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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. C. PIERCY, Burk's Falls, Ontario, Canada.

The Bishop of Algoma.

We are glad to be able to announce that the news of Bishop Sullivan's health is of a favourable character. Dr. Jackson (London) had been consulted, and his opinion agreed with that of Dr. Stewart (Montreal). We hope from time to time to be able to report the gradual return of our Bishop to the robust health which has enabled him, by God's mercy, to do so vast an amount of work for the advancement and maintenance of Christ's Church in the missionary Diocese of Algoma. To this end, the prayers of the Church continually ascend from every mission within its bounds.

Editorial Notes.

THE article entitled "Whitefish Indian Reserve," and Rev. Mr. Wilson's letter, were unavoidably crowded out of last issue to make room for Mrs. Boomer's valuable report.

THE new editor of THE ALGOMA MISSIONARY NEWS, in making his bow, respectfully desires to emphasize the importance of the co-operation of his brother clergy in Algoma in the endeavour to make this journal of interest to Churchmen on both sides of the Atlantic. By recording the everyday happenings (and the extraordinary when they occur) we shall present to our readers the record of steady and persevering effort to reach and minister to the people in the enormous territory embraced by the diocese. The clergy owe it to themselves, to their flocks, and to all interested in our work without our territories—in England and in Canada—that some information concerning their labours and wants be made known. None are so isolated as to be beyond the sympathy and prayers of our brethren, nor can our modesty be allowed to conflict with our duty in this respect. Our little paper can, by our joint effort in supplying news and encouraging our people to become subscribers, be made to pay its way, if not to become a source of revenue. It should be borne in mind that we have little knowledge of each other's work except through its columns. Moreover, the Church in Algoma knows but little of the work done in its several missions, and can know but little, save through the same source. In view of our hopes of a good lay delegation at the next Triennial Council, and of our increased representation at the Provincial Synod, it cannot be too early to use every effort to cultivate and encourage a knowledge of ourselves among ourselves. To this end, it is hoped, THE ALGOMA MISSIONARY NEWS will largely contribute.

WE suggest to all in charge of missions, clergy or catechist, that a brief history of each mission would be of present and permanent interest. With the histories told by the parish registers, coupled with the knowledge of the rise and advance of stations here and there possessed by indi-

viduals yet living, there is no doubt but that information of great value to the present and future generations could be collected.

THE Rev. A. J. Young underwent an operation lately in Toronto. Not without pain do we mention the fears of Mrs. Young that her husband will be unfit for work for a long time. The heartfelt sympathy of his brother clergy has gone out to them in their affliction, and the paramount wish is that Mr. Young may recover more rapidly than the fears above mentioned indicate, and be spared for many years of usefulness in the missionary field.

Notes by the Way.

THE letter from North Bay, over the signature of "Layman," is well worth reading. While some of its statements bear only upon the people resident in towns, where wages are higher than in rural districts, and where cash is the medium of trade, the spirit which prompted and pervades it is most commendable. The writer zealously endeavours to arouse our people to do their very utmost, putting aside all comparison with what others do, and working only from the highest motives. He says truly: "There is no such thing as 'shares' in this work."

IN the letter of Mrs. Sullivan, quoted by Mrs. Boomer in her admirable report as Algoma's delegate at the Triennial meeting of the W.A. in Montreal, and published in the October issue, we desire to make a correction. In the sentence (see page 70), "On week days holding services *three times daily* at different missions," etc., omit the words italicized. The sentence has reference to Bishop Sullivan's last trip to the Manitoulin Island.

MR. DAGG SCOTT, the indefatigable catechist at Port Sydney, has been suffering very painfully from a carbuncle in the back of his head. We are glad to know

that he is now recovering, but is not yet equal to the discharge of his onerous duties.

The Churchman, New York, in its issue of October 8th, says: "We have received the report of the Missionary Bishop of Algoma, Canada, which is as able and interesting a record of administrative ability, zeal, and enterprise in missions as we have ever read."

FROM *The Church Guardian*, Montreal: "A feature worthy of note in the late Provincial Synod meeting was the appearance for the first time on the floor of the house of representatives from the Missionary Diocese of Algoma. This year that diocese became entitled under the canon passed in 1889 to send two clerical and two lay delegates, and accordingly it was ably represented by the Rev. Rural Deans Llwyd and Vesey, and Judge Johnston, of Sault Ste. Marie. The former carried through an amended canon providing a better mode of electing the delegates from the diocese, and also increasing the representation to three of each order. The Rural Dean, in closing his remarks on the amended canon, expressed in most appropriate terms the thanks of the diocese and his own appreciation of the kindness with which the new members of the house had been received; to which the Prolocutor, in the name of the Synod, made a happy response."

Bracebridge Mission.

The women of the congregation of St. Thomas', Bracebridge, have fallen into line with the Church in her working organization by constituting themselves a branch of the Woman's Auxiliary of the Diocese of Algoma. The Church here has quite a large working force, the congregation, as a whole, having responded very heartily to the invitation to become members. Already they are energetically working for the repairing and removing of the church and Sunday-school. Indeed, we are not without hope of building a new church. The meetings of the Woman's Auxiliary have been very well attended, and great interest and unanimity are manifested in carrying on the work which they have on hand. These meetings at present are held in the parsonage every Tuesday, and supply a bond of sympathetic union among the different members of the congregation, establishing at the same time a sense of co-partnership in the Church's cause which is simply invaluable, and which will, we heartily pray, be fruitful in practical results.

BAYSVILLE.—Mr. Shepherd, my lay reader and catechist, has been diligently

working amongst the people and congregation both in Baysville and surrounding district. His work covers a large area, including in summer, and indeed during navigation, the whole coast line of the Lake of Bays, a line the length of which, if hauled taut, would stretch further than I would venture to state.

A vigorous attempt has more than once been made, and has again failed, I regret to say, to build a church upon a point on the lake shore accessible to the largest number of Church people and others taking an interest in the Church's work. But it was, unhappily, found to be an impossible matter to satisfy the different sections of the community in the selection of a site, so the project had to be reluctantly abandoned. Mr. Shepherd has, however, succeeded in finding a congregation at Dorset, sixteen miles from his main station, Baysocke, who, appreciating the services of the Church, agreed to defray his expenses back and forth, and pay in addition a small salary. That this must be the policy of the Church in other districts, we cannot for a moment doubt, for it is the old heaven-sent policy of the Church in her primitive and progressive action. Where we are received, there are we to abide. Mr. Shepherd has also the various families along the coast line to minister to, as far as he is able. This work, under my direction and supervision, is unfortunately only temporary, and must depend upon the offerings of others for its permanency. The duty of administering Holy Communion and baptizing, etc., must necessarily devolve upon the priest in charge of Bracebridge and Falkenburg, who has his hands full in these localities. The ground, however, is, I trust, being prepared for permanent occupation, and the way paved for the establishment of an independent mission, including within its boundaries Baysville, as its centre, and the several stations radiating from it. I am,

Very sincerely yours,

JAMES BOYDELL,

Missionary in charge of Bracebridge and parts adjacent.

Ilfracombe Mission.

The male members of St. Mary's Church, Novar, met in the vestry on Monday evening, Oct. 31st, and organized a men's association. The association proposes to undertake the lining of the church and the formation of a men's choir. By doing this, the Incumbent is

relieved of a great source of anxiety, and the services will be made brighter and more attractive.

Women's associations have been formed at Novar and at Ilfracombe. The former association has undertaken to pay off the organ debt, and will also help the Incumbent by doing some systematic district visiting.

Huntsville Mission.

The repairs to All Saints' parsonage, for which the Bishop made an earnest appeal three months ago, and for which funds are urgently required, are now approaching completion. A cellar has been dug, a stone wall built, and stone foundation put under the whole house. Two new sills and ten new joists have been put in, the old tumbledown kitchen taken away, and a new one with three additional rooms built, with sundry other improvements effected, so that the missionary and his family are likely to have a much more comfortable time in it than heretofore during his eight years' incumbency of this mission. As stated, funds are urgently needed to pay for all that has been done, and to complete the work. Subscriptions to Rev. T. Llwyd, Huntsville, or D. Kemp, Esq., Synod office, Toronto, will be gratefully acknowledged.

Burk's Falls Mission.

The services at All Saints' Church, Burk's Falls, on All Saints' day, were of an unusual character for this mission, partaking, as they did, not only of the nature of the festival, but also marking the dedication of the church. At 8 a.m. there was a celebration of the Sacrament of Holy Communion, at which there were eleven communicants. As many of the choir as could attend were present, and helped to make hearty a service that all thoroughly enjoyed. The Incumbent was the celebrant. At 8 p.m. a congregation assembled for Evening Prayer. The hymns were all peculiar to the holy day, and with the psalms and canticles were well sung by a choir of fifteen voices. The local choir was assisted by voices from St. Paul's Church, Sundridge. The sermon was upon the epistle for the day. The service being concluded, the members of the choir and the wardens were entertained at the house of Rev. C. Piercy. It is hoped that these services will be of annual occurrence.

The missionary is sorely in need of winter quarters, and the people are mov-

ing in the direction of providing them, but the necessary delays in purchasing property and securing it free from previous claims is making the season so late that he fears cold weather will have set in before the proposed building is erected. It is proposed to build but part of a house, incurring the least possible debt. To this end assistance from friends beyond diocesan bounds is urgently solicited.

On the last Sunday in October, the Incumbent catechized the children in the church. As a rule, he does so once a month at Burk's Falls and at Sundridge.

Mr. J. D. Edgar, the clergyman's warden and Sunday-school superintendent at St. Paul's Church, Sundridge, is the prime mover in the erection of a fence around the church lot there. Much gratification has been expressed by our people at Sundridge at the receipt from England, through Mrs. Sullivan, of an altar frontal. The church at Sundridge is bare of the most common and necessary furnishings. Funds are needed to procure a holy table, prayer desk, and lectern.

Gravenhurst Mission.

The harvest home services were celebrated here on Sunday, October 2nd. The church was very tastefully decorated with fruit and flowers, presenting a charming picture. The offertory amounted to \$7.02. The Sunday-school also gave \$1.11 at the children's thanksgiving service in the afternoon. The offertories in both cases will be devoted to the Superannuation Fund.

NORTHWOOD.—The little log church here was filled by a very large congregation on Sunday, October 9th, when the annual harvest home services were held. The offertory, \$3.61, was for the Superannuation Fund. The church was more than prettily embellished, the designs in autumn leaves being both beautiful and novel.

A Parsonage Needed.

The mission of Burk's Falls, which has been established for some years, has never possessed a parsonage, which has been a serious disadvantage to it, as it is to any mission. Efforts are now being made to partially supply this much-felt want by the erection of a portion of the proposed building. The vestry lately appointed a committee to take the matter in hand, and they have secured local subscriptions

to the amount of a little over \$100. Four hundred dollars are urgently required to erect a small building ere winter sets in in earnest. The present rented abode of the Incumbent compels the payment by him of an exorbitant rent. It was the only available house when he entered the mission, and is so yet. While it is large and airy in summer, it is totally unfit for occupation during the winter months, being open underneath to the winds, and in other respects a first-class place in which to be frozen. The people are themselves too poor to pay the whole cost of a building, however willing they may be. They are sincerely anxious that their clergyman should have a home, and just as anxious that they be not overburdened with a debt. All parties are willing to cut the coat according to their cloth, but some cloth they must have. They therefore appeal to our readers who enjoy comfortable homes and warm firesides when the north wind blows to contribute toward the amount above mentioned. In this instance, he gives twice who gives promptly. Subscriptions for this purpose sent to the Rev. C. Piercy, Burk's Falls, or to the treasurer, D. Kemp, Esq., Synod office, Toronto, will be duly acknowledged in THE ALGOMA MISSIONARY NEWS.

How We Went to Broadbent and What was Done There.

The members of the Rural Deanery of Parry Sound were summoned to meet at Broadbent on the evening of October 11th. The editor left home on the evening previous and drove to Emsdale, where he was the guest of Rev. Rural Dean Chowne and his hospitable wife. At tea time the R.D. said: "Now, Piercy, we'll go to bed about eight o'clock, because we must make an early start." Eight o'clock found the speaker and the inhabitants of the little village standing on the lot at the rear of the parsonage anxiously and helplessly watching the destruction of a house by fire. There was no wind. Had it been otherwise, the house and stable of the R.D. would have been in great jeopardy. We watched the flames as they forced an entrance into every room and claimed all as their prey; first the roof, then the walls fell, and little was left but a heap of scorching embers. Going indoors, we thanked God that our shelter was saved and that no human being was hurt; spoke of the frustration of the "early to bed" proposal, and, like Englishmen, had supper and retired.

Early next morning we hied ourselves to the stable to make ready. Unfortunately, the R.D. had a week previously lost by death one of the black ponies that he had driven for many years. Therefore the bay horse of the editor was hitched up with the other black pony. The beasts were fed and the harness adjusted. Just one more job. "We must oil the wheels of my rig," said the R.D. Now came a delay. It was discovered that the bushing of a wheel was loose. At once it was taken to a wagon-maker, who was urged to make it good forthwith. At last, at nine o'clock instead of seven, we made a start—our steeds reminding us of the story book, "Captain Long" and "Lieut. Short." The roads were simply horrible and terrible. All went well, the R.D. being in a merry mood, as we passed through Sprucedale, Whitehall, and Jarlsberg. Here we overtook the mail-carrier, who had made "an early start." He gave us the comfortable information that when we got to the end of the railroad construction (about a mile), we should find the worst road we had ever seen. Wondering whatever it could be like, for the R.D. is a man of large experience in such matters, we joggled along. At length the spot referred to was reached. It was four miles long. Here a few yards climbing over rocks, the horses jumping and struggling up an angle of 45°, then down into the mud and into holes that threatened to engulf them; the jolting and swinging of the vehicle compelling its occupants carefully to keep it "trimmed," and making their loins ache. In about an hour and a quarter we emerged from the slough, and turned our faces towards Seguin Falls, where we fed and rested man and beast. At this point is growing a little village, it being the spot selected for a railway station on the Parry Sound R.R. The R.D. wished to halt here, because he was anxious to spy out the land with a view to possible Church advancement. After rest, the hand of the clock pointing closely to four, we again set out. Passing Dufferin Bridge and North Seguin, we reached what is known as the Inholmes settlement just as it became dark. Forced now to travel more slowly, it was 7.30 p.m. before we reached Broadbent, a distance of forty miles since morning.

The man who was armed with a lantern and instructions to stop us and give the necessary information concerning stable accommodation allowed us to pass with a "Good night, sir." Endeavouring

to seek a place ourselves, we met with failure, and, turning back, made inquiry for Mr. Broadbent. The application was made in the right quarter, for at once we met with the kindest response, and in a few minutes our tired horses were in comfortable stalls.

It was eight o'clock when we reached the church, and the congregation had been waiting since 7.30. Rev. Mr. Cobb met his visitors with a look of surprise at their late arrival. Inquiry elicited the fact that no other clergymen had arrived. The Rev. Gowan Gillmor, of Rosseau, was the appointed preacher, and is known as a gentleman who never misses an appointment except for the gravest of reasons; therefore some fears were expressed as to the cause of his absence. It afterwards transpired that he was suffering from over-exertion of the week previous, and was also desirous of being in constant attendance at the bedside of a dying parishioner. What was to be done? The editor consented to preach as best he could on such short notice. The clergy robed, and entered the pretty little Church of St. Stephen. Evening Prayer was read by Rev. Mr. Cobb, the Rural Dean reading the Absolution and and the preacher the Lessons.

About ten o'clock, having satisfied ourselves that the steeds were properly cared for, we jumped into Mr. Bartlett's wagon, and drove three miles to our lodgings. Our heads were aching—fairly splitting—because we had had no tea, and the high spirits which had conceived the jest and enjoyed the ludicrous early in the day had given place to a jaded, not to say painful silence. Arriving at the big house on the farm of our hosts, a substantial meal was quickly prepared; but the R.D., too sick to eat, sought his bed at once. His companion, however, thought a meal the best cure. Moreover, he discovered that his hosts were natives of a village near his own birthplace, and until midnight sat up talking about old scenes and incidents in the sunny county of Sussex across the sea.

One of the principal reasons for meeting at Broadbent was to give the Church people there an opportunity of joining in the celebration of the Sacrament of Holy Communion (the Incumbent being in deacon's orders), and the time appointed was 8 a.m. on Wednesday. Therefore we had to be early astir in order to reach the church in good time, journeying again in Mr. Bartlett's wagon. Rural Dean Chowne was the celebrant, assisted

by Rev. C. Piercy; and all the communicants at the mission station availed themselves of the opportunity to obey our blessed Lord's dying command. It was a delightful service—hard-working pioneers of a new country, worshipping as they had been wont to do in years gone by in the English village church. It stirred up loving memories of the old home in the old land, where Church privileges are so much greater than any here will live to see in the backwoods of Canada.

We accepted an invitation to an early dinner at Mr. Broadbent's house, though we had decided to get on our way homeward forthwith. The deanery meeting was a failure in this instance, but good was done the mission by the services held, and we were gratified and satisfied with our visit. Besides, we flattered ourselves that our advent had been a gleam of sunshine in the loneliness of the Incumbent.

Dinner over, we bade a good-bye to our friends, and started on the return forty miles about noon. A short stop at Mr. Bartlett's, to thank them for their hospitality, and we hurried along to overtake Mr. Cobb, who had started on an eleven-mile walk. We soon did that. Most anxious to give him a lift, we were puzzled where to put him, because our buggy was made to hold two only. Finally he was settled on the R.D.'s valise at our feet, and we jogged along again. At Dufferin Bridge we parted with him, very sorry to lose his company, but glad to have foot room. We were again on the verge of the slough, and filled with wonder whether we could get through before dark, as the sky was fast clouding over. It was impossible to urge the horses through and over such a mixture of mire and stone. So, with calm resignation, we essayed the task, and succeeded; getting to Jarlsberg at six o'clock. Here, in the midst of a Scandinavian settlement, we stopped at the post office, and obtained tea from the wife of the Norwegian postmaster, the horses being fed from a wheelbarrow. When we again started it was quite dark, and our journey to Emsdale was a painfully slow one. Once or twice we got off the road, on one occasion coming dangerously near an upset. Soon after eleven o'clock, however, the house of the R.D. was reached. The horses were quickly stabled, and their drivers, tired and sleepy, gladly sought their beds. The next morning the editor drove back to Burk's Falls, a distance of eleven miles.

The above is written as a sample of the work done in this diocese, not only for the information of English friends (who so often ask for facts concerning Algoma), but also for the enlightenment of our brethren in older-settled portions of the Dominion—so many of whom, it is feared, have but a scanty idea of the arduous labours of our clergy in their endeavours to minister to flocks scattered over large areas of thinly-settled country.

A Letter from North Bay Mission.

To the Editor of The Algoma Missionary News:

SIR,—ON the 10th of October Rev. A. J. Young, Incumbent of this mission, returned from Banff Springs, whither he had gone expecting to get relief from spinal neuralgia, which, it was supposed, was the cause of his suffering. But, alas! no relief came. The disease gradually became more painful, and finally turned out to be an abscess close to the left side of the spine at the small of the back, no doubt caused by that part of the back coming in contact with the narrow back board of the seat of a buggy in driving from station to station in his late mission at Magnettawan. The great wonder is that the Algoma missionary lasts as long as he does, considering those horrible roads and the distances to be reached; some—in fact, I might say all—of these men start from home at 4 a.m. on Sunday, and get back about 11 p.m., having driven thirty or thirty-five miles and delivered three services. Then when, in many instances, instead of turning into their bed, they find a message waiting for them that some one at a distance of eight or ten miles is very ill and wishes to have the minister come as soon as possible, there is no alternative but feed the horse, feed the man, and off they go again for the night. Many a time, I have no doubt, fatigue gets the upper hand, and they occasionally find themselves taking a header into some slush pool. Yet these men bear up, and the civilized world rarely hears of their troubles until a case like the one quoted develops, and we find one of these men brought into the general hospital in a city a used-up man. And when such happens it is only then that we begin to ask ourselves, Have we done right with these men? Have we given them their just rights? Have we given sufficiently towards the maintenance of these men and their families—men who could have filled more lucrative positions, but who, for the love of the Great Master, turned their edu-

cation and themselves into His vineyard, to work for Him and for us? I think, when we reflect, we shall find that we have not done right. Very, very few have given anything near what they might have given. There are men in this diocese who may be counted by the hundreds who can smoke tobacco ten hours a day, drink liquor in abundance, live on the very best, and yet they consider ten or twelve dollars a year an enormous amount to pay towards a minister's support, and some don't even give that much. Now, having looked at this matter square in the face, is it not time for each and every one to think over it, and resolve to help these men with all our might, and in doing so mark who we are really helping—the Master and ourselves? Not only may we help in money, but in work. A minister finds there is a debt on the church, or on the parsonage house (if he have one), and he is naturally anxious to have the debt wiped off. How is he to do it? He has begged from outside the diocese till he is tired and can do so no longer. The men in the missions do not take hold heartily and come forward with twenty or twenty-five dollars each, which a great many could do if they liked, and so the burden of work falls on the women. Having formed a Woman's Auxiliary, they go to work and make up serviceable goods and fancy goods for a sale of work. Here, again, we might ask, Do all do all they could towards this? I am afraid not. About one-half of the members do, but the other half do not. This should not be. There are many who have no family to attend to, who have ten hours' idle time on their hands every day, and suppose that only three hours daily were devoted to work for the church, see what it would amount to in a year. Instead of being idle, we should be each trying to do more than our neighbour. Then there would be success. Each one should try to be in the front rank in this work. Then it would be very much lighter for the minister. He would not have to worry about money matters; he would know when the money was required it would be forthcoming because the matter was in good hands; and he would have more time to go among his flock and attend to them, and become more familiar with and better known to them, instead of having to be continually corresponding with people at a distance, and begging help and answering a multiplicity of inquiries as to the nature of the people in his mission, such as: Are they all Indians? Are they mixed blood, French and Indian? Do they live

in wigwams? Great must be the surprise when the answer states that the people are civilized English people, with large farms, or earning large amounts of money.

Now, as I have probably taken up too much of your valuable columns, I deem it prudent to draw this to a close, hoping that in this critical time in our diocese every one concerned or connected with the Church will overhaul themselves and see if they cannot do more. Do not say, I am doing as much as so-and-so, or, I am doing my share. There is no such thing as "shares" in this work. It is, Do all you can, if you want to reap the reward that is offered.

LAYMAN.

North Bay, Oct. 29th, 1892.

A Missionary Incident.

In one of the missions in Algoma there lies now a young woman, the child of Yorkshire people, slowly dying from consumption. A few weeks ago one of our missionaries and his wife drove out to visit her at her parents' residence, a log house on a farm 11 miles from the nearest church. As previously arranged at a former visit, the missionary was provided with the necessary means to celebrate the Sacrament of Holy Communion. None but those who have participated in this act of worship with those of our people in their afflictions who live far away in the lonely spots of Algoma can realize the depth of thankful joy that pervades such a house on such an occasion. To the missionary it is pay enough for travel and trouble limited only by his powers of endurance; to the scattered sheep a season of holy devotion, which ever leaves an impress binding them more firmly to the Church of Christ—the Church of their fathers, to which oftentimes they have clung for years though far from the ministrations and often tempted to ally themselves with other bodies. In conversation with the mother, the missionary's wife learned that the sick daughter was without the warm clothing necessary to protect her from draught and the oft-recurring changes of temperature. An application to Mrs. Sullivan, the wife of the Bishop, resulted in the immediate forwarding of suitable articles from the donations of our sisters in the motherland. It will be to them a source of gratification to know of one of the many instances in which their labours of love have cheered the heart, removed anxiety, and "clothed the naked." The King shall say unto

them, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Rev. E. F. Wilson's Resignation.

SIR,—After twenty-four years and three months spent among the Indians, I am about to start (like Jacob of old) on my journey westward, with my wife and numerous children, to seek pastures new, and to pitch our tent on the banks of a broad river in a country 2300 miles distant from our present home.

Failure in health, both on the part of my wife and myself, during the last year or two, increasing antipathy to the intense cold of Algoma, together with a certain feeling of weariness (and possibly a little trouble about the "spots and streaks"), are the primary causes that have decided us on making the move; and so, ere November snows have had time to whiten the shores of the St. Mary River, we shall, if God will, be away to the west—beyond the Rockies—to the Fraser River, in British Columbia.

I am thankful to say that I am leaving both our Shingwauk and Wawanosh Homes in good shape. During the last week or two there has been a good deal of repairing, painting, and whitewashing done, and the grounds have been put in nice order. There is also an excellent (though at present small) staff of teachers at each home, and new pupils are gradually filling up the schoolrooms and dormitories. There is also *no debt*, and, if only the Sunday-schools and Church people will do their duty, there is no reason why the homes should not continue to be successfully carried on. The pioneering work as regards these homes is all over. Any man of ordinary ability, who will be kind and patient with the Indian children, and make it his work in life to help them upward, ought to be successful as a principal. My branch homes also, I feel, are left in good hands. My son Archie and his young wife are meeting with unexpected success at Elkhorn; and the Rev. W. Nicholls has taken the Medicine Hat Home in hand. I am leaving my Indian homes, therefore, in full confidence that the work will be sustained; and I trust it may blossom out and become even more successful than it ever was under my own management.

For ourselves, it is certainly no small trial to sever our connection with this work, in which we have been for so many years engaged, and to leave the home which has been the birthplace of our children and around which many pleasant and tender associations are clustered. We regret, perhaps most of all, to leave the Memorial Chapel and the little cemetery in which loved ones have been laid. At the same time, we believe firmly that Almighty God is with us in this move, and that He will go

before us and mark out our way. We are not seeking great things for ourselves. Neither myself, my wife, nor any member of my family desire city life. Let the prizes be for those who have earned them, each man in his own diocese. I and my wife began with pioneer life in the bush before our children were given to us, twenty-four years ago; and now, accompanied by our children, we are going back to pioneer life again. Our idea is to engage in mission work among the settlers on the Fraser River. I have written to the Bishop of New Westminster proposing this. To assist in earning a living, we propose to have a small fruit farm and a dairy and poultry farm. We shall put up a shanty and lead a shanty life, and if God prospers us, as we trust He will, we shall soon have things comfortable again, and shall hope that many of our kind friends who have helped us so much in the past in our Indian work will come to visit us in our home on the Fraser. We may want a little of their help also in putting up a backwood's church and starting a mission. Let no one for a moment pity us. My wife, myself, and all my children are looking forward with the greatest pleasure to this new kind of life. Paul laboured with his hands at tent-making that he might not be burdensome to the Christian Church, and so will we labour on our fruit farm, and try, as far as possible, to meet our own expenses; and we trust that as much good may be done by leading a quiet, contented, happy Christian life in this way as by spending one's whole time in the regular routine work of a ready-made parish. The motto I began with twenty-four years ago was, "If God be for us, who can be against us?" and the motto I have given my children in moving to this new home is, "In the name of our God we will set up our banners."

E. F. WILSON.

Shingwauk Home, August 22nd, 1892.

C. E. T. S.

The following circular is published for the particular information of the clergy of the Diocese of Algoma. It is intended to be treated as a document issued to each:

REV. AND DEAR BROTHER,—You will recall that at the Triennial Council a permanent committee was appointed with full powers to work up the C.E.T.S. throughout the diocese. The committee so appointed consisted of the Rev. A. H. Allman, Jas. Boydell, and W. H. French. After much consideration, as well as correspondence with the parent society in England, the committee are prepared to carry out the work assigned to them. As a preliminary, they would suggest that in every station where you may

wish to establish a branch it would be as well for you to confer as soon as you possibly can with such residents in your respective parishes as may be likely to help you in the work—whether members of the Church or otherwise—and call a meeting, at which, if you think well, one of the committee will attend and explain the objects of the society, methods of work, and assist you in organizing your branch. For payment of travelling expenses, a collection may be made. Once the society is properly set on foot, the working thereof will be easy. We heartily commend the *three* sections: Temperate, total abstaining, and juvenile. Vigorously and intelligently worked, we feel sure you will find the society of great benefit in your labours. Commending you to the grace of God, we are fraternally yours,

W. H. FRENCH,

On behalf of the Committee.

Gravenhurst, Oct. 24th, 1892.

White Fish Indian Reserve.

LARGE GATHERING OF INDIANS ON THE OCCASION OF THE BISHOP'S VISIT.

There was a large gathering of Indians at White Fish Indian Reserve on the occasion of the Bishop's annual visit to my mission. There were upwards of two hundred Indians present, all members of the Church of England; some from Spanish River, Sheguiandah, and Sucker Creek, besides those living on the reservation at White Fish River. A good and exceedingly interesting outdoor service was held on one of the islands in the bay, a large space being previously cleared and furnished with seats by the Indians during the afternoon. In the evening, just before the time of service, the Bishop was rowed over to the island from the *Evangeline*, and at the same time a large fleet of sail boats started from the Indian encampment loaded with men, women, and children, going to the island to church. It was indeed a pretty sight, and so the Bishop thought as he watched them coming in. They took their seats quietly, and the missionary gave out a hymn, which was very heartily sung. Then followed evening service, after which another hymn was sung; then an Indian chief and his wife, from Spanish River, were presented for confirmation. The Bishop had examined the candidates personally and privately in the afternoon, and was satisfied of the sincerity of their professions. After the confirmation the Bishop preached to the assembly, the missionary interpreting.

His lordship spoke to the Indians very plainly and earnestly on the advantages of Christianity in the life and character here and blessing in the world to come. He referred to the education of their children, its importance and advantage; he exhorted them to industry, etc.

After the service a gentlemen from Toronto, who was present, addressed the gathering, and we dispersed just as the sun was setting in all its glory behind the amphitheatre of mountains near us.

Next morning a communion service was held in the little new church. It was quite full of Indians—men and women, and all partook of the sacrament, administered by the Bishop, assisted by the missionary. His lordship again addressed the communicants on their privileges and obligations, after which the missionary spoke a few earnest words. The remainder of the day was spent in sports and pastimes, the Bishop giving prizes for racing and jumping and other athletic sports which the Indians take great pleasure in. Then followed a picnic of sandwiches and tea, after which a boat race of extraordinary interest finished the entertainment. The Bishop left next morning for Little Current.

F. F.

Progress.

An Epitome of the Report of the Missionary Bishop of Algoma to the Most Reverend the Metropolitan of Canada.

In view of the serious illness with which our Bishop was visited within a few days of its being penned, the first paragraph has peculiar interest: "My first and most bounden duty in submitting my third triennial report to your lordship, 'for the information of the Provincial Synod,' is to set in its very forefront my devout and grateful acknowledgment of the Divine 'goodness and mercy' in sparing me to see the close of the first decade of my missionary episcopate, and with entire immunity from sickness or serious accident."

Reference is then made to the tenth anniversary of his lordship's consecration, and to the assembling thereon (St. Peter's day) of the Third Triennial Council of the diocese at Sault Ste. Marie; to the eloquent sermon of Rev. Canon DuMoulin, D.C.L., of Toronto; to the ordination held that day; and to the presentation to Dr. Sullivan in the afternoon, by the clergy, of an address, accompanied by useful and appropriate gifts, expressive of

their loving regard for him as Bishop and friend. Then follow some

STATISTICS,

from which we cull the following figures regarding the Bishop's official acts from 1882 to 1892 :

Baptisms.....	105
Confirmations.....	222
Confirmed—Males.....	549
Females.....	903—1452
Marriages.....	5
Burials.....	4
Celebrations of Holy Communion..	436
Sermons.....	1187
Addresses.....	725
Consecrations—Churches.....	21
" Cemeteries.....	10
Ordained—Deacons.....	21
" Priests.....	22
Clergy received by letters dimissory	15
" transferred.....	21
" dismissed for cause.....	2

We clip, too, statistics of a general diocesan character. They have their value to-day ; in the future they may be of greater import :

Church population (as per census)	16467
Communicants.....	1579
Sunday-schools.....	55
Scholars—Boys.....	754
Girls.....	882—1636
Teachers.....	162
Baptized (1889-'92)—Adults	59
Infants	963—1022

Churches.....	72
Schoolhouses.....	6

Offerings (1889-1892) for stipends, church and parsonage buildings, special offertories, etc.....\$29501

CLERICAL CHANGES.

Under this caption the Bishop says that of the fourteen missionaries in the field in 1882 only four remain. One of these has since resigned, and another is incapacitated. He adds: "During the past ten years twenty-two candidates for orders have been admitted to the diaconate, of whom nineteen, including three others, already deacons in the diocese at the time of my consecration, have been advanced to the priesthood. Four deacons are now preparing to pass to a higher office of the ministry, while three catechists are also on probation, with a view to ultimate ordination."

Extended reference is made to the loss to the Indian work in Algoma by the withdrawal of Rev. E. F. Wilson, the founder of the Shingwauk and Wawanosh Homes at Sault Ste. Marie. Regret is also expressed at the departure of Rev. G.

H. Gaviller, for seven years secretary of the Diocesan Council, and for a long time the editor of THE ALGOMA MISSIONARY NEWS.

RURAL DEANERIES.

"Experience has abundantly vindicated the introduction of the ruridecanal system into the diocese several years since. Manifold benefits have flowed from it which would otherwise have been unattainable, such as the annual collection of statistics, the frequent careful supervision of Church work by means of local overseers clothed with a delegated semi-episcopal authority, the lightening of the Bishop's labours by the transfer of the lesser matters of diocesan life, its 'mint, anise, and cummin,' to other hands abundantly able to give them wise and judicious treatment, the cultivation of a stronger sense of clerical brotherhood through the chapter meetings—these and other benefits have attended on the experiment made five years ago. I desire here to place on record my grateful acknowledgment of the valuable assistance rendered me in these directions by the clergy who have till now discharged the duties of their purely honorary office: The Rev. Messrs. Llwyd, Chowne, Vesey, and Machin, Rural Deans of Muskoka, Parry Sound, Algoma, and Thunder Bay respectively."

CHURCHES AND PARSONAGES.

Church buildings in 1882 numbered 42. With the completion of four now in course of erection, they will, in 1892, number 72. Speaking of them the Bishop says: "They are for the most part unpretentious alike in their style and furniture, but they are churchlike. . . . They are almost entirely our own, only a few of them having any legal or equitable claim hanging over them. With few exceptions, they are insured. *They are every one free churches, not a solitary rented pew being found in the diocese.*" (The italics are ours.)

"With regard to parsonages, we are not yet by any means adequately supplied. A parsonage means, ordinarily, permanency of clerical occupation, a settled, stable continuance of spiritual ministrations, exercising a steadily cumulating force which tells silently but surely on the Church's interests, alike financial, social, and religious. A parson without a parsonage is only a pilgrim and sojourner, liable to frequent removals, largely at the mercy of circumstances, and lacking, therefore, that home feeling which plays so important a part equally

in domestic comfort and parochial efficiency. Your missionary diocese has lost several excellent labourers for lack of a sufficient supply of permanent dwelling-places owned by the Church. Progress has certainly been made. Beginning in 1882 with six (one of the seven previously reported being destroyed by fire), we are now in possession of sixteen." Six are in bad repair. Efforts are being made to erect three others. "But churches and parsonages without funds are as impossible as 'bricks without straw.' Our entire resources for church and parsonage building for the whole diocese amounted on June 30th to the sum of \$229.65."

SUNDAY-SCHOOLS.

Nearly a page of the printed report is devoted to this topic. Its importance is fully realized, and the serious difficulties rightly estimated. The clergy, almost without exception, are compelled by their numerous services to be absent, the material for teachers generally of poor character, and the children scattered over large areas. These things, with the additional obstacle, in some instances, of the attraction of "union" or "undenominational" schools, forces the Bishop "to the conclusion that if the moral and numerical strength of the Church is to be maintained—nay, if her very existence is to be perpetuated in our midst—then we cannot too soon revive the good old-fashioned catechetical method prescribed by the Prayer Book, which makes the care of the young an integral factor in the Church's public ministrations. This method has been more than once urged on the clergy of the diocese as a supplement to the Sunday-school system, and a fitting illustration of their functions as representatives and mouthpieces of the 'Ecclesia docens.'"

INDIAN WORK.

The self-denial, indomitable energy, and untiring perseverance of our workers in the Indian field have a just tribute paid them in the report. Rev. Mr. Renison has no successor in his work among the "red men" at Nepigon, in whose behalf he laboured many years. Rev. Mr. Wilson's resignation is elsewhere noticed. Mr. Irvine is most successful at his post, Garden River; and Rev. Mr. Frost (Sheguiandah) is indefatigable in the face of wearisome and sometimes dangerous journeys by water. He takes four services every Sunday (two in Indian and two in English). The Bishop describes a recent visit to Mr. Frost's mission: "At one of his stations, Birch Island, we recently found about 200 In-

dians gathered by appointment from Spanish River, Sucker Creek, and other reserves to meet the 'Great Blackcoat' and hear his words of counsel. Service was held on a lovely island, in the open air, one of the chiefs and his wife presenting themselves for confirmation. An early communion service was held next morning in the little church, at which upwards of fifty were present; after which several hours were devoted to various games and the discussion of school and other subjects. Mr. Frost, like his co-workers in the Indian field, may know assuredly that his labour in behalf of these poor red men and their children is not in vain in the Lord."

THE "EVANGELINE."

The Bishop's missionary boat has been of untold service in carrying the right reverend captain and pilot to many points on the north shore of Lake Huron and Georgian Bay, some of which are not to be reached by regular passenger boats. The points visited would be a good geography lesson on the coast line and islands of that inland sea. Should the boat be sold, the work there would be seriously crippled. Her usefulness has fully justified her purchase.

The benefits conferred on the Diocese of Algoma by

THE WOMAN'S AUXILIARY

calls forth Dr. Sullivan's expression (re-echoed in every mission) of "most devout and hearty gratitude, first, to the Giver of all Good; and, next, to the godly women of the Church in the other dioceses of this ecclesiastical province, whose individual and collective efforts in our behalf have been unceasing during the past three years. Clothing and other necessities for the poorer whites and Indians—donations for the Endowment and other funds—contributions for the purchase of communion vessels and linen—gifts to intensify, for the Church's little ones, the holy joy natural to the Christmas season—these and other benefactions have found their way to the most isolated corners of the diocese, gladdening the hearts of the recipients, and giving most practical evidence that, after all, the 'rich and poor'—the more and less favoured—seemingly so widely separated, do 'meet together,' within the Church, in the bonds of a common brotherhood. Not the least in the long catalogue is what is now known as the educational movement in behalf of the children of our missionaries. Exaggeration of the value of the blessings

growing out of it would be impossible. Eleven children are reaping the benefits of this thoughtful, far-seeing form of Christian beneficence. . . . Seven branches of the Auxiliary have been formed within the diocese, though their organization, owing to the peculiarities of our position, is as yet comparatively imperfect." Several other parochial societies will soon make the number fourteen.

OUR ENGLISH FRIENDS.

The report makes "grateful acknowledgment of the invaluable assistance rendered us, not only by a host of individual friends in England, but also by organized committees, and more especially the Association for Prayer and Work in Union with the Missionary Diocese of Algoma (composed of godly women of the Church), which has its headquarters in Clifton, while its ramifications extend through Kent, Sussex, etc. Its distinctive object is the creation and diffusion through the south of England of an interest in our missionary work by the circulation of the A.M.N., drawing-room addresses, correspondence, etc., the whole sanctified and consecrated by intercessory prayer. As results of its work valuable consignments have been forwarded periodically, consisting of clothing, wholesome literature, communion vessels, church bell, etc., while our various funds have been generously replenished through the same channels. May both the workers and donors receive abundant proof of the Master's saying, 'It is more blessed to give than to receive.'"

ENGLISH SOCIETIES.

Following hard upon the acknowledgment by the Diocesan Triennial Council at its recent meeting (addresses of thanks published in August issue) comes Dr. Sullivan's recognition of their aid and encouragement in his report to the Metropolitan. On the S.P.G. list are fifteen clergy, and four others are assisted by the C.C.C.S. The S.P.C.K. have been most liberal in their donations of money towards church building and in supply of Bibles, Prayer Books, and Hymn Books, and also of books for our inadequate Sunday-school libraries.

(To be continued.)

Acknowledgments.

It is with great pleasure that we accede to the request to publish in the November number the following list of subscribers for 1892 to Bishop of Algoma's Fund from friends in

Tunbridge Wells: A. Keene, Esq., 10s.; G. W. Cuming, Esq., 10s.; H. Dalton, Esq., £1; Miss Chippendale, £1; Miss Alice Chippendale, £1; Miss Harrild, £1. 1s.; B. H. Collins, Esq., £1; Mrs. Yarborough, 10s.; Mrs. Muggeridge, £3 3s.; Miss Muggeridge, £2 2s. Total, £11 16s.

Receipts at Synod office, Toronto, for the Diocese of Algoma from 1st October to 7th November, 1892.

For General Fund.—Hon. S. H. Blake, \$100; Port Hope, St. John's, \$10.20; Toronto, Trinity, \$2.70 and \$3.08; St. Paul's, \$2; St. Luke's, \$10; All Saints', 90c.; St. Stephen's, \$2.25; St. Ann's, \$1.65. Per Miss Tucker: "A Friend," £30; Miss Freeling, £1; Mrs. Livingston, 2s.; Mrs. Privett, 1s.

For Objects not Designated.—Per Mrs. Muggeridge: F. A. Kean, 10s.; G. W. Cuming, 10s.; H. Dalton, £1; Miss Chippendale, £1; Miss Alice Chippendale, £1; Miss Harrild, £1. 1s.; B. H. Collins, £1; Mrs. Yarborough, 10s.; Miss Muggeridge, £2 2s.; Mrs. Muggeridge, £3 3s. Per Miss Harriet Gurney: Manor House, Rotherfield, £4 14s.; Sussex sale of work, £3 2s. 6d.; Miss Day, £1 1s.; Miss H. Gurney, £1; Factory Girls' Bible Class, 2s. 6d.

For Special Purposes Fund.—For Port Carling Mission: F. W. Kingstone, Esq., \$25.

For Gravenhurst Sunday-school and Parochial Hall Building.—Gravenhurst Branch W.A., \$44.70.

For Freight on Bales.—Miss A. C. Day, from English Association, £3 12s. 6d.

For Shingwauk.—Gravenhurst Sunday-school, \$3.73; Colborne, \$12.75; Parkdale, Epiphany Sunday-school, \$14.50; Mrs. Alice Bilton, \$10; Miss A. Chute, \$5; Jer. Harrison, St. John, \$10.

For Wawanosh.—Mrs. Alice Bilton, \$10; Miss A. Chute, \$5; Jer. Harrison, \$10.

For Rev. J. Irvine's Parsonage Fund.—Mrs. Ann Freer, \$5.

For Newfoundland.—Gore Bay, \$20; Sprucedale, \$1.60.

For Wycliffe College Missionary to Rupert's Land.—Cook's Mills, \$5.

For Wycliffe College Missionary to Algoma.—Toronto, St. Paul's, \$200.

For Evangeline Fund.—Mrs. Lett, \$15.

For Indian Work.—Per Miss H. Gurney: Miss Scrivens, £2; F. Kemble, £1; Girls' Bible Class, 1s. 1d.; sale of work, 3s. 1d.; Miss Wright, Lampley, £1.

For Huntsville Church Building Fund.—Per Miss Tucker: Miss Reid 6s. 9d.; sale of blocks by Miss Weaver and Miss Bridgman, 13s.

For Foreign Missions, General Fund.—Sprucedale, 70c. For Rev. J. C. Robinson, Japan: Cooks Mills, \$10; Gregory, \$7.80.

For Superannuation Fund.—Sundridge, \$2.10; Gravenhurst, \$8.05; Sprucedale, 85c.; Katrine, 77c.; Mrs. Shortiss, \$6; Northbrook, \$3.61.

For Widows and Orphans' Fund.—Burk's Falls, \$5; Parry Sound, Trinity, \$3.80; Broadbent, \$1.60; Mrs. Lancaster, per Miss Tucker, 2s. 9d.

For Episcopal Endowment Fund.—Per Miss Tucker: Miss Shakespeare, £1; Mrs. Polson, 10s. 6d.; H. Maunder, 3s. 9d.

D. KEMP, Sec.-Treas.