

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. IV. No. 1.

TORONTO, JANUARY 15, 1892.

Published Monthly,
50 cents per annum.

Clerical Changes.

For the better this time. Our readers will be as glad to know as we are to announce that two changes have occurred during the past month which go far to counterbalance those reported in our last issue. In the first place, Gravenhurst, vacated three months ago by the Rev. W. H. Noble (removed to Quebec), is no longer vacant, being now occupied by the Rev. W. H. French, recently of Omemee, in the Diocese of Toronto. We welcome the new Incumbent very heartily to the diocese, and congratulate him on his decision to cast in his lot with the "missionary child of the Canadian Church." His advent not merely fills one breach in our clerical ranks, but adds very materially to the moral and spiritual calibre of our working force, and we have no doubt that the interests of the Church will soon give evidence of renewed life and energy under Mr. French's wise and effective administration. It ought to be known that on the occasion of the Bishop's visit during the interregnum in the mission, the congregation had already responded to the appeal made to them by increasing their contribution to the stipend to the sum of \$450, with which the Bishop was quite satisfied, at least for the present, knowing, as he does, the financial status of the community.

The second change referred to is a change of mind on the part of a clergyman alluded to in the December number as having decided to migrate to the Northwest. The Rev. A. J. Young has determined not to leave us. We cannot give his reasons better than by quoting a paragraph from a recent letter of his to the Bishop. He says: "At the time I contemplated making a change to Manitoba, I had not the least idea that there were so many vacancies in the diocese, nor had I heard of the removal of my nearest fellow-worker, Mr. R. I thought Thessalon and St. Joseph's Island were occupied, and had missed the notice in regard to the removal

of Rev. Mr. Rollings. After reading the statement in the "A.M.N." with regard to the present position of the diocese as to the supply of clergy, I feel that I cannot now leave it, if you are willing that I should remain. . . . I leave the matter in your hands. I feel that if I go away now, under existing circumstances, I cannot expect the blessing of God to follow me." We need scarcely say that the Bishop has rejoiced to avail himself of the opportunity of retaining a faithful worker, such as Mr. Young, in the diocese, and appreciates most gratefully the self-sacrifice which would forego the "golden arguments" held out in favour of Manitoba in order to uphold his hands in the administration of his diocese. Mr. Young will, however, move from Magnettawan in February or March, and occupy North Bay, an important and growing railway centre at the junction of the North-western and Canadian Pacific railways. We wish him every happiness and blessing in his new field of labour.

Shingwauk Chips.

[The word Shingwauk means a "Pine Tree."]

At the Christmas examination at the Shingwauk Home, in answer to the Bible question, "Why did not Daniel have to bow down to the golden image?" (given in order to draw out the Indian children's ideas), a boy named Ananias answered, "Because he was in the den of lions." To another question, "What did the Jews do when they saw the foundation of the second temple laid?" a boy named Isaiah answered very correctly, "Some of the ancient men wept, and the others sang praises to God"; but another boy, with his mind running on Nebuchadnezzar's golden image, replied: "They sound the flute, harp, sackbut, dulcimer, and all kinds of music."

Every Sunday evening at the Shingwauk Home we have "Bible questions." Four

questions are written upon the blackboard at 7 p.m., and the boys have till 8 p.m. to search in their Bibles and find out the answers. A few Sundays ago one of the questions was, "Find the word 'Euroclydon.'" No reference whatever had been made to the word in any of the boys' lessons, and yet twenty-one of them found it. One of the boys (Loney) was asked how he had found the word; his ready reply was, "You read that chapter at evening prayers last Thursday." This shows how attentively the Indian boys listen to the reading of the Scriptures. The 27th chapter of Acts had been read that Thursday evening, but without any commentary on its contents. Last Sunday evening being the last Sunday of the old year, the questions all had reference to the shortness of life, and one of them was, "Find where it says that our days are like a weaver's shuttle." It was scarcely expected that any of the boys would find this, as no reference had at any time been made to the passage, and it did not seem likely that they would know where to look for it. We were surprised, therefore, when at the close of the hour's search nineteen boys put up their hands. One of the nineteen, Isaiah, on being called upon, gave the passage, Job vii. 6. "How did you find it, Isaiah?" was asked. "Kiyoshk helped me," replied the boy. "And how did you find it, Kiyoshk?" "I find it with my reference Bible." "With your reference Bible? From what other passage, then, did you get the reference?" "From the 38th chapter of Isaiah, which was the first lesson at this afternoon's service." True enough! there it was, though we must confess we had not ourselves noticed it. In the first lesson for the afternoon's service, which had been read in the chapel, were the words, "I have cut off like a weaver my life," and in the margin a reference to Job vii. 6. Thus Arthur Kiyoshk had found the place and had helped his friend (in the same trade with him), Isaiah Jacobs, to find it.

Mission Work Among Indians at Sault Ste. Marie in Early Days.

By VENERABLE ARCHDEACON McMURRAY, in *The Canadian Church Magazine*.

On the 2nd of August, 1832, being then a candidate for holy orders, I was sent for by His Excellency, Sir John Colborne, the Lieutenant-Governor of Upper Canada, who informed me that he had decided to establish a series of missions amongst the Ojibway Indians, on the north shores of Lake Superior and Lake Huron, and that acting in concert with the society for "converting and civilizing the Indians," which had then been formed, he had singled me out for this important work, and that my headquarters were to be at Sault Ste. Marie. Never having heard of such a place I very naturally asked where it was. His Excellency replied that he did not know, but that if I would go to the Surveyor-General with his compliments he would point out the place.

I accordingly acted on his advice, and after long and diligent search with Mr. Chewitt, the then Surveyor-General, no trace of the place could be found, as no survey of that distant region had then been made.

I returned to His Excellency and informed him that the place could not be found.

He then requested me to go to Buffalo and to Detroit, where, he thought, I could ascertain the requisite information.

It was a bold step for one so young and inexperienced, yet I accepted the appointment, and informed His Excellency that if the requisite credentials were prepared I would leave for the *terra incognita* the day after my birthday, the 20th September. I marked my baggage Sault Ste. Marie, and after a long and hazardous series of voyages, partly by schooner, steam, and canoe, reached my future home on the 20th of October, just one month, which can now be accomplished in seventy-six hours.

My first object was to procure a shelter, the whole country being one dense forest. By the kindness of Sir George Simpson, the Governor of the Hudson Bay Company, lodgings for the winter were given me in the Hudson Bay house, occupied by the agents of that company. I lost no time in summoning the Indians to meet me in council, in order that I might lay before them the object of my mission, the intention of the Church and the Government to extend to them their desire for their conversion and civilization. The

council having met, the old chief, Shingwahcase, perhaps the most fluent and ablest speaker in that country, after presenting me with the pipe of peace, addressed me as follows:

"We desire first to know whether you can give us any assurance that you have been sent by our great father at York."

I at once presented my credentials, having the seal of the province attached, and, after comparing them with his own medal, he was satisfied that I was duly accredited.

Prior, however, to the meeting of the council, I discovered that they were given to drink, and I therefore took upon myself the liberty of adding a clause to my instructions to the following effect:

"Your great father will be very sorry to hear that his children are given to intoxication, for so long as they continue to use the fire water his efforts would, in a great measure, be useless."

In reply to the address which I read to them through an interpreter, the old chief did not fail to notice the clause with reference to their intemperance.

He replied: "My fathers never knew how to cultivate the land; my fathers never knew how to build mills; my fathers never knew how to extract the devil's broth out of the grain. You make it and bring it to us, and you blame us for drinking it!"

This was a just reproof, not easily gained. After a very long deliberation the council decided to accept the offer of the Church and Government, and promised to open their ears to the instructions of their agent, who had been sent to them.

One by one they began to attend the services I established, which were held in one of the rooms appropriated to myself, for no other place could be procured, and were apparently very attentive to my instructions as catechist, not being of the age for holy orders, which I was very desirous of obtaining so soon as I was of the proper age. Shut out as we were, having no regular mail communication from November to the following May, I could not learn the residence or movements of the only bishop in Canada, the saintly Bishop Stewart. Hoping to find his lordship at York I left the Sault Ste. Marie in June, 1833, and proceeded in search of the Bishop. On my arrival at York I found that he had gone to Kingston. I followed on, not by the C.P.R., as at present; but, to my disappointment, on reaching that place I learned that he had gone to Montreal. I hastened on, hoping to overtake his lordship, but, to my further regret, I found that he had gone to the Eastern

Townships. I still followed on, and, after a long and expensive journey by land and sea of some 1,500 miles, I overtook his lordship at St. Armand's on the 8th of August, 1833.

Still lacking some five or six weeks of the age for ordination as deacon, the Bishop very kindly waived the objection and once admitted me to examination by the chaplain, the Rev. S. I. J. Lockhart, and upon his favourable report the good and saintly Bishop admitted me to the order of deacon on Sunday, the 11th of August, 1833, in old St. Armand's Church, near Frelighsburg.

I lost no time in returning to my mission, which I reached after due diligence on the 24th of September, 1833.

Shortly after my return I learned that the old chief's youngest son and favourite, now the head chief at Sault Ste. Marie, was lying very dangerously ill with hemorrhage from the nose. At my request the medical officer of the garrison on the American side came at once to see him, and was fortunate in being able to stay the bleeding which threatened his life.

After the doctor's departure I read to the invalid and offered up prayer for his recovery. His father, Shingwahcase, who was smoking his pipe, yet listening very attentively to what I had said, in an instant threw down his pipe, arose, and exclaimed, "Why should not I also offer up prayer to the Great Spirit in behalf of my son?" He fell upon his knees, and in the most eloquent and touching manner besought the Great Spirit in behalf of his son. This to me was a most encouraging event, and the first evidence of the work of the blessed Spirit of God upon the hearts of his people. One by one the other Indians gave up their heathen idols and turned to the living God, and after proper instructions were baptized as members of the Church.

His Excellency having heard of this encouraging state of things requested me to bring down to York a few of the Indians in order that he might speak personally to them. Acting under his advice and direction I took down seven, the head chief, Shingwahcase, his two sons, his two sons-in-law, and two others. Being very anxious about them, for fear they should be induced to again take the "devil's broth," I had them removed to some distance from the centre of the town, and selected a dense grove of pines, where the Church of Holy Trinity now stands. His Excellency desired at once to see them, so I took them to the Government House, and he gave them excellent advice, with direc-

tions to listen to the instructions which I was sure to give them. Before departing His Excellency gave the old chief a handsome new flag, and requested him to raise the flag over his wigwam every Sunday. With this he faithfully complied during the six years of my residence amongst them.

A change, however, in the Government unfortunately made a sad change in the prospects of the mission at Sault Ste. Marie. During the administration of Sir John Colborne the mission was supplied with a schoolmaster, a farmer and oxen to teach the Indians to cultivate the land, with the requisite accompaniments, and with the promise that a schoolhouse, to serve temporarily as a church, and twenty houses similar to those built by the Government on the River Credit, should be built for them on the rising ground behind the present town. Steps were at once made to build the schoolhouse, and when completed it answered the purpose for which it was built. A commencement was also made to build the houses promised, and part of the timber was cut and placed on the ground. Thus far things looked favourable, but, unfortunately, a change in the administration of the Government brought about a sad change and disappointment to the Indians and myself.

Sir Francis Head, the successor of Sir John Colborne, entertained very different views from his predecessor with regard to the Indians, regarding them in their native state as in a better position than all our efforts could place them, and that all attempts to civilize them would be useless, and consequently he ordered the abandonment of his predecessor's intentions, stopped the building of their houses, and gave orders to withhold the supplies given by the Indian Department for carrying on the instruction of the Indians in farming and civilization.

This reflected sorely upon me as their missionary. I made the promises to the Indians on the strength of those made to them by Sir John Colborne; but as they were not carried out by his successor, my position was seriously altered, for the Indians began to think that I had no authority for making the promises referred to, thus casting a doubt upon my veracity.

This induced me to resign my mission, not because I did not love the work, but I could not allow myself to be looked upon as a deceiver by the changed action of the Government, under Sir Francis Head. It was a severe trial, for I loved

the work, which had prospered until the shock came to which reference has been made. I was impelled to leave it and the people whom I loved, of whom I had baptized one hundred and sixty and had admitted forty to the Holy Communion. This action of the Government and the supineness of the Church caused this prosperous mission to be abandoned for twelve long years, until the appointment of the late Dr. O'Meara, a faithful and devoted missionary, whose services were highly appreciated by the Indians, who loved him dearly during his residence amongst them. During this long interval of twelve years without a clergyman, the old chief assembled his people every Sunday, raising his flag over his wigwam, as instructed by his great father. Thus they observed the day as they best could by using some of the lessons they had heard and singing the hymns they had learned. It is very much to be doubted whether those who call themselves Christians would act in a like manner under similar circumstances. For several years past I had been desirous of visiting once more the scene of my first labours, which, under the good providence of God, I was enabled to accomplish in the end of July last. The great change from that which I first witnessed in 1832 was most pleasing and remarkable.

Instead of dense forests a prosperous town had sprung up, which has taken the place of the Indian wigwams, and, what was to me of deeper interest, a missionary establishment, which is scarcely equalled in our Dominion, with its Shingwauk Home for boys, capable of accommodating 100, and another, the Wawanosh, for girls, three miles distant, sufficiently large for fifty girls. In addition there was, to my astonishment, a beautiful chapel, with coloured glass windows, a bell, and other requisites suitable for any mission in our Dominion.

Still, in addition to these, there were two other stone buildings, one an hospital and the other a workshop for the boys, where they are taught different trades. In all, five handsome stone buildings were built, partly by the boys, the Rev. E. F. Wilson, their indefatigable missionary, being aided by necessary help from suitable mechanics. The laudable efforts and success of Mr. Wilson for the amelioration of the condition of these children of the forest is beyond all praise, and is worthy of the warmest support by all the sons and daughters of the Church of England in Canada. May we earnestly hope that that support will not be withheld?

Bible Study.

The Bishop of London, recently addressing the clergy of his diocese, reminded them of the importance of Bible knowledge in dealing with the sick, the dying, the ignorant, the erring, and the doubter. He begged them to lay it to heart that it was the imperative duty of every man of God to be constantly studying the Bible with all the aids which he could obtain for that study, that the Bible should be for him the book from which illustrations, examples, precepts, warnings, and, above all, messages of love, might be readily gathered for use in the ministry. He entreated them to consider how impossible it was to depend upon old memories that were fading out of the mind, and how impossible it was to use with effect the repetition of passages that had become stale to them, simply by their constant reference to them, and to them alone. If they were to use the Bible rightly in their ministry, it was absolutely necessary that their knowledge of it should be always fresh. Whatever else might be said of the Bible, this, at any rate, marked it from any other book ever written—that it was perpetually speaking with authority from God, and that that authority, the more they studied it, was the more assured to them by the voice of their own consciences when they read it. Why was it that the Bible was like nothing else ever written had been, what, possibly, nothing else could ever be? Because He who had given it to them intended that it should be the very instrument they were to use to make known His wonderful message. This study, therefore, was so absolutely necessary for the performance of all other duties, be they what they might, that nothing else could put it aside or make it unnecessary, and amid all the labours they were called upon to perform this must find a place—a regularly appointed, sure place—and it must dislodge anything which would prevent them from giving it the necessary time.— *Word and Work.*

"The Church of England."

In the course of the sermon delivered by the Bishop of Algoma at the united thanksgiving service held in St. James' Church, Toronto, on the evening of Thanksgiving Day, at which many of the city clergymen were present, with the Bishop of the diocese, allusion was made to the privilege enjoyed by members of

see also "AMN." { May 1884 } p. 26
{ Oct. 1891 } p. 10.

June 1894 p. 42.

the Church of England in being under her protecting wing: "Would that," said the Bishop, "the treasure were more adequately prized by her children! The Church of England occupies a position altogether unique and peculiar, which finds no parallel on either the right hand or the left. In the one direction stands the vast, imposing, venerable structure of the Papacy, a *solid, compact unity*, organized with a skill all but supernatural, and consecrated in the affections of millions of devoted adherents by the traditions of well-nigh a dozen centuries. On the other, scattered thickly over the entire field of view, are pitched the tents of a host of religious denominations, each surmounted by its own peculiar standard, erected, some within the memory of living men, the oldest of them dating only to the era of the Reformation. Yet on neither hand, right or left, can we discover a Christianity which fairly or fully reproduces the Divine original. Learning, genius, eloquence, heroic self-sacrifice, deep, undying devotion to duty, unswerving loyalty to inherited traditions, stainless integrity of conduct and character—all these, in instances for number numberless, challenge and receive the tribute of our respect and admiration; but when we seek in any one of them the Christian scheme of the New Testament in its rounded, full-orbed completeness, we seek, alas! in vain. As Christ, its founder, instituted it, and His apostles maintained it, Christianity embodied within itself two elements, evangelic truth and apostolic order: the faith that was once delivered to the saints having for its centre the personal Christ, and for its circumference the vast circle of living verities which Christ brought with Him as a revelation from his Father; and, secondly, the visible organized Church, with its divinely-appointed threefold ministry, constituted in various orders, as the angels are, and constructed, like heaven's hierarchy, on principles of subordination and authority. In the union, I repeat, of these two fundamental elements, each maintained in its primitive purity, consists a true, scriptural Christianity. Now this union exists no longer in either of the opposite directions I have indicated. Rome, and our separated Protestant brethren, agree in putting asunder what God has joined together. One retains, indeed, the apostolic ideal of the ministry, but has long since lost all claim to the possession of unadulterated evangelic truth; the others hold fast, each by their

distinctive aspects of evangelic truth, but reject the form of ministry by which the unbroken testimony of fifteen centuries proves this truth to have been promulgated, and to which, therefore, they to-day stand indebted for their possession of it. What now of our own communion? That she maintains in its integrity the threefold order of the ministry, you know—maintains it so conscientiously that its retention in some form is a *sine qua non* in any proposed scheme for a restored visible Church unity. But is she equally inflexible in maintaining and preaching a pure Gospel? For answer I refer you, not to the utterances of her individual representatives, but, better standard still, to her Book of Common Prayer. It is not certainly perfect; naught short of a special supernatural inspiration resting on the heads and guiding the pens of its compilers could have made it so, and this none of her champions, even the most ardent, have ever claimed. There are defects here, let it be freely admitted; defects of arrangement, for example, rendering it largely a sealed book to the unfamiliar eye; defects, again, of phraseology, traceable mainly to the changes which have passed over the English language since the era of the Reformation; possibilities, too, of misinterpretation, which, however, it shares only in common with the Word of God; but errors of doctrine, dilutions or perversions of simple Gospel teaching—of these it is as innocent as the Scriptures from which it is so largely drawn. Ingenious misinterpreters, determined at all costs to slander the spiritual mother that bore them, and the book from which their earliest devotions, offered by their mother's knee, drew all their nourishment, may indeed fling their aspersions broadcast; but we challenge them to show where, in a solitary instance, the Book of Common Prayer, like the Roman Missal, leads men away from Christ to other and human mediators, or obscures the doctrine of His sufficiency, or encourages the sinner to add aught of his own imagined merits to the efficacy of the Saviour's finished and perfected atonement. Where, for example, does it exalt or exaggerate the value of the sacraments into agencies worthy to be substitutes for Him whom they symbolize, making that to be the end which the Church's founder designed only to be the means, and then causing as fatal a hurt to men's souls as he would to their bodies who would offer for the satisfying of their thirst, not water, but only the

empty gilded cup? It counts for something surely, brethren, something to thank God devoutly for, to be members of a Church whose authorized formularies have so vigilantly guarded the simplicity of the faith once delivered to the saints' through the ceaseless mutations of the passing centuries, and in whose hands the water of life, lifted to the thirsty lips of the sinning and suffering, the sick and the dying, is as pure to-day as when first issued, fresh and clear, from its sacred fountain-head."

Ordination.

A third addition has been made to our clerical force during the past month by the ordination of Mr. A. J. Cobb to the diaconate. Mr. Cobb had already been at work for two years as a catechist in the large district of which Broadbent is the centre, where he had shown characteristic zeal and energy in building up the interests of the Church. The ordination took place in St. Peter's, Toronto, with the permission of the Bishop of Toronto, and the courteous concurrence of the Venerable Archdeacon Boddy, M.A., the Rector of the parish. The clergy present were the Rector, Rev. C. C. Owen, B.A., assistant, and the Rev. Jas. Boydell, M.A., examining chaplain for the Diocese of Algoma, by whom the candidate was presented. The sermon was preached by the Bishop of Algoma, his text being the first clause of Acts I. 8, "Ye shall receive power, after that the Holy Ghost is come upon you." The ordination was followed by the administration of the Holy Communion. Mr. Cobb returns to occupy his old field, which is large enough to tax his utmost energies, embracing, as it does, an area of probably 300 square miles.

REPORTS are due this month from the clergy on the lists of the "S.P.G." and "C.C.C.S." respectively. The Bishop requests that they may be forwarded *promptly* to the secretaries in London, addressed, the former to 19 Delahay St., Westminster, and the latter to 9 Sergeant's Inn, Fleet St., E.C. The "S.P.G." clergy are: Revs. Allman, Boydell, Chowne, Evans, French, Frost, Gaviller, Gillmor, Kirby, Lowe, Llwyd, Piercy, Robinson, and Young. Those on the list of the "C.C.C.S." are: Revs. Frost (2), Mosley, Renison, Sinclair, and Wilson.

SUBSCRIBERS in arrears are reminded that their little debts mean difficulty for the diocese in settling with the publishers

The Algoma Missionary News

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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.

WITH this month's issue, the subscribers to our little paper are receiving a little more quantity (of print) for their money. We do not say necessarily more value, but humbly trust that the efforts of the editor and the publishers will be acceptable in the future even more than in the past. The change is in the right direction, being nearly a third more reading matter, printed on a better quality of paper, for the same old subscription (50c. per annum), and is an evidence of the publishers' faith in the future of the diocesan organ.

THE annual report of the Domestic and Foreign Missionary Society of the Canadian Church appeared in the December issue of the *Canadian Church Magazine*, from which we take the following figures, as they may be of interest to our many readers. Under the head of expenditure, we find that from the general Domestic Mission receipts Algoma received two grants: (a) To the Diocesan Fund, \$5,200, and (b) for Indian work, \$500; while from "Appropriated Contributions," Algoma received \$8,028.33.

REV. F. FROST has a letter in this issue. We hope that every friend of missionary work who sees this note will read Mr.

Frost's communication. Only those who know the climate along the northern shores of the great lakes of North America can duly appreciate the energy and labour needed for such a journey so late in the season.

ONCE again the indefatigable Bishop of Algoma is on his winter tour through Muskoka and Parry Sound districts, setting in order the things pertaining to the welfare of the Church. Providentially, a splendid fall of snow occurred during the first and early part of the second week of this month, thus rendering locomotion much more agreeable and safe.

IN another column will be found a communication from Sudbury mission. Amongst other things, attention is drawn to the Church work in the mining settlements. Mention may also be made of the lumbermen's camps throughout the whole diocese. It is quite safe to say that there are scores of such camps, containing respectively from ten to seventy souls (all men), never visited by any missionary in Algoma, either of our own Church or of any Church or sect whatsoever.

Jottings by the Way.

THE Church of the Ascension, Toronto, stands conspicuous, indeed we might say alone, in the interest it manifests in our Widows and Orphans' Fund, as shown by the fact that for the last eight years it has contributed not less, sometimes more, than \$100 annually in its behalf. And this without interfering in even the smallest degree with its other multiplied benefactions, such as gifts of clothing for needy settlers, and of material for Christmas trees, etc. We know a number of parishes, even stronger than the Ascension financially, and not a hundred miles from Toronto, to which we would like to whisper, "Go, and do thou likewise."

UPWARDS of \$300 still due from subscribers!

THE Bishop's appointments for the present month are as follows: Jan. 8, 9, 10, 11, Bracebridge, Bayville, Stoneleigh, Falkenburg; 12, 13, 14, Port Carling, Gregory, Beaumaris; 15, Huntsville; 16, 17, 18, 19, Aspdin, Stanleydale, Allansville, Lancelot; 20, 21, Rosseau, Ullswater; 22, 23, 24, 25, Parry Sound; 26, 27, Broadbent, Dufferin; 28, 29, 30, 31, Magnetawan, Pearceley Dunchurch, Midlothian.

"THE only good Indian is the dead Indian." So say some *very* superior white men, and yet our little band of Indians at Garden River laid a sum of no less than \$35 on the alms-plate in St. John's Church on Christmas day, as an offering to their clergyman, the Rev. Jas. Irvine. "How rich they must be!" we hear it said. No; they are very, very poor, but the history of "the churches of Macedonia" has repeated itself in their case: "The abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, yea, and beyond their power, they were *willing of themselves*." A little debt of \$85 remains on the Indian church and mission house at Garden River. Do not our readers think that the fact stated above fairly entitles them to some assistance in wiping it out?

A TYPOGRAPHICAL error occurred at the close of our "In Memoriam" notice in last month's issue, which we take this opportunity of correcting. "Requiescat" was printed instead of "requiescit." Those who "know" will appreciate the difference. For those who don't, it doesn't matter.

THE Bishop desires to acknowledge very gratefully the "Christmas boxes" so kindly despatched to several missions in Algoma by individuals and branches of the Woman's Auxiliary in Toronto and elsewhere. The aggregate number was large, while the contents, consisting of toys, books, cards, candies, articles of clothing, and everything else that could delight the juvenile heart, have been so liberal as to make the day one to be long remembered by the children attending our little, scattered Sunday-schools. In return, they can only, through the Bishop, pray heaven's best and richest blessings for the new year on their generous benefactors.

THE annual convention of the Canadian Brotherhood of St. Andrew will meet in Toronto about the middle of February. The Bishop of Algoma has been requested, and, we are given to understand, has promised, to preach one of two special sermons in connection with the gathering on Sunday, February 14th.

MR. F. B. RICH, late of Sudbury, Algoma, and now residing in Toronto, has presented to the Church of the Epiphany at Sudbury (Rev. C. E. Piercy) a very handsome oak retable suitably carved.

The making of this table was a labour of love to Mr. Rich, who is a working carpenter. It was made in his leisure moments after his usual day's work.

Gravenhurst.

The Rev. W. H. French, late Rector of Emily and Omeme, in the Diocese of Toronto, having received the appointment to the incumbency of this parish, began his ministry in St. James' Church on Sunday, December 13th, and has regularly taken duty from that date on. This is, of course, all any clergyman with a family could be expected to do; for even in these days of swift railway communication the necessary, laborious, and unpleasant work of packing, removal, and unpacking of household furniture will take up no little time. Notwithstanding the disagreeableness inseparable from all this, the hearty welcome he has received from the people has more than repaid for all the trouble. On New Year's eve a very large party, laden with good things, paid Mr. and Mrs. French a visit, and a couple of very pleasant hours were passed in enjoyable converse. The party separated about 10.30 p.m., only to reassemble in the church for "watch night" service, at which, after the tolling of the church bell at the midnight hour, the sacrament of the body and blood of Christ was partaken of by a large number of the congregation. Mr. and Mrs. French desire to express to the kind friends who so heartily welcomed them to the parish their very sincere thanks and deep appreciation of their kindness.

Nor have the people at the outstation, Northwood, been forgetful of their clergyman, though only so recently come among them, and they also are borne in cordial remembrance.

Altogether, the new Incumbent begins his work under auspices both cheering and encouraging, and it is to be devoutly hoped that nothing may arise to disturb the harmony existing between pastor and people. Brethren, pray for us!

Sudbury.

The sale and concert in aid of the Church Building Fund, held on 16th and 17th of December, was a complete success. The profits were not so large as last year, but that is accounted for by the fact that one mine near here was closed and the place deserted for the winter, and two others are working small staffs. However, to meet the demands, prices were low.

The concert on the evening of the 16th was one of the best ever held in Sudbury. The programme was a good one, and of a character to raise the general tone of public entertainments. After paying all expenses, there remained about \$78. This enables Sudbury people to pay off all debt remaining on the church, save \$52 borrowed from bell fund. This is next to be paid; and to it we hope soon to add, for we need a bell and tower.

It is gratifying to be able to say that we have sufficient money on hand to warrant the ordering of a font; on hand and subscribed there is nearly \$55.

Rev. Mr. Piercy was unable to take his duty on Sunday, December 20th, being a victim to the prevailing influenza. However, on Christmas day he was able to get to the church and to administer Holy Communion at 8.30 a.m., and, after Morning Prayer.

At the mines Mr. Earl is gathering good congregations, and is rapidly proving the absolute necessity of the Church taking vigorous hold of the work among the mining population and *holding* it. She has not in any perceptible degree realized her duty in this matter. We want men and money. There are other points totally neglected where the missionary should sometimes be seen and heard.

Our Christmas tree for the Sunday school children was held on the 16th January.

Rev. Mr. Piercy desires to acknowledge a box of articles for the sale above referred to from unknown friends in England.—*Com.*

Sheguiandah Mission.

I have just returned from a prolonged visit to the other end of the mission. I say a prolonged visit, because I was forcibly detained at two or three different points by stress of circumstances; in fact, I was frozen in at one place for several days. Owing to many hindrances I was obliged to put off my journey from week to week, till it was late in the fall before I could start, and then, fearing bad weather, I was afraid to take my own boat, but started in a steamboat for the first part of the journey, trusting to a chance tug for the remainder. I was detained two days at first port; these I utilized in administering to the few adherents of our Church that were living in the place. Then I secured a passage in a tug for the next village, where I stayed several days, visiting in the daytime, and holding divine

service and preaching in the evening the small schoolhouse. I also was privileged to visit the day school, speak to the children, and give them a lesson on a sacred song. I conducted divine service on Sunday morning, and then, through the kindness of a friend, who lent me a rowing skiff, I was able to visit another place where a number of men were living, and in the evening I preached at the camp. This necessitated a journey bare in the woods for some two miles through mud and water, and to add to one's discomfort it rained; yet still we live, and was a grand opportunity for doing God's work. The men had no one to speak to them on good things since they left cutting wood some months before.

Next morning I retraced my steps through the mud and water to my skiff. The next place was on the shores of a small river, whose current was too strong for my boat, so I landed and walked along the shore. Staying but a little while at this place, I pushed on through the wood to an Indian village; the water in the roads reaching far up the legs in some places. I lost myself several times but found myself again. It is difficult to follow a trail over rocks, since the human foot makes no impression on its hard surface. However, I reached port at last and held service in the afternoon, and again in the evening. The Indians came in goodly numbers to church, and after service asked after their friends who lived in the neighbourhood of my home. I might mention that some Indians were present hailing from a place far back in the bush beyond the Height of Land, and speaking a tongue slightly different from those on the coast. Next morning I retraced my steps, but it had snowed in the night and the water had risen so that my knees were scarcely above water some times; but at the next place they gave me a change of socks and a good dinner. In return ministered to their spiritual necessities, and passed on refreshed.

Through the good nature of a friend, I was conveyed down the river in a punt to where I left my boat. Then by hard rowing against a head wind, I came to the next place, from whence I expected a passage in a tug to a spot where I could find a steamboat to take me home.

Two more days' delay waiting for the weather made me too late for my boat when I reached the port. The next day the channel was frozen over so strong that it was with difficulty that a passage could be broken by a boat that came in

from the outside. I waited for an opportunity to find passage on board a steamer that advertised to go in my direction, but she was afraid of being frozen in, so returned back in the direction she came. I stayed here over Sunday and conducted divine service, the weather still continuing inclement. I feared that I should be imprisoned till the ice was of sufficient thickness to cross over the twenty-five miles that intervened between me and my home, but a kind providence decreed otherwise. Some Indians came over, and left their boat on the other side of an island, walking across on the ice. I returned with them, partly on the ice and partly by boat, and so made my way home overland from the south-east end of the Manitoulin. On Sunday I was able to be at my home appointments, where I found all things well. F. F.
Dec. 8th, 1891.

Emsdale Mission.

SPRUCEDALE.—A grand concert was given in Morrison's Hall in aid of All Saints' Church, under the able management of Mr. and Mrs. Leonard, of the firm of Elliott, Fitzpatrick & Leonard. The amount raised was close upon \$19. Many others gave very generous help, both in money and talent.

ADDRESS AND PRESENTATION. — The following address was read by the Rev. Alfred W. H. Chowne, Incumbent of Emsdale, on behalf of the congregation, to Miss Streatfeild in the vestry of St. Mark's, Emsdale, after evening service the day before her return to England, Dec. 6th, 1891:

Dear Miss Streatfeild,—We, the congregation of St. Mark's, Emsdale, desire to express our deep regret at your departure from our midst, after your sojourn therein of the past three years. And having taken such a lively interest in the well-being of our Sunday-school and choir, we now desire, on the eve of your return to England, to place in your hand this very slight token (\$12.50) of our regard for all you have done.

Our regret is that it is so very small. But you are not ignorant of the circumstances of this new mission. We would therefore ask you not to judge the gift by its actual value, but accept it as a memento of your sojourn among us. We simply say, should you at some future time return to us, we shall welcome you back with joy. We shall not forget you

in our prayers; but ever pray that the same Heavenly Father who has watched over you in the outset of life may continue His watchful providence through the whole journey, and that He "shall preserve thy going out and thy coming in from this time forth, for evermore."

Signed on behalf of the congregation,
ALFRED W. H. CHOWNE.

Bracebridge.

The Christmas services in St. Thomas' Church, Bracebridge, were, as usual on this happy festival, both hearty and well attended. The church was very tastefully decorated by the ladies of the congregation. The morning service was for the most part choral, with an appropriate anthem, the congregation joining most heartily in the more familiar portions, the well-known hymns and familiar chants. Holy Communion was administered in the early morning, and also after morning prayers. The greater number of communicants remained for one or other of the administrations. The offertory was even larger than usual, and very liberal, amounting to within a small fraction of \$25. In the afternoon divine service was held in Falkenburg, where there was a very fair congregation, considering the great difficulty in getting about, owing to the state of the roads. The congregation in Falkenburg have been very steady, and I enjoy the privilege of catechising the children almost every Sunday—publicly, before the congregation. I have two very attentive and zealous Sunday-school teachers, who assist me in this most important work. I have also adopted the plan of setting apart one afternoon of the last Sunday in every month for a children's service, that they may all have some stated opportunity of joining together in the church in the public worship of the Church, and may learn more distinctly that necessary truth, that the Sunday-school is the training school for the Church, and not a substitute for it. I have also, on these occasions, very excellent opportunities for explaining the meaning of the different parts of our Common Prayer, and encouraging the children to respond. I feel assured that this service, now so commonly adopted, is an excellent and practical idea. Perhaps I have said enough on the subject. If any of my brethren, however, have not as yet tried it, may I venture humbly to recommend it?
JAMES BOYDELL

North Bay Mission.

The annual Christmas entertainment of the Church of England Sunday-school took place on Tuesday evening, Dec. 29th. The building was closely packed with the children and their parents and friends. Tea was served to the scholars, a brief but good programme was rendered, and then Santa Claus appeared and the Christmas tree was stripped of its presents, each child receiving some gift. A voluntary offering yielded over \$10 towards expenses. Mr. Mawhinney and the staff of teachers deserve great credit for the efforts which culminated in such a successful entertainment as that of Tuesday evening.

Christmas service was held in the Anglican church on Friday last at 10 a.m. A large congregation was present. The service, especially the musical portion, was bright and hearty. An appropriate sermon was preached by the temporary Incumbent, Rev. A. C. Miles, on "The fulness of the time," from Gal. iv., 4, 5. The church was beautifully decorated with evergreens, which will remain up for several weeks. The offertory, a liberal one, was made a Christmas gift to the clergyman, in accordance with the usual custom. A large number of the congregation remained for the Holy Communion at the close of the service.—*North Bay Times.*

Port Sydney Mission.

Port Sydney has retained its clergyman longer than was expected, owing to lack of sleighing. However, what between packing his household goods in readiness, and receiving and preparing the gifts for four Christmas trees, he has been kept quite active. The affairs of Brunel's new church, which again promise well, have been transmitted into the hands of Rural Dean Llwyd. The site for the Beatrice new church has been changed, and a splendid site, in every way clear, has been legally secured. Christ Church vestry met on Monday, December 7th, 1891, passed a resolution of regret at the Rev. A. H. Allman's prospective departure, and also pledged itself by another resolution to commence the envelope system. On Christmas day an unusually good congregation assembled, and from both offertory, farm, and store, substantial gifts manifested the feelings of very many towards the clergyman who has lived amongst them for upwards three years.

Ifracombe Mission.

Com. by Rev. L. Sinclair.

On Wednesday, Dec. 9th., Mr. Thomas A. McBratney and Miss Bessie Browne, of Novar, were married in Christ Church by the Rev. L. Sinclair.

The bride, who was given away by her father, was beautifully attired, indicating superior taste, and presented an appearance worthy of her highly-esteemed character and refinement of manners, so well known and appreciated by nearly all the residents in this part of the country. This is the second marriage solemnized in the beautiful stone church.

The weather was all that could be desired. The bridal party returned the same evening to Novar. We wish Mr. McBratney and his wife every blessing, combined with a long and happy union.

The Last Sad Rites.

RENISON.—At her residence, Cameron street, on Tuesday, December 1st, 1891, at Port Arthur, Mary Elizabeth Renison, aged 45 years. Funeral will take place on Thursday next, at 11 o'clock, from her late residence to St. John's Church, thence to the C.P.R. station.

The funeral of Mrs. Renison took place yesterday from the residence to the church, and thence to the C.P.R. station, from which the remains were conveyed to Nepigon, where the interment took place.

The weather was very unpleasant, there being an almost constant downpour of rain. There was, notwithstanding, a large turnout, the pall-bearers being: Lt.-Col. Ray, Mr. W. Bishop, Mr. A. R. Lewis, Q.C., Mr. W. J. Clarke, Mr. F.H. Keefer, Mr. Geo. T. Marks.

When the cortege arrived at the church it was met by the Rev. C. M. Kirby, with the solemn words: "I am the resurrection and the life," and the comforting service commenced. The hymn, "When our heads are bowed with woe," was sung in a most beautiful manner indeed, and the rest of the choral service was rendered with great feeling.

As the coffin was taken from the church, the Dead March in Saul was played.

The congregation was deeply affected by the service, it being marvellous how the lovely character of the deceased had impressed itself on the hearts of the people, and genuine grief was manifest everywhere. "Being made perfect through suffering, she had gone, leaving behind a shining example for her daughters to emulate, and the record of a true mother in Israel."

The Guild of St. John's Church, Port Arthur, on hearing of the death of Mrs. Renison, most thoughtfully sent to Winnipeg for a wreath of flowers, which arrived in time, and was placed on the coffin by the president.

Mrs. Gibbs, Mrs. Bishop, and Messrs. Keefer and Clark went to Nepigon to attend the interment.

The funeral was conducted by Mr. Sawyer, to the eminent satisfaction of all parties.—*Port Arthur Sentinel.*

Uffington Mission.

The people of this mission have manifested much anxiety about the arrival of their newly-appointed Incumbent, and have placed teams at his disposal to transport his furniture to St. Paul's parsonage, Uffington, as soon as sleighing will permit. The weather, however, fights against them, but they feel sure patience will overcome the difficulty, for snow will certainly come soon! However, the Rev. A. H. Allman has visited them a time or two, when he received a very hearty welcome. On Sunday, December 20th, 1891, divine service was held in St. Paul's, Uffington, both morning and evening, whilst Oakley received a service in the afternoon, and at all three good, earnest, and attentive congregations were present. On the following Wednesday, December 23rd, the beautiful Church of St. Paul's was the scene of two weddings, and the villagers turned out in good force to testify to a day of events unparalleled in the former history of the church. The new year will probably witness the steady continuation of divine service throughout the entire mission.

Marriages.

MATTHEWS—KINCAID.—At St. Paul's, Uffington, on Wednesday, Dec. 23rd, 1891, by the Rev. A. H. Allman, John Bull Matthews, of Draper, to Alice Kincaid, of the town of Wingham.

GRAY—PAIN.—At St. Paul's, Uffington, on Wednesday, Dec. 23rd, 1891, by the Rev. A. H. Allman, William Charles Gray to Rosetta Pain, both of Draper.

Acknowledgments.

EDUCATION FUND.—The Bishop of Algoma desires to acknowledge, with many thanks, the receipt of \$50 from Mrs. Liags (Treas.), in behalf of the Educational Committee of the Woman's Auxiliary Association of the Diocese of Huron, in aid of the Education Fund. For the information of Church people generally, the Bishop wishes to explain that the object of this fund is to assist in the education of the children of those of our missionaries whose circumstances forbid their securing for them anything better than the common school education to be had in their immediate neighbourhood. Through the kindness of private individuals, and also of the Woman's Auxiliary, more especially those of Huron and Quebec, no less than ten children (six girls and four boys) have had most excellent educational, as well as social, advantages placed within their reach; foundations being laid in their young minds on which, by God's grace, we have every reason to believe that the superstructure of useful, honourable Christian lives, stored with blessings to others, will one day be erected. There are others yet to be provided for—notably among them a blind boy, nineteen years of age, with very marked musical proclivities. Clergymen or women desiring to aid an object such as this are requested to communicate with the Bishop, at the Arlington, Toronto.—*Canadian Churchman.*

The Rev. A. H. Allman begs to acknowledge a splendid batch of *Guardians* from Mrs. A. J. Broughall, Toronto; also "Church-

man's Almanac and Pocket Book for 1892 from Miss A. C. Day, England.

Brunel New Church.—The Rev. A. H. Allman has the pleasure of acknowledging the receipt of a cheque for £3 towards the above from Miss Harriet Gurney, Huse Pierpoint, England; also a bale of useful articles for sale from Miss A. C. Day (Bishop of the diocese); also \$12 from Mr. James Dollar, Bracebridge, towards shingle for same.

PARRY SOUND.—The Rev. G. H. Gaville desires to gratefully acknowledge the receipt of a bale of clothing from the Stape branch of the W.A.; also one from St. John's branch, Toronto; also copies of *Church Bulletin* from A. Gaviller, Esq., Hamilton; also the *Church Guardian*, from an unknown friend in England.

GORE BAY.—The Rev. J. H. McLeod begs to acknowledge with sincere thanks the receipt of a bale of good warm clothing from the W.A. of New St. Paul's, Woodstock; also a bale of clothing from the Beachville W.A.; fifteen beautiful Prayer Books from Mrs. W. Hoyles, Toronto; one barrel of clothing from Ottawa branch W.A.; one box of good warm clothing from Newboro W.A.; parcel of Hymnal Companions, fifteen in number, from the Church of the Redeemer W.A. per Miss Dalton, Toronto; a parcel of magazines from Miss J. Robertson, Toronto; a fine box of articles suitable for our Christmas tree from the Church of the Ascension Juvenile Mission Band, per Mrs. Baldwin.

Receipts at Synod office, Toronto, Diocese of Algoma for December, 1891:

FOR GENERAL FUND.

John Ings, Esq., \$10; Miss Eyre, \$25; Miss Alta C. Day, £4 8s. 6d.; Sunday services held by Mr. Earl, \$34.75; Toronto, Redeemer, \$33.40; Miss Eyre per Rev. C. J. P. Eyre, £11 7s.; Rev. G. A. Schrieber, £3 5s. 3d.; S. C. Forest, Treas., Quebec, \$5.91; Port Hope, St. John's, \$19.36; Toronto, Trinity, \$15.10; St. Stephen's, 65c.; St. Stephen's, 50c.; Ascension, \$21.50; St. Philip's, \$1; Parkdale, Epiphany, \$15; donation, "E. L.," \$15.

FOR SPECIAL PURPOSES.

Purbrook Church.—S.P.C.K., \$2.
Churchill Mission Schoolhouse.—H. A. Boomer, \$2.

Education Fund.—Diocese of Ontario W.A., \$5.

Port Sydney Church Building Fund.—"H.," £2.

Port Sydney Church Driving Shed.—"H.," 10s.

Dunchurch Church Building Fund.—"F.," New Brunswick, \$30.

Wawanosh.—Toronto, St. George's, girl, \$25; Holy Trinity, \$5.50.

Shingwauk.—Collingwood, \$9.37; Toronto, St. Matthew's, \$1.40; Toronto, Holy Trinity S.S., \$12.50; Diocesan Branch W.A. for J. Snake, \$5.

Mr. Earl, Sudbury.—Toronto, St. John's S.S., \$17.50.

FOR WIDOWS AND ORPHANS' FUND.

Ifracombe, 51c.; Mrs. Bere, \$10; Lancelot, \$1.76; Lancelot, 22c.; Allansville, \$1; Stanleydale, 55c.; Port Sydney, \$4; Fr. William, St. Luke's, \$3.30; Sheguiandah, \$1; Toronto, St. George, \$2.

FOR EPISCOPAL ENDOWMENT FUND.

Mrs. Bere, £10.

FOR SUPERANNUATION FUND.

Dr. Beaumont, \$5.

D. KEMP,
Treas.