



VOL. X.

SAULT STE. MARIE, APRIL, 1889.

No. 10.

#### To Our Readers.

WITH the issue of the present number of our little Missionary paper, the Rev. E. F. Wilson's duties as Editor will cease. His connection with it has been of many year's standing. Indeed, he originated it, not as a general Diocesan paper, but primarily in the interests of the Indian work, to which he has always devoted himself with such single-eyed energy. That work has now developed to such proportions and occupies his time so largely that he finds it impossible to assume any duties not directly springing out of it, and hence has been compelled to transfer the editorship to other hands. We cannot allow the transfer, however, to take place without placing on record the expression of the gratitude felt by the Bishop, the clergy and laity of the Diocese, and a host of friends in England and Canada, towards Mr. Wilson for his long and faithful services in behalf of this paper, and our hearty wishes for the success of the work that lies so near his heart.

Mr. Wilson's place as Editor will be filled by the Rev. J. F. Sweeny, D.D., Rector of St. Phillip's, Toronto, who has most kindly placed his services at our disposal. Business communications, correspondence, items of intelligence, reports of missionary work, etc., may be addressed to the Rev. G. H. Gaviller, Incumbent, Parry Sound, Ont.

WE regret most sincerely to have to announce to our readers the approaching retirement of A. H. Campbell, Esq., from the position he has occupied during the past seven years as Honorary Treasurer of the Diocese of Algoma, in consequence of the state of his health, which has been much broken of late, and the heavy pressure of a number of other duties and engagements on his time and energies. The loss the Diocese will sustain by Mr. Campbell's withdrawal will be a serious one. We lose in him a wise and skilful financier, whose services the Diocese has enjoyed without pecuniary fee or reward, since the present Bishop was appointed to its oversight, and whose valuable time and matured judgment and experience have been given willingly and unsparingly alike to the management of our invested funds, and the care of the minute details of our annual receipts and expenditures. Mr. Campbell

hopes to be able to retain his post till the end of June, when the triennial financial statement, required by the Provincial Synod, will be made out. This done—possibly before then, should necessity arise—he will transfer his trust to D. Kemp, Esq., Secretary-Treasurer of the Diocese of Toronto, whose appointment has received sanction of the Executive Committee of that Diocese. Meantime all communications will be addressed, as usual, to A. H. Campbell, Esq., 17 Manning Arcade, Toronto.—[ED. A. M. N.]

#### Diocese of Algoma.

THE Eastern District Convocation assembled at Huntsville on Jan. 8th, 9th and 10th. There were present :

Rt. Rev. E. Sullivan, D.D., D.C.L., Bishop of Algoma ;  
 Revs. Rural Dean Llwyd, Huntsville, and Chowne, B.D., Rosseau ;  
 Revs. James Boydell, M.A., Bracebridge ;  
 G. H. Gaviller, Parry Sound ;  
 A. J. Young, Magnettawan ;  
 W. T. Noble, Gravenhurst ;  
 H. N. Burden, Uffington ;  
 Mr. L. Sinclair, Catechist, Ilfracombe ;  
 Mr. A. H. Allman, Catechist, Port Sydney ; and  
 Rev. E. A. Vesey, Sec. Con., Burke's Falls.

#### FIRST DAY.

Holy Communion at 8 a.m.

9:30 a.m.—Convocation opened with prayer. The Bishop then delivered his address, alluding, in opening, to the objects of the gathering ; viz., more frequent opportunity for consultation among the clergy on matters affecting the welfare of the Diocese ; and also a larger degree of social and religious fellowship. He then glanced at the large question of the recent Lambeth Conference, touching on the interest attaching to its personel, as representing the wide-spread diffusion of the Church of England ; and also in somewhat more of detail on one or two of the subjects debated, more especially that of "Home Reunion," with regard to which, while thankfully recognizing the many tokens of promise, he was not sanguine as to an early result ; more especially in view of the non-appearance, as yet, of any indication of a spirit of concession on the part of the other "religious bodies." It was a question of "give or take" ; but the "giving" was to be altogether on our



side, and the "taking" on the other. Still the movement was the result of the working of the Divine Spirit, and might be brought about in ways wholly unexpected. Allusion was also made to the formation of a Mission Board, by the Convocation of Canterbury, and the increased interest taken by the Church at home in the welfare of her children in the Colonies.

Passing to Diocesan matters, the Bishop touched briefly on nearly all the questions that had been selected for discussion, such as, (1) "the Co-operation of the Laity," (2) "the Foundation of a Diocesan Library," (3) "Sunday School Government and Discipline," (4) "Helps and Hindrances peculiar to Missionary work in Algoma," etc., etc.

With regard to the first, more special emphasis was laid on the functions of lay-readers, as (a) widening out the area of a clergyman's work, by enabling him to occupy ground that must otherwise be left untilld; (b) finding scope for religious desires and aspirations in the minds of laymen by giving them something to do; (c) setting an example to the listless and indifferent; and (d) holding congregations fast in their allegiance that otherwise would inevitably drift away.

On the other hand there were many difficulties, such as scantiness of proper material; the effect of social, personal and political prejudices; reluctance on the part of good men to expose themselves to their neighbor's petty cavillings, the pressure of hard, constant work, the unwillingness of some congregations to be "put off" with lay readers, etc., etc. The propriety of public and authoritative induction was pointed out, and, possibly, also, their admission to the District Convocation. With reference to a "Diocesan Circulating Library," the Bishop stated that nearly 1,000 vols. were already secured for this purpose, by donations from publishing firms and individuals in England. A movement is also on foot in Brockville for the extension of the idea to the Dioceses of Ontario and Algoma in common; and contributions coming in towards the payment of the necessary "Book Postage."

The difficult question of Sunday School management was also dwelt upon, and emphasis laid on the absolute necessity, for the future of the Church, of distinctive teaching on sound Prayer-Book lines. Without this, the Church may as well close her Sunday Schools, and save herself *present* trouble by turning her children over to the care of other religious bodies. In cases where it was impossible to secure properly qualified teachers, the Bishop suggested the expediency of a return to the Church's method of public catechising by the Clergyman, as provided in the Rubric, immediately following the catechism. This would give the children an intelligent knowledge, not only of Scripture truth, but also of the Church's methods and observances, besides restoring them to their proper place as an integral part of the congregation; and it would also establish a direct personal relation between them and the clergyman, which does not now exist.

The difficulties attendant on Missionary work were then sketched out: such as inadequate stipends;

scattered mission fields, involving a large expenditure of time and strength in "journeyings off"; the oppressive consciousness of work unavoidably left undone, lack of religious sympathy and fellowship, want of needed co-operation on the part of the laity, the petty tyranny of "unreasonable men," and women in parish matters; and lastly the pressure and contact of non-conformity, producing, as it does, unholy strifes and rivalries and perpetuating the melancholy spectacle of a church torn asunder into contending factions, which Christ meant to be "one." Over against all this must be set God's promise, Christ's sympathy, and the prayers and substantial gifts of hosts of friends in England and Canada, especially the Church women on both sides of the sea, who have sent their offerings in such abundance. The Bishop closed with the fervent prayer and hope that the same Divine Spirit who "presided in the Councils of the Apostles," might be with us, giving us "a right judgment in all things."

The first subject for consideration was "day co-operation in Church work." After considerable discussion the Bishop was requested to appoint a committee to draw up a scheme providing for the better qualification and training of the laity, with a view to their assisting in Church work. The following scheme was submitted:—

1. That a Church Institute be established for this Diocese, to encourage the laity to pursue a set course of study;
2. That the Bishop draw up such rules as he may consider necessary for the government of said Institute;
3. Text books to be appointed by the Bishop, assisted by the Rural Deans;
4. Board of Examiners to be appointed by the Bishop from time to time;
5. So far as practicable, lay readers and Sunday school teachers to be drawn from the graduates of such Institute.

II. The establishment of a Diocesan Circulating Library. The need of this was very strongly felt by all the Clergy present, and the Bishop was requested to appoint a committee to take the necessary steps towards establishing such a library.

III. Sunday School government and discipline: Resolved, That a Committee be appointed to draw up and submit to the next Triennial Conference a code of rules for the management of Sunday Schools; and to consider the desirability of adopting for the year 1889-90 one of the courses of lessons published by the Church of England Sunday School Institute.

IV. Helps or hindrances *peculiar* to Missionary work in Algoma. Amongst the helps, in addition to those mentioned by the Bishop in his opening address, it was remarked that, in Algoma no opposition was offered to the preaching of the Gospel; that at all points the Missionary met with an open door. The hindrances were felt to be many, and inseparable from work in a new and scantily populated country. The most important of these were alluded to by the Bishop, who spoke from his personal experience of the people and the country.



He referred to the case of Jacob, and remarked that often hindrances became helps; and that, while man is crying out in despair, "All these things are against me," God is leading him silently and quietly for his own good and His glory. In the evening a Missionary Meeting was held in the Church Hall, at which the Bishop gave an interesting description of the area and work of the Diocese. Several of the clergy gave brief addresses.

#### SECOND DAY.

After morning prayer at 9 o'clock, Convocation was continued by the discussion of

V. THE ALGOMA MISSIONARY NEWS: Resolved, "That the Rev. E. F. Wilson, having intimated to the Diocesan Conference his willingness to retain the Editorship until their next meeting, and, considering that the work to which he is devoted is happily extending, and must, therefore, increasingly absorb his time and attention, this Eastern District Convocation suggests to the next Diocesan Conference that the A.M.N. be moved to Parry Sound, as a more central position; and that the Rev. G. H. Gaviller be the Editor. Also, that the clergy of this E.D.C. desire to record their thankful sense of Mr. Wilson's labors in the past."

VI. Better development of the internal financial resources of the Diocese: Resolved, "That it is expedient, in the interests of liberality on the part of the people, and their spiritual welfare, that the clergy endeavor to impress upon their respective congregations the duty of contributing to the utmost of their ability towards the income of their respective missions, both as a duty and a privilege, with a view to the extension of Christ's Kingdom and the advancement of their own church."

After Evensong, the Bishop and Mrs. Sullivan gave a reception in the Church Hall, affording the Huntsville congregation an opportunity of becoming better acquainted with the clergy and their work. The enjoyment of the evening was added to by various songs, part songs and recitations by members of the choir and others. Addresses were given by the Bishop and the clergy. A most pleasant evening, long to be remembered in Huntsville, was brought to a close with the benediction.

The last day of the Convocation was spent as a "Quiet Day," being devoted to topics directly connected with the religious and devotional life. It began with the Holy Communion at 8 a.m., in All Saints' Church—the Bishop officiating, assisted by Revs. J. Boydell and E. A. Vesey.

At 9:30 the clergy re-assembled, and the proceedings opened with an address by the Bishop, in which he dealt mainly with the question of the beginning and continuance of the spiritual life, attaching special importance to the distinction to be drawn between "justification" and "sanctification"; the former being the "*terminus a quo*" of the conscious, practical Christian life; the latter, in its completeness, the "*terminus ad quem*." One is a judicial sentence of acquittal, pronounced by God over every penitent believing soul; the other is a slow gradual process, susceptible of fluctuations; the one is imputed, the other inwrought; the one affects our standing before God, the other represents the measure of our victory over the power of sin, and of our conformity to Christ's image. The means of this sanctification are simply all the appointed "means of Grace"; not public worship only, or the Divinely instituted Sacrament of the Body and Blood, but *with these*, all other channels through which God, in His Sovereignty, sees fit to work—such as secret prayer, private self-examination, Christian fellowship, the devout contemplation of Christ's character and constraining love

—nay, the very furnace of affliction—through all these and other channels the current of Divine Grace reaches every thirsty soul that waits to receive it. Carefully to be distinguished from the "means of Grace" is the agency employed. This is ever and exclusively the operation of the Holy Spirit. Old and New Testaments alike testify to this fact. Christ was careful to accredit the Holy Ghost as His representative before leaving the earth. "Power" would come to the Apostles only after the Holy Ghost had come upon them. Of this the story of their "Acts," which someone has called the Acts of the Holy Ghost, is one long illustration. Their saintly lives, prevailing prayers, faithful labors, and martyr deaths, all attest it. "They were filled with the Holy Ghost." The Church's life to-day is dwarfed and stunted for lack of this power. Individual Christians cry out, "My leanness, my leanness!" simply because, while knowing the Holy Ghost in song and sermon, in Creed, and Gloria, and Ascription, they practically ignore His functions in their daily religious life. We mourn over our half-slain sins, and our poor and scanty successes in our ministerial work, simply because we lean on "arms of flesh," and forget it is "not by might, nor by power, but by My Spirit, saith the Lord," that conquests are to be won for Christ. For lack of it, the stream remains a scanty rill, instead of swelling to the dimensions of a river, deep and wide, full to overflowing. The sense of duty remains, but the joy of privilege has evaporated. The message is delivered, but the ring is gone out of it. The function is discharged, but it is void of the life and power. Work, supposed to be for Christ, becomes mere task-work, and "duty" sinks to the level of drudgery. For all this, the remedy lies in a new infusion of the power of the Holy Ghost; and hence we must be more frequently "alone with God." "A gift," says Goethe, "shapes itself in stillness—a character, in the world's tumult." We need, therefore, like the Disciples, "to come apart at times and rest ourselves," periodically, from the distractions even of duty. The gift of spiritual power is largely the child of solitude. The more this is cultivated, the more Christ's servants will be filled with the Master's spirit, and the more they will be fitted for His work, until at last they hear His approving "Well done."

The remainder of the day was spent in considering the following subjects:—

1. "Faith—its nature and utility";
2. "Devotional study of the Bible";
3. "Prayer—its nature and utility";
4. "What to preach, and how"; upon which several

interesting and instructive papers were read and discussed. The day closed with Evensong and sermon by Rev. Jas. Boydell, M.A., Bracebridge, from 1 Cor., chap. iii, 11th and following verses.

The visiting clergy were most hospitably entertained by members of the congregation and others.

Rev. Thos. Llwyd gratefully acknowledges the receipt of \$5 from "Niagara," for the work in his mission, Huntsville.

"It's an ill wind," etc. As the result of a lock-out from the "Union" Church in their neighborhood, the church people at Eagle Lake have set to work, and, with only \$75 help as yet, have built and covered in a most substantial church, 36 ft. by 20 ft., in which the Bishop held service, and administered the rite of confirmation to seven candidates a few weeks ago. But then the people contributed upwards of 150 days free labor! This is one of the Rev. G. Gauder's congregations.



## Every Day Experiences.

*(Continued.)*

**A** COMMUNION table was kindly presented by a friend at a distance, and in the summer the benches were provided with narrow boards for backs. Thus the work of fitting and furnishing has gone slowly on, and at the present time you would hardly recognize in the comfortable little church the once bare, barn-like building. But this is a typical case as regards the progress of church buildings in many a back-woods village. A Missionary's work, however, is by no means limited to one church. After the morning service at his central station, he will probably hold two more, or possibly three, at different out-posts of the mission, involving from sixteen to twenty miles of travel, and hastily-snatched meals every Sunday. The yet more isolated congregations must be content with a week-day service—and that, perhaps, only once a month. One week-day service, held every Wednesday evening, much interested me. I shall never forget the experience of the first time I attended it: so well did the journey there and back demonstrate to my unaccustomed mind the difficulties involved in a regular attendance at public worship under such adverse circumstances; and yet the house at which the service was to be held was only four or five miles distant from our home; but the road was unbroken, and, moreover, very rough—merely a bush path. It was a dark night and bitterly cold. We set out with our horse: one riding, the other walking. But four miles sitting sideways on a man's saddle, the horse stumbling in ruts and holes, and the road often leading up and down short, steep hills, is tiring work, and before the return journey had been accomplished, my back was aching badly. A shawl had to do duty as riding habit (for as yet our heavy luggage, containing that most needed garment, had not arrived). It was but poor protection against the cold, and, moreover, required constant re-adjustment. Oh, how the wind did sweep across the clearings when we emerged for a while from the shelter of the dark forest! Yet the clearing, betokening, as it did, the nearness of a habitation, was a relief, after the silence and loneliness of the bush. But I was thankful when it was passed and we again reached the shelter, such as it was, of the tall, leafless trees, for the cutting wind and finely driving snow, made me actually groan as I vainly cowered before it in my exalted position. After what seemed an endless trudge (our progress in parts being somewhat impeded by an undergrowth of young saplings, which, though bare and leafless, grew in sufficient profusion on the path as to render walking laborious) we crossed another clearing and reached the small log house where the congregation awaited us. The bare, but warm, kitchen, with its plain deal table in the centre and rough chairs seating about ten people around the walls, seemed a very haven of refuge; and I remember the freshness with which the well-known story of the Prodigal Son, told in all its simplicity, came home to me that evening. But my thoughts, towards the close of the hearty little service began to wander off to dread

imaginings respecting the ride home. This expedition was attended by no special incidents, but, as being one of my earliest experiences, made a lasting impression on me, and opened my sympathies for the poor scattered settlers to whom such church-goings must be of painfully common occurrence; unless, indeed, as is too often the case, the means of grace are altogether neglected.

I have mentioned a papering bee. Perhaps English readers will hardly understand the term. When a man has some special work on hand, which is too heavy for himself and his family to do alone, he invites his friends and neighbors to come together on a certain day and devote themselves to his assistance, himself providing them with two substantial meals and showing them all hospitality. Often such days of hard work terminate with some lighter and pleasanter occupation. Of course, when the bee is called for the purpose of building a house or clearing a field, it is understood that the host is willing to help, in his turn, at any similar call. But in a church bee, this repayment is not expected; the church members and occasionally outsiders, too, giving their time and labor freely. Such a church bee, for instance, we had one very hot summer's day for fencing the church grounds. How hard the men worked, and what jug fulls of lemonade they drank! While the heat was so grilling that I watched them in hourly dread of seeing one or other of them fall down with sun-stroke; and was thankful when, after a hearty supper-tea, they dispersed safe and sound to their homes. A fresh vigor had been imparted to us at that time, in spite of the heat, by the Bishop's visit to hold a confirmation only the day before. He had, of course, remarked upon the improved condition of the Church—a vestry had been added, which proved peculiarly useful on such an occasion. There were present to assist in the service, besides the Bishop and the resident minister, a friend of the Bishop's travelling with him, and a clergyman from a "neighboring parish" twenty miles away. That evening service on a hot Thursday in June was a solemn one. The little Church was crammed—many of the congregation having come long distances to be present. The candidates (numbering about twelve) had received but very short notice that the Bishop was coming to hold a confirmation that day; one man, indeed, (for the candidates were not by any means all young people) being aroused from his slumbers the night before by a visit from his clergyman, who, having been riding all day in many directions to give notice of the service, had at last to row eight miles to carry the intelligence to him. It was an opportunity not to be missed, however, and the people came from far and near for the service. I should be afraid to say how many classes had been held for these few candidates: for it was, of course, impossible that they could all assemble at any one place, and the Missionary, therefore, had to meet them by twos and threes at the various mission stations. This had added considerably to the work during the spring, entailing, as it must, long walks or rides on two or more nights every week. Once



or twice, in addition to a four mile tramp, it was found necessary on arrival to go round and call upon the few members, as no class had assembled; and eventually, after much time thus spent, two candidates came and received instruction for an hour. Then followed the fatiguing walk back through the sombre forest. However, we learn not to judge of results by appearances. Very long and laborious expeditions may issue in disappointing results, little or even nothing being accomplished by them—so far as we can see.

We started about four o'clock one hot summer's afternoon to go by land and water to a distant outstation to hold the monthly evening service. Our house being on the lake shore, we set off in our little boat, a two hours' pleasant row taking us half-way to our destination. Then followed a rough walk through a belt of forest for two or three miles, having left our boat drawn up on the shore in perfect security, though in no way protected. It was certainly not probable that anyone would pass that way and discover it; but our ground of confidence was the well-known character of the settlers for honesty. But I candidly confess it had taken many weeks of colonial life to get accustomed to the idea that no precautions against theft were necessary. For instance, when, about three months after our arrival in the winter, having persuaded a teamster to fetch our heavy luggage from the railway terminus thirty miles distant, we beheld him return with only half the expected number of cases, our dismay was considerable, and was not diminished when he quietly told us, in answer to our anxious inquiries, that, the road being very heavy with freshly fallen snow and the load too heavy for the horses under these circumstances, the remainder had been deposited by the road side about half-way, and he hoped to fetch it when the weather was more favorable for travelling! All our entreaties for several days were unavailing, until we hinted that such a mode of procedure being hardly a fulfillment of the contract on his part, we might consider ourselves free to secure other services to finish his half accomplished job. This threat succeeded, and, in the course of two days, our effects arrived intact and undamaged and we learned a lesson of trust in our neighbors' characters.

But to return to our expedition. Our way led us to the head of another lake, and one unknown to us, which therefore, we had arranged to navigate under the guidance of an inhabitant of the village to which we were bound, who was to meet us here with his boat. No man or boat, however, was to be seen, so, thinking we were perhaps before our time, we seated ourselves on a fallen tree by the water's edge and waited. But in vain; the man, as we afterwards discovered, did not find it convenient to keep his appointment, and so, in the simplest manner, ignored both it and us, saying nothing to his neighbors, any one of whom would have gladly come to fetch us, had they known of our dilemma. As it was, we determined, after waiting many precious minutes to shift for ourselves. One house was in sight and we asked and obtained leave from the dwellers there to use

a cumbersome old boat moored in the marshy edge of the lake. All this involving delay, by the time we had extricated and launched our craft, it was growing dusk. The directions, too, as to our course, which the owner of the boat gave us, were not encouraging. "Make for that jutting piece of land, and when you have rounded that you will see the lake stretching before you, and must enquire again; this is only a large bay." The prospect alike of enquiring again, as of reaching our destination in time for service, grew vague. However, when we had passed the mouth of the bay and were slowly paddling between thickly wooded shores, searching on either side to see if we could descry in the gathering darkness some sign of a human habitation, we were relieved to hear a voice to the right, and, on rowing inshore, found a man watering his horse, who most kindly pushed off in his canoe and accompanied us till in midlake he could point us to the furthest headland on the horizon, some two or three miles away, and drawing an imaginary line from a certain depression on its summit to the lake at its foot, told us that was the spot at which we ought to land. I confess it was with some cowardly shrinkings of heart on my part that we bid our unknown friend good evening and continued our way as rapidly as our heavy and leaky old tub would allow; for was not the water in unpleasant proximity to my feet? And were not the sides so rotten that should I unwarily press my foot against them, they might give way? And were there not external dangers in the shape of sharp pointed snags to stave in the said sides, should we, in the dusk, run our boat on to them? And, indeed, we realized that evening the protecting hand of our Father in Heaven, for we shaved past more than one such partially submerged tree trunk; one end of which is firmly imbedded in the mud at the bottom of the lake, and the other, jagged and sharp, points threateningly, perhaps hardly more than a few inches above the water, at the on coming craft. These snags abound in all the lakes, and are dangerous to the strange navigator at night. But we were mercifully preserved, and, steering according to instructions, made our way to the shore. Two other boats there drawn up confirmed us in thinking we had landed at the right spot, but there still remained a short walk, which, including as it did, a wrong turn and a delay to enquire and be re-directed at the only house we saw, brought us eventually within sight of the Church. But the relief and pleasure thus occasioned were but too speedily displaced by far other sensations when we drew nearer and beheld the congregation dispersing! and meeting two or three, were told that, having given up all hope of seeing us, after waiting a long time, one of their number had read a portion of the Evening Prayers and dismissed them. It only remained for us sorrowfully and wearily to retrace our steps. Some indignation was expressed against the individual who had failed to keep his appointment with us, and could have brought us much quicker the latter part of our journey. The row back was a spiritless and lengthy process, for we



were too tired to enjoy the weird beauty of the quiet moon-lit lake, surrounded with low, shadowy hills; and baling out the water in the bottom of the boat delayed us. Of the two miles of forest I have very little recollection, except of such a feeling of exhaustion that I have seldom since experienced. When at midnight we reached our own little boat, so weary were we that we fell half asleep over the oars, and, and wandering an erratic course, did not arrive at our own landing stage till 2 a.m., having eaten nothing but a few biscuits for the last twelve hours. Happily, our nocturnal travels being not infrequent, no one waited up for us. Tea was laid about 9 o'clock; we partook of it on this occasion about 2 a.m.!

### Sault Ste. Marie.

#### WOMAN'S AUXILIARY

ON Thursday evening last a reception was given at the Parsonage by the "St. Luke's Woman's Auxiliary," with a view to promoting that feeling of unity which now exists between clergyman and people, and among the congregation generally. There were present upwards of seventy guests. Refreshments were served by the ladies, and a pleasant evening was spent in music, games, etc.

Jan. 21.

### Burke's Falls.

ON Sunday, Jan. 27th, ult., the Lord Bishop of Algoma made his annual visitation to this Mission. During morning service in All Saint's Church the Bishop administered the Holy rite of confirmation. Fourteen candidates were presented. He preached to the largest congregation that has ever assembled in this Church, after which he administered the Holy Communion. Thirty-nine were present.

In the afternoon at St. Mark's Church, Emsdale, he confirmed six candidates and preached. The Holy Communion was also celebrated here. Twenty-six were present.

He returned to Burke's Falls for Evensong, and again preached to a large congregation. After service he expressed his deep gratification at the great progress the Church was making in both these mission stations. He presented to All Saints' Church two beautiful alms bags.

E. A. V.

### St. Joseph's Island.



#### R. EDITOR,—

It is only fair, as I read in your issue for the month of January, that those friends belonging to the Church of the old land should know something of the work done in a Diocese to the support of which they contribute. More than that, if we would interest them and others in our work, we must let them know from time to time something of the country in which, and the people among whom, Church work is being prosecuted.

Perhaps it would not be amiss to say something concerning the Mission of St. Joseph's Island, to which the Bishop appointed me a few months ago in succession to the Rev. H. Beer. Looking at the map of Canada, it may be found in the extreme north-west of Lake Huron. To the north of us lies the Canadian mainland; to the south and west, the State of Michigan (U.S.); and to the east, Drummond Island, which is possessed by our American cousins. By American I mean United States, though we

cannot admit that they have exclusive right to the name of Americans. This Island has a length of twenty-five miles, and a width of twelve miles, with an area of 100,000 acres. The coast line is ninety miles.

When the boundary line between the two countries was decided, it was found to run through the middle of Drummond and St. Joseph Islands. But by treaty agreement, in the last year of last century (I think) it was agreed that Drummond should belong to the Yankees, while St. Joseph became Canadian.

Originally Indian lands, the crown sold the Island to a company of four gentlemen at 20 cents an acre, with certain stipulations regarding settlement. The latter were not fulfilled and the lands reverted to the crown. Since 1835 the land has been sold at prices ranging from \$1.10 to 20c. an acre. In 1856 some thousands of acres were sold by auction in Toronto to speculators, who were for the most part Englishmen, and who yet hold a large portion of the Island.

A few years ago, however, as a result of "Free Grants," settlers began to come in. Many of them were Old Country artisans, who knew as much about farming as a dog does of astronomy. Some of them, who became discouraged before their "wealth" was expended, left for other parts. Those who had spent their money and lost heart, too, were in a worse predicament. They had to remain, and are here yet. Some are living free from great hardships now, but others have not yet reached that state. For the most part, our Church people are English, and unable to do much towards defraying the necessary cost of Church privileges. In fact, I fear there is a false feeling amongst some of them that prevents them benefitting by services towards which they cannot pay. Only a few days ago I came across an Englishwoman who bemoaned her inability to contribute. Money is exceedingly scarce. The settlers in some cases exist entirely by "trading." They buy their necessaries at the store, and the storekeeper takes saw-logs and produce in exchange.

Eight years ago, when Rev. H. Beer was appointed to this mission, there were few roads. There is now some improvement in this respect, and I may say that those settlers who know anything of farming, and have settled themselves down to it, are beginning to get their heads above water. They are able to support themselves. Very few, however, have houses in which there is sufficient room to separate the different members of their families in accordance with common rules of propriety.

Having said so much about the Island, I hasten to say a few words about our Church work. In another communication I will give more details. There are two frame churches—one at Hilton, and another at Hilton—in which there is service every Sunday. Besides these, I hold service at four different school houses. On some Sundays I drive over thirty miles before I hold evening service. Funds are sadly needed to build a small chancel to the Church at Hilton; but what is most needed is a Church at Richard's Landing. At this point a little village is likely to grow, as it is the outlet to some of the best farming land. At present there is no such building; and, unless we occupy the field at an early date, the Methodists or Presbyterians will step in before us. I feel it is of vital importance to start first, otherwise we shall lose both support and sympathy. A school house is but a school house, and the reverence is lacking which would be exhibited in a church. I pray that some of our friends would help us in this way, as well as aid our Bishop to provide men to work in fields now unoccupied. If some one could send us a bell,



what a luxury it would be! Church papers, and other papers, the Missionary would be only too glad to distribute.

Now, Mr. Editor, I will conclude by saying that in your next I hope to give further details of Church work and a brief notice of Missionary Meetings lately held here. I was induced to write this by reading the "Appeal from England." In reply to request No. 2, I may say that the only paper received is the *Church Times*. What "Gloucestershire," says in his letter to our good Bishop, published in January number of A.M.N. is most reasonable. I hope his suggestion will meet with a hearty response from all quarters of the Diocese. Yours, etc.,

CHARLES PIERCY.

#### Bar River.

To Editor:—

DEAR SIR,—While appealing with perfect confidence to my fellow-countrymen in England for aid towards the support of the Church in this Missionary Diocese of Algoma, I at the same time recognize their claim to know something of the work being done. With this end in view, I send you a few facts concerning a flying visit I made recently to the Bar River district.

Leaving Hilton, on St. Joseph's Island, I proceeded by way of Richard's Landing across the ice to Port Findlay, thence about fourteen miles on the road towards Sault Ste. Marie—in all a distance of twenty-six miles. The roads, I am glad to say, were good. Arriving on Friday night, I tried next day to obtain the use of a school house for service. That idea, however, I had to give up, because I found it was barely completed, and that it lacked both chimney and stove. Just starting out to ask the use of a house for next morning, I met Mr. E. Granger, who had heard a Missionary was in the vicinity, and came to a small store to ascertain the truth of the report. I dare say it did seem to him a rather improbable rumor. Mr. Granger was only too happy to give up the use of his house, and started off home with the understanding that he would tell everybody he could that there would be a service next morning. Sunday was a dull, though not a very bright or cold day, and a congregation of over thirty persons assembled in Mr. Granger's house. The building was a log one, and the room used was the ground floor of the house. Seats were provided by rough boards being placed lengthwise on pieces of cordwood, and a table was provided for the clergyman's use. Close to the latter was the cooking stove, which was well filled with fire. Before the service was over, I found my position a pretty warm one. The service consisted of Morning Prayer, the singing of a couple of familiar hymns, and a sermon. At its conclusion a short address was made, urging the people not to lose heart, but to band themselves together, and do what they could to secure regular services. I was unable to promise more than that I would occasionally visit them, and to tell them that if there were any special need of my services, I would always endeavor to go to them.

Words of mine cannot express the joy some of those present manifested at the opportunity of again hearing the old and loved words of our common liturgy. One woman with tears in her eyes said; "Oh, sir, I am so happy to see you. It is ten years since I last followed the service; I had almost forgotten how. When will you come again?" An Englishman, from Lancashire, informed me that in the old land he had been confirmed, but because there were no Church services in the district, he had attended Methodist meetings. His idea of public worship made him go there because there was no other. Mr. Granger, above

referred to, is a Yorkshireman, as is also his father. The latter was delighted, and told me that he had been living there nine years next May, and had never attended (because he never had the opportunity) public worship. One of the most pleasing and gratifying incidents was the sympathy expressed by some of the people—Church people—for an old man, who is a native of Erin's Isle, but who was not present because he had not learned of the service. It appears that on Saturday afternoon he walked nearly four miles to make inquiries. Those to whom he went could not confirm the rumor he had heard, and he walked home again. His neighbors said it was too much to expect the old man to walk three miles again next morning on speculation. With much handshaking and the expression of of hearty thanks that amply repay a Missionary for a journey, I started back to hold service at Hilton in the evening. Scattered throughout this district I learned that there were several families who are yearning for the ministrations of the Church. I was informed, too, that most of them were Old Country people, and therefore with greater confidence and justice can our good Bishop claim the support of English friends. Surely our own flesh and blood should have a first claim. If a clergyman could be provided for this spot—and there are many such in this enormous Diocese—these scattered sheep could be gathered together. Should it not be done, then what wonder is it if the Dissenters gradually obtain them to swell their numbers? One of the reasons, the strongest reason, perhaps, for which I would appeal for a large and generous response to Algoma's claims, is that, unless we can minister to these people, we allow their children—those little lambs to whom our Saviour says, "Suffer them to come unto Me,"—to grow up without religious training, or in misbelief. The people are willing to do what they can, but that is not much. I intend to visit Bar River again before the ice breaks up, when I hope to learn more of the people and to know them better. I pray that God will move the hearts of His people to provide not only means, but men.

Yours truly, CHARLES PIERCY,  
Ch. of Eng. Miss., St. Joseph's Island.

#### Port Sydney Mission.

HIS LORDSHIP, the Bishop of the Diocese, paid his annual visit to this Mission on Wednesday and Thursday, the 13th and 14th of March. On Wednesday His Lordship conducted Divine service in Holy Trinity Church, Brunel, at 3 p.m., and in Christ Church, Port Sydney at 7 p.m. There were twelve candidates for confirmation between the two places, and that Apostolic rite was followed by an administration of the Holy Communion. On Thursday, His Lordship was conveyed to Beatrice and Ufford, at which places Divine service was held at 10.30 a.m., and 3.30 p.m. Three out of the four congregations were large; their manner was devout and reverent, and their attention marked.

At Brunel a building committee was appointed for the purpose of erecting a new Church, on an eligible site, which should be more accessible for the majority of the people in the township than the present one.

At Ufford also a building committee was secured with the view of erecting an addition to the present building, which, it was suggested, should be a new chancel, and 2,000 feet of lumber were at once promised towards the same.

At Beatrice the question of a new church was mooted, and encouraging hints and practical suggestions were given as to what they might do. An evening has since been



fixed for a Church meeting, so that the matter may be discussed, and some practical effort decided upon.

Port Sydney Church needs much renovation, and His Lordship and the Church Wardens conferred together as to what was needed, and what ought to be done.

The Bishop was accompanied and assisted during his visitation by Mr. A. H. Allman, who was placed in charge of the Mission six months ago. His Lordship expressed his satisfaction with the harmony and progress which God has graciously granted in connection with the work of the Mission.

#### Jottings.

**REV. RURAL DEAN LLWYD** has visited every mission in his Deanery this winter, save Asphodine; and this he expects to visit as soon as the roads are passable again.

The Bishop spent March 17th in Toronto, preaching in St. Phillip's (Rev. Dr. Sweeny) in the morning, and in St. James' Cathedral in the evening, on the Jesuit question.

The Bishop and his family expect to remove from Huntsville to Bishophurst, Sault Ste. Marie, about the first week in May. Correspondents in England especially are requested to address their communications accordingly.

Subscriptions accompanying new orders, as well as those already due, for the "A.M.N." are to be sent to the Rev. G. Gaviller, Incumbent of Parry Sound; also all items of Diocesan Missionary intelligence intended for publication in its columns.

The Bishop has been putting the screw on several of the missions by withdrawing portions of the Diocesan grants, and requiring them to contribute more liberally towards the support of their respective clergymen from next Easter.

New Churches are being agitated in a number of missions—Fort William, Huntsville, Sault Ste. Marie, and Bracebridge, are all beginning to stir in the matter. None of them, however, will begin till the treasury funds are well in hand. The Diocese is, on principle, opposed to church debts.

#### Acknowledgments.

THE Treasurer begs to acknowledge, with many thanks, the following contributions received since Jan. 1st:

##### FROM ENGLAND.

*W. & O. Fund*—Per Mrs. Bere: Miss Pulteney, 6s.; Miss E. Pulteney, 5s.; the Misses Pulteney, 7s. 6d.; Miss Tate, 4s. 4d.; Rev. E. Dalison, 5s.; Miss H. Borrer, 5s.; Miss A. H. Bowen, 5s.; Miss Ricardo, 16s. 6d.; Mr. Fox, 4s. 4d.; Miss M. Hinde, 3s. 6d. By Miss Tate, 4s. 4d.; Mrs. Dalison, 5s.; M. H. Dalison, 5s.; Miss A. Dalison, 10s.; collected by same, 13s. 6d.; Mrs. Evelyn, 10s., per Miss Tucker; Miss Hutchinson, £1 1s.

*Mission Fund*—Lady E. Pepys, £1; per Miss L. Miles, £16 14s. 4d.; Miss Sawbridge, £1 10s. per Miss Eyre; offertory St. Swithen, Bournemouth, £14 13s. 6d.; offertory St. John's, Hampstead, £32 11s. 8d.; Mrs. Muggeridge, £2 1s.

*For Neepigon*—Mrs. Phelps, \$100; Miss Dorien, per Miss Tucker, £5.

*For Sudbury Church*—Per Rev. J. W. Warner, £6.

*Gen. Ch. and Par. Fund*—Miss Scriven, 10s.; Miss H. Gurney, 10s.

*Endowment Fund*—In loving memory, C.T.D., £5.

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*Mission Fund*—Per Mrs. Eakins, Woodstock, \$65; Miss Lowe, \$2; St. John's Church, Port Hope, \$3.45; Ladies, Newmarket, \$10; Chester S.S., \$2.25; Trinity Church, Galt, \$30; G. Wilgress, Esq., Cobourg, \$25; Miss Dixon, per Mrs. Boyd, \$1; Miss Dewdney, per do., \$2; Miss. Box, Mr. and Mrs. A. F. Gault, per Mrs. Holden, \$13.78; a Friend of Missions, \$10; Mrs. McLeod, \$5; Miss Mercer, \$5; Mrs. Murray, \$7; A. Friend, 25c.; A. Friend, Orillia, per Rev. W. T. Noble, \$4; Sir Daniel Wilson, \$25; Mrs. Cheeseman, Stratford, \$4; F. Wyld, Esq., \$10; Mrs. W. Laidlaw, \$10; J. Sumner, Esq., \$50; St. George's Church, Montreal, \$500; W.A.M.A., Ingersoll, \$2; do Clinton, \$15; do All Saints', Toronto, \$13.15; do St. Mark's, do, \$2.60; do St. John's Peterboro, \$25.37; do St. Mark's, Toronto, 50c.; St. James' Cathedral, do, P.M.A. and W. A., Mrs. Blake's Missionary Box, \$1.80; Mrs. John Ridout, \$3; Mrs. Chas. Hooper, \$2; on two coll. cards, \$2; per Dr. Baldwin, Mrs. Baldwin, \$50; W.A. Memorial Church, London, \$25.

*W. & O. Fund*—Coll. by Mrs. Forest, Ottawa, \$3.

*For Neepigon*—Mrs. H. Ferguson, per Mrs. Strachan, \$5; Mrs. Stephen Heward, \$12.50.

*For New Church at Neepigon*—A well-wisher, \$5; W.A., Aylmer, \$5; Mrs. Hutchinson's S.S. class, \$2.50; St. Peter's, Alberton, P.E.I., \$5; coll. by Miss Wilgress, \$11; W.M. A., St. Andrew's, \$5; Four Members, Wellington and Manotick, \$10; "A. F.," New Brunswick, \$10; St. James' Cathedral S.S. Infant Class, per Mr. Harcourt, \$20.

*Parry Sound Special Mission*—Rev. W. Craig, Clinton, \$5; Hon. E. Blake, \$25; Robt. Jenkins, Esq., \$50; Mr. T. R. Merritt, St. Catharines, \$10.

*Magnetawan School House*—W.M.A., Lucan, \$1.60; Mrs. Boomer, \$1.

*Indian Student*—Per Rev. J. Langtry, \$20.

*General Purposes*—Hon. E. Blake, \$30.

*Thessalon Church*—"A. F." New Brunswick, \$20.

*Gen. Ch. and Par. Fund*—"A. F.," New Brunswick, \$40.

*Sudbury*—St. John's Church, Port Hope, \$25.

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