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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.

REV. RURAL DEAN VESEY, of the Sault, has resigned.

REV. C. J. MACHIN goes to Gravenhurst towards the end of the month.

AMONG those who have been laid by on account of illness since last issue are the Bishop, Rev. Rural Dean Vesey, Rev. F. Frost, Rev. A. J. Cobb, and Mr. T. J. Hay.

J. H. P. writes us a letter from Louisville, Ky., which we cannot publish this month for want of space. Its chief feature is the evidence given of the good work being done by the St. Andrew's Brotherhood.

THE *Sault Express* of Jan. 6th has words of praise for Rev. Mr. Vesey's pantomimic entertainment, "Aladdin, or the Wonderful Scamp." It was given by children, and realized over \$75 for the Sunday School Fund.

WE were pleased to receive the *Montreal Diocesan Theological College Maga-*

zine for December, and note among its contents an article on Algoma by Mr. A. C. Wilson, who, as a student, served in our field during the long vacations of 1892 and 1893.

HAD it not been for the illness of the Bishop, we should, doubtless, have been able to publish the needed supplemental "Instructions to Catechists," restricting, if not absolutely forbidding, their receipt of funds for buildings or any other work in missions served by them.

THE Christmas tree entertainments have been so numerous, and are so alike in character, that particulars are curtailed. The missions in Algoma gratefully acknowledge the debt they owe to the Woman's Auxiliary for the presents provided—gifts which made the little ones happy in many a home, where toys and books are almost as scarce as mosquitoes in mid-winter.

OUR readers, and many others in the Dominion of Canada and in the British Isles, will be sorry to know that, while the Bishop was on his confirmation and visitation tour in the Deanery of Muskoka, he was taken seriously ill with jaundice. After nearly two weeks' confinement to his bed at the parsonage, Huntsville, he went home to the Sault on the 26th ult. All engagements were, of course, cancelled. We trust that in a few weeks the Bishop will be able to take up his work again. And we feel sure that he hopes to do so.

MANY of our diocesan readers, especially those in and near Uffington, will be pleased to learn that our friend and one-time brother worker in Algoma, Rev. H. N. Burden, has been very successful at Cambridge. Not only has he taken a most creditable place in the examination list, but is one of his college (St. Catharine's) "eight," the season's winning boat. He has also for some time been assistant chaplain to the college. Then, he has charge of a mission, and sometimes assists

the elderly rector of a parish some three miles away. Altogether, Mr. B. is a very busy man. Very likely, the invigorating and bracing atmosphere of Algoma, combined with the compulsory physical labour inseparable from clerical duties in the backwoods, have added not a little to strong mental and physical powers. Our hearty congratulations and best hopes attend him.

IN reply to a correspondent, the territory embraced by the Diocese of Algoma comprises the District of Muskoka, the District of Parry Sound, a large portion of the District of Nipissing, and the District of Algoma. Commencing at Gravenhurst on the G.T.R., a passenger travels to Fort William on the C.P.R.—about 800 miles, all within diocesan territory—or leaving the C.P.R. at Sudbury can journey to Sault Ste. Marie—180 miles from Sudbury. Then there are the missions east of the line of railway in Muskoka and Parry Sound, and those west to the Georgian Bay. Add to this the islands in Lake Huron, including those in the Georgian Bay and the opening field at Temiscamingue, some 80 miles north of Lake Nipissing, and our readers have a faint idea of the immense field in which there are but twenty clergy, as well as of the great amount of travelling laid upon the Bishop.

Episcopal Visitation.

The provisional programme of the Bishop's visitation and confirmation tour in the Rural Deaneries of Muskoka and Parry Sound is appended. The attack of jaundice from which our diocesan has suffered has compelled him to extend it into the month of March. We hope that his recovery will be complete before he starts from home:

February 28th, Huntsville; March 1st, Port Sydney; March 2nd, Aspden; March 4th, Emsdale; March 5th, Novar; March 6th, Burk's Falls; March 7th, Sundridge; March 8th, Maganetawan; March 9th, Seguin Falls; March 11th, Rosseau; March 13th, Emsdale; March 14th, South River; March 15th, Powassan; March 16th, Callander; March 18th, North Bay; March 19th, Sturgeon Falls; March 20th, Warren.

System Imperative in Almsgiving.

In our report of the deliberations of the Standing Committee appears a blank form of agreement, which is recommended for use throughout the diocese. Though this month cramped for want of space, we must note that the proposed form links together churchwardens and congregation in the pledge for the *full* and *punctual* payment of the local quota of clergyman's stipend. It also aims at certainty. Under the voluntary system—there are no pew rents in the diocese—no difficulty is much harder to meet than uncertainty of income for the maintenance of divine worship. Here, as in other parts, where the free and open system is adopted, there is the objection that it too often becomes a cloak for shabbiness; for, whilst it enables the poor to give of their poverty, it enables those in better circumstances to give to God an amount which they would not dare to offer if their gift were made openly. Is there any way to meet this objection that bids fair to overcome it? None, we believe, so effective as the inculcating of *systematic almsgiving*. Clergymen, generally, have a dislike—not unnatural or discreditable—of talking of this subject in plain Anglo-Saxon. It must, however, be done. All must be asked if they have any conviction in this matter. What is my practice? Am I doing what I ought to satisfy God's claim upon what I possess? Do I *know* what I am giving? Do I give on a definite system? Do I give as God has prospered me? Do we *give* when we do not *feel* it?

The Bishop of Wakefield, speaking at the Church Congress at Manchester, said: "Almsgiving is never quite what it ought to be, even if liberal, so long as it follows no rule, and is left to the chance impulse of the passing moment. Alms were to be laid by regularly, week by week, as a stated duty. The apostle would not trust to a generous response to an impassioned appeal. He did not mean to preach a great charity sermon at Corinth. He meant all to be ready, the money collected and put by, week by week, before he arrived. It was not to be an affair of the emotions, but of principle. I do not cry down charity sermons; they are good and needful. They often convey just the information the people need for their guidance; and God uses warmth of emotion and excitement of sympathy to impel to action. But emotion is a poor guide in such a matter as almsgiving, and I do not

think any of us would be content to be judged by the amount we give in response to charity sermons. We want a more sure, stable, and continuous guide." We are stewards. We have to give an account of our stewardship. The steward should know what he has done with what has been entrusted to him. Our alms are going up as a memorial before God. Is God well pleased? Ought we to be satisfied?

In church, as in civil matters, men value that which costs something. Conversely, what costs nothing is held in light esteem. After Easter next, no station in any mission should receive regular ministrations unless a definite payment is provided for. Let us all have a plan—and carry it out. It is due to God, to the Church, to the clergy, to the wardens, to ourselves. Then our *alms* and *prayers* will go up as a memorial to God, as did those of Cornelius, and return to us in unspeakable blessings.

Since writing the above, we learn that the Bishop sets aside the recommendation until it has been pronounced upon by the clergy and laity of the diocese assembled in the next diocesan council.

English Letter.

SIR,—If the clergy of Algoma did but realize the extent of the English helpers longing to know more of their work, I am sure there would be no need for any one to suggest a resolution for them "to write more frequently." They are anxious to know the daily life of the missionary, the settler, the lumberman, and the Indian. The life lived, not so much some isolated incident or extraordinary journey as the real everyday happenings; the services and Sunday Schools—how they are attended; the works and drawbacks of "backwoods' life"; something of what the Church is doing by way of club classes, etc.; in a word, an ordinary account of the daily religious and social life of the church family would be of much value. We, helpers in England, would like to be able to enter into the lives of those for whom we pray, and work, and we should be grateful if each missionary would assist us to do so by sending items of information from his mission *regularly*, say, once in six months at least. Again, those of us who are interested in lumber camps are most anxious to read an account from the different missions in which they are situated as to the services held in those camps; if they are well attended and appreciated. (We who know them do not need to be told that they are both, but how few in England do know them!)

You would have been delighted to have witnessed the amount of interest shown by all who heard the short account given at

Miss Day's lecture at Brighton on Friday last, and as great an interest awaits accounts in THE ALGOMA MISSIONARY NEWS. We look most anxiously over its pages; of course, naturally, first, for items from missions we know best. May I mention here our regret at hearing of the loss by fire of the parsonage at Bracebridge, with its contents, last month; and how deeply we sympathize with my friend and late neighbour, the Rev. James Boydell, M.A., while we rejoice to know that none of his family were hurt, and that both the parsonage and contents were insured?

We are glad to notice that some of the clergy are making an effort to keep the Prayer Book directions in the matter of daily services. At Uffington, from the time of the consecration of the church until I left the mission, daily services were always held (save for about, in all, twenty days during which I was absent), and the average attendance was from ten to twelve persons daily. But what was more satisfactory still was the fact that there were always the required three to communicate with me at the week-day celebrations. I am the more sure of the success of the attempt from the fact that in a country parish ten or twelve miles from here they have had daily services for years, resulting in all the other services being well attended, so much so that on Christmas morning there was at the first of three celebrations of the Holy Communion, at the hour of 6 a.m., a congregation large enough to well fill the centre of the nave of the church (one of the largest in this diocese), notwithstanding the parish being a very scattered one, and many residing three miles or more from the church.

We are often surprised at the want of knowledge on matters connected with colonial Church life. Frequently many persons do not know where a given diocese is situated. Twice last week I heard learned men acknowledge the fact that they did not "even know where Algoma was; how should they know of its wants?" Largely, so far as Algoma is concerned, this want of knowledge can be supplied by a larger circulation of THE ALGOMA MISSIONARY NEWS and the greater extension of our English association; but what would be most helpful would be the publication of a handbook on the diocese. A little book, "Life in Algoma," has been written, and which, I hope, will help in some way, but it only deals with a part of the diocese. What would be much better would be a handbook dealing with every mission in it. Such an one could easily be compiled if each clergyman in Algoma would provide material for a chapter on his own mission. Meanwhile, let THE ALGOMA MISSIONARY NEWS give us all the information possible.

May the blessing of God keep the diocese, its Bishop, clergy, and people, in all their ways; and may I one day (if only for a short time) have the pleasure and privilege of

once more ministering among them ! And may He grant to some of those to whom I now minister within our ancient walls the privilege of (after obtaining "a good degree") going forth as soldiers of Christ to work in that distant, but much-loved, land !

H.N.B.

St. Catharine's College, Cambridge,
January, 1894.

[Next month we shall have something to say on our correspondent's suggestions. —Ed.]

Standing Committee.

NINTH MEETING.

The ninth meeting of the Standing Committee was held at Bracebridge on Wednesday, January 10th, 1894. Present, the Bishop (presiding), Revs. Rural Dean Llwyd and Chowne, J. Boydell and C. Piercy (Secretary), and Mr. G. S. Wilgress.

After prayers the minutes of the previous meeting were read and approved.

The Secretary reported the following reply from the Bishop to letter of Standing Committee of Oct. 18th, 1893 :

With regard to your letter as to the functions of the Standing Committee (which I should have replied to more promptly), I think the best answer I can give is not to enter into any detail, but simply say that the committee was intended to be an advisory board to the Bishop, to be consulted with by him on any question of diocesan interest in which he feels that he would need or desire their counsel, and to be called together, not at any fixed or regular date, but whenever, in his judgment, he thinks it advisable that they should be summoned. Definite boundary lines of function it is impossible to draw.

In subsequent discussion the Bishop assented to the proposal that the committee should meet not less than four times a year, but said it was impossible to have meetings at regularly stated intervals; also that arrangements for Triennial Council and Eastern and Western Convocations be in the hands of the committee.

Clause 8 of letter to Bishop (referred to above), *in re* local quotas to stipend, was dealt with by resolutions following :

Moved by Rev. J. Boydell, seconded by Rev. Rural Dean Llwyd, That two sub-committees be appointed, one for the Rural Deanery of Muskoka, and the other for the Rural Deanery of Parry Sound and Nipissing, to visit any missions in said deaneries where the clergyman's stipend is fallen into arrears and inquire into causes, and report to the Bishop. Carried.

The Bishop appointed committees as under :

For Muskoka — Revs. Rural Dean Chowne and Charles Piercy.

For Parry Sound and Nipissing—Revs. Rural Dean Llwyd and James Boydell.

Moved by Rev. Mr. Llwyd, seconded by Mr. Wilgress, That the Secretary be instructed to obtain from Mr. D. Kemp (Toronto) copies of the Toronto form of agreement or covenant between incumbents and their several congregations in relation to local quotas of stipend for the Standing Committee at its next meeting. Carried.

The last clause of the letter was laid over for further consideration.

The Bishop said that the printed "Instructions to Catechists" needed to be supplemented by regulations concerning buildings and the receiving of subscriptions, etc., for work in missions served by catechists.

The question of holding an Eastern Convocation this year was left undecided.

The Bishop consulted the committee concerning Parry Sound parsonage, in which work the diocesan rule requiring deeds to be made in trust to the Bishop of the diocese had been violated. He also stated that it had been decided that Chapleau is situate on the north side of the height of land, and was consequently in the Diocese of Moosonee. Steps were being taken to transfer the Church property to the Bishop of that diocese.

The Bishop further stated that he had appointed Mr. Henry Hamilton, barrister, of Sault Ste. Marie, Ontario, to be the diocesan legal adviser, *vice* Mr. Wilgress, to whom he wished to express his thanks for services rendered.

Several other matters of importance were considered, among them being difficulties with respect to the Church building at Beaumaris, appointments to Sudbury and Warren, Rev. Mr. Young's impaired health, and duties of churchwardens.

The Secretary was instructed to ask the solicitor to furnish the Rural Deans with particulars of deeds, etc., of properties within their several deaneries.

It was then moved by Rev. C. Piercy, seconded by Rev. J. Boydell, that Mr. G. S. Wilgress be appointed a committee of one on the insurance. Carried.

The meeting adjourned to meet at Huntsville on the 17th, at 9 a.m.

TENTH MEETING.

The Standing Committee met at 9 a.m. at the parsonage, Huntsville, on Wednesday, January 17th, 1894. Present, Rev. Rural Dean Llwyd (in the chair), Rev. Rural Dean Chowne, Rev. J. Boydell, Ex-

aming Chaplain ; Rev. C. Piercy, Secretary, and Mr. G. S. Wilgress.

The Bishop, though in the house, was unable to be present, being confined to his room by illness.

After prayers and the confirming of minutes of last meeting, several items of unfinished business were again left over until the Bishop could be present.

The Chairman said there were several matters upon which the Bishop wished to have the advice of the committee; but since the drafting of articles of agreement between the Bishop of Algoma and congregations came under the head of unfinished business, it had better first be dealt with.

It was moved by Rev. J. Boydell, seconded by Rev. A. W. D. Chowne, that the appended "articles of agreement" be adopted. Carried.

ARTICLES OF AGREEMENT between the Bishop of the Diocese of Algoma and the churchwardens and congregation of the station of in the mission of

WITNESSETH that the said congregation, and the undersigned wardens in their behalf, do hereby undertake and agree to have the annual sum of dollars, lawful money of Canada, collected and paid to the Incumbent of the said mission, so long as the ministrations hereafter agreed upon to be afforded to said congregation shall be continued.

The services agreed upon in the above paragraph shall be

And, in consideration of the regular and punctual payment of the above-mentioned sum, the Bishop of the diocese aforesaid hereby undertakes to maintain such ministrations of the Church in the place and at the time mentioned above, so long as the said sum shall be paid.

The present agreement is for the term of years, dating from Easter, A.D.

Dated at the day of, in the year of our Lord one thousand eight hundred and ninety

Signed in the presence of
 _____ }
 _____ }
 _____ }

N.B.—These articles of agreement shall be completed and transmitted to the Bishop of the diocese within one month from Easter.

The Bishop having requested a suggestion from the committee respecting Rev. Mr. Young, they carefully reviewed and considered all the circumstances of the case, when it was

Moved by Rev. J. Boydell, seconded by Rev. Rural Dean Chowne : That, in consideration of the long and faithful services of Rev. A. J. Young in the Diocese of Algoma, and in view of the fact that the impaired state of his health renders imperative his removal to a milder climate, the Standing Committee recommend that a grant of \$600 be made to him as a final discharge of all obligations upon the part of the Bishop of the diocese. Carried unanimously.

In the matter of Mr. Bryant, catechist at Warren, several letters and petitions

were read. On motion of Rev. C. Piercy, seconded by Rev. J. Boydel, a resolution was adopted recommending removal to another field, the admonishing of both catechist and congregation at Warren, and endorsing the action of the rural dean.

Some time was occupied by consideration of the duties of churchwardens and sidesmen. Finally, it was agreed to let the subject stand until the Bishop was present.

The committee adjourned at 9 p.m.

Port Arthur News.

DEAR MR. EDITOR,—It seems strange for me to write to you from any other place than Port Arthur, with which for so many years past I have been closely identified. And I write now only as an act of duty, and of deference towards those friends of Algoma in England and Canada who take so deep and warm an interest in the diocese, and the movements and welfare of the missionaries.

It is well known that in August, 1890, the Bishop gave me leave of absence in order to take my wife to England, in the hope that her health, which had been failing for some time previously, might, by God's blessing on the means used, be restored. I remained in England until January, 1892, when, no prospect of an early recovery appearing, and my wife being unfit for removal, I returned to my duties in Thunder Bay; I need scarcely say with a heavy heart. When I arrived I was filled with dismay at the condition of my parish. I had left it prosperous and flourishing; my latest report to the Bishop showing a more gratifying position than at any previous time. But during my absence dissensions had arisen, and I had no longer the nerve and firmness to guide and control. Moreover, disastrous changes had taken place in consequence of the action of the C.P.R. company. The business of the company had been taken away; Port Arthur had been reduced to a mere way-station; and the company's servants, from the assistant superintendent downwards, removed to Fort William; which, a mere hamlet when I went to England, had become a town, built up at the expense of Port Arthur. (I was amazed, when taking a service for Mr. Kirby, to see in church such numbers of my former Port Arthur parishioners.) Besides this injury as the result of the company's decision, the mining interest had faded; certainly not through any fault of Port Arthur people, but from causes which they were powerless to control. But, business declining, many were compelled to leave the town; and a scattering took place to the east, west, and south. A number of my former fellow-townsmen are on the Pacific coast. There is quite a Port Arthur colony at Rat Portage, three hundred miles west, where there are lively milling interests. Many, sadly too many, have gone to the United States. A few have even returned to England. But, deeply as this is to be regretted, it does not shake my firm faith in the revival and future prosperity of Port Arthur; which, sooner or later, united with Fort William, will eventually develop into a grand and noble city, for which it possesses a site unequalled on this continent. At

the present time, however, the utterance of such sanguine predictions seems to savour of mockery. The depressing influence of material decay inevitably tends to the discouragement of both clergyman and people; and trifling causes of dissatisfaction on either side assume disproportionate prominence. *I lost heart.* Instead of seeing a population double to that I found there in 1885, it had dwindled to barely one-half. Schemes and plans for the future welfare of the church which I had all along cherished appeared hopeless. Then the heaviest blow I have ever received in my life fell upon me. Six months after my return to Canada my wife died. And I was four thousand miles away! I wrote to the Bishop, begging him to release me from all responsibility in Thunder Bay, and to grant me a year's leave of absence from the diocese. But before my letter reached Sault Ste. Marie, the Bishop's severe illness occurred. His son wrote to me a very kind letter, but urging me, for his father's sake, not to desert my post. This was quite sufficient for an Algoma missionary. Amidst discouragements and trials, both numerous and severe, and with a loneliness never before experienced (for my only unmarried daughter remained in England), I stood at my post until the Bishop returned to relieve me. On the 1st of December last, the welcome release came; although there were many ties which were most reluctantly severed. The Bishop kindly suggested that a change of scene and some travelling might yet be of service to me; and therefore desired me to undertake in January a deputational tour through the dioceses of Huron, Ontario, and Quebec, pleading in behalf of the diocese. After resigning my charge I paid a short visit to Rat Portage (for some of my own children belong to the Port Arthur colony there), and have since been quietly staying here with a daughter whom I had not seen since I married her in 1889. During this month I have corresponded with a number of archdeacons, rural deans, and other prominent clergymen, with reference to my tour as an advocate, proposed by the Bishop. But the unanimous opinion is, in the interest of Algoma, adverse to such a tour until Ascensiontide. Then, regard for the Bishop, and sympathy with the diocese, will ensure me a hearty welcome, if the Bishop still wishes me to undertake the work. Two days ago, however, I had a letter from the Bishop, requesting me to take temporary charge of the mission of Gravenhurst; as Mr. French, it appears, is about to give Sudbury and its vicinity the oversight so long needed. The mention of Sudbury brings to mind an incident which may possibly interest some of your readers. During a portion of last year there was no clergyman between me at Port Arthur and yourself at Burk's Falls, a distance of six hundred and eighty-six miles. At Schreiber, a student; at Chapleau, a student; at Sudbury, no one; at North Bay, a student. I paid several visits to Schreiber, one hundred and thirty miles; and to Chapleau, three hundred and seventy-eight miles eastward of Port Arthur. These distances would be appalling in England. They are not common in Canada. Neither did such journeys assume altogether a holiday aspect when I undertook them.

I have been frequently, and perhaps justly, blamed, Mr. Editor, mildly by you, and more severely by your predecessors, for reticence. I hope I have not erred in the other extreme by sending you this personal narrative.

Until further notice, then, permit me to request

that I may be addressed at "Gravenhurst, Ontario."

C. J. MACHIN.

Aurora, Ont., January 29th, 1894.

P.S.—It is right to mention that I received to-day a letter from the Rev. Prebendary Tucker, secretary of the S.P.G., enclosing a receipt for \$100 a contribution for 1893 to the society's funds, sent chiefly by a few of my late Sunday scholars at Port Arthur.

C. J. M.

Sudbury Mission.

On Thursday evening, January 11th, the Sunday School of the Church of the Epiphany was invited to the house of Mr. James Purvis, where the scholars spent a very pleasant evening, and were presented with prizes for good attendance, good conduct, and diligent preparation of lessons. The prizes were given by the teachers.

Services are being held in the parish of Sudbury, at the parish church, the Murray and Copper Cliff mines. It is the aim of the clergyman in charge to hold a Sunday service at Cartier. This can be done by holding a morning service at Sudbury at 10.30 a.m., and, if the east and west trains are on time, one at Cartier in the afternoon. The clergyman from Chapleau holds an occasional service at Cartier.

The Rev. W. H. French expects to take charge of the parish of Sudbury on February 18th.

Sheguiandah Mission.

DEAR MR. EDITOR,—I must try to write you a few particulars of our work here this Christmas time for insertion in the diocesan paper. I am sorry to say I have been sick for some time with la grippe, and before that I was laid up for a week or so with another disease. I am up to-day, trying to write this letter, although my health is not fully restored.

You will be glad to know that I was able to conduct the services at Christmas time; four services on the Sunday and two on Christmas Day, which were well attended, both at the Indian and the English services. The decorations at the Indian churches are very pretty, and the Little Current people made special efforts in this direction, so that the Church of the Holy Trinity is quite superb.

I was not able to be present at the Indian feast at Sheguiandah this year, but the evening service on Christmas Day was indeed a festival. All the inhabitants of the village were present, as well as a goodly number of white people. The number of communicants, too, was very large.

With reference to the Christmas trees and other entertainments at Sheguiandah and Sucker Creek, I was too ill to attend, but Mrs. Frost very ably occupied my place, and managed things better than I could have done myself. Please inform your readers, especially the members of W.A. in different parts of the province, that gifts to the number of three hundred were distributed and appreciated, and that the Indians and others acknowledge their obligations and express their thanks.

I have been to Spanish River, and we had a Christmas tree there. I am glad to say that the two services were well attended, and several received the Sacrament of Holy Communion. A little baby, two weeks old, was baptized, as well as an old woman, about seventy years old. The latter had refused compliance with the Saviour's command hitherto because she said her husband had died a Pagan, and she did not want to be separated from him in the next world. I told her *then* that with her it was different, since she had the Gospel brought to her, which her husband, perhaps, had not. I had baptized all her children, so she cast in her lot with them. I also called to see an Indian who with his wife and family intend to join with us when I go again. When I was on the Spanish River, I visited a white family and baptized their little one, and on my way home I called at a lumber camp away back on the lakes and held service there with the men. There were about sixty men in camp, and almost all came to the services in the dining camp, which was placed at my disposal by the cook. Indeed, every one was very good to me. I met there an old gentleman, a Jew by birth, who came out from Russia many years ago, so he informed me. In his morning devotions, he seemed to strictly observe the Mosaic customs. The missionary of Christ, in his journeys hither and thither, meets with all sorts and conditions of men. He sows beside all waters, and preaches the Gospel to all, and leaves the result with God.

I intend (D.V.) visiting the White Fish River reservation and the neighbouring country as soon as my health is sufficiently restored to permit me to travel, when I will send you a further account of the work.

FRED. FROST.

Powassan Mission.

SIR,—The Church people in this mission wish to express their hearty thanks for a box of clothing, toys, etc., received from the Woman's Auxiliary, St. John's Church, Port

Hope. These gifts were distributed to the children last Thursday evening (Jan. 4th). The presents were placed upon a tree, and, after the little ones had enjoyed a good, substantial tea provided by the teachers of our Sunday School, each child received a gift from the hands of a real Santa Claus. Pleasure and gratitude were seen upon the faces of all. We had one regret, and that was the fact that our unknown friends in Port Hope could not be here to see the result of their good work, and enjoy it with us.

The catechist thankfully acknowledges gifts received (the donors withheld their names) and also handsome collections presented at the Christmas services in Powassan and Nipissing villages.

The church in Powassan is very prettily and elaborately decorated. We hope that we may be able to preserve the decorations until the confirmation service soon to be held here by the Bishop.

The service in this church on Christmas morning was well attended. The choir had received a good training by our organist, Miss Richardson, and received praise for the manner in which they sang the anthem, "Let us now go even unto Bethlehem." The congregation joined heartily in the singing, and the responding was very good.

Our Church people are alive to their duties in the two villages named, and we feel that we are prospering. This cannot be said of other outstations where the opinion seems prevalent that "one church is as good as another." Nothing is done by the so-called Church members at these points towards the support of the catechist, but yet they do not hesitate to grumble if those who show appreciation in a practical manner are given the preference, or if the catechist does not tramp twenty-six miles at their call while their horses are standing in their stables. We trust that steps will soon be taken which will lead them to their duty, by contributing towards the catechist's support, and by showing their consideration for him by lending their horses instead of expecting him to walk distances which are beyond his physical endurance.

F.E.H.U.

Gravenhurst Mission.

On Sunday, January 7th, the Bishop of the diocese (whom all here were rejoiced to see again after his long absence of nearly eighteen months) administered the apostolic rite of laying on of hands. There were twelve candidates—though nineteen had been prepared by the Incumbent, the absent ones being prevented from attending, some through sickness, and some because of the "blocked" condition of the roads; a heavy snow storm having set in at about 4 o'clock on the afternoon of Saturday, and snow falling almost without intermission till 5 p.m. on

Monday. Notwithstanding this, there was a large congregation at the morning service in St. James', hearty singing, a splendid address and sermon by the Bishop, and a gratifying response to the Epiphany Appeal of the Domestic and Foreign Missionary Society. All the newly-confirmed were admitted to their first communion, being joined in the solemn act by many of their older fellow members. Of the above twelve who were confirmed (one, being sick, and resident in the town, received the rite at her home), five were from the outstation of Northwood. The Bishop was assisted by Revs. A. H. Allman, of Uffington, and W. H. French, the Incumbent of the parish. The Bishop left during the storm in the afternoon for the mission of Uffington, accompanied by Rev. A. H. Allman.

The annual distribution of prizes for regular attendance was made to St. James' Sunday School on Thursday, January 25th. A special service for children was held by the Incumbent, who also addressed the scholars, while Rev. A. H. Allman, of Uffington, did the same duty towards the teachers. The superintendent, Mr. Swan, and the Bible class teacher, Mr. Brown, briefly spoke to the parents, of whom, we are sorry to say, but few (though all were specially invited) were present. The attendance both as to numbers and regularity surpass (as the roll book shows) that of any former year. The scholars, who were present in full force, rendered their part of the service well, and their quiet and orderly behaviour was beyond praise.

NORTHWOOD.—As above stated, five of our young people were confirmed at St. James', Gravenhurst. The snow has been so deep in this neighbourhood that divine service has been suspended for four Sundays; though the Incumbent on one occasion "got through," it was only to find the church closed, the door banked with snow, and therefore he had to return after a fruitless journey.

On Wednesday, January 10th, the Sunday School and friends met and had a friendly tea and Christmas tree distribution for the young people. All enjoyed themselves to the top of their bent, the enjoyment being largely enhanced by a lovely day and capital sleighing.

Our people in this neighbourhood gave a very enjoyable tea party on Tuesday, January 23rd. Several sleigh loads of visitors from Gravenhurst and South's Falls kindly helped to cheer the bountiful providers, and it is commonly reported that 130 of all ages partook of the various good things. A pleasant hour of friendly intercourse, intervened with music, and then the drive home, by all accounts amply satisfied the visitors. Proceeds towards organ fund realized \$17.80.

Emsdale Mission.

A most enjoyable time was spent by the Sunday School in the Orange Hall, Emsdale, on January 4th, 1894. A good tea was partaken of by all, parents, children, and strangers, after which some pieces were recited by several of the scholars, who showed no little ability in the delivery of them. Some songs were sung, and some apt speeches made, three or four being maiden speeches. In the midst of the hilarity sleigh-bells were faintly heard in the distance, and it was not long before Santa Claus was seen coming from a cold drive, white from head to foot, laden with toys and other useful articles for the good children of St. Mark's Sunday School. Then came an era of rejoicing, and, as the jolly old saint was in haste to return home, he distributed his gifts in his usual manner, and bid good-night to all, expressing a hope to return another year. After this came a small surprise for the lay reader, Mr. W. Jenkin, and the Sunday School superintendent, Mr. W. E. Streatfeild, in the form of glassware, and an easy chair for Mrs. Chowne. Thanks were returned by the recipients, and by Mr. Chowne on behalf of Mrs. Chowne.

The Rev. Alfred W. H. Chowne begs to thank most heartily the ladies of the various branches of the Woman's Auxiliary for all the useful articles sent by them to his mission per Miss Paterson, sufficient being sent through their bounty to supply the Sunday Schools at Emsdale, Ebberston, Sprucedale, and Sand Lake with very nice Christmas gifts.

Though St. James' Church has been built at Ebberston for several years, the first wedding was only solemnized on December 27th, 1893. The principals were Thomas Buchannan, Harwood, and Marguerite Madeline Wilkins, of Sand Lake. The day was very cold and stormy.

Funds are earnestly asked to build a stone foundation under the parsonage and to stone up the well, which is beginning to cave in. Persons responding to this appeal will kindly remit to D. Kemp, Esq., Merchants' Bank Buildings, Toronto, Ont.

On January 25th an interesting performance was given by Mr. S. B. Smith, of Emsdale, assisted by Mr. Upton, of Sprucedale, from whom he purchased the magic lantern. The proceeds amounted to \$5.90, which he most kindly gave towards the church expenses. When the necessary expenses for hall, etc., were paid, the Church Woman's Committee added \$2, which paid the balance on the account of painting the parsonage.

A. W. H. CHOWNE.

Bracebridge Mission.

I regret very much to have to chronicle the loss of the parsonage by fire on Saturday morning (2 a.m.), 24th Dec. last. At or about this hour my daughter Frances awoke to find the whole summer kitchen and woodshed one mass of flames. She immediately gave the alarm, when we had hardly time to partially clothe the children and rush out of the house before the flames invaded the main building. My son Trevor was sent to the residence of the Roman Catholic priest, Mr. Maguire, opposite, to sound the alarm on the church bell, and seek assistance. Poor lad, he had to go in his stocking feet, but, providentially, the night was mild. The neighbours responded to the alarm with alacrity, and were soon engaged in saving what they could from the burning buildings; but by this time the whole of the upper flat was in flames, and all that remained to be done was to remove what could be reached downstairs, and, as all worked with a will under able direction, what was saved was preserved intact and undamaged. The parish registers, my own books and papers, were most fortunately preserved; the loss consisting chiefly of beds, bedding, linen, crockery, stoves, provisions, wood, etc., all of which were destroyed. The house was insured for \$1400, and I had a two-thirds policy upon my clothing and furniture, but many things, to memory dear, are lost, never to be replaced. Our deliverance was most providential, for, in all human probability, had Frances slept half an hour longer, none of us would have awoke, as in less than that time after our discovery of the fire the upper portion of the building could not have harboured human life. We say emphatically, Thank God, for His mercies fail not, but are new every morning! My wife and I found hospitable shelter for the night, and, for that matter, were urgently entreated to remain in the house of our warm-hearted neighbour, Mr. Maguire, the Roman Catholic priest.

When morning dawned, we were all comfortably housed and most kindly received by members of our own Church, who did everything that could be done to lessen the sense of loss and desolation which our circumstances suggested. The children were soon well clothed, and sharing the Christmas rejoicing of our dear people.

On Christmas Day, the offertory amounted to about \$44, and this amount was supplemented by \$56 the same week,

thus making a total offertory of \$100. Other individual gifts were added. Nor can I fail to mention the liberality of our Methodist friends, from whom I received many very valuable contributions to our house and wardrobe, including a new suit of clothes for myself. I rejoice to testify to their liberality.

We are already engaged in making provision for a new parsonage. This will fall heavily upon our people just now, inasmuch as we are engaged in providing for the erection of a new church, now sorely needed. The parsonage will take about \$300, in addition to the insurance, to rebuild.

The Bishop held his usual annual confirmation in St. Thomas' Church, Bracebridge, on Tuesday, January 9th, when fourteen candidates were presented by the incumbent, one of whom was, however, confirmed in the church at Falkenburg. I need hardly say that we were all rejoiced to have the good Bishop, in health and strength, amongst us again. The church, as usual, was filled to overflowing.

On Wednesday evening the Bishop attended a representative meeting of the congregation, to consider the best site for the erection of the new parsonage; also to consider the ways and means to this end. A committee was appointed, to report to the Bishop at an early date.

J. BOYDELL, Incumbent.

A Special Message for the Dioceses.

Under this caption, the Bishop addressed the following to the *Letter Leaflet* of the Woman's Auxiliary of the Board of Domestic and Foreign Missions of the Church of England in Canada. It is printed in the January issue:

From amongst a host of anxieties that are lying heavily on me just now, I single out one or two to which I ask the special attention of *Leaflet* readers. One is the pressing need of a few more Church buildings, and the other is the crying necessity for a larger clerical staff. With regard to the latter, I am quite aware that the W.A. does not consider it one of its functions to supply clergy, but I also know that it is deeply interested in every aspect of our missionary work, and, further, that it will regret to know that whereas, three or four years ago, there were six and twenty ordained missionaries in Algoma, there are now only twenty. Your readers will say there is "something surely wrong." Yes, there is; and not something only, but many things. Lack of harmony between the Bishop and the Clergy? Not a particle of it; we dwell in unity, too busy, each of us, with his own work to find time for quarrelling, and too full, I hope, of that most excellent gift of charity to allow diversities of "use" and thought and feeling to separate us

each from the other. No, the trouble lies in another direction. (1) There is no Superannuation Fund, and a clergyman at all advanced in life naturally pauses, before entering a diocese, to ask what provision will be made for the time of age and infirmity. None? "Very well, I must go elsewhere." (2) There is no opportunity for promotion. The missions are all on pretty much the same level, so far as stipend is concerned. Only two have risen to the dignity of self-support, Port Arthur and Sault Ste. Marie. The openings for advancement are, therefore, few and far between in the diocese, whilst outside, with occasional exceptions, the rule is "out of sight, out of mind." (3) Stipends are very inadequate. There are clergymen in the diocese who have given it the best years of their lives, who, despite the utmost economy, are unable to save a dollar for the day of extremity, and no possibility of an increase. An unmarried deacon receives \$500 per annum. Is this too much to pay for the keep of a horse, his own board, the purchase of necessary clothing, etc.? Again, is \$800—the maximum (except in the case of the two self-supporting parishes, which pay \$900 and \$1,000 respectively)—an extravagant income for a married clergyman with a houseful of children, after he has served his Church faithfully for twenty years or more, and without any prospect of provision for his old age? Now, I do not ask or expect the W.A. to assume the heavy task of dealing directly with these grave obstacles to an increase in our clerical staff, but I do ask them to unite their earnest intercessions with ours that it may please "the Lord of the harvest to send forth more labourers into the harvest," and so to order and overrule the course of events that, despite all these things which seem to be against us, we may be able to compass our work more adequately, and not merely check the leakage, which, under existing circumstances, must necessarily flow into other communions, but, still more, rescue from unbelief and indifference souls for which Christ died. A word now as to our church buildings. My "Church and Parsonage Fund" is long since exhausted. There is not a dollar in the treasury for the purpose, yet churches are sorely needed in several places. Think of one district 120 miles long without a church in it, and yet with members of the Church of England scattered here and there throughout its entire length. This district lies along the Algoma branch of the C.P.R., between Sudbury and Thessalon, and only one clergyman to look after it! How can he possibly hold our Church people together, with services scattered scantily over long periods, and these, too, held not in a church, but in schoolhouses, farmhouses, hotel rooms, and other places where nothing can be done "decently and in order"? How can the Church people be organized into compact little congregations with no centre to rally round—no spiritual home which they can call their own, with its clustering feelings and associations? Or how can we be expected to train the lambs of the flock into a fond and intelligent affection for their church if they are left, as they are in many places, for want of a church, to attend so-called "Union Sunday Schools," where the one condition of "union" is the banishment of the catechism, and the inevitable result is their absorption into one or other of the "isms" thickly scattered over the face of the country? But the same condition of things exists elsewhere, and I am powerless to

remedy it, for lack of means. Half a dozen churches could easily be planted in most advantageous positions in the spring if the Church would only enable me to put them up. But we cannot make "bricks without straw." The churches we ask for and need are plain, unpretentious buildings, needing only four walls and a roof, with the plainest possible seating accommodation. Such a church, with the people's local assistance, would cost about \$700 or \$750. But I must leave the matter just as I have stated it. Scores upon scores of our Church people are slowly, silently, but surely, drifting from our ranks, out into the "dead sea" of practical unbelief, or away into the arms of Nonconformity, simply because the Church of England in Canada does not do adequate justice to her "firstborn." With the means she does supply, we do our very best. For what is lacking, and the consequences sure to follow, I disclaim all responsibility.

Uffington Mission.

Once again, in the good providence of God, the Bishop of Algoma has been in the midst of the Church people here. On Sunday, Jan. 7th, his lordship was driven up here in a cutter through thickly-falling snow, after a long service in the morning at Gravenhurst. The roads were very heavy, and three hours were occupied in driving a distance of twelve miles. The Bishop was heartily welcomed at St. Paul's parsonage by the Rev. A. H. and Mrs. Allman. Tea had no sooner been partaken of than the first bell sounded out its call for evening prayer. St. Paul's Church was filled in every part, no available seat being left vacant. Prayers were read by the Incumbent, who also presented to the Bishop four candidates for confirmation, and they were admitted into the full privileges of the Church, receiving also most tender and suitable counsel. The Bishop preached from the words, "He delivered him to his mother," upon which was based the subject of "future recognition." Subsequently, when speaking upon the financial responsibilities of the congregation, the Bishop referred in very feeling terms to the death of Mr. James Kirkpatrick. At the close of the service many persons exchanged a few words with their Bishop, congratulating him upon his recovery of health. Some of the Purbrook flock were also present.

ST. STEPHEN'S, VANKOUGHNET.—On Monday, January 8th, the Bishop, accompanied by Rev. A. H. Allman, started off for this outstation. Mr. John Irving, who had placed his sleigh and team at the Bishop's service, acted as driver. After a long and cold drive, with snow falling all the way, the church was reached. Then, to the Bishop's joyous surprise, not only

was there a good fire, but a cup of tea and refreshment awaiting him also. The Bishop remarked "that it was the only place throughout his diocese where a cup of tea was provided for him at the end of his journey to church," and thanked Mrs. Richardson for her kind thoughtfulness. Owing to the heavy state of the roads, not many families were represented at the service, which had been fixed for eleven o'clock a.m. Shortly after that hour the Incumbent read prayers, and the Bishop preached an impressive sermon from Psalm xxiii. 1. At the close of the service his lordship urged the keeping of finance in good shape, the clearing of the graveyard, and the erection of a driving-shed. Mr. A. Cook (warden) invited the Bishop and fellow-travellers to dine at his house, which invitation was gratefully accepted. After the horses had been allowed good rest and provender, Mr. Irving drove his party back to Uffington. The next morning (January 9th) the Incumbent conveyed the Bishop part of the way to Bracebridge, the remaining portion of the journey being undertaken by Mr. R. T. Corrigan, formerly lay reader.

Uffington has again suffered the loss of a Church member. On the morning of Friday, January 19th, Mrs. Corrigan passed away to her rest and reward, after more than ten years of affliction. She had been the subject of constant visitation by the Rev. A. H. Allman, but amongst the last of her visitors was the Bishop of Algoma, by whose ministrations she was greatly comforted. A few days before her death she ceased to recognize any of those about her, and at the last sank peacefully away. In the time of health no person was more constant and devout than this departed sister in attendance at church, and when sickness confined her to the house no one welcomed more than she did the visits of the clergyman. Her death was a happy release. Mrs. Corrigan leaves behind many sorrowing relatives and friends. Her remains were brought to St. Paul's Church on Sunday, January 21st, when the church was filled to overflowing; and after the Order for the Burial of the Dead had been read were borne to the grave.

A.H.A.

Magagnetawan Mission.

December was a fairly busy month, training children for their Christmas entertainment and for Sunday services. We

had as many as five practices a week and the result was very gratifying, and great credit is due to the organist, Miss Featherston. Then the week before Christmas we were busy decorating the church. On the Saturday before Christmas the catechist started for Dunchurch, to be ready for Sunday morning service. There was not a very large attendance. After service he partook of a hasty lunch and started for home. Maganetawan was reached in time to close Sunday School, and to practise children in Christmas hymns. There was service in the evening and also Christmas morning, though there was not a very large attendance, as the weather was bad—raining, and freezing as it fell. After service an attempt to eat was made, and started for Midlothian. The rain had ceased, but it turned into a snow storm. After service started for home, which was reached as 8 p.m., when dinner was done justice to. Next day was a busy one, preparing for Sunday School entertainment. The boxes from Toronto only arrived a little before 2 p.m., which made matters worse. But all passed off well. The entertainment took the form of a Christmas bazaar, with carols and recitations, which were exceedingly well done. After a few speeches, the gifts were distributed, and, as there had been none such for two years, it was looked forward to with pleasure and anxiety. Many drove nine miles, and all went away happy and contented. If the Woman's Auxiliaries of St. George's and St. Peter's, Toronto, could have viewed the scene, they would have been amply repaid.

MIDLOTHIAN.—There was a bell here which had never been hung, and, as the people desired a Christmas service, the stipulation was made that the bell should be hung and rung for the first time Christmas Day. On account of stormy weather, the attendance was not as good as usual. A carol service was held on the 10th of January. Rev. A. J. Cobb, of Broadbent, had promised to preach, but had to take the whole service, as the catechist had the grippe. The people, though poor, are earnest and devout, and are going to finish the inside of the church.

DUNCHURCH.—It is difficult to arouse the enthusiasm of the people at this point, but success is crowning one's efforts. Some \$26 was raised by a social last summer towards the debt fund. On the Thursday in Christmas week the Sunday School entertainment was held; the Methodists, who are very strong, kindly assisting. The entertainment was held

in Kelcey's Hall. Over \$16 was made, which sum goes towards paying off the church debt. The room was prettily decorated with evergreens, flags, and Chinese lanterns by Mrs. and Miss J. Kelcey, Mrs. Markham, and Mr. D. Buchanan. After the friends had supplied the wants of the inner man, they were ready to enjoy the excellent programme which followed.

The catechist has succeeded in raising by contributions from the congregation nearly \$50.00, making about \$90.00 altogether. The debt is \$145.50. Contributions sent to Mr. Kemp will be gladly welcomed. It will need \$150 to make the building habitable, and then, no doubt, if the services were held in the church, the attendance would be better.

One of the teachers in St. George's Sunday School has been given a handsome dressing case by her class, who regretted it arrived too late to be on the Christmas tree. Gifts were given freely to the catechist, both in money and kind, at Christmas.

The catechist had an attack of grippe, which, though slight, left a weakness of the heart, an attack of which was almost fatal.

Manitowaning Mission.

Rev. F. Frost, of Sheguiandah, who, as nearest priest, supervises the work of Mr. D. A. Johnston, catechist at Manitowaning, writes as under:

"The people in Manitowaning deserve great credit for the way in which they have improved the interior of their church. The whole is beautifully panelled and ceiled, and the chancel finished with arch and fretwork. It was an expensive job, for the church is large; but, with the proceeds of a bazaar and concert, together with a social lately held at Mr. John Cole's, the churchwarden, the whole, I believe, is about paid for. The church is very prettily decorated for Christmas. I was at one of the outstations to administer Holy Communion. I noticed, as I passed through on the side road, some piles of stove wood, which I afterwards learned were intended as a gift to the catechist in charge. Some of the churchmen had made a 'bee' and cut the wood, and would draw it in during the following week."

Another correspondent says: "A very successful Christmas tree entertainment was held in connection with St. Paul's Church Sunday School, Manitowaning, on the evening of Friday, 29th December.

The entertainment was given by the children of the Sunday School alone, with the exception of a few friends, who gave some instrumental selections. Singing of Christmas carols by the children is a very ancient custom of the Church, and the children of our Sunday School sang them with a zeal and earnestness which made every one feel that they were glad and joyful over the event which we were celebrating, viz., the birth of our Saviour and King.

"The church was very neatly and tastefully decorated, for Christmas, with evergreens, red berries, and wild white everlasting flowers, and the services were of a bright and cheerful character. Altogether, the Christmas season has been one of joy and thankfulness that 'Unto us is born a Saviour, which is Christ the Lord.'"

Port Sydney Mission.

UFFORD—ST. JOHN'S.—On Wednesday evening, January 3rd, Ufford was *en fête*, being the occasion of the annual Christmas entertainment for the Sunday School. During the afternoon our missionary and Mrs. Mitchell prepared the presents and decorated the tree. By 7 p.m. the hall was simply packed with an enthusiastic audience, who were addressed by the superintendent, Mr. H. W. Gill. The entertainment consisted of views and scenes, exhibited by a magic lantern, kindly lent by Rev. A. J. Young, of North Bay; some good vocal and instrumental music, addresses, and distribution of gifts. Grateful thanks are given to the ladies of the Church of the Redeemer, Toronto, whose useful gifts were much appreciated.

BEATRICE—ST. MARY'S.—On the evening of January 4th, the annual Christmas tree entertainment for the Sunday School was held in the Church Hall. There was a very large attendance. The magic lantern, kindly lent by the Rev. A. J. Young, of North Bay, and exhibited by Mr. H. W. Gill, of Ufford, was the first feature in the programme, and caused much delight. This was followed by a short programme of music, recitations, etc. Then came a distribution of most useful gifts, oranges, and candies, kindly supplied by St. Peter's, Toronto, to the ladies of which congregation many thanks are given. Words can hardly express the great credit due to the superintendent of this Sunday School, Mr. G. O'Hara, who, often alone and unaided, has for many years kept the school in running order, and made it, under God, the success it is.

BENTRIVERDALE.—The Christmas Sunday School entertainment was held on Friday, December 22nd. A large number of useful presents were distributed from a well-laden Christmas tree. A pleasing feature of the evening was the presentation to Miss Gill of a beautiful album by the children, in loving remembrance of her three years' work amongst them.—*Muskoka Herald.*