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In Memoriam.

We deeply regret being called upon to announce to our readers the death of Mrs. Renison, the beloved wife of the Rev. R. Renison, at Port Arthur, on the morning of the 1st inst. Though the sad event had cast its shadows before it for some months past, it had not been expected so soon, the vital force seeming sufficient to lengthen life out to the early part of the new year. But God has ordered otherwise, and we hasten to offer our heartfelt sympathies to the bereaved husband and children who have been visited with this sore affliction, and for whom the brightness of the coming Christmastide will be so sadly clouded.

Mrs. Renison's illness dates about a year back, symptoms of a dangerous and incurable disease showing themselves which awakened the grave anxieties of her family. The best medical advice within reach was obtained, and a sharp and radical remedy applied, but without avail. The disease still spread. A visit was paid to Toronto last September in hopes of obtaining relief; but a second operation being pronounced inadvisable, Mr. and Mrs. Renison returned to Port Arthur late in October, carrying "the sentence of death" with them, but cheered and comforted by the unbounded kindness and warm Christian sympathy shown them during their stay in the city. Little by little the strength of the poor invalid diminished, in proportion as her suffering increased, but no word of querulous or rebellious complaining was heard from her lips. And then the end came very peacefully; her husband and five children gathered round her dying bed, her soul sustained by that simple, restful Christian faith which had sanctified her previous life, and made it so fruitful in the Master's service. A neighbouring clergyman writes: "Her end was very peaceful, and full of beautiful childlike trust. To the very last her thought for others was most noticeable, and her pain never seemed to make her think only of self." So ends the earthly life of one who, whether as wife, mother, or friend, compelled the high respect and loving regard of all who knew her. By her departure her husband loses an invaluable helpmeet in the cares alike of domestic and missionary life, and her children a loving, affectionate, but judicious mother. May the Divine Comforter be with them to sustain

and comfort them in this irreparable loss. Personally, Mrs. Renison was very quiet and unassuming, but full of energy when any emergency arose needing her interposition. She always took the liveliest interest in her husband's work among the Indians, in both its spiritual and temporal aspects—feeding them when hungry, and administering sharp rebukes as well as wise and loving counsels when needed. Well does the writer remember his first introduction to this devoted Christian woman. Some nine years ago, among the wilds of Lake Nepigon, when, on his arrival at Negwenenang late in the evening, she pressed forward through the group of Indians clustered round the camp fire, and, with outstretched hands and beaming countenance, welcomed him with the words: "I am so glad to see you. Yours is the first white face I have seen for thirteen months." And yet from neither her nor her husband did there fall, then or at any other time, one word of impatience or discontent, despite the loneliness of their lives—cut off, as they were, for years, from all congenial companionship—or the other multiplied discomforts of their lots. And now she is "comforted," having entered into the rest and peace of the paradise of God, and left to all who mourn her the memory of a blameless life, graced with the priceless "ornament of a meek and quiet spirit," and bearing in its every aspect the mark of a simple, unselfish, unobtrusive piety.

The funeral services were held in St. John's Church, Port Arthur, the Rev. W. Evans and Rev. M. C. Kirby officiating; six of the most prominent members of the congregation acting as pallbearers. The interment took place at Nepigon, in the graveyard of St. Mary's Church. There all that is mortal of this devoted Christian wife and mother sleeps, "in sure and certain hope of a joyful resurrection." *Requiescat in pace.*—E. ALGOMA.

Our Boys.

By "our boys" are meant the sons of our Algoma missionaries. And what of them? Simply this: that their fathers are not well enough off to send them to really good schools, such as Port Hope College School, or Ridley Hall, St. Catharines, or The Church School, Toronto, and we want rich people who are able to send their sons there to help them.

"Our boys" don't want to be lumbermen, or fishermen, or miners, or teamsters when they grow up, honorable as all these callings are, when honestly pursued. No! they feel that God has given them brains, and so they are determined to be missionaries, doctors, lawyers, etc. One poor boy says he will be a bishop, little dreaming what that means! At any rate, they want to be useful men when they reach the dignity of manhood, and we hope that many friends will be raised up who will give them a lift on the road by helping us to secure them a good, sound, helpful education.

Just now we want to single out one of them as deserving of special sympathy. Only the initials of his name can be given just now. They are C.L. Well, there is no harm in saying that C. stands for Charlie. You will be sure to feel for him when you know that poor Charlie is blind, has been so for more than eighteen years, and he is now between nineteen and twenty. The darkness came over him while he was only a baby in his mother's arms, as the family were crossing the Atlantic. For all those years he has been shut up in a little world of his own, unable to see the face of father or mother, sister or brother, or to enjoy what we all realize, with Solomon, that "the light is sweet, and a pleasant thing it is for the eyes to behold the sun." And yet, with now and then an occasional outbreak of impatience with the loneliness and seeming uselessness of his life, Charlie is full of fun, and enjoys a joke as well as if he were of Irish rather than Welsh descent. Only the other day he was to be seen seated on the floor, face to face with his big brother, boot soles braced firmly each against the other, hands clasping a stout stick, while both tugged away, might and main, to see which would lift the other, the house ringing meanwhile with the peals of laughter that filled up the gap between the successive tugs. The same evening a very happy group were gathered in his father's study, books and sermons and grave diocesan deliberations being all put aside for the time, while Charlie and others trotted out all the conundrums that could be raked up, many of them stale old customers, but still with enough of fun in them to furnish a half hour's amusement, which Charlie enjoyed as heartily as anybody. And this is no small matter for the poor boy, for every now and then he has his times of gloom, when a great sense of loneliness and uselessness rushes over him, and he asks, with the tears falling and his face working with the effort to keep down the inward struggles, "Father, what use am I in the world? B——, and E——, and J——, can do something (these are his brothers and sisters), but I'm no good to anybody." No, no, Charlie; when God, in His mysterious providence, closed your eyes to the outer world, He gave you what Milton in blindness prayed for—

"So much the rather then, Celestial Light,
Shine inward"—

and taught you to love and to trust Him, even in the darkness, and left you to be a living sermon to all around you, to teach them, what they have so well learnt, thankfulness for their own light, as well as ready, unselfish, never-wearying care and thoughtfulness for their blind son and brother.

Charlie, however, has his recreations. He has reached the dignity of unclerdom, and every now and then tramps off, stick in hand, on his own hook, to inspect his nephews and nieces and have a romp with them. Then, too, as one result of his residence in the Brantford Institute, he is grappling successfully with the peculiar method of reading and writing invented for the blind. Then, thirdly, he has a very decided taste for music, and, entirely self-taught, proves his descent from Jubal by the readiness with which he can handle the organ, the concertina, and accordeon. Now it is in this last direction we have great hopes for Charlie's future, if we can only manage to find some one who has enough of philanthropy, as well as music, in his soul to take this blind boy, one of the best and brightest of all "our boys," by the hand and give him a lift over some of the earlier and rougher stages of his life-journey, by putting him in the way of earning for himself an adequate and reputable maintenance.

Further particulars may be had by communication with the Bishop.

Bishops and Clergymen.

The Anglican communion embraces all Christians in full communion with the Church of England, and so is composed of these parts:

The Church in England: 38 bishops, 24,090 other clergymen.

The Church in the United States: 61 bishops, 3,800 other clergymen.

The Church in Ireland: 13 bishops, 1,807 other clergymen.

The Church in Canada: 24 bishops, 1,300 other clergymen.

The Church in Asia: 13 bishops, 713 other clergymen.

The Church in Africa: 13 bishops, 350 other clergymen.

The Church in Australia: 21 bishops, 269 other clergymen.

The Church in Scotland: 7 bishops, 266 other clergymen.

Scattered Diocese: 9 bishops, 120 other clergymen.

Total bishops, 199; total clergymen, 32,715.

[The above is from the organ of the Diocese of West Virginia; and yet though there are so many thousands of clergy, the missionary Diocese of Algoma cannot find seven suitable men to fill existing or impending vacancies.—ED. NEWS.]

At Last.

The contingency foreseen for many years is at length a reality. One of our missionaries has been compelled by his advancing years and multiplying infirmities to cease from active service, and now asks the rest to which he is justly entitled. In this case doubly so, for the worker referred to was in the field prior to the formation of the diocese in 1873, and thus may justly claim superannuation and its proper benefits. Yes; but in this case *what are the benefits? Absolutely nil. Algoma occupies the unenviable position of being the only one of the nine dioceses composing this ecclesiastical province that does not possess a superannuation fund.* Elsewhere the worker who has grown gray in the Master's service can retire on his little pension, assured, at any rate, of a bare subsistence during his downhill journey to the grave (so richly does the Church recompense her laborers!). With us in Algoma, he is worse off than the horse whose broken wind and stiffened joints unfit him any longer for his owner's use. There, pasture enough is provided; here, the reward is absolute penury, if not starvation. Churchmen and women of Quebec and Ontario, what are you going to do about it? Here is an urgent case actually on our hands, and action of some kind must be taken, and that promptly. There is no fund in the diocesan treasury from which the emergency can be provided for. Every dollar there, and there are very few of them, is appropriated to its special use.

Superannuation is just the one solitary problem for which no solution has been found. We have appealed for it again and again, but practically no response has been made, save a legacy of \$500—not due, we trust, for many a year to come. Cannot ten persons be found among our wealthier Church people able and large-hearted enough to contribute this sum each, and that at once, and so secure for all time to come a pension of at least \$200 to keep the wolf from the door of our shepherd, too old and feeble to watch any longer for the souls of the flock? Or if this be too extravagant an expectation, cannot twenty persons be found to raise the same sum in contributions of half the amount? Is it any wonder that our missionaries are deserting the diocese (we have now five vacancies, shortly to become seven), utterly disheartened and discouraged by the paltriness of the provision which the Church makes alike for their present and their future? Who will blame them if, when called to choose between, on the one hand, a lifelong struggle for existence, aggravated by the gaunt spectre of a cheerless, poverty-stricken old age, and, on the other, a field of labour sufficiently remunerative to leave a margin for the evil days, the instinct of self-preservation asserts itself strongly, and the ties that bind even to queen and country and the old mother Church are readily and finally sundered? To sum up the matter then, Algoma once more asks the Church

to give her the nucleus of a superannuation fund, the interest of which will suffice to find bread, at any rate, for one labourer whose increasing feebleness has driven him from the field. An aged missionary, past his threescore years and ten, anxiously awaits the answer.

Clerical Changes.

"Change . . . in all around I see."

These familiar words are the first that suggest themselves as we take a rapid survey of the present position of the diocese with regard to the supply of clergy. Indeed, in some respects it is very disheartening, and but for our faith in the great Head of the Church, and His promised presence with her, would plunge us in "a gulf of dark despair." That no one cause can be assigned for these multiplied changes—in some cases we may say, desertions—will be evident from examples given below.

(1) Rev. W. T. N. (Gravenhurst) has removed to Quebec, tempted partly by the greater extent and prominence of a new field of labour, and the hope—a vain one, alas!—of escaping from certain local frictions connected with his parochial work.

(2) Rev. H. N. B. (Uffington) has returned to England, on the sick-list, on leave of absence for a year, having accomplished, by God's blessing, a large sum total of work in the erection of three churches (two of them consecrated and the third ready), and the preparation of two cemeteries, one of which has already been formally set apart for the burial of the dead. A full report of the work was given by the Rural Dean in last month's issue.

(3) Rev. H. R. (Manitowaning) also returns to England after three years' residence in Algoma, at the suggestion of his medical adviser, who writes to the Bishop: "The affection of the air passages which has taken hold of Mr. R. is, without doubt, the outcome of his residence on Manitoulin Island. A change such as he proposes might result in a cure, or, at any rate, very much benefit him, and possibly prevent much more serious trouble in the future." A year's leave of absence has been granted in this case also.

(4) Rev. G. G. H. R. (Burk's Falls) tenders his resignation in order to accept a post under the Bishop of Michigan, who writes, offering him "a good living" (nice rectory, etc.). In this case the reason assigned has been *the want of a parsonage*, and the impossibility of obtaining, within a convenient distance of the church, a house fit for occupation by a family with small children.

(5) Rev. A. J. Y. (Magnetawan) proposes to migrate to Manitoba in February, having been appointed by the Bishop to the incumbency of Rapid City. The primary consideration in Mr. Y.'s case has been the benefit anticipated to Mrs. Y.'s health, which has not been at all good for some time past. We trust that the hopes so fondly cherished may be abundantly realized.

Two other missions, Thessalon and St. Joseph's Island, have been vacant for more than a twelve-month.

Here, then, are *seven* vacancies, all clamoring urgently for occupation! Let them continue unsupplied, and we may fill up the blank in the quotation above, and content ourselves to see "change and decay" in every one of them. Tokens are already to be seen in some of them. Our people, uncared for by their own Church, are being picked up quietly by other religious bodies. Our children, the lambs of the flock that *we* were commanded to "feed," are straying into strange folds. Our little ones are left unmarked by the sacred sign of Him who died for them. Our sick and suffering and dying ones have no one to point them to their great High Priest, who can be "touched with the feeling of their infirmities." All this means serious damage to the Church, and still more serious hurt to the souls of her children. Everything has been done to supply the remedy. Enquiry has been made by correspondence. Advertisements have appeared in our Church papers calling for missionaries, but only two have replied, and it is doubtful whether either of these is available. Where now to turn we do not know, so far as human agencies are concerned.

But He still remains who has said, "Lo, I am with you alway." To Him we turn in our emergency, and pray "the Lord of the harvest" to "send forth labourers into his harvest."

Algoma.

Extract from a letter written by the Bishop of Algoma when visiting the Manitoulin Island :

Last Sunday, Sept. 13th, we had service here in the Indian church at nine a.m., confirmation, sermon, and holy communion, then dinner; then drove eleven miles to the Indian church at Sucker Creek; service and sermon at three p.m.; then drove four miles to Little Current, to the church built by Mr. R. A. A. Jones, had service, sermon, and the holy communion; then drove back here, eight miles, pretty tired. Monday morning we started in Mr. Frost's boat for Birch Island, taking a man with us. There was little or no wind, so rowing was the order of the day for the first ten miles, and bits of the last ten; of course I took my share. We got there about eight p.m., lighted camp fire, cooked and had supper on the shore; then camped in the garret of an unfinished house; fortunately it had a roof, for it poured all night. Tuesday, breakfasted in a fish house close by; then had service in the new church built by the Indians under Mr. Frost's directions—very neat. At two p.m. we started for La Cloche, on the north shore, about sixteen miles off; had a pretty fair wind; got in about six p.m., camped in the deserted Hudson Bay post; had supper, then bed. I slept on the floor with some rugs under me. Wednesday, breakfasted at half-past five, then started for Spanish River—first a portage of a

mile, then the canoe for three miles, then another portage of a mile, then a paddle of a mile across a lake, then a walk of a mile and a half brought us to the schoolhouse; found Esquimaux and other Indians at work on a turret for the bell sent by Mrs. Stubbs. At three p.m. we had service and the holy communion, ending at half-past five, then started again on the same portage, etc., as the morning, reaching La Cloche at eight o'clock, dead beat—supper and bed, sleeping the sleep of the weary. Up next morning at 6.30, had breakfast, packed up and started in the boat for here, taking eight hours, a distance of twenty-two miles, but the wind was contrary.

GORE BAY, 20th.—Friday forenoon I rested, and then packed and went to the Sheguiandah dock; waited there three hours, returned to Mr. Frost's for tea, came back to learn that the steamer had passed without calling. Saturday morning drove sixteen miles with Mr. Frost to Manitowaning to catch the "Favorite," my last chance. Lunched with Mr. and Miss Pluff, caught the "Favorite" and came on here, getting in at two a.m. this (Sunday) morning. After an almost sleepless night was up at half-past six, breakfasted, and drove with the Rev. Mr. McLeod to Mudge Bay for service, twelve miles; drove back the twelve in a broiling sun, much of the road corduroy, and now it is time for evening service.—*E. Algoma, in Canadian Churchman.*

Gravenhurst.

ST. JAMES' CHURCH.—The Rt. Rev. the Bishop of Algoma officiated at the services in this church on Sunday, November 15th, to large and attentive congregations. His sermons, as usual, were of a powerful and argumentative character, and he dwelt especially upon the necessity of union in the Church, and charity and love to all men being required to build up the kingdom of God upon earth.

His lordship's discourses, judging by the large audiences invariably attending his appearances here, are much appreciated by all denominations in this town, and we trust all who heard him benefited by his counsel and advice. He attended the Sunday-school in the afternoon and addressed the children and teachers, speaking of the care and love necessary to train the younger members of the Church during their early days.

On Monday he presided over a large and influential meeting of the congregation held in the church, and at which the utmost unanimity of feeling was shown. The appointment of an Incumbent and various matters connected with the welfare of the church were brought forward and discussed in a most hearty and cordial manner; the offertory was considerably increased, and his lordship stated his hope of appointing a proper and suitable clergyman to fill the vacancy now existing at an early date.

His lordship also visited the public schools on Tuesday, and expressed great satisfaction with the schoolhouse, the order and discipline maintained, and the effective system of teaching employed.—*Gravenhurst Banner.*

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.

NOTICE—The editor desires it to be understood that he does not hold himself responsible for the utterances of any correspondent, or for any requests for vestments or Church furniture, but only for what appears under the headings "Editorial Notes," and "Notes by the Way."

Editorial Notes.

THE friends of missionary work in this ecclesiastical province may well ask themselves just now, what is to become of Algoma? As we go to press there are five vacant missions, and a certainty of two more being added to the number by the end of February. A full statement of these clerical changes will be found in another column. It is very easy for outsiders to censure the clergy who, from time to time, leave us; but, after all, what else can the Church expect? Take, for example, the case of the Rev. A. J. Young, who leaves Magnettawan in February for Rapid City, Manitoba. Mr. Young came out from England in 1884, so that he has been seven years in the missionary field—the perfect number of years! He was entirely unused to colonial life of any kind, and therefore to be plunged at once into the "backwoods" was anything but being "laid gently in a bed of roses." There he would have to draw his own water, split his own firewood, feed, clean, and harness his horse, and learn the "ways" of the people (a mixed population), which, by the way, is no easy task for an Englishman.

AND yet, in spite of all these and many other difficulties, such as bad roads, long journeys (one station being as much as seventeen miles from Magnettawan), the reverend missionary has done good and noble work, setting a godly example to the people committed to his care, and doing much to build up the Church of which he has been ordained a minister in Christ Jesus.

BUT why is Mr. Young leaving? One reason is given under the head "Clerical Changes"; another reason we will venture to mention, knowing it to be correct: that Magnettawan is only a mission, unable to support itself, with a decreasing population at present, and no very certain prospect of any increase. Mr. Young has served as long as reason and justice could expect. Rapid City, Manitoba, on the other hand, has a growing future. Then, again, his daughters, now fast passing from childhood, need a better school than his present mission can supply. True, the Bishop has been able to secure one or two offers from friends of Algoma to take one of Mr. Young's daughters and educate her, but it is not every father or mother who can willingly part with their child, when another sphere is opened wherein the parents can do the Master's good work and at the same time provide or obtain the education for their little ones without having to be separated from them. And this "family instinct" we must honour and respect.

WE would not burden our readers with so much about any one of our retiring missionaries were it not that persons unacquainted with the circumstances of many of Algoma's clergy, are very apt to say hard things, and Mr. Young's case is a good one by which to illustrate the statement, that often our men are justified in accepting offers of better places.

IN answer to the question asked above—what is to become of Algoma?—we may offer one answer and invite further suggestions thereon, viz.: It appears that continual clerical change is to be the rule in our missionary fields, and it is natural that it should be so; a desire to "ascend" is natural to a clergyman, even while in the body. Would it not, therefore, be well for the Church Synods to endeavour to devise some scheme whereby our young men might be launched first in the mission field; and while having every opportunity for the exercise of their energy, and for the acceptance of "calls" to better fields, yet also the privilege of remaining in the mission field if they wished? At present it is quite the reverse. A young man of promise, let us suppose, is graduating next Easter from a divinity school. His friends, clerical and lay, are all striving and "wire-pulling" even now to get him a "good church," because, forsooth, he is "too clever a young man" to send to the mission work of Algoma; and so the lad is pitchforked into a "good parish" without the church having any idea as to what stuff he is made of.

Notes by the Way.

REV. A. H. ALLMAN is moving to Uffington Mission.

OUR readers would like to hear from every mission, and the Shingwauk Home, at least once in two months.

IN another column will be found an article from Rosseau Mission, once more that that field is occupied and heard from.

ACTUAL events in everyday mission work are the facts that English readers long for, rather than how such a one looked or sang at such a tea, or church social.

WE regret to chronicle the death of Mrs. R. Renison (of cancer), and desire to express the hearty sympathy of all the diocese with the bereaved husband.

THE REV. A. C. MILES is taking temporary duty at North Bay, having obtained three months leave of absence from the Bishop of Toronto for the purpose of building up his nervous system, which has been shaken by overwork. We strongly recommend any other of the clergy who suffer in the same way to try a similar remedy. The recuperative qualities of Algoma air are wonderful.

THE Bishop spent Sunday, Nov. 15th, in Gravenhurst, preaching morning and evening in St. James', and also addressing the Sunday-school. On the 22nd he took the duty in St. Luke's, Sault Ste. Marie, in the absence of the Incumbent, Rev. E. A. Vesey, who supplied North Bay on that day. On the 29th he visited the latter place, preaching morning and evening, administering the Holy Communion, and addressing the Sunday-school. Dec. 6th he preached in the Church of the Ascension, Toronto, and also in All Saints', addressing three different sections of the Sunday-school of the latter. On the 13th he occupied the pulpit of the Church of the Redeemer, a.m., and that of the Messiah, p.m. On the 20th he visits Brockville, preaching in St. Peter's morning and evening, and holding a missionary meeting on the 21st in behalf of Algoma. Christmas Day he will be in St. Philip's, Toronto, while on the 27th he visits St. Peter's, and in the evening preaches a sermon to young men in St. James' in connection with the St. Andrew's Brotherhood of that parish.

Aspdin Mission.

STANLEYDALE—ST. JOHN'S.—This church has now been properly ceiled with matched lumber, and we hope in consequence to be a little warmer this winter. Cold we must still be though till the walls are lined, a work which the people cannot possibly undertake at present. A large cupboard is being made as a gift by a member of the congregation, to be placed in the vestry when built, to hold the Sunday-school library, etc. We wish to thank very heartily Miss Armour, who on Mr. Tyrer's departure took charge of the Sunday-school until a new superintendent could be appointed. She is leaving us to return home, much

to our regret. We are glad to be able to announce that Mr. A. Thurley has kindly consented to carry on the school. He has had much experience.

ASPDIN SUNDAY-SCHOOL.—We are glad to say that the boys of the Sunday-school have undertaken, now that classes are held in the library, to see to all sweeping, etc., that may be necessary. Mr. Davidson had taken so much pains in preparing the room and putting everything in order that they all feel bound to keep everything as he left it. They have also agreed to do some work in the church. We are glad to note an increase in the numbers attending.

THE PARSONAGE.—The site has now been surveyed, and we are expecting the plan of it to reach us shortly. We hope to see the building rising in good time next summer. No contributions have lately been received; we hope the zeal of our outside readers has not cooled for long.

THE LAY-READER.—It is with deepest regret that we chronicle the departure of our indefatigable helper, Mr. G. F. Davidson, for Toronto, there to enter upon his studies for the ministry of the Church.

This, following upon the departure of Mr. A. H. Tyrer, of Stanleydale, has left the Incumbent in the position which he expected to occupy when first appointed to the mission, viz., single handed; in consequence, a large amount of work falls to his share which was formerly taken by his assistants.

There is but one feeling throughout the mission with regard to Mr. Davidson, and that is, deep regret at his departure. More especially do the congregations of St. Michael's and St. John's suffer by it, as they will now have only one Sunday service a fortnight. Through all kinds of weather Mr. Davidson has *walked* to these churches (once actually having to walk at the rate of about a mile an hour) Sunday after Sunday. The people well knew that he would be at his post, let any one else stay away who liked. He also edited this magazine, the initiation of which scheme and its successful carrying out are practically due to his energy. For this, and for his secretarial work, his oversight of the distribution of papers, etc., but, perhaps more than all, for his labour of love in the Church of St. Mary, where he attended to every detail connected with the services most scrupulously, and for the beautiful order in which he kept Clifton Hall and its libraries, the Incumbent wishes to give him his warmest thanks. More could be said of his work, but he would not thank us for it. The good wishes and prayers of us all go with him into his new sphere of labour. Mr. Davidson's address is 174 Arthur Street, Toronto, Ontario, Canada.—*Aspdin M. News.*

Sudbury Mission.

Although a harvest festival had been held on Oct. 21st, yet when the day arrived which had been proclaimed by the Governor-General as a day of general

thanksgiving for harvest (November 12th), a special service was held in the evening in the Church of the Epiphany. The Incumbent, the Rev. C. Piercy, addressed the people on behalf of the Widows and Orphans' Fund, the response to which was \$7.35 in the offertory.

Every Friday evening the Litany is read and a short address given on the history and teachings of the Book of Common Prayer.—*Com., by Rev. C. Piercy.*

Rosseau Mission.

In the Mission of Rosseau the second Sunday in Advent and following day were thus sacred and given to the service of the Lord. They are but two days out of many, and are set forth as exhibiting a little view of work being done.

At 11 a.m. there was divine service in the Church of the Redeemer at Rosseau with communion administration, the communicants being fifteen in number. They came by boat, they rode on horseback, and they walked. They drew near with faith, and took the holy sacrament to their comfort. We have here accordingly sufficient to make us fully joyous in our work and labour of love. Immediately after this service the Incumbent proceeded on his way to Bent-riverdale, some eight miles distant; but on this occasion, instead of walking as usual, one of the truest and most zealous of women (Mrs. Lawrason) placed her boat and man at his service, and also provided lunch, and away they went. After a pleasant and invigorating row, they reached Mr. Fullerton's hospitable house in Skeleton Bay. Nearly all his family had gone on ahead to the little schoolhouse, where Sunday-school was being held, but he remained behind ready to start, and accompanied the Incumbent, the distance being only about a mile through the bush. Here at 4 o'clock shortens evensong was said, and a short earnest sermon preached to parents and children, who nearly filled the room. Then the Incumbent accepted the kind invitation of the Langton family to stay at their house for the night. They are lineal descendants of the great Stephen Langton, Archbishop of Canterbury, who caused to be set forth again in Magna Charta itself the freedom and independence of the Church of England. With such an ancestor, it was only natural for the Incumbent to find himself most kindly and affectionately entertained. The following day the Incumbent went again to Mr. Fullerton's, who got ready his boat and gun, and they started down the lake about three miles, and then took to the bush some two or three miles further, and reached a small farm house. The Incumbent was asked to enter the bedroom, and there the poor wife and mother lay grievously ill. She had been three months in that state, and the doctor's remedies appeared to be of little service. It was a swelling about the region of the stomach. She cried most bitterly at the thought of leaving her two

youngest little girls, weak, delicate creatures, to a hard, merciless, cruel world without the softening power of a mother's love. The Incumbent will very often find his way there, and may again communicate as to this poor woman. She was baptized and confirmed in the Church of Ireland, and came years ago from Waterford. If she could but have extra medical advice from Toronto—but the money, the money, the money! The Incumbent then returned with Mr. Fullerton as far as possible by boat, and the rest of the way to Rosseau alone on foot.

In our account for next issue will be a statement of all that this mission has accomplished under much difficulty in its own aid, and independent of outside help.—*Scribe.*

Port Sydney Mission.

Further harvest festival services have been held here, viz., in St. Mary's, Beatrice, and in St. John's, Ufford.

Beatrice.—A special service was held on the 11th ult., and a fairly good number of persons were present. Divine service was conducted by the Rev. A. H. Allman, who appealed during the course of his sermon for the Diocesan Widows and Orphans' Fund. The offertory amounted to 83 cents, and there were some offerings in kind also for the clergyman. After the service tea was prepared, followed by a varied programme of music, recitations, songs, etc., and the company of about 60 persons seemed to enjoy the excellent opportunity for sociality.

Ufford.—The 12th ult., being Thanksgiving Day, was pretty well observed at this station. A good congregation gathered together, and divine service was conducted by the Rev. A. H. Allman, when another appeal was made on behalf of the Diocesan Widows and Orphans' Fund, resulting in an offertory of \$2. The assistance of Mrs. Buckerfield was enjoyed, who kindly presided at the organ. In place of having tea a stall was provided, and what was termed a social "free and easy" was held in Mr. W. Kay's new and substantial residence. A long programme was presented, and the Incumbent took the chair. Every now and then a break occurred, and the stall was visited, after which the programme was again taken up. A capital impromptu speech was given by Mr. Jas. Coutts, and there were also part songs, recitations, etc., all of which the numerous company present evidently enjoyed.

Emsdale Mission.

An entertainment was given in the Orange hall, Emsdale, November 11th, by the congregation of St. Mark's Church to augment the fund for paying off building the drive-shed. A substantial tea was partaken of, and the concert was well supplied with the best local talent that could be obtained in Emsdale,

Novar, and Sprucedale. All enjoyed themselves to the full. The amount raised was \$19.50.—*Alfred W. H. Chowne.*

Broadbent Mission.

BROADBENT.—Our esteemed friend and churchwarden, Mr. Edward Broadbent, who has been seriously indisposed and confined to his room for the past month, is now rapidly recovering, and hopes to get round again as usual before long. Mr. Broadbent's recovery is mainly due to devoted nursing by his brother, who has manifested his brotherly love by uninterrupted night and day attention. During his sickness Mr. Broadbent has been greatly missed from his accustomed seat in St. Stephen's, also by his Sunday-school class, but the sympathies of this and other congregations of the mission are with him during his trial.—*Evangelical Churchman.*

Benefit to the Heathen of Missions.

Are savages benefited by being taught the Christian religion? Thirty years ago R. H. Dana, Esq., according to the *Missionary Review of the World*, thus wrote regarding the inhabitants of the Sandwich Islands:—

"The missionaries have in less than forty years taught this whole people to read, write, cipher, and sew, given them an alphabet, grammar, and dictionary; preserved their language from extinction, given it a literature and translated into it the Bible and works of devotion, science, and entertainment; have established schools, reared up native teachers, so that the proportion of the inhabitants who can read and write is greater than in New England. Whereas they found these people half-naked savages, living in the surf and in the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, we now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than people do at home, and the more elevated part of them aiding to conduct the affairs of the constitutional monarchy under which they are holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies!

"In every district are free schools for natives where they are taught, by native teachers, reading, writing, singing by note, arithmetic, grammar, and geography. At Lahainaluna is the normal school for natives, in which the best scholars from the district schools are carried to an advanced stage of education, or fitted for teachers. At Punahon is the college, now having 70 students, and the examinations in Greek, Latin, and mathematics, which I attended, were particularly satisfactory. In no place that I have visited are the rules which control vice and regulate amusements so strict, so reasonable, so fairly enforced.

A man may travel in the interior alone unarmed, even through the wildest spots. I found no hut without its Bible and hymn-book in the native tongue, and the practice of family prayer and grace before meat."

Acknowledgments.

Receipts at Synod Office, Toronto, for the Diocese of Algoma, for November, 1891.

For General Fund.—Ashton Fletcher, Esq., \$30; "M. R.," thank offering, \$5; Miss Mugeridge, £6 11s.

For Episcopal Endowment Fund.—Per Miss Tucker: Miss Beadon, 2s. 6d.; Mrs. Rowden, 5s.; Mrs. Polson, 5s.; Miss Sawbridge, £15; Miss Purnell, £3 3s.; Miss Lander, £1 1s.; Mrs. Blunt, £5; Rev. I. Irving, £1 1s.; Mrs. Irving, £10 6s. Per Mrs. E. S. Stubbs: Mrs. Bagshawe, 10s.; Rev. D. and Mrs. Wilkinson, £1; A. Ritson, Esq., £1 1s.; F. Ritson, Esq., £5; Anon., 5s.; Miss A. M. Wilson, £5. Per Miss A. M. Wilson: Miss Wilson, £5; Mrs. and Miss Hall, £1; Miss Johnston, £1 1s.; Miss Fadden, £5; Miss Bowly, £2.

For Widows and Orphans Fund.—Chapleau, \$15; Schreiber, \$11; Rev. W. Evans, \$2; Maple Island, 84c.; Dunchurch, \$1.10; Sault Ste. Marie, St. Luke's, \$8.98; Huntsville, \$1.98; Sudbury, \$7.35; Port Carling, \$1.50; Burk's Falls, \$1; Mrs. Evelyn, 10s.; "R. B. S.," \$5; Emsdale, 40c.

SPECIAL PURPOSES FUND.

For Educational Fund.—Huron Diocesan Branch W.A., \$50.

For Dufferin Bridge Church.—John Latham, thank offering, \$5.

For Nipissing Church Building Fund.—Collected by Rev. J. H. McLeod, \$53.

For Rev. R. Renison.—Toronto, Ascension W.A., \$15.

For Huntsville Church Building Fund.—Miss Reid, 16s. 6d.

CHURCH AND PARSONAGE FUND.

A Friend, per Miss A. B. Tucker, £30; "A. F.," New Brunswick, \$20.

D. KEMP, Treasurer.

From Sussex Branch, per Miss Day: "E. A.," 10s.; Rev. Snowdon Smith, 10s.; Margaret, 4s. 3d.; Mary Weaver, 2s. 6d.; Mabel, 5s.; H. and Nellie Collins, (needlework, etc.), 8s. 6d.; Mrs. Elphick (sale of kitten), 2s. 6d.; "M.E.D.," 10s.; Pincushions, 4s.; Pigeons, 1s. 4d.; Eggs, 2s. 7d.; Miss A. T. Kemble, 5s. 3d.; Balance Buxsted Working Party, 3s. 8½d.; Collection Tea Party, Hadlow Down, 15s. 3d.; Collection Tea Party, Five Ashes, 3s. 7½d.; total, £4 8s. 6d.

The Rev. A. H. Allman begs to make grateful acknowledgment of quite a large roll of missionary periodicals from Church of the Redeemer branch W.A. (Toronto); also a capital batch of Church papers from Rev. Canon Sweeny (Toronto); and a copy of St. George's *Parish Magazine*, per Mrs. Cowan, Toronto.

Brunel New Church.—The Rev. A. H. Allman has had the pleasure of receiving \$10 towards this work from Côte St. Paul, Montreal (per Mrs. Woollam Worden).

Parry Sound.—The Rev. G. H. Gaviller desires to acknowledge with many thanks a bale of useful articles of clothing from an unknown source.

Emsdale Mission.—Mr. W. E. Streatfield desires to gratefully acknowledge the following subscriptions towards the Emsdale Parsonage Fund: Collected by Mrs. C. W. Streatfield, £4 5s.; given by Mrs. R. C. Streatfield, £1.

Mrs. Mugeridge begs to inform the editor of THE NEWS that she has paid to Messrs. Drummond, bankers, London, England, the sum of £6 11s., for the Bishop of Algoma, the contributors towards this amount being Miss Chippindale, £1; B. H. Collins, Esq., H. Dalton, Esq., and Mrs. Yarborough, each £1; the family of the late Mrs. Harrild, £1 1s., and C. W. Cunningham, Esq., 10s.