

The Algoma Missionary News.

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The Algoma Missionary News.

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THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The J. E. Bryant Company (Limited) of 58 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly but also induce others to subscribe for the paper.

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. G. H. GAVILLER, Parry Sound, Algoma, Canada.

Editorial Notes.

DOUBTLESS many of our kind friends have been wondering at the long delay in the publication of what was to have been the July number of this paper. A few lines will explain. Hitherto the paper has been edited and managed by the Rev. E. F. Wilson, of Sault Ste. Marie. The Indian work, however, in which Mr. Wilson is specially engaged, has grown and spread to such an extent, even into the North-west Territories, that Mr. Wilson's time is fully absorbed in it. The Diocese of Algoma has also grown, not in territory, but by internal development. When the present Bishop first took charge there were only eleven missionaries engaged in Algoma. Now there are twenty-five clergy, besides permanent lay readers and divinity students engaged during the summer months.

THIS double growth necessitated a division of labour, which division has been accomplished by Mr. Wilson resigning the editorial care and business management of the paper, which for the future will be a monthly organ, and is the property of the Diocese of Algoma. The Bishop, with the unanimous consent of his clergy, has been pleased to appoint the Rev. G. H. Gaviller, Incumbent of Parry Sound, as Editor, to whom all items of news must be addressed.

To ensure efficient typographical work and general business management, the NEWS has been placed in the hands of The J. E. Bryant Publishing Company, of Toronto, to whom all purely business correspondence must be addressed. This second division of labour has been made to obtain thorough and prompt publication of the paper, and to provide some one to take charge of the subscription list, so that no reader or friend may be annoyed by not finding in our columns an acknowledgment of his subscription, or by any of the many petty irregularities which are so apt to occur in the conduct of a newspaper.

IN order to provide our readers with a monthly issue, and thereby sustain their interest in domestic missions, it has been found necessary to increase the price of the ALGOMA MISSIONARY NEWS to fifty cents per annum. This for a monthly missionary organ is not excessive. Indeed we can assure our subscribers that fifty cents a year will not do more than meet all necessary expenses. However we know that those who have taken so deep an interest in Algoma in the past will not now desert us.

WE issue with this number a circular, which it is earnestly hoped each dear friend will carefully read, and then endeavour to co-operate with the Bishop of Algoma and the Editor of our diocesan organ in making its circulation co-extensive with the number of Church-loving people in England and Canada. In return for your kind support we will endeavour to give you from month to month full and detailed information concerning the missionary work in Algoma.

MAKING the above changes has necessarily occupied some time, care being taken to obtain, so far as possible, a solution of the problem, "How are we in Algoma to have a good and interesting missionary magazine?" There is no special fund to support this organ; it must be paid for by the subscribers and voluntary donations. We feel, however, that we are perfectly justified in issuing such a paper, because, First: It is due to our many good Christian friends who have helped us in the past; we wish the Mother Church to know how her contributions to Algoma are being used. Secondly: The publication of the ALGOMA

MISSIONARY NEWS has been found very beneficial in the past, and we hope to make it more so in the future. The Church which is thoroughly aroused to the duty of taking good care of the domestic, will not be slow to look after the foreign field, but the Church which does not provide for the domestic missionary and the scattered lambs of the flock, may be fitly described as the man who neglects his own household.

Jottings.

WE should like to have 1,200 new subscribers at fifty cents each. Please send in your name and subscription as soon as possible to the Rev. G. H. Gaviller, Editor A.M.N., Parry Sound, Ont.

WE learn from good authority that the Rev. Mr. Crompton is about to retire from the charge of the Aspdin Mission, with which he has been so long connected. His resignation will shortly be placed in the Bishop's hands.

THE Bishop and his family have now taken up their permanent residence at Bishophurst, Sault Ste. Marie. Thanks to the kindness of Toronto Church women, sundry repairs and improvements elsewhere referred to, are being made in the See House.

THE Rev. Thos. Llwyd, Incumbent of Huntsville, is slowly recovering from the effects of a sunstroke received while ministering to a destitute family in his mission, in which two children had already died of scarlet fever, while two more lay dying during the visit. He was praying when suddenly prostrated.

HONORARY canvassers for the A.M.N. are needed in every parish in the ecclesiastical province. Will not many of our earnest Church women take it up as a labour of love? Only fifty cents per annum for a monthly issue, well printed, and columns filled with the latest intelligence from various departments of our missionary work!

CHURCH building projects are being discussed at Fort William, east and west, Red Rock, Sault Ste. Marie, Sudbury, Bron-y-Craig, in the Rosseau Mission, Novar and Uffington. In some of these places beginnings have already been made, but one difficulty retards rapid progress in them all alike. Our readers scarcely need to be told what it is.

THE Sunday-school of Grace Church, Toronto, Rev. J. P. Lewis, M.A., Rector, kindly presented the Rev. F. Frost, Sheguiandah, with a boat, etc., costing over \$50, which has proved invaluable in his summer visitations to a number of scattered Indian settlements. Now Mr. Renison says he must have one too, for use on Lake Nepigon. We wonder what Sunday-school will be the first to prove that it is of the same opinion.

Official Changes.

Our readers have already been apprised of the withdrawal of A. H. Campbell, Esq., from the position which he has held for seven years, as Hon. Treasurer of the Diocese, with so much benefit to its finances, and especially its invested funds. In consequence, however, of the trusts connected with the latter being drawn in the name of "the Hon. Treasurer, for the time being" in conjunction with the Bishops of Toronto and Niagara, Mr. Campbell has kindly consented to allow the continuance of his name in connection with these trusts, in order to obviate any technical difficulty which might follow on the transfer of his functions to other hands. All remittances, correspondence, etc., are to be addressed to David Kemp, Esq., Synod Office, Toronto, who has been appointed Treasurer.

The Bishop has appointed the Rev. A. Von Iffland, M.A., Rector of St. Michael's, Bergerville, his Commissary for the Diocese of Quebec, vice Rev. M. M. Fothergill, M.A., who has removed to the States. Also in the place of the Rev. E. P. Crawford, M.A., Brockville, who has been called to the important parish of the Church of the Ascension, Hamilton, the Rev. J. K. McMorine, M.A., Rector of St. James', Kingston, whose long connection with the Diocese of Algoma, as Incumbent of St. John's, Port Arthur, has made him thoroughly familiar with its special needs.

Second Diocesan Council.

Our readers will remember that in August, 1887, the Bishop called together the clergy of this diocese, and invited them to discuss with him certain diocesan matters. His Lordship did this because he and the clergy felt that although they have no duly organized Diocesan Synod, being a missionary diocese, yet, it would be well for the Bishop and clergy to meet in council and mutually advise one another, and so permit the missionaries of the distant parts of Algoma to see each other in the flesh and promote a feeling of unity thereby. It was felt at the close of that Council that much good had been accomplished, and all went to their respective homes refreshed; but further, those who attended that first meeting of the clergy, thought that an important step had been taken towards diocesan organization, and that it would be well to have such re-unions from time to time; it was therefore proposed by the Rev. E. F. Wilson, that the Bishop should call a Council every three years, which proposal was heartily received. However, it was decided that the second gathering of the clergy should be held just before the next meeting of the Provincial Synod, by which body, Canons for our missionary diocese are passed. The year appointed for the next Provincial Synod being 1889, the Bishop accordingly summoned the clergy to Parry Sound for June 13th.

Space will not permit a lengthy report of the Second Diocesan Council, but we give as much as possible. The Bishop and most of the clergy arrived at Parry Sound on Wednesday, June 12th, and were all, with one or two exceptions, safely lodged with members of Trinity Church. There were also six candidates for the diaconate, so that the hospitality of the congregation was severely tried, only a few of the Church people, or indeed of the citizens generally of Parry Sound, being able to make room for, or afford entertainment for strangers.

On Thursday, the 13th, at 10 a.m., the Holy Communion was celebrated in Trinity Church by the Bishop, assisted by the Rev. James Boydell, M.A., chaplain, and the Rev. Alfred W. H. Chowne, B.D., Rural Dean of Parry Sound and Nipissing. After receiving the Holy Communion, the clergy assembled at 11 a.m. in the Music Hall, which had been engaged for the Council. The Bishop took the chair.

There were the following clergy present: The Rev. Messrs. James Boydell, M.A., Exam. Chaplain, H. N. Burden, A. W. H. Chowne, B.D., R.D., F. Frost, G. H. Gaviller, G. Gillmor, M. C. Kirby, T. Llwyd, R.D., W. T. Noble, B.A., L.Th., C. Piercy, E. A. Vesey, A. J. Young. The absentees were: The Rev. Wm. Crompton, G. Gander, F. W. Greene, C. J. Machin, R. Mosely, and E. F. Wilson: the Revs. G. Gander, F. W. Greene, and E. F. Wilson arrived the next day.

The following catechists, all candidates for holy orders, were present, waiting their ordination: Messrs. W. Evans, A. H. Allman, L. Sinclair, H. Rowlings, J. H. McLeod, and P. G. Robinson.

The Rev. G. H. Gaviller was re-elected Secretary to the Diocesan Council.

THE BISHOP'S CHARGE.

The Bishop then read his charge, from which we give the following extracts:

Rev. and Dear Brethren,—

In the name of Him whose servants and messengers we are, I bid you a hearty welcome to our second diocesan gathering, and pray that He who presided at the councils of the first apostles, may be in our midst, to give us a right judgment in all things, and to overrule our deliberations and decisions for the welfare of the diocese, the good of the Church, and the glory of His own sacred name.

Since we last assembled many events have occurred in the unfolding of the Church's history, which offer tempting themes for comment. Time will permit me to emphasize only one, viz.: "The Lambeth Conference." I had the privilege of being present at all its sittings, save for portions of two days, claimed by important Algoma business, and now looking back on it dispassionately, and in the light of the purposes for which it was convened, I do not hesitate to say, despite criticism in certain high quarters, both lay and clerical, that it was attended with great success, and, in view of the solemn prayers and services with which

it was begun, continued, and ended, abundant blessing. In itself the spectacle was a most instructive one, that, viz., of the great body of the English, Irish, Scotch, American, Colonial, and Missionary Episcopate of the Anglican Communion assembled, not to assert claims of ecclesiastical pre-eminence over other Churches, not to wrangle over points of internal controversy, of interest only to a portion of those present, nor yet to declare its own the only way of faith and salvation, but simply to take council together as brethren gathered from the utmost parts of the earth, how best and most wisely to grapple with prevailing forms of sin and unbelief, and to promote the upbuilding of the kingdom of truth and righteousness.

Of the several subjects debated there, I can find time for brief mention of only one, viz.: "Home Reunion." This topic, as you know, occupied the attention of our own Provincial Synod three years ago. At Lambeth a small minority, and they not composed of the lowest Churchmen, were willing, in committee, to cut the gordian knot very summarily by an immediate recognition of the ministerial orders of the other bodies, a proposition which, when reported in the Conference, met very scanty favour, and so was withdrawn. The rectification of the religious vagaries of and eccentricities of three centuries is too vast an undertaking to be hastened unduly. The hurt of the daughter of Zion must not be healed lightly, by crying "peace, peace, when there is no peace." To the ground taken by the Church of England no Churchman, even the lowest, can take reasonable objection. Break with the historic past she cannot, by the surrender of either her essential faith or her time-honoured ecclesiastical government. Here the counsel of the town clerk of Ephesus is pre-eminently wise, "Do nothing rashly." So far as we can judge, nonconformists seem so perfectly content with their own ecclesiastical position, that they will not consent to treat the Church of England save on terms of absolute equality. This being so, we can but wait God's time for answering His Son's highpriestly prayer for unity, working while we wait, each in his own field, "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned," for the banishment of the unholy jealousies that have too often marked the contact between the Church of England and her separated brethren.

Clerical Staff.—I desire to acknowledge, as Nehemiah calls it, the "good hand of our God upon us" in manifold blessings, during the two past years. Many changes have occurred, but on the whole for the better. Death has not been allowed to make any breach in our ranks. Eight of our missions have been vacated by their respective Incumbents. Six of these vacancies have been filled by gentlemen who were among the fruits of my last visit to England, one presbyter, one deacon, and four catechists, and to-day I am able to say that our missions are, on the whole, served with more energy and efficiency than at any

previous period in the history of the diocese. The four catechists, with two others previously at work in the diocese, have, I am informed by the Examining Chaplain, passed their examinations creditably, and will be admitted to the diaconate on Sunday morning; with them three, already deacons, will be advanced to the priesthood. With our ranks thus replenished, the Bishop and the Diocese of Algoma will be rich in the possession of a staff of co-workers not to be surpassed by any in the missionary field for zeal, energy, and willingness to "endure hardness as good soldiers."

Rural Deaneries.—The experiment made two years ago by the introduction of the Rural Deanery system has accomplished all that could reasonably be expected of it, under the circumstances. The movements of all new machinery have more or less of attendant friction, but time and use ensure its running smoothly. I desire to acknowledge the debt of gratitude due from myself and the diocese to our first Rural Deans, for the time and labour they have given so ungrudgingly to the discharge of their duties, at the cost of many weary journeys, and many additions to their personal missionary work, in the visitation and inspection of missions, the gathering of valuable statistical information, the frequent supply of services, baptisms, and administrations of the Holy Communion in missions occupied by deacons and catechists, and not seldom in the stilling of little breezes of misunderstanding, that but for their wise intervention would have swelled into very cyclones of parochial rebellion. We have already reaped much from this recent experiment, which abundantly warrants its perpetuation in the future.

Lay Co-operation.—The importance of the question of lay co-operation in church work cannot be over-estimated. Its antiquity dates back to the very birth-day of the Church, alike as regards her worship and her work; our Lord himself discharged this function, though not a priest. Paul and Barnabas were invited to do it, as laymen, in Antioch and Psidea. Appolos, as a lay preacher, was mighty in the Scriptures, and Aquila, another, mightier still, instructed him in the lay reader's office, therefore, it is as scriptural as that of the deacon or the presbyter. The Church of England has set apart lay readers by hundreds. The Church in the United States employs upwards of twelve hundred. Among ourselves it may safely be affirmed that churches would have been closed, congregations scattered, Sunday-schools broken up, loyal sons and daughters of the Church lost to her irrecoverably, and the light of divine truth extinguished in many a remote and lonely spot, but for the self-denying labours of godly laymen, offering themselves willingly for any service the Church might entrust to them. The question has its difficulties. Dangers have to be guarded against. The lay mind, finding itself "clothed with a brief authority," is sometimes apt to fall into the sin of Korah, Dathan, and Abiram, and take too much upon

itself. We need not go beyond our own bounds to find examples, but with the double safeguard of vigilant clerical supervision, and the Bishop's inherent right to revoke the license at any time, it ought not to be difficult to accomplish much for the Church by this means, at isolated points where her ministrations are rare and infrequent. An educated lay agency, such as England possesses, we cannot of course expect, but could we find laymen intelligently instructed in Church doctrine and Scripture truth, able also to express themselves with a little fluency, I am confident that we could compete successfully, as we cannot at present, with nonconformist bodies in supplying our scattered population with the needed services, and by this means holding them fast to the Church. It will not be supposed, of course, that this public office is the only avenue of usefulness open to the laity. Sunday-school teaching, Bible class management, singing in church choirs (composed of the whole congregation, if possible), district visiting in our little centres of population, the distribution of sound, healthy, and religious Church literature, hearty participation in responses of the Church services, committee work for the proper care of church buildings, chancel furniture, holy vessels, vestments, etc., all these are so many lines along which the energies of our laity of both sexes may find pleasant, and for themselves and the Church, profitable occupation. Just in proportion as the sympathies of the laity are evoked for these various purposes, will their interest be deep and their attachment to the Church strong and tenacious. One of the Church's greatest blunders in the past has been that neither in Algoma or elsewhere has she given her laity half enough to do!

Algoma Missionary News.—The subject of our diocesan organ will come before you once more for final settlement of certain preliminary arrangements already made for its publication in the future. As you are already aware, Mr. Wilson's connection with it ended with the April issue, having continued for a year, through his kindness, beyond the term agreed to at our last gathering. We cannot, however, permit him to transfer it to his successor without tendering him our united and heartiest thanks for his long, self-denying labours in the interest of our little missionary paper. Himself the founder of the NEWS as an agency, originally for the development of his educational enterprises in the Indian homes, but since then widened out so as to embrace the interests of our general diocesan work, he has kept it afloat, under endless difficulties and discouragements, his only recompense too often being unsparing criticism. It is almost too late now to offer him, as we do, the assurance of our grateful appreciation of his labours. The editorial chair will now be occupied by the Rev. G. H. Gaviller, to whom we tender our mingling congratulations and condolences. It only remains that I ask the hearty co-operation of all the clergy, in the form of short, crisp articles, giving details of their ordinary mission-

ary work. This is what is urgently asked for, alike in Canada and England.

Diocesan Finances.—With regard to our diocesan finances, I am thankful to be able to report that the treasury has kept, if not full, yet sufficiently so to enable me to maintain missionary operations without interruption. This has been due, under God's blessing, to the continued sympathy of the "Society for the Propagation of the Gospel," generally known as the "S.P.G.," and the "Society for the Propagation of Christian Knowledge," the S.P.C.K., and the "Colonial and Continental Church Society," the C.C.C.S., in conjunction with the Church of England in Canada, and a number of earnest untiring friends and workers on both sides the sea. The interest taken in us by the Church in older Canada is still unabated. Individuals here and there pick holes and find fault, but the heart of the Canadian Church still cherishes a strong substantial regard for her first-born missionary diocese, consecrated as it has been by the life and labours of the sainted Fauquier, whose dust sleeps side by side with that of his dusky "forest children," waiting with them the morning of the resurrection. Now and again hints come to us as to the duty of self-help, but they have no sting in them, simply because, considering all the circumstances, I believe that our people do more, in proportion to their means, for the maintenance of the Church, than half the congregations outside. The dignity of self-support has been reached by the congregations of two of our little centres.

Widows and Orphans' Fund.—It will, I am sure, gratify you to learn that our Widows and Orphans' Fund has doubled in amount during the last two years. In 1887 it was \$6,000, it is now more than \$12,000. This phenomenal increase is due, under God, to the special offerings made in commemoration of Her Majesty's Jubilee, through the efforts of the Church women of Canada, under the inspiring leadership of Mrs. Boomer, then the wife, now the widow, of the Very Reverend the Dean of Huron, who with her mother Mrs. Mills, brought all her characteristic energy to bear on the successful issue of the movement; upwards of \$2,000 was subscribed in response to this special appeal. This, with the accumulating interest brings the fund to the figure I have named. While on the subject of finance, I deeply regret to have to announce that the diocese is about to sustain a heavy loss by the retirement of our honorary treasurer, A. H. Campbell, Esq. His successor in office is Mr. Kemp, who has consented to accept this not easy post.

Let us enter upon the work before us, as men just come forth from that innermost holy of holies where Christ still manifests Himself, as at Emmaus, in the breaking of bread, conscious of our own short-sightedness, and therefore looking for His promised guidance, knowing, each of us, something of His own infirmity, and therefore willing to bear patiently with his brother who differs

from him, however widely, holding firmly each by his own honest convictions of truth and right, but extending to others the same liberty of thought claimed for himself, and approving ourselves the servants of Him who pleased not Himself, nay, who for us men and for our salvation crucified self on the hill of Calvary.

It being now 12 o'clock noon, the Council adjourned for dinner.

(To be continued in our next issue.)

Huntsville Mission.

During the Bishop's last visit to Allansville he consecrated the cemetery belonging to St. Michael's Church.

Ilfracombe Mission.

The Church people of Novar station have purchased a new site for St. Mary's Church, the old site being retained for a parsonage.

Burks Falls Mission.

On July 10th a picnic was given to the children of All Saints' and St. Mark's Sunday-schools, the former at Burks Falls, and the latter at Emsdale. The two schools together number one hundred and five scholars, and twelve teachers. The picnic was held on the shore of Doe Lake, where dinner, tea, and games formed the chief features of the day, which all who were present felt had been a most enjoyable one. A short service was held in All Saints' Church, before starting for Doe Lake.

Gravenhurst Mission.

Among those who received the Apostolic rite of confirmation upon the occasion of the Right Reverend the Bishop's recent visit to this mission, there was one named John Zipo, a Zulu, from Port Natal, Africa, who, during his preparation for confirmation, showed praiseworthy diligence and intelligence. The Bishop delivered a very practical and earnest address to the confirmees, and afterwards preached a very impressive and heart-searching sermon to a large and attentive congregation. At the close of the service the Holy Communion was administered to the newly confirmed and a number of the older members of the church. The new bell, purchased from Meneely & Co., West Troy, N.Y., was used for the first time on this occasion; its tone is full and musical. It was presented to the church by the Ladies' Aid Society in connection with All Saints' Church, Gravenhurst. The next day the Bishop left with the Incumbent, the Rev. W. T. Noble, for the church at Northwood station, where divine service was conducted by the Incumbent, and an interesting and instructive sermon preached by the Bishop.

St. Joseph's Island.

To the Editor of the Algoma Missionary News:

SIR,—In last issue I promised to give some particulars of work going on here. Before proceeding, please allow me to correct a misprint. You make me say: "There are two frame churches—one at Hilton and another at

Hilton." For last "Hilton" read "Jocelyn." Now a few words concerning the Church of St. John the Evangelist, Hilton. It is a frame building, capable of seating about eighty persons, and was erected about eight years ago. It is without chancel or vestry, and it is my hope that friends in the old country and in Canada will help us to build them this summer. During the winter I was able to get something done towards it. It is proposed to add a chancel 12x12 ft., and vestry at side 9x12 ft. Having estimated the quantity of rough lumber required for frame, sheeting, and under floor, we procured it through the medium of a "bee." There was some difficulty in deciding upon a date. I was beginning to fear that the winter would be too far advanced to do much, when meeting one of the men who regularly attend our services, and asking him what time would suit him best, I received the reply that "to-morrow will do as well as any other time." Here was one willing to start at once. The remainder of the day I spent in securing the assistance of six others and three teams. A half-breed (Roman Catholic) offered to chop if I would go for him. Accordingly after breakfast next morning I hitched up and drove off for him and took him four miles to the rendezvous. On arriving, an old man who was visiting children on the island, was the first to greet us. He had walked three miles and arrived at the spot at sunrise. There were five men there hard at work with axe and saw. Two men were busy chopping down the hemlock trees, and two others worked hard sawing them into logs. One man and a team were there to draw the logs out to a skidway. I was not of much use at such work, but lent a hand wherever wanted. Two more men and teams appeared at noon, just in time for dinner. We were all hungry but did not lose any time after satisfying our hunger. Then all hands to load up the sleighs, and with from two to five logs on a sleigh the horses cantered across a small lake to the little saw mill. Thirty logs were got out before darkness put an end to work. Four logs were left in the bush, and they are there yet, for that night there was a heavy fall of snow, which prevented us going for them. The next question was, how was the sawing to be paid for? For this purpose a concert and tea was given in the Town Hall at Hilton, on the Friday preceding Ash Wednesday. It turned out a success. With concert proceeds and a collection the sawing of 3,500 feet of lumber was paid for, and there is a balance of nearly \$30. There is little hope of getting more from the people at present. But having given your readers some idea of what we are doing for ourselves, I have greater confidence in asking friends of the diocese, and all who feel it their duty to help missions to their less privileged brethren, to contribute \$100 (£20). That amount would complete the work, and, perhaps, leave a little surplus towards the making of a stand for a font. I have obtained the promise of a red granite bowl, and want it in position as soon as it arrives. The donor is an Englishman living in the United States. A citizen of London, Ont., has given a stained glass chancel window. Will others help us put it into position by contributions of money? I will gladly and promptly acknowledge such in your paper. Praying that the Holy Spirit will move the hearts of many to help the work in this diocese,

CHARLES PIERCY.

Marksville, St. Joseph's Island, May 24th, 1889.

P.S.—Next month I will try and give some particulars of the Jocelyn mission. C. P.

Visit to Lake Temiscamingue.*

MY LORD,—I have to make report of my visit to Lake Temiscamingue in accordance with your directions. I proceeded by a winter road through the bush, cut out last Fall, from North Bay to the Hudson Bay Fort on that lake, the distance being 85 miles. I performed the journey on foot and alone, and it took me, owing to the extremely difficult nature of the road, and the very wet weather, four days and a half. After leaving North Bay some ten miles behind there is on this route to Lake Temiscamingue but one settler, a Frenchman, living on the Jocko River, 31 miles from North Bay. I started on Monday, 27th ultimo, and reached his shanty same evening, stopping there that night. Next day, owing to the drenching rain and flooded state of the swamps, I only made about 20 miles, and bivouacked for night in bush. The next day I likewise could make only about 22 miles, but arrived at the southern end of Lake Temiscamingue, and a sett'ement, where I was comfortably put up. The next day I should have reached the Hudson Bay Fort, only some 12 miles up the western side of the lake, but I became entangled in a labyrinth of lumber roads, and lost my way for hours, besides putting on myself miles of travelling in false directions, so that I was obliged to take refuge for that night, the rain descending in increasing floods, in an empty shanty, which providentially I discovered, and with wood enough in it for a good fire. The next day, Friday, after some hours' searching, I found the correct trail, and reached the Fort about 1 p.m., and was most heartily welcomed by Mr. Farr, who is in charge of that post in the employ of the Hudson Bay Company. My journey, if I went fully into detail, would read like a romance; but my object in thus undertaking it was mainly to convince the people to whom your Lordship had sent me that I was in earnest in the work, and was ready to undergo anything for their welfare; and that our Church would extend her arm, and reach her children and minister to them, no matter how remote the place where they had chosen to settle. I am thankful to say I fully succeeded, and their verdict was entirely in my favour, and they always wound up by saying: "and because you came in among us in the manner and way you did."

Lake Temiscamingue extends in length nearly north and south some 75 miles, and in parts narrow. It forms the head-waters of the Ottawa River, and the boundary between the provinces of Quebec and Ontario. The land in the valleys around this lake is good and fertile. On the Quebec side there are old settlements of French-Canadians ruled and governed by the Roman Catholic priesthood. But they have not as yet obtained much property on the Ontario side, and it is here around the north-west shores of the lake that English settlers belonging to the English Church have gone in and taken up land. They are as yet very few in numbers. I was quite unable from pressure of time and the distances they live from the Fort to visit their clearings. But on the next day after my arrival, Saturday, I accompanied Mr. Farr in one of the steamboats to the very head of the lake, and he pointed out to me the places on the Ontario shore and the valleys and bays where they had taken up land. About the centre of this district Mr. Farr has cleared two fine farms for himself, with an excellent house, and is now

* We have been asked by His Lordship the Bishop to publish this and also the following letter.—EDITOR A. M. N.

about to resign his work with the Hudson Bay Company, and confine himself exclusively to farming. He and his wife and family, English Church, will make their home there, and are keenly interested in the welfare and progress of the little community. He gave me a list of the settlers and others of the English Church in that district, and which are as follows:—Mr. Farr, P. T. Lawlor, J. Dawson, James Moor, Joe Hazzard, James Hurd, Charles Austin, Fred. Slughman, Mrs. Folster, Mrs. Joe Meron, Mr. White, A. McDonald, Capt. Jones and crew, steamboat, and Capt. Percy and crew, steamboat. I held two services, morning and evening, at the Hudson Bay Post, on the Sunday after my arrival, 2nd June, the congregations being in number 17 and 18. They were all that could be collected at short notice, and came by boat and canoe. The services, including the singing of Hymns Ancient and Modern, and canticles, with organ played by Mrs. Farr, were most hearty, the responding like claps of thunder, and one poor old man, a Presbyterian, in tears. This man expressed his great regard for me, and said he would prove it if your Lordship would send me there permanently by giving me \$100. I would earnestly recommend that a student be sent there to occupy during the ensuing summer months, and they will provide his board free. Mr. Farr has in fact offered to board him at his own house. But such student would have considerable distances to travel in visiting these scattered families, and could only well proceed by canoe and steamboat. It would be well if his tastes lay in the direction of boating and life on the water. I returned in two days by steamboats and tram portages down the Ottawa to Mattawa, quite an easy and luxurious mode, several years in existence, and owned and maintained by the Roman Catholic Church. I shall be ready as often as possible to undertake a similar journey, and would gladly give all the assistance and counsel in my power to a student. The scenery on the lake is very bold and magnificent.

GOWAN GILLMOR.

North Bay, June 24th, 1889.

Some Jottings of Missionary Work in Algoma.

MY LORD,—I write you a few lines for the ALGOMA MISSIONARY NEWS. Since I wrote you in the winter the work has progressed favourably here, and I have been able to make a few visits to other places at a distance, although it is true the early spring cut short my work as regards travelling. I went to La Cloche and Spanish River, continuing my journey to a point 12 miles beyond Webbwood on the C.P.R.; preached at La Cloche, also at the Indian village at the end of the portage, where a good congregation assembled; also at Moncason, down the river, where Holy Communion was administered to a few faithful ones. On the following day divine service was held at a large lumber camp some distance in from the river, where a child was baptized, and I preached to a very large congregation. Continuing my journey up the river I called at Webbwood, and had prayer and reading in a house where a Church family resided, then went on to preach at a shanty some twelve miles farther. On the way I called at some cabins in the bush and baptized a child. The parents were Church people. At night I preached at the shanty where a very

rough crowd came to church. They were civil to me and several gave me a quarter for Church work.

The next morning I returned to Webbwood, saw several men, but had misgivings about being able to hold service. A storekeeper offered part of his house for the purpose and I went round and called on the people. I found a few church people, some of different religious persuasions, some Roman Catholics and some nothing at all. A good congregation assembled, however, and we had a hearty service. The next day was Saturday, and I was now about fifty miles from home. The morning was fine and travelling very good in the early part of the day, so I made an early start and by ten o'clock was more than half way home, and in the evening was there.

The next day we had the usual four services at Sheguiandah and vicinity, and the following week I went up to Gore Bay, and visited among the people in the country for a few days. I was very pleased to find a family of English people who came from a village near my home in England. There were two services in St. Paul's Church on Sunday, and good congregations, especially in the evening. The people gave me \$10 collection. Holy Communion was administered at morning service.

Owing to the early breaking up of the ice I was obliged to confine my attention to the people on the Island here, and because of the state of the roads this was difficult. Soon the roads dried up and I was able to get round with horse and cart. We had temperance meetings here and at Sucker Creek, and I have started a class on Monday evening for teaching the younger people the service of the Church. Last Sunday I made another trip to Gore Bay by steamboat, and this week I engaged the services of an Indian and took a trip in my sail boat, kindly given me by the children of Grace Church Sunday School, Toronto. We visited La Cloche, and the Indian village on the river. The latter place we reached by birch bark canoe over portages by the small lakes. The Indians have the logs all hewn for the little church, and intend raising it after their gardens are planted. Before we returned to Sheguiandah we went down to White Fish where we held service both in the evening and on the following morning. You will be glad to know that I found a large number of Indians here and had a talk with them about the new church and school-house. It is to be a frame structure, and I understand the Department will supply the material.

I must not forget to tell you of the work at Collins' Inlet and Beaverstone. I was there a week or two ago, making journey by steamboat and tug. I had started in a small skiff, but was kindly taken aboard the tug. Then at the Inlet I borrowed a skiff and rowed down to Beaverstone. I found Daddo with his men at the mouth of the river, and had lunch with them in the open air—pork, bread, cake, and rice pudding. After lunch I preached a short sermon to the men, and at night held service at the Depot, some miles distant in the bush, by a road execrable, varied by bridges across ravines consisting of a single tree, and this not very big. Mr. Wilkinson went with me up the river to see Mr. Crombie and his men, but I was afraid to cross the river on the floating logs, so Crombie came across to see me. I held service at Collins' Inlet; a good number of men came in on the tug the day before; altogether there are a good many men working in the mill now. Unfortunately the service happened on a busy evening, and only few, comparatively speaking, attended, and as the tug left again

next morning I had to go away, much to the disappointment of the people. We had good services yesterday (Sunday) at Sheguiahdah, Little Current, and Sucker Creek. The weather is delightful, and all things good.

I remain, my Lord,

Your obedient servant,

Sheguiandah, May 27th, 1889.

FRED. FROST.

Acknowledgments.

The Bishop desires to acknowledge very gratefully the receipt of the following: Proceeds of sale held at the residence of Mrs. Edward Blake, for the repairs of the See House, \$466.27; also for the same purpose, Mrs. Alex. Cameron, \$500. As an evidence of the necessity for these repairs, and therefore of the value of the above gifts, it may be stated that the roof of the See House has been in such a state as to require a tub and tarpaulin in the garret to intercept the deluge every time a heavy shower fell, while the chimneys had degenerated so seriously that three have had to be taken down and rebuilt. The winter heating problem also called for some solution better than multiplication of stoves. This has now been provided in the form of one of Gurney's best hot air furnaces. Painting was also equally needed, the woodwork within and without the house having never received any save the "priming," since it was built some ten or twelve years ago. The fence enclosing the property will further have to be almost wholly restored. How all this was to be accomplished was only a short time since a source of grave anxiety, but it has been dispelled through the kindness of the Church women of Toronto, who have shown themselves so uniformly ready to hear and heed our multiplied requests. The Bishop desires, for himself and his family, to thank them very gratefully for the increased comfort which their kindness has assured to them, more especially during the winter they are destined to spend in Bishophurst.

Acknowledgment is also made of the following: Sir Jacob Ley, England, £13 10s., and H. J. Gundall, \$10, for the Mission Fund; also from St. Michael's, Berger-ville, Quebec, one barrel of clothing; the "Twenty Minutes Society," Ottawa, one barrel of clothing; the W.A., St. Peter's, Sherbrooke, three barrels of clothing; also from the W.A.M.A., of Beachville, a valuable contribution of "Sunday at Home."

The Rev. Robert Renison begs most gratefully to thank W. W. for \$10 towards building his new church for the Indians.

Memorandum—By the Publishers.

As Publishers of the ALGOMA MISSIONARY NEWS we desire to state that in examining the books and accounts which have been put into our hands by the late management, we find that quite a number of subscribers are in arrears. It is these arrearages which make all the difference between gain and loss in the conduct of a paper. Therefore, as we have given our word to the Diocese that we will do all we can towards making the publication of this paper a financial success, we respectfully request that all those subscribers who are in arrears will kindly send to us their dues at the earliest possible moment. In a short time we shall send out accounts to those behindhand with their subscriptions, but as this process is expensive, inasmuch as it costs time and money, we trust that we shall need to send out accounts to but very few.

Will the readers of the ALGOMA MISSIONARY NEWS also kindly bear in mind another matter? Namely, that prompt payment, in advance, is the very best way of encouraging those who have the interests of a paper at heart. As publishers of this paper we have, as is stated

elsewhere, no financial interest in its success or failure. But we have carefully looked into its character and the character of its patronage, and we believe that its publication can be made very advantageous to the diocese in whose interests it is maintained, and we naturally have a laudable desire that our stewardship shall be satisfactory to our employers, and our estimate of the value of the paper borne out by the results. We therefore respectfully urge every one receiving this copy of the first number of the ALGOMA MISSIONARY NEWS in its new series, promptly to send in his own subscription, and also if possible to form a club of five or ten or more subscribers, according to the terms described in the accompanying circular. And if anyone should be in arrears, no matter for how trifling an amount, let him kindly send that to us also. Address all business communications to

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