rev. R. Lewis.
Barricheld		5 28	•2 SI		12 34	Rev. K. L. Jones.
Bath	Śgŏ	2 89	2 13		13 92	Rev. E. H. M. Baker.
Beachburg			••••••••			
Colden		• • • • • • • • • • •	•••••			
Foresters	2 16	• • • • • • • • • •	• • • • • • • • • • •	••••	••••••	
Westmeath Bearbrook			•••••	•••••	900	Rev. C. P. Anderson.
Railway	1 39 56	•••••	•••••	••••	•••••	
Canaan	1 05		•••••	•••••	3 00	Rev. M. Taylor.
Belleville (St. Thomas')	59 49	24 17	•14 S7	9 ^{\$} 53	300	
" (St. Paul's)	2 00	2 39		4 39	102 92	Rev. J. W. Burke.
" (Christ Church)	4 12	13 65			17 77	Rev. S. Daw.
" (St. John's)	4 37	6 25	°Ö 15		16 77	Rev. D. F. Bogert.
" Anonymous	94 53		••••	•••••	9 4 53	
Bell's Corners Fallowfield	1 27	100	•••••	2 27	• • • • • • • • • • •	
Hateldean	7S 200	1 06	*I 10	7S 4 16	••••	
Rathwell's	95	75	*90	2 60	9 81	Rev. H. B. Patton.
Brockville (St. Peter's)		12 92			12 92	Rev. F. L. Stephenson.
" (Trinity)	25 00	58 00	*17 82	100 \$2		
" "Woman's Aux.	94,90	7 85		\$133 65	234 47	Rev. E. P. Crawford.
" (St. Paul's)		26 66	10 00	57 41		
Wollage S Aux.		500		15 00	72 41	Rev. Dyson Hague.
"Anonymous Camden East	52 25 I S2		•••••		52 25	
Yarker	95	1 93 1 48	•••••	3 75		
Newburg	1 23	1 12		= 35		
Woman's Auxiliary	500			t5 00	¥3 53	Rev. A. Ellion.
Carleton Place	40 00	14 45	*6 60	61 05		
Beckworth (9th Line)						
Woman's Auxiliary	41 50			41 50	102 55	Rev. A. Jarvis.
Clayton.	300		• • • • • • • • • • •	300		
Innisville	•••••		• • • • • • • • • • •		300	Rev. John Osborne.
Ompah	50		1.07		•••••	
Plevna	1 54	72 50	1 05 2 25	2 27 4 29		
Ardoch	1 09	1 10		2 29		
Strat	32	25		57	9 42	Rev. E. Pick.
Cambermere		1 00		ιő		t
Rockingham					100	Rev. J. Robinson.
Cornwall		15 03	•••••	15 03	•••••	
E. Comwall.		2 62		2 62	17 65 18 17	Rev. Canon Petitit.
Deseronto.	16 17	_ ≏ ∞	******	- <i>-</i> {	!?.!7	Rev. T. Stanton.
For Prochial Missions to the In-	· · · · · · · · · · · · · · · · · · ·					

*For Parochial Missions to the Jews. (For General Missions. Including \$30.00 for General Missions.

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PARISHES,	DOMESTIC.	FOREIGN-	JEWS'FUND	TOTALS, By Stations.	TOTALS By Parishes.	INCUMBENTS.
Edwardsburgh Cardinal Limekiln Shanly Egansville Elizabethtown and Lyn	4 20 2 95 41 1 08	5 32 2 22 83 1 50	9 00 I 35 *I 10	18 52 6 52 1 24 3 78		Rev. G. Metzler. Rev. R. D. Mills.
New Dublin Finch (Crysler) Chesterville Fitzroy Harbor	1 ốo 29	1 60 3 97 50	*I 10	3 62 5 57 79	7 40 6 36	Rev. G. W. G. Grout. Rev. J. F. Fraser.
9th Line Torbolton Frankfort Glen Miller Woman's Auxiliary	4 82 1 09	3 75 25	*1 10	9 67 I 34		Rev. J. F. Snowdon. Rev. F. Codd.
Franktown Prospect Montague	· · · · · · · · · · · · · · · · · · ·	75		†19 00 75	30 01 75	Rev. W. D. Mercer. Rev. H. Auston.
Gloucester Hawkesbury Hillier Huntley (Christ Church)	16 71	6 25 6S	2 61			Rev. J. Elliott. Rev. A. Phillips. Rev. J. Halliwell.
6th Line Carp Kemptville	9 00	I 71 1 57 2 50	*3 00		3 96	Rev. C. J. Young.
Marlboro' Kingston (St. George's) ""Woman's Aux.	171 56 197 56	65 62 35 36 95	*17 30 3 15	65 251 21 238 06	15 15 489 27	Rev. C. P. Emery. Rev. B. B. Smith.
" " Woman's Aux. " (St. James')	10 00 127 99	24 33	20 00	2 25 10 00 172 32	12 25	Rev. A. W. Cooke.
" Woman's Aux. " (St. Paul's) " " Woman's Aux.	55 75 55 50	26 55 9 00 10 75	22 90 •\$ 00	159 65 72 75 66 25	331 97 139 00	Rev. J. K. McMorine. Rev. W. B. Carey.
 (All Saints') Anonymous Woman's Aux., gen'al. Kitley (Frankville)	4 00 10 00 2 00	1 01 2 20 57 2 26	• 3 70	4 00 10 00 3 01 2 20 57 3 26	8 70 14 00	Rev. F. Prime. Rev. T. J. Stiles.
Lanark Balderson Innisville Lansdowne Front Lansdowne Rear	1 52 1 18 80 50	4 00 6 52	•1 93	5 52 5 52 1 1S 80 10 91	7 50 50	Rev. R. Coleman. Rev. S. Tighe.
Farmersville Delta Leeds Rear Lyndhurst Seeley's Bay	3 90 1 52	S 50	•91 •1 33	3 90 1 52 91 9 \$3	16 33	Rev. R. N. Jones.
South Crosby	4 26		•75	75 4 26	11 49	Rev. J. W. Forsythe. Rev. R. W. Rayson.
Port Eimsley. Loughborough Murvale. Slack's School H						
Maberley Bathurst Oso Madoc Glen Lewis		3 55		3 55	3 95	Rev. T. Austin Smith.
Manotic Osgoode Wellington March (St. John's)	4 05	9 31		40 4 05 2 14 9 31 4 62	3 95	Vacant.
St. Mary's Dunrobin Marmora		3 21 2 71 1 40		3 21 2 71 1 40	10 54	Rev. W. H. Stiles.
Rawdon Marysburgh	.l	l		\$0	2 20	Rev. C. M. Harris. Rev. R. Atkinson.

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RETURNS FROM THE DIOCESE OF ONTARIO.-(Cntinued).

*For Parochial Missions to the Jews. +For General Missions.

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

KET			JUCESE (
PARISHES.	DOMESTIC.	FOREIGN.	JEWS'FUND	TOFALS. By Stations.	TOTALS: By Parishes.	INCUMBENTS.
Matilda (Iroquois)		4 3 ²	*3 22	27 89		
Dixon's Cornerz Merrickville Burritt's Rapids	5 40	4 00	•••••	9 40		Rev. Canon White.
Morrisburgh	19 70	•••••	•••••	2 95 19 70 9 00	12 35	Rev. R. L. M. Houston. Rev. C. L. Worrell.
Monteagle						Vacant. Rev. J. A. Shaw.
Mountain Napanee Navan		170 68 8 00	*7 15	• • • • • • • • • • • •	177 83 8 00	Ven. T. Bedford-Jones. Rev. A. T. Brown.
Navan. Nepean. Merivale				• • • • • • • • • • • • • • • • • • • •		Rev. G. Jemmett.
Richmond Road Newboro'	6 02	<i>.</i>				
Portland New Boyne	[• • • • • • • • • • • •	6 02	Rev. W. Wright.
Newington	78	1 48	• • • <i>•</i> • • • • • • • • •	3 79 78	4 57	Rev. D. Jenkins.
North Augusta North Gower Pierces	1 32	2 55		3 \$7	5 76	Rev. A. H. Coleman.
Marlboro' North Hastings		•••••	*1 00	2 68	6 55	Rev. G. Bousfield. Rev. H. Farrer.
Odessa Osgoode	•••••	•••••		•••••		Rev. W. M. Quartermoine. Vacant.
Osnabruck	7 10	4 12 8 26		11 22 11 73		
Wales Ottawa (Christ Church)		2 20 53 63		2 20	25 15 109 82	Rev. S. G. Poole. Ven. Archdeacon Lauder.
" (St. Alban's) " (St. John's)	40 4i	27 61 32 56	22 SS		90 91 75 00	Rev. J. J. Bogert. Rev. H. Pollard.
" (St. George's) " (St. Bartholomew's)	825 86	71 59 9 70			897 45 18 65	Rev. Percy Owen-Jones. Rev. E. Hannington.
" Anonymous " Woman's Auxiliary	225 8ँठ 98 86	30 00			225 86 128 86	
Oxford Mills.	2 00 I 25	3 25	*2 00	7 25 1 25	\$ 50	Rev. W. A. Read.
Packenham		••••		••••	• • • • • • • • • • • •	Kev. J. Partridge.
Parham Pembroke		4 00	•8 40		12 40	Rev. J. W. Weatherdon. Rev. W. Y. Daykin.
Perth Picton "Woman's Auxiliary	8 85	5 00	• • • • • • • • • • • •	13 85	24 00 18 85	Rev. R. L. Stephenson. Rev. E. Loucks.
Pittslaurgh Plantagenet		2 09		†5 ∞ 	2 09	Rev. T. H. Nimmo. Vacant.
Portsmouth Prescott	38 35	27 43 35 41	19 00 10 31	74 97	84 78	Rev. F. W. Doblis.
" Woman's Auxiliary Queensboro'	43 50	25 00		\$\$3 50	158 47	Rev. W. Lewin. Rev. W. W. Burton.
Kenfrew		1 10	1 37		2 47	Rev. J. F. Gorman. Vacant.
Rochesterville Roslin	2 25	265 200		4 25	2 65	Rev. T. Garrett.
Thomasburgh Tweed	1 32 76	1 00 5 0S		2 32 5 84	•••••	
Moneymore	65 1 50	65		1 30	13 71 1 50	Rev. I. W. Forster. Rev. C. O'D. Baylee.
Shannonville	2 84 70	2 47 94	•78	2 42	5 31 	Vacant.
Olden Oso	1 15 72	80 84	*1 54 *5S	I 95 3 10		Pau Caoma Smallahum
Maberley Smith's Falls Stafford	78 29 36	50 11 50	•6 18	I 96	9 43 46 99	Rev. George Scantlebury. • Rev. A. C. Nesbitt.
St. Stephen's St. Patrick's	1 70				1 70	Rev. J. P. Smitherman.
Stirling (St. John's) Rawdon		6 73 81	1 00	7 73 SI	8 54	Rev. R. J. Harvey.
Tamworth Trenton	4 00	11 34	6 00		10 00 11 34	Rev. J. R. Serson. Rev. Canon Bleasdell.
Tyendinaga *For Parochial Mission's to the J	1		1	Ris for Gen	l	Rev: G. A. Anderson.

*For Parochial Mission's to the Jews. +For General Missions. ;Including \$15 for General [Missions. -

CANADIAN CHURCH MAGAZINE

TOTALS. TOTALS. PARISHES. DOMESTIC. FOREIGN. JEWS'FUND INCUMBENTS. By Stations, By Parishes, • Upper Ottawa.... Rev. C. V. F. Bliss. Vankleek Hill.... E. Hawkesbury... Rev. W. Fleming. Rev. T. Godden. . . . Westport 1 00 1 00 2 68 10 15 2 82 Williamsburgh 5 47 2 00 2 82 Aultsville 3 56 3 56 16 53 Gallingertown Rev. M. G. Poole. Wolfe Island Trinity Church Christ Church Rev. J. J. Christie. Rev. W. H. Smythe. Wellington Miss Howard..... 3 24 5 00 3 24 Morton..... 50 50 282 73 2,911 71 1,095 14 4,347 32

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

RETURNS FROM THE DIOCESE OF NIAGARA.

FROM APRIL 1st, 1888, TO MARCH 31st, 1889.

	1		1		,	
PARISHES.	DOMESTIC.	FOREIGN	JEWS'FUND		TCTALS. By Parishes.	INCUMBENTS.
Acton	6.0		 			
Rockwood	6 44	5 41			11 85	Rev. A. G. E. Westmacott.
Aldershot	1 25				1 25	Rev. A. G. E. Westinacott.
Ancaster			*4 91		1-5	Rev. W. R. Clark.
Copetown			4 9*		38 10	
Arthur		6 65			30.0]
Alma						
West Luther					24 86	Rev. C. Elwin S. Radcliffe.
Barton						
Glanford					28 00	Rev. C. R. Lec.
Bullock's Corners		5 65	}			
Rockton]	
Strabane]	1]	23 58 20 81	Rev. W. Bevan.
Burlington		11 00	*4 81]	20 81	Rev. Canon Belt.
Caledonia	. 30 23	9 50	5 56			
York					51 29	Rev. Rural Dean Mellish.
Cayuga	. 14 05	6 52	°5 40		25 97	Rev. A. Boultbee.
Chippawa		880	1		56 47	Rev. E. J. Fessenden.
Colbecks		1 57				1
Bowling Green	. 			1		
Bowes Station				•••••	16 79	Rev. P. T. Mignot.
Dundas		5 45	°9 13		53 28	Rev. E. A. Irving.
Dunnville	. 11 03	 			11 03	Rev. P. W. Smith.
Elora				[15 39	Rev. R. S. Locke.
Erin		1		[·····		(
Hillsburgh		[[·····		1
_ Reading		•••••			1 05	Dan 7 Martin
Fergus		[····			8 41	Rev. J. Morton.
Fort Erie		••••••	4 56			Rev. W. J. Piggott.
Bertie				·····	33 66	
Georgetown	. 11 67	15 59	}····		27 26	Rev. Jos. Fennell.
Grand Valley	. 760	2 52	1	1		1
Farmington			[[••••••••••		Rev. R. T. W. Webb.
Amaranth					10 12	Rev. Canon Read.
Grimsby		4 50	•5 00	1	25 69	Ven, Archdeacon Dixon.
Suelph Hamilton, Cathedral			24 99	{·····	29 99	Rev. Canon Mockridge.
" Ascension		134 97	127 00		414 47	Rev. H. Carmichael.
" St. Thomas		155 00	1		470 99	Rev. Canon Curran.
" All Saints		21 85	1		58 85	Rev. Rural Dean Forneret.
" St. Mark's		2 00	*5 41		19 35	Rev. Canon Sutherland.
" St. Lake's		1 - 20	1 5 5 1		3 80	Rev. W. Massey.
" St. Matthew's		21 70 -	1.00		21 70	Rev. Thomas Geoghegan.
Harriston		7 50				Service Street S
Clifford						1
Drew			1		18 90	Rev. Rural Dean Belt.
For Deposition Missions		+6.0 50 10	and Caste			<u> </u>

*For Parochial Missions to the Jews. †\$13.50 to each Society.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS'FUND		TOTALS. By Parishes.	INCUMBENTS.
Jarvis Hagersville	25 68	3 60			29 28	Rev. G. Johnstone.
Louth Port Dalhousie	8 84	6 33	2 40		17 57	Rev. Rural Dean Gribble.
Lowville Nassagaweya	2 84	3 00	50		6 34	Rev. John J. Morton.
Merritton	33 17	9 34	2 30			
Grantham	36 16	9 03	•7 29		44 84	Rev. Jas. Ardill.
Hornby Moorefield	13 41	5 58	3 32	• • • • • • • • • • • •	45 19	Rev. Rural Dean Mackenzie.
Rothsey Drayton		• • • • • • • • • • •		•••••	22 31	Rev. A. Bonny.
Mount Forest Riverstown	13 95	21 01	*10 28 ·····	•••••		
N. Arthur Farewell		· · · · · · · · · · · · · · · · · · ·	•••••••••		45 24	Rev. R. S. Radcliffe.
Nanticoke Cheapside Niagara	9 04 33 37	4 85	*18 40		13 89 67 77	Rev. J. Seaman. Ven. Archdeacon McMurray.
Niagara Falls. Queenston	16 49	20 09	4 00		40 58	Rev. Canon Houston.
North Wentworth	·· 5 52 15 17	6 00		• • • • • • • • • • • • • • • • • • •	5 52	
Stewarttown Oakville	33 56	\$ 00	•6 31		21 17 47 87	Rev. Canon Worrell.
Omagh Palermo	22 63	11 39	*1 50	•••••	· 35 52	Rev. J. H. Fletcher. Rev. A. Henderson.
Orangeville Palmerston	7 00	16 86 6 25	2 So *4 So	•••••	23 86 14 01	Rev. G. B. Cooke.
Port Colborne Marshville Port Maitland	34 40 4 40	δ 0 0	4 00		39 20	Rev. R. Cordner.
South Cayuga	10 16	6 50	3 03		12 40	
Binbrook Barton East					19 69	Rev. T. Smith.
Smithville	9 94	9 30	*1 76		21 00	Rev. F. C. Piper.
Stamford Niagara Falls South	23 24	19∞	*5 50		47 74	Rev. Canon Bull.
St. Catharines, St. George's ' St. Thomas'	66 96 70 77	37 25 16 00	8 06 2 00		112 27 88 77	Rev. E. M. Bland. Rev. W. J. Armitage. Rev. A. W. Macnab.
Stoney Creek	12 60 7 10	5 S5 100 00	*4 14 *3 o6	•••••	22 59	1
Bartonville Thorold	65 77	15 64	†12 ∞	· · · · · · · · · · · · · ·	110 16	Rev. F. E. Howitt.
Port Robinson Waterdown	20 63	10 00	*1 57	•••••	93 41	Rev. P. L. Spencer.
Nelson Welland	7 11	1 00	3 71		32 20 11 82	Rev. Samuel Bennetts. Rev. R. Gardiner.
Fonthill Wellandport Caistor	2 75					area ar Garanter.
Sunday Schools, Hamilton	8 00				2 75 8 00	
·	1,778 92	670 05	209 96	l 	2,658 93	l

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

*Parochial Missions to the Jews. +\$6 to each Society. Parochial Missions to the Jews, \$146.42; London Society, \$63.54.

RETURNS FROM THE DIOCESE OF TORONTO.

FROM MARCH 31ST, 1888 (FOREIGN), JULY 31ST, 1888 (DOMESTIC), TO APKIL 30TH, 1889.

PARISHES.	DOMESTIC	FOREIGN.	JEWS'FUND		TOTALS By Pr ishes	INCUMBENTS.
Albion						
Caledon East]	70		
St. George				{	{	
Palgrave				37	1 07	Rev. Rural Dean Swallow.
Alliston	• • • • • • • • • •	[*3 80	3 80	· · · · · · · · · · · ·	
West Essa.				•••••	3 80	Rev. W. E. Carroll.
Apsley, St. George Chandos		1 40	a4 07	5 87		
" East	22	24	33	1 46	}	
Eel Lake					7 55	Rev. P. Harding.
Ashburnhani		66 30	16 50		85 38	Rev. W. C. Bradshaw.
Atherley						
Longford						Vacant.
urora			*10 33	20 47		
Oakridges	•••••	1 58	*2 40	3 98	24 45	Rev. E. H. Mussen.
Barrie	29 00	11 23	9 33	49 56		h
Allanuale	••••••		•••••	6 26	55 S2	Rev. W. Reiner.
atteau	•••••	I 46	30	1 76	! •••••••	1
Duntroon Singhampton	• • • • • • • • • • •	2 46	1 30	3 76		Ray H D Carner
Singhampton	•••••	77	40	1 17	6 69	Rev. H. D. Cooper.
Tottenham	•••••		••••••	· · · r · · · · · ·	••••••	
erkeley, Norway				4 00		
Chester				7 00		1
York Station	2 25			2 25	13 25	Rev. C. Ruttan.
lobcaygeon		8 00		8 00		
Dunsford		84		84		
Verulam, St. Alban " St. Peter	• • • • • • • • • •	77		77		
" St. Peter	• • • • • • • • • •	•••••	••••••		9 61	Rev. W. Farncomb.
olion	•••••	8 00	• • • • • • • • • •	800	••••	
Sandhill	•••••	1 50	••••	I 50	• • • • • • • • • •	
Kleinburg, St. Thomas	•••••		•1 00	1 00	10 50	Rev. E. A. Oliver.
Iradford Middleton	••••••	4 55	•••••	4 55	•••••	
Coulsons		1 70	•••••	1 70	6 25	Rev. A. J. Greer.
rampton		5 87	7 41		17 83	Rev. C. C. Johnson.
	4 33		2 78	3 23	-/ 03	Sector of Or Johnson
English Settlement						
Hollands					3 23	Rev. C. E. Sills.
rooklin		1 17		1 17		
Columbus.	•••••	I 19		1 19		
Ashburn		126	• • • • • • • • • • •	1 26	3 62	Rev. J. H. Harris.
ameron		•••••	• • • • • • • • • • •		•••••	
Cambray			•••••	•••••		Den A Communit
annington and Beaverton ardiff and Monmouth	•••••	400	1 02	•••••	5 02	Rev. A. Carswell.
Cheddar	••••		•••••	•••••		
Wilberforce S. H.	1					
Deer Lake						
Deer Lake Dixon's Shanty						
Pandash West						Rev. A. E. Whatham
arleton	<i>.</i>	8 21			17 82	Rev. C. E. Thomson.
artwright		4 00]		4 00	Rev. John Creighton.
avan	····;····/	· · · · · · · · · · ·	• • • • • • • • • • • •		•••••	
Millbrook, St. Thomas	8 25	900	6 00	22 25 1 88	· · · <u>·</u> · · · · · ·	
" Trinity		72	1 16		•••••	
Baillieboro	•••••	7 50	2 87	10 37		Rev. Rural Dean Allen.
arke (Newcastle)	••••••	3 70	2 83 •10 53	6 53	42 03 25 28	Rev. Canon Brent.
boconk		14 75	10 55	2 87	23 20	tere canon brent.
Victoria Road		1 77	.1 30	2 58		
Head Lake			· · · · · · · · · · · · · · · · · · ·	- 30		
Rosedale						
Nerland					5 45	Rev. A. B. Chafee.
obourg	66 00	116 98	36 65		219 63	Rev. A. W. Spragge.
olborne		5 65		1	5 65	Rev. John Davidson.

*Parochial Missions to the Jews. a\$2.93 Parochial Missions; \$1.14 London Society. b2.50 Parochial Missions; \$4.00 London Society. c\$1 Parochial Missions to the Jews.

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TOTALS. TOTALS. DOMESTIC. FOREIGN. IEWS'FUND PARISHES. INCUMBENTS. By Patishes By Stations Coldwater, St. Matthias..... 2 82 2 58 5 40 6 89 3 65 Waubaushene.... 3 24 Matchedash ... 1 65 Fesserion's S. House..... Rev. C. H. Shutt. 13 94 Cross' Collingwood 140 04 Rev. L. H. Kirkby. 57 01 53 33 2 55 1 81 a29 70 6 69 Cookstown 4 14 Rev. W. H. A. French. 2 71 Pinkerton 90 9 40 4 93 50 69 5 43 5 86 Craighurst. Crown Hill 5 17 Minesing 1 73 58 5 83 1 50 Midhurst 1 42 31 Vespra, Christ Ch..... 13 60 58 Rev. John Lindsav. 72 *h*5 11 *1 50 Credit..... Dixie Rev. R. W. Hindes. Port Credit 52 52 7 85 Creemore 3 00 *2 ŏo 500 Lisle..... . . . 5 00 15 61 Banda Vacant. . . Darlington (Bowmanville) Dysart (Ha' burton) 215 61 Rev. Dr. Macnab. 1 93 3 16 5 09 Dysart West Guilford 5 09 Rev. F. E. Farncomb. 3 25 1 78 3 25 1 78 Elmvale..... Waverly Allenwood Wvevale..... 1 26 1 26 6 29 **Vacanı**. Emily, Omemce..... "St. James'..... 4 00 7 12 13 48 2 36 72 ŝo ī 22 1 91 3 81 .. Rev. W. H. French. St. John 91 38 16 61 I • • • Etobicoke 2 57 3 25 1 47 6 Mimico..... 3 79 7 04 13 42 Rev. Canon Tremayne. Fencion Falls Verulam, St. Peter Rev. W. Logan. I 47 Galway..... Kinmount... Swamp Lake Road Mark Road..... Silver Lake ... Walkers. Rev. E. Soward, Georgina, St. George's..... "St. James'..... 2 24 Rev. G. Nesbitt. 2 24 2 24 1 23 52 4 52 Gore's Landing 1 23 52 14 03 11 16 Rev. G. Ledingham. Harwood.... 1 75 4 6 *9 51 *4 21 69 1 16 Grafton 95 Ven. Archdeacon Wilson. Centreton..... 25 19 2 63 3 88 1 94 2 72 Hastings Alnwick Rev. J. E. Cooper. Dartford..... 6 51 Holland Landing 5 30 5 30 Vacant. Innisfil..... 6 40 6 40 . Churchill 2 29 8 69 Rev. E. W. Murphy. 2 29 1 00 2 10 Keswick 2 10 Sharon. Rev. C. R. Bell. 20 20 3 30 8S 43 Lindsay 23 85 73 02 Rev. C. H. Marsh. Reaboro 185 30 Lloydtown 62 62 Rev. E. W. Sibbald. Nobleton..... 62 Manvers... 1 50 50 00 1 1 00 Bethany... I Rev. H. F. Burges. Janetviĺle...... 1 50 1 50 4 00 Markham... Unionville, St. Philip's..... Rev. John Fletcher. 1 50 3 15 4 65 . . . 6 03 Markham, Grace Church..... 6 03 5 60 Stouffville 2 41 2 60 S of Rev. A. Osborne. 14 04 2 60 Midland . . Wyebridge..... Rev. J. A. Hanna. 1 10 1 10 3 70

RETURNS FROM THE DIOCESE OF TORONTO-(Continued.)

*Parochial Missions to the Jews. a\$5 for P. M. J. 151.10 for P. M. J. c\$9.61 for P. M. J.

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RETURNS FROM THE DIOCESE OF TORONTO (Continued.)

RETORNS FROM THE DIOCESE OF TORONTO (Continued.)							
PARISHES,	DOMESTIC.	FOREIGN.	JEWS'FUND	TOTALS. By Stations	TOTALS. By Psrishes.	INCUMBENTS.	
Mindon	ł	ł					
Minden Stanhope				3 39	•••••		
Maple Lake, S. House							
Maple Lake, S. House Gellert "						[
Ingoldsby " Mono Mills Mono, St. Paul's " St. John's		{			3 3?	Mr. Geo. Scott.	
Mono Mills			1 00	, 100	••••		
Mono, St. Paul's	[[•••••••••••	2 00	2 00			
Mulmur	[·····	2 31	1 78	178	4 78	Rev. A C. Watt.	
Adiala.		\$7	3 50 I 00	5 81 1 87			
Everett		2 05		2 05	9 73	Rev. E. Daniel.	
Mulmur West, Whitfield							
Honeywood Primrose, Elba		284	I 44	4 28.			
Primrose, Elba		· · · · · · · · · · · · · · · · · · ·	•••••	•••••	8 56	Rev. W. E. Carroll.	
Newmarket North Douro, Lakefield	•••••	656 815			6 56	Rev. John Farncomb.	
			a8 32	16 47 I II	17 58	Rev. Geo. Warren.	
Warsaw North Essa, Ivy			*1 25	1 25	•/)•		
Thornton		• • • • • • • • • • •	*63	63			
Thornton		•••••			188	Vacant.	
North Orillia				••••••••••			
Price's Corners	• • • • • • • • • • •	5 16	*3 00	8 16		Roy John Jones	
Medonte Norwood	•••••		*1 10	3 66	11 82	Rev. John Jones.	
Westwood		363 178	1 64 2 81	15 27 4 59			
Belmont, S. House		78	2 01	4 59 78			
Birdsall.				•••••			
Havelock		3 75		3 75	14 39	Rev. John Gibson.	
Orillia	41 65	32 47	160 82		134 94	Rev. R. W. E. Greene.	
Oshawa	• • • • • • • • • • •		1 25	• • • • • • • • • •	1 25	Rev. I. Middleton,	
Otonabee Penetanguishene, St. James' All Saints'		1 00	•••••		100	Vacant.	
All Spints'	•••••	1 45	·4 16	5 61			
		12 57 I II	4 70 46	17 27 1 57	24 45	Rev. G. M. Kingston.	
Perrytown		:8	c5 25	5 53	-4 45	Sector Sector	
Elizabethville.	1	26		26			
Orono		1 00		100	6 79	Rev. R. A. Rooney.	
Peterborough Pickering, Duffins Creek	59 37	26 75	d36 06	• • • • • • • • • • •	122 18	Rev. Rural Dean Beck.	
Part Whithy		• • • • • • • • • •	•••••	•••••	· · · · · · · · · · · ·		
Port Whitby		•••••	•••••	•••••		Vacant.	
Port Hope, St. John's	212 50	249 79			477 44	Rev. H. J. Hamilton.	
Port Hope, St. Mark's	1 10	1 40			2 50	Rev. J. S. Baker.	
Port Hope, St. John's Port Hope, St. Mark's Port Perry		6 00	*S 00		14 00	Rev. Dr. Carry.	
Scatborough		2 00	• • • • • • • • • • •	2 00			
West Hill		124	•••••	I 24			
L'Amoureux	• • • • • • • • •	2 1 2	•••••	2 12	5 36	Rev. F. Burt.	
Seymour & Percy, Campbellford		- 65		3 65	3 30		
Warkworth		3 65 2 59	*28	2 87	6 52	Rev. T. Walker.	
Shanty Bay		26 50	5 71	32 21			
East Oro		ıŠı	• • • • • • • • • • • •	2 56	34 77	Rev. J. F. White.	
Stayner		500	*6 61	11 61	•••••	Pour O T P Cost	
Sunnidale		. <i>.</i>	*1 85	1 85	13 46	Rev. O. T. B. Croft.	
Streetsville		3 1 5	193	5 08	5 08	Rev. Joseph Fletcher.	
Sunderland	1 50	8 50	13 30	23 30	····	Joooline a routinete	
West Brock	1 50	500	4 95	11 45			
Udora			•••••		34 75	Rev. F. J. Lynch.	
Tecumseth		I 12		1 12	• • • • • • • <i>•</i> • • •		
Bond Head		t So	· · · · · · · · · · ·	180	2 92	Rev. Rural Dean Ball.	
Thornhill		•••••	•••••	• • • • • • • • • • •		Rev. W. W. Bates.	
Toronto, St. Alban's Cathedral.		•••••••	15 40		15 40	Rev. I. G. Lewis.	
"St. James'		100 00	15 40 124 10		224 10	Rev. Canon Dumoulin.	
" St. Paul's	2 00	172 25	51 63		225 88	Rev. T. C. DesBarres.	
44 Trinity East		16 00	11 30		27 30	Rev. A. Sanson.	
" St. George's	202 50	151 50	*81 58	. <i>.</i>	425 58	Rev. J. D. Cayley.	
" Holy Trinity	62 76	63 00		• • • • • • • • • •	125 76	Rev. John Pearson.	
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•For Parochial Missions to the Jews. a\$3.25 for P. M. J. b\$27.82 to P. M. J. c\$1.75 to P. M. J. d\$17.66 to P. M. J.

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RETURNS FROM THE DIOCESE OF TORONTO (Continued.)

RETU	JRNS FRC	M THE D	IOCESE C	F TORON	TO (Contin	ued.)
PARISIIES.	DOMESTIC.	FOREIGN.	IEWS' FUND	TOTALS, By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Toronto, St. John's St. Stephen's St. Anne's St. Olave's, Windermere		5 00	*20 61		25 61 25 00	Rev. A. Williams. Rev. A. J. Broughall.
" (St. Anne's		• • • • <i>•</i> • • • • • •	610 20		10 20	Rev. J. McLean Ballard.
" St. Olave's, Windermere " Humber Mission					• • • • • • • • • •	Rev. H. Softley.
" St. Peter's	276 40	941 00	} <i></i>		1217 40	Ven. Archdeacon Boddy. Rev. Rural Dean Langtry.
" St. Luke's " St. Luke's " Ch of the Redeemer	2 31	14 32	49 28 54 49		65 01 92 49	Rev. Septimus Jones.
" All Saints'	41 75	38 00			54 41	Rev. A. H. Baldwin.
" St. Matthias'	[····	3 85		<i>.</i>	5 85 10 25	Rev. R. Harrison. Rev. J. C. Roper.
" St. Barnabas'	6 48	10 50	<i>c</i> 14 00	1	30 98	Rev. W. H. Clarke.
" St. Barnabas' Grace Church " St. Bartholomew's	25 00			{. <i></i>	25 00 3 05	Rev. J. P. Lewis. Rev. G. I. Taylor.
4 St. Matthew's	1		10 58		10 28	Rev. J. Scott Howard.
" St. Philip's		68 00	1	(.	00 60	Rev. Dr. Sweeney. Rev. H. G. Baldwin.
" Ch of the Ascension " St. Simon's	3 20	93 20	196 63		175 42	Rev. T. C. Street Macklem.
" St. Mark's	3 10	61 10	*34 50	1	08 70	Rev. C. L. Ingles Rev. B. Bryan
" Epiphany	9 80	24 28	17 33		51 41	Rev. G. I. Taylor.
 St. Mark's St. Mark's Epiphany St. Augustine's St. John's (W. Toronto) Depresenti 		2 74	3 63		6 37	Rev. A. C. Miles.
			*2 09	11 14		1
Tullamore Castlemac Grahamsville	2 82	9 64	*3 35	14 11	;	
Grahamsville		87	73	! 170		
Edmonton	4/	2 43	1 726	2 70	31 81	Rev. G. B. Morley.
Uxbridge	2 79	5 00	3 95	 	11 74	Rev. W. S. Westney.
Uxbridge West Mono, Herald Angel Elder						
Camilla	. [• • • • • • • • • • • • • • • • • • •	70			
Mono, St George's		1	-40	· · · · · · · · · · · ·	4 15	Rev. G. H. Webb.
Elder Camilla Mono, St George's Mono Centre, St. Luke's Weston, St. Philip's "St. John's						Rev. R. II. Harris.
"St. John's		3 00			3 00	Rev. A. J. Fidler.
Woodbridge		4 50	<i>c</i> 9 12	13 62		•
Whitby		2 10	50	2 90		•
King		8 25		8 25	29 08	Rev. C. H. Shortt.
York Mills	• • • • • • • • • • • •	13 35	8 85	22 20		•
Newtonbrooke				1	22 20	Rev. Canon H. B. Osler. Rev. T. W. Paterson.
York Tp., Deer Park, Christ Ch		. 27 85		• [••••••••	27 85	Rev. Provost. Body.
Newtonbrooke Vork Tp., Deer Park, Christ Ch Trinity College Chapel Trinity Col. School, Port Hope	16 08				16 08	Rev. Dr. Bethune.
•	1238 30	2944 69	-1		5382 43	-
EXTRA PAROCHIAL CONTRIBUTION	s	1	1	*		
From Woman's Auxiliary, Dio					{	
cesan Branch Donations, "Friend," Omemee		• • • • • • • • • • • • • • • • • • • •	• • • • • • • • • • • • • • • • • • • •	123 73	² 3 73 1 00	
44 Miss Gilbert, Mimico				$\int f_1 \cos \theta = \int f_2 \cos \theta = \int f_2 \sin \theta = \int f_$	2 00	
" L. T. K., Orillia " T. K. G. S	• • • • • • • • •	•••••••••	· [· · · · · · · · · ·	f2 00	2 00 1 00	
" Rev. A. C. Miles				f1 00 f5 00	5 00	
For Lowe London Society cub		1	4	1	8 00	
scriptions, Rev. J. Fletcher. "Donations, J. R.			. 500		500	
La Ko F	• • • • • • • • • • •		10 00	1	10 00	
For Rev. J. C. Robinson, Japan Rev. W. E. Carroll		5 00		.)	5 00	
Rev. W. E. Carroll Rev. A. C. Miles		. 10 00			10 00	
W. Dewey Miss M. Creight		1 00		·[1 00	
	1		1	1	· -3	1

*Parochial Missions to the Jews. a \$15 to P. M. J. b \$5.10 to P. M. J. c \$6 to P. M. J. d \$61.33 to P. M. J. e \$8.12 to P. M. J. for General Fund.

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PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND		TOTALS. By Parishes.	INCUMBENTS.
For J. C. Robinson, Japan- Donation, Rev. B. Bryan For Zenana, C. M. S., from Diocesan Branch Woman's		5 00			5 თ	
Auxiliary For Uganda, from proceeds of	[2 20			2 20	•
work sold For General Fund, donation,		5 00			5 00	
L. N. R., Orillia For General Fund, donation,	2 00				2 00	
T. K. G. S. Sabrevois, collected by Canon	2 00]		2 00	
Rollet Algoina—From Newmarket La-					640 75	
dies Association Algoma, – From Diocesan	j.	. <i>.</i>		•••••	10 00	
Branch, Woman's Auxiliary Algoma, for Gravenhurst, Dio					65 94	
cesan Branch Woman's Aux. Algoma, W. & O. Fund, Dio-					5 10	
cesan Branch Woman's Aux. Nepigon Mission, - From P.					8 00	
Rapsly, Lindsay Nepigon Mission,—From Dio- cesan Branch Woman's Aux.	•	}		,	5 00	
Stipend to Bishop of Algoma	I 75				1 75 1000 00	
•	740 54	28 45	23 00		1826 72	

RETURNS FROM THE DIOCESE OF TORONTO-(Continued).

RETURNS FROM THE DIOCESE OF ALGOMA.

PARISHES AND MISSIONS.	DOMESTIC.	FOREIGN.	JEWS' FUND		TOTAIS. By Missions.	INCUMBENTS.
Aspdin		1 00		1 00	1.00	Rev. W. Crompton.
Bracebridge Stoneleigh	1 70		5 62	7 32		Rev. J. Boydell, M. A.
Baysville Bardsville		2 00		2 00		
Falkenburg Burk's Falls			75	2 75 2 75	12 07	Rev. E. A. Vesey.
Emsdale Bethunc.			1 G3	1 03		
Starrat's Gravenhurst Northwood	6 50	9 81	3 00	19 31	3 78 19 31	Rev. W. T. Noble, B. A.
Huntsville.	6 03	5 88	3 06	14 97		Rev. Rural Dean Llwyd.
Ravenscliffe					14 97	
Magnettawan				1 07		Rev. A. J. Young.
Pearcely Dufferin				6 So	1 07	Rev. G. Gillmor.
North Bay Sturgeon Falls Nipissing Junction			1	0 80		Kev. G. Ghimor.
Callander Parry Sound			2 50	9 76	6 80	Rev. G. H. Gaviller.
Parry Sound Road					9 76	
Port Arthur Fort William, cast	2 80	20 00 5 93	8 00 3 00	35 00		Rev. Rural Dean Machin.
Fort William, west		3 72		7 22	53 95	Rev. M. C. Kirby. Rev. W. Evans.
Port Carling Port Sydney			2 00	3 17	3 17	Mr. P. S. M. Podmore. Rev. A. H. Allman.

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PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes	INCUMBENTS.
Brunel . Beatrice Ufford . Rosscau . Ullswater . Bentriverdale . Bron-y-Craig . Port Cockburn . Sault Ste. Marie . Korah . Tarentorus . St. Joseph's Island . Sundridge . Eagle Lake . South River . Uffington . Purbrook .	62 25 32 5 00 75 5 00 1 97	1 90 30 00 5 00	42 9 82 1 57 3 00	65 14 5 00 75 6 57 8 00 2 38 22	1 00 2 94 70 89 6 57 8 00	Rev. Rural Dean Chowne, B.D. Rev. Rural Dean Greene.
	73 08	97 80	47 00	217 88	217 88	

RETURNS FROM THE DIOCESE OF ALGOMA.-(Continued.)

N. B.—The frequent blanks in the above return are variously accounted for. (1) Many stations are as yet unorganized, services being held only at long intervals. (2) In many the offertories are so small, owing to the poverty of the people, that after deduction of the average, nothing remains for the special object. (3) Several of the missions have been occupied only during a portion of the year.

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM AUG. 1ST, 1888, TO AUG. 1ST., 1889.

	!	1	<u> </u>	<u></u>	1	· · · · · · · · · · · · · · · · · · ·
PARISHES.	DOMESTIC.	FOREIGN.	IEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
					By Parishes.	
Alberton, P. E. I.	1					Rev. I. M. Forbes.
Albion Mines		12 90	*4 50		25 90	Rev. Rural Dean Moore.
Amherst	3 00	7 25			10 25	Rev. V. E. Harris.
Annapolis	13 98	50				Rev. J. J. Ritchie.
Antigonishe		5 00			500	Rev. C. J. Easton.
Arichat	2 50	6 65			915	Rev. E. Ansell.
Aylesford		13 56	2 25			Rev. I. M. Wade.
Beaver Harbour	1					Rev. R. Smith.
Blandford	5 00		1 00		6 00	Rev. E. Roy.
Bridgetown						Rev. L. M. Wilkins.
Bridgewater		4 00			8 00	Rev. W. E. Gelling.
Charlottetown, St. Paul's	26 67	8i 38			108 05	Ven. Archd'n Weston Jones
" St. Peter's		37 17				Rev. J. Simpson.
Chester		26 2.1				Rev. G. H. Butler.
Clementsport		7 72			12 97	Rev. W. S. H. Morris.
Cornwallis	5 24	10 46	2 2 2	•	17 05	Rev. F. J. Axford.
Country Harbour Cow Bay, C. B Crapaud, P. E. I			5		-7 95	
Cow Bay, C. B						Rev. W. J. Lockyer.
Cranaud, P. E. I	[Rev. A. W. Daniel.
Dartmouth	1 21 04	22 57	14 70		60 21	Rev. T. C. Mellor.
Digby	22 34	7 05				Rev. Dr. Ambrose.
Eastern Passage		11 20				Rev. A. Slipper.
Digby Eastern Passage Falmouth						Rev. C. H. Fullerton.
Falkland			2 56		2 56	Rev. Dr. Bowman.
Granville		3 75	2 10			Rev. F. P. Greatorex.
Guysboro						Rev. W. J. Arnold.
Halifax, St. Paul's			77 35			Rev. Dr. Hole.
" St. George's	11 50	11 00	3 00			Rev. Canon Partridge.
" St. Luke's	1	. 				Rev. W. B. King.
" St. Mark's " St. Stephen's " Trinity						Rev. N. Lemoine.
" St. Stephen's	15 56				15 56	Rev. H. G. Lancaster.
" Trinity	8 02				8 02	Rev. F. H. Almon.
" St. James'	1 1					Rev K Richardson
" St. Matthias'						Rev. T. Poole.
" St. Matthias' " Garrison Chapel Horton						Rev. J. S. Edwardes.
Horton			10.15		10.15	Rev. Capon Brock.
Hubbard's Cove	1 00				1 00	Rev. H. Stamer.
				••••••		

RETURNS FROM THE DIOCESE OF NOVA SCOTIA. (Continued.)

*All the sums in this column are for the Parochial Missions to the Jews except those contributed by Dartmouth, St Paul's (Halifax), New London (P. E. I.), and Weymouth, which are for the London Society.

(OVER)

No. Constants

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FROM IST MAY, 1888, TO 30TH APRIL, 1889.							
PARISHES.	DOMESTIC.	FOREIGN.	JEWS'F JND		TOTALS. By Parishes	INCUMBENTS. As of April 30th, 1889.	
Adelaide	2 53 1 28 1 75 1 75	2 96 1 65 1 50 1 00	I 25 I 70 I 30	6 74 2 93 4 95 4 05	9 67	Rev. Wm. Hinde.	
McGillivray Christ Church Alvinston	2 00	1 30 	1 25	4 55	13 55	Rev. W. M. Shore.	
Metcalfe Johnson's Amherstburg Attwood Henfryn	94 4 00 1 00 36	I 25		2 19 4 00 1 00 36	2 19 4 00	Vacant. Rev. Canon Falls (late.)	
Monckton Trowbridge Aylmer Bayfield Goshen	32 1 56 1 84 1 12	4 76 1 55 1 00	2 40	32 8 72 3 39 2 12	1 68 8 72	Vacant. Rev. Wm. Daunt.	
Varna Belmont Dorchester	I 27 2 00 I 50	1 00		2 27 2 00	7 78	Rev. J. W. Hodgins.	
Harrietsville. Berlin. Bervie. Kingarf.	1 00 3 22 1 78 88	3 33 4 89 2 26	2 45 I OI 54	1 50 1 00 9 00 7 68 3 68	4 50 9 00	Rev. C. Miles. Rev. S. L. Smith, R. D.	
Kinlough Bismarck Blyth	2 15 2 19	1 19 3 00	1 10 1 62	4 44 6 81	15 80	Rev. F. G. N :wton. Vacant.	
Beigrave Manchester Brantford, Grace Church	3 10 1 36 15 00	2 82 17 85	2 00 1 00 13 21	7 92 2 36 46 06	17 09	Rev. H. A. Thomas.	
Terrace Hill Brantford, St. Jude's Brussels	6 14 2 86	6 00 4 05	3 25 2 00	15 39 8 91	46 06 15 39	Rev. G. C. Mackenzie, R. D. Rev. J. L. Strong.	
Walton Blenheim	I 03 3 62	1 55	1 20 4 76	3 78 9 98	12 69	Rev. W. T. Cluff.	
Charing Cross Ouvry Burford	4 15	75 60 4 33	1 70 1 18	2 45 60* 9 66	13 03	Rev. R. Fletcher.	
Cathcart Princeton Chatsworth Desboro'	I 08 3 14 I 27	I 45 2 93 8 02	53 1 52	3 06 7 59 9 29	20 31	Rev. Wm. Johnson.	
Holland Williansford Chatham, Christ Church Chatham North	I CU I 19 75 I OD	3 61 1 65 2 02 5 00 5 23	•••••	4 61 2 84 2 77 6 23	19 51 5 00	Rev. J. H. Fairlie. Rev. N. H. Martin.	
Dover East Clarksburg Heathcote	1 25 1 25	5 23 1 00 6 58	I 62	2 25 8 20 1 95	8 48	Rev. Jeffrey Hill, R. D.	
Collingwood Township Clinton Summerville	73 14 00 61	45 12 00	3 55	1 18 29 55		Rev. Geo. Keys, R. D.	
Comber Strangfield		51 3 46 67	t 46	1 12 4 92 67		Rev. Wm. Craig, R. D.	
Tilbury Centre Deleware Caradoc	3 52 58	2 37 4 70 93	I 87	2 37 10 09 1 51		Rev. F. H. Fatt.	
Mount Brydges Delhi Courtland	I 50 I 17	1 91 1 30	1 80	5 21 2 47	16 81	Rev. S. R. Asbury.	
Langton Lynedoch Dresden Drumbo	35	70 2 00 67	4 00	t 05 67	3 52 6 00	Rev. E. Softley. Rev. J. W. Connor.	
Ayr Dundalk Flesherton		76		76	1 43	Rev. A. Fisher.	
Maxwell	69 7 24	9 15	7 88	69 24 27		Vacant.	
Egremont	I 3I I 04 I IO	1 17 68 70	I 20	3 68 1 72 1 80	27 95	Rev. A. D. Dewdney.	

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RETURNS FROM THE DIOCESE OF HURON.

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RETURNS FROM THE DIOCESE OF HURON (Continued.)

			1	1	,	· ·
PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND		TOTALS.	INCUMENTS.
			ſ	By Stations	By Parishes.	As of April 30th, 1889,
Port Albert	1 00	62		1 62	5 14	Rev. J. Carrie.
Eastwood	2 16	• • • • • • • • • •		2 16	•••••	1
Innerkip Oxford Centre	1 01 S3	•••••		· 83	4 00	Rev. T. Watson.
Essex Centre	4 24	2 93		7 17		
Leamington	2 00	3 14		5 14		
North Ridge	1 76	3 08	21	4 84	17 15	Rev. C. J. A. Batstone.
Sydenham	100 50	1 102	61	2 23		1
Walter's Falls	50	1 00	65	2 18	6 62	Rev J. A. Ball.
Exeter	6 10	S 45	4 00		18 55	Rev S. F. Robinson.
Florence	3 17 1 27	1 20 1 30	2 S2 5S	7 19	10 34	Rev. F. Ryan.
Forest		7 96	1 40	12 79		
Thedford	45	2 00	50	2 95	15 74	Rev A. Murphy.
Galt	8 56	11.98	9 01	29 55 2 So		Pay I Bidlay
Hespeler		2 80 6 15	2 40	2 30 8 55	32 35	Rev J. Ridley.
Lambeth		2 63		2 63		
Byron	1 64			1 64		Rev S. Edelstein.
Goderich		17 00 51	500	7 70	29 00	Rev W. A. Young.
Holmesville		51 32	71 21	2, 30 94		
Middleton	99	ŠS	\$7	2 74	5 9S	Rev G. W. Racey.
Gorrie		5 73	1 24	7 67	• • • • • • • • • • •	
Fordwich Wroxeter		1 00	62	1 62 1 00	10 29	Rev T. A. Wright.
Hanover		3 20	1 35	4 55		
Allan Park		\$ 91		8 <u>9</u> 1		
Chesley		2 S9 6 25		2 S9 12 So	16 35	Rev T. F. Higley.
Haysville Hamburg	3 70 1 83	4 71	2 \$5 3 \$0	12 30	•••••	
Wilmot	2 23	4 50	3 69	10 42	33 56	Rev J. Edmonds.
Hellmath Ladies College		700			7 00	Rev E. N. English, Principal.
St. Ann's Chapel Hensall		4 00	1 60	7 60	• • •	3 7 7 1
Staffa	1 12	2 50		7 62	11 22	Rev O. H. Bridgman.
Highgate		1 60	70	2 30	• • • • • • • • • • •	-
Člearville Duart		1 05	• • • • • • • • • • • •	1 05	4 50	Rev J. Hale.
Huntingford	1 00	1 15 1 19		1 15	4 20	
South Zorra	1 23	1 00		2 23	4 42	Rev R. W. Johnstone.
Ingersoll	26 65	S 22	•••••		34 S7	Rev E. C. Saunders.
Invermay Elsinore	• • • • • • • • • • •	3 24 79	• • • • • • • • • • •	3 24 79		1
Lake Arran	1 20	1 Š7		3 07		
Sullivan Township		90		9 90	S 00	Rev. R. S. Cooper, R. D.
Katesville		2 50	•••••		2 30	Vacant.
Pine River		19 33 1 00		32 77 2 80	35 57	Kev. M. Turnbull.
Kingsville	6 32	6 95		13 27		
Colchester		3 04		9 76	23 03	Rev C. R. Matthew, R.D.
Kirkton Biddulph, St. Patrick	2 04 1 04	2 21 9S	1 28 1 02	5 53 3 04		1
Prospect Hill	1 29	1 57		≏ \$6	11 43	Rev W. P. Ireland.
Listowel	200	11 00	4 60	17 60		Date F. M. March
Shipley	30 70 SS	70 117 54	61 16	1 00	1\$ 60 25\$ 2\$	Rev E. W. Hughes. Very Rev. Dean Innes.
London, St. Paul	79 5S 2 50	11/54	2 00	•••••	15 50	Rev Canon Smith, R.D.
" Memorial Church	15 00	20 • 0	1\$ \$\$		53 ŠS 3 ^S 77	Rev Canon Richardson.
" St. John Evangelist	<u>5</u> 96	24 SI	δ∞		38 77	Rev W. T. Hill.
London East Emmanuel		4 51 I 90	• • • • • • • • • • • •	4 51 1 90	6 41	Key W. M. Seaborn.
London South, St. James	32 64	58 85	17 17	TUS 66	105 66	Rev Canon Davis.
London West	\$ 00	17 28	12 06	37 34	•••••	
Hyde Park	3 55	2 34		5 89	43 23	Rev G. B. Sage.
London Tp, St. George "Trinity	400 316	6 co 5 co	1 60 2 6S	11 60 10 S4	22 44	Rev R. Wilson.
Lucan	2 00	4 00	2 00	8 00	++	
Biddulph, St. James	1 00	1 00	100	300	11 00	Rev J. Downie.
Lucknow	4 65	2 30	•••••	6 95		Rev. R. Shaw. Vacant.
Teeswater	·····	••••••	•••••	•••••	••••	- T = tenilie

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RETURNS FROM THE DIOCESE OF HURON (Continued.)

REI	FURNS FR	OM THE	DIOCESE	OF HURC	N (Continu	ed.)
PARISHES.	DOMESTIC.	FOREIGN.	JEWS'FUND		TOTALS. By Parishes.	INCUMBENTS. As of A tril 30th 1889.
Markdale Berkeley Meaford	3 30 1 09 5 00	10 04 2 78	1 46	14 So 3 S7	18 67	Rev. W. A. Graham.
Mitchell. Millbank. Elma.	12 87 3 35 2 08	15 21 8 92	7 20	12 27	11 00 · 35 28	Rev. C. H. Channer. Rev. J. W. Taylor.
Crosshill Mcoretown Corunna	1 69 2 17	1 74 2 46 1 00	I 44	3 82 4 15 4 61	20 24	Rev. J. Ward.
Colinville Morpeth		I 75 2 91	I 44 I 62	3 19 5 53	7 80	Rev. D. Armstrong. Vacant.
Howard Mt. Pleasant Mohawk Indian	1 0S 2 00	4 87 1 00 1 10	1 35	7 07	12 60 3 43 3 10	Rev. F. Harding. Rev. J. P. Curran. Rev. R. Ashton.
Muncey Indian, St. John St. Paul Oneida	27 35	56 41 45		96 6S 80	2 44	Rev. A. G. Smith.
Norwich Northfield Otterville Onondaga		1 25 - 1 19 - 83	I 4S	5 13 3 05 • 2 14	10 32	Rev. W. E. Scott.
Middleport Owen Sound Derby	1 66 S 45	3 \$5 3 30 18 37 3 10	5 00 21 35	13 99 4 96 48 17 3 10	18 95 51 27	Rev. G. M. Cox. Ven. Archdeacon Mulholland.
Paisley Pinkerton. Paris.	2 75	4 51	2 25 1 00	5 00 2 25	7 25 14 51	Rev. T. B. Moore. Rev. A. Brown.
Parkhill Greenway Pelee Island	3 04 6S	2 13 1 00 2 00	1 25 73	6 42 2 41	\$ \$3 2 00	Rev. M. G. Freeman. Rev. J. Gander.
Petrolea Point Edward Perche	1 50	2 00	2 54 1 40 60	4 90 2 35	2 54	Rev. R. McCosh. Rev. H. D. Steele.
Port Rurwell Vienna Port Dover	2 oS 1 o5	75 2 \$2 1 90 16 03	33 70 15 00	5 23 3 65 47 25	S SS	Rev. C. W. Ball.
Vittoria Port Rowan Rowan Mills	1 04	3 77 4 61 95	2 :: 1 50 25	6 92 S 11 2 0S	54 17	Rev. J. R. Newell.
St. Williams Ridgetown Selton	So 1 So	2 10 2 81 85	1 56	2 90 6 17 3 76	13 09 9 93	Kev. W. Stout. Rev. A. F. Burt.
St. John, London Township St. Mary's St. Thomas, Trinity	9 <u>3</u> 0 2 05	13 93 10 07 31 \$7	\$ 17 4 00 17 10		31 46 16 12 76 6S	Ven. Archdeacon Marsh. Rev. C. O'Meara. Rev. Canon Hill, R.D.
St. Thomas East Port Stanley Sandwich	3 00	3 00 2 00 1 75	3 00 53	4 50	9 00 4 03	Rev. Dr. Beaumont. Rev. Dr. Schulte.
Sandwich East	1 61 37 92 5 50	1 40 16 70 7 00		3 01	7 51 54 62 12 50	Rev. D. H. Hind. Rev. T. R. Davis. Rev. T. W. Magahy.
Shelburne	3 97 \$5	13 00	6 32	3 97 \$5	4 \$2 23 32	Vacant. Rev. J. Gemley, R. D.
Southampton Port Eigin North Bruce	1 30	2 50 • 50	2 09	5 S9 75	6 64	Rev. T. L. Armstrong.
Stratford, St. James	3 00	12 09 4 00 So	\$63 300	10 00 So	31 13 10 So	Rev. Canon Patterson, R.D. Rev. D. Deacon.
Strathroy Thameslord Lakeside	1 13	25 50 10 00 St	13 62 1 47	12 60 1 SI	45 62	Rev. L. DesBrissy. Rev. T. H. Brown.
Thamesville Bothwell Moravian Indians	3 25 1 90	9 26 3 00	2 15 5 10	14 51 11 35 1 90	27 76	Rev. F. M. Baldwin.
Thorndale Nissouri Tilsonburg	1 35	7 39 2 13 1 00	I 42 3S I 47	11 96 3 86 3 47	15 82	Rev. W. Rolfe Scaltome.
Dercham. Culloden Tyrconnell	6 60	50 7 00	1 06	2 56 26 15	6 03	Rev. R. F. Dixon. Vacant.
Burwell Park	1 104	2 16	I	3 20	29 35	Rev. J. Chance

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 PARISHES. 	DOMESTIC.	FOREIGN.	JEWS'FUND		TOTALS By Parishes.	INCUMBENTS. As of April 30th, 1889
Walkerton. West Brant Township Walkerville Walkaceburg Becher Becher Wardsville Glencoe Newhury. Wisbcach Wisbcach Watford. Brooke Warwick Wisbcach Warvick 4th Line Wiarton Hepworth Sarawak Wolsely Windsor Wingham Woodhouse Port Ryerse Woodstock Beachville Wonstead.	1 70 6 70 	$\begin{array}{c} 16 & \infty \\ 4 & 17 \\ 10 & 85 \\ 5 & 32 \\ 2 & 18 \\ \hline \\ 29 & 20 \\ 11 & 15 \\ 4 & 15 \\ 3 & \infty \\ 1 & 00 \\ 2 & 30 \\ 2 & 40 \\ 60 \\ 1 & 60 \\ 1 & 42 \\ \hline \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ $	5 90 3 30 3 00 60 71 3 58 3 00 1 85 50 25 4 00 1 24 1 67 52 10 29 7 50 1 23 46 15 64 19 60 1 346 1 56 1 346 1 56 1 29 7 50 1 20 1 20 1 346 1 55 1 20 1 20 1 20 1 20 1 20 1 20 1 20 1 346 1 3466 1 3466 1 3466 1 3466 1 3466 1 3466 1 3466 1 3466 1	35 90 5 \$7 8 32 2 78 32 78 14 15 6 00 6 77 2 25 7 90 5 48 1 97 4 21 5 09 1 59 6 21 3 10 55 20 6 69 1 91 3 64	41 77 20 85 11 10 71 52 93 9 02 15 35 10 89 46 46 23 50 9 31 24 39 61 89 15 97	Rev. W. Shortt. Rev. J. Holmes. Vacant. Rev. J. Jacobs. Rev. Wm. Lowe. Rev. P. E. Hyland, R.D. Rev. G. W. Wye. Rev. G. W. Wye. Rev. Canon Hincks. Rev. J. H. Moorehouse. Rev. J. H. Moorehouse. Rev. J. J. Hill. Rev. W. H. Wade, R. D. Rev. J. M. Gunne.
	751 09	1,118 28	510 S4		2,380 21	
Domestic Missions, for Algoma, including Diocesan quota of Bishop's stipend Domestic Missions, for Medi- cine Hat	1,031 OÚ 100 OO				1,031 06 100 00	
Domestic Missions, collected for Sabrevois Mission	694 43				694 43	
Domestic Missions, unappro- priated	5 00				5 00	
Jews Fund, collections and sub- scriptions for Jews	11 12	;			11 12	
Foreign Missions, S. P. G Foreign Missions, unappropri-	4 75			•••••	4 75	
ated Foreign Missions, Rev. J. C.	20\$ 43			•••••	20S 43	
Robinson for Japan Missions. Woman's Auxiliary for Foreign	46 12	••••	••••	•••••	46 12	
and Domestic Missions				<u> </u>	1,141 36	
Total					5,622 48	

RETURNS FROM THE DIOCESE OF HURON-(Continued.)

NOTE-Of the Jews Fund \$13.21 from Grace Church, Brantford, was for the Parochial Missions to the Jews: t he remainder went to the London Society for Promoting Christianity Among the Jews.

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RETURNS FROM THE DIOCESE OF QUEBEC. FROM AUGUST 1ST, 1888, TO 31ST JULY, 1889.

"South					······	1	
Actonvale By Station. By Parisher. Actonvale 4 50 4 50 Facol Corners 1 00 Rev. L. C. Wurtele. Actonvale 2 54 2 35 4 80 Rev. L. C. Wurtele. Barford 2 54 2 35 4 80 Rev. R. W. Colston. Davisition 2 54 2 35 4 80 Rev. R. W. Colston. Davisition 2 54 2 35 4 80 Rev. L. C. Wurtele. Stanhope. 2 75 1 00 2 80 Rev. I. E. Staart. Bourg Louis 1 00 2 00 2 00 Rev. H. C. Stuart. Brompton and Windsor 3 00 4 23 7 25 Rev. H. C. Stuart. Brompton and Windsor 5 00 2 50 5 00 2 50 Bury, St. Paul's, Robinson 6 75 6 75 6 75 1 00 St. Pater, Lingwick 1 20 1 25 Rev. T. L. Ball. 1 20 Wonark Auxillary 1 00 1 00 1 2 05 Rev. C. H. V. G. Lyster. Combons. Interconf Flat	PARISHES.	DOMESTIC.	FOREIGN.	HEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
Danbury 50 50 50 Rev. L. C. Wurtele. Accol Corners 1 00 1 00 Rev. R. W. Colston. Barford 2 53 4 85 1 00 Rev. R. W. Colston. Barford 2 57 2 32 4 85 87 72 Stanhope. 2 77 1 02 2 87 870 Rev. C. B. Washer. Burg Louis 2 00 3 47 5 47 7 22 Rev. H. C. Stuart. Brompton and Windsor 1 00 2 00 2 50 Rev. H. C. Stuart. Brompton and Windsor 3 00 4 25 7 25 Rev. H. C. Stuart. Brompton and Windsor 3 00 2 50 1 00 2 50 Rev. H. S. Stuart. Brompton and Windsor 2 00 2 50 1 00 2 65 1 00 <t< td=""><td></td><td></td><td>1</td><td>ſ</td><td>By Stations.</td><td>By Parishes</td><td></td></t<>			1	ſ	By Stations.	By Parishes	
Danbury 50 50 50 Rev. L. C. Wurtele. Accol Corners 1 00 1 00 Rev. R. W. Colston. Barford 2 53 4 85 1 00 Rev. R. W. Colston. Barford 2 57 2 32 4 85 87 72 Stanhope. 2 77 1 02 2 87 870 Rev. C. B. Washer. Burniton 2 00 3 47 5 47 7 22 Rev. I. C. Stuart. Brompton and Windsor 1 00 2 00 8 5 90 Rev. H. C. Stuart. Brompton and Windsor 3 00 4 25 7 25 100 2 50 100 2 50 100 100 100 100 100 100 100 100 100 100 100 100 100 100 12 5 100 100 12 5 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100<			l]	}]	•]
Danbury 50 50 50 Rev. L. C. Wurtele. Accol Corners 1 00 1 00 Rev. R. W. Colston. Barford 2 53 4 85 1 00 Rev. R. W. Colston. Barford 2 57 2 32 4 85 87 72 Stanhope. 2 77 1 02 2 87 870 Rev. C. B. Washer. Burniton 2 00 3 47 5 47 7 22 Rev. I. C. Stuart. Brompton and Windsor 1 00 2 00 8 5 90 Rev. H. C. Stuart. Brompton and Windsor 3 00 4 25 7 25 100 2 50 100 2 50 100 100 100 100 100 100 100 100 100 100 100 100 100 100 12 5 100 100 12 5 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100 100<	Actonvale		4.50		1 1 50		
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Westhary. 1 00 Rev. R. W. Colston. Barford 2 54 2 35 4 89 Darville. 2 79 1 03 2 81 Sumbope. 2 79 1 03 2 81 Barford 2 54 2 35 4 89 Sumbope. 2 79 1 03 2 81 Burg Louis 1 00 1 60 2 60 Brompton and Windsor 1 00 1 60 2 60 Brompton Falls 7 0 1 50 2 20 Brompton Falls 7 0 1 50 2 50 Windsor Mills 5 00 2 50 2 50 Windsor Mills 5 00 2 50 2 50 School House, Handwoof Flat 1 00 1 00 1 00 " Experse, Lingwick 65 65 7 7 School House, Handwoof Flat 1 00 1 00 1 2 65 " Canterbury. 1 1 85 0 27 63 7 7 Perce 2 33 7 14 9 37 37 00 Rev. R. H. R. S. Fuller. 69 48 1 17 6 00 Costicooke, St. Stepher%.<	Ascot Corners	1 00			1 00		
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Perryboro 2 79 i $\overline{02}$ 2 8i 8 70 Rev. C. B. Washer. Batraton 1 75 1 75 7 22 Rev. J. Earnes. Boarg Louis. 1 00 1 00 2 00 2 00 Rev. J. Earnes. North Elocation. 1 00 1 00 2 00 2 00 Rev. H. C. Stuart. North Elocation. 3 0 4 23 7 2 20 Rev. J. Earnes. Rev. H. C. Stuart. North Elocation. 3 0 4 23 7 2 50 Rev. T. L. Ball. Rev. T. L. Ball. Windsor Mills. 5 00 2 85 1 00 8 85 Rev. T. L. Ball. Rev. T. L. Ball. Woman's Auxiliary 2 00 1 00 1 00 1 00 Rev. W. G. Lyster. " Canterbury 1 1 00 1 00 1 00 1 00 Rev. C. H. V. G. Lyster. Code Core, Gaspe. 9 13 1 8 50 2 7 30 Rev. W. G. Lyster. Rev. T. Haylock. Code Core, Gaspe. 9 13 1 600 1 000 2 500 Rev. T. Haylock. Code Core, Gaspe. 9 13 1 2 5 5 7 5 6 7 5 7 7 5 7 5 Coda	Barford					 	l
Perceptoro 2 79 1 02 2 81 8 70 Rev. C. B. Washer. Barnston 1 75 1 75 7 22 Rev. C. B. Washer. Barnston 2 00 3 47 5 47 7 22 Rev. C. B. Washer. Brompton 1 00 1 00 2 00 Rev. T. Exmes. Rev. H. C. Stuart. Brompton Falls 70 1 20 2 20 Rev. T. L. Ball. Rev. T. L. Ball. Wonna's Auxiliary 2 00 2 50 5 00 2 50 Rev. T. L. Ball. Wonna's Auxiliary 2 00 1 00 1 00 1 00 1 00 1 00 " Reactor's Corner 1 00 1 00 1 00 1 00 Rev. W. G. Lyster. Catecowe, Gaspe. 9 13 18 50 2 50 Rev. W. G. Lyster. 2 50 Catecowe, Gaspe. 9 13 18 50 2 50 Rev. C. H. Parket. 0 50 Const Corner 1 00 1 00 1 00 2 50 Rev. C. H. Parket. 0 50 Const Corner 2 31 2 52 7 50 Rev. G. H. Parket. 0 50 2 50 Rev. T. Baytock.	Dixville	2 54	2 35		4 89	 .	1
Harrison 2 1 75 1 75 7 22 Rev. J. Eames. Bourg Louis. 1 00 1 70 200 Rev. H. C. Stuart. Brompton and Windsor. 3 00 4 23 7 25 Rev. H. C. Stuart. Brompton and Windsor. 3 00 4 25 7 25 Rev. H. C. Stuart. Brompton and Windsor. 3 00 4 25 7 25 Rev. H. S. Stuart. Hardwood Hill. 50 2 50 50 25 6 7 7 22 7 14 7 250 12 12 12 12 12 12 12 12 12 12 12 12 12 12 12 12 12 13 100 12 12 12 12 13 13 100 12 12 12 12 13 13 100 12 12 12 13 13 100 12 12 13 13 12 12	Perryboro'	2 79	1 02]	2 81		
Way's Mills 2 2 3 47 5 47 7 22 Rev. H. C. Stuart. Brompton 3 00 1 50 2 200 2 Rev. H. C. Stuart. Brompton 3 00 4 25 7 25 Rev. H. C. Stuart. Brompton Falls 70 1 50 2 20 Rev. T. L. Ball. Wanard A kuillary 2 2 50 25 50 25 8 Wonard A kuillary. 2 50 1 65 65 1 65 School Huse, Lindwood Flat. 1 25 1 60 1 60 1 60 " Bary Corner. 1 00 1 00 1 60 Rev. W. G. Lyster. Caticoloke, St. Stephers. 2 31 1 85 50 25 60 Rev. W. G. Lyster. Conticolo, Christ Church 6 4 1 10 75 7 75 7 75 57 57 57 57 57 <t< td=""><td>_ Stanhope</td><td>]</td><td>1</td><td>]</td><td>]</td><td>870</td><td>Rev. C. B. Washer.</td></t<>	_ Stanhope]	1]]	870	Rev. C. B. Washer.
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Compton	North End, Christ Church	60				600	Rev. Canon Foster.
Cookshire 7 00 $3 00$ 10 00 10 00 175 175 175 Woman's Auxiliary 10 00 23 53 175 175 27 50 Rev. W. G. Faulconer. Danville 3 72 3 72 3 72 3 72 3 72 3 72 10 00 27 50 Rev. W. G. Faulconer. Danville 3 45 3 45 3 45 30 70 Rev. T. Blaylock. Dudswell, St. Paul's 1 25 4 21 5 49 Rev. T. A. Williams. Dudswell, St. Paul's 1 25 21 5 49 Rev. T. A. Williams. Urtam, Upper 1 67 1 67 1 67 Rev. T. A. Williams. '' South 1 57 1 50 4 00 Rev. T. A. Williams. '' South 1 67 1 67 1 67 Rev. J. B. Debhage. '' South 1 00 2 02 2 3 3 2 3 3 1 3 72 '' South 1 00 2 32 3 32 17 10 Rev. J. B. Debhage. '' South 1 02 5 55 6 57 32 72 Rev. J. P. Richmond. '' L'Avenir. 1 25 2 37 </td <td></td> <td></td> <td>7 00</td> <td></td> <td></td> <td></td> <td></td>			7 00				
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Parochial Mission to the Jews.

RETURNS FROM THE DIOCESE OF QUEBEC (Continued.)

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PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
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Lake Beauport and Stoneham					<i>.</i>	Vacant.
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Kinnear's Mills Broughton		3 50	••••	3 50	••••	
Broughton Beattie's Settlement	•••••	••••	••••		13 33	Rev. J. Rothera.
Lennoxville, Bishop's College.	5 00	5 00	••••	10 00	-3 33	Rev. Principal Adams, D.C.L.
Ditchfield					10 00	Ven. Archdeacon Roe, D. D.
Lennoxville		16 30	•7 SO	30 91	••••	
Millby Levis		••••••	••••	••••	30 91 7 62	Rev. A. C. Scarth. Rev. G. G. Nicolls.
Malbaie, Gaspe'		00 1				
Corner of the Beach		I 15			3 05	Rev. G. R. Walters.
Magog	4 19	7 35	2 33	13 87		
Georgeville Fitchbay	84 54	3 46 80	· · · · · · · · · · · · ·	4 30		Rev. R. Tambs.
Melbourne and	39 70	00	• • • • • • • • • • •	1 34 39 70	19 51	Kev. K. Tamos,
Richmond	31 20	12 00		43 20	82 90	Rev. J. Hepburn.
New Carlisle	3 13	16 69	• • • • • • • • • •	19 82		
Paspebiac New Liverpool.	3 73 4 68	17 38	***	21 11	40 92	Rev. F. M. Webster.
Newport (Randboro)	403	14 00 1 04	*2 36	194	21 04	Rev. F. A. Smith.
Island Brook	60	• ~ •		60	2 54	Rev. T. Rudd.
Nicolet						
Louiseville	1 00	1 00		• • • • • • • • • •	200	Rev. E. C. Parkin.
Haleboro	160	2 72 1 40	75	5 07 1 40	6 47	Rev. W. C. Bernard.
Ouchee Cathedral	67 62	S8 00	*30 00	185 62	• 47	
" " Woman's Auxiliary.	99 80	11 00		140 80	296 42	VeryRev. Dean Norman, D.D.
" St. Matthew's	364 47	351 00	*34 20	749 67		Den T M MURLEN
" " Woman's Auxiliary. " St. Michael's		35 00 1012 42	•5 67	275 50 1132 91	1025 17	Rev. L. W. Williams.
" " Woman's Auxiliary.	65 12	14 48	3 01	79 60	1212 51	Rev. Canon Von Iffland.
" St. Peter's	31 75	20 05	*6 00	57 83		
" " Woman's Auxiliary.	55 00	25 00		So oo	137 83	Rev. A. J. Balfour.
" St. Paul's " Woman's Auxiliary.	18 So 11 06	10 SO 11 OS	• • • • • • • • • •	29 60 22 11		Rev. Canon Richardson.
" Trinity		7 00		7 00	51 71	
" " Woman's Auxiliary	1	7 00		7 00	14 00	Rev. A. Barcham.
Riviere du Loup (en bas)					2 00	Vacant.
Sandy Beach Peninsula		6 45		10 66		
Little Gaspe		6 22 3 45	6 37	16 70 3 45	30 81	Rev. G. T. Harding.
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Three Rivers		5 50		13 67	13 67	Rev. J. H. Jenkins.
Valcartier		1 00	•••••	2 00	2 00	Rev. S. Riopel.
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•RETURNS FROM THE DIOCESE OF FREDERICTON. FROM 31ST MAY, 1888, TO 31ST MAY, 1889.

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Andover 6 99 6 99 6 99 Rev. Leo. A. Hoyt. Ber. W. J. Wilkinson. Canterbury. Andover 6 99 6 99 6 99 Rev. Leo. A. Hoyt. Ber. W. J. Wilkinson. Canterbury. Canterbury. 4 60 7 60 Rev. C. H. Hahrway. Canterbury. St. Jude's 13 01 7 15 20 Rev. C. A. S. Warneford. Derby. 53 4 84 10 19 Rev. R. W. Burneford. Dorchster. 5 35 4 84 10 10 Rev. W. LeB. McKiel, Pairitke. Dorchster. 5 50 500 200 200 Rev. W. LeB. McKiel, Pairitke. 100 7 32 200 Rev. W. LeB. Anchiel, Rev. W. B. Armatong. Grand Fails and Madawask. 400 7 35 200 11 Rev. W. B. Armatong. Grand Fails and Madawask. 400 7 35 200 11 Rev. W. B. Armatong. Grand Fails and Madawask. 400	PARISHES.	DOMESTIC.	FOREIGN	JEWS'FUND	TOTALS.	TOTALS.	INCUMBENTS.
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Bay de Vin Rev. W. J. Wilkinson. Cambridge. 5 00 *2 00 7 00 Rev. C. A. S. Warneford. Cambridge. 11 00 7 06 18 06 Rev. C. A. S. Warneford. Cambridge. 11 00 7 06 18 06 Rev. C. A. S. Warneford. Cambridge. 11 00 7 06 18 06 Rev. C. A. S. Warneford. Cambridge. 12 00 *2 00 Rev. C. D. Brown. Darchester. 5 33 4 84 10 19 Rev. J. D. Brown. Darchester. 5 33 4 84 10 19 Rev. J. C. Hansen. Rev. W. J. Wilkinson. 10 00 Rev. J. C. Hansen. Rev. J. C. Hansen. Sandrage. 1 00 *2 00 2 00 Rev. H. H. Morris. Fredefor. Chist Church 14 00 67 73 20 2 00 Rev. M. H. B. Morris. Gracown. Chist Church 14 00 67 33 2 00 2 00 Rev. M. H. B. Morris. Gracown. Chist Church 14 00 67 33 2 00 2 00 Rev. M. H. B. Morris. Gracown. Chist Church 14 00 67 30 2 100 Rev. M. H. B. Morris.	Andover	<i>.</i>	6 99		}	6 99	Rev. Leo. A. Hoyt.
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Dorchester 5 35 4 8a 10 19 Rev. J. Roy Campbell. Cannobello 5 00 5 00 10 00 Rev. J. C. Titcombe. Cannoing 1 00 7 00 Rev. J. C. Titcombe. Bardsville 6 07 75 *2 00 2 00 Rev. M. C. Hansen. "Ereierie'on, Cathelral 67 75 *2 00 20 Rev. H. Morris. "Grand Falls and Madawaska. 4 00 5 17 The Metropolitan of Canada. "Grand Falls and Madawaska. 4 00 5 17 2 00 20 Rev. G. Roberts. Grand Manan. 9 42 3 30 11 60 Rev. J. K. Structurt. Marright. Johnston. 10 15 12 00 *6 27 20 Rev. F. H. S. Wertt. Manan. 2 15 2 43 *4 00 14 00 Rev. H. S. Wertt. New Domank. 2 30 *6 27 20 Rev. R. M. Spike. Nev. N. M. Hansen. New Domank. 2 30 *1 25 2 30 73 8 Rev. L. M. Spike. Nev. H. S. Swett. New Domank. 2 30 *1 25 12 77 8 8 33 73 8 Rev. L. M. Wangenery.	Darhy			• • • • • • • • • • •			
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CANADIAN CHURCH MAGAZINE

RETURNS FROM THE DIOCESE OF MONTREAL.

FROM 1ST MAY, 1888, TO 1ST MAY, 1889.

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PARISHES.	DOMESTIC.	FOREIGN.	JEWS'FUND		TOTALS. By Parishes.	INCUMBENTS.
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Arundel	2 23		· · · · · · · · · · · · ·		2 23	Vacant.
Aylmer	8 00		3 00		11 00	Rev T. E. Cunningham.
Avlwin	8 75	2 50	3 00		14 25	Rev. L. B. Pearse.
Bedford						Rev. Rural Dean Nyc.
Berthier (en haut)						Rev. J. S. Carmichael.
Bolton		7 91	· · · · · · · · · · · ·	• • • • • • • • • •	7 91	Vacant.
Boscobel and North Ely		4 34			6 60	Rev. C. P. Abbott.
Bristol	2 00	3 50	2 05	• • • • • • • • • •	5 55	Rev. S. A. Mills.
Brome Buckingham and Lochaber					200	Rev. R. L. Macfarlane. Vacant.
Chambly		12 00	1 74 9 21	•••••	25 71	Rev. E. McManus.
Chelsea and Templeton			50		50	Vacant.
Christieville		8 74				Rev. B. P. Lewis.
Clarenceville and Noyan			10 00		10 00	Rev. C. Trotman.
Clarendon	12 00	15 80	1 38		29 18	Rev. Rural Dean Naylor.
Coteau du Lac		2 00	· · · · · · · · · · · · · · · · · · ·	•••••	3 73	Rev. T. A. Young.
Dunham	5 00	6 25		•••••	11 25	Rev. G. Johnson.
Eardley	5 00		2 00		7 00	Rev. W. Raven.
Edwardstown Franklin and Havelock	1 36	4 15		• • • • • • • • • • •	5 51	Rev. E. G. Sutton.
Glen Sutton		2 16		•••••		Rev. W. J. M. Beattie.
Granby and Milton	30 35	18 20	I 21		3 37 50 53	Rev. H. A. Meek. Rev. Rural Dean Longhurst.
Grenville and Calumot	30 33		2 71		2 71	Rev. W. Harris.
Hemmingford and Hallerton			3 67		5 67	Rev. H. L. Wood.
Hull	10 73	14 06	4 00		28 79	Rev. F. R. Smith.
Huntingdon and Hinchinbrooke		7 76	3 04		19 26	Rev. H. Gomery.
Iron Hill and West Brome		300	1 02		612	Rev. F. Charters.
Kildare and Ramsay		[<u>.</u>				Rev. W. Weaver.
Knowlton	3 12	8 00			11 12	Rev. W. P. Chambers.
Lacadie and Savanne		1 36	•••••	• • • • • • • • • • •	1 36	Rev. B. P. Lewis.
Lachine	900	900	5 10	• • • • • • • • • •	23 10	Rev. H. J. Winterbourne.
Lachute		11 53	2 94	•••••	14 47	Rev. Rural Dean Sanders.
Lacolle Laprairie and St. Lambert	1 00	7 37	1 90	••••••	15 67 1 00	Vacant. Rev. W. J. Dart.
Longueuil	12 75	18 10			30 85	Rev. J. G. Baylis.
Mascouche and Terrebonne		8 38	8 37		22 75	Rev. J. Cattermole.
Mille Isles and Morin		••••••				Rev. R. F. Taylor.
Montreal (Cathedral)	174 00	165 75	57 59	• • • • • • • • • •	397 34	Rev. Dr. Norton.
" (Grace Church)	15 50	14 50	7 10	•••••	37 10	Rev. John Ker.
" (Outremont, St. Louis)			183	•••••	1 83	Rev. H. J. Evans.
100. 000,50	1000 00	200 00	10 00	•••••	1210 00	Very Rev. Dean Carmichael.
 (St. Henri) (St.James'the Apostle) 		4 25 76 00		•••••	· 4 25	Rev. J. H. Dixon. Rev. Canon Ellegood.
" (Ch of the Redeemer)		/0 ~~	33 89 *3 56		109 89 3 56	do
" (St. John's the Evan.)		43 68	3 30		87 36	Rev. E. Wood.
" (St. Jude's)		12 00			12 00	Rev. J. H. Dixon.
" (St. Luke's)		· · · · · · · · · · ·			19 00	Rev. George Rogers.
" (St. Mary's)		6 25			6 25	Rev. J. Edgecumbe.
" (St. Martin's)	72 06	92 15	41 56		205 77	Rev. J. Osborne Troop.
" (St. Matthias')	52 21	54 81		•••••	121 95	Rev. J. A. Newnham.
" (St. Stephen's)		20 00		••••		Ven. Archdeacon Evans.
" (St. Thomas')	13 01	.29 25	7 50	•••••	49 7.6	Rev. Rural Dean Lindsay.
(I mary /	7 97	13 88	••••	••••••		Rev. Canon Mills. Rev. G. Forsey.
Nelsonville	3 25	1 33	~~~~	•••••	17 13 2 23	Rev. R. D. Irwin.
North Shefford and S. Roxton .	2 38	3 27	90 61		6 26	Rev. W. N. Duthic.
North Wakefield		100	1 00		2 00	Rev. C. Boyd.
Onslow	7 05	9 10	3 00			Rev. A. B. Given.
Ormstown	I 45	2 10	*2 00			Rev. A. D. Lockhart.
Papincauville						Rev. E. J. Saphir.
Portage du Fort and Bryson		•••••				Rev. A. A. Allen.
Potton		••••	••••• <u>•</u> •••	•••••		Rev. Rural Dean Brown.
Rawdon	•••••	•••••	88	•••••	88	Rev. W. Davies.
River Desert	4 06	11 60	••••	•••••	15 66	Rev. H. Plaisted.
Rougemont	•••••	•••••				Vacant.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS'FUND	TOTALS. By Stations.	TOTALS. By Parishes	INCUMBENTS.
Sorel	$\begin{array}{c} 3 & \infty \\ 2 & 50 \\ 1 & 22 \\ \end{array}$ $\begin{array}{c} 4 & \infty \\ 23 & 47 \\ \end{array}$ $\begin{array}{c} 4 & \infty \\ 30 & 11 \\ \end{array}$ $\begin{array}{c} 6 & 63 \\ 1 & 10 \\ \end{array}$ $\begin{array}{c} 15 & \infty \\ 50 & \infty \\ \end{array}$ $\begin{array}{c} 20 & \infty \\ \end{array}$ $\begin{array}{c} 233 & 87 \\ \end{array}$	68 85	*2 69 *3 00 16 76 4 72 1 70 16 73 2 60 2 00		1 22 7 04 14 27 59 40 22 17 5 70 54 43 9 27 29 07 4 42	Rev. Canon Anderson. Rev. J. W. Garland Rev. I. Constantine. Rev. N. A. F. Bourne. Rev. Canon Davidson. Rev. Canon Davidson. Rev. Rural Dean Renaud. Rev. C. Bancroft. Rev. J. L. P. Roberts. [Roberts. Rev. J. Pyke, Rev. L. G. A. Ven. Archdeacon Lindsay. Rev. Canon Musseu. Rev. W. Robinson.
	2493 55	1139 08	322 78	<u> </u>	3955 41	

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

*For Parochial Missions to the Jews. Of this \$2 for P. M. to the Jews.

RETURNS BY PARISHES.

By the directions of the Board of Management the returns sent by parishes and stations are given above in tabulated form. They do not correspond with the amounts published above by the General Treasurer, because some items are included in the Libulated returns which did not actually pass through the Treasurer's hands, but which were, nevertheless, raised in the Dioceses and Parishes specified. In time, it is hoped, the two returns will more nearly correspond. In the Diocese of Fredericton, for instance, the amounts received and forwarded to the different missionary objects specified, were not all received by our Treasurer, but were simply reported to the Board. It is satisfactory, however, to know that Fredericton has now arranged to deal with the Soclety as the other dioceses do. The dates, also, do not correspond with the dates shown in the Treasurer's statement. Nor do the Dioceses in every case make up their returns covering the same financial year. These discrepancies for the present are unavoidable.

DIOCESE OF FREDERICTON.

SUBSCRIPTIONS TO DOMESTIC AND FOREIGN MISSIONS FOR THREE YEARS-(MAY 31SI, 1886, TO MAY 31SI, 1889.)

DOMESTIC MISSIONS.	1886-87		1\$87-88		1888-89			
Diocesese of Algoma (including Bishop Bishop of Algoma's stipend) Domestic Missions (Unappropriated) North-west Missions Diocese Qu'Appelle Diocese Rupert's Land	\$ 948 143 64 39	48 10	12 1	9 85 0 21 0 12	{ _	14 0 95 9 15 1	5	
	\$ 1,222	85	\$ 70	D 18	\$ 6	25 1		Total amount subscribed in three years to Domestic Missions\$ 2,548 15
FOREIGN MISSIONS.								
S. P. G S. P. Christianity Among the Jews Parochial Missions to the Jews Fund Church Missionary Society Benson's East Indian Missions Church of the Martyr, Uganda Church of England Zenana Missionary Society	45 158 28 50	98 15 49 78 8	23 10 21 3	5 53 4 40 4 18 3 35 5 00	2] 	72 8 00 4 96 9 07 9 29 0	6 17 12 10	Total amount subscribed in three
Japan Mission (Rev. J. Cooper Robinson)						44 3		years to Foreign Missions\$ 3,437 72
	\$ 1,346	7S	\$ 1,13	9 46	\$ 9	51 4	s	Grand Total\$ 5,985 87

NOIE.-The foregoing statement is published at the request of the Treasurer of the Diocese of Fredericton, and includes moneys that were sent direct, and did not pass through the books of the Treasurer of the D. & F. M. S.

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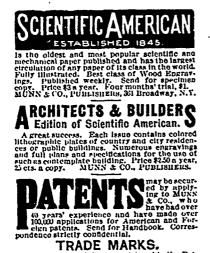
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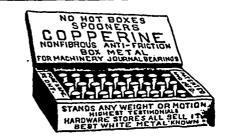
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