

The Algoma Missionary News.

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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.

Notes by the Way.

So seldom do we hear news from Sault Ste. Marie that a few items from the "See City" have great interest. Our correspondent is capable of appreciating the musical genius of the Incumbent and the choir of St. Luke's, and in this is doubtless but one of a large number. If in any spot in Algoma the services of the Church can be heartily and artistically rendered, that spot should be Sault Ste. Marie. The possibilities of the Sault are by no means inconsiderable for the future, though present progress is slow, and we trust the Church will not only keep a firm grip upon the inhabitants, but will continue to extend her influence there until a reflex benefit is received by surrounding missions. Rev. Mr. Vesey has been kept very busy of late, having not only his own parochial work, but also, as Rural Dean, having been called upon to do all possible for vacant missions.

ALL too seldom do our readers cast their eyes upon an epistle from the respected

Rural Dean of Thunder Bay. They will, therefore, be delighted to read his description of work done, being done, and to be done in the extreme northwest of our diocese. We wish we could prevail upon him to be not only a regular, but a frequent contributor to our columns. Probably he could best write a history of the work in Thunder Bay District. We suppose the materials are at hand, or procurable. If he could collect the information and publish it in THE ALGOMA MISSIONARY NEWS, it would be a reliable record (history of beginnings) for all time.

IT seems to be rather generally the practice in Algoma—speaking of missions which give us any information—to end the old year and begin the new year in church. From whatever source such a service comes, it matters not. It appeals to many persons who, knowing little or nothing of the year commencing on Advent Sunday, are impressed by the dying of an old and the beginning of a new civil year with the truth that time is fleeting, and that such an occasion is another warning to set their house in order, and prepare for the call, "Behold, the bridegroom cometh!"

"AN Algoma Associate" writes suggesting some topics which would interest our readers in England and Canada. It is to be hoped that the clergy of the diocese will be able to respond, and thus enable our friend to realize more fully the surroundings of their everyday life. Among them we mention: descriptions and history of missions, and the produce of farm, field, forest, and lake. Special mention is made of Indian work.

AT the close of February, the Rev. Rural Dean Llwyd, Commissary, visited the Sault Ste. Marie to take over the work and cash balance of the Rev. E. F. Wilson, late principal of the Shingwauk and Wawanosh Homes, and handed over the

interests of the Algoma Indian training institutions to the care of the new principal, Rev. James Irvine, and the Shingwauk Committee, from whom we expect soon to hear.

REV. WILLIAM EVANS, whose removal to Parry Sound we chronicled last month, spent four years at Schreiber and Chapleau, two divisional points on the C.P. Railway as it traverses the north shore of Lake Superior. The total length of the mission is 250 miles. During his incumbency, the Rev. Mr. Evans travelled 60,000 miles. In another column proof is given of the estimation in which he was held by his old parishioners, who pursue him with good wishes to his new home.

THE only exclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.

WITHOUT any question, books for Sunday-school libraries are needed in almost every mission—yes, almost every station—in Algoma. Books of such a character as the S.P.C.K. publish—history, travel, biography, elementary science, etc., as well as those of a distinctly religious character.

A CORRESPONDENT asks, "Why is the paper so late?" Our reply is simply this: The clergy, with few exceptions, do not supply us with a line of MS. by the 1st of the month. The editor and publishers have made every effort to publish on the proper day of issue. *Verbum sat sapienti.*

WE are glad to learn that the Rev. Rural Dean Chowne's health is improving, and that (D.V.) he will be fully equal at

the termination of his enforced rest of two months to return to the work of his mission and rural deanery.

ITEMS regarding Christmas services and festivities appear in this issue because they arrived too late for the February number; that is, after the 1st of that month.

WE are glad to be in a position to report Rev. Mr. Young's health as improving, and to publish correspondence from him.

THE winter of 1892-3 has been exceptionally severe, the cold very intense, and the snow very deep. Many roads not on the main line of travel are impassable.

THE Rev. E. F. Wilson has left the diocese to take up his residence in British Columbia.

A Letter from the Bishop.

To the Editor of The Algoma Missionary News:

DEAR SIR, — As sufficient time has elapsed since my arrival on this side of the Atlantic to test the results of the change and enable me to report definitely as to my progress, I am glad and thank God to be able to say, for the information of the clergy and laity of the diocese, and any other friends beyond its limits who take an interest in my movements, that the effect of that entire release from diocesan work and worry which was secured to me so generously by the kind and thoughtful action of the Provincial Synod has been, thank God, most satisfactory. My former nervous prostration has entirely disappeared, being replaced by an amount of energy and physical vigour which, judging by their fruits, are unmistakable. Landing in Liverpool on Oct. 18th, after a very rough passage, we wandered to and fro among friends in Wales and England (with the consent of my London medical adviser, who, I may say, entirely corroborated the opinion of Dr. Stewart, of Montreal) till Dec. 20th, when we turned our faces towards France, and after spending a day or two in Paris reached Mentone on the 23rd, narrowly escaping the intensely cold wave which passed over England about that time. Christmas, of course, we had none, save in the Church's services, and memories of those who were celebrating the festival beyond the seas. The translation to the Riviera was delightful. Our "environ-

ment" had completely altered. A raw, damp atmosphere had been exchanged for one that was warm and genial; the dull, ashen hue of the skies had brightened into a brilliant, cloudless blue; wintry dreariness and sterility had given place to a wealth of floral beauty and fragrance which was scarcely credible—the rose, geranium, narcissus, hyacinth, etc., all being in full bloom, while under our windows, and in every direction, far as the eye could reach, were to be seen lemon and orange gardens, yielding their abundant crop, the fruit in every stage of growth, from the earliest and sourest green to full maturity. The scenery, too, is magnificent, far surpassing that of Cannes and Nice. To the south, at the distance of only about a stone's throw, lies the Mediterranean, with its wondrous, transparent blue, while northeast and west stretches a chain of lofty hills—mountains they would be in Eastern Canada—ranging in height from 800 to 3000 and 4000 feet, their lower slopes occupied by olive groves and terraced vineyards, while above they are bare and bleak, as though they had been the result of some recent and tremendous volcanic upheaval, but all offering most tempting scope for the powers of the trained pedestrian. No less than fourteen separate peaks are visible from my son's window, which looks northward, all together forming a rampart which shelters Mentone most thoroughly from "Boreas' rude assaults," and giving it its perfect climate. The formation is peculiar, and might not inaptly be compared to that of a bird's foot. Imagine the perpendicular part widened out in the background, and then the ramifications towards the toes will exactly represent the several smaller ridges thrown out seaward and southward. Along the summit of these ridges pathways run back towards the higher ranges behind, shaded by pine and olive groves; while down their slopes, on either side, there are innumerable tracks worn by the feet of the peasants, leading to the intervening valleys below, and so guiding the traveller to the "grande route," or main road, leading to and from Mentone. The average height of these ridges is about 800 feet. It was in fear and trembling I approached one of them shortly after my arrival, but I conquered sufficiently to encourage me to practise on them steadily, till now my ambition spurns these lower levels, and aims at loftier flights; and, so, long walking excursions are now the frequent experience of the invalid who early in last

October was unable to cross his bedroom. One of these took me up, with some friends, to St. Agnes, a quaint little village, nestling on a mountain height 2,200 feet above the sea level, while the ruins of an ancient castle, built in the days of Saracen Nirasim, stood on a crag 400 feet higher, all which were duly inspected; additional interest attaching to the visit from the fact that it was made on the day (June 21st) dedicated to the patron saint, and so gave an opportunity of witnessing a portion of the religious solemnities attending the celebration. (I may say here that along this coast the inhabitants in old times were accustomed to build their houses in very elevated positions, in order to obtain the earliest intimation of the approach of their relentless enemies, the Saracens, from the African seaboard, and thus have time to place their wives, children, and cattle in some place of security, beyond the grasp of these ruthless marauders.) Another day was spent, with a "small but select" party of excursionists in the ascent of the "Berceau," a mountain 3600 feet high, so called from the supposed resemblance of the long hollow between its two parallel ridges to a cradle, the grade of the said cradle being about four in ten, and the bottom of it filled with loose stones and other debris carried down from the neighbouring heights. It was inaccessible to our donkeys, and so they waited for us below, leaving us to pick our way as best we could, for about an hour, up this steep and rough incline, till at last we stood on the summit, only to find ourselves enveloped in a thick, impenetrable fog, which completely shut us out, save for a few occasional glimpses, from the glorious view that lay outspread below. Only yesterday a still bolder venture was made in an excursion to a little village called Castiglione, lying far up among the hills to the northward, which involved (return included) a distance of seventeen miles, and 2000 feet of climbing, all which was accomplished by the "invalid" without excessive fatigue, or any asinine co-operation whatever.

This, however, will suffice to inform your readers as to the progress towards recovered health and strength. But you will hear from us again. Meanwhile, I would name two other elements, over and above a mild, unusual climate, which have contributed to my recovery so far in no small degree. One has been the perfect mental restfulness and freedom from anxiety arising from the knowledge that my diocese is in such safe human keeping as

that of my valued and personal friend, and Commissary, the Reverend the Incumbent of Huntsville and Rural Dean of Muskoka, of whose energy and efficiency in his administration I have heard from more sources than one, and that he had with and behind him a body of clergy who are as loyal to his delegated authority, and as prompt in their co-operation with him for the welfare of the Church in Algoma, as they always have been with the Bishop himself, when going in and out amongst them.

The second fact to which I allude is that vigorous efforts, as I gather from the Church papers and other sources, are being made to wipe out at least a portion of the diocesan debt which had accumulated, and which, I do not hesitate to say, had much to do with my collapse. The particulars I have not yet heard. Enough to know that the friends of Algoma are rallying to its rescue, and especially that Canadian Churchwomen—notably the members of the Woman's Auxiliary, under energetic and inspiring leadership—are showing unwonted zeal and self-denial in lightening the load that has lain, like a heavy drag, on the wheels of our diocesan machinery. God's richest benediction on all, of every degree, who contribute, for the Master's sake, to the solution of this vexing problem!

I have no doubt that the clergy, like myself, have all been rejoiced to learn of the publication (Jan. 1st) of the new "English Quarterly Supplement," copies of which have probably reached you. The name may possibly be improved, but its object is threefold. First, to accentuate the information given in your columns by calling special attention to it, and so increase the circulation of THE ALGOMA MISSIONARY NEWS in England. Next, to furnish a vehicle through which communication may be facilitated among the members of the Association for Prayer and Work in connection with Algoma. And, lastly, to provide some organized system for the collection of contributions in England to the funds of the diocese, and the periodic transmission of sum totals for each fund to the diocesan treasurer in Canada, without the necessity of occupying your columns with the details or the names and individual amounts. I need scarcely say that, in common with all the clergy, I wish the movement great success and a hearty Godspeed.

Believe me, dear Mr. Editor, with much gratitude for your valuable services, and hearty congratulations on the more than

"respectable" appearance of your paper,
Yours faithfully,

E. ALGOMA.

Mentone, South France, Feb. 17th, 1893.

The following extracts from letters of the Bishop to Mrs. Sullivan describe some of the fun and enjoyment which is one of the medicines provided for invalids sojourning at Mentone. By the way, what stories the place could tell of noted people who have sought health and strength in its vicinity!

MENTONE, February 8th, 1893.

The "Battle of Flowers" took place here on the 4th. First of all, about the eighth of a mile on the promenade had been set apart for it, carefully roped in. At the centre stood the "Tribune," where the Judges sat, while on each side of them, on raised platforms, the public. The balconies were covered with particolored cloth and bunting, red, white, and blue, while all the flag poles were decorated with banners in endless numbers, which floated out beautifully on the wings of the light breeze. Great crowds surrounded the course, which was reserved exclusively for carriages. I was fortunate enough to be invited to a seat in the Barrie's carriage. Everybody had supplied themselves with flowers made up in tiny bouquets, held in baskets, which were kept conveniently near. Scarcely had our carriage entered the course when we saw that the battle had begun, and very soon we were in the thick of it, attacking and being attacked. Everybody had a shy at everybody they could reach, and the fun waxed fast and furious. My hat seemed to be a favourite target. What universal laughter and good will prevailed! Of course nobody's flowers were sufficient, but the bouquets that were thrown at us kept us going as fast as we could shy them out again. There were three or four clergymen on foot who evidently thought it great sport to have a shot at a bishop, so they were very profuse in their attentions to me, and I the same in returning them. One of them I saw dodging round the carriage in order to get a good aim at me, while his face was all puckered up at the idea of the excellent sport it was. As you may imagine, I enjoyed it thoroughly for the time; though when one looks back at the scene it does seem so frivolous! I told you about the Judges' seat—well, their office was to inspect the carriages that were decorated with flowers as they filed past, and decide the winners of the prizes. Some of them were very pretty—horses, harness, carriage, all decorated; in some cases

the occupants and drivers dressed to match; as much as \$300 is sometimes spent on a single turnout. Only yesterday forenoon, I had been reading Carlyle's account of the French Revolution and the horrid tragedies connected with the guillotine, and contrasting the two pictures. Just a hundred years ago! * * * * We hope by the middle of March to go to Algiers, and be in Rome for Easter.

MENTONE, Feb. 12th.

Yesterday was the great "Confetti" day. Such scenes as were enacted in the streets, afternoon and evening! I was fortunate enough to get a place on a high balcony, from which I had a good view. Such curious, fantastic costumes, the variety endless! The "Confetti" are small round things about the size of small peas, made of plaster of paris, which is sold very cheap and in great quantities. Every *domino* almost had a bag of this stuff suspended from the shoulder, and a small tin scoop or shovel, with which they shot out the stuff, right and left, at any person indiscriminately. I got a little of it even up in my high perch. Then there were great structures got up for the occasion, occupied by people dressed in very fantastic style; bands playing while the people danced in the streets, and such a hubbub as I have never seen in any other place I have ever been in. In the evening it was the same thing over again, only everything was lighted up, and it was very pretty. To-morrow we go to Nice to see the "Battle of Flowers," about 20 miles away. I have been lurching lately at St. John's Parsonage, Canon Sidebotham's! His wife happened to mention Muskoka, in connection with some relative of hers, and it turned out that she is a cousin of the Bell family, of Ilfracombe, and that she knew the history of the place and families there almost as well as I do.

Thunder Bay Deanery.

MISSION OF SCHREIBER AND CHAPLEAU.
—The Rev. William Evans has left this mission on the North shore of Lake Superior, and has been transferred to Parry Sound. He came to help me in this wilderness region in 1888. Before he was ordained (about eight months) I had to continue my visits "down the line" in Thunder Bay to administer both sacraments. Ordained deacon, he attended to baptisms; and when priested (1890) he became independent of me. Now we are thrown back on the old condition of things. A gentleman not yet ordained is coming

from England. I trust he will be ready for ordination when the Bishop returns. In the meantime I must resume my old routine, as previous to Mr. Evans' ordination; but if I can secure a clergyman, even a deacon, I shall transfer this gentleman to Rural Dean Llwyd's jurisdiction, where he can have more thorough direction and oversight, since clergymen do not there live 130 miles' distant from each other. Indeed, it is only through the kindness of Rural Dean Llwyd that I shall have even a student's help; for he had purposed giving him a sub-charge in the eastern part of the diocese. While Mr. Evans was at Schreiber he succeeded, by great energy and perseverance, in building a modest parsonage. He regretted to leave a debt of \$240 upon it. This is to be extinguished in the following manner. The house is let to a tenant at \$12 per month, reserving one room for the student. We hope by this arrangement to get the parsonage, like the church, free from debt. Chapleau is not well satisfied with this exchange of priest for student, having no local advantage by it, as Schreiber has. Chapleau ought to have its own resident priest, so that the Schreiber clergyman could give his whole attention to Thunder Bay east of me, which was indeed my original plan when I begged of the Bishop in 1887 to give me a clergyman for Schreiber, with only a temporary connection with Chapleau, which is really in the Deanery of Algoma. There is ample scope for an active man in Thunder Bay alone.

MISSION OF FORT WILLIAM.—Rev. Mr. Kirby informs me that the debt upon St. Luke's Church is now so reduced that by the payment of the promised S.P.C.K. grant it will altogether disappear. It will not, however, be long before an enlargement of the church will be needed. Mr. Kirby has continued to reside at West Fort William ("The Plot"), where I placed him when he came as deacon in 1887 to assist me. But the moving of the C.P.R. business to Fort William East has caused the removal of many families from "The Plot," and it is therefore necessary that the Incumbent should reside at Fort William proper.

A very substantial parsonage is nearly finished, the land having been given by Mr. Thomas Marks, one of my Port Arthur parishioners.

C. J. MACHIN, *Rural Dean.*

Sudbury Mission.

The Commissary had a conference here on the evening of February 25th with the church officers, and later with the Rev. Rural Dean Vesey, *re* the appointment of a clergyman to this important centre, all too long left without a missionary.

The Rev. Rural Dean Vesey took service in the Church of the Epiphany, morning and evening, on Sunday, Feb. 26th.

Gravenhurst.

The ladies of the congregation of St. James' got up a capital tea meeting on Monday, January 2nd. Unfortunately, the day was one of the stormiest of this very stormy season. However, though very many were in consequence unable to attend, the "turnout" was beyond expectation, and the tea itself fit "to set before a king." After tea, an admirable programme was provided for the evening's amusement. Mrs. Lusk, Mr. Tilson, and Mr. Wilkinson (the two first-named, though not members either of the Church or of the congregation, are ever ready to render their able assistance) formed a trio—organ, violin, and cornet—of amateurs not often met with, and beautifully played selections of classical music; some good songs by young ladies and Mr. Hartridge; readings by Mr. T. M. Robinson; and last, but not least, four capital recitations by Miss Wasley, delivered with a spirit which won deserved applause, and thoroughly gratified an audience which completely filled the town hall. On the next day, so bountifully had the friends provided, a social was held to dispose of the remaining viands. The clear proceeds amounted to \$39.10. Too much praise cannot be given to the large band of "willing workers" who so self-denyingly and ably bore the "burden and heat (?) of the day."

On January 16th the annual distribution of prizes to the "efficients" of the Sunday School took place in the town hall. The entertainment consisted of the magic lantern belonging to the Synod of Toronto, when 100 views of scenes in London, England, and Ireland were shown by Rev. A. H. Allman, of Uffington, who most kindly came over the snowdrifts to help the Incumbent, and who also briefly and forcibly addressed the large gathering of parents and children. The Incumbent (Rev. W. H. French) distributed the prizes (36) to all

children who had attended 40 Sundays and over during the year, and 13 prizes for proficiency. All the scholars received each an orange and bag of candies. The meeting was closed with the benediction.

On February 16th Mr. Roy, of Peterboro, exhibited his first-rate dissolving views, illuminated by the lime light, "London to Rome over the Simplon Pass," showing almost everything remarkable on that route; an immense variety of very beautiful "effects" and other subjects were also shown. The attendance was small, and the financial results disappointing; but such will at times attend the best laid schemes of "mice and men."

Considering the deep and drifting snow, severe cold, and real difficulty in getting about this winter, the Lent week-day services are well attended on Wednesday and Friday evenings. Some Sundays, on account of the storms, the attendance has been very thin. With the arrival of spring we quite expect a different state of things.

Broadbent Mission.

ST. STEPHEN'S, BROADBENT.—We should like our friends to know that although we may not be as energetic as our dear brothers and sisters of St. Paul's, our lamps are still burning. No doubt the oil needs replenishing, as we have not had our clergyman among us very much of late.

I think those members of our congregation who walked three miles to church over very bad roads two successive Sundays, to find no clergyman to conduct the services, might be commended for their energetic spirit. We do not suppose it was lack of energy that prevented "his reverence." The roads were, indeed, very bad, weather stormy, which no doubt was the cause of his non-appearance. I should like to mention here what a great debt of gratitude we owe Mrs. H. E. Broadbent, who for some time past has faithfully discharged the duties of organist at divine service in our church, and most hospitably provided tea for teachers and Sunday School scholars who lived at too great a distance from church to be able to go to their homes for refreshment between the Sunday School and Evensong.

We are thankful for the good account of our dear Bishop's restored health, and sorry that our Rural Dean is on the sick list. We trust that, by our Heavenly Father's blessing, he, too, will soon be restored to his former good health.

A MEMBER OF ST. STEPHEN'S CHURCH.

Uffington Mission.

The Rev. Rural Dean Llwyd, as Bishop's Commissary, was recently enjoying a visit to this mission. Such weather attended the reverend gentleman that some of the villagers remarked, "Whenever the Bishop comes we are sure to have bad weather, and now that his representative is here it is surely coarse enough." But it must be something mighty big that shall destroy the fund of wit and good humour which the Rural Dean carries, and the stormy weather only served to make those qualities flash forth all the more cheerily; whilst the contrast between the surroundings outside and the peaceful comfort within added zest and enjoyment to the meal partaken of, or the business discussed. As usual, the visit had been pre-arranged, and a drive of ten miles had to be undertaken in order to reach Bracebridge (which is our nearest railway town), where the Rural Dean was to be met. I found that he had arrived some long time before me, and was, therefore, more than ready to start. No unnecessary time was lost before we were on the return journey to Uffington, for which we had wrapped up well, as the glass was below zero, and in addition to falling snow we had the spice of a sharp wind, with drift. However, we obtained some shelter by taking a bush (shingle) road, and whilst passing through it experienced a little variation in the course, since we had to get out of our cutter and get by a team as best we could. That being done, we resumed our seats, and drove on until we came to the parsonage, where we soon settled down to tea, forgetting our exposure and fatigue. The time for evening service soon came round, and we went over to St. Paul's; but, despite the fact that the Rural Dean was amongst old friends, only to find a very slender gathering, owing to the very severe weather which prevailed. Those who were present were well pleased to see and hear one who had formerly ministered to them, and after the service they waited for a few cheery words. Thus ended Wednesday, Feb. 15th. The next day we were driven to Purbrook, going direct to the house of one of the wardens (Mr. Colson), where, after taking dinner, we discussed various business matters, and arranged the same for future action. In the meantime a heavy, blinding snow-storm had commenced, and when we turned out to face the drive back we had quite a stiff dose of it. Taking a saw-log road, out of which we could only get by

going straight on, we presently found ourselves preceded by two sleighs, laden with logs, each drawn by a yoke of oxen. Our ride behind those creeping, halting, panting teams will not soon be forgotten. The snow continued to fall all night, and on Friday morning it had not ceased; but Bracebridge had to be reached again, and so through it we went until we arrived in town.

ARTHUR H. ALLMAN, *Incumbent.*

Aspdin Mission.

(From Aspdin Church News.)

The Rev. W. A. J. Burt, of Port Carling mission, paid us a visit, bringing up with him 125 volumes from his Sunday School library to exchange for the like number from Lancelot, as the books in either school had been read and re-read until they were of very little further use to the owners. Most of them are S.P.C.K. publications, and the arrangement is satisfactory on both sides.

On the first Wednesday in the new year, the Allansville Sunday School treat took place in the house of Mr. Hares. A boxful of presents were sent by Mrs. Roper, of Caledonia, and these were distributed, to the great pleasure of the children. All present seemed to enjoy themselves. On the following day, the St. Mary's Sunday School had their Christmas tree in Clifton Hall. Of course, a good tea was provided, and disappeared, and the gifts with which the tree was hung were carried off with great satisfaction. All thanks to those who provided the tree itself, and also to the donors of the fruit upon it! Special prizes were given to those who had attended and learned best, and we hope next year to find it either much more difficult, or, better still, impossible, to decide between several candidates. After the serious business of tea and presents and scrambling for sweets was over, old and young went in for play; and games of all sorts, quiet and uproarious, mostly the latter, went on for some hours, concluding with a few dances. The Sunday School reports the evening "jolly," and as it was its own entertainment we are quite satisfied with its verdict. On the following Wednesday, Lancelot Sunday School had its distribution of presents; but as it had no hall and no house large enough, it had to be given in the church, and no play or merry-making could be permitted. Of course the altar was veiled. Presents do not lose their charm, however, because they have to be quietly given and

taken, and old and young seemed very happy.

Mission of North Bay.

MY DEAR EDITOR, — Through the goodness of God, I am back again at my post of duty, and, though still weak, am trying to do a little work. I find myself able to preach twice every Sunday, and on Wednesday evening. I have been able to take baptisms; a funeral, and to visit the sick. Still I fear it will be a long while before I can say that I feel as I used to do up to within a year back. I regain strength very slowly. While in Toronto I met with the greatest kindness from a host of friends—doctors, nurses, clergy, and members of the W.A., and the loving thoughtfulness of the latter was sometimes almost overwhelming. I have endeavoured to thank everyone who in any way contributed to my comfort. If I have inadvertently overlooked any friend, let me assure them of my heartfelt gratitude now. We to-day had the pleasure of receiving Miss Dunlop on her way to the Blackfoot Reserve Indian Home, Gleichen, N.W.T. After reading the Word of God, Psalm xxiii., we commended her to the loving protection and guidance of the Good Shepherd, our rod and staff. More next month.

A. J. YOUNG.

On February 25th, the Commissary had an interview with the Rev. A. J. Young re the location of students at Temisca-mingue, Sturgeon Falls, and Warren for the summer vacation.

Burk's Falls Mission.

During the Lenten season, there are special services on Friday evenings in All Saints' Church, Burk's Falls. On Tuesday evenings meetings are held in the vestry of the church for instruction in and discussion on Church history. The attendance is not large, but the interest is well sustained. At Sundridge an extra service is held on Wednesday evenings; weather and roads permitting.

Twice during the past month the Incumbent has been unable to reach Sundridge on Sundays in time for service. The roads beggar description.

Magnettawan Mission.

On February 12th, at about 4 a.m., Rev. C. Piercy left Burk's Falls to take duty in the above mission. An appointment had been made by Rev. Rural Dean

Chowne, but on account of illness the reverend gentleman was unable to go. The Commissary therefore asked the Incumbent of Burk's Falls to go and endeavour to make arrangements for the maintenance of a divinity student during the summer vacation. For some days the weather had been very stormy, and the roads were badly drifted. Some idea may be formed of the difficulty of travelling from the fact that two teams were two days in traversing the eighteen miles between the two points. However, they broke the road, and the Rev. Mr. Piercy arrived in good time for morning service. The two sacraments were administered in the morning—Baptism after the second lesson and Holy Communion at the conclusion of Matins. In the afternoon an infant was baptized privately—both mother and child being unable to go out doors. After service in the evening a meeting of the congregation was held, and steps taken to procure some definite arrangement for board and support of the student. It was nearly 10 p.m. when the visiting clergyman got into his cutter to drive home, where he arrived shortly before 2 a.m. next morning. The offertories (over and above the small expenses incurred) were devoted towards the payment of taxes and insurance. The services were well attended. A peculiar feature in the evening was the entrance, shortly after the service began, of the minister and whole congregation of the Presbyterian Church in the village.

Work!

To the Editor of the Algoma Missionary News:

SIR,—It may not be uninteresting to the readers of THE ALGOMA MISSIONARY NEWS to learn something of the nature of the service in which we, the missionaries, are engaged, as illustrating the scanty supply of men and the urgent need of means for carrying out the command of the great Husbandman and Shepherd of the flock: "Preach the gospel to every creature." With this idea in my mind, I would relate, *incognito*, the following experience:

In view of the fact that several of our important mission centres were without missionaries, clerical or lay, our worthy Rural Dean and his coadjutors portioned out the field thus vacated to the clergy of the deanery—each one of whom had, no doubt, as much work on hand at home as he could well manage.

All of the clergy, realizing the extreme importance of keeping alive the spirit of religion and the active organizations of of the Church, acquiesced in the fresh demands thus made upon their time and energies, and agreed in rotation to supply, as far as possible, the services of the Church in the vacant missions or parishes. The writer ventures to outline one experience common enough in these relieving expeditions.

I left A—* at 10 a.m. After a long but not unpleasant trip by water arrive at B—* at 7.30 p.m. The night is wild and stormy, late in November; the hotel filled with hunters, etc.; am only too glad to find means of escape by accepting a proposal by some of my fellow-passengers to hire a rig and drive at once to our destination, C—,* some twenty-five miles, over a road in the very worst condition that mud and water can make it.

We leave the hotel at 8.30 p.m. The night is very cold; it is snowing, and the wind is blowing a gale, and most of the passengers, including myself, are quite unprepared for such a premature exhibition of the powers of winter. However, we do our best to keep warm on the dreary road, and engage as best we may in snatches of conversation to relieve the tedium of the journey. But the rolling of the wagon, the bitterness of the wind, and the excruciating badness of the roads render abortive our best attempts at intellectual or convivial companionship. It seems as if we never would get there, as we get colder and colder and more and more cramped in body, and, I fear, in mind. But, like all mortal things, the journey comes to an end, and at 2.30 a.m. we find ourselves at our destination. I attempt to dismount, but my limbs, usually very obedient to the helm, refuse to support my weight; and with no inconsiderable momentum I embrace the floor of the coach-house into which the driver had taken me, his *last* passenger, with the horses, where I stay until the horses are put up, when the driver thoughtfully awakens the landlord to attend to my needs. I am shown my room, comfortable enough, and I endeavour, shivering from head to foot, to get into bed, which at length I accomplish, but not to sleep. Colder and colder I get, until at length I summon, first, the landlord, then the doctor, to my aid. Fortunately, Saturday intervenes between me and my duty, and I feel truly thankful, after a day's en-

*A, B, etc., indicate stations, etc., in missions, or towns, etc., *en route*.

forced fasting, to take charge of the Sunday duties.

As this is actual fact, I trust that the moral of the story may not be missed. We are very short-handed in Algoma. Sometimes in supplying vacant missions some very necessary expenses are incurred not for the personal benefit or pleasure of the missionary who incurs them, but for the good of the whole diocese, and indeed as necessary for the holding of the diocese together during the crisis through which it is passing.

When these services are given to well-to-do centres, the travelling expenses of the visiting clergyman are cheerfully borne, but no more is given or asked for.

Secondly, when any charges are laid by the Rural Dean against the salary fund or income of the diocese, it is only to meet emergencies, as in the case of the poor parishes and missions; and surely no funds can be applied to a more truly missionary purpose than those which are provided to prevent the complete collapse of missions through lack of services.

And, lastly, I must simply add, in justice to our worthy Commissary, that the writer is not a rural dean.

MISSIONARY.

Rev. W. Evans' Leave-taking.

CHAPLEAU.—A few of the members of St. John's Church were awaiting the arrival of the train from the west, to say good-bye to the Rev. William Evans, and advantage was taken of the occasion to present him with the following address and a purse:

To the Reverend William Evans:

REVEREND AND DEAR SIR,—With much regret we learned of your removal from this mission, and on the eve of your departure desire to convey to you an expression of our appreciation of your efforts among us in God's service during the past four years. Not alone in performing your duties as His messenger among us, at the altar, at the sick bed, at the grave, has your kind and sympathetic nature given comfort and reassurance to those of your flock; but the cheery greeting, warm shake of the hand, to all with whom you came in contact, have endeared you to the people of this village. And while we realize the loss we sustain in your removal to another and larger sphere of labour, we trust it may be for your own good and welfare. We ask your acceptance of this small gift with the best wishes of your friends in Chapleau, and may God's blessing, with health and

prosperity, attend you and Mrs. Evans during a long life.

Signed on behalf of the donors,

W. W. AUSTIN,
W. HEPBURN.

Chapleau, Diocese of Algoma,
January 10th, 1893.

SCHREIBER.—A number of friends waited upon the Rev. William Evans, previously to his departure, and presented him with the following address:

Rev. W. Evans, Schreiber:

DEAR SIR AND PASTOR,—Upon the eve of your departure from amongst us, we beg to express our deep feelings of regret, and in some tangible manner our esteem and respect for one who, during the last four years, has shared our joys and sorrows alike. We present you for your acceptance a small purse, with best wishes for your success in your new field of labour.

Signed on behalf of your Schreiber friends,

ANNIE NORRIS,
EDITH WILLIAMS.

English Letter.

IV.

We read in Psalm xlv. 16, "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth" (Revised). Whatever may be the primary meaning of this verse, it certainly includes a promise to the Church of Christ, that instead of always being led, it shall take the lead; instead of always being in a state of childhood, learning the first principles of the doctrine of Christ (Heb. vi. 1), it shall send forth teachers into all lands. England was once in heathen darkness, until "fathers" came, holding forth the Word of Life, and now she has become a Christian country, herself a "nursing father," and a "nursing mother," so that she is in a position to send her children out to make princes in all the earth. How literally true is this of her naval, military, and commercial forces! How many go forth from her shores to become princes in wealth and position in all lands! But this, we know, is not the sense in which the word "princes" is used in the Psalm; but in the same heavenly and spiritual sense as in that lofty ascription of apostolic praise in Rev. i., when St. John, under inspiration, takes the high and holy position for himself and his fellow-Christians of being kings unto God, ascribing all the glory to Christ, who has made them

so by having loved and washed them in His own blood. But what are the facts of the case in England? Her sons and daughters have gone out, indeed, over all the world; but how few there are who have become kings unto God, as such winning subjects for the kingdom of Christ, conquerors clothed in the armour of light, wresting the kingdoms to which they go from the usurper, Satan, the prince of darkness, and by their influence and life scattering the seed of divine truth, the truth learnt in England at their mothers' knee and at the feet of Christian Gamaliels! It was the Assyrian king's vain boast that *his* princes were altogether kings, Ps. x. 8, and so, indeed, they were; not as he boasted, through his greatness, but by the Lord's decree, when He used them as His sword to take the spoil and the prey, and to tread down the hypocritical nation; and shall God's princes, His *royal* priesthood, who are heirs with Christ, be weaker and feebler than they? Shall they be lukewarm, cowardly, and half asleep, as God's instruments in treading down the powers of darkness, dividing their spoil and delivering their prey? Oh, surely not! We read in ancient history that the Athenians were angry with the inhabitants of Mitylene, and sent out what they called "a galley of doom," filled with armed warriors, to kill man, woman, and child. After it had sailed they relented, and sent out another vessel, called "the galley of release," to counter-order the first. Oh, has not England sent out the galley of doom, freighted with infidel and other injurious literature, dishonest traders, and what the Indians call fire-water; so that in some places the inhabitants shrink from so-called Christians as less to be trusted than even their own fellow-men who know nothing of Christ and His love? Well may we, like Ezra of old, adopt his language on our knees, and say, "Oh, my God, I am ashamed; and blush to lift up my face to thee, my God." But let not this be the only evidence that we care about this matter; let us do what we can to send out the "galley of release." This is the aim and object of the Algoma Association for Prayer and Work. Then let us not, as individuals, say, with folded hands, "I don't see how I can help, either in building, freighting, manning, or sending it out." As Keble says:

"What boots it gathering one lost leaf
Out of you sere and wither'd heap?"

Such sort of hopeless feebleness is a hidden poison that produces more and

more apathy; for the wise man says, "Slothfulness casts into a deep sleep." Let us not yield to this feeling of our helplessness; for who can tell the results of combined animalcular action? The day alone will declare it.

"Each wrought alone, yet all together wrought,
Unconscious, not unworthy, instruments
By which a hand invisible was rearing
A new creation in the secret deep.
Omnipotence wrought in them, with them, by
them;
Hence what Omnipotence alone could do
Worms did."

W. C. T. WILKINSON.

Sault Ste. Marie.

Our church, as usual on Christmas day, was artistically decorated by the ladies, to whose lot this, as well as most work connected with the church, generally falls. There was a lack of colour among the evergreens this year, but this deficiency was fully made up for by the new curtains which covered the bare walls at the east end, and also by the clean appearance the other walls had, compared with former years; for all of which we have to thank that most important branch of our church, the Woman's Auxiliary, to whom we are indebted for the painting and other permanent decoration. There was an early celebration of the Holy Communion at 8.30, and full choral service at 11 o'clock, with Holy Communion. The offertory, as is customary, being our Christmas present to the Incumbent, as usual, was very substantial. The Incumbent held service and Holy Communion at Korah in the afternoon. The church was very prettily decorated, and, considering the bitterly cold day, there was a very good congregation. Our evening service commenced at 8 p.m., and was choral. The anthem, "Arise, Shine, for Thy Light is Come" (Elvey), which was also sung at the morning service, as well as the other music, was rendered by a full choir with splendid effect.

On the following Friday the Sunday School held their Christmas tree and entertainment in Boulby's Hall. The entertainment was somewhat novel up here, being a sort of amateur pantomime, the dialogue and songs being the ingenious production of the Rev. E. A. Vesey. The way the children acted and sang was simply wonderful, and all seemed to thoroughly enjoy the novelty. Judging by the compliments which were showered on the author after the performance, he must have been fully repaid for the arduous

work he had in training his young company, in which he was ably assisted by Mrs. Vesey and several of the teachers. The Christmas tree was laden with beautiful and costly presents, and the whole affair was pronounced by every one to be the best entertainment of the kind ever given in the Sault. The pantomime is to be repeated on the 14th February at a concert which is being prepared by the Woman's Auxiliary.

On New Year's Eve we had midnight service, commencing at 11.30, with prayer, followed by the Litany of the Four Last Things and short address by the Incumbent, then silent prayer while the old year was passing away, after which all joined heartily in singing the Te Deum. The service over, there was a general shaking of hands, with the usual good wishes for a happy and prosperous New Year, by the large congregation.

"Feed My Lambs."

Among the many and serious problems to be solved, if the Church is to take her place in Algoma—the first place—none is of such importance as the supply of missionaries. The twenty-five or twenty-six now in the diocese is not one-half of the number the work demands. The large territories each has to minister to demands so much time for travel that many spots are necessarily but seldom visited. Many are the hindrances to that aggressive work that every true member of the Church desires to be the characteristic of the Church in the diocese. If there were more clergy and smaller fields, the ministrations would not be so much only to those who, as members of our congregations, need the ministrations and advice of the clergy, but would extend to many more who are unconnected with any religious society, and live in little log houses, far from churches, and ignorant and careless of aught else but the things of this world. It is horrible to think that children brought up in such homes grow up to manhood and womanhood with but little more knowledge of Christianity than a heathen. A few days ago an instance of such ignorance came to our knowledge. Lately, a child of ten months died in its parents' house. It had been sickly from its birth. The parents are nominally connected with a Christian body which believes in infant baptism, but the child died unbaptized. They have been in the backwoods some ten or twelve years, but seldom, if ever, go

to any place of public worship, though now they would have but a mile to go. The child died. A grave was being dug in a clearing near the house, and a boy of fourteen years stood by. After looking on for a while, he said to the gravedigger, "There are four graves here." "Are there?" said the man. "Whose are they?" "There are two lambs, a skunk, and B——'s (referring to a brother), and now there is G——'s" (meaning the infant). Surely there are other heathen than the Indians! A neighbour came and asked the father if he were going to send for a minister. He replied in the negative. He was then told that it was a shameful thing to bury the child in such a manner when a minister could be procured. The response was to the effect that if it were a grown person instead of a child, he "would be more particular." The neighbour volunteered to go for the clergyman of the nearest mission, but obtained no consent. However, he met a minister of another body on the road and sent him to the scene. Such an incident must appeal to all Christian people to make an effort to save the children from attaining manhood in ignorance of the Christian faith. Such parents do not teach, if they can. The scanty teaching they received in a more populous community in their childhood they make no effort to give their children. Sunday Schools are, perhaps, miles away. What shall we do? What can we do? Very clear is the command, "Feed my lambs." With sadness, we say little more can be done while we are undermanned. We can and do pray that the Master will send more labourers into His vineyard. And we are acting consistently with our prayer in pointing out a spot where *hard* work is to be done; where it is needed; being confident that the labour expended upon the rising generation will redound to the glory of God and the influence of His Church in this Dominion. Not only do we need the money to pay a debt incurred in prosecuting the cause of Christ, but we need ten times \$5,000 to place us in a position to "go forward." The question of how best to teach the children of scattered settlers is a most important one. It can certainly only be done by personal contact with a teacher. The teacher must be able to meet them often and regularly. If, for instance, they are to learn the Catechism, and "all things which a Christian ought to know and believe to his soul's health" he must examine them therein. Such work, faithfully and system-

atically carried out, would occupy more time every week than any clergyman has to devote to it. Too seldom is he able to supervise his little Sunday Schools, busy as he is, with three services on Sunday, at points a long way apart. May God, by His Spirit, move some of His servants to offer themselves, and the substance, of which they are trustees, for this service!

THERE are a thousand ways of telling a lie. A man's whole life may be a falsehood, and yet never with his lips may he falsify once. There is a way of uttering falsehood by look, by manner, as well as by lip. There are persons who are guilty of dishonesty of speech, and then afterward say "may be." They call it a white lie, when no lie is of that color. The whitest lie ever told was as black as perdition.

Acknowledgments.

Receipts at Synod office, Toronto, for Diocese of Algoma, from 6th Feb. to 8th March.

For General Fund.—A Well-Wisher, per Bishop of Montreal, \$10; Granby, St. George's W.A., \$15; Archdeacon Lonsdale, \$5; Mrs. Watson, \$1; Mrs. Lyster, \$5; Lindsay, \$1; "L.B.," Toronto, \$10; Miss Isabella Crouch, \$28; A Friend to the Diocese, \$1; Mr. John Ings, Charlottetown, \$5; per R. V. Rogers, Esq., Treasurer, from Diocese of Ontario, \$86.11; grant from Domestic and Foreign Mission Board, \$3395.91; Hampton Parish, Kings Co, N.B., \$5.

From Toronto Diocese W.A.—Toronto, Ascension, \$175 and \$10; thank-offerings, quarterly meeting, \$10; Toronto, Trinity, \$2; St. James' (Mr. F. Wyld), \$25; St. George's, \$115.40; Bolton, \$2; Mrs. Nefinbeak, \$1; Toronto, St. Simon's, \$50.25.

From Huron Diocese W.A.—Per Mrs. Lings, Treasurer, \$550.

For Superannuation Fund.—Toronto, Ascension W.A., \$5; Woodstock, New St. Paul's W.A., \$25; "R.B.S.," \$5. (\$10 credited in last A.M.N. to Quebec W.A. should be from the triennial meeting in Montreal of the Provincial W.A.)

For Foreign Missions.—Epiphany Collection: Marksville, \$1.43; Richard's Landing, \$1.25; Cottage Service, 65c.; Sault, St. Luke's, \$10; Korah, Christ Church, \$3; Port Carling, \$1.

For Temiscaming Catechist.—Port Hope, St. Mark's W.A., \$5.

For Widows and Orphans' Fund.—Grant from Domestic and Foreign Missionary Society, \$35.52.

For Special Purposes Fund.—Huron Diocese W.A., for Rev. W. Evans, Schreiber Mission, \$10.

For Shingwauk.—"R.B.S.," \$1.50.

For Wawanosh.—"R.B.S.," \$1.50.

For Church and Parsonage Fund.—"R.B.S.," \$3.

D. KEMP, Sec.-Treas.