

# The Algoma Missionary News.

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## The Algoma Missionary News.

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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.

It is just fifty years since the first Bishop of Upper Canada was appointed, which portion of British North America is now designated the "Province of Ontario," and at present is already divided into five dioceses, an average of one every ten years since the foundation of the parent Diocese of Toronto.

THE Right Rev. Dr. Sweatman, the Bishop of Toronto, thought the present a fitting opportunity to note what progress has been made by the Church in Ontario, and what yet remains to be done, and therefore invited the other four dioceses to join in a week's special services and convention in the City of Toronto. This Church festival, if we may use the term, has been given the happy name of the "Jubilee of the Diocese of Toronto," in which her four daughters, the Dioceses of Huron, Ontario, Niagara, and Algoma, came to rejoice with her. Many powerful sermons were delivered and much valuable information afforded by the papers prepared and read on behalf of the different dioceses. The Jubilee lasted from Thursday the 21st, until Thursday the

28th Nov., when the joyous week was brought to a happy conclusion by the Bishop of Algoma's sermon in St. James' Cathedral.

IN the Bishop of Algoma's remarks, at the afternoon Conference, in St. James' school-house during the Jubilee week, his Lordship is reported by the *Toronto Mail*, as having stated that "The people in Algoma were so scattered that they came readily under the influences and training of the religious bodies surrounding them. He believed that the Church in England was responsible for many of the failings here. She had sent her thousands and tens of thousands of emigrants to Canada, and they were in the most profound ignorance as to the first principles of the Church. Scarcely one could say why he was a member of the Church of England. Therefore when they came to this country it was a mere matter of individual preference, as to what church they would attend. They would go to a certain church because their friends went there, or because they liked the man, or because he could speak for any length of time without notes, or 'shoot without a rest,' as it had once been put. There were some men in the diocese who could 'shoot without a rest,' but, as a rule, very few of that kind found their way into a missionary diocese. Instead of going to a church, the emigrants who thus came into the country would go to some earnest, honest, conscientious, self-constituted messenger, who set forth his own individual view of the truth, for the prescribed length of time, without the aid of notes. These facts convinced him (the Bishop) that the first duty after holding up Christ, was to instil in a quiet simple way a knowledge of the Church."

OUR wise and popular Bishop, has doubtless gone to the very root of the matter, in the quotation which we have given above, and though much care is undoubtedly being nowadays bestowed upon the "rising generation," in order that they may be intelligently attached to their church, yet the fact still remains that the vast majority of those who are now forty years of age and upwards, were allowed by their clergy to grow up in ignorance as to any reasons

why they should be Churchmen in preference to dissenters, except their attachment to the Prayer Book and Church ritual.

ONE fact has been demonstrated beyond any further doubt, during the past fifty years, and that is, that the Anglican Church can exist without State aid. It has been cast up to our Mother Church as a slur, that she could not, but this libel has forever been refuted in Canada. By the forethought of the English Imperial Parliament, special provision had been made for the endowment of the Church of England in Upper Canada; this endowment consisted of every seventh block of 100 acres, as each new township was surveyed. With such endowment in her possession, our Church would to-day be possessed of great and ample wealth in Ontario; but the Presbyterians, and many other Protestant bodies, as well as the Roman Catholic Church, strongly objected to the establishment of any state Church in Ontario. After a long and bitter agitation, the clergy reserves were sold by the government, only thirty rectories being endowed in all Upper Canada. The money received from this legalized robbery, was divided amongst whatever religious sect claimed a right to participate in the spoils, a portion being reserved for the English Church. During the forty years which have elapsed since this disendowment, the Anglican communion has struggled along, receiving aid from English societies; but rapidly developing the power of self-support, until to-day, the Church of England in Canada is giving her thousands of dollars per annum towards Domestic and Foreign Missions, and actually has two missionaries of her own in Japan.

Now, that the Provincial Synod of the Church of England in Canada, has set forth a scheme of Sunday-school lessons for this year, it is only reasonable to expect that, as a matter of course, all our missionaries will endeavor to introduce the new and official scheme in their respective missions. The preparing of such a course of lessons by the Provincial Synod is another evidence of the vitality of the Anglican Church in this ecclesiastical Province. Three years ago it was feared by many that such unity of thought and mutual confidence between the various Church parties would never be realized, or if actually obtained, would only tend to stereotype Sunday-school work, and bind the hands of our teachers to an unnecessary extent. But the Provincial Synod has adopted a Sunday-school policy which will avoid all such dangers, viz.: By only authorizing a scheme of Bible lessons, leaving it to be published with whatever notes and comments, or in whatever style may be found to meet the approval of the clergy and their Sunday-school teachers.

OUR own publishers, The J. E. Bryant Company, of Toronto, have undertaken to publish this new

Canadian scheme. They have done so because it is the course of lessons for this year, and they believe that the loyalty of the clergy will lead to a ready sale of such a publication. The lesson is prepared and published in the form of a leaflet, with the addition of questions on the Prayer Book and Catechism. Those of our clergy who have not as yet seen this leaflet, should send to our publishers for samples. The J. E. Bryant Company have determined to spare no pains in its effort to make all their Church publications the best in America.

IN last month's issue we published a letter from England written by the Secretary of the "Association for Union in Prayer and Work with the Church in Algoma, Canada." The following is the Secretary's address: "Miss Wilkinson, St. Michael's Rectory, Tyndall's Park, Bristol, England." The above association was formed during the past year, with the express sanction of the Bishop of Algoma, for whose diocese it labours. Those who work for Christian Missions find that as in all other undertakings "Union is Strength," but how often have those who have felt a desire to engage in some work for Christ lacked the necessary energy, or rather have neglected to put forth the effort required to bring into action that good desire. Another very necessary quality in the Church worker is willingness to be lead by those who are both able and ready to lead—who show both ability and readiness to make the self sacrifice, and engage in the necessary labour which all who would promote a cause must possess and be willing to make.

THE Bishop of Algoma has prepared the following card which acts as a guide to the members of the association: "Associates are requested to remember the Mission in their prayers and to help forward the work as opportunity offers, in any of the following ways:—By giving or collecting alms. By joining a working party or doing work at home. By sending books, magazines, etc., to the clergy and settlers. By interesting others.—E. ALGOMA. A subscription of one shilling annually is suggested towards the working expenses of the association." On the reverse side of the card is the following prayer for the use of associates. "Almighty Father, we humbly beseech Thee to send Thy blessing on the work of Thy Church in the Missionary Diocese of Algoma, that it may be ever more and more an instrument in Thy hands for the extension of Thy Kingdom on earth. Give Thy Holy Spirit to the Bishop, the Clergy, and all who labour with them for the gathering in of souls. Grant that they may be fervent in spirit, instant in prayer, and zealous for Thy honour and glory, that in them Thy name may be hallowed, and Thy blessed will fulfilled. Be Thou their unfailing strength, and in all difficulties and dangers stretch forth Thy right hand to help and deliver them through Jesus Christ, our

Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end, Amen."

SUCH an association, we feel assured cannot fail to accomplish a great deal of good, both in bringing together church workers, and also in invoking God's blessing upon the Bishop and Clergy of Algoma as well as upon the members of the union.

It must not be supposed by those who are unfamiliar with colonial life, that the population in a new country is distributed in a regular or systematic way, whereby there would be the same average of people to every one hundred square miles, but on the contrary the country presents a peculiar appearance; the immigrants form what are called "settlements," so that two or three adjoining townships may be fairly well populated, while the adjacent ones, for fifty or sixty miles may be still unsettled.

THE grouping of settlers in new countries is the result of many causes. Here in Algoma, it is largely due to the fact that vast tracts are unfit for Europeans, owing to the great amount of rock, and the very small quantity of soil; the whole diocese being more or less broken by the uncovered surface of rock of the Laurentian system, the valleys between being generally swampy, but good as to nature of soil; some townships, however, are less rocky and less swampy than others, hence their settlement, whilst other districts are avoided.

THIS irregularity of settlement of the diocese of Algoma, causes missionary work to be much more arduous and expensive than it might otherwise be. Not only are the missionaries frequently at the expenses of employing the blacksmith and the wheelwright, but much valuable time is spent in long journeys.

#### Notes and Comments.

The Western Convocation of the Diocese of Algoma, comprising the clergy west of French River, has been summoned by the Bishop to meet for the first time, on February 12th, 1890, at Sault Ste. Marie.

The Rev. Dr. Mockridge, editor of the *Canadian Church Magazine*, writes thus to the editor of the *News*; "Dear Mr. Gaviller, I congratulate you on the A.M.N., it is greatly improved, and I think it ought to do well for the future."

Whilst the Rev. Alfred W. H. Chowne, B.D., of Rosseau Mission, was returning home from the house of a sick parishoner, the roughness of the road caused his sleigh to tilt over to one side, throwing Mr. Chowne out and striking his knee upon a rock, which confined him to the house for ten days.

We have pleasure in publishing the following, taken from the columns of a local paper, the *Burk's Falls Arrow*, of November 29th, 1889:—"Last Sunday the pulpit of All Saints' Church here was occupied morning and evening by the Rev. L. Sinclair, of Ilfracombe. In the evening we had the pleasure of listening to the rev. gentleman deliver a sermon that will long be remembered for its earnestness and soundness, its logic, philosophy, and striking analogies. No one could hear a sermon such as was preached in All Saints' Church last night without feeling refreshed and invigorated for the duties of another week. We simply say to the people of Burk's Falls that they should not miss the first opportunity within their reach of hearing the Rev. Mr. Sinclair preach. We congratulate the Episcopal Church on having in its ranks a clergyman who can so cleverly and so ably proclaim the glad tidings of the gospel."

The Librarian desires to inform the clergy that he has expended the sum of \$75 in the purchase of such new books as will usefully assist the schools of Church thought already in the catalogue. An appendix to the catalogue will be mailed to each clergyman in the diocese as soon as it is made out. The librarian will be glad to hear from any clergyman or catechist who may not have received a catalogue, although one was mailed to each; and requests that all who have not sent in their subscriptions to the library as per Rule I. will do so immediately, accompanied by the borrower's list of numbers.

*Lake!*  
The Rev. Rural Dean Greene has resigned the Incumbency of St. John's, Sault Ste. Marie, having accepted a call to a parish in Michigan, U.S. Some of the clergy, at any rate, believe in annexation. But, as some have already found by sad experience, "all is not gold that glitters."

It is hoped that all the missions comprised in the western convocation, will be represented at the coming meeting at Sault Ste. Marie, Feb. 12th and 13th. There are now as many as 11 missionaries west of French River, viz.—The Rev. M. C. Kirby, Fort William, West; The Rev. Rural Dean Machin, Port Arthur; The Rev. Robert Renison, Nepigon; The Rev. W. Evans, Schreiber; The Rev. P. G. H. Robinson, Thessalon; The Rev. H. Rollings, Manitowaning; The Rev. F. Frost, Sheguiandah; The Rev. G. H. McLeod, Gore Bay; The Rev. Charles Piercy, St. Joseph's Island; The Rev. I. Irvine, Garden River; The Rev. E. F. Wilson, Indian Homes, Sault Ste. Marie. Sault Ste. Marie is vacant.

In accordance with the past custom, the laity were reminded, by circular from the Bishop, that the offerings on Christmas Day were sacredly appropriated

to the clergy, as special tokens of the goodwill of their flocks, and evidences of the high esteem in which they are held "for the work's sake."

The Bishop is at present making a confirmation tour and general inspection of the following Missions: Uffington, Bracebridge, Gravenhurst, Port Sydney, Rousseau, Parry Sound (Jan. 24), Broadbent and Maganetawan, leaving the visitation of those of Ilfracombe, Huntsville, Aspdin, Burks Falls, Sundridge, and North Bay, until after the western convocation in February. The visitation of the former group will necessitate a journey by rail of over 300 miles and return, as well as a journey in sleighs (or other conveyance) of over 120 miles.

Mr. Thomas Dowler, Assistant Superintendent of the Shingwauk Home, has been appointed by the Bishop to the office of catechist, to hold services at Blind River, Algoma Mills, Cook's Mills, Walford and other points along the branch line of the C.P.R., that, as yet, have no resident clergyman. For the present, Mr. Dowler can devote only four days in the week to this ministry, the balance of his time being occupied by his duties at the Shingwauk Home.

**WANTED.**—Volunteers, who, for the love of the Church's work in Algoma will canvass in their respective parishes, whether in England or Canada, for the ALGOMA MISSIONARY NEWS. Such volunteers will please, first, send in their names to the publishers of the News, or to the editor.

### Our Bishop.

When the sainted Bishop Fauquier was called away from earthly labours, in 1882, to enjoy eternal rest, the little band of Missionaries who had so faithfully served him, were cast into the deepest gloom. The funds of Algoma were low, the diocese was scarcely explored, the territory was vast; and whilst the Missionaries knew not who might be chosen second Bishop, they had to silently listen to the disparaging criticisms of newspapers, correspondents and Churchmen, whose hearts were not warm towards missionary work. Some pronounced the enterprise a failure, some thought the undertaking too expensive—there was an evident want of faith, on the part of

many Christians, in the vitality of the Mother Church. Even when at length, the Provincial Synod was summoned for the ostensible purpose of electing a second Bishop for Algoma, there seemed to be a feeling amongst some of the knowing ones that the diocese would either be abandoned, or the election deferred to some future time. The House of Bishops, after due and solemn conference, sent down the following message to the lower House of Clergy and Laymen:—"That this House does not think that it is expedient to proceed to the election of a Missionary Bishop of Algoma at this session of the Provincial Synod, but that instead, the election be postponed till the regular meeting next year." This notice was supported by certain weighty facts and considerations, such as the inadequate state of the treasury of the diocese in question,—the lack of endowment—the wisdom of trying to place the responsibility upon Church societies in England, or the dividing up of Algoma amongst the existing dioceses of Toronto and Huron.

But the great Head of the Church had prepared better things for the infant child of the Canadian Church, as Algoma has been called, and He was not forgetful of the many fervent prayers of the Missionaries that a happy and wise choice might be made by the Synod. God had already chosen a man, of strong frame, and stout heart, filled with the Holy Ghost, and therefore ready to obey the voice of duty. That man was the Rector of St. George's Church, Montreal; the Rev. Edward

Sullivan, D.D. He was nominated and elected by the Lower House, in which election the House of Bishops concurred, although they at first had not thought it wise to elect a Bishop just then.

At the time of his election to the Bishopric of Algoma, Dr. Sullivan was in his fiftieth year, having been born at Lurgan in Ireland, on August 18th, 1832. After graduating at Trinity College, Dublin, in 1857, he came to Canada and was ordained Deacon by the Right Rev. Dr. Cronyn, Bishop of Huron, on December 15th, 1858, and on Trinity Sunday of the following year was advanced to the priesthood. His first appointment was as assistant to the Ven. Archdeacon Brough in the Mission of St. George's, London Township, Diocese of Huron. Here he remained for three years. During this period he visited Montreal as one of the delegates to the Provincial Synod, and was asked to preach in St. George's Church, of that city. On



The Rt. Rev. Edward Sullivan, D.D., D.C.L.,  
Bishop of Algoma.

this occasion his sermon won for him such golden opinions that on the retirement from the incumbency of the late Ven. Archdeacon Leach, and the appointment of the Rev. W. Bond to St. George's, he was invited to occupy the position of Assistant Minister. He accepted the position, and quickly came into prominence as a pulpit orator and public spirited man.

However, Churchmen in the United States, having heard of Mr. Sullivan's abilities, invited him to accept the incumbency of Trinity Church, Chicago. To the deep regret of the Montreal Church people, he moved to Chicago. Here he was soon recognized as a man of advanced learning, was twice elected a delegate to the General Convention, and was President of the Standing Committee for years. In the great Chicago fire of 1871, Trinity Church was completely destroyed, but so deep was the love of the congregation for their church and their Rector, that in the course of a few months the church was re-built at a cost of \$132,000. In the work of relieving those who had suffered from the fire, Dr. Sullivan took a very prominent part; in some cases he received into his own house, for days, poor creatures who had been deprived of their all.

In the year 1878, Dr. Sullivan was invited to return to Montreal as Rector of St. George's, the Rev. W. Bond having been appointed Bishop of that Diocese. Never having been able to overcome his love for Britain and British people, Dr. Sullivan now returned to St. George's pulpit, which he occupied until elected, in 1882 by the Provincial Synod to fill the vacancy caused by the death of Bishop Fauquier.

Much might be said in these columns concerning the zeal and unflagging energy, the love, patience and executive ability of the present Bishop of Algoma, but we know that Dr. Sullivan instinctively shrinks from anything that sounds like human praise, his great desire being the upbuilding and sanctifying of the bride of Christ, which is His Church.

But we cannot close this brief sketch without placing on record before our readers, the following resolution, passed by the Clergy of Algoma in the last diocesan council, after the Bishop's closing address, which terminated thus,—“I do not care for any remarks of a personal nature, they do not trouble me in the least,—but I am pained by the knowledge of the fact that they affect the bread of my clergy, who are made to suffer by these unkind fault-finders, and further the prosperity of the diocese is generally injured by those who have their grudges against me.” The following is the resolution:—“Resolved that the clergy of this council hereby tender their thanks to His Lordship (the Bishop), for the address upon his system of governing the diocese, and express their united hope, that by God's grace, he may long be enabled to rule the diocese according to the same policy which he has pursued in the past.”

### New Year's Day.

BY REV. L. SINCLAIR,  
*Incumbent Christ Church, Ilfracombe, Ontario.*

With pleasure on this New Year's Day,

My kindest wish I send,  
That every pleasure from above  
May daily you attend.

In number may your friends increase,  
And ever may you find  
Through all the year, good health and wealth,  
With happiness combined.

This year, though it is just begun,  
Shall quickly pass away.  
Then strive with all your might to make  
The most of every day.

Let all your thoughts be free from sin,  
Your words and actions too;  
Smile on the world as in a glass,  
And it will smile on you.

But pray for grace, that when the year  
With all its care is gone,  
You may regard the past with joy,  
While future years roll on.

### Missionary Life.

#### A NIGHT UNDER A BUGGY!

A few weeks ago, Rev. Charles Piercy, of St. Joseph's Island, left his home to visit a candidate for confirmation living about fifteen miles away. He drove twelve miles to Richard's Landing, the greater part in a pelting rain. Here he stabled his horse in Mr. Richard's stable, and walked the remainder of the distance, the road being impassable for the rig. After dinner he spent a couple of hours with the prospective candidate and then trudged back to his horse and buggy. He left Richard's Landing shortly after 4 o'clock. The rain during the day had made the roads bad—very bad. After proceeding about a mile he overtook a young man who was making slow progress under a heavy load and offered him a “lift.” Arriving at the turning where the heavily laden man was to get out, Mr. Piercy thought he would take him to his home and then try and get home himself through a bush road that is used sometimes in winter. He got into the bush at dusk, but darkness seemed then to come on so fast that it was not long before the driver could see neither road nor horse. Very soon, though, he discovered that his horse had taken a wrong turn. After some difficulty—backing up and pulling up, too—the right road was found again and the horse allowed to go on. On it went but no clearing appeared. After travelling so long that the rider—cannot say driver—was convinced that he was in an unknown quarter, he got out and finding a spot where he could turn round, did so, and led the horse along through mud holes and over stones. Getting

tired, Mr. Piercy again mounted the vehicle and again came to a full stop. A small tree fallen across the roadway had caused the horse to turn into the bush. Here he was wedged in between the trees. It was useless to think of getting out before daylight, so tying the beast to a tree, he unhitched the buggy and determined to sleep out. The ground and everything around was so wet that lighting a fire was out of the question, so after failing to make himself comfortable on the seat of the rig, Mr. Piercy laid down with his dog, on the grass and brush underneath it. About midnight it cleared a little and the moon shone out. After a short sleep he struck a match and looked at the time. Three o'clock. The night nearly over. Too cold to sleep again, he led the horse about in search of pasture. At dawn of day a start was made for home, following the same course. In fifteen minutes he came out of the bush at the spot he entered it. Half an hour's drive over a very rough road and he was at home. The horse having been cared for he went in and to bed. Mr. Piercy was thankful and agreeably disappointed when he discovered that no ill effects—not even a cold—resulted from his lonely supperless night under the buggy.

#### Missionary Work in Algoma.—Bishop's Visitation.

Last summer the Bishop of Algoma paid his annual episcopal visit to Sheguiandah Mission, preaching, administering the rite of Holy Communion, and Confirmation at the different stations, Indian and white, connected with the Mission on the Manitoulin Island; but there were some places on the north shore of Lake Huron connected with the Sheguiandah Mission and under the care of its Incumbent, which were not visited at that time, so towards the end of last October, his Lordship came in his yacht to Sheguiandah, and accompanied by the missionary in charge, started for an Indian village on Spanish River about twelve miles from its mouth. Here lived a band of Indians, or rather a part of a band of Indians who had been baptised by the Incumbent of Sheguiandah, and ministered to by him from time to time for some years. This summer they built a very neat log church and school-house, working without wages, the material being supplied them, and it was to open this building that the Bishop came. He expressed himself very pleased with the building, congratulated the Indians on their perseverance, remarking that they had promised to build the house and now he was glad to say they had fulfilled their promise. In the afternoon Divine service was held, and the rite of Confirmation administered. His Lordship preached to the Indians, the subject being "Christ the Good Shepherd." The missionary interpreted. A school teacher has been secured for this place who will act as Catechist under the supervision of the missionary.

In the evening we steamed back down the river to the mill. Here we held service in the school-house, and the Bishop again preached to a good congregation of employees of the mill and others. Next day we returned and shaped our course in the opposite direction intending to visit White Fish River and then go on to Collins Inlet, but the weather proved stormy and the wind boisterous. We worked our way down the lake as far as Killarney and stayed there for the night, the wind not suffering us to proceed further. We held service at the residence of Donald Cameron, Esq., the whole Protestant inhabitants of the place, consisting of eight persons, principally members of our Church, came to the service. The Bishop preached a good sermon about "The thorn in the flesh." It was a most enjoyable service. Next day we went back again, the Bishop fearing to miss his appointment at Manitowaning.

FRED FROST,  
*Missionary.*

#### The Friends' Corner.

In a former issue the Editor extended to any of the English readers, who might feel so disposed, a hearty invitation to act as honorary agents for the A.M.N. We should perhaps repeat the cause which led to this step. The transmission of 2 shillings is as difficult and formal a matter as that of £10, and the Editor had reason to believe that if this obstacle was removed there would be found many who would gladly subscribe for the A.M.N., and so provide themselves with reliable and interesting missionary news. Three workers for Algoma have kindly accepted the invitation. We give their names below:

Mrs. E. S. Stubbs, St. Michael's Rectory, Tyndall's Park, Bristol.

Mrs. V. L. Quinton, Cleave View, Lustleigh, South Devon.

The Rev. A. S. O. Sweet, Chestnut Lodge, Clifton, Biggleswade, Beds.

In remitting any sums of money, care should be taken to state distinctly the name of each subscriber whose money is remitted, and the exact amount which such subscriber has paid, it being impossible for the publishers to credit such subscriber with the proper amount unless exactly specified by the remitter.

#### Rousseau Parsonage.

The Parsonage at Rousseau was originally built for a little shop, and was put up at a very cheap rate, in a most unsuitable position, being built at the very corner of the lot, and partly on the street. The cellar is dug out of a basin between the rocks, from which drainage is impossible. In this place the frost comes in so that everything freezes directly, the frost follows the rocks from outside, which form the walls and floor. Then the rain and snow melting flow in for some distance on all sides. In the Spring and Autumn the water is two feet deep for weeks at a time. Nothing can be kept in it. Then the water becomes most offensive, and may at any time prove a breeder of fever. The sills consist of 2x4 scantling, one

of which has been broken in three places all the summer, causing the wall to crack in more places than one. The roof leaks in all directions. It is necessary every year to draw at least four waggons full of horse litter to lay round to keep the wind out sufficiently to let the fires keep alive in the stoves. It is with the greatest difficulty that the family can during the very cold part of the winter stand the cold. It never was intended for anything but to form the shop part of the building, and that some fourteen years ago. Our only hope is, that friends of the Church in Canada and England will do all they can to help us to build a suitable house on a more suitable part of the glebe, where it is beautifully dry. The whole building does not equal, in warmth and dryness, an ordinary lumber shanty in the bush.

Any person wishing to help, will find their subscriptions acknowledged by the treasurer of the Diocese of Algoma in the Church papers.

ALFRED W. H. CHOWNE.

P.S.—D. Kemp, Esq., Synod Office, Toronto, Ont., is the treasurer.

### A Word to the Missionary.

*Written by a Friend in England for the A.M.N.*

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."—Psalms 126: 6.

"Going forth"! Some who read these lines know well what this "going forth" means, for they have

"Turned from home, and soil, and kindred,  
Leaving all for His dear sake."

Going forth as a shepherd to distant places to spread the glorious Gospel of Christ only because *put forth* by the great Shepherd of the sheep. And when He *putteth forth* His own sheep He goeth before them, and the sheep follow Him, and the closer they keep to Him who has put them forth to labour in His harvest field the more bravely they endure the weeping, which is more or less the lot of those who go forth bearing the precious seed. Weeping for those who will not listen to the glorious message they bring; weeping for the darkness and ignorance they see around them; weeping because thousands of souls for whom Christ died are living and dying without the knowledge of that Saviour. Yes, and weeping sometimes because they forget that He will yet see of the travail of His soul and be satisfied. Weeping because they have taken their eyes from "the great beyond," when they shall return with rejoicing, bringing their sheaves with them; and yet that blessed time will doubtless come when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

Weary, down-hearted servant of the Lord, take courage! Weeping may endure for a night, but joy cometh in the morning. Only sow in faith and trust beside all waters, waiting with earnest prayer and longing "until the Spirit be poured out from on high" to bless the labour of your hands, then the wilderness in which you have toiled so long and faithfully shall be a fruitful field according to the promise of the Lord.

"On with your heart in heaven,  
Your strength the Master's might,  
Till the wild waste places blossom,  
In the warmth of a Saviour's light."

### Parry Sound Mission.

The Holy Communion was administered in Trinity Church, on Christmas Day, at 9 a.m. There was also full Morning Prayer and sermon at 11 a.m., with a second celebration of the Holy Communion.

Watch-night service was held on New Year's eve, followed by celebration of the Lord's Supper directly after midnight.

The following clipping is taken from the *Huntsville Forester*: "On Tuesday, December 10th, the ruridecanal Chapter met in the town of Parry Sound. The Chapter consisted of the following clergymen: Rev. Rural Dean Chowne, of Rousseau; Revs. Gaviller, Gilmour, Young, Vesey, and Sinclair. At eight o'clock evening service was held in Trinity Church, the preacher being the Rev. Gowan Gillmour, of North Bay. In consequence of the snow storm the congregation was not so large as expected. Next morning after Holy Communion, the Chapter met in the vestry and the New Testament was read in the original Greek, the Rural Dean presiding. At 12 noon the Chapter adjourned till 3 p.m., when a paper was read by the Rev. A. J. Young, of Maganettewan, on the subject of "Our Duty Towards Our Neighbour," in which he pointed out the teaching of the latter portion of the decalogue. The subject was well discussed by the members of the Chapter. Another paper of masterly ability was read by the Rev. G. H. Gaviller, of Parry Sound, on the qualifications necessary for holy orders, after which the Rev. E. A. Vesey read his essay on "Church Music." In the evening Divine service was held in the church. All the clergy were present, also a full attendance of the choir and a good congregation. An address was given by the Rev. L. Sinclair, of Christ Church, Ilfracombe, and the sermon was preached by the Rev. A. J. Young. At the close of the service the Rev. Rural Dean Chowne in the course of his much appreciated remarks said that he could not say too much in commendation of the Incumbent and the congregation for the rapid advance they had made in the general improvement of the interior of the church, and that he wished them God's blessing on their efforts. The clergy met on this occasion under much difficulty in consequence of the roads being unsuitable for sleighing or driving. Some of them had to walk forty miles.

### Ufford Mission.

The annual Christmas tree and social gathering in connection with St. John's Church Sunday-school, was held on Friday evening in the Agricultural Hall. The night proving fine all the scholars accompanied by their many friends were present.

The first part of the entertainment consisted of a magic lantern exhibition by the superintendent, Mr. W. H. Gill, which highly delighted the audience. Mr. Rear amused the folks with a comical reading, while the tree was being illuminated. On the curtains being removed, disclosing the tree laden with gifts of all descriptions, a prolonged "Oh——!" burst forth from the little ones.

It was a pleasant sight viewed from your correspondent's standpoint, to look upon the little sea of happy faces, blooming with health and full of expectancy.

Assisted by the Rev. Mr. Allman and Mr. Jas. Coutts, the superintendent rapidly transferred the gifts from the tree

to the delighted recipients, and all felt well satisfied with what had been provided for them. The Rev. A. H. Allman then gave a short address, full of good advice in his usual happy manner, followed by Mr. James Coutts with an amusing recitation. On the motion of one of the members of the Sunday-school, seconded by another, a hearty vote of thanks was accorded to the missionary, Mr. Allman, who had come at great personal discomfort over fearful roads to be present, and the three times three hearty cheers showed how all present appreciated his kindness.

With the singing of the National Anthem closed the best Xmas treat ever held in Ufford.

### Mission of St. Joseph's Island.

The Sunday-school children and their friends belonging to the congregation of Holy Trinity Church, Jocelyn, had a pleasant evening's entertainment on Friday, Dec. 27th. Tea was served at 6 o'clock. A programme of carols, songs, dialogues, etc., occupied from 7 to 9 p.m. The distribution of presents occupied about an hour and a half. All dispersed soon after 10.30 well pleased with themselves and the evening's amusement.

### Acknowledgments.

**THE PARSONAGE, ROSSEAU.**—The Rev. Alfred W. H. Chowne begs to acknowledge the work of several members of his congregation for the benefit of the church at Ullswater: Mr. Anderson and his sons in fetching lumber with his team for building vestry, and much work done about the church; Mr. H. H. Creasor taking his team to fetch a stove for the vestry from the Lake Shore at Bentriverdale; going another journey to Windermere wharf for brick to build a chimney to St. Thomas' Church; Mr. Robert Fullerton for time and labour given to build the same; Mr. Anderson for taking his team for stove pipes to Windermere wharf; Mr. Buckerfield for 50lbs of nails for vestry; Anderson and Creasor several days at other work about the church; also Mr. Briese and his son several days' work; Mr. H. Bueerfield a day; Mr. G. Brown, sen., two days; Mr. G. Brown, jun., a man half a day; Mr. W. J. C. Edwards more than two days; Mr. F. Richardson a day; Mr. L. Putman half a day.  
**Personal.**—Mr. E. Clifford, the faithful friend of the church and Incumbent of Rosseau, for the use of his horses, and W. Atkinson (his step-son) to draw horse litter to bank up the parsonage and make it habitable for the winter. Making the approach to the coach-house safe, also repairing root-house. This is only to speak of a few of the obligations due to one who is ever ready to extend a willing, helping hand where need requires. Mr. Charles Marten for a small load of hay when much needed. Wishing all Xmas joys, and a bright New Year.

The Librarian gratefully acknowledges the receipt of \$100 from Mrs. Crawford, per the Bishop; \$25 to be applied to expenses in getting library into order; \$75 to be applied to purchase of new books on "Modern Thought."

**HUNTSVILLE—Church Building Fund.**—G. Wilgress, \$20; Mrs. Marsh, per G.S.W., \$1; Friends, per Mrs. E., \$7; E. F. Watson, per R.C., \$5; A. Invor, \$5; G. White, Guelph, \$1; Hon. E. Blake, \$20; R. S. Send, \$5; Friend, Maitland, \$1; L. Skey, \$5; F. W. Gates, \$5; H. Carter, \$1; Kivas Tully, \$10; A. D. Kinder, £5; Mrs. Thompson, £1 1s.; Miss Tucker, £14 os. 6d.; Miss Donin, £15.

**St. John's, Ravenscliffe Station.**—The churchwardens of St. John's desire to acknowledge most gratefully the receipt of a marble font, given by the Church Children's Guild, Ottawa, per the Rev. W. Crompton.

**PARRY SOUND MISSION.**—The Incumbent desires to acknowledge with hearty thanks the receipt of two barrels of clothing for free distribution, from the W. A. of Newcastle, Ontario, per the Rector, the Rev. Canon Brent. Also a bale of clothing for free distribution among the poor, from the W.A. of St. George's Church, Toronto.

**MISSION OF ST. JOSEPH'S ISLAND.**—Rev. C. Piercy desires to acknowledge with thanks the receipt of \$5 forwarded through "S.A.K." Toronto, toward improvements to church of St. John the Evangelist, Hilton. Also to St. Paul's Guild and "Busy Bee," Fort Erie, for box of articles for Xmas tree at Jocelyn, and bale of clothing for distribution.

The Rev. A. H. Allman begs to thank Mrs. Boddy and the Ladies' Association of St. Peter's, Toronto, for four boxes of very useful articles, oranges, and candies for the Christmas trees of Port Sydney Mission. Also a capital box of second-hand clothing. He also begs to acknowledge the receipt of a beautiful communion set in a case, forwarded by Mrs. Boddy; and coming as the joint gift of St. Peter's and St. George's Toronto, was exceedingly pleasing.

**MAGANETAWAN.**—The Rev. A. J. Young tenders his most heartfelt thanks to the kind friends for their valuable Christmas gifts for the Sunday-schools, the poor and the sick throughout his mission: Mrs. H. V. B., England, £5; W. B., Barrie, \$1; E. C. K., Toronto, \$2; Mrs. H. V. B., England, a parcel of books through Bain & Son, Toronto, for his family. Contributions from St. Peter's, Toronto; Trinity, Toronto; St. Thomas, St. Catherines; W.A.M.A. and Junior Mission Band, St. James', London South. The Y.P.S.C.E. of St. Paul's, London, Mrs. C. A. Morris, Guelph; Mrs. Rogerson and Miss B. Mason, Barrie. Packets of Christmas cards from Miss Page, Miss Buckles, Miss Scott, St. Leonards; Mr. W. G. Arnold, Croydon, England; and several illustrated papers from friends in England.

Receipts at the Synod office, Toronto, for the Diocese of Algoma.

**For Mission Fund.**—Miss E. P. Eyre, £19 12s.; Trinity Church, Parry Sound, missionary meeting, \$4.05; Hon. Ed. Blake, third payment of guarantee for missionary stipend for three years, \$25.

**For Church and Parsonage Fund.**—The Misses McLaren, \$25; Mrs. Esson, \$2.50; Diocesan Branch, W.A., Huron, \$50; Mr. A. Tarratt, £10.

**For Nepigon Parsonage Fund.**—Mrs. Esson, \$2.50; Mr. Thornhill, \$1; May Walker, \$3; H. Covert, \$20; Rev. E. Daniel, \$5; H. H. Meredith, \$1; Judge Benson, \$1.

**For Nepigon Indian Fund.**—Ven. Archdeacon Mackay Smith and two friends, \$100.

**For R. Renison, Red Rock.**—St. Matthias, Cote St. Antoine, Montreal, \$18.50; St. Barnabas Church, St. Lambert, \$1; Mrs. Esson, \$5; Trinity Church, Parry Sound, \$6.50; "H." Guildford, £3 stg.

**For Catechist at Temiscamingue.**—Diocesan Branch W.A., Toronto, \$96.30.

**For Indian Church at Negwenang.**—Mr. A. Tarratt, £20 stg.

**Church at Blind River.**—J. A. Hawkins, \$13.

**Episcopal Endowment Fund.**—Mr. A. Tarratt, £10 stg.

**General Purposes Fund.**—Hon. Edward Blake, \$30.

**Widows and Orphans' Fund.**—Hon. E. Blake \$25; Mrs. Christie, Ottawa, \$3; Mrs. Harris, Ottawa, \$1; North Bay, Thanksgiving service, \$2.53.

**For Purchase of Communion Vessels.**—Twenty Minutes Society, Ottawa, \$5.

**Huntsville Church Building Fund.**—S. Bethune, Esq., \$5.

**For Rev. E. Gander's Mission, Parry Sound.**—H. Pellatt, \$50; John Byrne, \$5.

D. KEMP, Treasurer.