

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. IV. No. 6.

TORONTO, JUNE 15, 1892.

Published Monthly,
50 cents per annum.

North Bay Mission.

The Bishop of Algoma left Huntsville in the afternoon of May 4th and reached North Bay at 8 o'clock p.m., the missionary and wardens meeting him. The morning of the 5th was taken up in arranging various details in connection with the work in this field, writing letters, etc. In the afternoon the Bishop, accompanied by the missionary, visited Mrs. Hawkins and confirmed her daughter Mary Anne, age sixteen, then dying of consumption afterwards administering the Holy Communion. The poor sufferer longed for confirmation, and her only wish afterwards was, like one of old, to "depart and be with Christ," which she knew would be "far better." She died, as she had lived, firmly trusting in Jesus, and her remains were laid at rest in the cemetery at North Bay on Thursday, the 12th May, exactly a week after her confirmation. In the evening the Bishop addressed a large gathering in the Masonic hall on the work of the diocese. Afterwards he conferred with the churchwardens and members of the Woman's Auxiliary on parish matters, leaving for Sault Ste. Marie by the 2 o'clock a.m. train.

Another member of the Church of England, Mrs. Torrance, passed away during May. Her remains were laid at rest at Carleton Place on May 8th, having been removed thence the day before, after the first part of the burial service had been said. The missionary administered the Holy Communion to her the Monday before her death, and on the day of the funeral baptized her infant son.

The Church people at Callander, Sturgeon Falls, and other places on the C.P.R., are deeply thankful to the Bishop for sending them a student, Mr. Wilson, of Montreal Diocesan College, to minister to them during the summer vacation.

There is still a debt of \$150 on the church at Callander. The congregation intend holding shortly a sale of useful and fancy articles, the proceeds to go towards its

liquidation. The North Bay branch of the Woman's Auxiliary have contributed liberally, and intend helping with their presence on the day of the sale.

Ilfracombe Mission.

RAVENSCLIFFE.—On the evening of Ascension Day divine service was held in St. John the Baptist's Church at 7.30. The Rev. L. Sinclair addressed the congregation on the subject of St. Augustine, first Archbishop of Canterbury, and the ascension of our Lord. Mr. Aylwin, of Wycliffe College, gave a very interesting Evangelical address.

On the following evening Mr. Aylwin took for his subject "The Prayer Book," and the Rev. L. Sinclair said he had the honour to speak for a little concerning the Queen, and pointed out the importance of celebrating the birthday of a constitutional monarch whose reign and example was unparalleled in the history of England.

SINCLAIR'S LANDING.—On the Queen's birthday, May 24th, the choir members of St. John the Baptist's Church, Ravenscliffe, met here and spent a very happy time on Lake Vernon, holding a picnic on one of the islands. There were four boats and one canoe, all of which were fully occupied. The party was successful in regard to fishing. Before dismissing the national anthem was sung on the lake shore in front of Mr. M. Sinclair's house.

Baysville.

The Church of the Holy Trinity in Brunel township was lately the recipient of an organ, purchased from H. H. Marter, of Gravenhurst. It is a Bell organ, well finished, and of excellent tone. The donor is Miss Alberta Howard, daughter of George Howard, Esq., of Baysville. She is a school teacher, and collected the funds for the organ among her friends. Would that we had more Miss Howards.—*Com.*

Port Carling Mission.

Since the present Incumbent was appointed to the above mission on the 1st of October last, nothing has been sent to THE ALGOMA MISSIONARY NEWS in the way of mission notes. This neglect is due largely to the fact that the mission extends over a great area for one missionary, rendering, as it does, the spare time of the Incumbent very limited. A short sketch of the work done during the past eight months will not, therefore, be out of place.

In the first place, the missionary found that systematic house-to-house visitation was absolutely necessary, especially among those persons who seldom, if ever, attended the public services of the Church, kept away for various reasons.

Thus the Incumbent spent the first six weeks in obtaining the acquaintance of all his flock by paying short visits, and many in a day, with the promise of a longer visit next time. These visitations were made by boat, on foot, and on horseback. Regular Sunday services were organized: Weekly, at 11 a.m., in St. James' Church, Port Carling; fortnightly, at 3 p.m., at Christ Church, Gregory, and St. John's, Beaumaris; with occasional services at Point Kaye and Brackenrig.

The next month was spent in preparing for Christmas in the following way:

(1) Regular practice twice per week in preparation for the coming concert and Christmas tree, held on Dec. 22nd, 1891.

(2) In getting parents to bake, etc., for the tea in connection with the entertainment.

(3) In preparing for the festival of Christmas day, in the way of special choir practice, etc.

Christmas week arrived, and the entertainment held on the Tuesday was in every way a success. The children were highly delighted with gifts from the tree. Christmas day was celebrated at church

in the morning at Port Carling, and in the afternoon at Gregory.

The weather on Christmas day was very mild, and the Incumbent, for the first time in his life, had the pleasure of a boat ride on a Christmas day, a young man of Port Carling having kindly rowed him to Gregory station in the afternoon.

On the Monday after Christmas the Rev. Mr. Burt (and Mrs. Burt) took a trip to Toronto, returning in two weeks' time, and was therefore absent one Sunday. On Mr. Burt's return he set to work again on his visiting tours, and this time paid the promised "longer visits," travelling by means of a sleigh, as there was good sleighing at this time, and was therefore better equipped for his work. Shortly after Mr. Burt's return the mission was pleased to entertain the lord Bishop of the diocese, who spent four days in our midst.

The Bishop arrived at St. John's, Beaumaris, on the evening of Tuesday, Jan. 12th. Evensong was said by the Incumbent, and the Bishop preached. Early on Wednesday morning his Lordship was driven to St. James', Port Carling, where the Bishop preached, and, together with the Incumbent, celebrated the Holy Eucharist. In the afternoon a vestry meeting was held, over which the Bishop presided. The business transacted gave great satisfaction. The last item was the receiving of a deputation from Whitesides asking the Bishop to allow the Incumbent to organize a congregation at the above place, services to be held as often as the Incumbent could possibly attend. The Bishop, after discussing the matter fully, left it in the hands of the Incumbent, at the same time suggesting that Mr. Burt visit Whitesides, and then, if he thought advisable, to hold service. More of this later on. On the evening of the same day there was evensong in St. James'. The Rev. Mr. Burt took the prayers, hymns, and lessons, the Bishop preaching the sermon—a large congregation being present.

Early Thursday morning the Bishop and Incumbent drove to Christ Church, Gregory, where they again celebrated the Holy Communion, and the Bishop preached. On Friday morning his Lordship took his departure, feeling that this corner of his diocese was evidently endeavouring to advance the interests of the kingdom of heaven on earth.

The Incumbent then set about to prepare candidates for confirmation, to be

presented (D.V.) next winter, when the Bishop will again visit us, we hope. The class at Port Carling meets every Wednesday evening at 7.30 o'clock for instruction; the class at Gregory every other Tuesday afternoon at 3 o'clock. The Incumbent commenced with the Creed, which was to occupy about ten or twelve lectures; then the Lord's Prayer; and lastly, after tourist season, the ten commandments and other minor subjects.

(To be continued.)

Emsdale Mission.

Mrs. Chowne, president of the Auxiliary in Emsdale, begs to acknowledge with hearty thanks the receipt of tailors' samples and other material for use by the members of the Auxiliary.

The work was begun in January, 1891; the first supply of material, viz., tailors' samples, being kindly given by Mrs. Boddy, of Toronto. Proceeds of quilts, when sold, went to augment the fund for the building of a driving-shed at Emsdale.

The women met in the parsonage every Tuesday. As we are too poor to buy anything ourselves, and as we had not anything sent us for the purpose, we were unable to work during last winter, which was a great disappointment to all parties concerned, some of whom came long distances.

As we intend to commence on what has been sent so soon as the harvest is in, all being well, we shall be glad if others also will send us more material, as there will not be sufficient to keep up the employment throughout the coming winter.

The proceeds will go towards the painting of the outside of the parsonage and fencing of the new burial grounds.

Port Arthur Mission.

Since the return of the Incumbent the weekly communion has been re-established, also more frequent week-day services, in accordance with Churchly rule and order. The Lenten services were held on Wednesdays and Fridays, both morning and evening, with lectures at each evening service on (the earthly life of) "Our Lord Jesus Christ as an Example." In the week before Easter services were held daily, and at the evening services the footsteps and the teachings of our blessed Lord were traced day by day from Palm Sunday to Good Friday. The attendance at the Lenten services was fairly good, increasing steadily during the season. On Good Friday there were large congrega-

tions. On Easter day, in addition to a midday communion, thirty-three were present at the early service. The Athanasian Creed was revived, the verses being sung alternately by the Incumbent and the choir. The congregation, which was very large, joined heartily in the canticles and hymns, the chants and tunes being selected with that end in view. In the evening service was entirely choral, and rendered with the simplicity of the cathedral school, *i.e.*, it was not marred by the intrusion of the organ, attempting to help (!) either the priest or choir in versicles or responses etc. The anthem, Vincent's "As it began to Dawn," was very effectively sung and deeply impressed all who heard it. The hymns were supported by the voices of a larger congregation than any previously seen within the walls of St. John's Church. The offertory was just under \$60. Recently, not only was Ascension Day duly observed, *i.e.*, with full communion service, but the services on the Rogation days were also fairly attended.

On those days, and on Rogation Sunday special collects, Bishop Cosin's, and those proposed by the Commission of 1868 were used.

Nepigon.

In connection with Rev. Mr. Renison's resignation of his Indian work at Nepigon reported elsewhere in our columns, we think it well to find space for his last report to the Bishop. It is as follows:

"Owing to my dear wife's illness and death, I am sorry to have to report that my work among the Indians of Lake Nepigon has been greatly hindered during the past year. After the cancer had developed, it became necessary that we should remove her to Port Arthur, that we might have all the available medical aid and comforts so essential for one in her condition. At the same time, I was glad to be able to keep the work going in Port Arthur during Mr. Machin's absence in England.

"For nine months I have been unable to visit the Indian mission at Negwenenang, but the poor Indians never failed to come down from time to time during that interval to enquire after their dear friend and benefactress, whom they loved as a mother. They usually came down on Saturdays, and waited over for the following Wednesday evening service, joining their white brethren in worship. At such times we always arranged to have part of the service in English and part in Indian,

to the great interest and delight of all. Three Sundays ago, when reading the morning prayer in St. Mary's, I happened to raise my eyes from the Prayer Book and look through the side window of the church, when I beheld a sight which almost incapacitated me for the remaining part of the service. Three Indians from our mission had just arrived at my dear wife's grave (which I can always see either from the chancel or the reading desk);—there they were using their snowshoes for shovels, scraping the snow off the grave, and then brushing it down with their mittens, as a sacred thing till every particle of snow had been removed. Then they knelt down beside the grave and prayed (not for the dead, I am sure), the tears falling fast, especially from old Oshkokekudha's eyes. (He was the first of the little pagan band who met Bishop Fauquier on Lake Nepigon twelve years ago and requested that an English Church missionary be sent to teach them the religion of their "great mother," the Queen.) After they had prayed, they sat down in the snow in solemn meditation. They knew that the service had already commenced in the church, and so did not want to disturb us. I had to stop in the middle of the service, and send one of the congregation out to bring the poor shivering creatures inside. I tell you, dear Bishop, that affection like this, so genuine, has more than repaid me for the ten years I have spent in isolation teaching these poor creatures the way of salvation.

"While I write this report six of our Indians from Negwenang are just at hand. They came down (60 miles) to take up some tar-paper for the roofing of a new schoolhouse which has been erected at the mission during the last two months. They will remain over Sunday, and I am just now going down to the parsonage (where they will take up their quarters) to practise some Indian hymns for the occasion. Their interest in the mission seem to have increased rather than diminished during the long break that my dear wife's affliction and death caused in that part of my work.

"At present Mugwa is the schoolmaster and catechist. The services and the day school have been kept up regularly, and almost without intermission, during my absence, and the Indian agent has been so well pleased with the progress that the children have made in the ordinary English subjects that he thinks Mugwa quite competent to receive the yearly grant of \$200 from the Indian Department as the

regularly appointed teacher. This one fact alone gives me great encouragement, for this young Indian was trained and educated for the work in the very mission in which he has been labouring efficiently as school teacher and catechist during the past year.

"There is a good, substantial church, ceiled and lined with the best lumber, sawn and dressed on the spot. It is also furnished with seats and a good bell. The whole cost was about \$900, all of which had been subscribed by friends in England and Canada. Our good friend Miss Peache alone sent us a cheque for £100 sterling for this purpose, so that the Indians here are more favourably situated than many of their white brethren in having a church entirely free from debt.

"Summing up the whole subject, I may say that:

"(1) The Indians have good, substantial log houses, each one containing a cook stove and a box stove.

"(2) They also possess a good, strong ox, with which they plough their garden and haul their winter's fuel.

"(3) Generally, they raise potatoes sufficient to keep them through the whole winter.

"(4) "They have family prayer every morning and evening in their houses, and always say grace before and after meals.

"(5) During the last ten years no less than twenty-two of the little band have died, including, of course, infants. They are buried in a cemetery consecrated by our present Bishop.

"(6) The congregation at present, all told, is about thirty, among whom there are fifteen communicants. But there are fully seventy-five more who have been baptized by the Bishop and the missionary whom we cannot persuade to settle on the reserve, and who are wandering about from place to place."

In connection with the above report, we are sure it will interest our readers if we publish the lines written many years since in commemoration of the strange providence which attended the first establishment of this Indian mission. It will be remembered that the late Bishop made his first visit to the Nepigon region in the summer of 1878, accompanied by the Rev. E. F. Wilson. The central point of the whole incident will best be described in Mr. Wilson's words, as reported in our columns at the time. After describing the journey and their meeting with these red-men for the first time, he goes on:

"There were two principal men listening to us, and they several times expressed their approval as the Bishop proceeded.

"One of them replied at length. He said: 'Thirty years or more ago the Indian chiefs were called together at the rapids of Sault St. Marie to meet the great white chief in order to make a treaty with him about surrendering their lands to the Queen. My father was chief at that time; his name was Muhnedooshans. The great white chief's name was "Nobsin" (Sir John Robinson). The great white chief made a treaty with us we were each to receive six dollars a year, every man, woman, and child, as an annuity. My father often spoke to us about it when he was alive. My eldest brother is now our chief; his name is Cheyadah. We still carry on the precepts of our father. We do not as the other Indians do. The great white chief gave my father a paper which showed the boundaries of the land set apart for our use by the Queen. My eldest brother now has this paper. My father said to us, "Do not travel about all the time as the other Indians do, but settle upon this land and farm like the white people do." We obey the precepts of our father. We have already cleared some land, and every year we plant potatoes. We cannot do much more than this until we have some one to teach us. We have built also three log houses like the white people; they have windows with glass in them, which we got in exchange for furs at the Hudson Bay Company's post, and the doors were made with nails; the roofs are made with strips of bark. Some of us live in them in the winter time. There would not be time for you to see our houses to-day. It is too late, for they are some miles off. Our land is about four miles in extent; that is how we gain our living.

"Another thing that the great white chief said to my father was that we should not join the French religion; he would send us an "English black coat" to teach us, so every year my father was waiting for the English teacher to come; he waited on year after year, and at length died a pagan. His last words to us were that we should still wait for an English teacher to come, and that when he came we were to receive him well, and ask him to open a school for our children to be taught. He also told us never to sell our land to the white people, but always to keep it, and not to scatter about, but to keep together. Thus to this present day we have kept to

the precepts of our father, and we now welcome you as the English teachers that our father told us to look for."

The following lines were suggested by the events described above :

" WAITING."

Was it a promise that the white chief gave
So many years ago, that he would send
A teacher to point out the way of life,
And tell the dear old Story of the Cross?
Was it a promise? So the redman deemed:
And yet, not yet! the promise is redeemed.

Through all the changes of those thirty years
That promise echoes sadly, calming first
The bounding pulse of manhood, chastening all
The joys and triumphs of a savage life.
Looking from steadfast eyes, whose sorrow
dumb
Mocked the brave words—"Wait; he is sure
to come."

"Wait; he is sure to come!" the exulting words
At first break forth from lips that scorn delay;
"The white man holds the truth; he will not fail
To guide his brother to the perfect day.
And I myself shall see the blessed sight,
And with my people hail the glorious light.

"Wait he is sure to come! no other hands
Shall lead us into light; no other lips
Shall teach the truth; and yet—and yet 'tis hard
With outstretched arms to wait and watch so long.
And in despair again, and yet again,
To cry for help, and still to cry in vain!"

"Wait; he is sure to come!" the hopeful words
Fall sadly, wistfully by dying beds,
O'er newborn babes, o'er childhood's smiles and
tears,
O'er every passing scene of grief and change;
O'er wasted lives that have no home—no goal
But the great hungry craving of the soul.

"Wait; he is sure to come!" the years pass by,
The head is whitened o'er by winter's snow;
The sight grows dim—the active limbs are stiff—
The hand is paralyzed—the voice is low;
And the bright searching glance of former years
Is dimmed by hope deferred and patient tears.

"Wait; he is sure to come!" but one hath come
Before him; not the messenger of Life,
But Death; and closed the eyes that watched so
long,
And hushed the voice, and stilled the beating
heart,
And folded the tired hands upon the breast—
And the red chief hath entered into rest.

So he, too, died in faith, seeing afar
Scarcely the shadow of the rising day;
Stretching forth patient hands to grope for God
That no man grasped; bequeathing to his tribe
The hope which his red warriors 'midst their
grief
Took up and echoed from their dying chief.

"Wait; he is sure to come!" How beautiful
Upon the mountains will his footsteps be!
How glad his voice, bearing good tidings on
Through the dark forest, by the inland sea!
"Wait; he is sure to come" at last, and bring
Glad tidings of our Saviour and our King.

But is he sure to come? Through blinding tears
I hear a voice that asks, "Where is the soul
I came on earth to save? thy brother's soul?
The soul that hungered after righteousness?
Redman and white, I died from sin to free;
Could none be found to bring that soul to Me?"

"Am I my brother's keeper?" I would plead,
But that I dare not; for I know full well
The glorious Gospel was not given to us
For selfish hoarding, but in solemn trust,
That by the white man through the expectant
world
The banner of the Cross might be unfurled.

Ere I turn back to my vain selfish life
Again I hear that loving, pleading voice—
"Is there not joy in heaven o'er one redeemed?
And these have waited and have watched so long!
Work while 'tis called to-day. For work un-
done
There will be time to weep when night is come."

Peace, vain regret! I leave the wasted past
Beneath the Cross. My loving Lord, than I
More merciful; only let me press on
To speed the message while it yet is day,
And tell the redman that the night is past,
And he they long have looked for comes at last!

Who will Befriend Uffington?

To the Editor of *The Algoma Missionary News* :

SIR,—In days gone by the above question has been asked in different forms, and has also been answered substantially, as witness the new churches in this mission. The parsonage, too, has received some attention; but there is urgent need for further work to be done, and that must be of a solid character. The cellar is absolutely useless in winter as it now is, and when the outer stonework has been properly pointed quite an enormous quantity of stone and earth will have to be carted to fill up the space between the ground and the floor of the verandah. Then, coming into the house, the entire north addition has to be tackled, which means that there is a wall needing 1200 feet of concrete! In addition to that, two chimneys (on the east and west gables) have to be pulled down to the roof and rebuilt. Now, without materials, \$50 will be required for the work alone; whilst nails, lumber, brick, and lime will call for \$20 more. This much for the parsonage, in order that we may be able to keep goods that are perishable by frost, and that when we again need the benefit of large fires it may not be counteracted by both wind and frost entering the north side freely. I rejoice in being able to state that the Quebec (Holy Trinity) W.A. has promised me \$20, per Rev. W. T. Noble, and the Niagara W.A. \$10, per Mrs. Martin.

The next matter which calls for help is

the building of a new stable and coach house. The Bishop of the diocese has very kindly put into the hands of the building committee a quantity of good dry lumber, and has also promised to make a grant of \$25 towards this object. Locally, about \$10 have been promised so far. The building will provide work much of which will be done by bees; but framing, new lumber, shingles, nails, etc., can only be procured with money. Another \$35 will be needed to carry this matter through.

Beyond these objects, I might go on to mention our great need of a schoolhouse, or church hall, for which purpose the old church could be repaired; but, perhaps, it will be wiser to stop just here, and ask that help be sent straightway to D. Kemp, Esq., Toronto, who is the diocesan treasurer.

H. ARTHUR ALLMAN,
St. Paul's Parsonage, Uffington.

Superannuation Fund.

To the Editor *Algoma Missionary News* :

SIR,—Mrs. Boomer's letter in your last issue, and sundry items of news which have appeared in the Church journals of late, must have rejoiced the hearts of many of the Algoma clergy, whose prospects, in view of declining years, have, up to the present date, been very dark, and I am sure that, when the time comes, they will give expression to their grateful appreciation of the sympathy and loving kindness of those who have taken up the Algoma clergy superannuation fund. Food and shelter, when the eye has grown dim and the step falters—how the prospect will cheer the heart and nerve the labourer to even more earnest work in the Master's service!

In regard to the proposed sale in the summer, how would it do for each clergyman in the diocese to ask the members of his congregation to contribute something towards it, and then to have an Algoma stall? Surely there are many godly women who will willingly help if asked? We should then be showing that, whilst asking aid outside the diocese, we are not forgetful of the duty of those within it.

A. J. YOUNG,
North Bay, May 27th, 1892.

BETWEEN 4 p.m. on Saturday, May 28th, and noon on Monday, the 30th, a missionary who visited Sudbury to take duty in the absence of a clergyman read service three times, preached three sermons, administered the sacraments of Baptism and Holy Communion, officiated at a funeral and gave an address, drove nine miles over a road full of mud holes, and travelled three hundred and sixty by train—such is missionary life in Algoma.

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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.

WE are glad to be able to inform our readers that the S.P.G. have kindly renewed their grant for another year in response to the Bishop's application. The amount is £850, of which £100 goes to the maintenance of the *Evangeline*, and £750 to our Stipend Fund.

THE S.P.G. have also made a special donation of £30 4s. 9d. towards the endowment of the diocese, and forwarded £1 10s., contributed to our Church and Parsonage Fund.

THE C.C.C.S. have also voted the sum of £285 for another year. The beneficiaries of this grant are the Revs. E. F. Wilson, F. Frost, R. Renison, and L. Sinclair. The quota hitherto paid to Mr. Renison will now, of course, in consequence of his resignation, be transferred to another of our missionaries.

Third Triennial Council.

THE necessary preparations for this important diocesan gathering are by this time complete, and not only the clergy, but several of their wives, and a number of lay delegates, are already packing up their equipments for the journey. Hos-

pitality has been promised by a number of Sault Ste. Marie families in response to the request of Rev. Rural Dean Vesey, hall secured, choir trained, and printed notices issued to the clergy; reduced railway and steamboat fares have also been guaranteed. The opening services, with ordination, etc., will be held on the morning of St. Peter's Day, after which the business programme will begin that afternoon, to continue probably till the Monday or Tuesday following. Friday, July 1st, being Dominion Day, will, of course, be a *dies non* for business, and will be devoted to social engagements on board the *Evangeline* and at Bishophurst.

Judging by the notices of motion already sent in, and others certain to follow, there will be no lack of work for the council. The appointment of Rural Deans, the equitable administration of the Widows and Orphans' Fund, the question of endowment through land purchase or gift, the amendment of the canon passed by the Provincial Synod providing for the representation of Algoma in that body, the adoption of a constitution and by-laws for the regulation of the internal affairs of the diocese, the subject of government and discipline in Sunday-schools, the encouragement of the Woman's Auxiliary movement within our own borders, the scheme proposed by the Winnipeg Conference for the consolidation of the Church of England in British North America, and which is to be submitted to the Synods of the other dioceses in this ecclesiastical province—these and other topics will furnish ample scope for a rare display of eloquence and wisdom on the part of our Algoma Solons, alike lay and clerical.

A missionary meeting will, of course, be held during the session. We also understand that the members of the Woman's Auxiliary connected with the Pro-Cathedral of St. Luke intend giving a public reception to the member of the council and other visitors. We ask for the prayers of the members of the Church, that God the Holy Ghost may grant us "a right judgment in all things."

Clerical Changes.

Foremost among these changes stands one which might well justify the heavy black-edged lines of mourning in which the press usually announces the occurrence of some sore public bereavement. We refer to the fact that this month the diocese loses, though it may not be finally,

the services of the Rev. R. Renison, our well-known missionary at Nepigon. The circumstances leading up to the change can easily be conjectured by the readers of our columns. Some months ago, as will be remembered, Mr. Renison sustained a loss which is the sorest and heaviest that can fall on any missionary in the death of his devoted and excellent wife, and this sad event left his five children without a mother's care. Three of them (boys) had already been attending Port Hope College school. The two girls, Julia and May, have since then left for Toronto, where they are to have the benefit of the sympathies of the Woman's Auxiliary. These changes left Mr. Renison so completely isolated and cut off from all domestic companionship that he has felt constrained to sever his connection with the mission at Negwenenang, and accept an appointment for one year as assistant in the Church of the Ascension, Toronto. The loss to this diocese is simply irreparable. Not only is our clerical force diminished by the departure of one who could ill be spared, but our poor Indians lose a friend than whom they will never find a truer or better. But we will not yet bid our brother a final farewell. Who knows but some unforeseen turn in the wheel of Providence may restore him to us again? And so we will live in hope, meanwhile making him over as a loan for a season to our friends in the Ascension, and so liquidating by a single payment the many debts of obligation under which they have laid us by their frequent and generous benefactions to the missionary Diocese of Algoma.

The Rev. L. Sinclair has moved from the mission of Ilfracombe to that of Sudbury. He officiated in the latter place (Church of the Epiphany) on Sunday, June 12th, and will doubtless before long gather round him the scattered members of the Church both at that centre and the mining district lying round it. But he leaves behind him a mission in which his departure will be widely regretted.

The Rev. W. B. Mangnan, formerly Incumbent of St. Saviour's, Kingston, Jamaica, has returned to Canada, and after a short residence in Brighton, Diocese of Toronto, has removed to the Thessalon mission in this diocese. For greater convenience and economy, he has elected to reside at Burk's Falls.

Though not strictly under the head of "Clerical Changes," we may state, with great regret, that the Rev. A. J. Young,

of North Bay, has been compelled to give up his work for a few weeks owing to ill health, the result, probably, of a too early resumption of his labours after an attack of la grippe, aggravated by the fatigue and anxiety connected with his removal from Magnettawan. We hope to be able to report his complete recovery in our next issue.

Reminiscences of Algoma.

Now that I am back again in the old country and divided from Algoma by hundreds of miles, the impressions that remain strongest on my mind with regard to Algoma may be summed up under two heads: one is the still grandeur and solemnity of its vast stretches of forest; secondly, the eagerness and readiness with which the lonely settlers attend the familiar and long-loved services of the old Church of our land. Let me speak of Algoma's backwoods first. We had had a twenty miles drive over roads which defy description. There had been heavy rains, which had by no means improved locomotion, and yet these are the roads which the earnest Algoma missionary has constantly to traverse to get from one mission to another. They consist of rough logs laid side by side, and are thus called corduroy roads; or else deep ruts of mud, into which the cart wheels sink, and are only extricated with the greatest difficulty. After taking eight hours to do the twenty miles, in a springless wagon, we reached our destination—a lonely parsonage. Here we received a warm welcome from the missionary in charge of a district extending over two hundred and forty square miles. The sun was setting in a bank of purple clouds, and before us lay a vast stretch of forest, as far as the eye could reach. Here and there a little blue smoke betokened that some lonely settler had built himself a shanty in the midst of the forest. A small log church stood near the parsonage, and a few hundred yards from this a broken-down old barn was pointed out to us, where the first Church service was held and prayer and praise offered up to the great Creator of those grand primeval forests. The birch and pine grow to a great height in Algoma, and the thick underwood makes it difficult for the traveller to find his way through it. The Indians mark the path by breaking off the tops of bushes, and this is often the only guide they have through the pathless forest.

With regard to the second point, as to settlers availing themselves of the means

of grace offered them by the Church of England, we have only to turn to the reports of THE ALGOMA MISSIONARY NEWS to see this, and also to notice how eagerly the people welcome their beloved and honoured Bishop when he comes to visit their district—"the church being crowded." "Coming to church" in Algoma means, not, as in England, a pleasant walk through well-kept streets or pretty country lanes, but often miles and miles of tramping through swamps and over felled trees, and a return the same way through darkness and rain. I well remember one old couple coming under these difficulties to attend a cottage service held in the shanty of another old couple, and seldom have I seen such rapt attention and heard such hearty responses.

There is an interesting story told of a tribe of Indians who had heard an account from one of their tribe of a man who had preached about the unknown God. They longed to know more; but years passed on, and they continued worshipping the "Great Manitou," and trusting to all kinds of superstition. After thirty years of waiting the first missionary bishop of Algoma (Bishop Fauquier), in travelling through this part of his diocese, heard of this settlement of Indians, and great was his surprise on arriving to find himself most warmly welcomed by these rude Indians. They were eager to learn what he could tell them of the unknown God. A resident missionary was appointed, and these three thousand Red Indians are now all Christians and loyal subjects of the Queen.

We in England can hardly realize what the Church's services are to the lonely settlers in the backwoods of America. I remember one rough farmer who had emigrated to the bush telling me that for seven years he had had no church to go to, and then, when a service was started, and the grand old Te Deum was sung, it was too much for him, and he quite broke down.

Thus in helping on Church work in the Diocese of Algoma, we are helping on two objects. We bring brightness and comfort to the lonely settler, and put the means of salvation within his reach. Often cut off from his fellow-beings and struggling against difficulties and hardships of all sorts during the week, he can look forward to the Sunday's hearty services as a ray of sunshine to break the monotony of his life. There he hears of "the true Light, which lighteth every man that cometh into the world," and he goes back to his lonely shanty refreshed, and

while working again at his daily toil feels that he is not alone, for he belongs to a great company—the great Church militant upon earth, of which may be said:

"One the object of our journey,
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires."

Yes, and to the innumerable company of the Church triumphant:

"Where the one Almighty Father
Reigns in love forevermore.

T. C. L. G.

Domestic and Foreign Missionary Society of the Church of England in Canada.

The Board of Management met in the Synod Office, Toronto, April, 1892.

The following resolutions were passed:

1. Before proceeding to business at this meeting, following so speedily on the lamented removal of the Bishop of Quebec, the Board of Management of the Domestic and Foreign Missionary Society feels called upon to take notice of the sad event which has deprived the Church of England in Canada of one of her most gifted and most faithful chief pastors.

For twenty-nine years the Right Rev. J. W. Williams, D.D., has been the successful and well-beloved Bishop of the diocese, and will long be remembered as a true father in God, and a faithful servant of our Lord Jesus Christ.

To the late eminent prelate, as a member of this society, the General Board is deeply indebted for the constant benefit of his matured wisdom and sound advice, as well as the interest ever taken in its proceedings. Most respectfully the Board would express its true and affectionate Christian sympathy with the bereaved widow, herself an earnest and devoted friend of the Church's missionary work, and the other members of the late Bishop's family; and would humbly pray that the God of all consolation may support them in the irreparable loss they have sustained, and that a copy of this resolution be forwarded to Mrs. Williams.

That this Board would respectfully beg to express to the Diocese of Quebec, bereaved of its devoted and well-beloved Bishop, who has so worthily presided over it for twenty-nine years, the sense of the grievous loss sustained by the diocese and the whole Church of England in Canada, and that a copy of the above be forwarded to the secretary of the Synod of Quebec.

2. That the Board deplores the loss of a valuable member of this body, R. T.

Clinch, Esq., a respected representative of the Diocese of Fredericton. Mr. Clinch was for many years a delegate to the Provincial Synod, and ever took an active interest in the Church's missionary work. The Board wishes to place on record its sense of the worthy example set by this excellent layman, and its condolence with the bereaved family, to whom a copy of this resolution is directed to be forwarded.

3. That the correspondence relating to the evangelization of the Chinese in British Columbia be referred to a special committee, to be appointed by the chairman, and to report to this Board during the present session.

4. That the certified account of expense sent by the Rev. Mr. Waller be passed by the Board, and that the treasurer be instructed to remit the same to the secretary of the S.P.G. for Mr. Waller.

5. That a standing sub-committee of three members of this Board be appointed to read and digest for the information of this Board before each meeting thereof, all correspondence addressed to it, and to report thereon to the Board as soon as it meets.

6. That this Board has learned with pleasure of Miss Steele's intention to enter upon work for the Church in connection with the instruction of Indian children, and has every hope from the reports made to it that her services will prove of benefit; but the Board not having jurisdiction over the appointment of teachers, to or over any schools for Indian children, is unable to entertain any applications of this character.

7. In regard to the application of Rev. Mr. Stocken for help at the Sarcee mission, this Board desires to inform Mr. Stocken that as a grant is made to the Bishop of the Diocese of Calgary, it cannot entertain any individual application.

8. That the Board of Management is competent to send only missionaries and not lay teachers for secular schools; but that it is confident that the Rev. Mr. Lloyd's lectures on Japan and the work of the Church in that country cannot fail to be of great interest and profit in the numerous parishes, where he would, as it believes, be warmly welcomed by the clergy.

9. That the Ascension tide Appeal as read by the Lord Bishop of Algoma be now accepted by this Board.

10. That the treasurer be requested to defer introducing a separate account for Indian work until his accounts for the triennial period ending July 30th next

have been closed, so that they may be in unison with those of previous triennial periods since the initiation of the society.

11. That the secretary do transmit to the Bishops of Columbia, New Westminster, and Caledonia a copy of the memorial from Miss S. Gooderham, president of the Women's Missionary Society of the Methodist Church, and authorize them to use the name of this Board in any representations which they may, after due enquiry of the facts of both cases, see fit, either in conjunction with other Christian bodies or simply on behalf of the Church of England, to make to the Hon. Minister of Customs at Ottawa and the Governor of the Province of British Columbia.

12. That the Secretary do write to the Bishop of New Westminster enquiring whether he can devote, say, two months next winter to the instruction of the congregations in Eastern Canada in the extent and needs of the Church's work in his diocese, and that the secretary do assure him of a hearty welcome if he can acquiesce in the conditions required by the Board, that the aim of the Bishop shall be confined to the deepening and quickening of a missionary spirit among the congregations, and that the collections at all the meetings attended by the Bishop shall be given to the funds of the Board, who will be responsible for his travelling expenses.

That the following clergy be appointed to act in each diocese on behalf of the Board in making the necessary arrangements for the Bishop's entertainment in each congregation, and to furnish him, through the general secretary, with the day and hour and place for each appointment made for him, and with definite information as to the means of travelling from place to place: Rev. A. J. Balfour, Ven. Archdeacon Evans, Rev. A. Williams, Rev. Rural Dean Pollard, Rev. E. P. Crawford, and Rev. Canon Richardson.

13. That in compliance with the request of the Bishop of New Westminster for help towards the stipend of a clergyman to work entirely among the Chinese in his diocese the sum of \$250 be granted, and that his Lordship be requested to give further information on the subject for the future guidance of the Board.

14. That this Board has read with great pleasure the reports of the work among the Chinese presented by the Bishop of Columbia and the Rev. Mr. Lipscombe, and wishes them God speed in this important department of evangelistic work among the heathen resident in Canada.

15. That Rev. A. Williams and Rev.

Rural Dean Pollard be appointed to prepare and submit to the meeting in September a pastoral to the children of the Church, to be read to them on Quinquagesima Sunday, 1893.

16. That Rev. Canon Sweeny be appointed to aid the general secretary in the preparation of the triennial report to be adopted by the Board in September next, and presented to the General Board during the session of the Provincial Synod.

17. That the Board adopt as its own the agreement entered into by the secretary with The J. E. Bryant Co. in September, 1890, and also that a committee consisting of the Lord Bishops of Toronto and Niagara and the delegates for the Diocese of Toronto, with the treasurer and secretary, be appointed to consider the whole position of the *Canadian Church Magazine and Mission News*, with power to act according to their own discretion, for the purpose of continuing its publication and report at the next meeting of the Board.

18. That the words "reading and considering" be inserted before "correspondence" in No. 2 of Order of Business.

The following resolutions were ordered to remain as notices of motion, to be brought up at the meeting of the General Board in Montreal in September:

1. By the Bishop of Niagara.

That the Provincial Synod be requested to make such changes in Canon 19 constituting the Domestic and Foreign Missionary Society, its General Board, and its Board of Management, as may be necessary to make the society co-extensive with the Church of England in the Dominion of Canada, and to admit of the bishops, and clergy, and laymen from the Province of Rupert's Land, and from the dioceses not yet included in provinces, taking part in the management of its affairs, and that in the event of such changes being made the Provincial Synod be requested to convey to the Metropolitan of Rupert's Land, and to the bishops, and clergy, and laymen of that province and of the other dioceses, the intense longing of the members of the Church of England in the old Province of Canada that the whole Church of England, spread over the whole Dominion of Canada, should be united in one Domestic and Foreign Missionary Society.

2. By the Archdeacon of Kingston.

That the Board would respectfully represent to their most valuable Auxiliary of Churchwomen, which has done and is doing so much towards promoting the important objects of our great society, the necessity as well as the duty, as far as

practicable, of leaving the appropriation of all funds collected in the various dioceses or parishes to the discretion of the Board of Management. The Board feels that the bishops of the missionary dioceses are the proper authorities to make the appointments and to adjudicate all moneys contributed by the Church for their respective dioceses, and the Board would ask their estimable Auxiliary to sustain the Board's hands in the administration of its funds through the legitimate channels.

Keeping up with the Children.

She was a woman of middle age, thin and plain, with no claim to beauty except the eager dark eyes shining starlike from a wistful, care-lined face. Twenty years ago she had slipped her trustful hand into that of another, and, counting the world well lost for the sake of her love and faith, had entered upon a life of such toil, privation, and heroic endurance as only women on frontier settlements, amid primitive conditions, know.

"I have tried my best," she said, simply, "to keep up with the children. Father and I resolved, when our first boy was a baby, that, stint and scrape and contrive as we might, we'd educate all that heaven sent us. And we have done what we could. I wasn't willing that my children should get ahead of me; I've tried to study their lessons with them, and to enter into their feelings. I don't want them to outstrip me in the race."

This mother had been one of those to whom early rising and late retiring had been always essential, in order that the routine of the house work should not suffer. In that part of the country where she lived, hired help for domestic purposes was almost unheard of; women did their own work, a neighbour's daughter sometimes lending a kind hand in an exigency, and the men of the family doing their share at need. In her determined effort to keep step with her children in their intellectual development, she had in another direction builded better than she knew; for the children, boys and girls alike, had early been pressed into her service, and had, as she explained, "taken hold" of whatever was to be done. The boys could make beds and set tables as well as draw water and split wood. The girls were facile housekeepers, with a practical knowledge of cooking and laundry work—in American society as essential in the outfit for life to the richest as to the poorest. Though the living in the household was plain, it was abundant, and the ideal set before the family was something nobler than a mere strife for wealth. Everything was open and above-board.

Books were read and prized in common, and so much was going on to interest everybody that there was no temptation to devour poisonous tidbits in secret. So it came to pass that the keeping up with the children brought great good in its wake.

At last a day dawned when the mother felt as if the first stone had been set in a wall of separation. Two of her brood had found their wings. A daughter was going to college. A son was entering upon a business career. The little wistful woman yearned to keep pace with them both—yearned, perhaps, to ordain the pathway of both, as she always had done. But it was inevitable that there should be some parting of the roads. Brave as she was, she kept down a heartache under her cheery show of courage.

"Have comfort, dear," said an older friend, who had been through a similar experience. "The children will never outgrow you; you had a twenty years' start of them. And you have so disciplined your mind, and trained your heart, and elevated your own thoughts above the daily rut, the fret, and the stir, that you dwell in a serene atmosphere, favourable to expansion of every faculty. They may acquire *facts*, but they will fly like honey-laden bees back to the hive. The mother who has kept pace with her children from babyhood to adolescence will never lose them."—*Harper's Bazar*.

Acknowledgments.

Receipts at Synod Office, Toronto, for Diocese of Algoma for May.

FOR GENERAL FUND.

Port Hope, St. John's, \$6.85; Millbank, \$5; Toronto, St. Stephen's, \$1.50; Redeemer, \$12; All Saints', \$4.15; St. George's, \$25; donation, Mrs. Nixon, \$10; Cathedral W.A., Quebec, \$36.50; do., St. Matthew's, \$60.10; do., St. Michael's, \$41; do., St. Peter's, \$11.50; Toronto, All Saints' Women's Bible class, \$50; per Miss Tucker: the Misses Farrant, £1; Mrs. Hiern, 2s. 6d.; Miss Allan, 2s.; Miss Tindal (1891), £1; Miss E. Coleridge, 10s.; H.M.S., 1s. 6d.; C.N., 1s. 6d.; M.M.S., 1s.; M.M., 1s.; "A Friend," £20; Miss Johnson, 2s. 6d.; Mrs. Medland, £1; Toronto, St. Paul's, for Wycliffe College missionary to Algoma, \$200; Mrs. Jane Gurney, £2 10s.

SPECIAL PURPOSES FUND.

For Powassan Church Building Fund.—J. A. Porter, M.D., \$200.

For Indian Homes.—Sault Ste Marie, St. Luke's, \$4.25; Collingwood, \$9.38; Baillieboro, \$11.05 and \$11.05; Peterboro, \$5 and \$12.50; Lindsay Sunday-school, \$7.45 and \$7.45; Toronto, St. George's, \$25; Honeywood, 25c.; Horning's Mills, \$2.40; Whitfield, 50c.; Quebec, St. Paul's, \$6; Richmond, Quebec, Junior Branch, \$10.

For Temiscaming Catechist.—Toronto, St. Luke's, \$10; St. Thomas', \$5; St. Simon's, \$20; St. Stephen's, \$5; All Saints', \$1.70; Port Hope, St. John's, \$10; St. Mark's, \$25; Lindsay, \$5; Mrs. Nixon, \$40.

For Uffington.—Trinity, Quebec, \$20.
For Gravenhurst Sunday-school Building Fund.—Trinity, Quebec, \$10.

FOR WIDOWS AND ORPHANS' FUND.
Anon., \$3; Miss Evelyn, per Miss Tucker, 10s.

FOR FOREIGN MISSIONS.

For Jews, London Society.—Aspdin, \$2.02; Allansville, \$1.30; Stanleydale, 67c.; Lance-
lot, 28c.

FOR SUPERANNUATION FUND.

Toronto, Ascension, \$25; Mrs. Boomer \$3; "E.G.," per do., \$2; Anon., per Mr. Wood, Port Rowan, \$10.

FOR DOMESTIC MISSIONS.

Ascension Collection.—Huntsville, \$1.05; Katrine, \$1.12.

EPISCOPAL ENDOWMENT FUND.

Per Miss Tucker, Miss Whinfield, £1; Miss Harris, 5s.; Mrs. Barwell, £1; Rev. T. H. Clarke, 5s.; Miss Perry, 10s.; Miss Slade Baker, 10s.; Miss F. R. Williams, 5s.; Mrs. Bailey, 2s. 6d.; Rev. Prebendary Stephenson, 5s.; Mrs. G. Horsley Palmer, £1; T. B. Avery, Esq., 5s.; "A Friend," £20; Miss C. A. Swayne, 2s. 6d.; K.G.C., £5.

EMSDALE MISSION.—The Rev. A. W. H. Chowne begs to acknowledge with hearty thanks the gift of \$10 to the station of Ebberston in the mission of Emsdale, per Mr. and Mrs. Jacob Miller, of Sand Lake, from friends in Hamilton, Ont.; also \$6.84 worth of fine lumber for the choir floor in St. Mark's, Emsdale, per Mr. Streatfeild.

PARRY SOUND.—The Rev. G. H. Gaviiler begs to acknowledge with gratitude the receipt of Church papers and missionary periodicals from unknown friends, and to assure such donors that these gifts are most useful in the mission.

The Rev. Rural Dean Llwyd gratefully acknowledges receipt of the following: Per Miss Day: Miss Knocker and friends, 8s. 6d.; Miss Boston and friends, 3s. 6d.; by materials, 10s.; by pair bellows, 2s. 6d.; by collars, 3s.; by pincushion, 2s.; by vases' stand, etc., 4s. 6d.; by slippers, 4s. 6d.; by work basket, 5s. 6d.

The Rev. W. A. J. Burt, Port Carling, thankfully acknowledges the following sums in aid of the mission boat up to date: From "A Friend," Lion's Head, \$1; W. Hunt, Hamilton, \$2; Sara E. Coupe, St. John, N.B., \$1.

The Rev. A. H. Allman gratefully acknowledges *Sunday at Home, Quiver, Home Words*, etc., from an unknown friend, England; *English Churchman*, from Mrs. John Brown, Quebec; *Dawn of Day*, etc., from Miss A. C. Day, England; *The Jewish Intelligence*, from Rev. T. S. Ellerby, Toronto.

Ilfracombe Mission.

RAVENSCLIFFE.—On Sunday, June 5th, at morning service the sermon was preached by Mr. H. C. Aylwin, of Wycliffe College, after which was a celebration of Holy Communion by the Rev. L. Sinclair. The anthem was beautifully rendered by the choir. Mr. Juckes, who is about to leave for England, has presented four oak knee rests covered with damask for the use of the choir, and one for the reading desk. Mr. Aylwin proceeded to Ilfracombe and Novar for afternoon and evening service, and the Rev. L. Sinclair preached in All Saints' Church, Huntsville, at evening service. There was a large congregation, and the Rural Dean of Muskoka took part in the service.