

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

In this portion of Muskoka farming grows more precarious, and, consequently, much less remunerative. The comparatively brief and fluctuating seasons result in scanty crops, and in many instances a bare living only is realized, with no margin to meet arrears. Just now it is grievous to drive through the country, and look upon the damage inflicted by the recent frosts. In some instances the potato crop is ruined, and tomatoes, citrons, beans, corn, etc., have also been seriously injured. This, too, is an old lumber region, but, lumbering having had its day here, what produce is raised (with no markets within reach) only brings low prices to those who have any to sell. Consequently, people are looking elsewhere for a place of living, and many families are already gone outside to Rainy River and the North-west.

The Church population has suffered, and is likely to suffer further decrease, both in Uffington and Vankoughnet, which means that greater difficulty than ever will be experienced by the respective wardens in obtaining the necessary sums to meet imperative church expenses. We are, indeed, ever dependent upon prayer, effort, faith, and God's blessing.

Now, early in 1899 the church property in Uffington will call for re-insurance, but some old buildings it is deemed advisable to drop, and their removal is contemplated. This will necessitate the erection of a bell tower, and money has to be found somewhere if it is to be commenced, and also completed. As one means of starting a fund, a sale of useful articles and a concert were carried through on last Queen's Birthday, with encouraging results. But further efforts will have to be made, and public help similarly invited. Additional pressure is being brought to bear upon the Church members all over the mission, in relation to necessary church expenses, but the wardens can only wait, and hope to send the Bishop cheering news.

On St. John Baptist's day (June 24th) a christening service and garden party took place at St. Paul's, Uffington. The visiting clergy were Revs. Rural Dean Machin, J. Boydell, M.A., and A. R. Mitchell. A large number of parishioners also responded to the invitations sent out. The infant daughter of the Rev. A. H. and Mrs. Allman was presented at the

font, and the Rev. Rural Dean of Muskoka performed the holy rite of baptism, while the Rev. J. Boydell and Mrs. Mitchell were among the sponsors. Prayers having been said by the incumbent, and the lessons read by the Rev. J. Boydell, M.A., a most suitable and instructive address was delivered upon "The Church's Doctrine of Holy Baptism," by Rev. A. R. Mitchell. The service concluded, the parsonage and lawn were soon well peopled, and abundant refreshments were in due course provided for the company. The evening was spent in happy fellowship, and some simple games were indulged in, so that all agreed that a most profitable and enjoyable time had been realized.

Emsdale Mission.

REV. A. W. H. CHOWNE, INCUMBENT.

The burial ground at St. Mary's Church, Sand Lake, being cleared and well-fenced by the industry of John Wilkins and a few of that congregation, and made ready for consecration, the Bishop arrived on June the 10th, and consecrated the ground, returning in time to take the 5.30 p.m. train going north. Since then the new seats have been placed in the church.

This congregation and mission received the sad information that Charles Williams, son-in-law of John Wilkins, one of the active wardens of this church, at Sand Lake, was drowned at Hamilton on July 3rd. Charles Williams was prepared for confirmation this winter, and was confirmed by the Bishop of the diocese at his winter visitation. We all deplore his sad and sudden death, as he promised by his steady and regular church life, so well begun, to grow up a good Churchman. The whole neighbourhood express hearty sympathy with his youthful widow and little boy. Since his confirmation Charles Williams had shown a lively interest in all church work up to the time of his death.

St. Andrew's Brotherhood.

At a meeting of the Dominion Council of the Brotherhood of St. Andrew, recently held at the Brotherhood House, "Kew Beach," Toronto, the programme for the Dominion Convention, to be held in Hamilton, in September, was outlined.

Among the names of those who will take part in the programme we find:—The Right Rev. T. W. Dudley, Bishop of

Kentucky; Right Rev. F. Courtney, Bishop of Nova Scotia; Right Rev. Maurice Baldwin, Bishop of Huron; Right Rev. J. Philip DuMoulin, Bishop of Niagara; Right Rev. E. Sullivan, D.D., Toronto; Mr. James L. Houghteling, President Brotherhood of St. Andrew in the United States; Rev. G. Osborne Troop, Montreal; Rev. Canon Matheson, Winnipeg; Rev. H. C. Dixon, Toronto; Rev. Dymon Hague, Toronto; Rev. T. W. Powell, Eglinton; Rev. T. C. S. Macklem, Toronto; Mr. G. Harry Davis, Philadelphia; Mr. A. B. Wiswell, Halifax, N.S.; Mr. J. D. Christie, Simcoe; Mr. C. S. Wilcox, Windsor; Mr. W. H. Paget, Norway, Ont.; Mr. J. A. Catto, Toronto; and Judge Senkler, Perth.

"Undenominational" Teaching.

Some time since Canon Malcolm MacColl addressed a letter to *The Daily Chronicle* (Eng.), in defence of the Education Bill, in which is to be found food for thought for those who have any hesitation in supporting in Ontario the stand the Church is making for religious education in schools—the fourth "R." He says:

The point to which I wish respectfully to invite the attention of your Nonconformist readers is this: Their ideal of religious education is an education which shall be entirely "undenominational" or "unsectarian," and they frankly confess that the goal of their efforts is the establishment of this system by means of School Boards throughout the kingdom.

"Will anyone explain to me what undenominational religion means? Literally it means the religion of no denomination, which is nonsense. I suppose its advocates mean some residuum which remains as the common property of all denominations when the distinctive features of each have been pared away. The result would be zero. I defy anyone to show me any scheme of religious education which shall not be characteristic of some denomination. But, if that is so, then the question is not between denominationalism and undenominationalism, but between one kind of denominationalism and another. Exclude the doctrine of the Trinity, and your education becomes Unitarian. Exclude Unitarianism, and your education becomes Agnostic, Pantheistic, or Atheistic. Forbid the teaching of religion altogether, and I understand you. But to profess to give a religious education which shall not be that of any existing denomination is to profess an impossibility. Children are inquisitive. They ask questions, and expect to get honest answers. What is your undenominational teacher to say to questions like the following: Who was Jesus of Nazareth? Did He work miracles? Did He restore life to dead persons? Did He rise from the dead after He was put to death? Did He visibly ascend to heaven in the sight of several witnesses? Must the teacher answer, 'I don't know,' or, 'I am not