

The Algoma Missionary News.

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Magnettawan Mission.

MAGNETTAWAN STATION.—A memorial service for the Duke of Clarence and Avondale was held in St. George's Church, Magnettawan, on Sunday, January 24th, when an appropriate sermon was preached by the missionary. At the close of the service the organist gave the "Dead March in Saul," the whole congregation standing.

Farewell sermons were arranged for St. Peter's, Ryerson, 21st February, and Magnettawan, 28th February, but both had to be postponed, the missionary being sick with la grippe.

On February 7th, the missionary preached for the last time to the little flock at Pearceley station, and sadness filled the hearts of all as they realized that the ties which had bound them for nearly eight years to their pastor were now to be broken. The congregation is likely to be deprived of the best and ablest workers, as they are migrating to the Northwest.

DUNCHURCH STATION.—The annual Christmas tree and entertainment in connection with the Sunday-school was held in Mrs. Kelcey's Hall on the 28th Dec. The gathering was large, and the various songs and pieces rendered by the children were a credit to both them and their teachers. The Christmas tree was, of course, the event of the evening, and, as usual, gave abundant satisfaction to the little people, who went home rejoicing in the happy possession of dolls, toys, and useful articles that would afford amusement, pleasure, and comfort for future days.

PEARCELEY STATION.—The annual entertainment for the children was held on the evening of January 1st, and proved a truly happy time for the children. Tea was served for all at a member's house at 6 o'clock, after which the children recited their pieces and sang some part songs very sweetly, proving that much pains had been taken in their training and preparation.

The gifts from the Christmas tree rejoiced the hearts of all, and many little ones in this mission would have gone cold and miserable this winter had it not been for the warm clothing sent to the missionary for distribution, the fruit of much loving work by the Woman's Auxiliary to Missions.

A. J. Y.

Ilfracombe Mission.

RAVENSCLIFFE STATION.—The address of the Rev. L. Sinclair will be Ravenscliffe, Chaffey, Ontario, until further notice. Mr. Sinclair will feel much obliged if kind friends sending gifts to him for the Mission of Ilfracombe will have the goodness to address them to him at Huntsville station, this being the nearest station to the above address.

ILFRACOMBE STATION.—The Rev. L. Sinclair officiated at the funeral of Mr. Alexander Trevett in Christ Church, Ilfracombe, on Feb. 7. This is the first burial in the Church of England cemetery at Ilfracombe.

Sudbury Mission.

The retable given by Mr. Rich, and referred to in your last issue, is much admired by those who knew him here. I have received \$5 towards the font, which I am asked to credit to Baby Earl. The font has been ordered from the well-known firm of Cox, Sons, Buckley & Co., and is expected before Easter. Per. Rev. C. H. Shortt, I have received \$5 from Miss Martha Keffer. It will be devoted towards paying the debt yet in the way of the consecration of the church. Alternate Thursdays I hold services at a boarding-house at Wahuapitae. There are a few people resident there, and it is the headquarters of two lumber companies operating in the vicinity. Their camps are from 6 to 20 miles back in the bush, and are occupied almost wholly by Roman Catholics. We are looking forward to the Bishop's visit for confirmation.

C. PIERCY.

Port Sydney Mission.

Early in the year the stations in this mission had their Christmas trees as usual. An excellent assortment of suitable articles had been sent to the Rev. A. H. Allman from several W.A. branches in Toronto, which received due and grateful acknowledgment. At Ufford and Port Sydney the Rev. A. H. Allman was able to be present personally, and large gatherings testified to the interest felt in the proceedings, which were to please and benefit the Sunday-school scholars. At Beatrice and Brunel also the young people had a good time, and the elders assembled in goodly numbers to rejoice in their joy. At Ufford, the superintendent, Mr. H. W. Gill, with his customary commendable activity, had everything prepared in fine shape in Bogart's hall on Friday evening, Jan. 8th. That little building itself had been put into an attractive condition, and it was quite pleasing to see what had been done with a few contributions, a small amount of labour, and a modest quantity of material. Would that every station contained a building of that sort, where various kinds of extra-church gatherings could be held that are calculated to promote the sociality of all persons recognizing one common religion! However, the chief interest there was centred on the well-screened corner, and soon there went up a shout of delight when, the screen being dropped, an illuminated tree appeared to view. How Mr. Gill manages the matter, it is difficult to say; but he always has on the tree something for everybody, which causes great delight and merriment. Amongst the numerous gifts distributed there was a very fine turkey for the Rev. A. H. Allman. It was a very happy and enjoyable evening, and everybody returned home cheered in heart and mind. On Monday evening, Jan. 11th, Port Sydney was quite alive with Christmas-tree operations. Out of four such anniversaries during the incum-

bency of the Rev. A. H. Allman this was the most largely attended, and everything went off splendidly, to the gratification of all present. The teachers and scholars had prepared a little programme, and, whilst the superintendent and others were lighting up, the audience was entertained by the rendering of various pieces. The scholars had only just performed their part, which they did very creditably, when up went the curtain, and a magnificent tree, both gorgeously and heavily laden, was revealed to many wondering eyes. The distribution commenced right away, and much joy and pleasure were evinced as the gifts were placed in the hands of their recipients. Every child in the hall received a bag of candies and an orange, and then Mr. Sydney Smith regaled the whole company with apples and cakes. He also placed in the hands of the Rev. A. H. Allman a choice woollen rug of English manufacture. A few farewell words were then addressed to the scholars by the departing clergyman, and, after the singing of the national anthem, the most successful Christmas-tree gathering he had known dispersed.

PRESENTATIONS.—A very pleasing surprise was prepared for the Rev. A. H. and Mrs. Allman, by the superintendent, teachers, and scholars, of Christ Church, Port Sydney. On Tuesday, Feb. 2nd, the rest of their furniture was to be fetched away from the parsonage, and strange articles were then found there. Mr. Sydney Smith appeared upon the scene later on, and explained that the girls wished to present Mrs. Allman with a rocking-chair for the sitting-room, and the boys desired to present Mr. Allman with a student's Rochester lamp for the study. They were both affected by such tokens of good will and affection, and a letter expressive of their feelings was sent to the superintendent to be read to the entire school.

Burk's Falls Mission.

All Saints' Church at Burk's Falls has again met with a serious loss in the death of Mr. Walter Freeston, the people's warden, at the age of 38 years. He and his family number six persons of suitable age, who were regular in their attendance on the services of the church, its Sunday-school, and choir. In addition to this, Mr. Freeston was untiring in his efforts to advance the growth and prosperity of the church. His death, therefore, has become a serious loss to us, as it not

only removed him from our midst, but it takes away the widow and children, who will return to their old home, Meaford.

Rev. Mr. Robinson preached his farewell sermon in All Saints' Church, here, on Sunday evening, Feb. 21st, preparatory to his departure for the States. Rev. Rural Dean Chowne is expected to give us an occasional service, while our faithful and devoted lay-reader will officiate regularly until Easter, when, it is rumoured, a young man will be sent to us. The welfare of our church will be safe in the hands of our reader, Mr. Bazett, whose services to the church have been highly appreciated by the people, and the interest will be increased when it becomes known that he is sacrificing personal comfort, and gratuitously giving his time to our church work. It is hoped that his services will be as well attended as heretofore, thereby exhibiting a love for the church and its prosperity. Mr. Bazett is a good reader, and has been very successful in his selection of appropriate sermons, and it will remain for us to uphold his hands in keeping up our services by a regular attendance.

We have a parsonage fund, which no doubt will be increased the coming season, sufficiently large to warrant going on with the enterprise of erecting a good substantial dwelling and barn convenient to the church, creating thereby a home for a clergyman and his family.

We also have a bell tower fund, and hope that our friends will add to it sufficiently to allow the erection of a tower suitable for our fine-toned bell, and give a finish to our beautiful church.

The several sums set apart for the tower and parsonage are not available for the payment of our church debt, and our people are exerting themselves to pay off this debt that they may be more free to grapple with the bell tower and the parsonage.

Emsdale Mission.

Three well-laden Christmas trees were furnished for the Mission of Emsdale by the various branches of the Woman's Auxiliary, thereby affording much pleasure to the children of the different Sunday-schools, viz., St. Mark's, Emsdale; St. James', Eberston; and All Souls', Sprucedale. The latter was looked after and got together by Mrs. Leonard, of the firm of Elliott, Fitzpatrick & Leonard, for which we thank her most heartily, as also the ladies of the above-named so-

cieties who provided so liberally clothing for distribution.

On Feb. 11th a grand concert was given by the members of St. Mark's congregation. It was very successful, the proceeds going towards a driving shed.

Parry Sound Mission.

TRINITY CHURCH GUILD.—A society was held in Mrs. Haight's house on Tuesday evening, March 1st, at which a good programme was rendered. The attendance was large. The Guild now numbers about twenty members, and would be happy to receive papers or periodicals from any friends who may be able or feel disposed to send them. All such should be addressed to Trinity Church Guild, in care of Miss Lizzie Taylor, Parry Sound. This little society meets every Thursday evening for religious instruction and general recreation.

THE SUNDAY-SCHOOL.—This branch of church work is progressing favourably, and the attendance is steadily increasing. There are now eight teachers and four officers, namely, the superintendent, the treasurer, the secretary, and the librarian. The latter officer's department needs augmenting by the addition of a few dozen more books, as it is altogether inadequate, and the funds of the school are exhausted by the purchase of Sunday-school papers and lesson leaflets.

THE W.A.—This society is hard at work preparing for a sale of useful articles after Easter. Any contributions of material or ready-made summer clothing for children would be most thankfully received by the secretary, Mrs. Gaviller.

Port Arthur.

Rev. C. J. Machin has returned to his parish from an extended trip in England. Rev. R. Renison, who has been in charge during his absence, leaves the place very shortly. It is his wish to be assigned a post nearer to central Ontario. During his stay among this people he has made himself beloved by all by the plain way in which he has set forth the message of salvation, also by his self-denial and works of charity. Every good wish will follow him to his new field of labour, wherever it may be.

Fort William.

Rev. C. and Mrs. Kirby were for a time confined to the house by la grippe, but have now wholly recovered from the effects of it.

"News, Not Views."

The above is practically the motto of this paper. Without blazoning it at the head of our first page, we act on it carefully in every issue by the systematic and conscientious exclusion of every topic of a controversial character which could be an issue between any of the conflicting schools of thought in the Church. We are neither "High," nor "Low," nor "Broad," nor "Ritualistic!" Representatives of all these types are to be found in the diocese, but this paper is not "run" in the interests of any one of them. Its primary object is the circulation of news as to our missionary work, not the discussion of methods of worship. The Bishop and his co-workers hold, each of them, his own religious convictions, as he has a right to do, and preaches them honestly, from the pulpit, as "of the ability God giveth"; but neither the diocese, nor its monthly organ, exists for the maintenance of any one special stripe of theology. Both alike exhibit the same breadth which characterizes the Church, as illustrated in the pages of the Prayer Book. What have been called "diocesan sentiments" are wholly unknown in Algoma, the solitary condition for admission and continued residence being known *fitness for* and *faithfulness in work*. Where this is proved by services held punctually and regularly—be the weather or roads what they may—communion celebrated frequently, sermons prepared carefully, parishioners visited regularly, the sick and the dying ministered to faithfully, and all the other sacred duties of the pastoral office discharged conscientiously, there no question is asked, or objection raised, as to ritual. The diocesan administration, in its general character, is fashioned on the lines of the Church and the Book of Common Prayer, being no broader, and no narrower. Partisans, to the right and left, will not approve of this policy. We are sorry for it, as we shall probably pay the usual financial penalty; but we cannot abandon the principle enunciated above. A change may come in the future, but not till there has been another election to the episcopate of the missionary Diocese of Algoma.

The Bishop has not been wholly idle during the past month. On Sunday, Feb. 14th, a.m., he preached the anniversary sermon in connection with the Brotherhood of St. Andrew in the Church of the Redeemer, Toronto, and

in the evening gave a missionary address in St. Peter's, a parish which has always been foremost in good works in behalf of all missionary enterprise, both at home and abroad. On Wednesday, 17th, he preached at the opening of the new mission church at York Mills, under the charge of the Rev. Canon Osler. On Friday evening, 19th, he spoke at the annual meeting of the Diocesan W.A. in the Synod Hall, Montreal, and again on Saturday evening at the Diocesan Theological College. On Sunday, 21st, he preached in St. Thomas' Church at the forenoon service, and in the evening in Christ Church Cathedral. Leaving Montreal on the evening of Monday, 22nd, he reached St. Catharines on the afternoon of the 23rd, and addressed the W.A. of St. George's parish at the rectory, speaking again in the evening in St. George's Church. On the evening of the 24th, he addressed the students of Trinity College, Toronto, and their friends, at the monthly meeting of their missionary society, held in the Convocation Hall. Thursday, 25th, found him at Burlington enlightening the parishioners of the Rev. Canon Belt as to the needs of Algoma. Sunday, the 28th, was wholly devoted to York (under the charge of the Rev. H. R. Mellish). Here a handsome brick church had been built under the direction of A. A. Davis, Esq., of Cayuga, the executor of the late Mr. Kyffin, who had bequeathed \$6000 for the purpose, and also \$4000 for the missionary Diocese of Algoma. Sermons were preached morning and evening, and an address given to the Sunday-school. The morning offertory was given to Algoma, while that received at the evening service was contributed towards the \$75 which the little but well-managed Sunday-school has given for the last five years to the education and clothing of a boy at the Shingwauk Home. On Monday, 29th, the Bishop proceeded to Cayuga, and addressed the congregation of the Rev. W. Francis. On Friday evening, March 4th, an address was given at an open meeting of the Students' Missionary Association of Wycliffe College. On Sunday morning, the 6th, the Bishop preached at St. John's Church, Toronto, and on Wednesday, the 9th, spoke at the annual public meeting held under the auspices of the Woman's Auxiliary of the Diocese of Niagara. Saturday, the 12th, found him on his way to Muskoka, where he preached on Sunday, the 13th, at Uffington and Purbrook, also administering the Holy Communion,

and consecrating Christ Church at the latter place. Going northward to Huntsville, on Monday, 14th, he met the Incumbent and a few of the Church people of the Ilfracombe Mission by appointment for the discussion of various questions; then proceeded with Rev. Rural Dean Llwyd on Tuesday to Ravenscliffe for service, confirmation, etc.; then back to Huntsville, and on to Emsdale (Rev. Rural Dean Chowne), Sprucedale, etc., and so northward to North Bay, Sudbury, and Sault Ste. Marie. The Bishop expected to be in Toronto again by the 23rd or 24th of this month.

For The Algoma Missionary News.

Algoma—Its Forests, Fisheries, Mines, Waterways, and Railways.

To the uninitiated foreigner, the name Algoma usually calls up visions of wild and trackless woods, long stretches of barren and marshy land and lonely lakes, through which the Indian and an occasional voyageur or trapper threads his way. It is not to be denied that to parts of the district this description does and always will apply; but there are others in which it is not hard to realize that we are in the midst of a great and thriving country.

The main resources of Algoma are certainly its forests, its fisheries, and its mines; the white pine being the staple product of the former, and gold, silver, copper, and nickel of the latter.

The deeply indented shores of the Georgian Bay offer the lumberman the most tempting inducements, as the coastline is protected from the full sweep of the lake by outlying islands, affording safe and ample anchorage. Many large rivers debouch into the Bay, such as French River, Serpent River, Spanish River, Mississauga River, and others. Each of these are utilized by the lumberman in bringing the "cut" to the lake, there to be sawn and shipped, most generally to England, where Canadian "lumber" is transformed into English "deal."

The *modus operandi* is shortly as follows: In September or October, the season regulating the movements to a great extent, the men leave the mills (situated almost invariably at the river's mouth) and journey up its course to the company's "limits," a limit being a tract of land, often many miles square, on which they have acquired from the Government the right to cut pine. Here, through the long, dreary months, they are housed in what

are termed shanties, each shanty containing from twenty to forty men. At break of day they are up and off to the scene of their labours, and until sundown may be heard the shouts of the teamsters, the clear, keen ring of the axe as it bites into the pines, and the thundering crash, as some lord of the waste bends his lofty crest to kiss the earth. In April or May, when the melting of winter's snow has swollen the streams, the "drive" commences; and in the drive the woodsman finds an occupation after his own heart.

Imagine to yourself thousands of logs twelve to thirty feet long, and from one to three feet in diameter, tossed about like so many matches, till at some turn or narrowing of the river the "jam" forms and further progress is stopped. Then the "driver" is in his glory, and, with the boom of the rapids in his ears and the white hissing foam cutting his face and well-nigh blinding him, runs and jumps until he has reached the "key" of the jam, and with his "candog," or lumberman's pike-pole, works and labours until the central log is loosened, and the whole cut goes careering madly down the stream. But this is perilous work, and many a gallant fellow has paid for his courage with his life.

When the cut has reached the mills it is formed into rafts, enclosed by booms, and gradually sawn and shipped to foreign or local ports. Fire is the lumberman's chief enemy and the one he most dreads, either in his limits or in his mills. Lack of snow may prevent his floating his cut to the mills, and leave his output a year in arrears; but in spite of all this, he continues to be one of the foremost figures in the pioneer districts of Canada.

In the Georgian Bay and in the eastern and western extremities of Lake Superior are located the best fishing grounds. These "toilers of the deep" are a hardy, bold, and vigorous race; their home is on the water, and the familiar face of the sky is the book in which they are best read. They gather in what are called stations, each company having one or more stations, their take consisting principally of white fish, trout, bass, pike, and sturgeon. They use half-decked boats of about twenty feet length and six or seven feet beam, rigged with mainsail, foresail, staysail, and jib. All use centreboards. Their headquarters for the season are generally on some island at a convenient distance from their nets; and to which in the evening they glide like so many great gulls out of the dusk.

The size of their nets and the season for fishing is all under the most stringent Government supervision. The company's tug comes every two or three days and transports their take to the nearest shipping point.

(To be continued.)

For The Algoma Missionary News.

Outfit.

To many who, without prior knowledge of the country and its peculiarities, intend any prolonged residence in Canada, the question of "outfit" is a most important one, and especially because so many erroneous and exaggerated ideas of our climatic extremes find acceptance abroad. A few words *apropos* of this subject may not come amiss to some of our English readers, as they have the opportunity to procure clothing at much less cost and with much more satisfaction than their Canadian cousins. A man whose normal condition will be one of activity, such as a missionary in Algoma, will do well to make the "base" of his clothing, if we may coin an expression, of wool, for obvious hygienic reasons, exposed, as he will be, to very sudden and great changes of temperature. Few Englishmen, comparatively speaking, know what it means to come from a comfortable house into an atmosphere of 40° below zero, and two months later find the mercury at 55° or 60° above, and it is against these variations that he must come equipped.

Now as to headgear. In winter a fur cap is essential; in spring and fall, cloth or felt; and in summer, straw. As to general clothing, two or three suits of strong woollen stuff; and it may be here remarked that almost every clergyman in our diocese will require raiment in which he may act as a "hewer of wood and drawer of water," stable work also to those who have a horse is unavoidable. Flannel shirts to which may be attached linen collars and cuffs will be found the most satisfactory; these may be in varying degrees of thickness for summer and winter. For underwear, pure natural wool, or heavy merino; and for the months of June, July, and August, thin cotton. Socks are best of wool and merino; and to the man who is often called upon to take long walks over very primitive roads, the feet often play the most responsible part in his system. Stout boots are a *sine qua non*; English "K's" are the best, being impervious to either water or mud. Topboots are a valuable adjunct to stable

or farm work, but are best procurable at the spot. A fur or heavy Irish frieze coat, a mackintosh, and light summer coat are necessary. For driving in summer the English driving glove is good, and for winter a pair of heavy woollen fur mitts; gloves in winter are apt to be cold owing to the separation of the fingers, but a very good combination is a pair of thin silk gloves under buckskin mitts, the latter being an article of Canadian manufacture. A saddle and bridle may be found very useful, but the general impression that firearms should form part of every outfit is a mistaken one, and many of our parsonages may be found "Greener" or "Woodward" rusty and dusty from years of idleness.

A closing word as to the "customs." The gist of a customs officer's interrogations is "perfume, jewelry, or tobacco." For an Algoma clergyman the first two are unnecessary, and the "weed" as used in Canada is cheaper and better than in England. The regulations imposed by the Canadian Government are chiefly intended to prevent the underselling of Canadian merchants by outside competition, and we do not anticipate that one coming to reside in Canada will find much difficulty in satisfying the officials, if the bulk of his baggage is composed of apparel destined for his own personal use. To anticipate any trouble, it is only necessary that a suit should be worn once or twice to make it "untaxable."

The above rough estimate will give a fair idea of the "essentials," but many minor needs occasioned by locality will be easily met, necessity being in truth the mother of invention. The most uncivilized parts of the diocese are ministered to by men whom long acquaintance with the country has rendered able and efficient to cope with the difficulties and dangers they present. It is not to be expected that the "Londoner" should bind on his snowshoes and tramp his twenty or thirty miles a day as one or two of our missionaries do, but a willingness to work will soon engender familiarity with our ways and customs, and the naturally active and simple life of Englishmen makes them most useful and reliable as missionary workers.

THE Rev. A. H. Allman begs to acknowledge further copies of the *Canadian Churchman* from Mrs. Cowan, Toronto, also a volume of *The Nineteenth Century*, and quite a host of Church and other papers, per Rev. H. N. Burden.

The Algoma Missionary News

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. G. H. GAVILLER, Parry Sound, Algoma, Canada.

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

Notes by the Way.

The Bishop requests that all contributions in money, whether from individuals, congregations, branches of the Woman's Auxiliary, or any other source, for any diocesan purpose whatsoever, whether clerical stipends, erection of churches or parsonages, assistance of Sunday-schools, etc., etc., will be paid in to the treasurer, D. Kemp, Esq., Synod office, Toronto. Only in this way can they ensure proper acknowledgment, and also due recognition in the columns THE NEWS and in the diocesan accounts at the close of the financial year.

THE *Evangeline* will return to her native element in the spring completely rejuvenated by being newly planked from stem to stern. This has completely exhausted the Bishop's resources, and she has yet to be caulked and painted before being launched again. This will probably cost \$150 (£30). Contributions will therefore be in order. "Who gives quickly, gives twice."

MR. J. DAGG SCOTT has been very successful in his canvass in Toronto in behalf of our little diocesan organ, having added upwards of one hundred and sixty subscribers to the list. On the comple-

tion of this duty, he will commence missionary work as a catechist in Algoma, and will doubtless do good service, having been for years actively engaged in various departments of Church work in the mother country, from which he brings several strong testimonials.

An Urgent Need.

"Nothing new for Algoma!" some reader will exclaim as his eyes fall on the above caption. Nor is it. *All* our needs are urgent, and will be, we fear, for some time to come. Just now, however, there is one which presses very heavily on the episcopal shoulders, and for which, therefore, he asks an attentive and sympathetic hearing. It is simply the necessity of making some little provision for our retired or superannuated clergy. The plain English of the matter is that a fund will have to be created for this purpose, and without loss of time, too. Very recently, as will be remembered, we were called to confront a case of this kind, and the problem was providentially solved by the timely interposition of the committee of the Clergy Trust Fund of the Diocese of Toronto, who recognized the Rev. Mr. Mosley's claims as dating backward to a period prior to the formation of the missionary Diocese of Algoma, and entitling him to the benefits of the Commutation Fund. This, however, can never occur again. No other clergyman in Algoma can ever advance a similar claim, and so our hopes of aid from that quarter are at an end. Meantime all our missionaries are, year by year, approaching the boundary line which will terminate their active service, and place them on the retired list, entitled, in all justice, to the recompense of long and faithful labour. In the other dioceses this recompense might possibly amount to the sum of \$300 or \$400 per annum, according to length of service. *Algoma alone is unable to offer a dollar for this purpose*, and so the only prospect before her retired missionaries, after their long years of faithful, patient, self-denying toil for Christ and His Church, is that of a feeble, poverty-stricken old age, left to the care of the world's cold charity! Surely the Church's gratitude will not abandon her aged servants to such a fate as this! But that is the prospect before them so far. Is it any wonder that, with such a barrier standing in the way, the Bishop finds it impossible to obtain clergymen to occupy our vacant missions, and keep our people from drifting away from the

communion of the Church of their forefathers? The emergency is a grave one and demands immediate action. What we propose is this:

Thanks to the liberality of our friends, alike in Canada and England, our Widows and Orphans' Fund now amounts to \$15,354 (£3071). This amount, invested at 5 per cent., will yield between \$700 (£140) and \$800 (£180), which, according to the graduated scale already adopted, will suffice to meet the claims likely to arise. It is proposed, therefore, to let this fund stand at the point which it has now reached, at least for the present, and to turn into the dry and thirsty channels of our Superannuation Fund the little rills of living sympathy which have swollen the volume of the Widows and Orphans' Fund to its present goodly proportions. In other words, let those of our friends who have hitherto been thinking, and working, and giving so lovingly for the (possible) "fatherless children and widows" of our missionaries now adopt the missionaries themselves as their special care, and set their wits to work to see how they can build up a little fund for their special benefit, not for present use, but simply to keep the wolf from the door when the evil days come, and the years wherein they shall say, "We have no pleasure in them."

We ask contributions, then, specially for this fund, and also *that it may be remembered in last wills and testaments*. Donations or subscriptions can be sent to the Bishop, or to the Diocesan Treasurer, D. Kemp, Esq., Synod office, Toronto.

E. A.

More Information.

The Bishop is in frequent receipt of communications from clergymen in England asking for information on a hundred different subjects, with a view to possible migration for missionary work in Algoma. It will, perhaps, aid them in reaching a decision one way or the other if he offers the following facts bearing on a few of the more tangible aspects of the question:

I. TESTIMONIALS.

The customary "Bene decessit" or "Letters Dimissory" can in no case be dispensed with. Even where this essential document is forthcoming, and in view of the fact that, as Archbishop Whately once said, "it's well he's gone," further information is necessary as to health, parochial efficiency, faculty of adaptation to

surroundings, preaching power, loyalty to distinctive Prayer Book teachings, etc. All this, however, may be duly certified, and yet the question of general aptitude for colonial life and Church work remain an open one, only to be determined by actual experiment. Hence the Bishop finds it impossible to enter into any engagement or make any "definite offer" in the case of any clergyman whom he has never seen, and who, perhaps, is entirely unfamiliar with the peculiarities of our Church life in such a diocese as Algoma. Ventures of this kind have been made in the past, but in too many cases they have resulted in failure. At the same time, he will be only too glad to enter into correspondence where preliminary information, so far as it goes, on the above points is satisfactory.

II. MARRIED OR SINGLE?

Single, if possible, at least during the diaconate, or any other probationary period that may be agreed upon. And this for more reasons than one. (1) More time will be secured for study in the deacon's case. (2) There will be a better chance of securing the necessary accommodation, at least in the rural parts. Fourteen of our missions have parsonages, but, as can readily be understood, these are occupied by those of the clergy who have families, preference being, of course, given (*ceteris paribus*) to those who have already done good service in the diocese. (3) An unmarried man can more easily spend a few nights at some distant point in his mission, if necessary, and so economize time and energy.

III. EXTENT OF MISSIONS.

This varies with circumstances. We have one at present which stretches for 250 miles along the Canadian Pacific Railway on the northern shore of Lake Superior. The clergyman spends alternate Sundays at the two extreme points, devoting as much as possible of the week days to the intervening stations. His means of locomotion is, of course, the iron horse. His travelling for the year amounts to 13,000 miles. Another mission stretches for 120 miles on the Algoma branch, the conditions being very similar. In only one of our missions (Port Arthur) can the clergyman devote his undivided energies to his own parish, and even he travels hundreds of miles as Rural Dean. In all other cases, the incumbent has from one to three and four—in one or two instances, double this number—of outstations clustering around his central headquarters, and separated

from one another by from six to eight or ten miles. As a rule three services are held every Sunday, the missionary having to eat "in haste," as the Israelites did the passover. It is for this reason that our Sunday-schools have to be left almost entirely to the care of the laity.

IV. MODE OF TRAVEL.

This, where necessary, is by rail, the Canadian Pacific Co. giving every facility by allowing free passes to each missionary within his own field. (The Grand Trunk Co., which controls the Northwestern line running through Muskoka and Parry Sound district, grants us no concessions whatever.) Ordinarily, however, horse-flesh is an important factor in the case. Hence the clergyman must know how to groom, drive, ride, feed, and generally care for his own horse, or, if ignorant of the art, must acquire it. Outfit, *i.e.*, horse, cutter (for winter), buggy or buckboard (for summer), harness, robes, etc., costs about \$250. Of this the diocese lends \$100, which becomes a gift after three years' residence. A horse usually costs about \$90 or \$100, and its annual maintenance about as much more, but a clergyman who has won the respect and love of his people can count on gifts of hay, oats, etc.

V. STIPENDS.

Stipends are derived from three sources: (1) The contributions of the people, which vary in amount in different missions with varying local ability, and also in regularity of payment, according to efficiency or otherwise on the part of the wardens. (2) Grants from the Society for the Propagation of the Gospel and the Colonial and Continental Church Society, which are paid through our diocesan treasurer quarterly. (3) Our own mission fund, derived from the contributions of congregations or individuals in Canada and England. The amount of the stipend depends on circumstances. An unmarried deacon receives \$500 (£100) per annum. If married, \$600. Priests, \$700 or \$750, according to place, length of service, etc. The largest stipend paid in the diocese is, with one exception, \$900. This, of course, does not include the use of the parsonage, where there is one. It may be added that the voluntary principle prevails all through the diocese. We have no parochial endowments. Hence, should a clergyman render himself distasteful to his flock, they have it in their power to bring a certain degree of financial pressure to bear on him. Further, no guarantee can be

given that a certain stipend will be paid for any period beyond the current year, as the amount of contribution from outside sources continually varies, and the Bishop is unable to tell, three months in advance, whether the diocesan treasurer will be able to honour the quarterly cheques. The diocese lives, as it were, from hand to mouth, as Israel did in the wilderness, but the manna has never wholly failed us, and we have faith to believe it never will.

VI. TRAVELLING EXPENSES.

The Bishop is wholly unable to make any grant towards expenses of passage from England, or any connected outfit, having no fund for the purpose. Grants, however, can be obtained to a certain extent from the S.P.G. or S.P.C.K. on conditions laid down by their respective committees. Application to the secretaries will always receive prompt and courteous attention.

VII. OUR CHURCH POPULATION.

The general character of our population may be regarded from two standpoints, *viz.*, the *social* and the *ecclesiastical*. As to the former, having no large centres, we are, to a great extent, at a serious disadvantage. In the few small towns to be found in the diocese, such as Port Arthur (3500), Sault Ste. Marie (2500), Parry Sound and North Bay (2000 each), the clergyman will find just the degree of culture and refinement, and therefore of congenial association and companionship, which may be expected in small communities where people are all of them actively engaged in their several callings, as lawyers, doctors, store or shopkeepers, etc., with little more leisure than suffices for their social evening recreation. Of the wealthy class who have retired on fortunes, and have carried with them into their retirement a fondness for artistic or literary tastes, we have not even one. Instances of even a comfortable competency are few and far between. Outside the centres, in the rural parts, the people, almost without exception, earn their bread by the sweat of their brows, only too thankful, in many cases, to accomplish even this. They are, for the most part, shrewd, intelligent, industrious, independent in manner, somewhat democratic in spirit, though thoroughly loyal to England and their English political connection, and hospitable to a fault. Let a clergyman go among them, taking them just as he finds them, and accepting what they have to offer him, whether bed or board, "asking no questions for con-

science' sake," and he can gain a strong hold on them and their children, if faithful to his pastoral duties, and possessed of tact and common sense in his personal house-to-house intercourse with them.

As to their ecclesiastical relations, this, it is to be regretted, is sometimes a weak point, owing to the slenderness of the thread which too often links them with the Church of England. Of Church history, or thought, or distinctive usage or dogma, they know, in the country parts, little or nothing. Here and there it is refreshing to meet with a staunch Churchman or woman whose creed is intelligent enough to be able to give a rational account of itself, but in the vast majority of cases their Churchmanship is merely an hereditary entail, or the result of intermarriage, or the growth of a liking for the individual clergyman, or perhaps proportioned, in an inverse ratio, to the distance of the church edifice. Hence the attachment is precarious and easily affected by the course of events. The clergyman is to them the embodiment of the Church. Let him represent her worthily by his energy, faithfulness, and good sense, and he can hold them fast while he remains. Let him show himself careless, indifferent, or inconsistent, and they absent themselves altogether, or else drift away into the arms of one or other of the many "isms" whose doors stand invitingly open for their admission. E. A.

An Appeal To Our Clergy.

[The following letter has just been issued by the Bishop.—ED. NEWS.]:

To the Clergy of the Missionary Diocese of Algoma:

REVEREND AND DEAR BRETHREN,—Will you allow me to urge once more the claims of our little diocesan paper, THE ALGOMA MISSIONARY NEWS, on your support and sympathy, in any form in which you can give it? Unpretentious as it is, though its value to the diocese is incalculable. From England alone it has been the means of bringing hundreds, nay, thousands, of pounds into our treasury, simply by circulating missionary information from within our own bounds, and interesting Church people so that they have felt constrained to give it their loving sympathy and generous support. But for this support we should have been sorely crippled before now for the payment of stipends—*your own stipends*—the erection of churches and parsonages, and the other necessities of the diocese.

Permit me to say, further, that you owe it to your Bishop to co-operate with him in making the paper a success. On his shoulders lies the heavy burden of keeping the diocesan treasury full, or at least sufficiently so to meet the most pressing diocesan demands. I think the very least the clergy can do is to furnish the information on which he may base his appeals for Canadian and English assistance. Some have done so faithfully and effectively; others have been very irregular and infrequent in their communications; while others, again, have shown themselves wholly indifferent. "These things ought not so to be." The object of THE NEWS is to help the diocese, and it is the duty of every clergyman to help it to do so. This duty is in many cases left undone, and the result is that interest in our work is declining in England. I am in receipt of letters from several quarters telling me that subscribers are dropping off and contributions diminishing. We cannot expect to retain their sympathy unless we keep their interest alive by monthly reports of facts and incidents connected with our work. What they desire is simply periodic glimpses into the various aspects of our work, and of the country at large, its farms, fisheries, mines, churches, parsonages, missionary journeys, difficulties, discouragements, helps, wayside talks with enquirers about the Church and her methods, gathered results of confirmation classes—in a word, anything and everything which will make your communication a fair reflection of your work in all its varied aspects, whether of light or shade.

Allow me to offer a few suggestions:

(1) When you do write, write plainly, and on only one side of the paper.

(2) On reading this circular, write to the Editor, Rev. G. H. Gaviller, Parry Sound, Ont., and ask him how often and at what length he would like you to write for the paper. Should all the clergy do this, he would probably be able to make some arrangement by which a certain number can send him material in rotation.

(3) Be careful that your letter for insertion reaches him by the first of the month.

(4) Should your letter fail to appear in the first issue after its receipt, understand that "lack of space alone prevents its insertion." This is a possibility common to all papers, religious and secular alike.

(5) Ask some member in each of your congregations to canvass for the paper in your own mission.

The Editor will supply sample copies.

The adoption of these hints, loyally, by the clergy of the diocese is certain, by God's blessing, to make the paper a success.

Commending the whole subject to your most earnest attention, I remain, my dear brethren,

Yours faithfully in the Lord,
E. ALGOMA.

World's Congress of Missions.

As the missionary motive was one of the impelling forces that led to the discovery and settlement of the New World, the Columbian Exposition, to be held in 1893, in a city whose first church was planted only sixty years ago by a home missionary, is certainly a fitting occasion to set forth the results of modern missions.

The World's Congress Auxiliary announce that, to make this exhibition as complete as possible, it will be the endeavour of those having in charge the Congress of Missions to secure representation from every important missionary organization in the world. They will also attempt to bring together representatives from the peoples who have been the beneficiaries of missionary effort. With the facilities now existing for rapid travel, it ought not to be impossible to secure, in connection with the World's Fair, an Ecumenical Congress of Missions.

The papers and discussions will aim to set forth the results of missionary activity in improving the moral and spiritual condition of men; in contributing to their intellectual advancement and the betterment of their material conditions; in opening new channels to commerce and new fields to ethnological and antiquarian research. It will be shown that diversities of race have not proved insuperable obstacles to that feeling of brotherhood inspired by the Gospel of Christ. But doubtless one of the best uses of this Congress will be the opportunity it will furnish for fraternal intercourse and exchange of views on the vital questions of life and faith.

The Auxiliary, under whose auspices this Congress will be held, has been recognized and approved by the Government of the United States. It has the support of the World's Columbian Exposition, whose directory will provide places of meeting, and in other ways contribute to its success. The new Memorial Art Palace now in process of construction on the site of the old Inter-State Exposition Building will be fitted up for the use of

this and the other congresses. In addition to the smaller assembly rooms, there will be two large halls, each holding three thousand persons, where popular gatherings may be held. This Congress will probably be convened about the middle of the month of September, 1893. Societies and individuals interested in missions will make their arrangements, naturally, to visit the World's Fair at that time.

Persons seeking fuller information about the Congress of Missions will please address Rev. Walter Manning Barrows, D.D., Chairman General Committee on Congress of Missions, World's Congress Auxiliary, Chicago, Ill.

What Missions Are For.

The servants of Jesus Christ go forth to subdue every form of evil, and to mitigate every species of suffering on the whole earth. They go to lead sinners to trust in Christ and to take His yoke; to substitute the revelation of God for the lies of heathenism, and the moralities of the Gospel for all the evils which reign unchecked throughout the regions of an accursed idolatry. They go to enlighten the ignorant; to civilize the barbarous; to rescue women from a degrading servitude, and children from an early death. They go to educate whole nations, to communicate to them the knowledge of our literature, our laws, our arts, and our institutions. They go to set the slave free, to put an end to all wars of plunder and revenge, to substitute everywhere order for anarchy, law for despotism, benevolence for cruelty, and justice for oppression. They go to let loose men's imprisoned energies, and to chain up their lawless passions. They go to make property secure, and industry profitable; to secure to the rich man his palace, and to the poor man his cabin; and to spread contentment, domestic affection, and general happiness where penury, vice, and discord make existence a curse. They go to give children the blessing of parental care, and parents the joy of filial gratitude. They go to protect the weak against the strong, to unite in brotherly affection the rich and poor, and to make the nations one family. Finally, they go to turn men from darkness to light, and from the power of Satan to God; to teach them how to live and how to die; to show them the way to glory; to make them know their God; to prepare them for heaven and to guide them safely to its bliss.—*Christian Missions to Heathen Nations.*

Ten Thousand Per Cent.

Mr. Stuart dropped into the office of his friend Mr. Morris in a mood decidedly depressed, occasioned by a business investment that had proved a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful "How are you, Stuart?" "Sour as an east wind," was the response as he looked at the beaming countenance of his friend, whom he had known for many a year, and whose counsel he had sought many a time and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris' face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it, and said:

"What are you up to, Morris? Had some good news, eh?"

"O no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Morris. "And the best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This," wheeling round his chair and laying his hand upon a paper on his desk, "is a cheque which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest He pays until yesterday, when our clergyman startled me by saying He had promised *ten thousand per cent.* I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was sure enough in St. Matt. xix. 29: 'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive an *hundredfold* and inherit everlasting life.'

"I was struck at the sound of *ten thousand per cent.*, but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's

dividend. He was as enthusiastic as a stockbroker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."

"You take a worldly-wise view of the matter; don't you?" inquired Mr. Stuart.

"Perhaps I do; but it will bear it, although it is only one view."—*Selected.*

Acknowledgments.

Receipts at Synod office, Toronto, for Diocese of Algoma for February, 1892:

FOR GENERAL FUND.

Toronto, St. Paul's, 25c.; Broadbent, \$4.73; St. John's, \$3.34; Mr. and Mrs. Dent, £1; Mrs. Latham, \$1; G. Wilgress, \$25; Ingersoll, \$2; London Memorial Church, \$14; London, St. James' Missionary Band, \$11.70; Brantford, St. Jude's, \$10; Petrolia, \$12; R. A. A. Jones, Esq., \$50; Miss Thompson, £10; Mrs. Hutton, \$75; Mrs. and Miss Torrance, \$10; A. F. Gault, \$100; Mrs. S. M. Wilson, £35 15s.; Anonymous for mercies received, \$5; Toronto, St. Peter's, for Rev. G. Gander, stipend, \$80, Clinton, for do., \$15; Mrs. Dulcibetta Sawbridge, £1 10s.; for Rev. J. Irvine's stipend, Woodstock, New St. Paul's, \$10; for Rev. A. J. Young's stipend, Watford, \$19; for Rev. J. Irvine's stipend, Watford, \$3.51; do., Woodstock, Old St. Paul's, \$10.

FOR SPECIAL PURPOSES.

For *Huntsville Sunday-school Building*—Parkdale, Epiphany Sunday-school, \$30.

For *Shingwauk*.—Parkdale, Epiphany Sunday-school, \$22.48.

For *Educational Fund*.—W.A.M.A., St. Catharines, \$10.

For *Algoma Missionary News*.—Miss C. M. E. Taylor, 3s. 6d.; Mrs. E. Dent, \$1.50.

For *Purchase of Communion Vessels*.—Mrs. Ross, Ottawa, \$20; Missionary Society, \$6.50.

FOR SUPERANNUATION FUND.

A. Gaviller, Esq., \$10; Mrs. Latham, \$1.

FOR EPISCOPAL ENDOWMENT FUND.

Mr. and Mrs. Dent, £1; "A Clifton Associate," £7; Mrs. I. H. Weaver, 2s. 6d.; Miss E. Rogers, 10s.; L. M. K., 10s.; Miss Harington, £20.

FOR FOREIGN MISSIONS.

Epiphany Collection.—Powassan, \$2.10; South River, \$1.15; Nipissing, \$1; Eagle Lake, 75c.; Port Carling, \$1; West Fort William, \$3.10; Oliver, 45c.

FOR WIDOWS AND ORPHANS' FUND.

Mrs. Freer, Winnipeg, \$5.

FOR CHURCH AND PARSONAGE FUND.

For *Sheguiandah*.—St. James', St. John N.B., per Rev. C. J. James, \$209; per Mr. Rainsford, Fort Erie, \$26.75.

D. KEMP, Treasurer.