

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. VII. No. 9.

TORONTO, SEPTEMBER 20, 1895.

Published Monthly,  
50 cents per annum.

## The Algoma Missionary News

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PUBLISHERS:  
THE BRYANT PRESS,  
20 BAY STREET, TORONTO.

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THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address the prices are as follows

For clubs of 5 or more, 45 cents each per annum.

For clubs of 10 or more, 40 cents each per annum.

For clubs of 25 or more, 35 cents each per annum.

For clubs of 50 or more, 30 cents each per annum.

For clubs of 100 or more, 25 cents each per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Burk's Falls, Ontario, Canada.

### Ourselves.

We were satisfied and gratified at the kind words said at the late Triennial Council about THE ALGOMA MISSIONARY NEWS. Nor can we forget that, while the Bishop referred to the paper as a most valuable auxiliary to the work of the Church in the diocese, he also expressed his own and bespoke the confidence of all in its present management. The Editor's report to the Council at Sault Ste. Marie was heartily received, and its recommendations agreed to. Such being the case, we are enabled to say that, in the near future, it is the intention to embellish our columns with illustrations from photographs of persons and things in Algoma. Of course, some extra expense will be entailed, but we confidently look for such an increase in the circulation of the paper—and consequently in the interest exhibited in this portion of our Lord's vineyard—that no financial loss will result. Without the co-operation of *all* the clergy of the diocese, it is impossible to do all that can be done to sustain a lively interest in our missionary work. With it, on the

other hand, it is almost as impossible to fail.

Anticipating that during the next two or three years a great deal of hard work—hard thinking—will be done in preparing for the day when we shall don the *toga virilis*, we ask our brethren in Algoma to stir up and cultivate an interest in diocesan matters by encouraging the circulation of THE ALGOMA MISSIONARY NEWS in their missions. The knowledge of the thoughts, aspirations, and surroundings of those who live in other parts of this large diocese will undoubtedly engender a zeal for diocesan welfare that will find expression in a goodly assembly in 1898, the year when we hope to accomplish our synodical organization. That knowledge *can only be adequately and correctly obtained* through our columns.

### Notes by the Way.

If gentle or severe His treatment be,  
Still to the great Physician passive yield;  
Whatever *instrument* He may employ,  
It matters not, thou surely wilt be *healed!*

THE Rev. J. W. Thursby has been licensed by the Bishop to Port Arthur, in succession to Rev. W. C. Bradshaw.

THE Journal of the Proceedings of the Fourth Triennial Council will in a little while be published in pamphlet form.

THE delay in publishing on the 15th of the month is this time partially caused by a very serious illness in the household of the editor.

WE have much pleasure in stating that the health of the Venerable Archdeacon Llwyd is being most satisfactorily restored to its former vigour.

IN the overthrow, at the recent general elections in England, of the enemies of the Church, we in Canada rejoice with our brethren in the motherland.

THE hay crop being almost a failure in many sections of the diocese will compel the poor missionary to pay two prices for the hay for his horse this winter.

WE have reason to believe that our columns will, at regular intervals, contain items of news about the Indian work at the Shingwauk Home, of which Mr. Ley-King is now principal.

Two very successful garden parties have been held by the Churchwomen's Committee of All Saints', Huntsville, to aid in the liquidation of the indebtedness on the church-furnishing the committee have undertaken to pay.

FROM various causes ruridecanal meetings have lately been few and far between. However, it was abundantly manifested, by the conversation of clergy at the Sault, that efforts should be put forth to hold chapter meetings regularly.

REV. RURAL DEAN MACHIN spent two days recently in the mission of Aspdin, and early this month went to Uffington to take part in the ceremonies attending the opening of a new chancel and vestry to St. Paul's Church there. Next month it is expected our columns will contain a description of the event.

THE VENERABLE ARCHDEACON LLWYD desires to thank the friends who have communicated to him their congratulations on his appointment to the Archdeaconry, and also wishes to gratefully acknowledge the resolution of kindly sympathy in his late illness unanimously adopted at the meeting of the Triennial Council.

THE W. A. of Algoma, yet in its infancy, might exhibit more vigour if only a good organizer could visit central points in the diocese. If the men have few opportunities of knowing each other, the women have none. Distance is the difficulty. Perhaps, in lieu of diocesan meetings, the women in a deanery could sometimes meet.



A CARD reached us on the 6th inst., saying that Rev. D. H. Johnston, of Haileybury, Temiscamingue, has suffered the loss of his wife. If we dared, we would hope that such is not the case. The sense of brotherhood existing between Algoma missionaries is an assurance to our bereaved fellow-missionary that we all sorrow with him and pray that his grief be turned into joy. *Deo optimo maximo.*

WE are advised that the English Quarterly Supplement to THE ALGOMA MISSIONARY NEWS, which, ordinarily, should appear on October 1st, will be delayed a few days, until our friends in England possess some information of the doings of our Provincial Synod. Knowing that the synod will largely determine the future of Algoma, and being most solicitous about the Bishop's health, our fellow-workers in England, no doubt, do well to wait in order that they may convey to their readers most important news at the earliest possible moment.

"COMING events cast their shadows before." In *The Net* for July last is a letter on Algoma, having for the signature of the writer the well-known "E.A." After noting some marks of progress, the following sentence occurs: "A still further advance will possibly be made at the approaching session of the Triennial Council early in June, by the organization of a synod, clothed with all the powers belonging to those of the older Canadian dioceses, save only that of electing its own Bishop, this being retained in the hands of the Provincial Synod as at present."

### Notes and Comments.

AT the celebration of Holy Communion with which our recent Council was commenced, the Bishop was the celebrant, assisted by Rev. Rural Deans Chowne and Renison and Rev. J. Boydell. On the Sunday following (Aug. 11), at 8 a.m., the Rev. Rural Dean Renison was the celebrant, and at this service most of the clergy were communicants. At 11 o'clock there was a second celebration at the ordination, the sermon being preached by Rev. R. Renison.

THE proposal to adopt some system like that in operation in the Diocese of Quebec for the assessment and payment of local contributions towards the support of the clergy did not meet with success.

Several members of the Council earnestly urged its adoption, when it was introduced by a clause in the report of the Standing Committee. However, after a number of objections had been raised and replied to—satisfactorily or unsatisfactorily, according to the idea of the members—the question was handed over to the Committee on Diocesan Mission Funds. When they reported, the subject was dropped out of sight by the refusal of the Council to adopt the report. This action was probably taken because some did not favour the change, and some did not think the committee went far enough in the direction desired.

To devise a remedy for the non-payment to the clergy of that portion of their income which is laid upon the several missions is a problem which will tax the wisdom of any Council or Synod, and cannot, we believe, be passed over by the committee appointed to prepare a constitution, etc., for this diocese. In 1898, when we meet to organize a synod, we hope and trust that our laity will be represented in large numbers, and that their practical knowledge will largely aid in the solving of this as well as of other problems.

ANOTHER subject that was brought to the front was that of Sunday Schools. Our Bishop's words in relation thereto we hope soon to publish. He emphatically pressed upon all the duty of teaching definite, distinct Church doctrine, and insisted upon the Catechism occupying a first place in all our Sunday Schools. If in any place there has been any looseness in the matter, it is pretty safe to predict that a change will soon take place. The "faith once delivered to the saints" and handed down to us must by us be handed on to the generations to come. We are not without blame, perhaps, but it is almost a work of supererogation to successfully battle against the ignorance and indifference to be found among some of our people who are immigrants from England and Ireland. "I am ashamed of my country people," lately said an English lady visitor to the writer, "when I see how easily so many of them adapt themselves to the teachings and practices of the places of worship near at hand, rather than exert themselves to provide Church services and ministrations."

BEFORE our next issue the Provincial Synod will have met and have decided—

for a time at least—what is to become of Algoma. We hope and pray that its deliberations will result in the giving of such an impetus to the work of the Church in Algoma that in future days the Provincial Synod of 1895 will be looked back to with gratitude by all who love the Church in Canada. Our trust is that God the Holy Ghost, who presided in the council of the apostles, will guide our brethren at Montreal. In this connection it is pleasing to add that Archdeacon Llwyd is so rapidly gaining strength that he hopes to be able to take his place as a delegate.

It should be stated that the Committee on Synodical Organization met at Burk's Falls, on August 20th and 21st, there being present Rev. Rural Dean Chowne (in the chair), Rev. James Boydell, Rev. C. Piercy, and Messrs. A. A. Mabaffy and W. G. Wilgress. The duties of the secretaryship of this important committee were laid upon Rev. Mr. Piercy. A memorial was drafted for presentation to the Provincial Synod at its ensuing meeting. We give a copy of it:

*To the Bishops, Clergy, and Laity of the Church of England in Canada, assembled:*

The memorial of the Triennial Council of the Diocese of Algoma, as presented by the committee duly appointed in that behalf, respectfully sheweth:

We, the clergy and lay delegates of the Diocese of Algoma, assembled in Triennial Council at Sault Ste. Marie, under the presidency of our Bishop, after earnest prayer for the divine guidance and very careful deliberation, have arrived at the conclusion that a fuller and more complete diocesan organization than now exists is highly desirable, and even necessary. That the advantage of a synodical organization, with powers similar to those possessed by other missionary dioceses, would greatly promote the welfare of our diocese, would tend to the fuller development of its internal resources, and, last, but not least, would materially assist in lightening the excessively onerous labours of our honoured Bishop.

We, therefore, respectfully request the Provincial Synod (1) to give its consent to our taking the necessary steps for the organization of a synod for the Diocese of Algoma, and (2) to enact such measures as may be requisite to that end.

And your memorialists, as in duty bound, will ever pray.

Dated this 21st day of August, A.D. 1895.  
Signed on behalf of the Triennial Council of the Diocese of Algoma.

ALFRED W. H. CHOWNE,  
Chairman.

The vote for the next place of meeting (1898) resulted in favour of North Bay. It is not unlikely that we shall then gather in a new church building that will eclipse the pro-cathedral at Sault Ste. Marie. North Bay people can do it.



### Of Interest to Our Laity.

The Bishop, in the following weighty words, referred in his charge at the Triennial Council last month to the lack of missionaries and means to support them: The mission fund I have elsewhere called the "backbone" and mainstay of the diocese. According as it is in a sound or sickly condition, our work extends or contracts its borders. Its frequent fluctuations, and sometimes heavy deficits, the latter recurring now almost annually, cause me much anxiety. Algoma does not now receive as much as formerly from the Church in Canada, not because she is losing interest in her first-born—such an inference would be alike unjust and ungrateful on our part, contradicted by the gifts that we do receive, both in money and "kind," as I might call it, by the time and thought bestowed on us in the Provincial Synod, and the privileges extended to us there—but because (1) the sympathy till recently monopolized by Algoma is now shared, and deservedly, by the vast missionary field opened up in Manitoba and the Northwest, in response to personal and other appeals made by its official representatives; and (2) the growth of a feeling that Algoma has been receiving more than was justified by the amount of the living material which she yields or the prospects she holds out in the future, a feeling which, as you are already aware, has been fostered by certain injudicious letters which have appeared, clothed with a quasi authority. But, whatever its origin, the feeling certainly exists, and we are called to confront it, and either substantiate our claims or make some other provision for future necessities. Three facts are abundantly clear: (1) We cannot contract or condense our work by a reduction in the number of our missionaries, nor can we economize by increasing the burden of work borne by any one. We have not a single superfluous mission or mission station which could be abandoned without loss and injury. With our people thinly scattered over a large area, and in their isolation exposed to the peril of too easy a defection from the Church, we cannot afford to reduce our staff even by one. We need to *increase* it, rather. We are undermanned as it is. Some there are who recommend as a simple solution of the problem the abandonment of out-works here and there, and the concentration of our strength on points where Church life is stronger and more vigorous.

But what then is to become of our brethren and their children who are thus abandoned? Are they to be handed over to the "isms" by which we are surrounded? Would they not justly complain of any such violation of their rights in the Church? Nor would a satisfactory result be obtained by assigning, as is suggested, to each of the incumbents at the selected centres one or two deacons to work the outstations, the priest visiting them periodically for the celebration of Holy Communion; they, in turn, occupying the centre during his absence. Where would your deacons be in a year or two? All advanced to the priesthood, unless, indeed, on the supposition of a perpetual diaconate for them, an order which the very phraseology of the Prayer Book proves was never contemplated by its compilers. Were they advanced to the priesthood, they would naturally seek independent parishes of their own, and a new supply of deacons must be once more provided, and so on year by year. (2) There are those who would reduce our expenditure by cutting down the stipends of the clergy. "This would relieve the pressure." I have no doubt it would, but at the cost of eternal disgrace to the Church. To accentuate this argument, I was once told of a certain diocese (which, for its own sake, shall be nameless) which had in it two or three clergymen whose stipends (and they had families) amounted to the magnificent sum of \$400 per annum, and I replied, "To the dishonour of the diocese be it told." No; two wrongs do not make a right. If any change is needed, it is increase rather than reduction.

These solutions, then, of the financial problem being impracticable, how shall we provide against the deficiencies that are continually recurring? I answer, by a *larger development of our own internal resources*. In other words, our laity must come to the rescue. They must be taught, where able, to give more liberally. That many of them do give conscientiously, proportionately, and to the maximum of their ability, I well know, and I would not increase their burdens; but that many more do *not* give adequately, in some cases, *at all*, I am equally clear. The most frivolous excuses are alleged. The churchwarden has not asked them to contribute, or they do not care for the clergyman, or the clergyman has not called to see them, or, perhaps, he has offended them, or he carries out a rubric, and they suspect him of being a Ritualist, or some member of the congregation has offended

them, and they withdraw and visit the punishment on the head of the innocent clergyman. Now, all this is wrong, and they need to be told so plainly, with such straightforwardness of speech as will leave no possibility of misunderstanding.

How now is this to be done? Some would say: "Employ a clergyman as financial agent, and let him go up and down the diocese, working up the funds." Yes, but, first, do we possess the man, equipped, as he would need to be, with ready address, pulpit ability, a knowledge of human nature, great tact, and, not least, an average stipend, clear of all travelling expenses? The experiment has been tried in two adjoining dioceses, and in neither, I believe, with very satisfactory results, the increased receipts barely sufficing to meet the extra cost.

No, the only feasible suggestion that offers itself is that the duty be divided between the resident clergyman and the rural dean. I have been inclined to exempt the former from any participation in this duty, for obvious reasons; but on more mature reflection I have come to the conclusion that from no mouth can such an appeal come with more of force than from that of God's own minister, rising superior to all mere personal feelings of hesitancy, and standing side by side with his people on the high level of their common relationship to God. Lift up the whole question, brethren, into that pure and heaven-born atmosphere—putting aside all thoughts of self—tell them, as plainly as you would say it for another than yourself, that he who neglects to bring his offering robs God—give them chapter and verse for the assertion, speak kindly, but plainly. Here, I think, has lain the secret of our weakness hitherto. It has been the case of "the face of man bringing a snare." We have been afraid to offend our people and alienate their sympathies by telling them their duty plainly, and they have taken advantage of our time-serving silence, and inflicted the very punishment which we meant to avert!

Doubtless, in a few isolated cases, where building projects are under way, reasonable allowance must be made for the increased demand made upon the parishioners; but, these allowed for, it still remains undoubtedly true that our people, as a whole, do not contribute as liberally as they could in proportion to their means, or *at all*, as liberally as Methodists and Presbyterians, for the support of their respective systems. Some



remedy for this sad and shameful condition of things is imperatively called for.

A very important problem suggests itself here in connection with the stipends of the clergy who occupy missions subsidized by the Diocesan Fund. Local deficits are of frequent occurrence, of various amounts, and proceeding from a variety of causes, such as apathy and indifference on the parts both of congregation and wardens; offence, real or imaginary, on the part of the clergyman; the removal to other neighbourhoods, or by death, of former generous contributors. How are such deficits to be dealt with? The clergyman cannot afford to lose the amount out of a stipend already, at its largest, too small. The diocese cannot afford to meet the shortage, heavily in debt as it is even now for the excessive demands on its resources. Can relief be found anywhere between the horns of this serious dilemma? I refrain from expressing any opinion at present, but must press it upon the committee dealing with this whole financial problem as a matter urgently demanding their attention.

### Thunder Bay District.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—The information given on page 64 of this month's ALGOMA MISSIONARY NEWS respecting the Church history of Thunder Bay is of such a character as to render silent acquiescence in its errors and omissions highly culpable on the part of those who are able to correct the one and supply the other. The hope expressed in your editorial comment respecting Schreiber is, unfortunately, without solid foundation. As I do not know who has compiled this "local Church history," no personal motive or feeling can be supposed as the cause of this communication. But I think I may say without the slightest impropriety that I, at least, *ought* to know more about Church matters in Thunder Bay from 1885 to the close of 1893 than anybody else. Several times you editorially called upon me to write a history of Church work in Thunder Bay, but I was too busy, perhaps, and somewhat discouraged, for in 1888 I had sent out a little parish magazine for the purpose (among other things) of chronicling our "local Church history" as we made it, and this adventure, costing me much time and labour (and more money also than I could afford), not meeting with adequate support, necessarily checked my ardour in the direction you desired.

But there ought to be still in existence copies enough of the "Port Arthur and Thunder Bay Church of England Magazine" to have guarded your correspondent against some errors which I will now point out.

(1) "OLIVER."—The first step towards establishing the Church in this township was the purchase of land on the fourth line, on which was subsequently erected St. James' Church. This was in 1886." Now, the "first step" was taken by my indefatigable predecessor, the Rev. J. K. McMorine, who visited the settlers in the Oliver "bush" in 1879. He procured two acres (a gift, I believe) on the fourth line, and built a small frame church in 1884, which was consecrated during my incumbency on September 4th, 1885. What was done in 1886 was this: I purchased six acres of land, as mentioned, in order to bring the church land down to the side line, and to make a nice corner block of eight acres, so that a future incumbent might have plenty of room. The "Port Arthur and Thunder Bay Church of England Magazine" says: "The purchase money was \$60, of which \$41.50 was received from Mr. and Mrs. George Marks, of Port Arthur, being the proceeds of a parlour concert at their residence; the remainder was procured by the incumbent." Well, I may as well make a "clean breast" of it. My contributions to the parlour concert, and "the remainder," took one-third of the purchase money out of my own pocket. And I am thankful for it to-day; for, having been ridiculed in more than one quarter for looking so far ahead as to *dream* of a clergyman ever being required for Oliver, it is no slight gratification to me that Mr. Kirby, so long my faithful and patient co-worker, is about to build a parsonage on that six acres, and devote himself to missionary work through all that region.

(2) "WEST FORT WILLIAM."—Here we find omissions rather than erroneous statements. A local Church history should have mentioned at least the name of my predecessor, who was the pioneer both at the "Plot" and the "Fort." And how was the money procured to purchase that three-quarters of an acre? The name of the lay reader, long since ordained, who worked hard to get most of that money is worthy of being recorded. And no record is complete which leaves out the name of Rev. Charles Kirby and his sisters, Miss Hannah and Miss Bessie, especially as the last mentioned is now at rest from her labours. Then, is it not worth

while to remember who (before Mr. Kirby was ordained) delivered us from the misery of the "Union Sunday School" there, and, with the courage of a true Churchwoman, complied with my request that our children should be taught that they were "Church" children? Excellent women, no doubt, are heartily carrying on the good work, but a local Church history should duly state that Mrs. Lilly was the first superintendent of the Sunday School at the West Fort. The inference also that the church is built on the lots mentioned should not be allowed.

(3) "SCHREIBER."—Local Church history appears to begin with Mr. Vesey. Now, I had the honour of being the pioneer at Schreiber, and, until Mr. Evans was ordained priest, in 1890, was responsible for its oversight. There was another lay reader under me there before Mr. Vesey, but he proved unworthy; and there was another after Mr. Evans left, also unworthy; but a true history mentions not the worthy only. Your correspondent says: "The people have generously erected a very neat frame dwelling for a parsonage." Now, I know the Schreiber people too well to think that they would wish it understood that they had done all this themselves. They *have* done well, and *always* did well, from the first. (Can I ever forget my astonishment when Mr. Wetmore, in 1887, brought me that list of subscribers to the support of a clergyman, if I could only prevail upon the Bishop to place one among them?) But our hearty and willing Church fold at Schreiber would never think of depriving Mr. Evans of the credit due to him with respect to that parsonage. Much more might be said about Schreiber, but if I were writing its Church history I could not omit the name of Frank Johnson, and some others, too.

(4) "NEPIGON."—Local Church history should state *why* and when this place was "attached to Schreiber." I know all about the "neat little church" there; but, as one who had something to do with putting it there, I am grieved to learn that "the prospects are by no means bright for the continuance of services there." That is a matter which will bear inquiry; and I hope the statement that "the people are *unable* to contribute *anything* locally" has been written hastily, and upon imperfect information. The geographical error of placing Red Rock "many miles northward on Lake Nepigon," making it the locality of the Indian mission, is sufficient indication of the



need of more accurate knowledge on the part of those who appear to be writing the local Church history of Thunder Bay. The concluding statement that "the converted Indians are mostly dead, while the heathen portion has removed elsewhere," is one which I will not venture to contradict, as I am not in a position to know the facts; but I shall be greatly surprised if it is not speedily corrected by more than one person. But, I wish your readers, and especially your Thunder Bay correspondent, to be assured that I have not written one word of the above to give pain or annoyance; but only to point out, as a matter of duty, both errors and defects. I have too strong a sympathy with Thunder Bay, and worked hard for too many years over hundreds of miles in that district, not to feel a deep interest in all that concerns its welfare. And the fact is well known to the "English friends" who have "contributed" the "goodly sum" mentioned for the building of Mr. Kirby's parsonage in Oliver. C. J. MACHIN.

August 31st, 1895.

### A Sunday "Off."

To the Editor of THE ALGOMA MISSIONARY NEWS:

STR,—In this large diocese it is not often that a missionary finds himself in the happy position of having a whole day, and that a Sunday too, at his disposal, but a short time ago this really did occur. During the month of August it so happened that a clergyman from Huron diocese was staying with friends near to Novar, and so kindly undertook my duty. This enabled me to spend a Sunday on St. Joseph's Island, and to assist Rev. J. W. Eccleston at three services, all of which I found well attended, especially at Jocelyn, by devout and earnest congregations. The offertories I considered good, when the position of the people is taken into account. On the Monday the incumbent took me to visit several families, and I left the island at six a.m. on Tuesday, feeling what a real pleasure it had been for once to be able to drive over good roads and to be present at the services of our beloved Church in another part of the diocese, outside of Muskoka, and also, though amongst strangers, to share the joy of the "house-to-house" work of which St. Paul speaks. The Rev. and Mrs. J. W. Eccleston are evidently doing a good work on the island, both in the church and Sunday Schools, but funds are urgently needed, so that the new church which the incumbent has had built at Richard's Landing may be sided up, if possible, before the winter sets in. J. PARDOE.

### The Tourist Season on the Muskoka Lakes.

BY THE REV. W. A. J. BURT.

Under the above heading are included the missions known as Port Carling, and Rosseau. I shall therefore confine myself chiefly to my own mission, viz., Port Carling, with a passing mention of Rosseau; as, no doubt, the incumbent of Rosseau will duly and more perfectly attend to the publication of events in his own mission.

As I write, the busy season is once more drawing to a close. Every day the south-bound boats are heavily laden with human freight, for the opening of the schools demands the return—the reluctant return—of children and their parents; and, as they pass through the Port Carling lock, many of their number, young and older ones, anxiously alight from the boat to ascertain whether their sojourn in Muskoka has been beneficial or not by weighing themselves and comparing the result with their weight on the upward trip. In the majority of cases the test proves favourable to Muskoka, young ladies increasing in weight from three up to ten pounds during their stay, according to the length of time spent in the bracing climate of the Muskoka lakes region. This is truly a health-giving resort. No wonder is it, therefore, that so many invalids seek restoration to health in popular Muskoka, when those who seek are invariably sure to find, and at so little cost. True it is that two deaths occurred this summer, one at Port Sandfield, and the other at Rosseau; but in both cases there was no hope of recovery, but a desire of prolonging the earthly existence of two (a lady and a gentleman) in the last stages of consumption. But apart from health and other temporal enjoyments of Muskoka, I am very glad to be able to report that the tourists, as a whole, do not neglect the spiritual side of their beings. The churches under my care, five in number, are crowded every Sunday during the tourist season. Then, too, during the week, many thorough Church people talk about and devise means for assisting in the work of the mission. I said I had five churches; these represent the following five places; Beaumaris, Buttler's Bay, Port Carling, Port Sandfield, and Gregory. In Port Carling there are two services every Sunday, thus making six services each Sunday during July and August. I hold myself responsible for three services every Sunday, and the Rev. J.

Francis, B.D., of Cayuga, who has assisted me for three summers, is responsible for the other three. Occasionally there is a seventh service; *i.e.*, when I can secure a visiting clergyman to take my morning duty, I hold a celebration at one of the outstations where evening or afternoon service is the rule; thus the regular afternoon or evening service of that particular place is held just the same. There are three other favourite points in this district where services are held, viz.: In Windermere every Sunday evening, under the charge of the Rev. Canon Mockridge and his son, the Rev. John Mockridge, both of Toronto; in Rosseau, twice every Sunday, under the care of the Rev. Gowan Gillmor, and occasionally in Port Cockburn—all three of the last named places being in Mr. Gillmor's mission.

Just here I should like to express my appreciation of and thankfulness for the able assistance rendered me during the season just ended by the following reverend gentlemen: Rev. J. Francis, B.D., of Cayuga; Rev. Canon Cayley, M.A., of Toronto; Rev. Canon Bland, Hamilton; Rev. John Mockridge, M.A., of Toronto; Rev. F. H. Rowse, of Chicago; Rev. Richard Seaborn, of Toronto; Rev. Charles Ricksecker, of Buffalo; Rev. J. R. S. Boyd, B.A., of Toronto.

One of the above named, the Rev. F. H. Rowse, I am very sorry to say, had the misfortune to twist the ligament of one leg, when playing lawn-tennis, so badly that he suffered intense pain, which eventually necessitated his removal to the Queen's Hotel, Toronto, for more skilful treatment, and thus bringing most abruptly to an end a most enjoyable holiday at picturesque Port Sandfield. Mr. Rowse was one of three clergy who very kindly took my duty when I was away attending the Triennial Council of this diocese, held at Sault Ste. Marie.

In this connection I must mention the able assistance rendered by the following, who kindly presided at the organ in each church as follows: In St. James' Church, Port Carling, Miss Saunders; in St. George's Church, Port Sandfield, Miss Middleton; in Christ Church, Gregory, Master Frank Blachford and Miss L. Dixon. In the Church of St. John, at Beaumaris, the Church of the Holy Cross, Buttler's Bay, and at the evening service at Port Carling, the organists were those who reside here all the year, viz., Mrs. Riley, Mrs. Buttler, and Mrs. Lowe

(To be continued.)



### English Letter.

Mr. Machin, in the July issue of THE ALGOMA MISSIONARY NEWS, has said so many kind things about his English friends, that it is a pleasure to acknowledge his courtesy (although we must feel that he saw us through somewhat rose-coloured spectacles), and to take an early opportunity of expressing the great indebtedness of our association to him for the kindness and readiness with which he paid so many visits in behalf of the work which it is our endeavour to forward by every means in our power.

But the one thing that chiefly strikes us as we read his letter is the sense of fellowship one with another, which we hope may be deepened by what he has seen and written. Nothing, perhaps, is more painfully true than the assertion made by the Bishop of London in his speech at a conference of clergy held in London last June in behalf of the S.P.G., viz., that "the great doctrine of the communion of saints is dead in this country. It was true," he said, "that here and there something was said about it, but the doctrine must begin with a real interest in the spread of the Gospel over all the world, both at home and abroad. As long as that was regarded as a sort of counsel of perfection which a man might take up or not as he pleased, but which did not form part of his ordinary duty as a Christian, the idea of a communion of saints would not take root in our people, and, as a matter of fact, if this article were struck out of the Creed, with 999 out of 1,000 it would not make the smallest difference in their religious life."

Now, indeed, all this, as we said, is painfully true. "Familiar by our pathway grow" things at once wonderful and unnoticed. That which is common is least prized. The sky, in its ever-varying beauty, is always above and before us, but in this hurrying, bustling life they are the exception who bestow much, if any, attention upon it, and lift up their hearts in praise and thanksgiving to Him who created it for our special enjoyment and delight. In like manner, the radiant glories of the sunlight are chiefly noticed when withdrawn; we are much readier to complain than rejoice. And is it not equally true that the great principles of our inherited faith with which we have been familiar from our childhood, and which we daily recite in our creeds and read in our Bibles, are apt to become all too easily mere formulas, dear it may be to us as such, but "dead" in a very real sense as long as they fail directly to influence our lives and actions; first working their hidden leaven into the inmost recesses of heart and conscience, and then blossoming out, fair of deed, to *shine before men*?

Indeed, it is too often so; a man may reverently recite his belief on Sunday and drive a hard bargain on Monday; he may profess himself "in love and charity with his neighbour" whilst harbouring a secret grudge against his brother; he may acknowledge

that brotherhood, only to forget it when the next opportunity of service offers. Nay, further, he may solemnly present himself, his soul, his body, to God in the Holy Communion, only to live during the week a life of unlifted aims and self-pleasing. And none of this intentionally: God forbid! No, it is simply that there is a natural tendency most disastrously to separate what is termed the religious from what is termed the secular life; to mistake *feeling* good for *being* good; to forget that Christianity is a life as well as a profession, and that Christ Himself, the God-man, demands our hourly allegiance in personal devotion to Himself, an allegiance which may not stop short at correctness of creed or outward observance.

It is in this way that we have to account for such remarks as those made by the Bishop of London. Life has not quickened the *dry bones*; love, with its fire of untiring generosity, lies dormant in our hearts. And nothing will kindle the smouldering sparks more surely than learning to care about foreign missions. However much it may be regretted that the Church in its corporate capacity is not at present *the* great missionary society, we may, nevertheless, venture to think that God has used and is using special associations to bring home a forgotten truth to our hearts, by uniting us, through their means, with those from whom we are widely sundered by clime and circumstances, supplying a "flesh and blood" interest, and so helping us to make the communion of saints and our brotherhood in Christ a living reality. If our associations are instrumental in doing this, even approximately, they will have done a great work, and hearts long closed to the appeal of Christ in behalf of His world will have learned to open wide in gifts of loving sympathy and fellowship. Then will there be no rivalry between this society and that, these workers and those, no narrow restriction of interest to the one mission which attracts us, no withholding of the hand, or grudgingly given alms; but a holy emulation in joyful work, a passionate desire that the eternal will of Him who *so loved the world* may be done, as in heaven, so on earth; so that not in name or in word only, but in very truth, we may all *be one*, and be *made perfect in one*, to the glory of His hallowed name. A.B.T.

### Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

One of the inexorable conditions of missionary life is itineracy. In most, if not all, of the missions in Algoma, the greater strength and influence of the clergyman lies in his pastoral work. He may, or may not, be (in ordinary parlance) a preacher; but if he is a man amongst men, after the pattern of his divine Master, then his power, usefulness, and acceptance are sure to grow. In not

a few instances it would be correct to describe the missionary's life as a constant journey, since in order to come into contact with the members of his flock he must travel day by day. Various churches are built in a mission, and around each edifice, at varying distances, the congregation is scattered. Regular and methodical pastoral visitation, therefore, requires that each week quite a lot of ground be covered, and especially so if sick ones in various directions need tending. But many of our friends (not in England alone) do not know what kind of journeying has to be endured, and that not merely occasionally as a pleasantry, but frequently as a matter of conscientious duty. Uffington is comparatively an old settlement, and, consequently, the roads are not so thoroughly vile (little better than cattle tracks) as are those in many of the newer districts. Yet, in all conscience, as those before me can testify, even here they are bad enough. Take, for instance, a sick visit that has been made every week for the past three months. Less than eight miles from the parsonage John Dennis was to be found, sorely smitten with internal diseases, his strength growing less as well as his sleep, and his appetite decreasing, whilst dropsy was stealthily advancing upon him. The house is situate at Wood Lake, and, though even that lake is full of water, an abundance of wood lying in the most awkward shapes has to be crossed before its calm and even bosom can be gazed upon. The road all the way is certainly undulating, but not beautifully, because there is oftentimes a sense of concussion, as the wheels on either side, sometimes on both sides at once, strike against stones, and then there is the additional luxury of crossing over some swamp, or corduroy road, which imparts to the occupant of the vehicle a kind of St. Vitus' dance-like action. However, the test of patience and equine manipulation is made after the main road is left, when the side-road is entered. One makes an unsteady descent for about a mile and a half to the lake, and winds along what must certainly be one of the most tortuous roads in Algoma, over rocks and boulders, over hillocks and through holes, coming into collision with roots, and squeezing between stumps, until the sight of the sufferer's house brings a welcome sigh of relief. What a scene within! A poor mortal heavily afflicted, yet, withal, a humble penitent, an uncomplaining sufferer, a hopeful believer, a reverent



thankful communicant, and a faithful witness of the salvation which is in Christ Jesus. This world now knows John Dennis no more. On Tuesday, August 27th, he passed peacefully away from this earth, and on the Thursday following his remains were laid at rest in the graveyard of St. Stephen's, Vankoughnet, in the presence of a large concourse of friends and neighbours, who mingled their tears with those of the widow and her only son. Other and longer journeys could easily be detailed did time allow, but that one just described will serve as a sample for the time being.

ARTHUR H. ALLMAN.

**Manitowaning Mission.**

INCUMBENT, REV. H. C. AYLWIN.

LITTLE CURRENT.—On July 20th a reception was tendered the Bishop and Mrs. Sullivan at the house of Mrs. John Sims. Early in the evening a goodly number of parishioners assembled and spent a most enjoyable time. After an hour's social intercourse, refreshments were distributed. The Bishop gave a short address, in the course of which he congratulated the congregation of Holy Trinity on their splendid financial showing, and promised to do all in his power to reduce the present unwieldy size of the mission, and to help them in building a parsonage, so soon as local contributions reached a proper level. On Sunday morning the Bishop baptized two infants. He then confirmed four candidates, and gave a most helpful address on the duties of the confirmed. After the sermon, which followed, the candidates and their friends received the Lord's Supper. The service ended, the Bishop and Mrs. Sullivan started at once for Manitowaning in the yacht.

MANITOWANING.—The evening service here was largely attended. The Bishop baptized the incumbent's child, confirmed two candidates, whom he addressed at some length, preached, and then, assisted by the incumbent, administered Holy Communion.

On Monday evening a reception was held at the incumbent's house. The Bishop expressed much pleasure at the appearance of the church, which had been recently stained and varnished inside. He promised a grant from the diocesan funds towards the cost of painting the outside. On the strength of this promise, work was commenced the next day, and the venerable structure, erected some sixty-five years ago, is now, for the first time, painted inside and out.

The congregation is small, but loyal and energetic. A branch of the Woman's Auxiliary has been formed, through the kind offices of some visiting ladies. Chief amongst these was Mrs. Lett, of Colling-

wood, to whom the newly-formed branch is much indebted for much instruction and advice. There are, at present, eight active members. President, Miss McLeod; Vice-President, Mrs. Cole; Secretary, Miss Greene; Treasurer, Mrs. Aylwin. H.C.A.

**Triennial Statement, Diocese of Algoma.**

RECEIPTS AND EXPENDITURES FROM 1ST JULY, 1892, TO 30TH JUNE, 1895.

<i>Receipts.</i>	
Investments 1st July, 1892.....	\$ 60,000 00
Cash in bank .....	1,068 86
Episcopal Endowment Fund..	5,216 12
With Treasurer .....	13 50
In London.....	110 96
Advance on salary.....	199 00
Receipts to 30th June, 1895.....	100,181 94
	\$166,790 38

<i>Expenditures.</i>	
Canadian Bank of Commerce.....	\$ 1,492 73
General Diocesan Fund....	51,579 88
Church and Parsonage Fund.	1,707 05
Episcopal Income.....	12,000 00
Special Purposes Fund ...	19,195 95
Domestic Missions.....	477 08
Foreign Missions.....	601 29
	\$87,053 98

Investment.....	\$78,000 00
Cash in London.....	110 96
Episcopal Income.....	1,224 10
General Purposes Fund....	270 99
Church and Parsonage Fund.	54 35
Advance on Salary.....	76 00
	79,736 40
	\$166,790 38

STATEMENT OF RECEIPTS FROM 1ST JULY, 1892, TO 30TH JUNE, 1895.		
Whence Contributed.	General.	Amount.
Quebec Division.....	\$ 680 07	\$45,994 44
Toronto .....	14,380 53	676 39
Montreal .....	24,082 28	1,668 33
Huron .....	2,948 56	821 18
Ontario .....	718 29	9,441 52
Niagara .....	990 16	11,375 90
Fredrickton Division.....	658 89	17,210 09
Nova Scotia .....	1,888 27	267 84
Algonia .....	2,839 35	465 00
Domestic and Foreign Mission Board.....	11,702 34	3,500 00
S. P. C. K.....	12,889 67	900 77
Colonial and Continental Church Society.	1,913 77	
Colonial Bishops' Fund.....	1,032 41	
English Collections.....	10,088 50	
Sunday .....	13,159 32	
Episcopal Income.....	11,375 90	
	\$92,322 36	\$92,322 36

<i>GENERAL DIOCESAN FUND.</i>	
<i>Receipts.</i>	
1892. July 1.	
Balance overdrawn.....	\$ 3,818 72
Receipts to June 30, 1895.....	48,879 69
	\$52,698 39

<i>Expenditures.</i>	
Paid stipends to students and missionaries... \$41,528 27	
“ Special grants to do. 2,451	
“ Outfits rural deanery and travelling expenses, freights, etc. .... 3,331 14	
“ Insurance and guarantee premiums.. 481 35	
“ Printing accts. and expenses A.M.N. 1,232 06	
“ Treasurer's salary, three years..... 600 00	
“ Petty cash..... 25 00	
	49,648 82
Balance overdrawn June 30, 1895.....	3,049 57
	\$52,698 39

<i>GENERAL CHURCH AND PARSONAGE FUND.</i>	
<i>Receipts.</i>	
1883. June 30.	
By balance in hand.... \$ 929 65	
Receipts to June 30, '95 589 00	1,518 65
Balance overdrawn, June 30, 1895.....	54 35
	\$ 1,573 00

<i>Expenditures.</i>	
Paid grants to churches and parsonages.....	\$ 1,573
<i>SUPERANNUATION FUND.</i>	
<i>Receipts.</i>	
1892. June 30.	
Balance in hand..... \$ 273 18	
Receipts to June 30, 1895 821 18	1,094 36
	\$1,094 36

<i>Expenditures.</i>	
Balance in hand, June 30, 1895 .....	\$1,094 36
<i>WIDOWS AND ORPHANS' FUND.</i>	
<i>Receipts.</i>	
1892. June 30.	
Balance in hand..... \$15,623 13	
Receipts to June 30, '95 1,903 33	17,526 46
	\$17,526 46

<i>Expenditures.</i>	
Balance, June 30, 1895.....	\$17,526 46
<i>EPISCOPAL ENDOWMENT FUND.</i>	
<i>Receipts.</i>	
1892. June 30.	
Balance in hand..... \$45,774 60	
From interest on investments..... 6,603 25	
“ Subscriptions.... 377 02	
“ Colonial Bishops' Fund... 966 66	
“ S.P.G..... 1,014 59	
“ S.P.C.K..... 480 00	
	\$55,216 12

<i>Expenditures.</i>	
Balance in hand, June 30, 1895.....	\$55,216 12
(\$55,000 invested.)	

GRANTS.  
The following grants were paid to churches, parsonages, and other objects from the General Fund, Church and Parsonage Fund, and Special Purposes Fund:

Aspdin .....	\$ 79 06
Brunel .....	50 33
Bracebridge.....	146 93
Burk's Falls.....	290 54
Emsdale .....	19 74
Education Rev. F. Frost's children....	97 33
Fort William West.....	146 00
Garden River.....	100 00
Grassmere .....	10 00
Hilton, St. Joseph's Island.....	18 00
Huntsville .....	71 52
Macdonald Church .....	75 00
Manitowaning .....	50 00
Marksville .....	105 63
Newholme .....	38 88
Novar .....	40 02
Port Carling.....	363 45
Powassan .....	1,000 00
Sheguiandah .....	553 73
Sudbury .....	50 00
Uffington.....	30 00



### Ilfracombe Mission.

INCUMBENT, REV. J. PARDOE

For the past two years, amongst many and pressing duties, I have been hard at work trying to get together sufficient money to enable us to side up the building which, though not very church-like, is known as St. Mary's Church, Novar, in which divine service and Sunday School are held every Sunday; but, up to the present, owing to prior claims upon our limited resources, we have only a few dollars in hand towards the seventy urgently needed for this purpose. To prevent the building from going to decay, and as a safeguard against the winter storms, it is most important that the siding-up should be undertaken at the earliest moment possible. That our Church members are doing what they can is evidenced by the voluntary work which has been accomplished during the last few months in the building of a substantial and roomy driving-shed, procuring and putting in position of a picket fence round the lot upon which the said church stands, etc. I had hoped to have been able to raise the funds required for the purpose named in the mission itself, but alas! there is so little money in circulation here that stern necessity compels me to ask for outside help towards the following objects:

(1) The siding up of St. Mary's Church, Novar. (2) To assist the wardens of Christ Church, Ilfracombe, to purchase a few coils of wire with which to fence round the burial ground, so that our dead may be protected from the ravages made by the cattle, and that "God's acre" may be properly set apart from the rest of the bush, and consecrated, and for all time to be used only for this sacred purpose. (3) A small organ for use at Christ Church, Ilfracombe, which would be a valuable help in the services, and considerably lighten the labours of the incumbent, who finds it hard work to read the service, preach, and also lead the singing as well. Help for all three objects named is earnestly solicited. Any sums, however small, may be sent to D. Kemp, Esq., Synod office, Toronto, or to Rev. J. Pardoe, Novar, Ontario, and will be acknowledged in THE ALGOMA MISSIONARY NEWS.

Story and other books are very much needed to enable me to form a Sunday School library, both in connection with St. Mary's Church, Novar, and St. John the Baptist Church, Ravenscliffe. Will those who are able to do so out of their abundance kindly think of the few privileges that our children out here in the back woods have, and do what lies in their power to supply one out of our many pressing needs? About one hundred books would enable me to form two good libraries. May I also say how grateful I should be for a few dozens of large print Prayer Books and "Ancient and Modern" Hymn Books (latest edition) for the use of our aged people at three out of the four stations in this mission?

The annual picnic in connection with St. Mary's Church Sunday School, which was held at Mrs. Harreston's landing, Novar, on Tuesday, September 3rd, was a decided success. The weather was all that could be desired, and about fifty or sixty persons, including the teachers, scholars, also their friends, and the Rev. and Mrs. J. Pardoe, spent a very enjoyable time. Swings, boating (through the kindness of Mr. Paget, sen.), and the usual round of games, were indulged in by both young and old. Pictorials of various kinds, also a good supply of candies and nuts, were distributed to the children by the incumbent. The church members provided a good supply of pies, cakes, etc., so that there was no lack of good things, and our young people, many of whom have but few advantages, will long remember the picnic as a really happy time. The only cause of regret was the absence of several of our most devoted church-workers. Some of those who have done noble service in past years, both in the church and Sunday School, are now in Manitoba and other parts, and though we miss their genial presence and help in our services, social gatherings, etc., still we feel it a privilege to be permitted to train and send out such valiant workers from Muskoka into other fields and lands far distant, there to be used for the good of others. We wish them each and all God-speed in their new sphere of labour.

J. P.

### Hymn for Michaelmas.

(Written for the Michaelmas Festival at St. Michael's, Folkestone.)

Angels from the home of glory,  
Mingling with us here on earth,  
Day by day our sweet companions,  
In our sorrow and our mirth—  
Hidden though their presence to us,  
If our eyes could opened be,  
We should see them camping round us,  
Guardians from our infancy.

When the long expected morning  
Broke in love o'er Bethlehem,  
And the world could lift its finger,  
Touch the Saviour's garment-hem—  
Angels sang the great love-story,  
That a Saviour Christ was born,  
Who should bring the nation's gladness,  
Safe from Evil's bondage torn.

There are hours in this world's story,  
In the changing dream of life,  
When the heart with sorrow stricken  
Well-nigh breaks beneath the strife;  
But at each grave's narrow casement  
Kneel the angels by its side,  
They who soothed the sick one's pillow  
In life's solemn eventide.

Now within God's house assembled,  
Angels crowd on every hand,  
Bearing to our hearts sweet tidings  
From the ever sunlit land.  
And with angels and archangels  
We will praise our God always,  
Father, Son, and Holy Spirit,  
Light of the eternal day.

—Edward Husband.

### Acknowledgments.

Receipts at Synod office, Toronto, for Diocese of Algoma, from 1st July to 14th August, 1895:

#### FOR GENERAL FUND.

Miss Cutler, N.B., \$2; per Rev. A. S. Hutchinson, £163 18s.; Diocese of Niagara, \$4.45; Diocese of Nova Scotia, \$64.24; from W.A., "C.M.," \$10; Toronto, All Saints', \$1.21; Parkdale, St. Mark's, 25c.; Deer Park, \$1.35; Cobourg, \$1.40; Toronto, St. Simon's, \$6; St. Paul's, \$1.

#### FOR SPECIAL PURPOSES FUND.

For *Huntsville Church Building Fund*.—Per Rev. A. S. Hutchinson, 11s.; Diocese of Niagara, \$4.

For *Rev. A. W. H. Chowne, Emsdale*.—Per Rev. A. S. Hutchinson, £1.

For *Oliver Parsonage*.—Per Rev. A. S. Hutchinson, £17 10s.

For *Wycliffe College Missionary to Algoma*.—Port Hope, St. John's, \$7.85.

#### FOR INDIAN HOMES.

For *Shingwauk and Wawanosh*.—Chancellor Bethune, \$10; Durham, \$3; per Rev. A. S. Hutchinson, £2 18s. 6d.

For *Shingwauk*.—Diocese of Montreal, \$5.25; Diocese of Nova Scotia, \$16.14; Diocese of Huron, \$12.50; Port Dover, St. Paul's S.S., \$7; Diocese of Fredericton, \$16.76; Diocese of Niagara, \$21.66; Toronto, St. Paul's S.S., for Alf. Hendricks, \$37.50; Windsor, Ont., S.S., for T. Williams, \$10; Granby, St. George's S.S., \$24; Toronto, St. Paul's S.S., for Miss Watson, \$37.50; Quebec, St. Matthew's S.S., \$37.50; York Mills, N.B., St. John's, \$1.50, \$1.50, and \$2.63; Allansville Church and S.S., \$2; Shawville S.S., \$11 and \$5; Granby, St. George's, \$34; Mrs. Beaumont, 50c.; Strathroy, St. John's S.S., \$11.50; Brockville, Trinity S.S., \$4.23; Montreal, Boys' Branch W.A. No. 1, \$25; Rothesay, N.B., St. Paul's S.S., \$3.75; Montreal, Lachine Branch W.A., \$32; Quyon Juvenile Missionary Association, \$14.73 and \$1.27 for freight; Toronto, St. Peter's S.S., \$37.50; M. E. Davis, Sault, 50c.; Niagara-on-Lake W.A., 95c.; Mrs. Clement's Seminary, Berthier, \$16.25; Miss A. M. Harmon, \$2.50; Brockville, Trinity, \$2.54.

For a *Secretary for the Bishop*.—Diocese of Nova Scotia, \$2.

For *Wawanosh Home*.—Lunenburg, St. John's S.S., for Isabella Logan, \$18; Parkhill, \$5.84; Toronto, All Saints', \$25 and \$25; Christ Church Cathedral, Montreal, \$37.50; Mrs. Beaumont, 50c.; York Mills S.S., St. John, N.B., \$1.50, \$1.50, and \$2.62; Brockville, Trinity, \$4.23 and \$2.53; Rothesay, N.B., St. Paul's S.S., \$3.75; North Bay W.A., \$5.55; M. E. Davis, Sault, 50c.; Miss A. M. Harmon, \$2.50.

For *Domestic Missions*.—Port Carling, \$2.30; Port Carling, St. James', \$1.82; Little Current, 60c.; Manitowaning, 60c.; Port Sydney, \$1.80; Brunel, 70c.; Ufford, 95c.; Beatrice, 9c.

*Good Friday Collection for London Society*.—Port Sydney, 80c.

For *Church and Parsonage Fund*.—Per Rev. A. S. Hutchinson, £50.

D. KEMP, Treas.

The Rev. A. H. Allman has much pleasure in acknowledging the receipt of £6 from Miss E. Wigram (England), towards cost of the chancel added to St. F. Uffington.