



VOL. I.

APRIL 1ST. 1878.

No. 10

## Is this a time to withdraw Missionaries ?

EXTRACT FROM A LETTER BY BISHOP WHIPPLE OF MINNESOTA.

**T**HE way of duty lies right onward, "Speak to the people that they go forward." We know that since our Lord ascended into heaven no branch of His Church has had such a field of labour as he has given His children in America.

We made mistakes (I say *we*) in bringing in questions about names and things. Men claimed victory for this party or that. There was some speech which was half of Ashdod and half of Canaan. We did sometimes mistake infallible self-will for "Catholicity" or "the truth as it is in Jesus." It was not the Lord's doing; "an enemy hath done this"; we have one schism to be healed; we have some alienated hearts. The tears blind my eyes as I write. All this while, men were going down to death without hope of salvation. Many, dear as life, were wandering on the dark mountains; doubt and unbelief were settling over souls, with a death chill; we heard, not the exultant shout of the prophet, but the sneer of the skeptic, "Where is the God of Elijah?"

Amid all these troubles the Lord has given us, in our Foreign and Domestic Missions, as brave, as faithful missionaries as He has ever given to His Church. They

hardly know that there has been any strife. They know nothing about party victories. They are fighting for Christ their King. They have lived hard lives of poverty and self-denial. They have gone on foot preaching Jesus Christ and Him crucified. There are missionaries of the Domestic and Foreign Committees who have been doing this work thirty years. Christian men will differ, they have the right to differ, it is a part of the liberty wherewith Christ has made His children free. So long as they know nothing but Christ crucified, as they bring in nothing to divide the fold, and obey those whom the Lord has set over them in His Church, we may be sure no strifes will mar our unity. As the eventide draws on there will be perilous times. The one question for us is, what can we do to hasten His coming? He has opened the whole world for Christian effort, there is no people on the earth to whom we may not carry the Gospel. Is this a time to withdraw missionaries? Where shall we begin? Shall it be in Africa, where Stanley has explored its unknown lands, that heralds of the Cross may go there, and Ethiopia stretch out her hands unto God? Shall it be Greece, by whose doors God is fulfilling prophecies

which have waited two thousand five hundred years? Shall we call back Bishop Tuttle from Utah, or Bishop Spalding from Colorado, or Bishop Hare from the Indians? *We dare not call back any one.* We will not write homilies about missions. We will make no calculations which like those of the poor milkmaid end in dreams. This we will do—we will get on our knees, with broken hearts with weeping eyes, and tell all to the Saviour. We will feel the shame and dishonour which will come to Him if harm befall His Church. We will consecrate ourselves body and soul to Him. It will do no good to grieve over real or fancied mistakes. Hard words cannot stop the schism which has given us such sorrow or prevent others joining it. Strife will not cure mistakes or soften party bitterness. God alone can heal all schism. The love of Christ will be the solvent of all walls of separation.

When the children of the Church throw themselves into His work with passionate devotion, and fulfil the Lord's words, "The kingdom of heaven suffereth violence and the violent take it by force," there will be no lions in the way. We must not be disturbed if offences come. They had parties in the Apostles time, men whom St. Paul ordained went back, he wept over those who were enemies of the Cross of Christ. He could say, "none of these things move me." He went right on preaching Christ crucified as the only hope of a lost world. Multitudes were added unto the Church

"of such as should be saved." It will be so again. I do not believe there was ever a period when work was as hopeful as it is now. I do not think there was ever a time when Christian hearts were as near each other as to-day. I do not believe there was ever a time when the Church held with firmer grasp the great doctrines of the Christian Faith, I do not believe there was ever a time when there were more loving souls who counted it joy to give to Christ. We lack means because we look at the difficulties and not to God. When we have brought all and laid ourselves at the foot of the Cross, has He ever failed to hear and help? Have believing souls ever lacked means to do God's work? Did not the pastor Fliedner have answers to his prayers, and he sent out two thousand sisters from Kaiserwerth? Did Muller lack bread for one thousand five hundred orphans? Will He fail us? Has He led His Church all these years for it to become a by-word and a reproach? Is He not to-day hearing and answering the cry of burdened hearts all over this Church? Is He not walking in the midst, and pouring the oil of His grace into the hearts of His people, that they may be the "light of the world"? We will not fear, we will go unto Him, we will plead and pray for those brothers whom we have sent out to fight with the kingdom of darkness. The Church will not fail her missionary leaders. She will not deepen the lines upon cheeks which have grown old before their time.

## Muskoka.

### MARY LAKE MISSION.

**M**ARY LAKE MISSION.—The Bishop of Algoma visited this mission on Tuesday the 15th. ult., and remained until the 26th. The churchwardens of the several congregations met his lordship at the parsonage, Port Sydney, the same evening, to present reports, etc.; when the mission was found to be in a highly satisfactory condition. Wednesday was given to visiting in Port Sydney and vicinity, and in the evening the whole neighbourhood assembled in the public hall to welcome him to Port Sydney. The Bishop in the course of the evening delivered an excellent practical address, in which, while he referred in pleasing terms to the exertions and liberality which the congregation of Christ Church has ever shown; he urged upon them the duty of continuing

their exertions and of looking forward and hastening the time when they should be self-supporting, and thereby enable him to apply the aid they now received, to the opening up of new missions, where as yet the name of Jesus is not known.

On Thursday the Bishop drove over to Brunel, and passed the day in visiting from house to house, and next day preached in the new church which has just been built and completed through the strenuous exertions of the Church people here, aided by a grant from the S.P.C.K. We drove the same day to Huntsville, where a church festival had been arranged in honour of the Bishop's visit. Notwithstanding that the rain came down in torrents, and the roads were almost impassable the church hall was nicely filled, and the en-

tainment passed off most successfully and enjoyably. A very pleasing feature of the programme was the singing by the S. S. pupils, who received hearty and well merited applause. The Bishop gave a very instructive and interesting address, in which, after heartily congratulating the members of the congregation for the marked progress which he observed had been made in every way during the past year, he touched upon general Church work throughout his vast diocese, referring very pleasantly to some of his experiences among the "red-men," showing up prominent traits in their character, and giving

instances of their shrewdness and intelligence. He was present the next evening at a meeting of the "Ch. of Eng. Anti-Treating Society," which has lately been organised here, and addressed the members of the society at some length. On Sunday morning he confirmed seven persons, and addressed the newly confirmed in a way eminently calculated to leave a deep and lasting impression. All remained to partake of the Holy Communion. In the afternoon he preached at Port Sydney, and left on Monday for regions further north.

Port Sydney; 2nd. March, 1878.

### OUR BISHOP'S DOINGS.

**O**UR BISHOP in a letter dated Mar. 5th. describes his winter campaign in Muskoka district as follows:—"I have now been journeying continuously for nearly five weeks in this Muskoka district, and have still three weeks more to put in (D. V.) ere I return to Toronto. I am thankful to say that I have stood it well thus far, though, owing to the exceptionable mildness of the weather, travel has been hard; there is no sleighing on the main thoroughfares, and I have been

using a 'Buck-board'—except when going directly into the bush—and more than once through pouring rain for hours together. I hope to reach Lake Nipissing next week, on the south shores of which I am told, there is a large settlement of Church people, who are thirsting for the services of the Church, as indeed they are all through the district, and it is sad to be obliged to leave them destitute of the means of grace for lack of funds to support our missionaries.

### A WEDDING TOUR IN MUSKOKA.

**W**E are not about to give any account of personal experiences of our married life. Our "Wedding Tour" only gives a sample of traveling adventures necessitated sometimes in order to unite couples in the holy bonds of wedlock. A gentleman called on me, late in the fall, advising me that on the morrow he hoped to meet me in the church at the central station, for matrimonial purposes. The weather was winterly—though the river and lake were open—and the party would have a boat-ride of nine miles; so fearing that some of the ladies might thus take cold I offered to meet the party at the bride's or in the neighborhood. My offer was accepted. A kind parishioner of mine lent me a sculling-boat, and about ten next morning I started to descend the river and cross the lake. In fair condition and an old oarsman I "laid out" rather rapidly down the river; but after a couple of miles across the lake, or eight from home, I had to land on an island to avoid frozen feet. Having restored circulation I then restarted; but not knowing the exact course I steered too near north. The wedding party, however, saw me, met me in a boat, and I got in after a twelve mile pull, feeling years younger than at starting. I performed the ceremony; but,

forgetting that it would be dark early, I lingered too long over the wedding breakfast, and did not start back till four. I now knew the course and steered steadily, not losing any way, till I got near the mouth of the river. I had never been here before, with any view to learn the steering; and as the river runs into the lake obliquely to the shore, the mouth can hardly be seen a few yards off, though the left bank jutting out some quarter of a mile beyond the right, is a sufficient mark in the day. But it was getting darkish; I had a wedding engagement at ten next morning at my own church; and wanted to get home. Still it seemed impossible to find the river; and as I had no matches, no tomahawk nor blanket, a night on an island would be decidedly disagreeable. Just deciding to row to an island, I heard the whistle of the *Nipissing*. I knew she always went up the river at about this hour and I decided to wait for her and follow. I was soon convinced, however, that she was running down the lake without any intention of finding the river till the next day. I looked round me for a light from any dwelling; and had hardly been a minute so looking before I saw one half a mile off, as I judged, no sooner was the light sighted than the nose of the boat assumed

that direction, and she was off. I reached the shore eventually to find I had had a three mile haul, instead of half a mile, since I first saw the light; and altogether I had had a twenty mile row that day. I must confess to fatigue, for I am not so young as I was a quarter of a century ago; but I found myself in exceptionable quarters.

I returned the boat next day but on landing, found that I should be half an

hour late for my wedding—people from the country some six or eight miles off. I found the wedding party waiting patiently at the church.

What are my little experiences to those of two young Churchwomen I know, who walked four-and-twenty miles over the worst roads, to receive the sacrament at the lands of the bishop?

J. S. C.

Muskoka, March 6th., 1878.

## Prince Arthur's Landing.

THE following contained in a private letter from the Rev. J. K. McMorine recently appointed to P. A. L. will, we think, be read with interest: "I think that numerically we are the weakest body here. I think the R. C. is strongest; then Presbyterian, then Methodist. On the other hand, it is asserted even by outsiders that ours is the largest Protestant congregation. I am anxious only to hold my own, and to feel that the Church's strength depends upon character rather than upon numbers. However we have thirty-five avowed Church families at or near the Landing, twelve at the Town Plot and Fort William, two at the Shuniah river, and a few more up the line whom I have not been able to visit yet. There are also a number of young men who attend service very regularly, and thirty are professed communicants, although only about fifteen have communicated since I came

here.

Mr. DeCarle has kindly taken charge of the Sunday School at the Landing (about thirty scholars) and is well fitted for it, having been superintendent of the Brockville S. S. for years. So I have my afternoons to myself, and have taken up a regular service at the Town Plot, seven miles away. I go every Sunday afternoon at 3 o'clock; we worship in "an upper room" and so are apostolic in this respect. It is above a building which Mr. Marks has erected for a store, but is at present unoccupied. I sometimes walk, but generally drive, and the offerings pay for the horse. The congregation is small, twenty-five thirty and so on; but we will have more in summer and I am determined to keep it up as there are a few earnest Irish and American Church people there, and almost every individual attends. We began on the second Sunday in February."

## Visit of Indians to the Shingwauk Home.

THE day (Feb. 15th.) was fine and bright, and as early as 1 p.m. the Indians began to arrive. The first was an old man named Mis-quaubuh noo kee, who had skated all the way from his home, about four miles beyond Garden River; then came a sleigh-load driving on the ice, old Chief Little Pine in his leggings and scarlet waistcoat, one or two married daughters and their infants. They were ushered into the large, cheerful institution kitchen and at once provided with some dinner. William, one of our senior boys, was head cook for the occasion, and two or three of the younger boys helped him. Large teapots full of tea were kept going all the afternoon, and bread and butter and boiled beef for the early comers who had not dined. Sleigh-load after sleigh-load arrived—Chief Buhkwujjenene with his wife, children and grand-children, Waubomeme and his wife, and many others. By 3 o'clock about fifty people, in all, had as-

sembled and were amusing themselves, some in the covered skittle-alley, which our carpenter boys built just as winter was setting in, while others visited the printing office and cemetery; others listened to Mr. Benetts playing on the organ or amused themselves with illustrated papers. Quite a crowd collected around Adam at the turning lathe, and he turned balls and knife handles for them and distributed them *ad libitum*. At five o'clock the bell rang for tea, and all the tables in the dining-hall were crowded with visitors who did full justice to the piles of bread and butter, cake and apples. Everything had been cooked by the boys, as just at present we have no white servant and four senior boys take a week about in the kitchen. As soon as all the people and boys had finished their tea the tables were cleared, and the washing up having been got through as speedily as possible, the room was prepared for the meeting. When all were assembled a hymn was

sung and prayer offered, and then Mr. Wilson in a few opening words said that the object in their gathering was not to talk about the institution, or to make any boast of the work that had been accomplished, but he had invited all his Garden River friends to come, in order that they might earnestly unite in thanking God for His great blessings bestowed upon them, he felt that the mission-work at Garden River, and the educational work at the Shingwauk Home should be united together by firm bonds, and that we should pray earnestly to God that from this central point might spread far and wide around among the heathen Indians the glad news of the gospel. Mr. Wilson then read the latter part of Rev. vii. and after prayer had been offered by Chief Buhkwujjenene, called upon Chief Little Pine to address the meeting. The old chief slowly rose, and having laid aside his stick and said a few polite words to the white ladies present (which they were not much the wiser for) said that he would now address himself to the boys and tell them something about the origin of their institution. He was at work, he said, in the bush, preparing sugar troughs for the next years' sugar-making, and sad in his heart because their missionary who had been among them a great many years was going to leave them. Puhkukahbun (Mr. Wilson) was at that time visiting their mission, and the thought struck as an arrow into his breast: "When Puhkukahbun gets on board the fire-ship to leave us, I will get on board too, and go to Toronto, and there ask the Great Black coat that he may come to us here as our missionary;" I also wanted to speak to the white people in Toronto about our mission-work, to ask them if the Church was sleeping that religion had got as far as Garden River, and for twenty years had advanced no further, I wanted to tell them about the thousands of pagan Indians up to the north of us; and so I did this, I went with Puhkukahbun to Toronto, and I addressed several meetings and I asked that a big teaching wigwam might be built for our children in which they would be taught how to live like white people. And now you boys see you have got your big teaching-wigwam, I thank God that the Church is no longer asleep, already are there these two houses, one for boys and one for girls, and I feel very thankful that the Great Spirit has permitted me to live to see these good things accomplished. You boys, continued the old man, are taught very different things to what I was taught when I was young, when there was no Christian religion amongst us,

and we were all dark and blind. You are now taught to love the Saviour—to love Jesus who has died for us—whose blood was shed for our sins. Yes, said the old chief, emphasizing his words, Jesus died on the cross for you, nails were driven into His hands thus, and into His feet, and a soldier pierced his side—thus—with his spear. This was all done that we might be saved. These are the things that you boys are taught, and I thank God that it is so. With all my heart I thank God for this good teaching which is now given you.

In introducing the next speaker—Buhkwujjenene—Mr. Wilson remarked that he must mention one thing that had struck him while Little Pine was giving his address, and that was the wonderful difference between a meeting such as this, and that at which the Bishop was present\* last summer, at the height of land beyond Fort William. At that gathering the Indian chiefs were all heathen, decked in feathers and war-paint, and they spoke only of themselves, bragging about their own prowess and great deeds and the many scalps they had taken; one of them especially named "Black-stone" had boasted greatly of himself and the superiority of the Indian religion and customs to those of the whites. But here, to-night was an Indian chief, as fine a man and as good an orator every whit as Black-stone, yet speaking not of himself, but of Jesus, the blood of Jesus which cleanses from all sin.

Chief Buhkwujjenene expressed himself as very pleased at being present and at seeing so large a gathering assembled. The Indians had long hoped and wished for such a school as this in which their children might be educated—and now their hopes were realized. It was right that they should all as much as possible work together and try to promote the spread of Christianity among the heathen. They had much to be thankful for themselves that so much had been done for them, but they must not forget their brethren away up in the north who had no teaching and knew nothing of the Saviour who died for sinners. He had often heard of the Pagan chief Black-stone of whom Mr. Wilson had spoken, and he knew well the state in which the Indians were, and how they stood out against the acceptance of Christianity; but then he remembered also how it was with themselves forty years ago, when few of them only had embraced Christianity, and the majority of them refused to listen to the tidings of the gospel. He rejoiced that so many boys were now

\* See page 25.

being educated in the Shingwauk Home. There was one—Adam—whom he believed was the first boy to enter, and that afternoon they had seen him at the turning-lathe, and could judge from that what a good mechanic he already was; so with others, there was Pedahjewun the kettle-maker, and another boy there—he did not know his name—a boot-maker, who could already turn out a pair of boots without assistance, and other boys were to be teach-

ers, and some of them, perhaps, missionaries. This was indeed a good work, God had blessed it greatly, and he hoped all his people at Garden River would assist in carrying forward and encouraging so good a work. After a hymn had been sung and prayer offered by John Esquimau, short addresses were given by Wau-bomeme and Misquaubuhnookee, and then the meeting was brought to an end.

## Jottings.

THE SHINGWAUK HYMN BOOK, consisting of about 100 of the most popular hymns, will be ready by Easter. It is prepared specially for Sunday Schools, the hymns selected being those chosen by the scholars of various schools. The price is five cents per copy, and a specimen copy will be sent to any Sunday School on application. Already have several large orders been received.

KIND WORDS OF ENCOURAGEMENT.—A great help to the missionary in his labours for God, are a few words of kindness and heartfelt sympathy. Without naming the writers, it is a pleasure to give the few following extracts from private letters lately received:—

"Often in my rambles I think of you and the life which you are leading and the work in which you are engaged, and the thought of the patience which you must exert in your trying position helps me to bear up under some of my own trials."—*Feb. 28, '78.*

"I observe with concern—by the appeal in the January number of your JOURNAL—that your finances are becoming seriously straitened. In writing the enclosed article (Godey's) I had the idea that you might at some time be disposed to appeal to the friends of missionary effort in the United States, and particularly those who are interested in the improvement of the Indian tribes."—*Jan. 23rd. 1878.*

"I have succeeded in getting about twenty subscribers for your little paper. I wish I could say our Sunday-school would contribute \$10 per year towards the expenses of one of your Homes. Last year our children gave about \$7.50 and some of them worked here at a few articles of clothing and patched a quilt."—*Feb. 15, '78.*

"May God be with you through all your trials—and it is His kind, merciful hand which guides all—difficult as it is for us to fathom His mysterious providences. There is such comfort in the thought—in

the midst of the loneliness and weariness which come, I suppose upon us all—"This world is not our rest, and as another and another is garnered home above, link upon link is forged to bind us to a brighter."—*Feb. 14, '78.*

"Enclosed are two cheques, one for \$25.00 for the remaining half of my subscription to the Wawanosh Building Fund, and \$25 as first payment for an Indian boy at the Shingwauk. We are sorry to hear that you have had sickness amongst your boys, and I am sure you have many trials in your labour of love, but amidst all your anxieties and discouragements how cheering to know that the Lord is smiling on your work and allowing you to see some of the fruit of all your toil. How happy you must feel in the assurance that one of your charges is safe in Heaven, and will be waiting to welcome you on the shining shore."—*Jan. 22, '78.*

"I can understand your feeling sometimes a little downhearted, but "Cast thy burden on the Lord, and he shall sustain thee." The great Elijah desponded because he thought his lot was very hard in being left alone. If faint at times, still let us be always pursuing—yes, always—we must "go forward."—*Feb. 12, '78.*

WAWANOSH HOME.—The meaning of the Indian word "Wawanosh" is "sailing gracefully," the idea being that of an eagle or other large bird sailing gracefully along high in mid-air steering its course easily and gently with its long pinions. [This is Chief Buhkwujjenene's explanation.]

[NOTE.—An account of the internal working of the Wawanosh Home, written by the Lady Superintendent appeared in our March number. *Subscribers only* receive the monthly copies.]

A TENTH TO GOD.—"May I be pardoned for saying to the laity, as well as to the clergy, or rather, is it not a duty to say to

them, that no owner of property can be said to be acting in obedience to God's will as revealed in His word, or to be able to look forward with good hope to the Great Day of Reckoning; if he does not set apart a tenth part of his income to the service of God in the works of piety and charity."—*Bishop of Lincoln.*

"The fact is, our standard as to offerings is a miserably low one. God requires of all a tenth as a payment to be made to Him. We cannot offer anything

as a free-will offering till this debt is paid. Do the clergy teach their people this! If not, do they not keep back part of the counsel of God, from whatever motive or feeling."—*Late Metropolitan of Cape Town.*

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—*Jacob's vow.*

"What shall I render unto the Lord for all His benefits toward me?"—*Psalms cxxvi.*

## Quarterly Receipts.

ALGOMA DIOCESE.—Dec. 10th. to Mar. 10th. 1878.

PER THE BISHOP :—

Bal. in hand	\$ 597 38
"For Alg. Mis." Toronto	8 00
Per Rev. G. McKenzie :—	
Ch. of Messiah S. S. Kincardine coll.	5 41
Miss Barnes' class	4 00
Mrs. Trew's class	25 31
Friends of Algoma	5 00
St. Anne's Richmond, P. Q. per Rev. J. M. Thompson	7 00
Do. per Edward Journeux Esq.	26 23
St. John's Ch. Brussels, offy. per Rev. Robinson	9 47
Christ Ch. Listowell, offy. per Rev H. Cooper	13 00
Per Rev. W. J. Pigott	2 00
Per Canon Townsend, Amherst	13 00
Rev. Dr. Beaumont	5 00
Toronto Synod qrlly. grant per Wm. Atkinson Esq.	228 50
C. C. C. S. qrlly. grant	834 63

DIOCESAN MIS. ASSOC :—

Per Sec. Treas. Montreal	212 50
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Per Sec. Treas. Ontario	170 16
" " Quebec	410 34
" " Niagara	46 95

Diocesan collns. Interest. Day offy.

Mary Lake Mission per Rev. W. M. Tooke	2 98
P. A. Landing offy. per Rev J. McMorine	8 10
Gravenhurst Mission per Rev. T. Lloyd	8 75
Collected during the Bishop's Visitation tour :—	
St. Thomas', Bracebridge, Rev. S. Cole.	8 50
Tondern, J. C. Butler	1 30
Seven stations, per Rev. W. Crompton	14 34

PER THE SECRETARY :—

Miss Reid, per Rev. J. B. Davidson	4 00
Rev. R. Hill, Day of Intercession coll.	2 00
Liabilities for sals. 30th. March, 1878.	1394 00

SHINGWAUK HOME.—Dec. 10th. to Mar. 10th. 1878.

Rev. H. E. Maddock	\$ 5 00
Per J. Phipps, 2 boys fined for non-return	6 00
Per Miss Spragge for Thomas and Angus (Dec.)	37 50
St. Paul's, London, for William (Sept. Dec.)	37 50
Bishop of Algoma (for prizes)	4 00
St Paul's, Portland, St John, N.B for Day (Dec. Mar.)	37 50
Per W. Duncan, Grouse Hill, S S	8 00
Mrs. Gaviller, by Rev. T. Bartlett	4 00
St. Matthew's, Quebec, for Riley (Dec. Mar.)	25 00
St. Peters, Toronto, for Sawnee (clothing)	15 00

Ch. Ascension, Port Perry, for half Joseph, on acct.	18 70
St. Pauls', Woodstock, for David-ans, (Dec.)	12 50
All Saints, Collingwood for half Wigwau (Dec.)	9 38
A friend	25
All Saints', Whitby, for half Wau- bese (on acct.)	21 22
Port Rowan, S. S. for ¼ Wigwau (on acct.)	4 00
St. Paul's, Woodstock, for moc- cassins, &c	1 72
St Thomas', Hamilton, for Green- bird (Dec.)	18 75

Trinity S S Brockville, for Elijah (Sep.)	13 25	Mrs. Clarke, Kingston for Che-gauns [Sep. Dec.]	25 00
R. Dobell, for Kabgaug [1 yr. in advance]	75 00	Miss Fowler	5 00
Per G. Veasey, Quebec Mis. Un. \$50.00 [less board Rev. E. F. W. and 2 boys \$14.35].	35 65	Rev. T. H. Appleby	10 00
Per G. V. Queb. Cathod. [envel]	10 12	Holy Trin. Toronto for Tikuh-mann [Dec.]	12 50
" " " for S. H.	5 00	Per Mrs. Godden	1 00
" H. Veasey	6 25	Collecting box S. H.	1 05
" Miss Wotherspoon's scholars	5 00	Rev. J. B. Davidson, on acct. for Isaac	17 76
" Miss W. per Mis. Un.	2 32	Rev. W. M. Clarke,	2 00
St. Peter's, Toronto, for Sawnee [Dec.]	12 50	St. John's, York Mills	5 00
St. Paul's, Port Dover, $\frac{1}{2}$ Wigwags on acct.	9 00	Envelopes, per Rev. S. Givins	1 75
		St. John's S. S., Toronto, for $\frac{1}{2}$ Waubese [June]	6 25
		Rev. H. Holland, annual	10 00

### WAWANOSH HOME.—Dec. 10th. to Mar. 10th. 1878.

#### BUILDING FUND.

Per C. Judge, Quebec	\$ 12 88	Woodstock, St Luke's S S	1 18
Miss Elliott, per F. J. Chadwick	10 00	" For Mother"	6 00
Per W. Jarvis, St. John N. B.		Woodstock, mis. meet.	16 71
Trinity St. John, bal.	4 00	Mrs Pier's Legh, per Bp. of Algoma, £20	96 30
Alg. Aid Assoc. per Rev. T. E. Dowling	25 00	Galt S. S. to cover lots 30, 39, 42, plus \$8.00	60 50
do.	14 69	Per J. Beard, additional	4 00
do. through Ch. Work	20 34	St. Paul's, Woodstock, envelopes	1 90
" " "	17 48	Mrs. Clarke, Kingston 2nd don.	25 00
St. Luke's, Portland, children's service	6 15	Rev. T. H. Appleby	10 00
Four little girl's, proceeds of work	44	Per Miss T. Browne, Dorchester, bal. for well	10 00

#### MAINTENANCE FUND.

Rev. H. E. Maddock	\$ 5 00	Chapter House, London, \$50 an.	22 00
Per Miss Spragge, Alg Mis. Ass. Montreal	12 50	St. John's, Belleville, \$10 an.	2 50
St. Matthew's Quebec for Susan [Sept. Dec.]	25 00	Rev. Geo. Milne	3 30
Grace Church, Brantford, for Mary [Sept.]	12 00	St. George's, Toronto, \$10 ann.	4 50
St. Anne's, Fredericton, annual	10 00	St. Peter's, Cobourg, \$20 ann	15 50
Rev. T. H. M. Bartlett	4 00	Holy Trin. Toronto \$10 ann. besides supp. for boy	2 50
Mrs. Gilbert, per do.	3 00	Miss Sullivan, pr. S. G. Wood	50
Mrs. Burrowes	5 00	St. Anne's, Toronto, $\frac{1}{2}$ Susan R. [bal.]	12 50
Miss Peache	20 50	Christ Ch., Stansted, \$10	2 50
Ingersoll S S \$20 annual	10 00	Rev. W. M. Clarke	2 00
St. James', Kingston	13 14	Per W. M. Jarvis, St. John, N.B.	
Fitzroy Harbour	2 00	St. Geo's. S. S. Carleton, ann.	10 00
Per Miss Usborne, Belleville, for Catharine, (Sept.)	12 00	St. Anne's Miss. Socy. Campobello	9 50
All Saints', Toronto, for Martha [Sept. Dec.]	25 00	St. Anne's S S Campobello	5 35
Cathed. Quebec, $\frac{1}{2}$ year	10 00	Mrs. Farmer	6 00
St. Peter's Barton, \$10 annual	2 75	Holy Trinity, Rothesay, \$10 ann.	5 00
St. Stephen's, Toronto, $\frac{1}{2}$ Melissa on acct.	9 00	Rev. H. Holland, ann.	10 00
		Mrs. Storer, for Elize (cheque for £2 10)	12 00