

John Ridley, which was expended in Christmas gifts, and a box kindly sent from friends in Mount Pleasant. Besides these Mrs. Elliot received, through several lady friends in Brantford, many gifts suitable for the Christmas tree, and also some gifts of clothing which she is able, from time to time, to distribute to meet the necessities of the poor among the Indians of the reserve.

The Christmas gifts were presented to our Indian Sunday School children at no less than five Christmas tree festivals held for the purpose. At these festivals Christmas carols and hymns were sung, and addresses were delivered suitable to the occasion, and all passed off most happily and many young hearts were made glad, and the teachers encouraged in their Sunday School work, thanks to our friends whose gifts are acknowledged above.

### ALGOMA.

The following extracts from a letter by the Rev. R. Renison to the Bishop of Algoma will be read with pleasure by those interested in the Indian work in that diocese:

Neguinengang,  
Lake Neepigon.

Although we have been sorely disappointed at not seeing you, we hope that the Lord's hand has been in all; as I have said before, your annual visit has been to us the brightest spot in the whole year, and I might, perhaps, in all truth say, in the words of St. Paul, "God that comforteth those who are cast down has always comforted us by the coming of (our Bishop). But seeing now, how your valuable time has been so completely occupied, I fear I have been unreasonable in urging you to come. . . . During our absence, Oshkapikida and the women were decorating the Church and entry, and an arch upon which Oshkapikida had written these words, "We are glad that the Big Black Coat has come to teach the Indians wisdom." When we arrived the women and children (every one) were on the hill to meet us, the women fired the salutes, and it was not until we got close to the shore, that they realised their great disappointment. I think I forgot to tell you that Michael was compelled to give up one wife—his first wife's father is the chief of the Indians at Neepigon Post; his name is *Winchahub*, and he was always very angry with Michael for ill-treating his daughter and her children; so he made a complaint to the Indian agent, Mr. Donnelly, and when he arrived here to pay the annuities he was very kind, and at the same time very strict, and plainly told Michael that the law of the land will not permit a white man to discard his first wife for the sake of taking a younger one, and that since an Indian is no better than a white man, and that as the law now extends to the mission, he cannot do so either, and that if he persists in living with the two wives, he will be imprisoned for five years. This put an end to the matter, and he is now living with his first wife, and the Indians here are all very kind to Julia, the discarded wife and her children. Joseph Equman is sworn in as a constable in the settlement, as there are now Indian constables on all the reserves. Mr. Donnelly was much pleased with the improvements, the gardens were in good order, and there are plenty of potatoes this year; he promises to give them a yoke of oxen and a stumping machine and a plough. He says we have done more here, than at any other mission under his care among 1,900 Indians. This speaks well for them, and I am now, also, delighted to be able to say that I see a great improvement in their spiritual life. He has also compelled the parents to send their children to school. If a child absents himself from school without any just cause, and continues to do so for any considerable time, that child's annuity will be stopped. This has great force, and we shall have our school well attended this winter; all this will strengthen my hands very much, as the Indians begin to see that the law and the gospel agree. I think we may safely say that the mission is doing well, although there are great difficulties to be contended with sometimes. I often think of St. Peter's words, "God of all grace. . . after ye have suffered a little, make you perfect, stablish, strengthen, settle you." The following is taken from a letter to a lady, also written by Mr. Renison: "I must thank you most sincerely for your very kind and sympathetic letter. I was in a state of great despondency at the time it arrived, so that it was just like a draught of cold water in a thirsty land, and I honestly confess that it has cheered my heart and spirits, and given me new energy in my work. If the friends of the mission only knew how much we prize such letters as that which you sent us, they would, I am sure, feel amply rewarded for their trouble of writing. I am sometimes ashamed of my weak faith, and that I should ever be discouraged, seeing that the Lord is so good and kind to us, and has honoured me by calling me to this work. But then I remember that it is in "earthen vessels" that we have got the

heavenly treasures, and these vessels sometimes droop and give way because they are earthen. I desire for my own family and for the poor Indians, to offer our most sincere thanks to the friends in Toronto, Ottawa, Sherbrooke, and other places who sent us the bales, nothing could have been more suitable; we shall all feel quite happy and comfortable this winter, and, I am sure, it must add to the happiness of our many friends to know that they have made us happy. Our congregation looked quite respectable in Church, and I have no doubt they feel more and more every year that it is good for them to be here, and that the God who offers them free salvation for their souls, does not neglect their bodies, and this I need not say, has great weight with the Indian, and, therefore, may we not safely conclude that those who are helping us with "gifts" of clothing and other necessities, are as much engaged in mission work as I am although, perhaps, they have a chance of denying themselves in ways that I have not, and may expect greater honor. I must say with St. Peter, "Silver and gold I have none," but I hope the Lord will accept the little that I can give, and use my little clay for his glory. Our mission house, you will be glad to hear, will be quite comfortable this winter, though not finished. *Oshesken* has followed our example, and has built a neat house with bedrooms up-stairs. So you see what a powerful thing example is for the Indian, in every way it will be profitable for the missionary to have a decent house to live in."

MEGNETTAWAN.—St. George's was beautifully and tastefully decorated for the Christmas festival. The services were particularly bright. There were twelve communicants, one of whom was over eighty years of age. Mr. Young is very active in advancing the interest of the Church and the spiritual welfare of his people, where there is sickness or distress he is always ready with a sympathy which finds expression in something of a more substantial form than mere words.

Mission of Huntsville.—The Bishop came to this mission from Burk's Falls, on Saturday, the 28th ult. On Sunday, 29th, a class of seven was admitted to full membership in the Apostolic rite of confirmation. In his address to the confirmands the bishop urged them to be true to themselves, to their Church, and to Christ. The bishop preached to crowded congregations morning and evening, and left for home by midnight train.

### FOREIGN.

Bishop Kestell-Cornish is erecting, with the aid of the S. P. C. K., five churches on the eastern coast of Madagascar.

Next year, it is said, will probably see the erection of a Surrey bishopric, with St. Saviour's, Southwark, as its cathedral. Bishop Thorold has resolved to cling to the old see; and, indeed, a younger and stronger man is needed for South London.

The Church of All Saints, Eppleton, Hetton Downs, about eight miles from Durham, has been consecrated by the Bishop of Durham. It has been built to meet the wants of a large population employed in collieries worked by the Hetton Coal Company.

The two archbishops and thirty-two bishops of the Church of England held ordinations in the fourth Sunday in Advent and St. Thomas' Day, those in Ripon, St. David's, and St. Asaph being for deacons only. The large number of 830 candidates received deacons' orders, and 300 deacons were advanced to the priesthood.

WESTERN NEW YORK.—The summary of statistics in the *Journal* shows: Clergy, 106; actual resident in diocese, 114. Candidates for Holy Orders, 6. Parishes, 92; self-supporting, 54, missionary, 38. Missions, 18. Churches consecrated, 2, present number, 109. Rectories, 54. Baptisms, 1,633. Confirmations, 1,231. Communicants, 18,454. Sunday School scholars and teachers, 10,426, and contributions, \$345,085.22.

Mr. Lemuel J. Curtis, whose death occurred at Meriden, Conn., on the 10th ult., bequeathed \$20,000 to the trustees of donations and bequests for Church purposes, and after providing for his family, gave the remainder of his property, amounting probably to \$600,000 to the Curtis Home for Widows and Orphans, which he established some years ago in Meriden.

The will of the late Mr. Beresford-Hope contains, as its first paragraph, the following words: "I

bequeath my soul to Almighty God, humbly trusting for pardon through the merits of our blessed Lord, dying a member of His Holy Catholic Church, in the communion of the English branch thereof, and humbly trusting that ere long the woeful dissensions of the Universal Church may be healed." He requests that on his tombstone, which is to be in the form of a cross, may be written, "*Miserere mei Domini.*"

A committee of ladies with H. R. H. Princess Christian at its head, has presented the Bishop of Bedford with the sum of \$3,500, collected among personal friends as a memorial of respect and affection to the late Mrs. Walsham How. The Bishop of Bedford, in returning thanks for the memorial, stated that it was his intention to devote the amount to the maintenance of the Walshamstow Home for Girls, which was originated by Mrs. Walsham How, and in which it is well known she took the deepest interest.

Christ Church, Boston, is one of the few remaining landmarks of the old city. It was begun in 1721 and completed in 1723. It retains the original architectural features, and some of the quaint decorations which were put up 165 years ago. The old chandeliers, and the carved wooden angel figures were captured from a French merchantman, by a British privateer and presented to the parish. All then was considered fair in war even to capturing decorations for a church. The old clock put in place 180 years ago still marks the swiftly flying hours. The organ was erected in 1758, and the chime of bells was one of the first brought to this country. In the crypt beneath the church repose the remains of the first rector, the Rev. Timothy Cutter, who died in 1765 at the age of eighty-five.

The Bishop of London recently admitted two ladies to the ancient order of deaconesses. The following is the significant part of the office used on the occasion:

Then shall the candidate kneel at the altar-rail, and the bishop shall say: Almighty God, Who has called you to serve Him in this holy life, give you the power to fulfil this your service acceptably, through Jesus Christ our Lord. Amen. The bishop shall then lay his hands on the head of the person to be made a deaconess and solemnly bless her, after the following manner: God the Father, God the Son, and God the Holy Ghost, bless, preserve and sanctify you; and so fill you with all spiritual benediction and grace, with all faith, wisdom and humility, that you may serve before Him to the glory of His great Name, and to the benefit of His Church and people; and make you faithful unto death, and give you a crown of life. Amen. (Name) I admit thee to the office of deaconess, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall the bishop give the cross to the deaconess, saying: Receive and wear this cross, a symbol of thy profession as deaconess. Be not ashamed to confess the faith of Christ crucified; bear ever in thy heart the remembrance of His love Who died on the cross for thee. Amen.

A correspondent in the *Spirit of Missions* speaks encouragingly of the work done and doing in Japan, as contrasted with the unpromising condition of things thirty years ago. He says:

Thirty years have gone by since then, and that beginning has ripened into what? Into such a report as I have just read. A report which speaks of churches, mission chapels, schools for both sexes, and of hospital and dispensary work. But it tells of more than this—of many baptisms—243 in the twelve months past, most of them adults; and the bishop relates an incident showing that the Christians there are Christians indeed. They work! He tells how a young man in a telegraph office, when on a visit home, gathered a few persons at his father's house, and taught them Christianity. That led to a Bible-class, and to the study of Christian books; and finally, at their own request, a missionary was sent them, who, when he came, found nine people ready for baptism. Again he tells of a neat chapel built at a place called Nara by the contributions of the natives themselves, and of two other congregations expecting to erect chapels at an early date.

St. Barnabas' Hospital, at Osaka, built by the Woman's Auxiliary, had treated over 6,000 patients, and the fees received were more than enough for the current expenses. In the two schools for girls all were prospering. St. Agnes' School, at Osaka, under the charge of Miss Williamson, had continued to grow, there being at present sixty pupils, which had necessitated an addition to the building both as to schoolroom and sleeping accommodations. Of St. Margaret's, in Tokio, where Miss Riddick presides, the same account is given, and, although an addition has been made, more room is again required.

The work of Miss Mailes, who is stationed at Osaka, is apart from school life. Her chosen depart-

ment is the place teach in this world Mailes has al whom she ir two and two their people.

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