

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series.
Vol. I. No. 9.

TORONTO, MAY 15, 1890.

Published monthly.
50 cents per annum

The

Algoma Missionary News.

EDITOR - - REV. G. H. GAVILLER, PARRY SOUND.

PUBLISHERS - - THE J. E. BRYANT COMPANY (LIMITED),
58 BAY STREET, TORONTO.

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.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address the prices are as follows:

For clubs of 5 or more sent to one address, 45 cents each per annum.

For clubs of 10 or more sent to one address, 40 cents each per annum.

For clubs of 25 or more sent to one address, 35 cents each per annum.

For clubs of 50 or more sent to one address, 30 cents each per annum.

For clubs of 100 or more sent to one address, 25 cents each per annum.

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.

WE publish this month the letter from Brinsley Walton, Esq., M.D., upon qualification for voting in vestries, or rather the extension of vestry franchise to women. Whilst there can be no objection to any letter bearing upon any practical question, yet we would respectfully ask all intending correspondents to endeavor to make their communications as brief as possible.

IN this issue will be found a letter clipped from the pages of the *Evangelical Churchman*, entitled "Poorly-paid Clergymen," and also another letter from the Rev. E. F. Wilson *in re* the Indian Homes at Sault St. Marie, published in the pages of the same paper. They are both powerful appeals, and must surely arouse the energy of the Canadian Church in the interest of this diocese; and also awaken greater zeal on the part of our many friends in England.

THE letter entitled "Poorly-paid Clergymen" is from the pen of a Christian lady, her name is unknown to us in Algoma, but it will be cheering to the missionary to read her forceful letter, because he knows that that cause which Christian women espouse is sure to succeed.

SOMETIME ago we drew attention to the fact, that the Diocese of Algoma is being rapidly opened up for settlement by the construction of railroad lines, and now we have to chronicle further that a line is about to be built from Renfrew, near the city of Ottawa, to the town of Parry Sound. This line will enter the eastern limits of Algoma a little to the north of Huntsville Mission, and run westerly, crossing the Grand Trunk Railroad some ten miles south of Burk's Falls, opening up the townships of Monteith and Christie, which lie to the east of the Parry Sound Mission. It will prepare the way not only for English immigrants, but also for further effort on the part of the Church to go in and possess the land.

THOSE persons in England who contemplate emigrating to Canada must not suppose that all the Crown lands in Ontario province have been settled upon, and that, therefore, they must go to Manitoba and the Northwest Territories; quite the opposite is the case. But it is true that much of the wild land yet remaining in Ontario has been lying remote from the older lines of railway. Now, however, this difficulty is being rapidly removed, and in the course of about two years from this date that vast tract of land, called the "Huron Territory," lying between the city of Ottawa and the Georgian Bay, will be spanned by iron rails. This line is expected by its promoters to become the high road between the Western States and the Atlantic seaboard, which scheme will be accomplished by a line of steamers from Chicago to Parry Sound, thence by rail direct to New York and Boston, carrying American freight across Ontario in bond.

Notes by the Way.

WEDNESDAY evening services have now been established in Trinity Church, Parry Sound Mission, and are well attended.

THE parish of Sault St. Marie being vacant, the Right Rev. the Bishop of Algoma kindly held daily service during Passion week in the church at the Sault.

THE Rev. A. W. H. Chowne, B.D., desires his many friends to address him, for the present, at

"Burks Falls P. O." Until a parsonage is built at Emsdale he will be obliged to reside at Burks Falls village, in Mr. Vesey's Mission.

THE three missions, Huntsville, Gravenhurst and Parry Sound, have each increased their contributions towards the missionary's stipend by one hundred dollars (\$100.00), this is especially creditable in the case of the Gravenhurst mission, where such heavy loss has been so lately sustained by reason of the fire.

Some More Notes of Mission Work.

SIR,—I send you some more Algoma missionary news that may be interesting to the friends of Algoma. You will be glad to hear that the work in Sheguinandah and neighborhood is prospering, and we are extending our work to other places further afield, more especially in the direction of Beaverstone, Gromline Point, Collins Inlet, Bad River, and other places. In the course of my journeys I found myself in the neighborhood of these places. I had held service at Killarney when the whole Protestant population of the place were present, and the following day pushed on to a place about twenty miles distant, where I preached in a school-house to a numerous and attentive congregation. There had been no service here since I visited the place in the fall, but I was happy to learn that Sunday-school had been kept up. I held two services here, morning and evening, on Sunday. The following day I travelled through the bush in a northerly direction, and held service in a shanty in the neighborhood of Lake Penage. There were twenty-three in the congregation, of different nationalities and religious persuasions, but they all were glad to hear the Gospel, and gave me substantial encouragement. I found there a young lad not long from the old country, he hailed from St. Giles, London, England. We compared notes and talked of the city, contrasting it with the lumber woods. The next day I preached at a shanty, where a good many were Frenchmen, but they were very civil and I hope benefitted by the sermon. The following day brought misfortunes, yet, thank God, I can say with David, "I was in trouble and He helped me." The night before there had been a heavy fall of snow, which kept me longer than usual on the road, but toward noon I had reached the shore and was driving alone through a channel between the rocks, when all at once my mare dropped through the ice. Not a soul was near to help but God; I called on Him, and set to work to try and pull the animal out. I quickly removed the sleigh, cutting the harness where I could not unfasten it, and then fastened the reins round the mare's neck and pulled at her as hard as I could. The poor brute seemed to be unable or unwilling to try and help herself, so I stirred her up with the whip, and when she struggled I pulled, and got her fore feet on the ice; then drawing her

towards her side by severe persuasion, I finally landed her and got her on her feet. I led the poor animal back, leaving the sleigh and part of the harness, but before I reached the mill, where I expected to get help, she broke through again, and this time I was fain to leave her, being unable to extricate her leg from a fissure in the ice. In the course of an hour we got her in a stable, but was too much hurt to take her further at present; so I pursued my journey on foot, taking my dog to draw my rugs, overcoat, and satchel.

The following evening I preached in the neighborhood of the Beaverstone River. The following day at noon I addressed a few friends of the Church at the depot, and in the evening preached in the neighborhood of Bad River. I walked about twelve miles that day through the bush and on the river, returning the next day, I went out to see the Indians at Point Gronline. I held service there in a very clean and respectable Indian house. A fair congregation assembled, and I had the pleasure of baptizing an old woman who had lived as a pagan all her life, but said now she was a Christian and wanted to be baptised. I questioned her, and as she seemed sincere, and moreover was now living with a brother who had served God for many years, and held morning and evening prayers in his house, I baptized her, exhorting her to continue in the faith, and hold on to the end. I may say that the woman was a widow of the late Chief Ahmiticoegors. I named her Martha. I visited all the Indians, and returned in the evening to the depot, where I preached the following morning. Sunday, quite a congregation gathered. The Indians also came over and I preached to them again in the afternoon. I left after service, and in the evening preached at the place where I had left my pony. I found her somewhat better, so next morning I tried to get home but could not. I stayed at a place just a few miles on my way, where I rested the mare until the following Wednesday, when I made another start, and travelling at the rate of two miles an hour, the weather being 20° below zero, I reached Killarney just at sundown. I held service here again, and next day reached home.

F. F.

Sheguiandah, Manitoulin Island, March 27, 1890.

We take the liberty of clipping these two letters from the *Evangelical Churchman*.—EDITOR A. M. N. :

POORLY-PAID CLERGYMEN.

In an admirable editorial in the *Canadian Churchman* of March 13th, occur the following words:—"There are few who will gravely defend the keeping of the clergy in a state of poverty. However keenly alive we may be to the dangers of wealth and luxury, we must allow that a pauperized clergy would be at least an equal danger. *The wearing anxiety for food and clothing, the sense of inability to make proper provision for wife and children, perhaps,*

alas! the pressure of debt. Such things as these are enough to crush the life out of most men, *and to render their ministry powerless and unfruitful.*"

And now comes the sad, practical illustration of the above, in the pitiful appeal of the Bishop of Algoma, on behalf of the self-denying clergy of his diocese, whose meagre stipends, small as they are, he is unable to pay. He says:—"What Algoma asks, through its Bishop, is bread for the wives and children of a body of missionaries, whose superiors are not to be found in loyal maintenance of the Church's order and discipline, patient endurance of hardness, as good soldiers, and faithful preaching of Christ and Him crucified."

Sir, is there no human remedy for such a state of things. Must Algoma, the missionary child of our Canadian Church, be starved out of existence, or at best be stunted in its growth for want of sustenance? Must its Bishop again and again be placed in the humiliating position of having to plead for "poor Algoma and its woes," and to stand, hat in hand, as it were, to receive the pittance which reluctant hands dole out to him, only after persistent asking?

"A crisis is an opportunity," we are told. May this crisis be so overruled, and hearts be so opened, by the record of it, that not only the present needs of Algoma may be met, but such measures taken as will ensure a steady, permanent income to keep pace with its growth, and save that band of noble men, who work so uncomplainingly in its mission fields, from the heart-sickness of hope deferred, and the pain begotten of a sense of neglect and want of sympathy on the part of those whose "lines have fallen in more pleasant places" than their own.

The Woman's Auxiliary does its utmost, and hopes to do still more and more towards the lightening of burdens in missionary homes, but this, sir, is a more direct claim upon the whole Canadian Church, and one which its laity as well as its clergy, will, we pray God, not only recognize, but try to meet to the uttermost farthing.

A MEMBER OF THE W. A. M. A.

Still more Strongly.

To the Editor of the Evangelical Churchman.

SIR,—I feel constrained to appeal through your columns *still more strongly* on behalf of my Indian Homes, as there has thus far been little or no response to the appeal already made in the Church papers and through the medium of the *Church Magazine*.

We have now 125 pupils in our Homes here at Sault Ste. Marie and in Manitoba, and are expecting them daily to increase.

Our aggregate weekly expenses are now about \$300; every mail I am looking anxiously for help, and yet the help does not come.

At the beginning of the year we were a thousand dollars in debt, and during the last three months our debt, instead of decreasing, has been gradually creeping up. My work must be either supported or else suspended. The strain is becoming too great. It seems to me that by too many this work in which I am engaged is regarded more as the hobby of an individual than as a work meriting the general sympathy and support of the Christian Church. I am fully aware that there are numbers of other good works going on in the country, and that I have no right

to expect more than a moderate share of the Church's liberality. But it comes simply to this, that unless my work receives more liberal support than it has been doing of late it is impossible for me to keep on. If I close my work it is yielding the field to the other Protestant denominations, and to the Roman Catholics, probably the latter.

It is no use to try and economise funds by reducing the number of our pupils, as by doing that we lose the per capita grant from government, and government grants cannot be used to liquidate debts. I have tried in every way to keep down expenses. Our books will show how often in past years I have paid the cost of freight, and of medicines, and of prizes, and entertainments, and always my own travelling expenses, without calling on the funds of the institution.

But this cannot always go on. Soon my own private purse will be empty as well as that of our Homes, and I shall have to move with my family to some other sphere, where my life work for the Indians will, I hope, be more appreciated and better sustained.

I am sorry to be compelled to write in this strain, and would not for a moment have it thought that I am ungrateful to those who have been helping us so kindly and faithfully for many years past, and I cannot but believe that Almighty God, whose work my work has been—dedicated to Him—step by step—is even now preparing for us, in a way unknown to myself, some solution to our present difficulties, and so it will end as it has ended before, in praise and thanksgiving.

E. F. WILSON.

Shingwauk Home, April 7th, 1890.

Mission Notes.

Nepigon, April 2, 1890.

MY DEAR BISHOP,—I have returned from Negwenenang. We had a very rough but enjoyable trip. The evening before I left here (just after I had written to your lordship), four Indians from a Mission, arrived: Oshkopikeda, Mageva, Albert Michael, and Walter Ahbeseekung. I kept them all night, and started next morning. There were six teams, and altogether twenty-five dogs. You may imagine what a long string of toboggans and Indians this would make, walking, of course, in single file, as the path through the bush is not more than a foot and a half broad. When we got half-way across Lake Helen, we were caught in a blinding snow-storm which continued for nearly two and a half days. This is the time it took us to get to the mission. In favorable weather we could have reached Negwenenang in a day and a half. The path which they had previously made through the bush was completely blocked up, and this made it hard for the poor dogs, as they had very heavy loads to draw.

Early in the afternoon of the second day, we arrived at Pediquogwina hunting ground, half-way between Red Rock and Negwenenang. We worked hard to get there, because we knew that there was a good large wigwam in which we might take shelter, as we did not want, if possible, to lie out another night, because the snow was unusually wetting, and if a north wind were suddenly to blow up, the blankets would be so hard and frozen together, that we might find it difficult to unfold them. We reached the wigwam about 4.50 p.m. Pediquogwin met us, but I saw at once by his appearance that some-

thing was the matter. On entering we found that his son "Ned" had met with a serious accident. He was lying flat on some fir branches, his foot tied up in a rabbit skin. They had been out looking at their traps, and when cutting a tree to make a fire, the axe had slipped, and almost entirely severed the big toe and the one next to it.

As there were ten Indians who expected to sleep in the wigwam that night, in a space which would perhaps be equal to a room six feet square, I thought it better to make a hole in the snow, roll myself up in the blankets which had dried, and go asleep with my four faithful dogs around me. Oshkopikeda, hearing of my intention, declared the missionary should not sleep alone, and so made a large fire before the place that I had chosen for my camping ground—then stuck poles in the snow, and with an old torn tent, and some canvass that we used for our toboggans, made an extemporised wigwam. I then went back to Pediquogwin's wigwam, and having read the 1st Psalm, we all joined in the General Confession, the Lord's Prayer, and a few Collects, all from the Indian Prayer-book.

Next morning we had a short service in the wigwam, and then we commenced our journey, another toboggan with the wounded boy strapped on it, carefully rolled up in rabbit skin blankets, being added to the procession. Of course, according to Indian fashion, the poor father thought that the safest and best place was next to the missionary, and so his dogs followed close on my heels. When we came within one mile of Negwenang, one of our number went quickly ahead to apprise the women of our coming, Oshkopikeda emphasising the command "Mahuo chahgoodahkego" (Let the pot of fish be put on) and so we all sat down on our toboggans to give the women a chance to put on the fish, tidy up the house, and prepare for our coming, and, above all, to have the Union Jack flying. We reached the Mission on Thursday the 29th at 4.50 p. m. All the Indians gladly received us; I had not been with them for five months before. My first duty was to visit the two sick children of poor Abbesgun, whom I found in a dying condition. They are literally wilting away. He has lost five or six children already with this cruel consumption, which always exists wherever an Indian is to be found. I never met an Indian yet on Lake Nepigon whose lungs were in a healthy condition. I brought some jam and condensed milk to the poor little creatures, who actually quarrelled with each other over the welcome treat which I placed before them. I ought to have told you that one of them is a little girl of four years, and the other a boy of seven. I took the little boy close to my knee, and got him to say the little prayer which he was always accustomed to repeat in the Sabbath School: "Jesus Christ! Tabaningayan showaverneg hin Ozhebeyan nindezhenekahzoowin Emuhmebaish tahnernaw nenzhenagenig?" ("God be merciful to me a sinner, and write my name in the Lamb's book of life.") I tried to comfort the parents. We then knelt in prayer, after which I proceeded to Oshkopikeda, who had an upper room prepared for me. We had service at Oshkopikeda's that evening for two reasons. First, his house is the largest and cleanest in the mission, and next because there is no stove in the church, although we have a good new one, and plenty of pipe, but since the Mission House was burnt down the Indians declare that a stove will never be used again till a chimney of some kind is built.

On Friday at 10 a.m. we had morning service again. There was one baptism, and I administered the Holy Communion to ten adult Indians, who drew near with the greatest reverence, and apparent sorrow for sin, to partake of that sacred feast.

After this I again went through the whole village, visiting and praying in every house. I am now fully convinced that the majority of the Indians in that little mission are Christians at heart. "By their fruits ye shall know them." There is not one family who begin a meal without saying grace; not one family who begin or end a day without family prayer, and their reverence for the Sabbath day is on the increase.

Let me give an instance which has lately come under my notice. There are two carpenters on Flat Rock sent there by the Hudson Bay Co., to rip timber, and make two large boats, to convey their stuff from this last portage across to the Port. Of course, by building the boats right by the side of the lake, it will save the enormous expense of carrying them over eight portages, which would have to be done if made at Red Rock.

Will, the new manager of the H. B. Co., who is a Protestant, and who, unlike his predecessor, is rather inclined to encourage us in our work, asked us for the loan of our whip saw. Of course I told him he could have it, if an Indian were not using it. Two weeks ago last Sunday, while Nengwa, who is now schoolmaster and catechist, was holding service, a messenger from Flat Rock arrived and asked for the saw. They did not seem to notice the man till service was over, and then Nengwa and Oshkopikeda said, "We have made up our minds not to give you the saw for two reasons. First, when you arrived you knew we were praying, and you didn't come and join us. This was dishonoring God, and we like to honor God here. Second, you came on the Sabbath day when you ought to be resting. You have walked fifteen miles on the Lord's Day for a saw, so you will have to walk back again without it." While I was at Negwenang, the messenger again came, but they refused to give it to man who had no regard for the Sabbath Day.

Hoping you will excuse haste, as I don't want to lose the mail!

I remain, dear Bishop,

ROBERT RENISON.

The Sudbury Mission.

To the Editor of the Algoma Missionary News:

SIR,—I am glad to have a cheering piece of news for the good people of Sudbury. Last week, at the request of "A Contributor," I paid the sum of £15 (English) to the "Fund for a Parsonage and Church for Sudbury, Algoma," at Messrs. Drummond's Bank, as well as £10 to the Fund for the Widows and Orphans of deceased clergymen of that diocese. This kind friend is the same who, last year, in response to Mr. Crompton's urgent appeal for Sudbury, started and largely helped the subscription by which we were able in August to send £151 13s. for the parsonage and church so greatly needed there.

I have been much pleased since to see that a sufficient fund for the building has already been raised; but much must be needed for fittings and necessary things for which we hope that will come useful. I will be obliged if you will kindly insert this in your paper, and remain, truly yours,

C. BERE.

Wotton Lodge, Chippenham, Wilts, Eng., March 20, '90.

Diocesan Library.

To the Editor of the Algoma Missionary News :

SIR,—At the Diocesan Council of 1889 it was decided to centralize the Diocesan Library, and to elect a librarian. By this action it was assumed that the clergy would use the library, and, having drawn up a set of rules, that by the latter they would not object to be governed.

Permit me to say that, in response to this action of the Council, the books have been all gathered to Huntsville, donations of books have also been made by friends in sympathy with the movement, and a sum of \$75 (the gift of a lady) carefully expended in the purchase of new books to assort the library. Also, a further sum of \$90 has been laid out in making shelves, freight of books, insurance, printing catalogues, etc., a copy of which has been mailed to all clergy and catechists on the staff of the diocese. But I regret to say that, so far, only twelve have availed themselves of the privilege to become subscribers and borrowers. Some may not need to borrow books—yet it would be a graceful act for them to subscribe—thus creating a fund that would enable the librarian to add new books of the right sort when published, and which all might not be able to purchase for themselves. Yours very truly,

THOMAS LLWYD,
Librarian.

Huntsville, April 5, 1890.

Broadbent Mission.

To the Editor of the Algoma Missionary News :

SIR,—It affords me pleasure to send an account of my mission. Since pastoral visitation, Jan. 25th, considerable advance has been made. The attendance at all stations has been good, St. Stephen's, Broadbent, being the smallest of any, owing to the absence of resident dissenters, who have solargely mustered at the other appointments. I can write in the highest terms of the members of St. Stephen's, all have contributed to the advancement of Christ's Kingdom around them, as well as the interests of their Church, and the mission generally. It is to be hoped that the spiritual life of this home church will continue to increase. We are looking forward to an opportunity for carrying out the several improvements about the church, towards which, owing to the generosity of the Parry Sound Lumber Co., we have 3,000 feet of lumber ready for cutting at the mill. Our McKellar congregations have steadily increased, services being held in the Armstrong Hall, kindly lent free by Mr. John Armstrong. Mr. George Ball, junior, who has been present at all my services, and shown considerable interest in the welfare of the McKellar Church, has been appointed warden for the coming year. At Hurdville there is an excellent attendance at our services, which is very encouraging. Mr. Buchner has shown every kindness towards our infant church, and done much towards its progress.

My congregations at St. John's, Dufferin Bridge, increased by the attendance of many now belonging to other bodies, who were formally churchgoers, have been regular and of a most desirable character. Mr. Vigrass still continues to labor on with untiring spirit for the good of the station. As the result of a recent social, several improvements are to be carried out, which, when effected, will add to the comfort of both minister and people.

Am hopeful for St. Paul's, Seguin Falls, where, owing to the activity of Mrs. Fry, who spares no trouble to foster the welfare of the Church by training the children in the Sunday-school she has established. A small outlay is to be made to erect a brick chimney at St. Paul's, and the carrying out of several improvements.

Services have been held at two lumber camps, each twelve miles from Broadbent, a most hearty welcome being received on each visit. Those surrounded by opportunities of attending divine services weekly will understand the desire for visitation on the part of the boys in camp, shut out, as it were, from all means of grace, owing to the distance from any church.

At the vestry held at Broadbent, April 7th, catechist in chair, the accounts submitted by the outgoing wardens of St. Stephen's, from July 15th to Easter April 7th, audited by Messrs. Edward Broadbent and Jas. Bradley, jr., showed receipts, \$197.73; expenditure, \$170.42; balance on hand, \$27.21. Messrs. Edward Broadbent and James Bartlett were appointed churchwardens. Messrs. Wm. Bartlett and James Brownlee, sidesmen. Mr. William Bartlett was unanimously elected Sunday-school Superintendent. Mrs. Broadbent, assisted by Miss L. Bartlett, consented to act as organist.

At a vestry held at St. John's, Dufferin Bridge, Messrs. James Vigrass and R. Shelwell were appointed wardens for St. John's; Messrs. William Fry and John Vigrass, wardens for St. Paul's, Seguin Falls.

Personally I have to thank God for the many blessings bestowed. The labors of the mission provide increasing interest each week. The mission is comparatively young, but signs of advancement are seen at all stations. The encouragement received from members of the various congregations has done much to help me in a rightful discharge of my duties. To the Bartlett family, with whom I board, I owe much gratitude. They have both made me comfortable and, by their repeated kindnesses, made me feel quite at home. Also the support afforded by Messrs. Edward Broadbent, Henry Broadbent, and Johnston Magee, the former of whom being still willing to act as lay-reader for St. Stephen's. To enumerate the kindnesses of all would be utterly impossible. At McKellar, Mr. George Ball has extended his hospitality on each occasion of my visits. While at Dufferin Bridge, Mr. Vigrass has always afforded me a most hearty welcome, doing his best to show his zeal for the Church. The roads being in bad condition and unsafe for horses, I had to walk from Dufferin Bridge to Inholmes—nine and a-half miles—between the Easter Day services. Yours,

ARTHUR J. COBB,
Catechist.

Inholmes, April 9, 1890.

Vestry Franchise and Pew Rents.

To the Editor of the Algoma Missionary News :

DEAR SIR,—As an ex-warden I would ask to be allowed to call public attention to two matters.

1st. As to the imperfect system of representation in our vestries, as laid down by the Bishop of this Diocese in the printed regulations. It is to the first paragraph, relating to qualifications for a vestryman, that I take objection; viz.: "male members of the congregation." Now, sir, I am neither one that favors woman's rights, nor do I think any benefit would arise if women were

brought forward in controversial or political matters; but if there be a place where women have a right to exercise their influence and record their vote, it is in the vestry.

Just imagine the unfairness of a dozen men voting, say, as to the desirability of retaining a minister, or some such momentous matter, and thus deciding the question against the interest of two dozen or more women, who are not allowed a vote.

In all Churches it is most observable that the women form the largest part of an ordinary congregation. The women do nearly all the working of the Church in the choir, Sunday-school teaching, Ladies' Aid Society, district visiting, socials, etc. Most of the communicants are women. Religious duties seem to come more naturally to them. They have less distractions in other ways, and besides are of a higher spiritual nature. In fact they are the backbone and sinew of the Church. If the women were to strike for their rights the work of the Church would come to a standstill. Why then should we not allow the women to have a voice in what concerns their own interests? Why should not we accord them the same rights as are exercised by women in the Methodist body? I recommend this to the attention of the clergy and laity, being convinced that the adoption of my views would conduce much to the prosperity of the Church.

The second thing I wish to mention is the imperfect way and great difficulty as to collecting subscriptions. Many of our Church members come from England where the tithe system prevails. They are unused to any regular payments, and require to be educated up to this idea. They think that if they drop a five or ten cent bit into the plate every Sunday they are doing well—whereas the offertory scarcely suffices for supply of wood, oil, bell-ringing, cleansing, etc. I am sure that in country places the envelope system is a decided failure.

The undertaking to pay so much a year is also a failure, inasmuch as most payments are not made until just before Easter, and some not paid at all if death or migration removes the *quasi* subscriber before Easter. Thus the clergyman remains unpaid for the most part during ten or eleven months of the year. However much it may militate against the feelings, educational prejudices, or conservatism of many, I would certainly recommend the renting of the pews at the beginning of the year—payment to be made every three months, strictly in advance, and the pews resold if not paid for.

Thus, people could bid what they pleased for their pew, even as little as \$2 for a poor man, but the wardens would be sure of the salary, and have it paid in decent time, so as to remove the necessity and scandal of the clergyman having to ask for long credit at the stores.

The minister ought to have nothing to do with this pew renting, it being a purely business arrangement between the trustees or wardens and those who wish to occupy sittings. This is done in many chapels of ease in England. I remember in 1854, or thereabouts, paying two guineas for a single seat at the chapel of that talented and eloquent preacher, Rev. F. Robertson, of Brighton.

If the clergy and wardens were to meet occasionally at some central place to discuss these and other questions of interest, the affairs of the Church might, at all events, in this diocese be put upon a better financial footing. Annexationists should remember that if they dissolve British connection, nearly all the churches in this diocese would be closed; for, to their shame be it spoken, the people are content to accept year after year the charity of our English friends towards the payment of their ministers.

The laity are not consulted enough, nor are they allowed enough management of their own affairs, viz., the

temporalities of the church, in this democratic (how I hate the word) age. The Church of England, however, must move with the times, or it will get left behind in this country.

To help in a very small way to avert such a catastrophe I have ventured to make the above two suggestions as a useful subject for discussion in your columns, and perhaps elsewhere.

BRINSLEY M. WALTON, M.D.

Gravenhurst, 1890.

Huntsville Mission.

ALL SAINTS.—The congregation of All Saints held a most hearty and successful vestry meeting on Easter Monday, the Incumbent, Rev. T. Llwyd, in the chair. It was decided to increase their contributions towards their clergyman's stipend by \$100, thus making their annual subscription \$400, and so relieving the Mission fund by \$100. All liabilities have been fully met in this vestry.—*Com.*

Parish of Sault Ste. Marie.

The members of St. Luke's Woman's Auxiliary, Sault Ste. Marie, held a meeting for the purpose of presenting Mrs. Greene, the late president, with a token of their esteem, on the occasion of her leaving for Escanaba. This took the form of a silver tea service and spoons. In the sugar bowl were some pieces of gold and silver. The presentation was accompanied by an address wishing Mrs. Greene God-speed and prosperity in her new home.—*Com.*

Thessalon Mission.

A vestry meeting, the most successful and enthusiastic ever held in the English church here, took place in the Church of the Redeemer, Thessalon, on Tuesday evening at 8 p.m., April 8th.

The Incumbent occupied the chair, and opened the meeting with prayer.

Mr. W. L. Nicholas tendered his resignation as people's warden, which was accepted. A vote of thanks was then tendered that gentleman for the faithful discharge of his duties.

It was decided to hold a promenade concert in one of the rinks on the evening of the 24th May next, proceeds to be devoted to paying off the debt on the church.

The envelope system having been discussed, the Incumbent then elected Mr. Jos. Harrington as clergyman's warden, and the meeting choose Mr. S. Hagen, sen., as the peoples' warden.

Both gentlemen nominated accepted office.

Messrs. C. McCrea and W. Keetch were elected as sidesmen.

The Incumbent was requested to hold divine service in the church every Sunday evening, and consented to do so.

A standing vote of thanks was tendered to Mrs. Robinson for her services in collecting funds to help pay off the debt on the church.

The meeting having decided to adjourn until Monday evening at 8 o'clock, April 14th, 1890, the Incumbent then addressed those present as follows:

ADDRESS TO VESTRY MEETING.

My Dear Brethren:

If there be a bond, holy, strong and tender, it is that which unites a pastor to his flock. It is the nearest feeling which earth knows to the immeasurable love of Jesus towards His Church.

My constraining motive is that the name of our Lord Jesus Christ may be glorified in you, and you in Him. I know, and I am deeply persuaded that all joy, all peace, all salvation is in Him. I see, as a very sunbeam, the grand truth, that you are blessed, and are blessings, just in proportion as you abide in Him, and He in you.

ciety, though only recently organized has forty-two members; but we are deprived of that variety and interest that might be thrown into our meetings if we had a school building in which to hold them. All meetings in the congregation of a social character, are out of the question under existing circumstances. Those who understand parochial machinery will realise the great disadvantage under which we are now laboring. Our people are poor, chiefly engaged in the lumber trade, and have borne their part bravely in completing the new church, and they are still willing to render what help they can towards the erection of a school-building. With free labor, etc., given by ourselves, such a building might be erected for about \$600—£120. If the many friends of the Missionary Diocese of Algoma, in Canada and the old country, will send us their mite, this amount will soon be realized. The Lord Bishop of Algoma kindly adds: "Though unwilling to add to the number of appeals already before the laity, from my own and other missionary dioceses, I cannot withhold my endorsement from the Rev. W. T. Noble's request for help towards the erection of a parish school-room, for Sunday-school, temperance, Woman's Auxiliary and social purposes closely connected with the parish. His own people will do their part, but what, between the destructive fire, which swept away their church, houses, and stores at one stroke, and the falling off of business, by the extension of the railway to the north, their means have been seriously crippled."—*E. Algoma.*

All contributions towards this object will be thankfully received by the Lord Bishop of Algoma, Sault Ste. Marie, Ontario, Canada; or by the Incumbent, the Rev. W. T. Noble, St. James' parsonage, Gravenhurst, Ontario, Canada.

W. T. NOBLE.

Gravenhurst, Ont., March, 1890.

Ilfracombe Mission..

Thursday, February 27th, was one of the most interesting days Ilfracombe has yet seen. At 3 p.m. a large congregation assembled to wait for the Bishop of Algoma, who arrived in good time, accompanied by the Rev. Rural-Dean Llwyd, of Muskoka, and the Rev. L. Sinclair, Incumbent of Christ Church. At the appointed hour the Bishop and clergy in their robes met in the porch of the church, and the application for consecration was read by W. H. Stotesbury, Esq., Vestry Clerk, after which the Bishop, preceded by the clergy and two lay officials, Messrs. Smith and Stotesbury, walked in procession, reading the twenty-fourth Psalm, which was responded to by the congregation standing. The Bishop and the Rural-Dean reached their places at the altar, and the Incumbent at the chancel, when the last verse was said—"Who is the King of Glory? even the Lord of Hosts; He is the King of Glory." When the remainder of the consecration was performed, his lordship proceeded with the Ante-Communion Service, and in the absence of Mrs. R. H. Tohill, the Rev. L. Sinclair presided at the organ. The Bishop's sermon was in every sense of the question worthy of the Episcopal dignity, and, as might be expected, turned upon the consecration of the church. His learned lordship stated that the chief object of the Church of England in not consecrating churches until they were finished was that we can offer nothing to God which does not belong to us, and this could not be said of any building until it was paid for. He was pleased to know that Christ Church was free from all debt, and although churches were always requiring some work, useful and ornamental, yet the church was complete for Divine service and the comfort of the congregation, and was now consecrated to the service of Almighty God, and never to be used for any worldly meeting whatever. The sermon was followed by the celebration of Holy Communion. After the service a business meeting was held, to which all the congregation remained. His lordship, who was the first speaker, expressed his great pleasure in what he had been able to perform on this occasion, and made special reference to a very handsome altar cloth, which had just been sent to the Rev. L. Sinclair for the church from Mrs. Lawrence, of London, England. He

I have officiated at 118 services; have preached 111 times, and since my ordination to the Diaconate on June 16th, 1889, I have baptised fifty-two children and nine adults, making a total of sixty-one; marriages, one; and burials, seven. I have also made 194 parochial visits, and have travelled 3,410 miles (which does not include my trip to Muskoka for examination for, and ordination to, Deacon's orders).

A debt of over \$200 has been paid off Trinity church, Ottertail, and that church has been consecrated by the Bishop of the diocese.

Also a debt of \$800 on the Church of the Redeemer, Thessalon, has been reduced to \$200.

The average attendance of St. George's Church, Bruce Mines, for seventeen Sundays, was forty-seven.

The average attendance at the Church of the Redeemer, Thessalon, has been forty-seven.

And the average attendance at Trinity Church, Ottertail, has been thirty.

I have also distributed within a radius of 100 miles, fifteen bags of clothing, kindly sent me for that purpose, by the "Woman's Auxiliary of the Church of England in Canada."

I now wish to thank the teachers of the Sunday School and the superintendent, also the members of the choir, for their services during the past year. Allow me to subscribe myself your ministering servant,

PERCY G. ROBINSON,
Incumbent.

The meeting was then brought to a close by the Incumbent pronouncing the benediction.

Gravenhurst Mission.

ST. JAMES, GRAVENHURST.—On Monday, April 1st, the usual Easter vestry meeting was held in St. James church, Gravenhurst, the Rev. W. T. Noble, B.A., Incumbent, presided and opened the meeting with prayer. There was a very fair attendance, among whom were Dr. York and Dr. Walton. The minutes of the last Easter vestry meeting were read and confirmed. The church-wardens' accounts, as audited by Messrs. Suttaby and Homer, were passed and ordered to be printed. They showed a slight deficit, which is more than covered by promised subscriptions not yet received. The Incumbent appointed Mr. C. E. Ayre as his church-warden for the ensuing year; and, on motion of Mr. Swan, seconded by Mr. Brown, Mr. H. H. Marter was appointed people's church-warden. Mr. G. Homer and Mr. H. B. S. Palmer, were elected sidesmen; and Mr. E. W. Pedler was elected vestry clerk. Owing to the depressed state of the Diocesan Mission Fund it was resolved to raise \$100 extra this year—towards which \$40 were promised by two members present—and the Incumbent was requested to bring the matter before the congregation next Sunday. The utmost cordiality prevailed throughout the meeting, and every measure submitted was passed unanimously. The Women's Auxiliary, under the presidency of Mrs. H. H. Marter, has done good work during the past year, and report a small balance on hand. The Sunday School—thanks to a devoted band of teachers and officers—has done good work; and, notwithstanding increased expenditure on prizes, reports a balance on hand. Altogether, things are in a fairly healthy and prosperous condition.

GRAVENHURST SUNDAY SCHOOL.—Permit me to lay before you the following facts, and to ask your generous and practical sympathy with the object contemplated. A large portion of the town of Gravenhurst, including the English church, was burned down in September, 1887. Since then, thanks to the generous assistance of many kind friends, our new church has been completed. But we have no building in which to hold our Sunday-school, temperance meetings, and various other meetings essential to the welfare of the congregation. The Sunday-school is now in a flourishing condition, but for want of a school-building they are deprived of many social and intellectual advantages, and the reverence due to God's house is impaired by using it as a Sunday-school. Our local branch of the Church of England Temperance So-

considered it was the finest altar cloth in the Diocese of Algoma. Also another gift of rich embroidered texts from the Rev. A. S. O. Sweet, of England. His lordship said he wished to call special attention to a remarkable circumstance in connection with these gifts. They were enclosed to him, addressed to Rev. L. Sinclair, and on the previous week he had left them at Novar station, eight miles from Ifracombe, and Mr. Sinclair, having unexpectedly called at the station on Saturday, was informed of the parcels, which, of course, would be forwarded on Monday. But it so happened that Mr. Sinclair, being anxious to have the gifts at Ifracombe, got them conveyed from Novar on Sunday after the morning service, and that very night the station was completely destroyed by fire, and no compensation could have been obtained from the Grand Trunk Railway Company had the gifts been in the station. Thus the prized gifts, whose quality and beautiful appearance would make becoming decorations for a wealthy city church, were saved. A motion was moved and seconded that the Rev. L. Sinclair should convey the appreciation and thanks of his lordship and congregation to the kind friends who had sent the gifts.—*Orillia Packet.*

At morning service on Easter Sunday, the Rev. Rural Dean Llwyd celebrated Holy Communion in St. John's Church, Ravenscliff, for the last time as Incumbent, and the church and congregation were transferred to the charge of the Rev. L. Sinclair, Incumbent of Christ Church, Ifracombe.

The Rural Dean expressed himself in the most affectionate language, and asked the congregation to remember that although his extended duties in Huntsville and his responsibilities in the Deanery of Muskoka compelled him to resign the incumbency, he would still be with them in spirit, and make every endeavor to come among them from time to time, when an interchange could be made with their new incumbent.

The Rev. L. Sinclair preached the sermon at the request of the Rural Dean. At the close of which Mr. Sinclair said: I feel myself much esteemed by the Bishop and his Rural Dean in being asked to take the charge of this congregation. I regard the responsibility as very considerable on the ground that you have so long been privileged with the ministrations of such an experienced and popular clergyman as the Rural Dean of Muskoka. My other congregations having heard of the proposed change, have already expressed their satisfaction in the addition of such an important congregation as that of St. John's Church in Ravenscliff. I earnestly hope that the blessing of God may abide with us, and bring us daily nearer to the risen Saviour of whom I have had the honor to remind you on this Easter morn, and may He in all times of our tribulation lay His right hand upon us and say, "Fear not; I am the First and the Last; I am He that liveth and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death." After the service the Rev. Rural Dean and his son returned to Huntsville, and the Rev. L. Sinclair proceeded to conduct the 3 p.m. service in Hoodstown, and 7 p.m. service in Ifracombe.

Easter Sunday was marked by good congregations in the churches of the mission.—*Com.*

Acknowledgments.

THE REV. G. H. GAVILLER desires to acknowledge with thanks for copies of the *Morning Post*, *Canadian Churchman*, from Miss Murray; the April number of *Missionary Leaves*, published by the C. M. S., and a copy of the *Yorkshire Post*.

The Rev. A. W. H. Chowne, B.D., begs to acknowledge with hearty thanks the receipt of a purse of \$30 presented to Mrs. Chowne, collected by Mrs. Clifford, wife of the churchwarden, on the occasion of the Rev. A. W. H. Chowne leaving Rosseau to take charge of the Mission of Emsdale, and appreciates this kind gift as a mark of good will on the part of their friends at Rosseau.

NEPIGON MISSION RE-BUILDING FUND.—Kindly allow me space to thank our many friends, and once more to acknowledge the following contributions: St. George's Young Ladies' Missionary Society, Montreal, per Miss Bertie Cole, Secretary-Treasurer, \$25; Mrs. Geraldine Ling from Mrs. Hill, \$5; from White Oak Mission Band, Miss Shore, \$16.69; from Mr. Thomson, churchwarden, St. Thomas's Church, Bracebridge, \$10.50.—ROBT. RENISON.

The Bishop desires to make grateful acknowledgment of the following amounts contributed in response to his recent appeal for the Mission Fund of the Diocese:

Montreal: A. F. Gault, \$100; Geo. Lightbound (for 1889 and 1890), \$100; S. Carsley, \$100; Jas. Mills, \$25; J. Duncan, \$25; Robert Hall, \$25; Robert Evans, \$20; Mrs. M. Williams, \$20; E. E. Shelton, \$100; G. A. Drummond, \$250; also a lady, \$1,000 (\$700 for the erection of a church, and \$300 for Endowment fund).

Ottawa: Dr. Selwyn, \$5; Justice Gwynne, \$5; anon., per Miss Selwyn, \$1; Mrs. Parris, \$1, for W. and O. Fund; offertories in St. John's and Christ's Church, not yet reported.

Toronto: Sir David and Lady MacPherson, \$50; T. Shortiss, \$25; "W. A." (per Treas.), \$98.70, for Temiscamingue Mission, St. Paul's, Lindsay, Forde, \$5; Toronto Diocese, also per Treas., \$18.33; Dr. T. Millman, \$5; Mr. Renaud, \$4; Miss Moffatt, \$5; Mrs. Shortiss, \$10; W. B. Brock, \$100; A. B. Lee, \$50; Mrs. Plummer, \$5; Mrs. Muldrees, \$5; Mrs. Becher, \$25; offertory, Church of the Redeemer, \$75.87.

Kingston: Offertory at annual meeting of city branches of "W. A.," not yet reported.

Miscellaneous: G. H. Tinbury, \$2; Rev. W. Craig, \$5; Colonel Dyer, \$100; offertory, St. Mary's, Nepigon, \$18; Miss Day (for bell for Sudbury church), £4 18s. 9d.

Receipts at Synod office, Toronto, for the Diocese of Algoma, for month ending 30th April, 1890:

For General Fund.—Mr. J. McPherson, Rama, \$5; Miss Day, £3 13s. 9d.; Miss M. Mowbray, £2; Mrs. Almond, 10s.; Miss Almond, 10s.; Miss G. Thorne, £2; Nepigon, St. Mary's, \$18; Mrs. J. P. Whiltress, \$5; Mr. Malcolm Green, \$10; a friend, \$20; Collingwood Woman's Auxiliary, \$22.39; Lindsay, St. Paul's, \$10.05; Port Hope, St. John's P.M.A., \$6.20; Toronto, St. James's Woman's Auxiliary, \$22; Toronto, All Saints', Morning Infant Class \$21.23; Toronto, All Saints', Afternoon Infant Class, \$28.50; Toronto, St. Paul's P.M.A., 50c.; Port Hope, St. John's, Woman's Auxiliary, \$16.05; Mr. A. Maynard, Alliston, \$1; Toronto Diocesan Branch Woman's Auxiliary, \$7.10; Meeting, St. John's, Sault Ste. Marie, \$15; Grant from Domestic and Foreign, Mission Board, \$2,596.96; Grant from Special Collections, \$726.61; A. F. Gault, Esq., Montreal, \$100; From Rev. T. S. Ellerby, in the "Name of the Friend of Sinners," \$20.

Episcopal Income.—Montreal Synod, \$125; Huron Synod, \$175; Toronto Synod, \$250; Ontario Synod, \$300; Fredericton Synod, \$150; Niagara Synod, \$250.

For Special Purposes.—For a Missionary's Stipend: From Home Memorial School, Stratford, \$5; Girls' Havergal Mission Band, Memorial Church, London, \$15.

For Port Sydney—Miss Day, £1 10d.

For Rev. R. Renison's Parsonage.—Miss M. Mowbray, £1; Miss Mowbray, 5s.

For Nepigon Mission.—Miss G. M. Thorne, £1; Peterboro', St. John's, Woman's Auxiliary, \$6.70; Toronto, Redeemer, Woman's Auxiliary, \$17.50; Grant from Domestic and Foreign Mission Board, \$94.

For Uffington.—Cobourg, St. Peter's, Woman's Auxiliary, \$12.

For Huntsville Church Building Fund.—Toronto, All Saints', \$10.

The Episcopal Endowment Fund.—Ottawa, Saint George's, Sunday-school Service, \$17.45.

For the Bishop's Church Extension Fund.—Parkdale, Epiphany P.M.A., \$5.66.

D. KEMP, Treasurer.