

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. IV. No. 2.

TORONTO, FEBRUARY 15, 1892.

Published Monthly,
50 cents per annum.

To the Rescue.

Our readers will remember that in one of our recent issues we called attention, under the caption "at last," to the emergency which had arisen in consequence of the retirement of one of our clergymen from active service, as the result of advancing years and multiplying infirmities, and the impossibility, for lack of any fund for the purpose, of making any provision to meet the case, such as is made in the other eight dioceses, when a faithful missionary is superannuated. It gives us great pleasure to state that the difficulty has been most happily solved. The Diocese of Toronto has come to the rescue, and generously taken the burden on its own shoulders, by placing the Rev. Mr. Mosley on its Commutation Fund list. This the terms of its own canon on the subject enable it to do, Mr. Mosley being the only missionary now in Algoma who was labouring in the old undivided diocese of Toronto prior to the setting apart of our missionary diocese in 1873, and having been still in active service when his claim was presented more than two years ago. We beg to offer our most sincere thanks to the members of the Clergy Commutation Trust Fund Committee for their kindly consideration of Mr. Mosley's case, securing, as it does, the sum of \$400 per annum for the remainder of his life, and thereby relieving our Diocesan treasury of a charge of \$375, hitherto paid as stipend. The release of this sum will enable us to meet some very pressing obligations confronting us in other directions.

Ilfracombe Mission.

Axe Lake Station.—Mr. James Daily, one of the much respected settlers of this district, has been removed by death. The Rev. L. Sinclair was sent for to officiate at the funeral, but being in a distant part of his mission the message could not be forwarded from Ilfracombe on time. We are

informed that Mr. Fraser, of Charllinch, officiated, and the burial ground was that belonging to the Presbyterians in McMurrich. Another esteemed settler, ex-councillor Walker, of Stisted, was also buried in the same place last week by the Rev. H. P. Lowe, M.A., Incumbent of the Aspden Mission.

HOODSTOWN.—On Wednesday, January 20th, Mr. Henry Demaine and Miss Annie Elizabeth Brook were married by the Rev. L. Sinclair, in St. Jude's Church. The bride was given away by her father, Mr. Wm. Brook, organist of St. John the Baptist's Church, Ravenscliffe. Mr. Joseph Brook was best man, and Miss Clara Goldthorp, of Lake Vernon, was bride's maid.

A Word to the Clergy of Algoma.

A glance over the pages of this issue of THE ALGOMA MISSIONARY NEWS will reveal the fact that more room could have been spared for diocesan information for the benefit, first of our readers, but secondly, and ultimately, of our diocese. Will the clergy not try to write more, and let the March issue be full of ALGOMA NEWS?—EDITOR A. M. N.

Magnettawan Mission.

Owing to the wet and mild weather, the Christmas Services were not so well attended as in former years. Divine Service consisting of Morning Prayer, sermon, and celebration of Holy Communion, was held at St. George's, Magnettawan, at 10 o'clock; a good congregation gathered and took part in a very hearty service. The church, as usual, was very tastefully decorated with evergreens and appropriate texts.

After a hurried meal the missionary drove ten miles to Midlothian, where service was held at St. Peter's church, at 2.30 p.m., and the Holy Communion celebrated; the attendance was fairly good, and one and another of the congregation

afterwards told the missionary how much they appreciated the opportunity of assembling together in God's House to keep the Christmas festival.

The return drive home was anything but pleasant, Magnettawan being reached in time for the missionary to be present at the commencement of the Sunday-school entertainment, this year fixed for Christmas day. The attendance was good, and the children's pieces, songs, etc., etc., were well rendered. Special prizes were awarded for attendance and general proficiency, in each class; the happy prize-winners were: girls Bible-class—1st, Ethel Young, 2nd, Bena Schadé; boys, Bible-class—1st, James Brinkman, 2nd, William Piper; 1st class—1st, Gertie Young, 2nd Arnold Carscadden; 2nd class—1st, Mabel Bessy, 2nd, Margaret Irwin; infants, 1st, Grace Young, 2nd, Viney Irwin. The missionary distributed the prizes, speaking a few kindly encouraging words to each.

Then came the event of the evening as the curtain fell and disclosed the beautiful Christmas Tree, which, by the ingenuity of the superintendent, had been made to revolve, and as the tree went round and round, brilliantly lighted, thanks to Quebec friends, and the presents were seen, the children's delight was unbounded and exclamations, in praise of the tree and its burden of beautiful fruit, were heard on all sides, and the already bright and happy faces of the little ones were soon beaming with pleasure and delight, as the beautiful gifts were handed to them, and they dived into the candy bags (St. Peter's, Toronto) which, it is scarcely necessary to say, they enjoyed immensely. Thank you all, dear friends, young and old, for your kindly sympathy, it was your bountiful liberality that helped to make the children's a happy Christmas.—A. J. Y.

A RETURNED missionary tells how, after reading the first chapter of the Epistle to the Romans to a heathen congregation in their own tongue, they crowded round him, and said, "You wrote that for us."

Garden River Mission.

The Rev. J. Irvine desires to acknowledge with thanks the receipt of \$15 from the W.A.M.A. of St. George's Church, St. Catharines, towards the payment of a debt on the Indian church in his mission.

Gravenhurst Mission.

ST. JAMES' CHURCH—On Sunday evening last, the Rev. W. H. French, the newly appointed Incumbent, preached an admirable sermon on the death of Prince Albert Victor of Wales. The text was 1st Cor. xii. chapter, 26th verse. "And whether one member suffer, all the members suffer with it; or one be honoured, all the members rejoice at it."—The preacher showed the application of the text and its appropriateness under the present circumstances—he referred to the interest every member of the nation took during a great war in the victories achieved or defeats sustained by the army and navy of the Empire, each being deeply interested and as anxious as though the affair were entirely his own, and he showed how this fact was apparent in the death of the Prince Consort, the Crimean War, the all but fatal illness of the Prince of Wales in 1871, and then directed the thoughts of the congregation to first, the sorrows of the throne; second, the dead Prince's position, prospects and character, reading the testimony of the Royal Grandmother in her authorized communication to the public papers; third, the political situation in which the succession to the throne was considered; and the delightful fact became self-evident, that, however men might talk of independence, annexation, or such like ideas, let but a sorrow such as the present one fall upon the Royal Family, or a joy such as the Jubilee of 1887 arise, the loyalty of all classes was drawn well out and the heart of every man and woman beat as with one mighty throb, showing the Empire to be one in its loyalty as it was one in its varied interests. The service being concluded, the Incumbent requested all to join in singing the National Anthem.

Tuesday evening the first of a series of socials in connection with St. James' Church was held at the residence of Mr. H. H. Marter. The attendance was large, the amusements were of a varied character, music, singing and games, which were kept up till nearly 12 o'clock, when all departed, having thoroughly enjoyed

themselves. A collection was made towards the Parochial Hall Building Fund. The members of the Church Woman's Auxiliary are to be congratulated upon the decided success attending this the first of their efforts this year.—*Banner*.

Parry Sound Mission.

TRINITY CHURCH—The parishioners of this little town were greatly pleased this year by being privileged with a Sunday visit from their Bishop. The Right Reverend Dr. Sullivan occupied the pulpit at both the morning and evening services of January 24th, administering the Holy Communion in the morning and the apostolic rite of Confirmation in the evening.

Sunday-school.—The annual Christmas tree was held in the Music Hall, Wednesday evening, the 6th ult. There was a large attendance of grown-up people, notwithstanding the charge of fifteen cents admission, which was the order of the day this year, instead of the usual silver collection during the evening, when, of course, admission is free, and many come in, and hear and see all that that there is to hear or see, and when the plate is passed before them, put no coin upon it. We may state here that the proceeds of the evening were larger than ever in the history of this school, amounting to \$23.85 at the door, and two donations from members of the church amounting to \$6, making a total of \$29.85. The programme was chiefly provided by the little ones, who had prepared recitations, songs, and dialogues. Some of the little ones in our school are Canadians, natives of this parish, but not a few are English-born, whose parents emigrated, seeking better times, and it is pleasing to notice that these show such a knowledge of their catechism as testifies to the greatest care and activity in old country parishes to-day, on behalf of the children.

TRINITY CHURCH GUILD.—The first parlor social under the auspices of this little society was held in Mrs. T. A. Clark's house on Friday, the 22nd ult. There was a goodly company. The programme consisted of vocal selections and parlor games. The proceeds, which amounted to \$17, were devoted towards paying for the new dishes just purchased for the church by the guild, the set consisting of four hundred and thirty-six pieces, each piece bearing the stamp, "Trinity Church, Parry Sound." Some of our friends and readers of the ALGOMA

NEWS may wonder what so many plates and cups, and saucers, and jugs are needed for, so it may be well to explain when Sunday-school Xmas treats, Harvest Home festivals, or pic-nics are held, we have, like other congregations, been obliged to borrow from the shops, and sometimes merchants in a small town cannot supply the number needed, so that we would have to go to two or three shops, then the dishes would sometimes be returned to the wrong merchants, etc., so that our young people thought better to buy some for ourselves.

RANKIN'S STATION.—The Bishop read the evening service and preached at the station Sunday afternoon, the 24th ult. There was a goodly company of settlers, some having come many miles. A student's presence during the summer months is much needed in the townships of Foley, Conger, and McDougall. In these three townships there is only one place of worship, McDougall, and that a Presbyterian. The Anglican Church lags far behind in her care of her people, but it is the duty of the mission fund is low.

Uffington Mission.

The snow so long expected came at last. Early in January several teamsters prepared themselves to fetch over their new Incumbent's goods, but had to defer again for a few days, owing to the sudden illness of Mrs. Allman. On the 13th of January the major portion of furniture was transferred from Port Sydney parsonage to St. Paul's parsonage, Uffington, but one load had to be left behind, owing to the fact that a team became disabled when proceeding to the former place. However, the Rev. A. H. Allman and his household have been trying to make themselves comfortable in their new abode, in which effort, however, they have been only partially successful, because the addition on the north side of the parsonage was evidently made with green lumber, and the strong and piercing winds blew along as through a sieve. The clergyman's horse is still worse off, since the long unused stable is little better than a crate, and the animal, having been found covered with frost and shivering morning after morning, has been removed to the stable of the churchwarden, hard by. These things mean that money will have to be hunted up from some quarter, in order to still further improve the parsonage, and make the stable and coach-house what they so

sorely need to be. The three churches of the mission have been served regularly since New Year's day, and the people have turned out to participate in the blessings of Divine worship, and assure their new clergyman of a hearty welcome. Calls at the parsonage have also been frequent, and the prospect is one of happy relations and harmonious work.

Gore Bay Mission.

GORE BAY.—The annual entertainment and Xmas tree in connection with All Saints Church Sunday-school on Xmas eve, in the large music hall, was a grand success in every respect, the hall being crowded to the very doors. The programme consisted of vocal and instrumental music, dialogues, and recitations. The principal attraction of the evening was an exhibition of Professor Jarley's famous wax works, which elicited great applause. After the wax works, Santa Claus mysteriously made his appearance on the scene, and began in right good earnest, with the help of his assistant, to strip the beautifully decorated tree of its precious burden, and distribute the presents to their respective and anxious recipients, more than one hundred and twenty-five in all. As every teacher and scholar received a prize according to their attendance and general merit, quite a number went up high in the forties, and a few reached the possible fifty one Sunday. Amongst the many recipients of presents, were the Incumbent, and Mrs. McLeod. The former received a fine warm robe, which he will feel the good of during the long cold drives in winter. The latter received a beautiful silver cake basket.

Great credit and praise are due to Messrs. Springer, Hawkins, and Jennings, through whose untiring efforts the entertainment (admitted by all to be the best ever given in Gore Bay), was brought to so successful an issue. The singing of the national anthem brought to a close one of the happiest gatherings ever held in Gore Bay. The proceeds of the evening (\$70) will go to defray the expenses of the tree, and also to provide the Sunday-school papers, and magazines, and lesson leaflets.

The next day being Christmas Day, divine service was held in All Saints Church, at eleven a.m. The church was tastily decorated by the ladies of the congregation, to whom very great praise is due. The musical part of the service was es-

pecially fine, which reflects great credit upon Mr. D. R. Springer, who spared no pains in training the choir.

J. H. McLEOD.

Huntsville Mission.

Incidentally I learned that an old man living in a remote corner of the mission had, last fall, been burnt out, losing everything his house contained—which was pretty much all he had anywhere. Gathering together what I could—underwear, bedding, reading matter, etc.; and, as the day was fine and mild, taking with me my daughter and her two children, who wished to see the poor old man, I drove to the shanty erected by the friendly neighbours to replace the burnt one. We found a wood-cutting bee was in progress, the old man, having badly hurt himself, being unable to cut his firewood. He was deeply grateful for all we had taken with us, and insisted that we should go into his shanty and warm the babies, which we were glad to do, not only for this, but for the further reason of seeing what else was needed. The old gentleman we found to be a most agreeable and intelligent companion, living entirely alone, except for a pet cat and a pet pig—a young one—which tickled the children immensely, especially so when the pig essayed to climb the ladder stairway after the cat. We noted that more was needed to be given before the old man would be even tolerably fixed for the cold days yet to come—a suit of clothes, shirts, and especially bedding, for he had *literally none*. We have one other “burn-out,” if any will help.

THOMAS LLWYD, *Missionary*.

EMBERSON STATION.—The Right Rev. the Bishop of the diocese began his annual visitation of the Mission of Huntsville by driving with the missionary to the above station on Friday, the 29th ult., for service, at 2 p.m., in the Orange Hall, where a congregation of 40 assembled. Mrs. Matilda Kent Steele was, on her own profession of faith, admitted a member of the Church by the sacrament of holy baptism. The missionary then presented a class of six, including the newly-baptized member, for the apostolic rite of the laying on of hands. The candidates consisted of three married couples, all of mature age, and were the result of earnest and self-denying work on the part of Mr. Bert. Llwyd, catechist, who has recently left for Omaha, and whom the mission was very sorry to lose. After a simple and very practical address on “The Par-

able of the Leaven in the Meal” given by the Bishop, the holy communion was celebrated, of which the newly-confirmed, with others, partook, and brought to a close a service at once simple, hearty, and devout. Before dispersing, the Bishop addressed a few sympathetic words to the congregation on the loss of their catechist, and of earnest hope that God would bless their effort, and send help from without to enable them to build themselves a church.

On Sunday, January 31st, the Bishop kindly gave the day to the work of the church in this village. Morning prayer began at 10.30. After the second lesson, the hypothetic form of holy baptism was administered to Henry Russell, who, many years ago, was brought to this country from the Children's Home in Birmingham, England. After his baptism, the missionary returned the new member to the class of candidates for confirmation, in connection with which he had received much of his instruction. A class of ten was presented for the “laying on of hands,” every one of whom gave clear witness to their solemn purpose in the firm utterance of the two words “I do.” After confirmation the Bishop addressed them most impressively on the words “Thine forever.” After the hymn, “My God, Accept My Heart This Day,” the Bishop preached from the words, “These that have turned the world upside down are come hither also,” Acts xvii. 6. In the holy communion that followed, 66 persons, including the newly confirmed, partook of the sacrament of the Lord's Supper. At 3 p.m. the Bishop visited the Sunday-school and gave a deeply interesting address on the work of the diocese amongst the Indians; 104 scholars and teachers were present, besides friends on the invitation of the clergyman. It was unanimously and enthusiastically resolved that “On and after Easter Sunday next, we take up an offering once a quarter in aid of the diocesan Indian missions”; and this notwithstanding the fact that the Sunday-school is seeking to raise a fund of \$200 to complete the exterior of the Sunday-school hall, which will include the putting of a stone foundation under the building. At 7 p.m. the Bishop again preached in the mission room to an overflowing congregation, who listened with rapt attention to a most practical sermon on the duty of Christian giving, based on “the words of the Lord Jesus; how He said, ‘It is more blessed to give than to receive.’” The Bishop left for Toronto the next day by the first train going south.

Bracebridge Mission.

The Bishop's visitation of this Mission began this year in Falkenburg, an out-station from Bracebridge, where his lordship arrived on Thursday, January 8th. Unfortunately, through a misunderstanding as to the date, the congregation was very small. This was the more to be regretted inasmuch as this congregation ordinarily manifest a real interest in Church matters, and are both punctual and regular in their attendance, and have always faithfully met their financial obligations.

Upon the evening of the same day his lordship attended a vestry meeting of St. Thomas', Bracebridge.

On the following day the Bishop proceeded to the church at Stoneleigh, eight miles from Bracebridge, where a large congregation were assembled, amongst whom were eight candidates for confirmation. These received the apostolic rite of the laying on of hands, availing themselves of the blessing to which that ordinance had entitled them in the receiving of the holy communion. These candidates had been carefully prepared by Mr. W. K. Lloyd, the catechist, acting under the directions of the Incumbent; a duty involving many a hard walk on all sorts of roads and in all kinds of weather.

At Baysville (16 miles from Bracebridge) two adults were received into full communion in the Church, of which blessing they also availed themselves in St. Ambrose Church, then and there. We were disappointed in not having six other candidates, who had been prepared by Mr. Lloyd in Ridout, 14 miles beyond Baysville, the state of the roads rendering it well nigh impossible to walk that distance. They will, however, I have no doubt (D.V.), be on hand upon the occasion of the Bishop's next visit.

On Sunday, 10th, four adults and one minor were admitted into full communion and availed themselves of their newly-acquired privileges, in St. Thomas' Church, Bracebridge. On the evening of the same day his lordship delivered a sermon on the "Duty and Blessing of Giving," which was listened to by the large congregation present with such manifest interest (and I trust profit) as to evoke a request through the Incumbent, to his lordship, that he would consent to have it published. May it continue to provoke godly thought upon a godly duty, and bring forth (with the Divine blessing) fruit unto good works.—
Com.

Information for English Readers.

Such questions as the following are often asked by English clergy and also by English laymen.

PARSONAGES.

Are parsonages provided in Algoma? Of Algoma's twenty-eight organized Missions, occupied from time to time by clergy, fifteen have parsonages; in the remaining thirteen, the missionary must rent, buy, or build. It may be well to mention in passing that two of the vacant Missions, or those about to become so, have parsonages, viz: Magnettawan and Port Sydney.

TRAVELLING EXPENSES.

Are the expenses of a missionary coming from England to Algoma, defrayed by the diocese? No; the Bishop has no fund for this purpose. Grants are sometimes made by the "S.P.G.," but only to missionaries who are placed on their list, after passing the required preliminary examination by their Board. The "S.P.C.K." also, we believe, make similar grants on certain conditions.

STIPEND.

Is the stipend paid a missionary sufficient to support him? The answer to this again must be "it all depends." The stipend allowed a married missionary in priest's orders is from \$700 to \$800 per annum; this, if he occupies a mission boasting a mission house (parsonage), will be sufficient to support a family. It is as much as four-fifths of the Canadian clergy receive in any diocese.

OUTFIT.

The diocese provides \$100 towards the purchase of a horse and harness, etc. (where necessary). This sum remains a loan for three years. Should the missionary remain so long in the diocese it becomes a gift. Some missions can be worked without a horse, or (as one missionary termed that creature) "an animal of conveyance," and some missionaries prefer to do their travelling on foot, or by boat, much of the country being intersected with beautiful lakes and rivers.

GRATUITOUS HELP.

By this, we mean presents from parishioners, over and above the quota of the missionary's stipend. In missions where the people are fairly prosperous, and are in hearty sympathy with their clergyman,

or as they say themselves, "Have taken to the parson," he and his wife may expect many little presents, or tokens of hearty good will, and though the value of these cannot be computed in advance, yet they will be found to often make up no inconsiderable proportion of the missionary's total income.

CLIMATE.

This might be tersely described as "dry and bracing." Not that we would have any innocent reader suppose that never rains or snows in Algoma. At the present moment there is, in the eastern portion of the diocese, an accumulation of snow—fallen since the 6th ult.—amounting to about four feet in depth, but not settled, or packed down, to about three feet. Since the above date, the temperature has continued below freezing, with the exception of one or two days, when the mercury rose (just for a change), to 32°F. The sleighing is good. The weather will probably continue (temperature ranging from 32° down to 15° below zero, though chiefly above zero), until about the end of March. Further north in the Nipissing District, and western part of the diocese, the cold is generally more severe than in Muskoka and Parry Sound Districts, but in proportion to the increasing cold, there is a corresponding dryness in the atmosphere, which renders the endurance of the great cold comparatively easy, so far as out of door exercise is concerned, but of course runs up the bill for fuel. The summer weather is warm—indeed at times hot. The Autumn, or "Indian Summer," is perfect, both as to temperature by night or day, and also as to forest scenery. Of the great Manitoulin island (on which are situated the missions of Gore Bay, Sheguiandah, and Manitowaning), perhaps the same could not be said as to the air, etc. on the main land. Yet even here, the peculiar dryness of the Canadian atmosphere will be found, though perhaps to a less degree.

VEGETATION.

Vegetation is extremely rapid, rendering gardening a pleasant and healthy recreation for the missionary, when he feels so disposed, or can find time for the same.

THE REV W. H. FRENCH, Incumbent of Gravenhurst, has been added to the list of "S.P.G." missionaries with the consent of the committee in London, England.

The
Algoma Missionary News

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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, 45 cents each per annum.

For clubs of 10 or more, 40 cents each per annum.

For clubs of 25 or more, 35 cents each per annum.

For clubs of 50 or more, 30 cents each per annum.

For clubs of 100 or more, 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.

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.

LAST month our readers heard from nine of the Algoma missions, whereas they ought to hear from at least twelve every month, if only the clergy of the diocese would send in a few lines to let their friends know how they are faring.

THE annual report of the provincial secretary of the Woman's Auxiliary for the year ending October, 1891, has been published, from which we learn that the number of boxes of clothing, etc., sent to Algoma Diocese, was one hundred and fifty-four, the value of which has been placed by the society, or rather by the respective branches sending the same, at \$6,671.95. For this most liberal supply (though not sufficient for our wants) the Bishop and clergy of Algoma would render hearty thanks, first to the great Giver of all, who has sent to the women of our Church "an hearty desire" to engage in so excellent a work; and secondly, but not less earnestly, would we all of Algoma thank those many loving hearts and willing hands that have combined to aid the missionary in gladdening many homes, and in materially assisting scores of poor mothers

THE librarian also wishes to remind the clergy who have not yet sent them

that he awaits the payment of their subscriptions to the diocesan library for the year 1892.

Notes by the Way.

THE Bishop has completed his first tour of this season, in Muskoka and Parry Sound Districts, following the programme advertised in our last issue, as far as Dufferin Bridge, then going to Emberson and Huntsville *via* Emsdale, instead of to Magnettawan and parts adjacent. The latter mission will be visited later on.

THE REV. A. J. YOUNG will vacate Magnettawan, and occupy North Bay, early in March. He predicts a serious exodus from his present mission to the Northwest early in the coming spring. A much larger number would migrate if they had the means, but they have no ready money, and they cannot easily find purchasers for their farms who will pay cash down. Indeed, in many cases their little properties are mortgaged up to their full value. Meantime, the clergyman comes short, and despairs of obtaining more than a very small fraction of the amount promised to his stipend.

THE committee of the Colonial and Continental Church Society have kindly renewed their grant of £285 for another year.

A LADY who had spent many years in China, was speaking with great earnestness of Christian missions in that country, when, to her astonishment, her friend replied that she did not feel any interest in missions. "No interest in missions!" she exclaimed; "are you not a Christian? I did not know that there were heathens in America."—*Spirit of Missions.*

IT is estimated that if the money spent for superfluities and luxuries in Christian lands were simply *tithed*, it would bring into the Lord's treasury for Christian work not less than four hundred million dollars! According to information obtained in reply to enquiries made by competent authorities, the amount actually contributed by the communicants of all the different religious bodies (Protestants) for missions, is at the *enormous* rate of 50 cents each, per annum!

"I BELIEVE," says Mr. Gladstone, "that the diffusion of *systematic beneficence* will prove the moral specific of our age."

THE REV. C. J. MACHIN has returned to Port Arthur and resumed his duties as Incumbent. We regret to learn that Mrs. Machin's health was not so far improved as to admit of her accompanying her husband. The Rev. Mr. Renison is, of course, released from his locum-tenency by Mr. Machin's return, and has taken up his work at Nepigon once more, carrying with him the high esteem and loving affection of the congregation of St. John's Church, to whom he has ministered most faithfully, "publicly, and from house to house," since last Easter.

THE Rev. H. N. Burden's address is "Holy Trinity Vicarage, Shoreditch, London E., Eng."

CHAPLEAU is crying out clamorously for a resident clergyman. It offers a good centre, with a number of smaller points lying east and west of it, all easily accessible by rail, but though the congregation are prepared to provide \$400 towards the stipend, the Bishop is as yet unable to secure a missionary. This, however, is only one of *four* or *five* centres unoccupied for a similar reason.

Mr. Allman's address is "Uffington, Muskoka."

MR. J. DAGG SCOTT has been engaged for the past six weeks in canvassing for THE ALGOMA MISSIONARY NEWS in Toronto. He has the Bishop's authority for doing so. He has been very successful so far, having handed in a list of nearly a hundred new subscribers, thanks largely to the kindness of a number of the clergy in furnishing him with the names and addresses of those likely to subscribe. The Bishop is much indebted to the Toronto clergy for their ready co-operation.

The Difference Between English and Roman.

THE Bishop of Worcester, speaking at the induction of the new vicar of Aston, said that the strength of a clergyman lay in the fact that he studied the Scriptures, and adhered to them. The Church of England always paid the highest honour to God's Word. This was not so with the Church of Rome, for when a Bishop ordained those who were to be admitted into the highest office of the priesthood he put a paten and a chalice into their hands and thereby empowered the priest to offer up masses for the living and the dead.

The Church of England put into the hands of her priests when they were ordained a copy of the Holy Bible, and this should be their guide throughout the ministry.—*Evangelical Churchman.*

Religious Intolerance in Quebec Province.

Religious liberty and toleration are not yet understood in Canada. A short time ago, in Three Rivers, Que., a gentleman from Belgium was standing on the sidewalk with his hat on while the Fête-Dieu procession was passing. A policeman ordered him to remove his hat. He refused, on the ground that he was on public ground and was free to keep his hat on if he chose. He was arrested and will be tried for his alleged offence. We remember how a priest knocked off the hat from the head of a young man in Berthier. The idolatrous belief that Christ is present in the wafer which is carried through the streets makes these deluded priests very zealous.—*Exchange.*

[The above ought, as other similar instances, to serve as a warning to all Anglo-Saxons of what they may expect, should Rome ever regain her temporal power in other provinces of the British Empire. In Quebec may be seen Romanism of the middle ages.—ED. ALGOMA MISSIONARY NEWS.]

Shingwauk Home.

To the Editor of *The Algoma Missionary News* :

DEAR SIR,—I send you herewith three of our Indian children's Christmas letters to their supporters. They will give a better idea of how we spent the festive season than anything I can write. At the Christmas examination the boys took an average of 66.8 per cent. for school work, and 68.5 per cent. for religious instruction; the girls 61.4 per cent. for school work, and 74.9 per cent. for religious instruction, out of total marks possible. Yours sincerely,

E. F. WILSON,

Shingwauk Home, January 25th, 1892.

DEAR FRIENDS,—I now take great pleasure in writing to you this fine afternoon. I am sorry to tell you that the snow is only about 3 or 4 inches deep, and if it melts we shall have no wood for fires, as the wood was all cut up this morning, and any fresh supply has to be teamed through the bush.

We had a very nice Christmas tree this year; I got very nice presents from it, and was very thankful for them. During the Christmas holidays I had very nice times, skating and going to town. School began

again this morning. I am sorry to tell you that the entrance bell was broken down on New Year's eve; the boys were pulling it too hard; it is repaired again now though. I am learning both tailoring and telegraphing now. I got some snares and set them back in the woods; I hope to catch some rabbits, and as I also have some fish lines set in the river, I expect soon to be able to make a very nice soup for dinner. I now close my letter, wishing you all good-by, and a very happy New Year. I am your sincere and respectful friend,

WILLIE SONEY.

Shingwauk Home, January 4th, 1892

DEAR FRIENDS,—I am very thankful to you for your kindness in supporting me. We had a very merry Christmas. On Christmas day we went down to the Shingwauk and had service at 11 o'clock, then had dinner at 1 o'clock. After we played games, and at five o'clock we came home. It was just beginning to rain. On Christmas Eve we hung up our stockings. We got up very early, but our stockings were gone. We could not find them, though we hunted all over; but at last we found them in the place where the fire pails are kept. We had candies and nuts and oranges. On New Year's eve we went to the Shingwauk to see the Christmas tree. I got a doll, a work box, an apron, and a handkerchief. Mrs. Seale, our matron, who is very kind to us, gave me a crochet hook on the tree. This is all, from your little friend,

LIZZIE JACOBS.

Wawanosh Home, Sault St. Marie, Jan. 5th.

MY DEAR FRIENDS,—I am quite well at the present time, hoping you the same. I am in upper 2nd. I did not get along well at the examination. When the Santa Claus came around in the night, he put something in my stocking and he ran round the place after the boys. The Christmas tree was at the Shingwauk. Rev. E. F. Wilson said it was a very good tree. I got something from it. The ice at the Sault St. Marie River is right across. We not have much skating on the Christmas day. I am working on the farm. I take care of the horses in the barn. My age is 12 years. My height is 4 feet and 4 inches. I weigh 78 lbs., and after the Christmas tree we all went to church. After the church, we all try to beat who can get the bells and drums. I got the hold of the church bell. I turned the bell over once. I ring the bell till I got tired and then stop for little while. One of the boys came and grab the rope, ring the bell, and then I sit down at the stair until he got tired, and then Mr. Wilson said that the boys must go to bed, and we all went to bed. We broke one bell, the one we used to ring for dinner, and to go to school, and to go to work. From

TOMMY WILLIAMS.

Shingwauk Home, Sault St. Marie, Jan. 4th.

Moravian Mission Ships to Labrador.

At the public meeting held in London on the 150th anniversary of the Moravian Missionary Society, Mr. Latrobe rehearsed the story of the *Harmony* and its recent visit to the coast stations of the north. Ten vessels have been employed in conveying Labrador missionaries, and the present ship is the fourth bearing this sacred name. She has returned from her thirty-first voyage, but this is the one hundred and twenty-second made to these shores by the Moravian vessels. He mentioned the singular Providence that has watched over these vessels, and said: "As the society meets for its annual thanksgiving service, combined this year with its third jubilee, precisely the same language as was used at the Centenary will review an added fifty years of these special mercies: 'During this long period no fatal accident has been permitted to befall this favoured bark, or those whom she was conveying across the boisterous and often ice bound deep, and along a coast bristling with rocks and abounding with peculiar perils; nor has the communication between the missionaries and their brethren in Europe been in a single instance interrupted.' Partial failures have been experienced. In 1816, the *Jemima* landed the needed stores at Okak and Nain, but was compelled to leave Hopedale unvisited. The most serious failure was in 1853, when out of four stations the third *Harmony* was only able to reach Hopedale, the most southern. In most instances, persistent gales drove the ship out to sea. The extraordinary perils of ice and war, and of the numerous rocks along that still unsurveyed coast, have never been suffered to cut off the communication with the mission stations."—*Missionary Review of the World.*

Happy Memories of the Duke of Clarence.

SOME WORDS ABOUT THE PRINCE'S UNIVERSITY AND MILITARY LIFE.

With regard to the Duke's University life, a Cambridge man who knew him writes:—

The Prince dined at the high table as a "nobleman," and wore the silken dress of that extinct order, but in ordinary life he donned the blue gown of a simple Trinity man, and occasionally might be seen as carelessly dressed as Cambridge under-

graduates usually are. He was allowed to dine out at certain selected houses, those of Masters and professors, but he visited the rooms of many undergraduates and dons on less formal occasions, and not infrequently entertained in his own rooms. He joined in most of the games common to the University. The Trinity Hockey Club, still a flourishing institution, was formed for his benefit, but he wielded his stick with a vagueness of energy which was always terrifying and sometimes dangerous. He frequently played lawn-tennis, as well as the nobler court-tennis, the parent of the baser game. He hunted, and played polo, but more in his second year than in his first. He rode a good deal. . . . The impression which the Prince left on the present writer was that of a singularly pure, delicate, and guileless nature, and most kind and thoughtful disposition, and a mind not powerful or original, but interesting and sympathetic. The most obvious characteristic to those who knew the Prince slightly was his extraordinary nervousness and distrust of himself. He disliked the publicity and prominence which were thrust upon him by his position, and the responsibility of great duties seemed to crush and paralyse him. Yet there was no reason for this distrust. Once, having prepared two speeches, on finding that he had to make a third he was in an agony of terror, but the third unprepared speech was better than the other two. He once said to an undergraduate, "I would chuck it all up for five thousand a year." He would infinitely have preferred the quiet, ordinary life of an English gentleman to anything which his birth could offer him. At the same time his duties, however distasteful, were carefully and conscientiously performed. The Prince left behind him at Cambridge a stainless name, and a pleasant and affectionate memory in the hearts of many friends.

In giving some reminiscences of the Duke's military life a correspondent of the *Times* says that he was devoted to his regiment, and was most popular with both officers and men. The softness and kindness of his nature made this natural. His servants and dependents adored him, and his friends and companions were devoted to him. As for his amusements, he was fond of hunting, and he was a proficient horseman, probably the best of his family. When quartered at York he hunted regularly with the York and Ainsty, the Bramham Moor, and Lord Middleton's hounds. In the neighborhood of York

he became most popular, and his death will be a great sorrow to a host of friends there. As a shot he was greatly above the average. Shooting was the sport he liked best and at which he most excelled. The racecourse, from a gaming point of view, had no attractions for him, but his love of a horse made him like to see a good race. He always ran a horse of his own in the regimental steeplechases, and last year was most anxious to ride it himself; but parental solicitude intervened, and he did not do so. In the annual point-to-point race, however, he always rode his own horse. He looked very well on a horse, and was certainly very fond of the animal. Though he never gambled and had no liking for it, he was a regular player at the regimental whist-table, and played a fairly good game. He was a remarkably abstemious man. At dinner he would have a glass of champagne, which would often remain half-full at the end of the meal. He was to have rejoined his regiment at the Marlborough Barracks in Dublin this week, and greatly looked forward to receiving the personal congratulations of his brother officers on his approaching marriage.—*The Guardian*.

Rev. William Haslam on Prayer.

The Rev. Wm. Haslam delivered an earnest address at the Evangelical Alliance Week of Prayer, in which he laid down as an infallible truth that God answered the believing prayers of His people, and referred to the circumstance that thirty years ago a cry came from London. He made that cry the subject of his sermon on the Sunday, and on the following days held meetings for prayer, and because the working men had to be at their work by five in the morning they commenced at four, and while prayers were going up to God the answers came, one man crying out for mercy while another was praying. Since then the week of prayer had been established over all the world, and blessings had been poured out on the Church throughout London and other places, and there never were such times as had been experienced of late years. In India numbers had been converted and met together to study God's Word, and were asking for teachers. Not only in India, but in the south-west of China and in the islands of the sea, had there been an awakening among the people. He then spoke of the shortcomings of Christians, and said that if they had been more dependent on the power of the Holy Ghost and less trustful

in themselves there would have been more done. They had need to confess and humble themselves before God. They had come short in recognizing the presence of the Holy Spirit and His power to bless. There was need of humiliation, because so little had been done; and he warned them not to go forward in their own strength, but to testify what God had done for them, and to put themselves in God's hands. It was the power of the Holy Ghost which was needed. The only way to become useful was to be humble, and say, "Here am I, Lord; use me as Thou wilt, and send me where Thou wilt."—*English Churchman*.

The Methodist.

SIR,—The theory of evolution has of late years been a favourite dogma with the scientific world. As applied to human affairs, we are almost disposed to think that there must be some truth in it, as a law of growth, or progress, or development, for when we come to contemplate "the Methodist Church," we have a very striking and curious illustration of the theory.

As is well known, the Methodist Society was originally formed by the Rev. John Wesley, a priest of the Church of England, and his brother Charles, for the purpose of promoting religion among the lower and middle classes. It was a society within the Church of England, just as much as the Church of England Temperance Society of to-day is so. The officers of this society were called "preachers" and "class leaders." In process of time these preachers thought they would like to assume the office of priest; so they shortly took the title first of "ministers," now they consider themselves "presbyters," as we learn from the Rev. Dr. Johnston's recent letters in the *Mail*, and we find them calling themselves "clergy," *i.e.*, clerks in holy orders, for that is the original and proper meaning of the word. But the society, after going for many years under the name of a society, presently calls itself a "Church," and now it has officers it calls "bishops," and yet in a little while it holds a meeting of its society, and calls the meeting an "Œcumenical Council"!

It has been said of old, "What's in a name? a rose by any other name would smell as sweet." Our Methodist friends, however, evidently think there is everything in the name, and having the name of a thing, they are content to forego the substance.

Whoever heard of the word "Church" being applied to a society evolved as the Methodist Society was? What would we think of the "Church of England Temperance Society" calling itself "The Temperance Church"? For 1500 years the word Bishop was known to mean a man who had been consecrated to that office by a Bishop—but the Methodist bishops took their rise in an ordination by a presbyter of the Church of England. And so also a presbyter, or priest, or clerk in holy orders, is one who has been ordained to his office by one who is a Bishop. But our Methodist ministers do not care what a word means; they are bound to have the name of the thing. An Ecumenical Council, until the late Methodist affair at Washington, was supposed to mean a council at which the whole Christian Church was represented, or at all events, all whose decrees are accepted by the whole Christian Church. The Methodist Church to-day, therefore, is a delightful paradox. It is a Church which is not a Church. It has bishops who are not bishops, priests who are not priests, and deacons who are not deacons, and clergy who are not clergy, and it holds Ecumenical Councils which are not Ecumenical Councils.—*H., in the Canadian Churchman.*

North Bay Mission.

The Rev. A. C. Miles writes from North Bay that he found the Sunday-school in good working order, with a full staff of teachers, and a healthy branch of the W.A.—collecting \$20 per month towards defraying the parsonage debt. All this testifies to the good work done by the late Incumbent of that Mission, the Rev. G. Gillmor.

Christians in Japan.

The names have been published in Japan of thirteen members of the Japanese House of Representatives, who are baptised Christians. A Japanese contemporary remarks that, if that average were preserved throughout Japan, it would signify that Christianity had gained over a million and a half of converts. From another point of view the figures are even more interesting. It has always been claimed that, although Christian propagandism makes some progress among the lower order of Japanese, it has no success with the upper. The inference suggested by the number of Christians in the House of

Representatives contradicts the theory, for it shows that, whereas the percentage of Christians throughout Japan does not exceed twenty-seven in every ten thousand, the corresponding percentage in the class from which members of the House of Representatives are drawn is 433.—*The Family Churchman.*

An Eye for Motes.

We ought not to expend all our keensightedness in discovering our neighbour's little faults. By some strange perverseness in human nature we have far keener eyes for flaws and blemishes in others than for the lovely things that are in them. Not many of us go about talking to every one we meet about our neighbour's good points, and praising lovely things in him. Not a few of us, however, can tell of an indefinite number of faults in many of our neighbours. Would it not be well to change this, and begin gossiping about the good and beautiful things in others?

The unconscious influence of a good man is greater than his conscious work. He may not know that his face shines, but others see it.—*Canadian Churchman.*

Manners When at Church.

No, your manners in church are very bad. And shall I tell you to whom you are rude? To God Himself. You have no right to saunter lazily up the aisle in the house dedicated to Him.

You have no right to move about arranging, stroking, and straightening your gown; your manners should be quiet and in good order.

You have no right, during the time the hymn is sung, to carefully observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best and in the name of God, and you have no right to criticize him.

You wonder if you have committed all these sins; and you do not believe you have. My dear, think it over, and you will find one or two that may be laid at your door. Only little faults, only little rvidenesses, but to the King of kings!—*Selected.*

Acknowledgments.

Receipts at Synod Office, Toronto, for the Diocese of Algoma, for month ending 31st January:

For General Fund.—Remitted by Miss Eyre, treasurer Sussex Branch Algoma Dio-

cesan Fund for 1891: Miss Perkins, \$1; Miss G. Rolleston, 1£; Mrs. Huxtable, 1£; Mrs. Henry Taylor, 10s.; Miss Archer, 10s.; Admiral and Mrs. Hay, 10s.; Mrs. Frewen, 10s.; Miss Holman, 10s.; Mrs. E. Hammond, 1£; Mrs. F. Eyre and Mrs. S. Eyre, 1£; Miss H. Moore, 10s.; Miss S. Deedes, 10s.; Miss Day, subscription and donations, 15 8s.; sale of work, 16 14s.; Miss Holgate Foster, 2 2s., do., donation, 5 5s.; Rev. H. and Mrs. Rhodes, 1 10s.; Mrs. Strange, 1£; Miss Haddan, from Missionary Leaves Association, 10; H. L. donation, 5; Mrs. Renaud, 5; B. Carberland, 25; special donation for certain clergy, 50; Port Hope, St. John's, 36; Toronto, St. Stephen's 25c.; All Saints, 34.35; F. W. Kingston, Esq., special for Port Carling Mission, 25; G. Goulding, do., 50.

For Special Purposes Fund.—For Port Carling Parsonage: Edith and Constance Wood, 5.

For Shnigwauk.—Colborne, additional, 40c.

For Uffington.—Dixie, 5; Innisfil, 5; Toronto, St. George's, 2; Parkdale, St. Mark's, 1; Toronto, St. James', 5; Extra Cent-a-Day Fund W.A., \$33.31; Montreal Woman's Auxiliary, 1.

For Church and Parsonage Fund.—Bishop Hannington Band, Berlin, 2.

FOR SUPERANNUATION FUND.

Lizzie S. Roper, 10; Anon., 25.

FOR WIDOWS AND ORPHAN'S FUND.

Rosseau, 2.50; South River, 1.50; God Bay, 3; Toronto, St. George's, 6; Astoria, 100; Magnettawan, 2.25.

FOR FOREIGN MISSIONS.

Epiphany Collections.—Emsdale, 75c.; Gravenhurst, 4; Northwood, 1.88; Salisbury, 6.86; Copper Cliff, 2; Murray Mine, 1; Rosseau, 2.98; Ullswater, 62c.; Port Carling, St. James', 2; St. John's, 5.50; Christ Church, 70c.; Aspden, 2.22; Lancelotti, 20c.; Allansville, 2.35; Stanleydale, 38c.; Parry Sound, 1.20; Sheguandah, 5.

For Wycliffe Missionary to Rupert's Land.—Rev. G. Gander, 5; do., to Algoma, Toronto, St. Paul's, 200.

For Temiscaming Catechist.—Collingwood, 5; Toronto, St. James', 25; St. Philip's, 3; Diocesan Branch W.A., 1.80; Mrs. Osler, 1.

D. KEMP, Treasurer.

The librarian of the diocese desires to acknowledge with many thanks the donation of a copy of "The Protestantism of the Prayer Book," by G. S. Wilgress, Esq., barrister.

The Rev. A. H. Allman desires gratefully to acknowledge the arrival of Church papers (per H. N. Burden) from various Uffington friends. Amongst the same are: *The Guardian, The News, The Banner, Church Bells, The Weekly Churchman*, etc. He begs further, to thank Mrs. Cowan (Toronto) for *Canadian Churchman*, and Miss A. C. Day (England) for *Dawn of Day* and the *Child Pictorial*.

The Rev. A. H. Allman desires to return special thanks to those W.A. branches that supplied (per Miss Paterson) his needs for the Port Sydney Mission Christmas trees, the supply being both sufficient and excellent.

BAYSVILLE.—Mr. Lloyd begs to acknowledge with many thanks, the receipt of two bales and two boxes, containing clothing, etc., for distribution, from the Ladies Aid, Deer Park, Toronto.