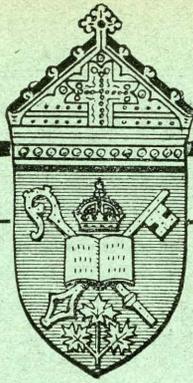


“Go ye into all the world
and preach the gospel to every
creature.”



“And lo, I am with you al-
way, even unto the end of the
world.”

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.



May, 1901



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The Algoma Missionary News

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REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

AGENT—The Rev. W. H. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,
Bishop of Algoma,
Sault Ste. Marie, Ont.

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1. Be *prompt* in remitting for *renewal* or for *arrears*, and thus aid us in making THE ALGOMA MISSIONARY NEWS *better and better*.

2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

3. No paper should be ordered stopped until all dues are paid.

4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

6. Send money to Rev. C. Piercy, Sturgeon Falls, either by P.O. Order, Express Order, or Postal Note. We cannot be responsible for loose change or stamps.

Bishop's Appointments for May.

1. Wed.—*St. Philip and St. James Ap. and M.M.*—Victoria Mines.
2. Th.—Blind River. Arrange about new chur.h, etc.
3. Fri.—Travelling westward.
4. Sat.—
5. *4th Sunday after Easter.*—Bruce Mines and Rydal Bank.
6. Mon.—Sault Ste. Marie.
7. Tues.—Visit newly-broken ground west of "the Sault."
8. Wed.—
9. Th.—
10. Fri.—
11. Sat.—Train eastward.
12. *5th Sunday after Easter.*—Gore Bay and outlying Missions.
13. Mon.—Rogation Day—Gore Bay.
14. Tues.—Rogation Day—
15. Wed.—Rogation Day—
16. Th.—*Ascension Day.*
17. Fri.—
18. Sat.—
19. *Sunday after Ascension Day.*—St. Joseph's Island, Richard's Landing and Jocelyn.
20. Mon.—
21. Tues.—Train eastward.
22. Wed.—Huntsville—Confirmation.
23. Th.—Bracebridge—Confirmation.
24. Fri.—Gravenhurst—Confirmation.
25. Sat.—Drive to Baysville.
26. *Whitsun Day*—Consecrate new church.
27. Monday in Whitsun week.
28. Tuesday in Whitsun week—Sault Ste. Marie.
29. Wed.—Ember Day—Examination of candidates for Holy Orders.
30. Th.—Examination of candidates for Holy Orders.
31. Fri.—Ember Day—Examination of candidates for Holy Orders.

Young Priest Wanted.

A splendid opening offers at Michipicoten for good work in behalf of the Church. We need a man in Priest's Orders. He must be unmarried, not averse to doing roughish pioneer work, and willing to accept a small stipend. For the greater part of the past year a lay reader has been in charge. But the remoteness of the mission from any centre of settlement—the nearest is Sault Ste. Marie, 120 miles away—and the consequent difficulty of obtaining the services of a clergyman in emergencies, render it imperative that as soon as possible a man in full Orders should be sent.

Who will go for us? The Bishop will thankfully correspond with any suitable man who feels moved to undertake the work.

Notes by the Way.

THE next Triennial Council—the sixth—will be summoned to meet in Port Arthur on July 4 next.

WE are obliged to postpone till next month some of our diocesan news, viz., notes from Garden River, Bracebridge and Burk's Falls, and of the joint-deanery meeting at Gravenhurst.

IT should be noted that all notices of motion for the coming Triennial Council should be in the hands of the Secretary, Rev. C. Piercy, Sturgeon Falls, on June 1st next.

ONE of the earliest missionary contributions in England was £100 from Sir Walter Raleigh, to the original Virginia Company, for the purpose of carrying the Gospel to the natives of America.

LAST accounts are to the effect that Rev. F. C. Ulbricht had returned from Nevada and is now resident in Toronto. We are sorry to say that no report of improved health can be made.

THE list of lay delegates to the Triennial Council being so very incomplete when "copy" goes to the printer, the publication of names is postponed until next month. Before then we trust a full list will be to hand.

NEARLY 150 years before the "S.P.G." was founded, Sir Humphrey Gilbert (that intrepid Devonshire sailor) put "the honour of God and compassion for the poor infidels led captive by the Devil" prominently among the objects of his expedition.

THE Standing Committee—eastern section—of the diocese met at North Bay on Friday, April 12. The business was almost wholly that relating to the next Triennial Council. At the service in the

Church at St. John, in the evening, the Archdeacon was the preacher.

AT Sault Ste. Marie on Easter Day there were excellent services at St. Luke's (pro cathedral), St. John's Mission Church and the Bishop Fauquier Memorial Chapel at the Shingwauk Home. A letter states that the congregations were overflowing, and that the total number of communicants was 194.

MR. BEHREND, who went up to Michipicoten last autumn, has had a hard time lately, being a victim to the typhoid fever prevalent there during the winter past. However, we join his many friends now in the joy felt at his recovery. One friend describes him as being "cheerful both in appearance and disposition."

EASTER DAY was evidently a time of joy in the diocese. On all hands reports of progress are made—progress towards the topmost rung of the ladder of self-support in the matter of providing for the ministrations of the Church in our several parishes and missions. During the past three years a great advance has, in this direction, been made.

THE House of Bishops met in Montreal on April 15 (Monday) and elected the Bishop of Montreal Metropolitan of the Province in succession to Archbishop Lewis, who resigned the office at the end of last year. Dr. Bond will henceforth be known as Metropolitan of the Province of Canada and Archbishop of Montreal.

S.P.G. Bi-Centenary.

To the Clergy and Laity of the Diocese of Algoma :

DEAR BRETHREN, — A year ago I called your attention, in a special pastoral, to the fact that the great "Society for the Propagation of the Gospel," from which, since the beginning of your diocesan existence, so large a part of our support has been drawn, was about to enter upon the 200th year of its beneficent existence.

It is now my duty to call your attention to the approaching completion of the year. In the coming June the venerable society will be 200 years old! It is a wonderful fact that this society has been in existence for so long a period as two hundred years. But it is a still more wonderful fact that for all those two hundred years it has been work-

ing for missions, and that by its instrumentality branches of the Divine Society have been created or fostered in every colony of Great Britain, so that within our constantly widening civil Empire a corresponding expansion of the Kingdom of God has been brought about.

I need not again recount to you in detail the great debt we in Algoma owe to this society. Many of our missions owe almost their very existence to its liberality. And all the diocese has profited more or less directly by its munificent gifts.

Surely simple gratitude, to say nothing of missionary zeal, should prompt us to show in some practical way our appreciation of its noble work.

It is my wish that the month of June next be made a month of special prayer and effort in the society's behalf, and that it be observed in every parish and mission in the following manner :

1. By the use at every public service of the special prayer (printed below) put forth by the society and approved by the Archbishop of Canterbury.

2. By special prayer and thanksgiving for the society, with a sermon on its work and aims and our duty towards it, and a special offertory in its behalf, on Sunday, 16th June, or Sunday, 23rd June, or (where it is not possible to observe these days) on some day between or near them. This special service of commemoration, wherever possible, should be held in the morning, and should include a celebration of Holy Communion.

3. By encouraging in every possible way—especially by the diffusion of information respecting the society's aims and work—private prayer and liberality in the society's behalf. To this end special services and missionary meetings may be held, and the children of our Sunday-schools may be interested.

In next month's issue information will be given which will be of use both to clergy and laity in aiding this great work.

The society is attempting to raise by the end of the year a special Jubilee Fund of at least £250,000 (about one and a quarter millions of dollars) as a thankoffering for God's many blessings upon its labours.

We ought to claim the privilege of sharing, though it be in a very small way, in this great work.

No one knows better than your Bishop that many claims and needs press continually upon us as individuals and as a

diocese. But no one is more convinced than he that we cannot afford to ignore the claims of gratitude for past benefactions, or to set aside the piteous appeals which come to us, through the S.P.G. and other kindred societies, from more distant mission fields.

Feeling confident that these suggestions will commend themselves to your judgment, and that you will do your best to show your appreciation of the society's work and goodness,

I remain,

Very faithfully your Bishop,

GEORGE ALGOMA.

O GOD, who revivest Thy work in the midst of the years, and renewest the strength of those that wait upon Thee; we thank Thee for having so abundantly blessed the Society for the Propagation of the Gospel in the days that are passed, and now again we beseech Thee to prosper whatever we undertake in our colonies among the heathen, according to Thy will and for Thy glory. Vouchsafe to all who labour in the carrying on of our good designs the grace to do all in the Name of the Lord Jesus: and pour out upon them the spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear, of love that will not wax cold, and of constant perseverance in their ministry. Grant that the seed which was sown by the pious Founders of the Society may in the days to come bring forth yet richer fruit: that more and more souls may be drawn into Thy service, and that Thy blessed Kingdom may be enlarged throughout the earth. Hear us, O merciful Father, for the sake of Jesus Christ Thy Son our only Lord and Saviour, to whom with Thee and the Holy Ghost be honour and glory both now and for evermore." Amen.

Parry Sound.

It is encouraging to be able to say that the various services held in Trinity Church on Good Friday and on Easter Day were attended by large congregations.

On Good Friday divine service was held in the evening. A special sermon was preached, and the offertory was on behalf of Missions to the Jews. Easter Day was a beautiful day with bright sunshine; and the church was filled with large congregations at both Matins and Evensong. The special anthems and music were admirably rendered by the choir; Dr. Blanchard giving a bass solo in the evening with fine effect. There was a good number of communicants at the various celebrations. Increased interest is certainly being manifested in Church work here.

D. and F. M. Board—Semi-Annual Meeting.

The Domestic and Foreign Mission Board met in Montreal on April 17. The various Bishops of the Province were present, excepting only Archbishop Lewis.

The first act of the Board was to receive Archdeacon Pentreath, of New Westminster, B.C., and Archdeacon McKay, of the Diocese of Saskatchewan.

The former gave an account of the missionary work in British Columbia, stating that the clergy had increased since the advent of the present Bishop from twenty-five to forty-two. Within the last two years the Diocese of Kootenay had been set off from the original Diocese of New Westminster. This new diocese has seventeen clergy and a complete diocesan organization, lacking only a Bishop. The Archdeacon urged the Board to make a bold venture and take a leaf out of the book of the American Mission Board by guaranteeing for a period of years the stipend of a missionary Bishop of Kootenay.

Archdeacon McKay spoke specially of the work in Saskatchewan, which was almost exclusively Indian work. The eighteen missions of the diocese had up to the present time been supported by the C.M.S., but now the work is imperiled by the decision of that Society to withdraw its grant. He made a strong appeal to the Board for aid in view of these discouraging facts.

The most important matter which came before the Board for discussion was how to increase the Society's funds, which were lamentably small as the offering of the whole Ecclesiastical Province of Canada towards the mission work of the Church, and it was decided that while the "appeals" were good and effective in their way, and to be retained by all means, yet they were insufficient. A plan is being devised by which each member of the Church, who is in a position to give to missions, will be reached by a special and personal appeal. The special features of this plan may vary in the different dioceses, but in general it will be in the nature of a subscription list which will be presented to all.

There was also a long discussion upon the question of continuing the missionary magazine published by the Board in view of the somewhat large annual outlay it involved.

The Board had an interesting conference with the Provincial Board of the

Woman's Auxiliary. The combined Boards were addressed by the Bishop of Nova Scotia upon the condition and prospects of missionary effort in Japan.

Mission of Thessalon and Bruce Mines.

REV. A. H. WURTELE, DEACON-IN-CHARGE.

Although no record of the Church's work in this mission has appeared in the columns of our excellent diocesan paper for some time, the church bell summons the faithful every Sunday to Morning and Evening Prayer at Bruce Mines and Thessalon.

In this mission can be seen "the Church militant" fighting bravely—defensively and offensively—the great battle against vice, ignorance, and schism. The obstacles may seem many, the enemy strong—but the "gates of hell" can never prevail against the Church of God.

Before the present incumbent took charge of the work in this section of the Master's vineyard, the ground had been well broken, and good seed had been sown by faithful workers. The Rev. R. Seaborne's noble work for Christ and His Church has had a marked influence upon the people in Thessalon. The Rev. J. G. McConnel's excellent work at Bruce Mines can be seen to-day by the monument erected to his memory in the hearts of his people. During the summer months of the year 1900, Mr. E. P. S. Spencer, of Trinity College, Toronto, acted as lay-reader in charge of this mission. In the town of Thessalon his sterling character and faithful labours were greatly appreciated by the people, who presented him with an address and a well-filled purse when he left to finish his divinity course at college. The present incumbent was introduced into his extensive mission on the very day on which Christians commemorate the birth of the Christ into the world—Christmas Day.

During the few months that have passed since that day, he has visited all the Church families in the two centres of this missionary district—Thessalon and Bruce Mines—and also in the three outposts, Rydal Bank, Ophir Mine, and Desbarats.

Although there is a comfortable parsonage in Thessalon, the incumbent has found that more satisfactory results could be obtained if at least half of his time were spent at the western end of the mission. The present arrangement provides for two services, and a Sunday-school each Sunday at both Thessalon and Bruce Mines. The deacon-in-charge and the lay reader, Mr. Chas. Rothera, alternately take charge of the parochial visitations in each place. In each of these towns there is ample work to occupy the time and attention of a single, hard-working clergyman. The people in this mission are raising this year by subscription the sum of five hundred and fifty dollars towards the stipend of the clergyman and his assistant.

In Thessalon the services have been well attended, even when storms furiously raged without. On January 2nd the Sunday-school teachers and scholars gave an entertainment which realized over \$30 towards a fund to place a stone foundation under the church. The principal feature of the programme was a well-executed fancy drill by the young ladies.

On Sunday, January 27th, the English Church was nicely draped in honour of our late sovereign, and appropriate sermons were preached.

On February 2nd a special service of mourning in memory of our beloved Queen Victoria was held in Keetch's Hall. All the different societies and denominations in town took part in the ceremony. Mr. Wurtele had issued invitations to the Town Council, the different societies, organizations, and denominations to attend the service, which was held in Keetch's Hall, the largest hall in town. At the incumbent's suggestion a procession consisting of the Town Council, militia, fire brigade, Orangemen, Canadian and Independent Foresters, school children, and leading citizens, paraded through the principal streets to the Hall, with the band at the head of the procession, playing a suitable funeral march. The service in the hall was entirely Anglican—our own impressive funeral service, the incumbent preaching the special sermon. After the service had been concluded, the Mayor, some of the leading citizens, and the Methodist and Presbyterian ministers were asked to make short addresses. The dissenting ministers seemed to hold the only status possible for them at an Anglican service, *i.e.*, that of religious laymen. The collection, which amounted to \$16, was devoted to the Victorian Hospital.

On February 14 the Ladies' Guild gave a substantial supper in Keetch's Hall, and cleared \$45 towards paying off the now small debt on the parsonage. During Lent special weekly services have been held in the church every Friday evening, and it is gratifying to report that a large congregation has always assembled.

In Bruce Mines the Church is gradually growing stronger. The Bruce Mining Company have brought into the place a number of miners and mill hands. A fair proportion of the new comers belong to the English Church. A Sunday-school was established in this mission on the second Sunday in January. A ladies' society, to be known as St. George's Guild, has been organized in connection with St. George's Church, and promises to do good work. On February 2, St. George's Church was suitably draped with mourning—black, purple, and white. Draped flags were hung at either side. A portrait of the Queen was placed in the aisle and draped with the Canadian flag in mourning. A large congregation filled the church.

On February 18 a concert was given in the Temperance Hall, and the sum of \$80 was cleared, to be devoted towards a

new organ—to take the place of the present squeaking instrument. No wonder the organ “squeaks,” since generations of mice have lived within the instrument for the last few years.

At Rydal Bank, the services have been well attended. In fact, the church has been “filled” at many of the services. One is apt to be misled by this statement, as the church can only accommodate thirty-five people.

Behind the rough and rugged bluffs, nine miles north of Rydal Bank, the missionary discovered a little hamlet of faithful Church people. These people are so delighted to hear the Church services once more that the clergyman's heart is filled with deep thankfulness when he realizes the blessed privilege he has to minister to them. Every fortnight he travels twenty-four miles north, over a rough, badly-made road, up steep hills, down deep valleys and gullies, to preach to these people, but he is always rewarded with a hearty service.

Another outpost which has to be visited every fortnight is Desbarats. Here there are five Church families which must be carefully looked after.

A great deal of sickness among the Church people has given the missionary much extra work. Although he has only been in this mission little over twelve weeks, the reaper, Death, has cut down six of his people.

The missionary is ably supported in his work in this mission by the lay reader, Mr. Charles Rothera. Mr. Rothera is a general favourite, and has a good influence over the young men. The tide in Church activity through this extensive mission may have been ebbing away—but with the dawn of the new century the tide, we trust, has turned, and now will rise higher and higher till the Church has once again regained its grand position as the leader of religious thought and religious activity in this district.

Birch Island Indian Village.

The dull monotony of the winter in our village was pleasantly interrupted on March 6 by a visit from our rural dean, Rev. Mr. Young, of Manitowaning. He and Rev. Mr. Eccleston arrived in the village about 5 o'clock p.m., and at once began to make preparations for the evening's entertainment. Soon the welcome news was carried from house to house, that the rural dean had come, and had brought his magic lantern with him, and at the appointed hour, 7 p.m., the whole village had assembled in the schoolhouse, and a very pleasant evening was spent, all enjoying the pictures very much. Mr. Young, assisted by Mr. Eccleston, managed the lantern, the former explaining the pictures, and giving a short account of those which were of an historic nature. Many of them represented English scenery, which was very beautiful and interesting. Among other pictures of interest

was that of the beautiful walk leading to the last resting-place of our beloved Queen.

After an expression of thanks to the reverend gentlemen, which was fittingly replied to by the rural dean, a parting hymn sung in Ojibway, and a general hand-shaking all round, the people departed for their homes, hoping that this would only be the first of many such visits. About 10 p.m. our visitors, Rev. Mr. Young, Rev. Mr. Eccleston, Mrs. Eccleston and Mr. Allman left for Little Current, where, we believe, they arrived after a cold and not very pleasant drive, as the road was not good.

We were glad to again meet our Bishop, who, accompanied by the Rev. W. J. Eccleston, arrived in the village on the morning of the 19th of March, shortly before 10 o'clock. There was a bitterly cold wind blowing from the east, the forerunner of a very heavy snowstorm, which came on that same evening. Against this cold wind the Bishop drove twelve miles (though he was far from well, suffering as he was from a very bad cold), in order that he might not disappoint us.

At 10.30 a.m. forty of our people assembled for worship in the building which serves as church and schoolhouse. Morning prayer was said by Rev. W. J. Eccleston. The infant son of Alice and Henry Shaunguesha was received into Christ's Church by the Sacrament of Holy Baptism, administered by the Bishop, the chief and his wife standing as sponsors for their grandson.

Two candidates received the apostolic rite of Confirmation at the hands of the Bishop, after which the Bishop preached a very instructive sermon, based on the parable of the Prodigal Son. Fifteen persons, including those who had just been confirmed, received the Holy Communion.

After dinner and a short rest, the Bishop and Mr. Eccleston started for Little Current, which we hope they reached before the worst of the storm came on.

S.N.

A Visit to the Indian Sugar Bush on the Garden River Reserve.

I felt it my duty the other day to visit some members of our Church who had gone to live for a time in a camp in the Sugar Bush, more especially I wished to see and minister to the head of the family who had lately met with a severe affliction in the almost total loss of his eyesight, which affliction occurred quite lately under most affecting circumstances. He was going from Church one Sunday to his home at some distance when he felt his sight failing him so that he could no longer see his way, and had to procure the assistance of a friend to lead him to his home. Sad to relate the affliction, which he hoped was but temporary, proved to be permanent, and as he is an old Indian he will probably never be any better. I had heard from an Indian

friend who told me he had met the old man being led by the hand to the Sugar Bush, that I would find him there and not at his home on the shore of Lake George. The camp, I discovered, was on the further side of a high rocky bluff with a very precipitous face, called Buhgwnjjonewahbih. The mountain itself was unscalable in front, but there was a way round it if one could find the way.

I had made some investigations on the probable route, but failed to find sufficient indication to warrant the supposition that I could find the way, because the snow had already gone to some extent and a flood of water covered the low country at the foot of the mountain, and the conviction forced itself upon me that though I might find footmarks in the snow or in the mud, and even in the sand, marks might be detected by a practised eye, but no footmarks are left in the water which fills in directly the foot is withdrawn and leaves no sign. I discussed the question with an Indian who came by my place yesterday, and he assured me that I would never find the place unless I secured the services of a competent guide to accompany me to the spot, so he mentioned the name of an Indian who would probably know the place because he had himself made sugar near the spot. I called on my friend who was recommended to me as a guide or informer, but he told me to my great mortification that though it was true that my blind friend had made sugar near where he was accustomed to operate in past years, yet this year he had removed to fresh quarters in a new bush and he did not know exactly where. However, in a little while he volunteered to accompany me, and he said he would take his gun along and he might possibly see something that would make some soup. So we started together, he advising that we should take the top of a range of bluffs, because the snow would still be deep in the woods under the ridge, and there would be some water, too, to wade through. However, when we came to the steep, rocky hills, he said it would be rough walking over the rocks on top, and we would try skirting the edge of the mountains, and, if impassable, we would climb up on top at the first accessible slope. We got along better than I expected, and though the way was very rough, and in some places deep snow, and here and there water in large quantities, yet by keeping as well as we could on the higher spots we managed to make our way without getting drowned in the water or overwhelmed in the snow. On one occasion while plodding along we heard the report of a gun ahead, and my guide said, “Hulloa! some other Indian has got my soup.” We found an Indian and his wife. The former had shot a large bird of the grouse species, and they were just returning, the wife carrying the bird home to make the soup which my guide thought should have been his.

We had still a long way to go, but could find no mark or trail, and it was not until we came in sight of Buhgwnjjonewahbih that we found a very faint trail, and we followed it up the slope. It was a long climb, and we rested about half way up. At length we reached a fine maple bush at the top, and found some birch bark troughs at the foot of the trees, and we soon reached the camp, which was built of bark and cedar strips and roofed with birch bark.

I confess I was a little disappointed on entering that I did not see my blind friend. There was the old woman and a little boy with her—a little orphan child they had adopted. I remember once taking a long journey of some days' duration to visit some Indians, and found nothing but bare poles; the Indians had gone. I felt now on this occasion something like I did then. However, I asked the old lady where her husband was. She told me that she had taken her poor, blind old man home while the frosty nights lasted. She was afraid that he could not walk through the water and over the logs and rough, soft ground; his feet would be continually entangled in the roots, and would be dropping into holes, so she thought it would be easier for him to walk over the crust of the snow. She said he would be so disappointed at not seeing the missionary, because he was sad on account of his blindness and other misfortunes. I promised to go to see him down at Wabahshing.

The old woman made us some maple taffy and some cakes of sugar, and we held a service of singing and reading and prayer. We prayed for the old blind man among others, that he might have grace given him and strength of mind and soul to bear his misfortunes with fortitude. We sang the old evening hymn, "Glory to Thee, my God," in Indian, and we made our way back.

We tried to find a better road, but had to go back at length the same way we came. It is satisfactory to be able to state that my guide secured something for his pot on the way home.—F.F.

Temiscamingue Mission.

Dr. Codd, who for a year past has faithfully ministered to the full extent of his power in this isolated mission, in a private letter tells of some of the recent happenings in his mission. There has been a full share of sickness and death to call forth the energies of our efficient catechist. He has been called upon to bury four of the members of the Church.

One was the case of a young woman who had been failing with consumption, who was a general favorite with those who knew her and who left behind a poor crippled mother, to whom the sympathy of the whole community went out. Another was a child whom the Rural Dean was privileged to baptize while visiting the mission last summer. Then there was a young fellow, James Bowers, a Churchman, working there. A piece of

a rotten whitewood tree fell on him, striking him on the forehead, killing him instantly. His brother was working with him at the time. He left a young wife and little baby, living in the bush some ten or twelve miles west of Thorlooe. Dr. Codd went back with the corpse, accompanied by the brother and another man and did not reach the house till midnight. Since then the baby died from measles. An epidemic of measles has lasted all the winter in the neighbourhood, while the grippe has visited every house in Haileybury. Dr. Codd and Mrs. Codd were among the victims, but poorly though he was, our missionary was obliged to saw wood every day to feed the stoves. It should also be said that none of the regular services were missed, while extra Lenten services on Wednesday and Friday evenings were maintained at three different points, each in its turn. At a point five miles south of Haileybury are several families of Swedes—all Lutherans, of course—but seeking the services of the Church in preference those of the sects. It may be hoped that the ministrations of the Church will be so well maintained in the mission that the children of these Swedes will be intelligent and consistent Church people. In the neighbourhood of the home of the young man who was killed are some half-dozen Church families, who before they came last summer into the backwoods were accustomed to regular and frequent Church services. They feel keenly the loss of such privileges, and are most anxious for a Sunday service—at least occasionally. During the winter Dr. Codd has given them a monthly service. But the long walk on the two first occasions laid him up—being fully sixteen miles from his home—his little "shanty." Since then a Mr. Briden has lent his horse and cutter. Then it is a three hours' drive each way.

It is hoped that nothing will prevent Dr. Codd getting out to the next ordination and that Mrs. Codd will soon recover from the illness that has weakened her during the winter.

There is no more trying missionary post in this diocese, nor in many others, than that at the head of the beautiful Temiscamingue Lake.

Sudbury Mission.

REV. J. BOYDELL, INCUMBENT.

The usual annual Vestry Meeting of the parish of Sudbury was held in the Church of the Epiphany on Monday evening, 8th April. The accounts were submitted on the following Monday, audited, and found correct, with a small balance to the good, after paying all debts and expenses. The total amount raised for all purposes during the year was \$812, showing an increase of \$92 over the preceding year.

The sum of \$50 was unanimously voted towards the Sustenance Fund, thus lightening the burden of the

diocese to that extent. This was in response to the appeal of our Bishop, which came home with power to the hearts of our congregation and elicited expressions of sympathy on the part of the vestry.

Mr. Jos. Purvis was again nominated Churchwarden by the incumbent, and the vestry elected Dr. Arthur to fill the same position.

The scourge of small-pox has had a very disastrous effect upon business, and for one Sunday our church was closed, services having been interdicted by the authorities. We were subjected to the same interruption at Coppercliffe. But we have all reason to be thankful that the overruling providence of God spared us from either losses by death or serious infection of the plague. From a monetary standpoint, however, as with all concerned, we suffered deprivations.

In Coppercliffe we feel thankful to be worshipping in a neat mission hall of sufficient size to hold all our congregation, and under our own control. We have now our Sunday School in operation under the direction of the incumbent, and hope shortly with the Divine blessing to work up an excellent Sunday-school.

With regard to finance we have been hampered by the fact that our own congregation had been contributors towards the erection of a so-called union building, and my first efforts had to be in the direction of awakening a right enthusiasm towards their own Church—and I am thankful to say the congregation now thoroughly realizes the necessity, convenience and blessing of having a building of their own. In the course of about sixteen months the total sum of \$400 has been collected and raised chiefly by direct subscription and contributions towards this end—and we have legitimate grounds for hoping that the entire debt on building and furniture may be cancelled in the course of the current year.

There are drawbacks, however, which I would not keep in the background, and our chief difficulty consists in the fact that the whole male population, or nearly all, have to work more or less on Sunday, sorely against the wish of many, I may say most, of our own people. This is a serious detraction, and threatens very seriously the spiritual welfare of our Church community.

Another source of positive loss and consequent anxiety arises from the fact that we only hold our lot on which the church hall is built on sufferance, receiving only by a lease, which must be renewed year by year, the right to the land on which the church stands—but in this we are only under the same disabilities which are inflicted upon all religious bodies. The Roman Catholics, Methodists, Presbyterians and all others hold their lands in Coppercliffe on exactly the same terms with ourselves, and it remains for us either to submit or give up all hope of reaching and retaining the people committed to our charge and care. Nor is

there any serious reason to apprehend that our possession will be disturbed. The company own all the land, and they feel that if necessity arises they must be prepared to mine in any spot where the interests of the company dictate, and in that case the company will provide a lot as near as possible to original site, and as hitherto, assist in the removal of the building.

The people work early and late, often 18 hours in the 24—and need, when they can obtain, all the blessings which the instructions of our Church so abundantly and wisely provide. There is in Coppercliff a large Finlander population, the greater number of whom seek the ministrations and sacraments of the Church—while as many attend the services as can read or understand our mother tongue—and we hope by kindly intercourse and active sympathy to secure them lasting and fruitful interest in, and attachment to, the Church.

Our Easter Services were largely attended, and the offertories were large, and the number of communicants at both the early and midday celebrations in Sudbury afforded, we humbly trust, some external proof of the deeply rooted thankfulness with which they greeted the Church's great festival of Eastertide.

Mission of Korah and Goulais Bay.

REV. W. H. HUNTER, DEACON-IN-CHARGE.

The readers of the "A.M.N." will, no doubt, be interested to hear again from this mission, from which there has not appeared anything recently in your columns.

I am pleased to report that there is a deep interest manifested in the services of the Church, not only by Church people, but also by quite a number of non-adherents, and this interest is not confined to attendance at services. The congregation at Korah have plans laid for building a stone foundation under their church, and giving the building a much-needed coat of paint; both of these improvements will add greatly to the stability and beauty of the building. The Goulais Bay congregation have also a desire to improve their material comforts, and will soon erect a driving shed and a fence around their comfortable little log church. These, among other things, are encouraging signs, and indicate a spiritual life in the parish.

We have been greatly cheered and encouraged by a visit from the Bishop of the diocese. The Church people of Korah turned out in force to the morning service on Palm Sunday to welcome him, and the rich treat which all enjoyed in listening to an inspiring sermon from the epistle for the day, "Let this mind be in you, which was also in Christ Jesus," Phil. ii. 5, will not soon be forgotten. How devoutly is it to be wished that many of those present will strive to attain to the high ideal set before us! About

thirty persons partook of Holy Communion.

After a drive of twenty miles over a rough road, the Bishop conducted an evening service at Goulais Bay. The attendance was not all that could be expected, but is partly accounted for by the fact that some who had assembled did not wait for the Bishop's arrival (he having been detained about half an hour by the bad road), but those who waited were well repaid for it by the inspiring lessons which were drawn from the second lesson for the evening.

A very important part of the work of this mission is that carried on among the lumbermen working in this vicinity, of which there are several camps, the International Pulp and Paper Company having six, with from sixty to seventy men in each, besides some smaller private camps.

Shantymen have the reputation of being a very hardened lot of fellows, and some of them, when they go to town, act in a way to keep up this opinion of them, but these men while in the woods and away from the temptations of town life, work hard, and I found them delighted to have a minister of the Gospel come among them. I was glad to have my groundless fears dispelled concerning their demeanor during services. Their reverent attention throughout could not be surpassed by any congregation of Church people in the land, and it is hoped that the seed sown and outwardly received with such interest may bring forth the fruit of good living in their lives.

Some of the camps have been under quarantine for part of the season, on account of outbreaks of small-pox, which prevented my visiting them, but those that I could I have visited twice, and one, where the quarantine prevented me returning, I have only been to once, and on every occasion have been most heartily welcomed.

It can sometimes be seen how deeply a person has been touched by the effect on their pocket-book, and if such a test can be applied here as a gauge of the appreciation and gratitude of these men for the Church service, let me say that one of the camps which I had visited a short time previously, made up a purse of nearly sixteen dollars and presented it to me at Christmas time. Other things have happened which go to show their gratitude for our efforts on their behalf, but I will only add that some have shown their interest by coming to attend the services of the Church in the settlement, which means a walk of from ten to fourteen miles, which I consider to be no insignificant token of their interest.

Altogether I have been greatly encouraged in this part of my work, and I desire that your readers would join with me in remembering these poor fellows before the Throne of Grace, that they may be enabled to withstand the temptations of civilization (which is no easy matter after their five or six months of secluded life in the backwoods), and live lives well pleasing to God.

Huntsville Mission.

VEN. ARCHDEACON LLWYD, RECTOR.

On Easter Day the sacrament of Holy Communion was celebrated at 8 a.m. and at the 10.30 service by the Archdeacon, assisted by the Rev. J. Waring, who also assisted at the evening service. The Archdeacon was the preacher for the day. A large number communicated at the two celebrations of the morning. The congregations and the offertories were alike good, and the services were bright and inspiring. The musical part of the services was under the direction of the choirmaster, Mr. W. J. Morgan, aided by the choir. Miss Dora Hayden, at the organ, fully maintained her reputation. Two of the ladies of the Church undertook, with great success, the embellishment of the church with lovely floral decorations. The services of the day throughout were enjoyable and profitable.

The adjourned Easter Vestry met in the schoolhouse at 8 p.m. on the 15th of April. The Ven. Archdeacon Llwyd presided. There was a good attendance of the members of the Church. The wardens presented a most encouraging financial statement, which was unanimously accepted. Afterwards the Archdeacon read his clerical statement of the work of the year. The whole staff of officers were re-elected to their several functions.

A vote that the parish become self-supporting was unanimously carried, and filled out the diocesan pledge to the Bishop to that effect. Mr. G. S. Wilgress was re-elected delegate to the Triennial Council. After the Archdeacon pronounced the benediction the ladies of the Woman's Auxiliary served light refreshments.

On Easter Sunday afternoon service was held in St. Michael's Church, Allensville. There was a good attendance. The preacher was the Rev. J. Waring, who for some time has been a student under the Archdeacon, and now a deacon assisting. The theme of his discourse alluded to the season of Easter. The service was a bright one, and the hymns were most heartily sung. Much credit is due to the organist, Miss Lucy Coldwell, for her untiring zeal in making the musical part of the service a success.

The Easter Vestry of the above Church was held on Monday, April 8, in the church, the deacon-in-charge presiding. The accounts presented showed that all liabilities were fully met, and that a balance remained to meet the re-insurance of the church, falling due in a few days. Mr. W. Seymour and Mr. C. Snell were elected wardens; lay reader, Mr. J. H. Coldwell.

Rosseau Mission.

We live in here some twelve miles from the nearest railway station. This means that through the winter we are very much shut up and isolated from the outside

civilized world. Not that we are ourselves without civilization, and what we do possess, and it is considerable, we endeavour to exercise as well as we can during the long-lying snow. We had a visit a couple of months ago from the Bishop, and we truly enjoyed that visit, and received the greatest comfort, encouragement and blessing. We had in all thirty-four confirmed—seventeen at Ullswater, ten at Rosseau, and seven at Cardwell.

One of the nicest and pleasantest offices in the Church is that of Rural Dean, for it gives an excuse to wander forth from the retirement of home and visit neighbouring clergy. They always say no necessity for any excuse, come right along, and ever welcome; and they certainly can and do make it a happy and inspiring visit every time. I went to Gravenhurst a few weeks ago to attend the Muskoka Rural Deanery meeting. I walked, *en route*, seventeen miles from Ullswater to Mr. Buckerfield's house, which is about a mile outside Bracebridge. He has a beautiful and most comfortable house there, and I was just in luxury. They were old friends of mine, but when "The Tramp" all-unexpectedly presented himself at their hospitable door, and after so many years, they could not at first tell who he was, or whether it would be safe to let him sleep in the barn. I spent a very happy time, *en route* also, at Bracebridge with Rural Dean Burt and family. I felt so much benefited by my visit to him, and brightened up both in heart and spirit. We had an excellent meeting of clergy, chapters of Deaneries of Muskoka and Parry Sound, presided over by Rural Dean Burt, at Gravenhurst. All the services brought peace and spiritual content with them. Evensong was full choral, and well sung by the incumbent of Gravenhurst, Rev. A. R. Mitchell, who has a splendid voice, thoroughly trained, well skilled; and by Rev. C. H. Buckland, of Burk's Falls, who has also a splendid voice for intoning the service. I returned with Rev. T. E. Chilcott from Bracebridge to Port Carling, twenty miles, driving on the glare ice on Lake Muskoka; and next day on Lake Rosseau, as far as Mr. Tom Snow's, the horse pounding along, and often his feet going through the top ice. Once upon a time, in boyhood days, we used to get the loan of a pony, and his usual pace was a canter, and the noise he made on the hard road was like "Saturday, Saturday," and the little boys in the street called him "Saturday"; and I recall the scanning of that old hexameter line *Quadrupedante putrem sonitu quatit ungula campum*, exactly like a horse cantering. Pardon this digression—reminiscences of days long gone by will rush in unbidden, and you do not get a letter too often to be tiresome from

THE TRAMP.

Go ye into all the world and preach the Gospel to every creature.

Little Current Mission.

REV. W. J. ECCLESTON, INCUMBENT.

I have again several items to report, but must be as brief as possible.

On February 19 we had a very successful concert by which \$32 was raised towards the debt on the parsonage. The programme was provided by the townsfolk and reflected much credit. Excellent music was furnished by the Little Current orchestra.

Rev. A. J. Young kindly came from Manitowaning in the early part of March and gave some magic lantern services which were greatly appreciated. The first exhibition was to the Indians at Sheguiandah on Tuesday, March 5.

On Wednesday, March 6, the Indians at Birch Island were visited, and were greatly delighted with what Mr. Young had to show them. Mr. Allman, teacher of Sucker Creek Indians, and Mrs. Ecclestone drove over at night and were warmly welcomed. At the conclusion of the service Mr. Ferris, the teacher, expressed thanks on behalf of himself and the Indians for the change they had enjoyed. "God be with you till we meet again" was thrown on the sheet, and sung in English and then in Indian, and all dispersed. Before the Little Current party started for home they were hospitably refreshed by the kindness of Mrs. Ferris, and after exchanging hearty good wishes, started on their twelve-mile trip across the ice.

On Friday, March 8, Mr. Young gave an exhibition at Bidwell. Among the views shown were excellent ones of the late Queen, and members of the royal family, the beautiful grounds surrounding the palaces, St. George's Chapel, etc. Unfortunately, the night was against us, but another \$455 was contributed toward debt above mentioned. On Saturday, March 16, the Bishop came to this mission. Rev. W. J. Ecclestone drove to Massey to meet the Bishop, and arrived at Little Current about 7.30 p.m. The Bishop was suffering from a very heavy cold, and was under the doctor's orders. On Sunday, the first service of the day was at St. Peter's, Sheguiandah, at 10.30 a.m. Morning Prayer was said by the incumbent. The Bishop delivered a most instructive discourse based upon the Gospel for the day, and was also the celebrant at Holy Communion.

A special service was held at Little Current at three o'clock for parents and children, at which our good Bishop spoke many words of helpful advice and encouragement.

At seven o'clock Evening Prayer was said by Rev. W. J. Ecclestone, and the Bishop read the lessons and also confirmed three persons. A most powerful and convincing sermon was preached from Heb. vi. 2, "Laying on of hands," in which the Bishop pointed out most clearly the great blessings that follow the faithful observance of this holy rite which

has been handed down to us. The most rapt attention prevailed throughout.

On Monday the Bishop visited the Indians at Sheguiandah in the morning, where he confirmed one person; Sucker Creek at night, where six persons received the apostolic rite. The little church was filled.

On Tuesday Mr. Ferris and the Birch Island Indians were visited, and here two more persons were confirmed. The Bishop then returned to Little Current where a reception was given at the parsonage in the evening. An awful storm prevailed, but about twenty persons gathered. The Bishop again gave a very helpful address. The help and encouragement realized by such visits from our "Chief Pastor" are not soon forgotten.

E.R.A.

Sturgeon Falls Mission.

REV. C. PIERCY, MISSIONARY.

The Bishop was unable to reach us on the day in March appointed for a Confirmation. He was ice-bound on Manitoulin Island. A change of weather had flooded the ice on Lake Huron; then a colder night had put a shell of ice on top of the three or four inches of water. It was just one of those cases in which it is impossible to drive a horse, if indeed any person could be found who was cruel enough to force a horse to cut his legs all to pieces. But the Bishop came four days after. He was then far from well, though he said he had been much worse, had in fact been fighting a very bad cold: an attack of the grippe for six weeks, keeping his appointments meanwhile.

The confirmation took place on Friday, March 29th, when the Litany having been said, two young men and two boys were presented for the solemn rite. At its conclusion the Bishop gave an explicit instruction concerning the doctrine of the "laying on of hands," teaching that was much appreciated by the comparatively large number of Church people present.

During Holy Week there was one service in the Church of St. Mary Magdalene, Sturgeon Falls, on each day, except Good Friday. Upon the latter day there were three services, at which the offerings made were devoted to the Bishop Blyth Fund.

On Easter Day there was much cause to rejoice. The church was filled at the mid-day service. The Sacrament of Holy Communion was celebrated at 8.30, and after Morning Prayer. On Easter Day, 1899, there were eight communicants; Easter Day, 1900, twenty-two communicants; Easter Day, 1901, thirty-two communicants.

The annual Vestry Meeting was held on the evening of Easter Tuesday. The total amount of money contributed by our people amounted to within a few cents of \$340, more than half of which was offered in the church. The balance came as subscriptions to cost of small improvements to the parsonage, the fund

for the purchase of a font, and from the Sunday-school for its own maintenance. Offerings for special objects were made in conformity to diocesan rule. During the year there had been 167 services, and 33 celebrations of Holy Communion.

The best of good feeling prevailed at the Vestry Meeting. Though the town had not grown as anticipated, and there was uncertainty concerning the time when the projected paper mills would be erected, yet the increase in the local quota to the minister's stipend had been secured. Under such circumstances it was thought a step further might be taken, and an advance of 10 per cent. was unanimously decided upon. Mr. H. W. Gill and L. E. Bolster, M.D., were selected as Churchwardens for the ensuing year, and Messrs. P. Bidwell and F. E. Rutland will act as sidesmen. Various votes of thanks were passed.

The incumbent urged the election of a delegate to the coming Triennial Council. It was true the congregation was a small one, was without any member who could, perhaps, pay the cost of a trip to Port Arthur, still it was of great importance that lay delegates should take their places in representative Church assemblies. In order that Sturgeon Falls Church people might be represented, he proposed that the people should combine and pay railway fare for their representative—he was going for them—and that the delegate chosen should feel no hesitation in accepting such a contribution. No decision was reached, however, but the meeting adjourned until a day at the end of the month, to be appointed by the chairman, when it is hoped a delegate will be chosen who will go to Port Arthur.

Bishop Sullivan Memorial Sustentation Fund.

The following sums have been received for this fund:

Rev. W. J. Eccleston	\$ 3 00
Schreiber	17 00
F. H. Clergue, Esq., first annual instalment of subscriptions of \$500	100 00
Nicol Kingsmill, Esq., Toronto	40 00
W. M. Jarvis, Esq., St. John, N.B.	10 00
English friends, per Miss A. B. Tucker, £50	243 05
G. S. Wilgress, Esq., Huntsville	25 00
	\$438 05

Children's Column.

MY DEAR CHILDREN,—I regret very much that circumstances prevented your hearing of our most successful sale of work held last Christmas in Parry Sound. The "work" was all made by the children, and we were able to send \$17 to the Algoma Mission Fund. I think it is of interest to the Church at large to know what the children are doing in one place, so that others may be fired with the right kind of ambition to go forward also with the work for our large missionary diocese.

Work for the advance of Christ's Kingdom is so much needed in the out-of-the-way places, where otherwise Sunday, Church services, and the worship of the Great Father are only too often forgotten altogether.

Well, you see we put our shoulders to the wheel, and made a number of pretty and useful articles for sale. All the Sunday-school children took an interest and did some work. Our boys did well; some made candy worth \$1, and others saved up and sent in contributions of candy, and we had a lovely candy table. We made \$9 at that alone. The hall was tastefully decorated with flags and bunting. The eldest child in each class was chosen to sell, as all sellers and no buyers would never do. We dressed each child in character to represent the countries already Christianized. We had to go right back to St. Patrick's days to remember some of the missionaries who preached the Gospel in the Old Country and so on.

England—was a girl representing "Britannia"; Wales—the little old woman in her tall hat; Ireland—a typical "Paddy" and two little fish wives; Scotland—a Highland laddie. A little French maiden. Twins took America—Stars and Stripes—winding up with the Japanese lady in her kimona and high hair-pins. These little people were distinguished by their costumes from those who were to come as purchasers. Four of the teachers undertook to take care of the money and give correct change.

Our "opening" took place at 3 o'clock, and we closed our sale at 5 o'clock. At 7.30 we opened again, charging 10 cents admission, and the children gave a capital concert and some very good musical drill. After the opening speech we arranged by vote to have a quarterly meeting, as our sale was only the start of work we hope to see always carried on.

At our "quarterly" we were talking of work of a higher kind: little ministries one to another—looking abroad over the field of the Church throughout the diocese and the whole world—the privilege of working in Christ's vineyard. It was arranged to have our next "quarterly" in June; it will probably take the form of a picnic out to the country, where we hope to see a little mission church raised before the year is gone.

Our sale will come off in September (D.V.) before the schools open. Now are there any children who will send us contributions for our sale? Or, much more to be desired, are there any children who are going to get up a sale for themselves?

I should be so glad to hear from anyone who could or would give us any suggestions, and I would have much pleasure in giving any help in any way I possibly could. Hoping to hear from you, or of you, soon, believe me, dear children, yours sincerely,

MARY DEAN.

Acknowledgments.

MISSION FUND.

Diocese of Huron, \$175; W.A., Niagara, \$2; W.A., Huron, \$83; All Saints', Huntsville, \$1.36; Sheguiandah Indian, \$65; Birch Island Indian, \$1.10; S.P.G. grant, \$609.70; C.C.C.S. grant, \$362.91; Diocese of Toronto grant, \$250; Diocese of Montreal, \$125 Quebec; W.A., per Mrs. Sharples, St. Matthew's pledges, \$23; Bidwell, \$1; Sheguiandah Indian, \$16; Sucker Creek Indian, \$15; Birch Island, \$11.28;

Whitefish River, \$9.54; Allansville, \$19; Toronto W.A., per Mrs. Webster, for Mission Fund; Collingwood Juniors, \$1; Toronto, All Saints', \$1.50; St. Cyprian's, \$3; St. James' Cathedral, \$110; St. Luke's, \$1; Church of the Redeemer, \$5; St. Stephen's, \$2.75; St. Thomas', \$3; Donation, \$13.

SPECIAL PURPOSES.

Mariott bequest, North Bay church, \$476.08; Broadbent, \$2.50; Dufferin Bridge, \$1.25; Seguin Falls, \$1.50 for Seguin Parsonage; Blind River W.A., for Blind River church, \$40.

SUPERANNUATION FUND.

Sundridge offering, \$7.37.

FOREIGN MISSIONS.

Falkenberg, \$1; Sault Ste. Marie, \$14.62.

TEMISCAMINGUE MISSION.

Ashburnham, \$1; Bond Head, 96c.; Collingwood, \$5; Churchill, \$5; Cobourg, \$5; Lakefield, \$3; Stayner, \$1; Thornhill, \$2; Port Hope, St. John's, \$10; Peterboro', St. John's, \$8; Uxbridge, \$1; Toronto, All Saints', \$28; Church of Ascension, \$5; St. Alban's, \$20; Christ Church, Deer Park, \$6; Church of Epiphany, \$15; St. George's, \$25; St. Luke's \$10; St. James' Cathedral, \$25; St. John's, Norway, \$5; St. Mark's, Parkdale, \$10; St. Mary Magdalene, \$5; St. Philip's, \$6; St. Stephen's, \$5.50; St. Simon's, \$5; St. Thomas', \$5; Trinity Church, east, 95c.; Thankoffering, 50c.; Markham G.A., \$6; grant Toronto W.A., \$42.59; donation, 50c.

FOR THE JEWS.

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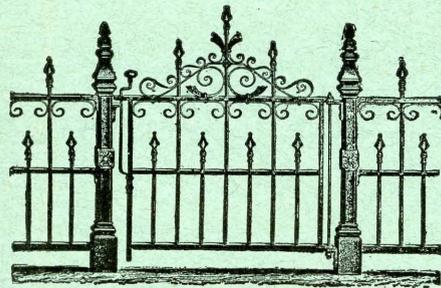
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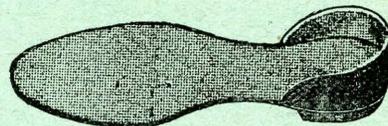
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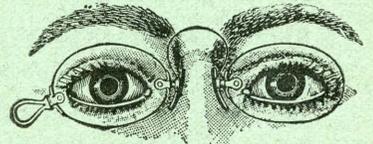
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