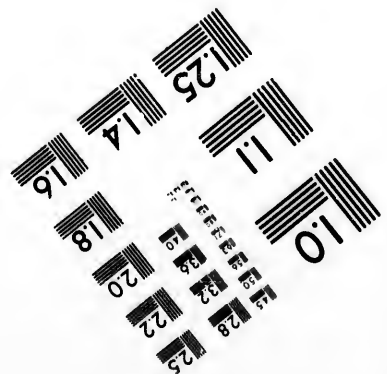
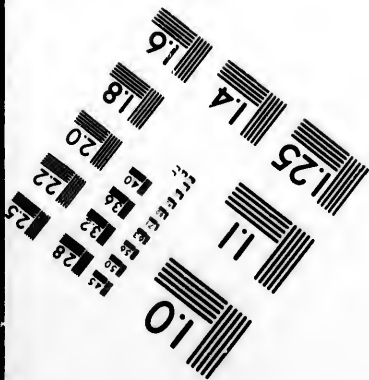
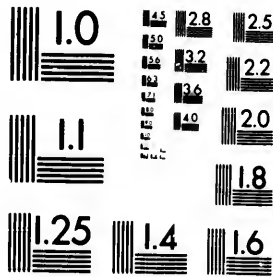


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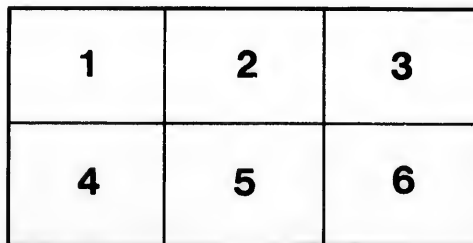
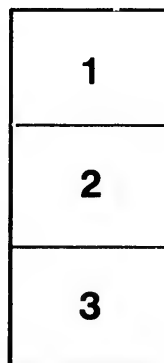
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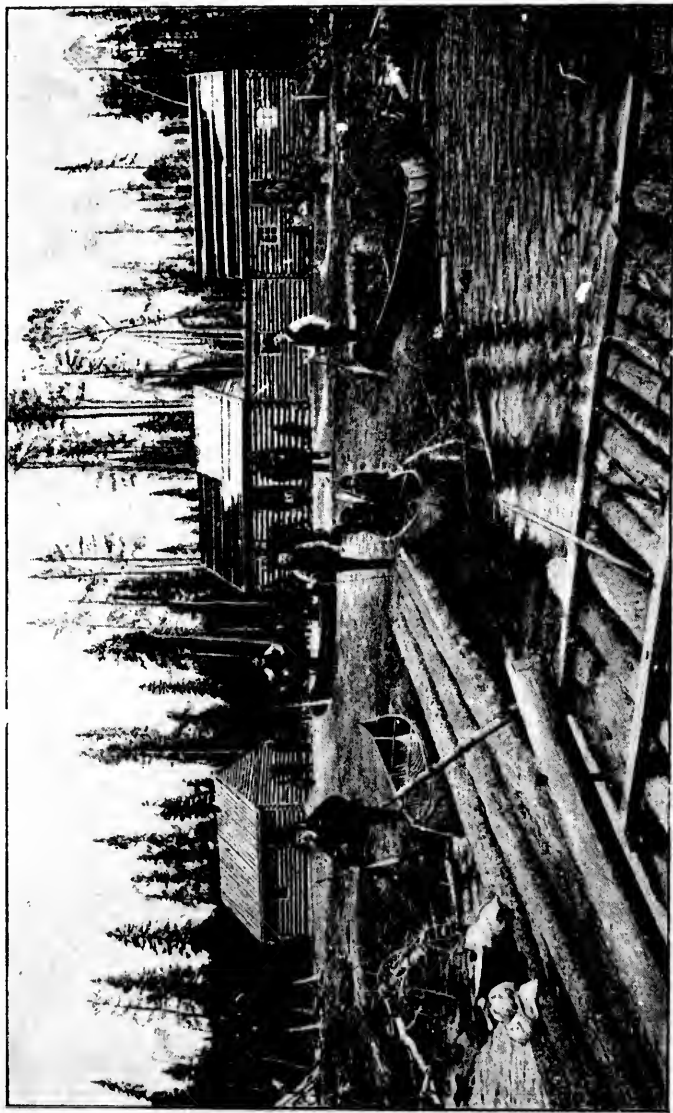
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A LUMBER CAMP (SEE PAGES 24 AND 115).

LIFE IN ALGOMA;

OR

*Charles and George's life and
work in that Province.*

BY

H. N. G.

TRANSLATED FROM THE FRENCH OF THE REV. M. G. L.

LONDON

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1874



A LUMBER CAMP (SEE PAGES 24 AND 115)

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OR,

*Three Years of a Clergyman's Life and
Church Work in that Diocese.*

BY

H. N. B.

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1894.

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THIS LITTLE BOOK IS DEDICATED

TO THE MEMORY OF

THE LATE REV.

CRAUFURD TAIT, M.A.

IN GRATEFUL ACKNOWLEDGEMENT

OF HIS LOVING TEACHING AND BRIGHT EXAMPLE

WHOSE ALMOST PARTING QUOTATION

'THEREFORE LEAVING THE PRINCIPLES OF THE DOCTRINE
OF CHRIST, LET US GO ON UNTO PERFECTION'

(HEB. vi. 1)

IS EVER IN THE AUTHOR'S MIND

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PREFACE.

I DO not know why I should have been chosen to write the preface to this simple account of work in Algoma, except from the fact that, for many years, I have been much interested in the Diocese; and have corresponded pretty regularly since 1883 with several of the clergy, to whom I had introductions from the Bishop. 1890 gave me the opportunity of paying a most interesting visit to Algoma and enjoying (at Bishophurst, Sault St. Marie) the hospitality of Bishop and Mrs. Sullivan. After seeing the Indian work, along the shores of Lake Huron, and the Great Manitoulin Island for some hundreds of miles, I paid visits to several parsonages in Nipissing and Muskoka. Uffington was one of them, and I was much struck when there with the efficient manner in which the clergyman and his invaluable wife had gained a thorough knowledge of their people, visiting them regularly and continuously. Need I say this was answered by their flock by punctual attendance at services (even on a week-day) and by efforts of all kinds to carry out the desire of their Bishop and clergyman. But the point of my remarks must be an appeal to men of good physique, powers of endurance, firm faith, and consecration, to offer themselves for this Diocese. The Bishop could place double the number of men who are there at present, did suitable volunteers come forward, and were there funds to pay their stipends.

Why should not some of the flower of our young collegians, men of pluck and means, throw themselves and their resources on the side of this distant, stony, isolated region? No, we cannot speak of teeming millions. We tell of isolated souls left unvisited and without means of worshipping God. Fifty thousand square miles, and about twenty-six clergy to help their Bishop look after 75,000 souls, in a great measure drawn from Great Britain. *He* does not spare himself; a year and a half ago he was struck down with very serious illness, consequent on the overwork which had been his lot during the ten years of his Episcopate. He was told he must take great care not to overwork himself again. Early in January he started on a tour. Here is an extract from Mrs. Sullivan's letter, dated Jan. 29, 1894:—

“I received a telegram telling me the Bishop was ill in Huntsville, and I was to go to him. I was not very much surprised, neither will you be when I tell you his first week's work after leaving home on the 5th. He reached Gravenhurst on the 6th. On Sunday he preached, had two Confirmations, and then drove twelve miles over unbroken roads, had another Confirmation and sermon.

“The 8th he drove twelve miles, preached and confirmed, and drove the twelve back again.

“The 9th, another sermon and Confirmation and ten miles. On the 10th, three important meetings in Bracebridge. The 11th, a *fearful day* 15° below zero. He drove twenty miles to Port Carling, next day felt ill, but would keep his appointments. Drove seven miles, preached and confirmed, and drove the seven miles back. On the 12th he drove twenty-three miles to Huntsville, feeling

very ill, and in great pain; but on the 13th preached and confirmed. On Monday the doctor said he had jaundice, brought on by cold and fatigue. He suffered great pain during the next three days, but on the 26th I was allowed to bring him home to Sault St. Marie.

"Things might have been worse. Had he been unable to leave Port Carling he would have been twenty-eight miles from a doctor by sleigh.

"I have just given you one week, he had nearly a month of the same thing planned out; then he was to come back for a week's rest, and then take another month of it."

Besides the English, Scotch, Irish, French, German, and Italian emigrants and navvies, there are many from the far-off shores of Finland, who with their Swedish and Norwegian friends have crossed over to the New World. Thus a clergyman with knowledge of European languages would often find that knowledge useful. The Red Indian of the soil is crying out for Christian teachers. Many groups are still untaught because men are not forthcoming who speak their language or will devote themselves to learning it. The present handful of men are doing noble work, with hand and voice; they lead their people on the weekday in the erecting of churches, and all kinds of manual labour which may redound to God's glory; as well as ever placing before them, on Sunday and weekday alike, the old yet ever new Gospel.

A. C. D.

AUTHOR'S PREFACE.

THE Author commends this little volume to the notice of all interested in the work of the Church in isolated Missions, and prays that its many shortcomings may be forgiven. His sole object in offering it to the public is to give a brief sketch of actual work and life in the Diocese of Algoma, so far as he is acquainted with it. He acknowledges that he has succeeded only in producing a very imperfect outline, and one with which he would not trouble his readers were that diocese better known, or had more been written by others on it and the great work which, under God's blessing, is now being successfully carried on therein.

CAMBRIDGE, *Easter*, 1894.

CHAPTER I.

INTRODUCTION.

“AND where on earth is Algoma?” said one of three friends, as they were sitting chatting after Hall one evening. “Is it in India or Africa?”

“Oh, no,” adds another, “don’t you know? it is not nearly so far off; why, it is in Europe somewhere. Let me see now, where? Now really my memory must be getting bad, I have quite forgotten; but any way, it is a splendid place, plenty of society, weather charming; just the place to enjoy life.” And so he continued to run on for the next five minutes, and the fact soon became evident that neither of the two knew much about the geography of the place upon which the conversation had turned.

“Well, old man,” said the first speaker, addressing the third friend, “tell us where the place is, and what you know about it; for having spent your honeymoon there, and that a long one into the bargain, I suppose you can tell us something about it.”

Thus pressed, the friend so addressed did his best to explain that Algoma was neither in India,

Africa, or Europe, but upon the American continent, and in that part of it which acknowledges British rule; in other words, that it is in Canada, and moreover the See of an Anglican bishop, including within the limits of its territory the civil district of the same name.

“The diocese,” he continued, “was originally a part of the diocese of Toronto, and is situated along the eastern shore of the Georgian Bay and northern shores of Lake Huron and Lake Superior, a distance of upwards of eight hundred miles of coast line, including numerous islands. It is divided from the diocese of Moosonee by the Height of Land.”

Here he was stopped by the question, “Surely you are mistaken; why, you are including a gigantic area of thousands of miles?”

“Yes,” he replied, “it is a large area certainly—one of fifty thousand square miles; and doubtless you will agree that it is a large See for any one Bishop to manage with a small handful of twenty-six clergy; nevertheless, the present Bishop, Dr. Sullivan, is doing his utmost to supply the needs of those whose privilege it is to live under his fatherly care. We here, in our little island, can know but little, or at least can realise but little, such a charge.

“Algoma includes besides the civil district of that name, those of Muskoka, Parry Sound, Thunder

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Bay, and a part of Nipissing, the Manitoulin Island (itself 110 miles long), and also the islands of Cockburn and St. Joseph, to say nothing of 29,000 rocks and small islands, all of which will be found marked on the official survey.

“The Canadian Pacific Railway passes through the diocese, but many parts have to be reached by other means, either by reason of their great distance from that line of railway, or from other and more serious causes. Then there is a branch railway called the Northern, which meets the Canadian Pacific Railway on the one hand and a section of the Grand Trunk on the other, thus making a connexion with the city of Toronto.

“Passengers by this Northern line may have noticed two small stations thereon, one called Gravenhurst and the other Bracebridge. These places are situated near the border-line between Algoma and Toronto dioceses.

“If we take the line of railway between these two places and describe an equilateral triangle thereon, with the vertex pointing nearly due east, leaving the Muskoka Lake on the other side of its base, that vertex would give us somewhere about the position of a small village called Uffington, the name of the place where we spent the greater part of the three years you have been pleased to call our honeymoon.

“Some twenty-five years ago, long before the

Northern line was thought of, a few early settlers made what is now the little town of Bracebridge their headquarters. Here, in time, they were joined by a clergyman (to whom the Bishop had given the charge of the district), who found the little settlement a point of vantage from which to direct operations. Soon afterwards a little hamlet twelve miles distant began to spring up, that of Uffington just mentioned. Still further west by another dozen miles or so, another and even more scattered settlement in time followed, at first called Oakley (the name of the township) and afterwards Vankoughnet; while in a third direction, but somewhat later, yet another settlement, which was afterwards called Purbrook, was founded, this time to the north of Uffington and more in a line with Bracebridge; and in a southerly direction, at about the same distance from Uffington as Vankoughnet, a fourth settlement, that of Lewisham, came into existence. Meanwhile, a few settlers had fixed upon Gravenhurst as their resting place, and in time Gravenhurst became a small town.

“At first, the clergyman at Bracebridge had charge over the whole of this district, going over first to one hamlet and then to another, literally holding services from house to house. Later on, at Uffington, a log building was erected for the purpose of divine service, while at Purbrook, Vankoughnet, and Lewisham, schoolhouses as soon as they were

erected were used as 'upper rooms,' those of the last two places being so continued until within the last two or three years, while at Purbrook some ten years ago a building was erected which did duty until towards the end of the year 1891. The time came when it was thought necessary to divide the mission, and the four settlements, Uffington, Lewisham, Purbrook, and Vankoughnet with Gravenhurst, became separated from Bracebridge, and were placed under the care of a clergyman who made Gravenhurst his head-quarters. In 1884, another division was made, and Uffington became the place of residence of a clergyman who had charge of that part of the Gravenhurst Mission now known as Uffington, which included in it as out-stations, besides Lewisham, Purbrook, and Vankoughnet—Ferris Hill and Barkway. This arrangement lasted three years. In the meantime, many settlers retired from the two last-named stations, and they were closed by order of the Bishop. Then the clergyman went to another field of labour and the old order of things had to be reverted to, and the mission became dependent upon the joint clergy of the original mission for the Church's ministrations.

"This was the state of things when we first heard of Uffington, and was with the four settlements of Uffington, Lewisham, Purbrook, and Vankoughnet we had most to do during our stay in Algoma."

CHAPTER II.

THE JOURNEY OUT.

THE church of St. Martin's-in-the-Fields, nearly opposite the great railway terminus at Charing Cross, was filled with an attentive (I had almost used a stronger adjective) congregation, for the Bishop of Algoma, it had been announced, would be the preacher, and doubtless many had come some distance to hear from his lips something of the Church's work in our colonies. Included in the assembled congregation were two persons upon whose lives his Lordship's words were destined by God's grace to have a marked effect. They had, a few days before, heard of the Diocese of Algoma almost for the first time, and being anxious to know something of the work which lay before God's ministers in that distant land, they had come hoping to learn somewhat from the Bishop's sermon, nor were they disappointed. His Lordship told of flocks shepherdless, of congregations begging for the means of grace, and of his inability to supply those means; simply because men, who were qualified (or who were capable of becoming



THE BISHOP OF ALGOMA.



qualified) for that work, preferred to stay at home in ease and comfort rather than obey the call of Christ to go and work among those whose lot compelled them to reside in distant lands.

Does this work differ so much from that of St. John the Baptist or of St. Augustine? And who will say their work was not among the highest and noblest that men and saints can engage in? That a successor of the blessed Apostles should have to plead for men to go out and receive for themselves, as their reward, the grand privilege of levelling and preparing the way for Christ and His Church, and plead apparently in vain!—to have the old fathers' privilege of planting "upper-rooms furnished and prepared" wherein the Lord's Christ may meet His people, and where that blessed Sacrament may be continued which Christ inaugurated in that first of "upper-rooms."

As we hinted, the simple story of the needs of Algoma fell upon the ears of two persons and made them long to offer their poor services to Christ's representative, and hence the next morning they sought and obtained an interview with the Bishop, which ended in their being accepted by him for the privileged position of becoming helpers together with Him who ruleth over all, for the good of one of those shepherdless flocks.

And what of these two persons, who were they? They were not quite fresh to such a task, for they

had seen much mission work in that part of the world's greatest city which has been called "the sink of London," amid a people sunk deep in the great city's miseries. Both had worked long into the hours of the night and early in the morning, day by day and night by night, amid some of Christ's lost ones; and in that work, and through that work, each had seen much of the other's character, causing each to have a great respect for the other; and then the most natural thing which we could expect under such circumstances to occur, did occur, and they at length awoke to the fact that their respect for each other had deepened into that strong and enduring regard which we call affection.

Then they determined that with God's help that love which He had permitted them to find, while working for Him, should, by His aid, be given back to Him through work for Him, and that if He willed it should be fed and strengthened in care for others in the distant land of which they had heard: with the result that, looking back on what has been in a sense a long "honeymoon," their prayers go up to Him in thankfulness for the numberless blessings He has poured down upon them. Not that they have been free from trouble, far from it; the deepest of earthly sorrows that parents can know, they have known, as well as many many smaller ones; yet the blessings have

been so many and so great that all the sorrow has been hallowed and its bitterness to a large extent swallowed up by them.

Very busy were the few weeks which followed. There was the preparation for the long journey; the preparing for the work when that journey should be a thing of the past; the giving up of old work and the breaking up of old ties, painful to all alike. Thus the weeks flew away, and all too soon in some ways, although not so in others, came the week during which they were to bid good-bye for ever to some—to all, it might be—of those with whom they had so long been connected.

The last night they were to spend in the old parish was spent in the reception-room of "The Home" for poor girls, which they had helped to establish. Here, with the inmates of the home, and with as many visitors out of the parish as the premises could conveniently accommodate, they took a last farewell; many were the tokens of the love all had for them, tokens by no means confined to the mere formal presentation which was at that time made to them.

The next day the two became one in holy wedlock, and later in the afternoon left for Euston station, where a small crowd of friends had assembled to witness their departure and bid them God speed. On September 21st, they left Liverpool *en route* for the cure of souls which the Bishop

had allotted to them. After a good voyage and a long journey by rail they duly arrived, on October 9, at Gravenhurst, and were the next morning conveyed to take their first peep at their future home.

The Bishop had written from London to churchwarden Kirkpatrick, saying that by the end of the month the old order of things would be revived, and a new clergyman would be among them.

Thus the people had warning, and they spent the intervening time in preparing to welcome both their clergyman and his wife in a most hearty manner.

The news of their arrival at Gravenhurst having spread, it is perhaps not surprising that the people were soon inquiring as to where their new clergyman and his wife might be found.

A ring was heard at the Gravenhurst parsonage door, and a voice saying to the resident clergyman, in a tone of inquiry, "We read of the Shepherd searching for a lost sheep: here is a sheep looking for a lost shepherd; does the poor sheep find his shepherd here?"

Introductions discovered the inquirer to be from Uffington, and none other than the township clerk, who also held the Bishop's licence as lay reader, and in due time he conducted his newly-found shepherd, together with his wife, to the awaiting flock.

CHAPTER III.

CLIMATE.

“SHALL the noblest of English mothers give their sons by thousands to die in India or Africa fighting for the dear old flag, and shall it be thought a great thing to devote one’s life in Algoma for the Cross of Christ? See how the pioneers of trade go forth to the Pacific—no man wonders at their adventure, they but seek their fortune. Why then expect less of the ‘Merchantman seeking pearls’ who covets souls for his Master’s crown?” Thus spoke a Bishop of the Church.

What then, asks the reader, is there some extraordinary danger to be faced, either in the climate or other local accidents of the country? He shall be answered in the words of one who replied to a similar question from the clergyman and his wife before they concluded the last stage of their journey out:—

“The climate of Algoma,” said he, “when compared with corresponding latitudes of Europe, is both hotter in summer and colder in winter, the

thermometer ranging between 105° above and 40° below zero of Fahrenheit.

“The prevailing winds are NE., NW. and SW., the last being the most frequent. The azure of the Algoma skies is remarkable for its purity and transparency, while fogs are unknown. The winter commences in November and lasts until April, when agricultural operations are resumed; but the winter is by no means an idle time, for it is then that the heavy work of the great lumber interest is mostly carried on, and thousands of men go into the lumber camps, and are occupied in cutting down the pine and other trees, and hauling them to the waterways, so that when the frost breaks they may be carried down by the force of the rushing waters, either to the sawmills or elsewhere, or shipped to England. The sleighing season usually continues for some five months, during which travelling is comparatively easy, not only on account of the fact that it is then never really dark, even on the longest midwinter night, but also because the roads are made smooth by the snow, while at other seasons when the snow is absent they are rough, uneven, and full of rocks, and so render travelling upon them anything but a pleasure.

“One of the most remarkable characteristics of the climate is the sudden change of temperature between the seasons; a change of 30° in twenty-

four hours, or even less, being by no means unknown. Notwithstanding these sudden changes, the climate may be looked upon for persons of ordinary strength as the most salubrious and conducive to longevity in the world—contagious disorders or fatal epidemics being almost unknown: while from the greater dryness of the climate, people suffer far less from colds and coughs than they do in England.”

It is difficult to speak of Algoma as a whole, so far as railway and postal services are concerned, parts of the vast district included in the diocese being so much better supplied than others. Sault St. Marie, the district of Muskoka, a part of Parry Sound, and some other places, have a very good service of trains. The postal accommodation is good: most towns and villages near the railway get two or more mails daily, while others get but one, some more rural villages and hamlets have a bi-daily mail, and the more isolated places a less frequent service.

The mineral wealth of Algoma is untold; gold, silver, iron, coal, marble, and granite (the last two of many and beautiful varieties) only wait the necessary capital and labour to discover their immense abundance.

The magnificence and splendour of the various autumnal tints cannot be exaggerated, while the rapid growth of vegetation in the spring often

causes the foliage of the forest to unfold in great luxuriance in the course of a fortnight. In a word, vegetation can be almost said to be seen to grow.

The greater portion of Algoma is covered with forest trees, consisting largely of pine intermixed with, among other varieties, birch, beech, cedar,



TAKING SYRUP FROM MAPLE TREES.

elm, hemlock, oak, sycamore, spruce, and last, but not least, sugar-maple, from which a most delicious sugar and syrup is made. Flowers and ferns abound in great beauty and variety, and wild fruits in endless profusion—cherries, currants, gooseberries, raspberries, and strawberries everywhere. You may go miles along roads and never

lose sight of the raspberry growing at the roadside in far greater abundance than the blackberry in any part of England, and although the strawberry is inferior in size to the English cultivated varieties,



MAKING MAPLE SUGAR.

yet not one of the latter can be compared to the delicious wild Canadian when made into preserve.

The agricultural and garden productions are much the same as in England, Algoma having the advantage of additional varieties, among them that delicious vegetable, the Indian (sugar) corn.

Wild animals are fast becoming a thing of the past, but on rare occasions, and away from the more settled portions of the country, the wolf, bear, beaver, lynx, wild cat, fox, otter, and mink may be met with, but the first three are now all but extinct, and the others are rapidly following their example. Deer are often plentiful, and many are the sportsmen who come in during the hunting season to hunt. Among the feathered tribe, wild swans, geese, turkeys, and ducks are occasionally met with, and partridges abound. Then there are eagles, kites, hawks, owls, and many others, among them two species of humming-birds, besides jays, woodpeckers, and blackbirds.

Snakes are numerous, but the venomous kinds are very rarely met with, and then only in certain districts.

The lakes and rivers, which are to be found in all parts of Algoma, abound with fish, mostly sturgeon, salmon-trout, speckled trout, white-fish, pike, pickerel, bass, perch, eels, and suckers.

Algoma is settled principally by emigrants, and the descendants of emigrants, from England, Ireland, and Scotland, with a considerable number of Germans and others. The Indians will be found on the reserves set apart for them by the Government. The settlers mostly reside on their own freehold farms, having first built their homestead thereon, usually of wood, but sometimes of stone ;

and the settler when he gets established can make a living for himself and his family from his farm : but often, as in all new countries, many privations have first to be endured before he can do so, as his farm (usually 100 acres in extent) must be first cleared, for when granted to him it would be simply a part of the forest, and years must pass before it can be got into order and the settler receive its full benefit. Withal they are a kindly, God-fearing, and hospitable people—poor undoubtedly, but of what they have they will freely give, either to their church or to their fellow-settler in want.

CHAPTER IV.

FIRST ARRIVAL.

PREVIOUS to being conducted as described in a preceding chapter, they had had a first view of their new charge, and it was not a very encouraging one. The roads were rough, rocks plentiful, the driver (a clergyman who had preceded them from England a few weeks before) inexperienced, the horses a scratch team, differing much in size and unused to being harnessed with other horses, and to improve matters the driver did not know the road; consequently they twice took the wrong turning and so went miles out of their way. At last, however, they came in sight of Uffington, and their first peep from the distance told of a neat little hamlet, with a few whitewashed or painted buildings, whose history they were curious to learn, and wondered if either would be the church. By this time they had arrived at the one hotel the hamlet possessed, and a few minutes later at the then Post Office. Here the postmaster took

pity on them, and kindly gave information as to the uses of the buildings referred to

They then learned that the Methodists had a resident minister, and that one of the white buildings was their place of worship, and that another was that of the Presbyterians; that the church was a small black-looking building upon the top of a hill, hitherto unnoticed; and the parsonage a little house close by the church, which being white could be seen more easily from the distance. They paid a brief visit to these last two buildings, but had to hasten as time was getting on, and it would never do for such inexperienced persons to be late on such roads.

The Bishop had said, "One of the first works must be church-building," and indeed they felt words could not be truer. The poor old leaky building, one of the very oldest if not the oldest in the diocese, was altogether unfit for the sacred purposes for which it was used. It was besides very small. In a word, church-building was an absolute and urgent necessity, but that is a thing much easier to talk about than to do. In the first place the people had lost all heart; and no wonder, for did it not seem to them that they were left without Sacraments, without all those means of grace so necessary to help weak men and women in their helplessness! Is it any wonder that under such circumstances many of the more earnest ones, find-

ing themselves without the Church's ministrations, went over to the Nonconformists! feeling it better to have what they could give them than nothing at all, and that many more simply fell into loose and unchristian ways of living?

One of the leading Churchmen first observed, "It is no use for them to come here, every one is now a Methodist or a Presbyterian; we have been neglected too long." And this, notwithstanding that by far the larger half of the whole population were at one time Churchmen.

Another equally prominent settler asked as his first question, "When do you propose leaving us?" afterwards explaining that there had been so many changes that now they simply looked upon the Church clergyman, not as their friend, adviser, and companion, but as a bird of passage, certain to move on the first opportunity, even more certain to do so than the Methodist minister with his three years limit of residence.

Even the more staunch of the settlers who had for years worked, and hoped against hope, could hold out no encouragement. All hope seemed utterly and entirely dead, and if ever a man had reason to feel his own weakness, surely it was he who had just arrived, charged with the care of these poor souls.

Still the people were kind: in fact no words can express their hospitality, and their pleasure at once.

more having their own clergyman; but it was a subdued kind of pleasure, which showed they had no faith that he would be theirs for any length of time.

The next day or two passed and Sunday came, and what a Sunday that was! The first service was to take place in the schoolhouse at Oakley, for which place the clergyman and his wife started under the care of Mr. Doherty. Never will they forget that drive, during every moment of which they seemed to their unaccustomed eyes to be in imminent danger of being dashed to pieces. Then back again over the same terrible stones at the same awful pace. No, they will never forget that drive, although they experienced many worse during the three years they were privileged to reside in the mission.

Then in the afternoon they had their first service in the mother-church at Uffington, which soon made it clear that not only was a new building required, but many other things—nay, every other thing as well. There was nothing—absolutely nothing—but the poor old log church and its primitive seats.

A few words as to the history of this building may not be out of place here. It was among the first efforts of the people of the diocese to provide them a house for their Master's service. For this purpose they cut a quantity of logs, and after they

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had drawn them to the site they considered them too long, so they reduced them by cutting off some six feet. They were then erected, forming a building twenty-seven feet by nineteen feet. After standing for some time in this state the building was roofed and windows were put in. Later the bell was put into position, a tower having been erected for it by Mr. Cooke. This bell was given, years before a church was thought of, by a settler then leaving Uffington, who left it for that purpose to another settler, who handed it to Mr. Cooke.

In 1881 Mr. James Kirkpatrick purchased the farm on part of which this old log building had been erected, and finding the site was still a part of the farm, before purchasing he procured a deed of the site from Isaac and Eliza Jane Hughes (the original settlers, to whom the land was granted by the crown) which he handed to the Bishop. Finding that the church was in bad repair, roof leaky, and seats falling down, Mr. Kirkpatrick and the Messrs. Thompson re-shingled and reseated the building. On being told by others that their labours were in vain, the former replied, "Not so; in ten years we shall see things will be very different," and he proved to be a true prophet.

CHAPTER V.

HUNTSVILLE.

THE clergyman and his wife had not been long in Uffington before the issue of the summons for the Eastern District Convocation, and in consequence immediately after the Christmas festivities they left for the neighbouring town of Huntsville, a few stations beyond Bracebridge, where the meeting was to take place. At Bracebridge they joined one or two clergymen who also were on their way to Huntsville. A station or two out of Bracebridge one of the catechists entered the carriage, who being dressed as a clergyman and unknown by sight to many of the party, caused a ludicrous mistake to be made, he of course being taken for one in Holy Orders. In due time the train arrived at Huntsville station, where they met the Rural Dean, who had kindly come down to the station to welcome the visitors.

What a splendid Rural Dean he is, by the way : jovial and hospitable to the heart's core. After refreshments they called upon the Bishop, and

much as they had admired him in England, still more did they after and during the days of their intercourse with him at Huntsville.

We do not propose to enter into the doings of Convocation, but we may say something of Huntsville. Only a very few years ago the spot we know by that name was wild and virgin forest; hence it is a youthful place, and it is strong in its youth; but strong as it is, yet it is not strong enough to do all that is needed in order that there may be a substantial house of God in its midst. The people feel their need: they also felt, as the congregation at Uffington felt, their inability to provide for that need. Still they have worked unitedly. They pay the larger part of their clergyman's stipend. This is a good deal for a congregation of thirty-two families of poor working people to do, but the Church family at Huntsville has done far more than this. "In the five short years of their history," we were told, "they have purchased a bell, substantial oak furniture of church design for the chancel, a beautiful set of sacred vessels, with brass alms-dish, and vestry furniture, all preparatory to a new church. They have also built a hall for Sunday School and general purposes, with kitchen behind, having all necessaries for social gatherings of the Church family; also a driving-shed for the convenience of country members, besides endless minor works for the good and comfort of the Church family

generally, each alike practically useful and indicative of their true love for their church." Thus, notwithstanding the struggle to provide themselves a home, have they had the courage to work that the house of God and its services might keep pace with the other home.

Neither did they forget the need of a resting place for the bodies of those called to "the waiting church," for they provided them a cemetery of five acres, which they fenced and laid out in plots, and which was afterwards duly consecrated.

All these works were begun and completed over and above the annual and regular working expenses of the church, and cost over \$2,000, and are all paid for.

Is it not very natural that they who have thus followed their clergyman's lead for four or five years unhesitatingly, and worked so nobly and so successfully against such odds as are always incidental to a settlement in the bush, should turn an appealing glance to their more favoured fellow-churchmen in other places for help in the great work to which they are bending all their energies? Just before the end of our life in Algoma, Mr. Llwyd wrote saying that the net result of his appeal up to that date was a little over \$800, and that the local subscriptions for that time and for that fund came to nearly \$300. They had 200 cords of building stone upon the site costing \$600,

and paid for. It would cost \$700 besides the amount in the treasury to place the whole of the remaining materials on the ground. "Then," says Mr. Llwyd, "we shall have the problem of erection to deal with; at the lowest estimate \$3,000 are needed, and for this we must look to our wealthy and more favoured brethren and sisters in the common faith."

Among the clergy who were staying at Huntsville for the Convocation was one who possessed a pair of splendid horses called Jack and Jill, which he used much to the pleasure of the few ladies who had come up with their husbands to Convocation; many were the delightful trips he afforded them.

A drive in a good cutter (a light kind of sleigh) behind a pair of fast horses, over a road as smooth as glass, needs to be experienced to comprehend a tithe of its exhilarating pleasures.

We Cambridge men, particularly we boating men, think boating on the Cam to be the very acme of pleasure, and certainly one would not wish for greater delights than can be experienced during a pull in a small tub or light skiff, or for the matter of that in an eight, down to Baitsbite or Clayhithe; but it is not to be compared to the pleasure of flying over land or frozen water at the full speed of a pair of good fresh horses. Given a well-beaten track, on the top of the frozen waters of one of the many

lakes to be found almost anywhere in Algoma, and fresh horses, one soon forgets the troubles of life in the pleasures of the moment.

Friday brought the Convocation to a close. That evening there was an "at home" to meet the Bishop; not a stiff affair as "at homes" are too often in England, but one where every one felt "at home." Then amid much hand-shaking, and with many regrets and the Bishop's blessing, the visitors bade adieu to their kind entertainers, and either that night or the next morning all were on their way to their respective parishes.

CHAPTER VI.

MOVING THE OLD CHURCH.

THE first few weeks had been very largely occupied in settling down, but much thought and prayer had also been given to the circumstances and wants of the cure; they were so many that the difficulty seemed to be to know where to begin.

The Bishop, in his letter of welcome to the diocese, had again pointed out "the abundance of work before them, both among the people and in the way of improving the church buildings." "Indeed," he proceeded, "a new church is urgently demanded at Uffington." The people however regarded the building of a new church as altogether outside their powers, while they agreed that the building as it stood was not only out of repair, but also too small for the congregation, and for the decent celebration of Divine Service. The clergyman suggested that the old building might be repaired and enlarged, only to be told that the one was as impossible as the other, and in fact that both alike were out of the question.

After long and prayerful thought he made another suggestion, more to try the powers of the congregation than anything else. The suggestion was to attempt to raise money to purchase an organ, to replace the old and decayed instrument which had outlived its usefulness. The congregation agreed to this attempt being made, with the result that within two months the congregation proved they had successfully stood the test, and sufficient money had been collected to purchase a fine, beautifully toned "Dominion" chancel organ. One young girl went to some of the lumber camps, and in less than a week collected one-fourth of the cost. After this it was thought an attempt might be made at church building, and stimulated by their success the congregation were encouraged to agree to the proposal.

While these matters were being considered, the more spiritual wants of the people were being carefully attended to, and many long journeys were taken to distant parts of the mission. The near approach of the Bishop's visit rendered classes for candidates for confirmation more frequent; there were in all twenty-four candidates for the Sacred Rite, twenty aged from fifteen to twenty-one years, and four over that age. Some of these lived at Uffington, some at Vankoughnet, others at Purbrook, a station which had managed to preserve its churchmanship far better than any of the others

in the mission, owing doubtless to the exertions of one or two members of that flock.

The Bishop was to have been at Uffington in February, but owing to illness he had to postpone his visit until March. In the meantime plans and specifications for the new church were prepared, and, after some alterations, were approved first by his Lordship and then by the people.

The next week 400 feet of pine lumber eleven inches square was upon the site, being the first instalment to arrive. This afterwards formed the main timbers of the new building.

Here was found great encouragement in another and higher direction, for the seeking out of this material caused the clergyman to come across a family who had remained unvisited by his predecessors, and who had fallen away to such an extent that all the children—and they were many in number—were unbaptized. The father brought them all the next day to the church for that Sacrament, and afterwards himself became one of the strongest supporters of the church.

Then followed a visit from the Rural Dean, who reported so favourably of the mission, that the Bishop wrote on March 20, saying: "The Rural Dean has just been telling me of his visit to Uffington. I am specially glad to learn of the increased zeal and contributions for the new church." By this time the people had provided

upwards of a fourth of the total cost of the new building.

On the last Saturday in the month the Bishop was at Uffington, and presided at a business meeting at which it was decided to push forward the new building with all speed; the day following his Lordship celebrated the Holy Communion, confirmed most of the candidates for confirmation, and preached twice; on the Monday he confirmed the remainder of the candidates, and in the evening met a number of the parishioners at the parsonage. All were glad of his presence among them, and felt much strengthened by his sympathy and fatherly counsel.

The following day, Tuesday, his Lordship left by the train going north, and the clergyman proceeded to visit some people who lived on the very extreme northern border of his mission. Here, as everywhere, he was well received, one old lady on her knees thanking God that once more after an interval of many years she was permitted to hear the voice of a clergyman.

Soon afterwards the Uffington Easter Vestry was held, at which there was a full attendance of members. The provision of materials for the new church was one of the chief subjects under consideration, and it was decided to purchase them forthwith. Among other matters of interest, seventeen heads of families signed as members of the Church of England and

of no other religious body. The accounts showed that one-third of the total population now acknowledged themselves to be Churchmen. The offertory, and also the building fund, proved to be in a most satisfactory condition; and it was agreed to attempt to make the two amount if possible to \$250 during the next six months. The Sunday Schools, which a few months before commenced with a few scholars, had gradually grown until the number on the books had now reached forty-three, of whom twenty-three had not missed a single Sunday since they began to attend. The services of the Church also were better attended. Even on the preceding Sunday (Low Sunday) the little church was crowded, notwithstanding a storm so severe that those in charge of one team had to cut through fallen trees at four different points before they could reach the church.

On the twenty-eighth of June a successful attempt was made to remove the old church bodily to a sufficient distance from its original site to enable a part of the new church to be erected thereon. This removal was a curious sight. The building was first raised high enough to enable a kind of carriage or trolley upon rollers to be built under it; and then with the help of some twenty men, and a team of horses, the building gradually and very slowly began to move over the track prepared for that purpose, and before night came

on the old building stood many yards from the spot on which it had stood in the morning. Not even a sheet of glass was broken. The only damage done happened in the taking down of the tower, which could not be removed with the main building.

Then began the work of preparing for the new structure. All the soil was first removed so that the foundations might be put in upon the natural rock-bed beneath ; thus a basement was obtained which might be used for a furnace for heating the church. By the ninth of July the foundations were above the level of the ground outside, and by the end of the month the walls were erected, the plates in position, and the rafters fixed thereon. But at this point the new building had to be left for the space of some few weeks.

CHAPTER VII.

PARRY SOUND.

ONE of the centres of life in Algoma, called largely into existence by the lumber interest, is the town of Parry Sound; here in the summer of 1889 the second Triennial Council was held. In consequence the clergy of the diocese were all for a few days the guests of the clergyman in charge and his parishioners, and right well were they entertained.

The journey thither was in some cases long, involving days of travel by land and water. Others were near enough to drive over. Yet others again had a shorter journey than the one and longer than the other.

Among these latter were the clergyman from Uffington and his wife; in their case the first day was taken up by the railway journey to Penetanguishine, where the night was spent. They were not alone; clergy from Bracebridge, Gravenhurst, Huntsville, and other places were travelling also towards the

same centre and by the same route. That night all stayed at one of the hotels.

The next morning they had to be up with the lark, for the steamer left early for Parry Sound. The line of steamers by which they travelled takes the route around the islands, instead of the more direct one in the open part of the Georgian Bay. Although this causes much delay, yet it gives the passengers the advantage of seeing the hundreds of lovely islands, which they enjoy immensely, and the party on this occasion found so much pleasure in the trip that they were all sorry to be told they were nearing Parry Sound. As the steamer neared the quay the Bishop's little steamer, the *Evangeline*, was seen at anchor. This little yacht carries the Bishop across the vast inland seas within his territory, on the shores of which the Indians chiefly live, and it is by means of this boat that the Bishop is able to reach the Indians, settlers, light-housemen and others, whose business calls upon them to reside in these isolated and only partly explored regions. Upon the quay the Bishop himself, with the Rev. J. Gaveller, was waiting to welcome the visitors. Mr. Gaveller had arranged for the comfort of all the visitors in a most satisfactory manner—by no means an easy task.

The next day the Council began its work and continued to sit until Friday, when it adjourned to the following Monday, largely in consequence of

the Bishop's engagement to examine the candidates who were seeking ordination on the following Sunday.

The Bishop, in his anxiety for the happiness of the visiting clergy and their wives, was somewhat troubled as to what to suggest for their entertainment on the Saturday, on which day they were without employment, the Council not sitting. The happy thought suggested itself to his Lordship, to lend his steamer to them for a visit to one or more of the islands out in the Sound.

Every one was delighted, and it was decided to visit the island of Wahsahkoosing (Beaver cutting trees), inhabited solely by Indians. The next day, therefore, they all met at the harbour, save the three Deacons who were to be ordained Priests, and of course those Catechists (six in number) who were to be ordained Deacons. But before they finally left the harbour, the Bishop and some of these came on board, in order that all might have their photographs taken in a group upon the *Evangeline*.

The photograph was a success, and has since been copied and enlarged to four times its original size by a firm of photographers in Cheapside, a copy of which is before me as I write. The Bishop and those who were not to go on having landed, the party for the island steamed out of the harbour, and after passing many small islands

and points of interest, duly arrived in the offing before Wahsahkoosing. Here a difficulty presented itself, as the sounding-line showed there was not sufficient depth of water for the steamer to land her passengers, even when aided by her boats. A way out of this difficulty was found at last, the islanders being asked by signal to come out and take the party to land in their canoes, which they did as soon as they understood what was wanted of them. Having landed, the visitors found there was not a single white person upon the island.

The little children were much frightened by the visitors' presence, and hid themselves in every conceivable and inconceivable place. The old chief, Patabahmowetang, received them in state, shaking hands with those he took a fancy to. His great delight when he found one of the party could speak his own tongue surpasses all our attempts at description. Some of these Indians are pagans and others Christians. In the graveyard of the former, the most noticeable feature was the small huts erected over the bodies of their dead and containing inside the treasures belonging to the dead person while in this life. The more modern of these huts have in many cases a window of glass and always a door. There was a time before the Government took the matter in hand when these poor creatures would leave the body upon the ground within the hut, but now the authorities oblige them to bury.

Their infants have to submit to a treatment to which our English children would strongly and loudly object. They are fastened to a piece of board in such a position that it is impossible for them to move their little limbs at all. When the parent does not wish to carry her infant, she will simply hang the board up either upon a tree or upon a nail in the wall, and the child does not seem to mind such treatment in the least. We have not heard whether this is the reason why most Indians have such well-formed and straight bodies, but it seems possible it might have something to do with it.

After inspecting some native Indian work, which was much admired, and taking a short ramble over a portion of the island, the party returned to the shore ; accepting an invitation to go into one or two of the dwellings, which seemed wonderfully clean and comfortable. Then the ship's whistle, bell, and gun were heard almost simultaneously, to the alarm of some, particularly the natives, an alarm for which there was of course no real cause. The Indians having taken again to their canoes and conveyed all the visitors safely back to the *Evangeline*, the little steamer sped on her way back to her place in Parry harbour. Sunday dawned and was a day of special grace to many. On the Monday the Council reassembled, and by the end of the week had concluded its sitting. After an "at home "

and much social intercourse between the Bishop, clergy, and the leading families of the town, all returned to their respective parishes, save one, who returned to England for a few weeks ; later, he also was to arrive in his parish, not alone, but bringing with him from the old land a help-meet for him.

CHAPTER VIII.

VISITING.

THE week after the return from Parry Sound, the quarterly house-to-house visitation of the mission was commenced.

Many were the long drives over rough roads, through glens, and over hills and dales. Sometimes, when at the extreme limits of the mission, a house would be discovered at a long distance from the road, which had been overlooked on a previous visitation. On one such occasion, as the clergyman and his wife neared the house, they noticed the children running in different directions, which suggested to their minds that the parents were somewhere in the bush, and the children seeing strangers approaching were trying to find them and let them know of it. They were surprised therefore when they did arrive at the settler's house to find both the father and mother engaged in work within, and could not help inquiring as to the cause of the children's behaviour. The parents explained that it was

doubtless owing to the fact that they were frightened, for they added, "Only one of them has ever seen a stranger before." This naturally led to the question, "Why, don't they see the neighbours?" which brought the reply, "There are none within reach, and as you can see there is no road past this house, so that none from a distance ever have occasion to pass by."

After a time the children were induced to return, and some coaxing brought about more friendly relations, particularly with the clergyman's wife, who was charmed to find that the little ones, although fearfully backward, as might be expected, yet had been taught something of the Christian faith and could repeat the model of all prayers, certainly somewhat brokenly—but then that might be largely owing to shyness in the presence of strangers.

Thus the weeks passed by, until, on September 2, the completion of St. Paul's Church was commenced, and right heartily did all enter into it.

The churchwardens and clergyman were busy trying to keep the building fund in credit. The people gave a hundred days' free labour, in addition to a very large amount of money and materials. The building began day by day to assume shape, and the interior to show signs of future beauty.

But it was a time of great anxiety, for the

farmers could not sell their crops. One had taken load after load of hay to Gravenhurst, but could not get a bid for it.

To make matters worse, the lumber interest (upon which many of the people largely depended for their subsistence) was at a very low ebb in the district. Even one of the chief farmers had not handled money for over two months, save that which he collected either for church building or as churchwarden in taking up the offertory in church.

Yet, strange as it may seem, only a few lost heart; all more or less looked forward in faith and hope; and they were encouraged, for the Bishop wrote about this time saying he thought "the people on the whole had done remarkably well, and could not reasonably be expected to do more"; and a day or two later they had notice that the S. P. C. K. had made the mission a grant towards the building fund of the new church. This lifted a great weight from the minds of all. One must work in poverty-stricken districts to thoroughly appreciate the immense value of the grants given by our noble English societies.

At Vankoughnet the people were now beginning to show increased anxiety about the church which had some time before been proposed for them. At present the only building available for services was the school-house; and even that building could not

be used but once a month, owing to other bodies having prior possession.

First it was suggested that there should be a building of logs something like the old church at Uffington, and an offer of half an acre was made for the site, but the Bishop thought there should be at least an acre, and that he could not accept a site containing less. This offer in consequence was not accepted, but held over to see if a larger piece of land could be obtained.

The clergyman at this time was feeling very anxious about the station, and felt something must be done without delay, the more so as it was urged that the Church should be enabled to separate her flock, and have a reasonable number of services at as early a date as possible.

August was almost wholly occupied in visiting about the village of Uffington and in Ryde, while the last few days of the month were given to the northern part of Oakley township.

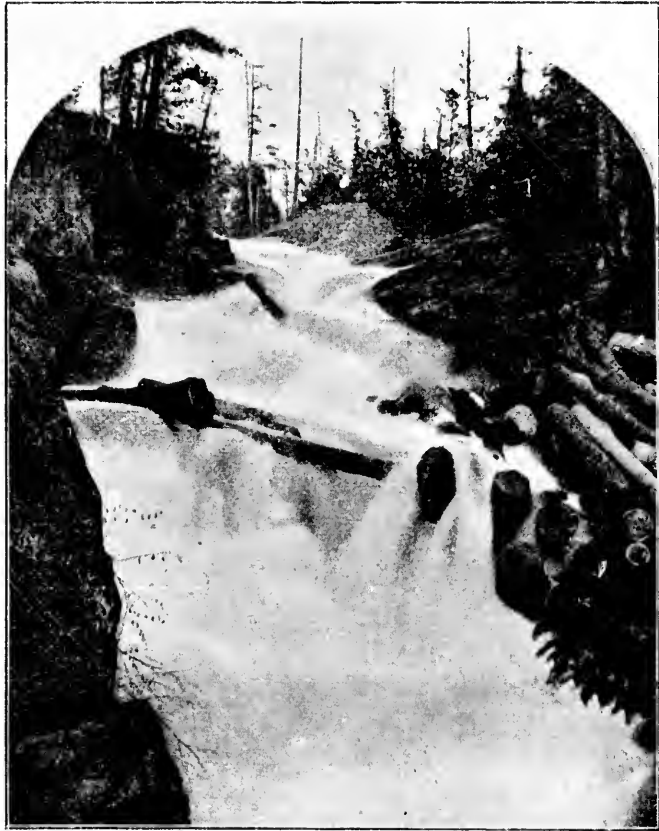
Here, in an outlying part, several families were visited who had not seen or heard a clergyman for eight years. The following week the clergyman and his wife spent in the eastern part of the township of Oakley, partly along the Black River. During that week they visited most of the families living in this district, some of them in very inaccessible places.

The presence of the clergyman's wife on nearly

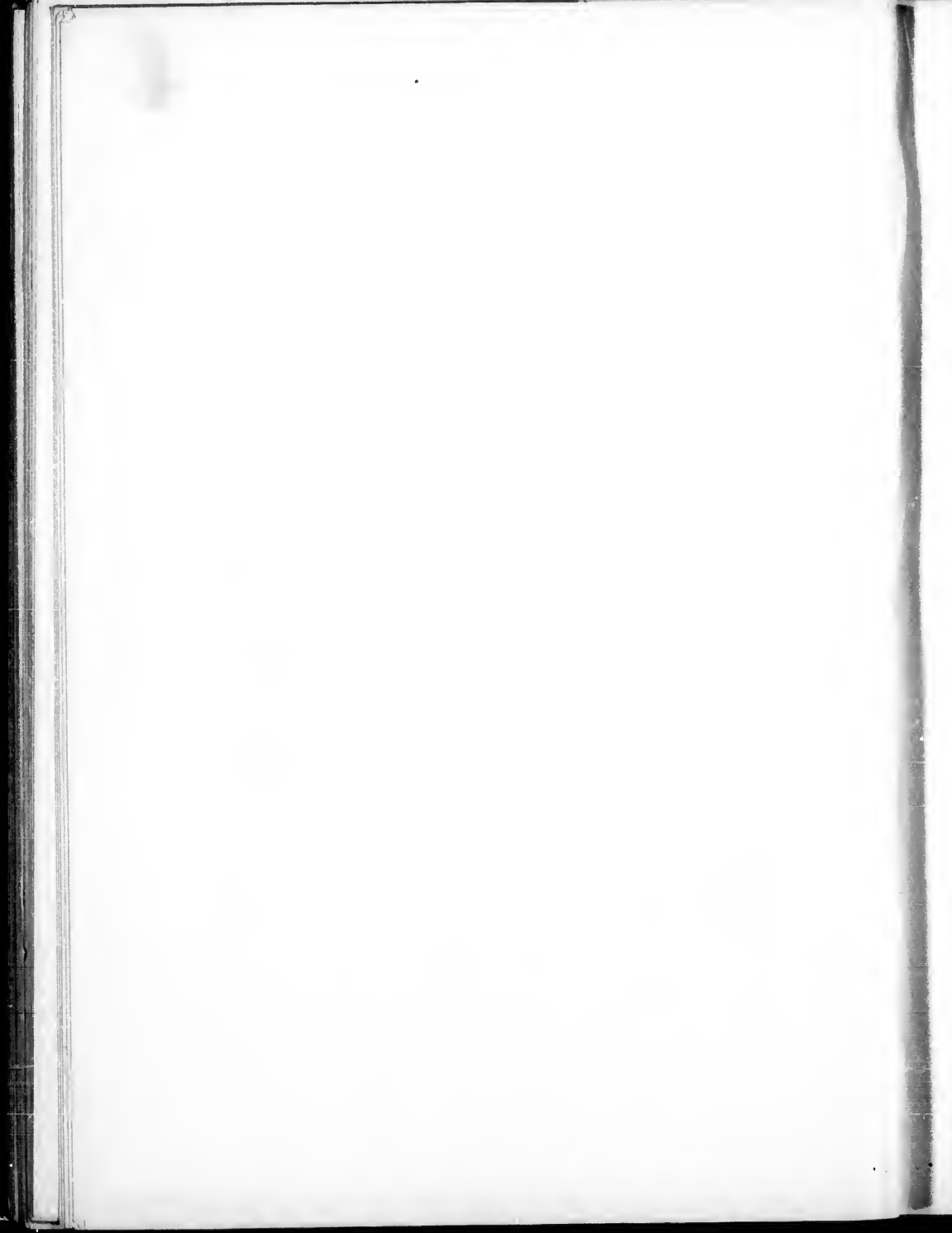
all these excursions proved to be of great service when added to his own efforts. Although it was very trying to her strength, on this subject the Bishop wrote, "I am very glad to hear of your rural peregrinations, and that your wife is able to accompany you. It will do much good in every way, probably in its own degree as much as the services."

They found many residing near Clear Lake and the upper part of the Black River, a number of whom were not baptized; the clergyman therefore determined to hold a service for them in the school-house at Clear Lake. About one hundred came, and four children were baptized. There would have been more baptized had not the river risen during the night and prevented those who lived on the east side fording it (their only means of crossing). So it was arranged that there should be another service on September 26, in order that those who could not cross the river might have a further opportunity.

They found the settlers here as hospitable as in other parts of the mission. Nothing can exceed the kindness at all times shown them. The settlers' houses, their tables, their beds and their stables, in a word, all they possessed, were at the service of the clergyman and his wife, and the settlers' only regret seemed to be that they did not use them more often.



A RIVER TORRENT.



CHAPTER IX.

ILLNESS.

THUS passing from one station to another, in and out among these scattered ones of Christ's flock, they found the days and hours quickly fly away. At every turning some new pleasure was experienced, some chance of helping others, some opportunity of encouraging each other onward, until each day seemed to be a step towards the completion of yet another "upper room ready furnished and prepared."

Oh, what a privilege, thus to help forward the work of Christ, to plant and to sow and to tend, and then to leave in His own gracious Hands the increase, which He gives as He knoweth is best! How much one learns in these visits! How gladly would the clergyman and his wife call more frequently upon all, if time only permitted their doing so! Still, the longer or shorter time thus spent in this very pleasant duty had its reward for both clergyman and people, and each alike look forward to the next occasion on which they might have the

privilege of reading and praying together, and of helping to lighten the sorrows of those whom God in His wisdom and mercy has seen fit to visit with trouble.

The first day or so of October, Lewisham received another of the clergyman's short visits. It had a partly-furnished church, and although unable just then to go over so often as he could wish, yet now and again he managed to pay a kind of flying visit to the little settlement, weakened by the migration of many of its better-off settlers. Still many souls were left, souls for which Christ died, and they possessed the beginnings of a church, but no means of completing.

This was to be the next station to which building attention should be directed. How the clergyman longed to do something for these weak ones of the flock! Perhaps they had not managed well; but are we all free from such errors? They had done what they could, and had been left because they were unable to do more. And yet how loyal the very few Church people were to their church! How lovingly they spoke of it! They were as a whole the poorest of the poor; yet one family insisted upon providing refreshment for the clergyman, although they possessed neither money nor provisions; but without allowing him to know it, they sent two miles to borrow some flour, and then made cakes for him.

Such services may lose their reward at the hand of man : but " he that receiveth a prophet because he is a prophet shall receive a prophet's reward " hereafter.

Then the great heat and fatigue began to tell upon the clergyman and his wife. For some time since their return from Parry Sound both had been feeling unwell, sometimes very seriously ; but they hoped after a while to recover their health without seeking other than local advice.

However, the first week in October the clergyman entirely broke down, and had to keep his bed, passing the nights without sleep, and in a semi-delirious state. By Saturday, the 13th, he was better, and on Sunday there was again an improvement. Not only was he able to do duty, but also, immediately after morning service, to visit a dying woman who had sent for him, and who lived eight miles away.

Doubtless the cause of this illness was the same as that which brought about a similar one in the spring, but thinking it would be better to consult a physician, he made arrangements for a visit to the city of Toronto for that purpose.

Hence a few days later the clergyman and his wife arrived in Toronto, and consulted Dr. Lowe, who advised giving up the charge and returning to England ; a course which both were anxious to avoid.

On the 28th however the clergyman became so much worse that the physician requested another should be called in. For days the sufferer was confined to his bed, and sleep seemed altogether to have forsaken him; so much so, that three sleeping draughts in a single night failed to induce it.

Towards the end of the next week matters began to improve, and early in the week following he was able to get out of doors, and on Friday to return to Uffington, having promised the doctors to stay within the parsonage when he arrived there, for they said it would be madness for him to attempt long journeys. Moreover the greatest care must be taken for the next two months, for even a cold caught in his present condition would probably end most disastrously. The illness they considered arose largely from fatigue, and the continual faintings were caused by the air being too strong for one in so weak a condition.

The Bishop, always ready to sympathize, on hearing of the state of the clergyman's health, at once wrote: "I hasten to say how very very sorry I am to learn that your health is so seriously affected. It is a sore trial for you and your wife, and for the Church as well; I hope, however, it may in God's good time be removed. I should suppose your best plan would be to return to England; meanwhile you need change while maturing your plans. You had better go to Toronto for

a month or two and see what the result will be.' Kind as this advice was, they were anxious to avoid following it, for they craved the privilege of continuing to forward the spiritual growth of the mission they were learning to love more and more; and they feared either of his Lordship's suggestions, if adopted, would virtually mean leaving the diocese altogether.

So another plan was tried, that of a month's partial rest and nursing at Uffington, leaving the Bishop's suggestion to be tried if that failed. The clergyman felt that his presence was much needed at the mission just then. If he were away the candidates for confirmation would not be ready, and the new church needed him; for when he was absent in Toronto, we are sorry to say, the work almost stood still. Hence there was a danger of the church not being completed for the Bishop to open, and if possible to consecrate in January.

The month's rest proved to have had the desired effect—indeed the clergyman felt almost well at the end of that time; and the snow having come the roads were no longer rough, and therefore he could get about among his people without so much fatigue.

CHAPTER X.

CHRISTMAS, 1889.

THE children, how they love this their own festival! No matter where they are, in the old land or the new, Christmastide to them means joy. Joy even in London's dark slums, joy in the black and lonely bush; everywhere does Christmas mean for them—happiness.

Let us look at them in our mission this Christmastide. At Purbrook there was an almost constant downpour of rain, yet some thirty children duly arrived, and as certainly found happiness in their Sunday School treat, and returned to their homes full of gladness. Then what of those at Vankoughnet? They have not had many treats of any kind, and this was their first Christmas treat. We will hope they may have many more. Here, too, the children arrived in goodly numbers accompanied by their parents. They were addressed by their clergyman, and expressed their great pleasure and grateful thanks at the close.

At Uffington, St. Paul's, the mother-church, did

the children there have a happy Christmas, and did they have their usual Christmas tree? Yes, and a splendid tree it was, and during the evening and after the inevitable tea, a somewhat long programme, consisting of songs, recitations, and dialogues, was gone through.

Then just as the clergyman was finishing his address, the messenger arrived with the letters, and one from the Secretary of the S. P. C. K. was noticed and immediately opened. It told that the Society had sent a grant of books for the Sunday School. This news the children thought worth three cheers, which they accordingly gave, and that most heartily. Truly this Sunday School is most successful and continues to grow; there are now over fifty children on the books, and their regularity is such that a fifth of the scholars have never missed an attendance, and a like number have missed only one.

The Bible-class in connexion with the Sunday School is attended by some twenty young persons, and as soon as the new church is opened will have to be held there, for there will not be room for them we fear in the vestry.

But this joyous season was made a time of happiness to old as well as young by the interchange of gifts, particularly those kind gifts of clothing and other necessaries, sent in such quantities by friends from far and near. But those

who reside in Uffington had a special cause for joy, for did not their own handsome church of St. Paul stand out against the winter's snow in all its beauty, and were they not proud of it! All it needed internally was the completion of its furniture, which in a few days would be in its place, and before the first month of the new year had run two-thirds of its allotted days the Bishop was to consecrate it, and then day by day within its hallowed walls would be heard the voice of prayer and thanksgiving, and the Most High would there daily meet those faithful ones, whose privilege it would so soon be constantly to worship therein.

Let us describe St. Paul's. The foundation of granite and lime built upon the solid rock; the walls eleven feet in height, lined inside and plastered; the principal timbers ten inches square, the roof open inside and of cathedral or three-quarter pitch, felted and shingled outside. On the south side a roomy porch, and on the north a properly fitted vestry of equally roomy proportions. The whole building doubly floored, the walls to the height of three feet wainscotted, and the windows throughout (save at the west end) lancet in shape, and all filled in with stained-glass leaded lights.

Entering the church by the principal entrance, to the left is a handsome font, presented by the

children of St. Jude's, Brantford. As we walk up the nave, on our left is a small door leading to the vestry, and in front the chancel steps, and a striking feature—a true Gothic chancel arch. The sanctuary railed in with polished maple, the gift of one of the Vankoughnet churchwardens, and fully furnished with dossal and set of frontals, the work of the clergyman's wife. The choir-stalls and the seats in the nave are models of taste and good workmanship, and behind the former stands the beautifully toned organ; while the open roof, which has been oil-stained, gives a noble appearance to the whole. Such is St. Paul's, and by far the larger half of its cost was subscribed by the members of the congregation themselves.

That the building was opened virtually free from debt is shown by the fact of its being consecrated the same day, for the Bishop is most particular that the laws of the Church should be strictly obeyed, therefore before consecration an inquiry is made in every case into this matter. The site must also be secured by deed, the name of the donor and the person to whom conveyed, the place of registration, and other matters, properly embodied in the form of petition for and sentence of consecration. All these things being in regular and due order, then the Bishop proceeds to consecrate.

Therefore, on Saturday, January 18, the Bishop,

after having himself on the previous day personally inspected the building, held an inquiry into the cost of the building and the financial state of the building fund. After all the accounts had been gone into, it was found that the whole cost had been paid with the exception of \$54. for which two members of the congregation agreed to become personally responsible. His Lordship then consented to consecrate the next day, at the same time remarking that it was astonishing to him that so beautiful a building could be erected for so small a cost.

At 7 p.m. a reception was held by the Bishop in St. Paul's Hall. Needless to say, the invited guests made a point of being present to meet the Bishop they loved so well, and it was a gathering none of them will ever forget. Later on his Lordship gave a most interesting address on mission work in the diocese.

The next day, Sunday, January 19, the church was consecrated, immediately after which the usual Morning Service and Celebration followed. The Bishop preached, taking for his text "God is a spirit, and they that worship Him must worship Him in spirit and in truth." During the course of his sermon his Lordship again referred to the beauty of the building and his astonishment at its small cost, which, he said, "is a proof of careful supervision and harmonious action." In the after-

noon his Lordship addressed the congregation, catechized the children at the Children's Service, and presented prizes to eleven children who had passed an examination on the "Prayer Book." The Bishop again preached at the Evening Service, and, to quote a local paper, "the services were, as usual, crowded with worshippers, the choir music excellent, and the offertories good—that of the morning being \$16.84."

On the morning following the Bishop left. But the words in which he expressed his approval and all the happy events of the visit are engraved indelibly upon the heart of one at least of those present, and will not be defaced when the messenger from on high shall call him from the Church militant by God's grace to that waiting above.

CHAPTER XI.

VANKOUGHNET.

THE building of St. Paul's did not, as we have seen, so absorb the time of the clergyman that the parts of the mission distant from the centre were forgotten so far as their building needs were concerned.

Only he felt it better to proceed with one thing, as far as possible, at a time, and the home church seemed the most needed, for surely the centre or inner circle had better be first made strong before the outer can be expected to come into conformity with it. But if the centre be strong, then we may reasonably expect to build around it with safety and to good purpose.

Vankoughnet, it was decided, stood in need of attention before other out-stations, for here for years there had been a strong Church family, so far as numbers were concerned, yet hitherto no attempt had been made to erect a church. Again, partly from neglect, and partly from other causes, one of the chief being the very few services held, the different families were fast drifting away into other

could be attempted. However, this also was begun before the valentines arrived, and what is more a fourth of the entire estimated cost promised. During the next month or two much labour was expended upon both the site and the material necessary for the building of the new church, so that when the month of May, with its beautiful flowers and promises of future store, came, there was upon the now largely-cleared site as much as 10,000 feet of material ready for the builder's hand.

The two months immediately following the Bishop's visit were very full of work, not only at Vankoughnet, but also elsewhere in the mission: more building operations were necessary at Uffington, then there were the quarterly house-to-house visits to be paid. By the end of February nearly one hundred had been accomplished, and in so doing, together with the necessary travel to officiate at nearly sixty services, and presiding at ten meetings, the clergyman covered some 836 miles, either on foot or in cutter.

At one of these services at Uffington, the preacher had taken the touching words, "In remembrance of Me," for his text, and both preacher and hearers became so engrossed in the subject that time was forgotten, and it was not until after the church was closed that it was noticed the sermon had been four times its usual length, or in other words the preacher had occupied over an

hour in delivery. So attentive were all, that had a pin been dropped it would have been heard, a fact which was the more remarkable as there were over fifty persons in the congregation who were not Churchmen, many of them being young men who were not particularly noted for their good behaviour in places of worship.

Later the Vankoughnet site was surveyed by a licensed surveyor, who prepared a proper plan of it, and afterwards a solicitor (who gave his services) drew duplicate deeds, which were signed by the donors, and secured the title of the site to the Bishop and his successors for ever; after which the deeds were duly registered, thus legally securing for all time that this spot should be used for the sacred purposes to which the Bishop would, as soon as convenient, be asked to consecrate it. It is a pity such a plan is not always followed in preference to the rough and ready way in which titles are often conveyed.

About this time the clergyman and his wife paid a visit to some settlers living in a very inaccessible part of the mission. There was no travelled road for a long distance to their house, and although messages had been sent over and over again, yet, so far, they had been unable to reach this particular part.

So one morning they determined to make an early start, and, if possible, pay this visit which

had been so long on their minds. They started and drove some fifteen miles, when the road became impassable; they then determined to tie the horse up and proceed on foot, with the result of only succeeding in losing their way, for the trail, after about a mile, became so mixed up with those made by the animals as they roam about the forest that they did not know the one from the other. The only thing they had to guide them was this, they had been told to look out for growing oats. They looked for them but could find none. At last, retracing their steps, they went to the house of a settler which they had last passed, and under his guidance they again set forth, and found the term "growing oats" was to be understood to mean a few oats growing here and there from seed, which had been dropped from the sack when carried in upon the settler's back during the winter. Even with the guide, the way was hard to find, and the road was terrible. The travellers passed through swamps, sometimes sinking in water up to the knee, at other times climbing rocks almost like the side of a house, now crawling under fallen trees, and again, where this was not possible, climbing over them.

At last they arrived and at length returned, but the condition of their clothing was such that it needed general repairs before proceeding. Of course we need not add that this visit was unique of its kind.

CHAPTER XII.

INTERESTING LETTERS.

ON March 19, the wife of a member of Parliament, and a regular reader of the Uffington Mission Notes, wrote from her bed of sickness:—

“ Now that I feel able to write, I want to say how thankful I am for the success of the work in Uffington. It will not be in vain; already it is bearing fruit. For it has given me an encouragement I have very much lacked, namely, the spectacle of a working clergyman in a parish where the people were prepared to do all in their power. Without in the least desiring to reflect upon any I may have known in the past, I own that at times my impatient temper has been sorely tried, and that I have taken up work more than once that properly belonged elsewhere simply because no entreaties of my own or others could avail in the right quarter. The conditions of clerical work resemble those of lay work. The work is inseparable from the situation, just as a soldier's, a doctor's,

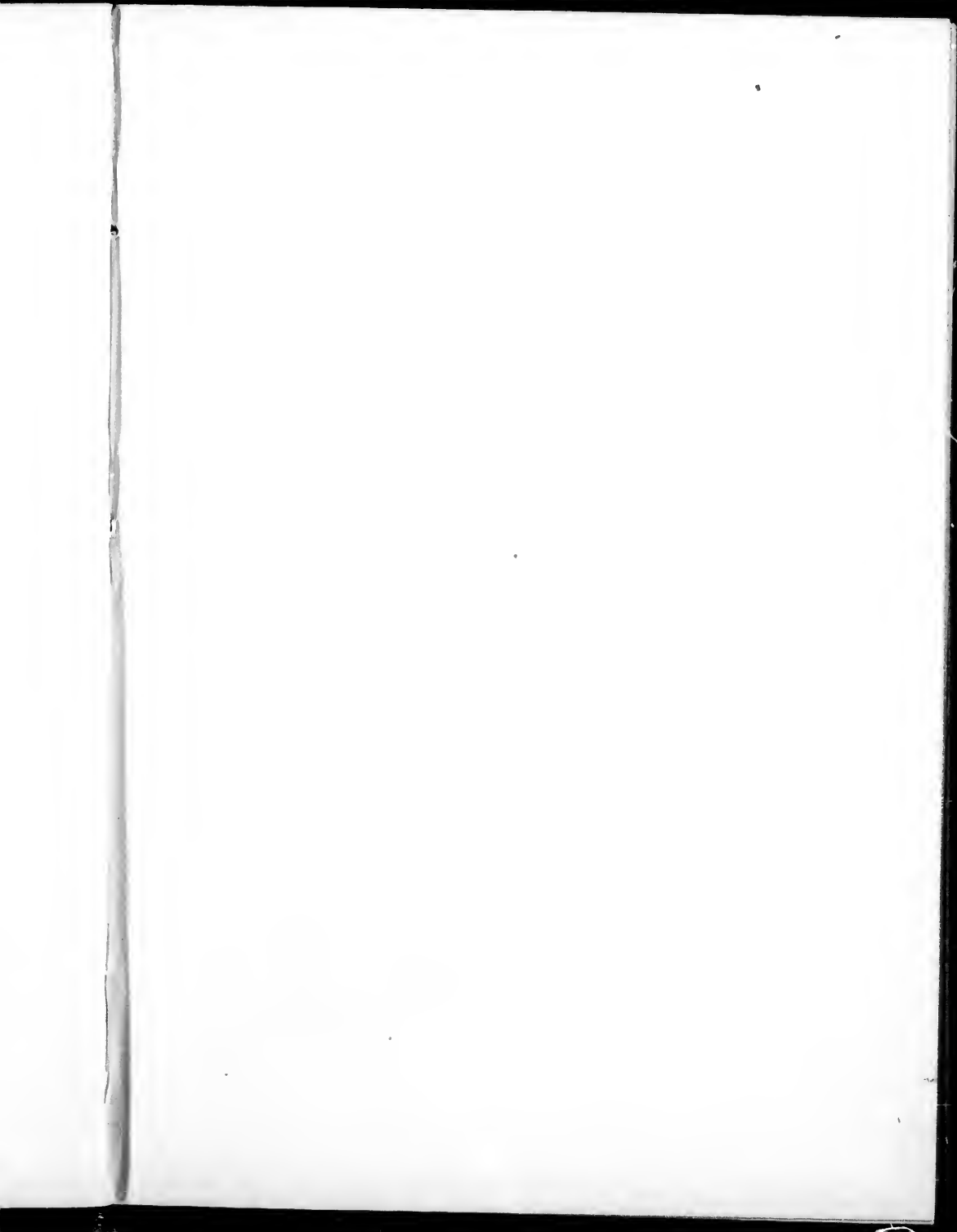
or an office man's work is inseparable from his situation. I say this, not from any feeling against the clergy, but from a desire for simple reality in all things, and also that the effect of the work at Uffington upon me may be understood. I get quite excited about it, and while still quite ill, I read the other day a copy of the Uffington Mission Notes (after a Preface) to two or three friends.

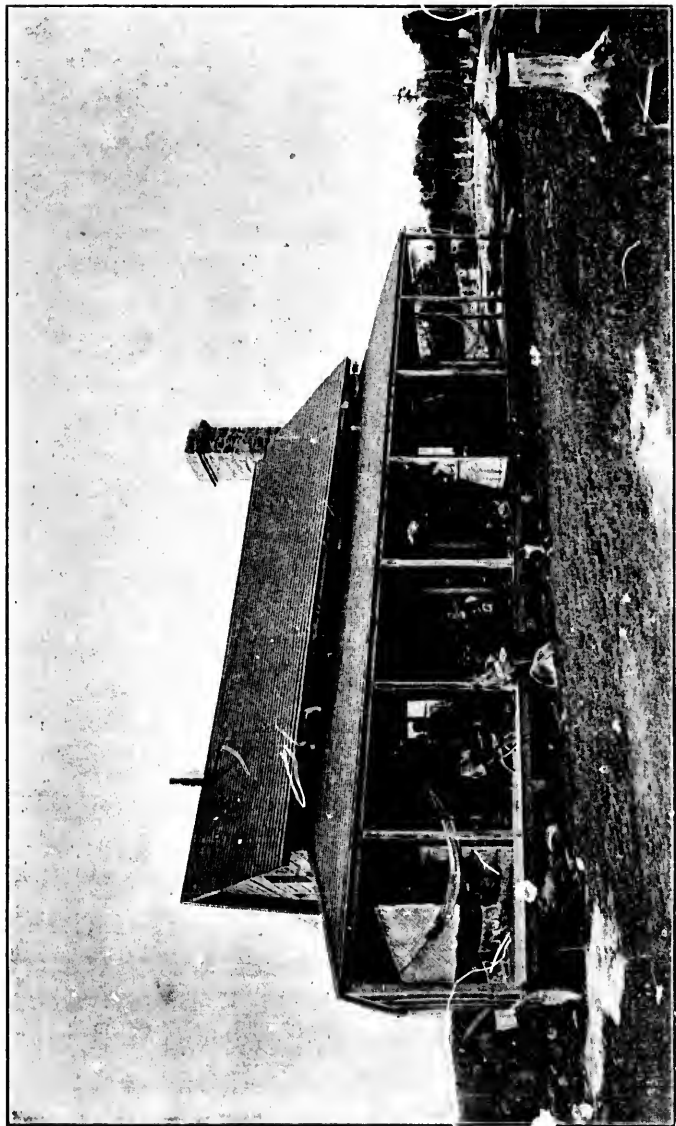
“As an elderly woman I may be permitted to give advice. I say, work wisely, do not exhaust your strength; I have been so apt to forget this in all kinds of work, too much forgetting that it was God who was to do the work, not I.

“As a woman, I am naturally especially interested in the clergyman's wife's share of their joint labours for the good of their people. What a blessing for him to have her sympathetic aid!”

The following is an extract from a letter written by two little girls; we have given it a place here because it shows what even young children can do if they will, for the writers of the letter were not yet in their teens:--

“My sister and myself have been thinking how we could help Missions, and an idea came into our heads which we have carried out. It was to hold a Mission concert independently of the Mission Band and also of older people than ourselves, to which we had all the poor people who would come.





AN ALGOMA HOME.

We had songs, readings, dialogues, and tableaux, and a speech from the chairman (our little cousin who was ten years old last birthday).

“We sold tickets to come in at a shilling each, and held it in our school-room; our parents did not know anything about it till the day before, when we asked if we might have them. We should very much like to have a letter from you about your work in Algoma; we do so love reading the Mission Notes and always count the days till they come again, and when they get late we feel so unhappy.”

The reader will be interested to know that the money result of this concert was sufficient to pay for the painting of the exterior of St. Paul's Church, Uffington.

Here is a letter from a Sunday School child in Uffington:—

“I am writing a letter to the band of little girls who are making things for our Christmas tree, and I thank them very much for their kindness. We had a Christmas tree last year, but I guess we will have a better one this year. We had our tea and then we got our things from the tree. I got such a pretty doll! There were quite a few dolls on the tree, and our clergyman's wife told us that one of them had a letter in it, but no one could find it, until when I got home I was showing mother my doll and the letter fell out on the floor. I was so

glad. We did not stay very late, for we had three miles to go home and some of the others had further still to go, and the roads were all ice: it was just the next day after New Year's Day. My sister got a doll too. I am eleven years old, and like going to Sunday School. We have a long way to walk, and sometimes we cannot get out at all. There are a lot of boys and girls in our school. I guess this letter is quite long enough. I don't often write letters, and as I think you will be tired of such a long letter, I will finish by sending love from all the little Uffington sisters and from myself. Your little friend, MINNIE."

Sometimes it is said that men working in the mines of Wales are not interested in things outside those mines, others would have us believe that they are all Nonconformists. The following letter, written by a Welsh miner to the Warden of St. Paul's Guild, will, we venture to think, show that at all events some are of wider views and take an interest in the matters which belong to the Church of their fathers:—

"I should like to join St. Paul's Guild if you think fit to allow me to become an associate. May God's blessing rest upon all its efforts. I am a miner. Are there any coal-pits near you? I hear there are silver-mines out there. If the Lord will let me, I will send some papers for my brothers in Algoma; I take one, the *Banner of Faith*, and

I have begged a neighbour to let me have a paper that he takes, to send with it.

“We have been collecting some money in a C. E. T. S. box, and some in a S. P. C. K. box, and we hope to collect more.

“We like the ‘Uffington Mission Notes,’ and wonder if St. Paul’s new church is built of logs like the old one that was moved. It seems so strange to move it bodily like that. I should have liked to have seen it going. How glad the people must be to have such a beautiful Lord’s House to worship in. When I was at my work in the coal-pits yesterday I kept thinking about it, and wondered how they must crowd to meet their Saviour in His House. Do they shut up their houses and stay out all day, or can they have time to go home between the services? I expect they are obliged to come only once on a Sunday if they live many miles off, which must make them feel bad knowing what they miss. Hoping to hear from you soon.”

CHAPTER XIII.

AN ENGLISH VISITOR.

JUNE came, and during that month the clergyman and his wife were to know their first great sorrow. For it pleased God that the fair-haired darling girl, the object of many prayers, in whom they had centred all that love parents give to their first-born, should not know the joys and sorrows of earthly life, but in her infant days pass beyond the Veil, and over that narrow bridge which separates our land of shade from all that is beyond.

But what sympathy did their loss call out! From the Bishop and his wife down to the youngest child in the Sunday School, all seemed bent upon making their trial as light as human sympathy and fatherly council could make it.

Particularly touching was the sympathy of the little children; a flower pushed into the hands without words, but with tears in the little one's eyes, spoke volumes, just as the words of one of the oldest and most regular worshippers at St. Paul's

were words of comfort, who, addressing the father, said, "How much better that it should be the child, sorely as you both will miss it, yet how much better for the child to go than for either of the parents. Supposing God had called your wife, what would you have done? What would the Church here do just now without her? Her loss, humanly speaking, would be beyond repair. God grant that she and you may long be spared to continue the great work He has so largely blessed since you both came among us."

Then in other ways they had many causes for thankfulness; the debt on the church furniture which existed at Easter, and which the Vestry through their chairman pleaded to friends for help to remove, had by this time been paid off.

And at Vankoughnet, the people were doing their utmost to carry out their promise given at the Easter Vestry to leave no stone unturned to have their church completed at the earliest possible date. But, alas, money at Vankoughnet is not as plentiful as rocks and stumps; still the settlers did what they could, and continued to spend much valuable time upon the site and the material for the future church.

And Purbrook, always a source of pleasure, none of the out-stations have a congregation more loyal and proud of their church than Purbrook. No matter what the weather may be, as sure as Sunday

morning returns, so will the congregation, and there are individuals who could almost say they had not missed a service since services were first held, a period so remote as to date back to the first days of the history of the district. Then again they have a most satisfactory financial record, and one altogether unique in the history of Mission stations. So much so, that the Bishop remarked that he should not think there was another out-station in so creditable a position in the whole diocese.

This position they maintained solely from the weekly offertory; and that too without the aid of the "envelope" or any other such-like system.

St. Paul's Guild, founded on the Feast of the Conversion of St. Paul, 1890, having for its first object "United Prayer for the Church in Uffington," and for its second "Work for the Mission," was by this time proving how great was the aid such a guild could be to those in charge. As the months passed, the associate-members showed more and deeper interest in the Mission and its work. During June, among the letters received from associates, were some which gave great encouragement to all in their work for God in Uffington, and were it not for the fact that the letters were not written for publication, some extracts might well be given which would show the depth and minuteness of the interest taken by the writers.

All these were sources of great encouragement in

the work, and went far to alleviate the sorrows of the stricken family at the parsonage.

But what cheered them perhaps most of all, was the personal visit of one of the oldest workers and greatest friend of the diocese, who had come from England on a visit to the Bishop, and who decided to favour Uffington with her presence during her short stay. She arrived on July 24, and was the first visitor the clergyman's wife had seen in her little sitting-room since her great loss.

And her visit did more than anything else to restore the old church-worker to her former self. After visiting St. Paul's Church, and attending the usual evening service, this English friend in a few well-chosen remarks presented the prizes to those members of the Bible Class who had lately passed the required examination. In the course of her address she spoke of her appreciation of the system adopted for the study of Holy Scripture at St. Paul's.

The next day the church was again inspected, and the visitor seemed much pleased with all she saw, particularly with the font and organ. Later, the Sunday School Library and St. Paul's Hall were inspected, and then the church buildings were photographed, our visitor giving some hints which were of practical value, she having gained considerable experience while sketching different objects and views in the diocese. This visit came all too

soon to an end, and on the 29th our friend sailed for England. Before she left the Mission, she presented a set of Holy Vessels for the new church at Vankoughnet. They were the gift of an English lady, who also sent another set for Lewisham, but that station being provided for by a gift from another friend, which was to be sent out at an early opportunity, this second set was, with the donor's permission, handed to the Bracebridge Mission, as well as a very nicely worked sanctuary kneeler.

CHAPTER XIV.

RURI-DECANAL VISITATION.

PURBROOK in the month of August was showing even a greater amount of Church life than was its wont; on the 11th of that month there was a special vestry meeting at which about twenty were present. The purpose for which they were called together was to consider the state of the church building and what should be done. The result was a decision to call in an experienced and practical builder to inspect and report.

On the 14th of the same month nearly all the male members of the congregation met in the graveyard, and with the assistance of their teams succeeded in removing the stumps and putting the graveyard in order. Hence, the Rural Dean was able, he said, to give a better account of them than he did on the previous occasion, when he returned this station as "peaceful but sleepy." This work on God's acre proved to be the last opportunity to labour for his Maker offered to the eldest son of one of these faithful workers. A few days before,

the Rural Dean had suggested his giving to the church a piece of land belonging to him, and situated next to the graveyard; little thinking that in a few days he would be the first buried therein, leaving his wife a widow, and his baby girl, baptized only a few days before, an orphan.

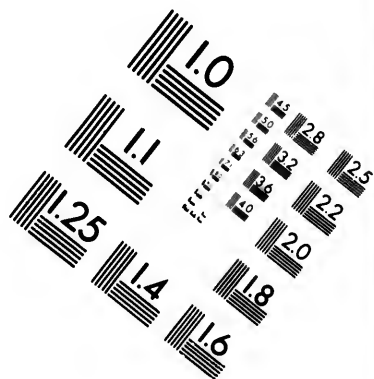
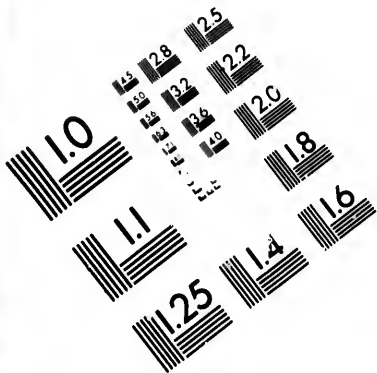
At Vankoughnet there was a short period of waiting, during which some of the congregation showed how anxious they were, by eager inquiries as to the date of laying the first stone, and their readiness to offer to do anything and everything that might seem to help forward this much-prayed-for event. At last August came, and with it the long-looked-for day on which they should see the foundation actually commenced, but before this work could be completed they experienced a difficulty in an altogether unlooked-for direction.

Who would have thought that in this land of rock, a difficulty would have arisen in getting sufficient for the foundation of the church! Nevertheless, such was the case; but that, as well as other troubles, was duly overcome, and then in a few days, to their great joy, the church frame was erected, and the roofing-in commenced in right good earnest. When the Rural Dean arrived at Vankoughnet, he said, "I may well say this station is not inclined to sleepfulness, but I do say, the new church is too small," which last statement he afterwards withdrew.

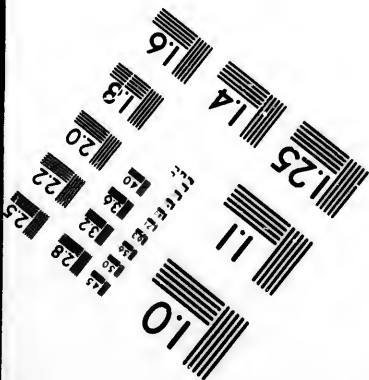
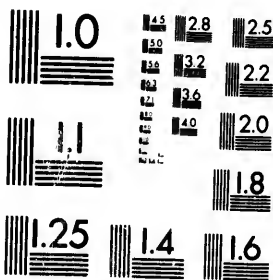
Having inspected the foundations and other works, he spoke of the thoroughness of the workmanship, and expressed his satisfaction with the manner in which it was being carried out, saying, it was a credit to all concerned, and that when finished the building would be as handsome as any in the deanery.

Two or three more days were spent upon the graveyard, and not only is it now cleared, but all the stumps have been taken out save some to the east of the church. The ground has also been ploughed and harrowed ; the fence-posts put in, the roadway in front of the graveyard made, ditched, and graded. A number of small pine and other trees have been carefully preserved and will make handsome shade trees. Altogether, the hallowed acre at Vankoughnet is wonderfully improved, and begins to present already an attractive appearance. The Rural Dean expressed great admiration of the appearance of the cemetery.

The settlers having set their wives such a splendid example, it was only natural that they should be anxious to do something to mark not only their appreciation, but also their readiness to help forward the noble work in hand. Therefore they decided to do their utmost to raise money for an organ, and in due time they were tramping from camp to camp with their list, and were usually rewarded by a subscription towards fulfilling their



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laudable wish ; while the clergyman, wardens, and others were exerting themselves to collect funds so that the new church might be opened free from debt, and also that the site, and its fencing, may be clear from any liability.

At Uffington the Rural Dean duly inspected the church, and expressed his approval. He afterwards inspected the works in progress, one of which, the blasting of the rock at the back of the parsonage for a cellar, was successfully completed during his five days' visit. Then the belfry which was being erected at the Church Hall was inspected. The walls for the cellar and the belfry were duly completed by September 23, and the old bell was rung for the services on the following Sunday. Its music was not sweet, and perhaps the remark of some who heard it was not far from the point, "that half a dozen cow-bells would be an improvement."

One settler when he heard it, thought it was a cow-bell with a crack in it, and actually went round a field to see if a cow had strayed into it.

The Rural Dean added the following foot-note to his report of his visit:—

"In concluding my tour of the Uffington Mission for the inspection of work done and in progress, I have every satisfaction in speaking of the thoroughness of the work. The congregations seeking to be supplied with churches—whose

services are now held where convenience may allow—are each worthy of the most liberal aid their more favoured brethren can give them.

“I earnestly commend their needs to the sympathy of Church-people everywhere.”

The Vessels mentioned in the preceding chapter duly arrived at the end of August. Those from the “Altar Fund of *Little Papers*”—a paper issued in connexion with the Mission Parcels Society—were received early in the month.

They were brought from England by Mr. Walton, who was compelled to pay duty upon them, and although a claim was made on the Government it only resulted in a long correspondence between them and the Mission, in which the Bishop himself took part. Yet the return of the money could not be obtained, notwithstanding the distinct statement in the Customs Tariff that “Holy Vessels when imported for the use of a Church shall be free of duty.” They were enclosed in a neat case on the outside of which are the following words: “Presented to the mission of Uffington by ‘Little Papers and M.P.S.’” Inside, “The gift of the late Mrs. Rawson, of Mill House, Halifax, per Altar Fund of Little Papers.”

September saw a great increase in the membership of St. Paul’s Guild, many of the new associates residing in parts of the world where wage-earning is hard work, and yet several of these expressed

their wish to give as much as a whole week's earnings yearly to the Mission fund. When we remember that their whole wage amounts to only a few shillings per week, we can understand something of the sacrifice such a wish means.

On the other hand, some of the new associates are rich, and some God has called to fill high stations in the world. These, like their poorer brethren, have promised help to the Mission, which, of course, so far as mere amount goes, is larger than theirs.

CHAPTER XV.

FESTIVALS.

THE children, how they look forward to their summer and Christmas festivals, and don't they make a thorough business of them too, and set about enjoying themselves in a right hearty manner!

Well, the annual picnic in connexion with the Sunday Schools of the Mission received no less attention from the children than their other festivals.

The Purbrook children came over to meet their brothers and sisters at the mother-church, and although there were many faces absent owing to their owners being unable to leave their work, yet some eighty young people and a few of their parents took part in the day's proceedings, which commenced with a special service in St. Paul's Church. Afterwards they proceeded in procession to Mr. Kirkpatrick's Grove, where up to 5 p.m. a very happy time was spent, swings, games, and

such-like amusements being much in demand. At the hour named, the clergyman called the scholars together, reformed the procession, and proceeded to the parsonage grounds, where his wife, some of the parents, and one or two sent in advance from the Grove, had prepared a tea, from the very liberal supply of provisions sent in by the parents of the scholars.

On arriving at the parsonage gates, tickets were collected, and the young people passed in. After grace had been sung (and very prettily the children sang it), all were seated, and the tea was attacked in right good earnest.

The next proceeding was to attend the usual evening service in the church, the time for which had arrived, and very glad were those in charge to see so many upon a week-day within the walls of the sacred building.

After service some games were again engaged in, and various races (such as sack-races, three-leg races, and the like) run. Then a scramble was provided for the little ones, who immediately afterwards returned home, the elder ones remaining for an entertainment given by the Mission band. This band was formed from those members of St. Paul's Guild who like to "work for Christ and His Church" in an active manner; and in their entertainment of others, often at great loss of valuable time to themselves, they did a very real

work. On this occasion, as also a week or two later, they introduced a dramatic sketch, which they performed very well indeed. We will give a few words by way of description of one of these entertainments, the latter of which took place in the Town Hall, instead of St. Paul's Hall, the number of expected guests being too great for the last-mentioned room. The members of the Guild were assisted by Miss Kincard, and four other friends, and their programme contained some twenty items; including four dialogues, a masquerade, seven recitations, three speeches, the sketch "Cinderella," and four songs (one in character). The number of the members of the Mission band taking part was sixteen.

The evening was a great success, largely due to Miss Kincard, and the admirable manner in which she had trained the six young people who took part in her piece.

The song in character by "a friend from Ireland" caused great merriment, some not being able to keep their seats for laughter.

"Cinderella," the piece of the evening, which was under the care of the clergyman's wife and Miss McCarthy, the talented young friend who resided with the family at the parsonage, proved an immense success, although those taking part in it laboured under the disadvantage of want of practice, the books not having arrived until within a fortnight

of the entertainment, consequently only a very few rehearsals could be arranged. But all worked hard and did their utmost, and naturally were successful.

On Tuesday and Wednesday (October 14 and 15), and also on the following Sunday, the Harvest Festivals were held.

The church at Uffington was most tastefully decorated for the occasion with corn, fruit, and vegetables, which were liberally supplied by different members of the congregation. The number of communicants was larger than usual, although the other services were not so largely attended, but this was doubtless due to the very bad state of the roads and the inclement weather, for on the Sunday evening the congregation was larger by nearly one hundred than at any of the other services, many saying afterwards that they were unable to attend the first services for the reason we have suggested.

The services throughout were bright, beautiful, and hearty, and the music good ; not only the choir, but the congregation singing most heartily, as only bushmen and Welshmen can sing.

At Purbrook the services were attended in very much the same manner as at Uffington, the number of communicants being again very satisfactory. The little church building looked its best, for the congregation here as elsewhere had provided some

of the finest fruits of the earth, with which God had blessed them.

The Rev. Thomas Llwyd, who was the special preacher at both churches, during his different discourses traced back the festival to its origin, and sketched its history briefly, but eloquently, from its starting-point up to the present day, when the people still bring their offerings and gather together to worship God, and to thank Him for the bountiful mercy extended to them for another year.

CHAPTER XVI.

THE RED MAN.

By the close of the year 1890 not only had the graveyard at Uffington been enlarged by the gift of a piece of land having a frontage of some forty feet to the main road, along the western side of which a wall one hundred and twenty feet long and five feet six inches high was erected, but the piece of land thus enclosed had also been filled in with earth to nearly the top of the wall, and the other sides of the graveyard were fenced in with a neat picket fence. At St. Paul's Church the open work in the roof was also improved by additional details, and a circular window filled in with stained glass (the gift of the Bishop) inserted in the west end. But perhaps the greatest improvement at Uffington during the year was the addition to the parsonage of a cellar, kitchen, and wood-room, and space for three bedrooms over them; while the unhealthy swamp in front of it had also been drained and filled up.

The parsonage as it at first stood was a very small house, containing only six rooms. Small as it was it had a history.

The first subscription for its erection came, not from the settlers themselves, nor from any white man, but from a poor red Indian—one who had himself waited long for the message which the white man so often counts of but little value. And thus the red man repaid the white for the service rendered in sending him the “good tidings of great joy.” How pathetic is the story recorded of the sainted Bishop Fauquier’s first visit to one of these Indian tribes! The Bishop was on a trip to Lake Nepigon in 1878 to seek out and preach to the pagan Indians. Taking an Indian guide, after five days’ canoeing, they reached the head of the Lake. Here they met with an Indian chief, who told them of a band of Indians on the Lake who wished to become “English Christians,” and had for thirty years been waiting for a teacher. That night “by chance” they met with a member of this band, and agreed to go with him to the place where they were encamped. Here they met the Indians and were told the following touching story by one of their chief men: “Thirty years or more ago the Indian chiefs were called together at the rapids of Sault St. Marie to meet the great white chief in order to make a treaty with him about surrendering their lands to the Queen. My father was chief at that time, his name was Muhuedooshaus; the great white chief’s name was ‘Robsin’ (Sir John Robinson).

He said to my father that he would send us an 'English Blackcoat' to teach us. So every year my father was waiting for the English teacher to come; he waited on, year after year, and at length died a pagan. His last words to us were that we should still wait for an English teacher to come, and that when he came we were to receive him well and ask him to open a school for our children to be taught.

"He also told us never to sell our land to the white people, but always to keep it, and not to scatter about, but to keep together. Thus to the present day we have kept to the precepts of our father, and we now welcome you as the English teacher that our father told us to look for."

The following lines were suggested by this little story:—

WAITING.

WAS it a promise that the white chief gave
So many years ago, that he would send
A teacher to point out the way of life,
And tell the dear old Story of the Cross?
Was it a promise? So the red man deemed,
And yet, not yet! the promise is redeemed. •

Through all the changes of these thirty years
That promise echoes sadly, calming first
The bounding pulse of manhood, chastening all
The joys and triumphs of a savage life.
Looking from steadfast eyes, whose sorrow dumb
Mocked the brave words—"Wait; he is sure to come!"

"Wait; he is sure to come!" the exulting words
At first brake forth from lips that scorn delay;
"The white man holds the truth; he will not fail
To guide his brother to the perfect day,"
And I myself shall see the blessed sight,
And with my people hail the glorious light.

"Wait; he is sure to come!" no other hands
Shall lead us into light; no other lips
Shall teach the truth; and yet—and yet 'tis hard
With outstretched arms to wait and watch so long,
And in despair again, and yet again,
To cry for help and still to cry in vain.

"Wait; he is sure to come!" the hopeful words
Fall sadly, wistfully, by dying beds,
O'er new-born babes, o'er childhood's smiles and tears.
O'er every passing scene of grief and change;
O'er wasted lives that have no home—no goal
But the great hungry cravings of the soul.

"Wait; he is sure to come!" the years pass by,
The head is whitened o'er by winter's snow;
The sight grows dim, the active limbs are stiff,
The hand is paralysed, the voice is low;
And the bright searching glance of former years
Is dimmed by hope deferred and patient tears.

"Wait; he is sure to come!" but one hath come
Before him; not the messenger of Life,
But Death; and closed the eyes that watched so long,
And hushed the voice, and stilled the beating heart,
And folded the tired hands upon the breast—
And the red chief hath entered into rest.

So he, too, died in faith, seeing afar
Scarcely the shadow of the rising day;
Stretching forth patient hands to grope for God
That no man grasped; bequeathing to his tribe
The hope which his red warriors, 'midst their grief,
Took up and echoed from their dying chief.

"Wait; he is sure to come!" How beautiful
Upon the mountains will his footsteps be!
How glad his voice, bearing good tidings on
Through the dark forest, by the inland sea!
"Wait; he is sure to come" at last, and bring
Glad tidings of our Saviour and our King.

But is he sure to come? Through blinding tears
I hear a voice that asks, "Where is the soul
I came on earth to save? Thy brother's soul?
The soul that hungered after righteousness?
Red man and white, I died from sin to free:
Could none be found to bring that soul to Me?"

"Am I my brother's keeper?" I would plead,
But that I dare not; for I know full well
The glorious Gospel was not given to us
For selfish hoarding, but in solemn trust,
That by the white man through the expectant world
The banner of the Cross might be unfurled.

Ere I turn back to my vain, selfish life,
Again I hear that loving, pleading voice —
"Is there not joy in heaven o'er one redeemed?
And these have waited and have watched so long!
Work while 'tis called to-day. For work undone
There will be time to weep when night is come."

Peace, vain regret! I leave the wasted past
 Beneath the Cross. My loving Lord, than I
 More merciful, only let me press on
 To speed the message while it yet is day,
 And tell the red man that the night is past,
 And he they long have looked for comes at last!

But to return to the parsonage at Uffington. The alterations made it far more useful, and now it was possible to take in the winter store of provisions. In the cellar were placed such things as must be kept from the frost, and it protected them so well that not a single potato, apple, or any other thing was lost by frost. Then a part of the new building at the time of which we write was used to store a supply of frozen meat to last till Easter. The room looked well stocked with the larger part of a bullock, parts of a sheep and a pig, besides other and smaller provisions. Then there were several lumps stacked at one end of the room looking like so many large blanc-manges, or perhaps more like pails of dripping one sees in the smaller shops at the east end of London. A stranger would doubtless wonder what they could be, and would be surprised to hear they were milk,—frozen milk to last the household until that article of food could be obtained from the farmers in the spring. Thus Ovid's description of winter in Scythia, where they "drink, not cups but slices of wine," is literally true of Algoma.

"Vina, nec hausta meri, sed data frusta bibunt."

Ovid, *Tristia*, iii. 10. 9.

The instructions for providing the day's supply of provisions would appear somewhat strange to an English mind. It was a part of the clergyman's domestic duties to cut out such quantities as might be required, and his wife would give him some such instructions as these, 'a piece of beef of so many inches, a piece of milk three or four inches square,' and so on. Joints were cut off with delightful disregard so far as cut was concerned; the saw would go straight through both meat and bone, and the cook had to make the best she could of it.

CHAPTER XVII.

CHRISTMASTIDE, 1890.

THE old year had reached its last days and then St. Stephen's Church, Vankoughnet, was used for the first time. For two young people who lived at that out-station wished to be married and were anxious the service should take place in their own church. Hence there was this special service previous to the Bishop's visit for consecration. How very pretty the little new church looked on that winter's morning! Let us describe it.

It has a foundation of granite, upon which its ten feet high walls are erected and plastered on the inside. The roof is an open one of three-quarter pitch, covered with inch and a quarter pine, and shingled. At the east end a small sanctuary has been erected, and on the south and north sides respectively a vestry and a porch. The floors are double, and the walls to the height of three feet wainscoted. The windows throughout are very handsome and all filled in with leaded stained glass lights, all (save at the west end) being Gothic

in shape. These beautiful windows, the gift of a friend not resident at Vankoughnet, show to perfection against the white walls of the church.

Here, as at Uffington, there is a true Gothic chancel-arch. The sanctuary railing, seating, and other furniture are all of good workmanship, the former being very handsome. Thus had the people of Vankoughnet verified the truth of the remark made in an earlier chapter, that "where there is a will there can always be found a way," for in three months from the laying of the first stone the church stood as we have described.

Then came the Christmas festivities, those in connexion with the Sunday Schools making a large number of young people very happy. At Christ Church the treat was held in the school-house (kindly lent for the occasion). The room was gay with evergreens, and the tree at length, under the loving care of the churchwarden's wife and her assistants, became an object of beauty. This tree had one unique advantage over its fellows outside inasmuch as it could be turned round by simply giving it a slight push. This property proved afterwards to be of considerable advantage when the time came to pluck its varied products. A most liberal tea was provided by the children's parents; which, after grace had been sung, soon went the way of teas in general, and our young friends became anxious to return thanks and begin

the business of the evening. After grace it was proceeded with, and games, songs and recitations followed each other in quick succession; then came the distribution of the gifts from the tree, an address from the clergyman, and a very happy evening was brought to an end amid deep expressions of gratitude and heartfelt thanks to the kind donors and every one who had helped. All before leaving sang the Doxology most heartily. The party from the parsonage did not return that night, but were kindly entertained by one of the churchwardens, who, as ever, was most hospitable.

Those children attending the Sunday School at the mother-church had their treat a few days later, and a worse day, so far as the weather was concerned, could not well be imagined. It rained and rained from early morning until long after darkness had set in. The question, "Will they come?" was asked over and over again. The clergyman thought no one would venture out on such a day, and so advised that only such preparations should be made as would be useful at a later date. The roads were in an awful state, more than knee deep in melting snow and water. What was his surprise to see a team driving in loaded with young people, and in the distance another equally heavily-laden approaching from an opposite direction. Clergyman and helpers went to work forthwith, and soon St. Paul's Hall presented its

wanted appearance on such occasions. In the meanwhile others were busy preparing the tea, and in the course of an hour all was ready. And at this point the first party, consisting of the parents and young girls, made an attack upon the eatables, while the young men and boys most gallantly waited to form respectively second and third parties (some such arrangement being necessary by reason of want of space). We will not say whether our gallant young friends consoled themselves with occasional peeps at the ladies who were putting the finishing touches to the Christmas tree.

They soon, however, exchanged places, and when grace had been sung for the last time all made a move to the church for the usual service, which was most heartily entered into. The number attending the service was ninety-four. The service over, one of the parents suggested that the tree (which during their absence from the Hall had been nicely lighted up) should have the first attention, for he thought, seeing the fearful state of the roads, some would like to go early and would prefer to lose the games rather than the pleasure of seeing the gifts distributed. In compliance with this suggestion the distribution was proceeded with.

The tree being at length dismantled, the few parents present, through Mr. Kitching, expressed their heartfelt thanks and that of their children, and asked that all those who had done so much

for them might be thanked, which, of course, the clergyman gladly undertook to do. Some now left for home, while others engaged in games many and varied.

As the time passed the room became less crowded, and at ten o'clock the clergyman thought it better to close, which was done in the usual manner.

But now the question was, how were they to get home? For the roads had become worse and worse, and it was quite impossible for some even to attempt returning to their homes. And so the question was settled for those who lived at a great distance to stay at Uffington all night, and to get what rest they could with such accommodation as it was possible to provide for them.

One of the churchwardens turned his kitchen into a general sleeping apartment for something like a dozen or more youngsters, who seemed as fresh as larks the next morning.

CHAPTER XVIII.

THE BISHOP'S LAST VISIT.

ON Sunday, January 11, the Bishop of Algoma commenced his annual visitation of the Mission. He was driven over from Gravenhurst in time for the evening service at St. Paul's Church. The evening was stormy, but as usual a full congregation had assembled. Fifteen candidates were presented for confirmation, five male and ten female; the number would have been larger, had it not been for some circumstances which prevented their being presented. There was only one celebration during this visitation, at which thirty-four communicated.

During his three days' visit the Bishop three times performed the episcopal act of Consecration, the first being at St. Stephen's Church, Vankoughnet, to which church he was driven on Monday, arriving there at about 10.30 a.m. A petition to consecrate was read by one of the churchwardens, and the church being free from debt, and all else being in order, his Lordship proceeded to comply with the prayer of the petition and consecrated the building.

The Bishop afterwards addressed the congregation.

In the course of his remarks he referred to the building as commodious and beautiful, and expressed his astonishment at what had been done in so short a time and at so small a cost.

The service over, an informal business meeting followed, after which a basket appeared at the vestry door, causing the Bishop to put up his hands and exclaim, "Oh, that old Oakley custom" (Oakley is the township of which Vankoughnet forms a part), and according to custom, Bishop and people were soon busily engaged discussing its contents.

The next work was to return to the mother-church, where at 4.30 p.m. the second service of consecration began, that of consecrating the addition to St. Paul's graveyard, a roadway around which had been cut through the snow, so as to enable the procession of clergy and people to walk round upon the actual soil.

A bitterly cold north-west wind nearly cut every one in two, and all were most thankful to get within the shelter of the church. The congregation was the smallest seen for years in Uffington, and we should say the Bishop had never addressed a smaller. Probably the cause of so few being present was a mistake in the notice of the service, which seems to have misled the people as to the hour; we do not for a moment suppose they feared the weather, which had never before been bad enough to keep them away.

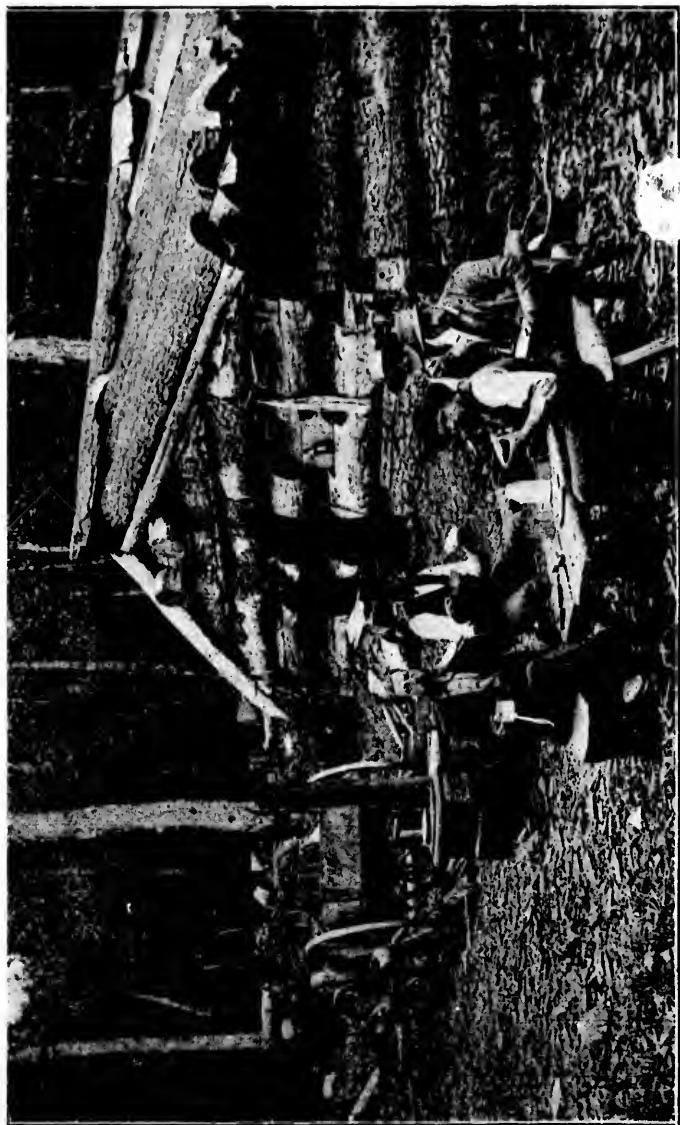
The third consecration was also of a graveyard, that at Christ Church, Purbrook; this service took place on the Tuesday morning, and for it the usual congregation had assembled. Here, as at Uffington, a roadway had been cut through the snow, and the service proceeded in the same manner. Afterwards there was a Confirmation. When the services for the day were ended, the Bishop, the clergyman, and one or two friends from the mother-church, were hospitably entertained by the churchwardens.

Then all too soon came the hour at which the Bishop was to leave the Mission for that of Bracebridge. But before doing so his Lordship said, "I was astonished the last time I visited this Mission, and I came prepared from what I had heard to find even greater room for astonishment; but now my visitation is completed I can only say that not only does that which I have witnessed far surpass all my expectations, but I feel constrained to exclaim with the Queen of Sheba, 'that the half of it had not been told me.'"

The next few days were very busy ones, so far as visiting was concerned, for what with the state of the roads and the pressure of other calls, nothing had yet been done in the way of beginning the house-to-house visitation for the quarter.

And as the clergyman had appointments, first at Emsdale for a week and then for ten days at

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LUMBER SHANTY, OR EMBRIO LUMBER CAMP.

Toronto, both of which came in the next four weeks, this made visiting matters look serious; so now for a few days he had to be on the road early and late in order that the arrears should not get beyond his control.

One of the first days was spent with the men engaged in one of the lumber camps near Clear Lake; it is impossible to tell of the hospitality and good will always shown whenever a clergyman visits these camps. And the one now visited was by no means behindhand in this respect. And besides, the men always take a hearty part in the little service generally held (after of course getting the permission of the foreman, which we may say has never been refused).

They sing the hymns as though they mean what they sing: they always have the offer to select their own, and those usually chosen are as a rule such as "Where is my boy to-night," "Almost persuaded," "Beneath the Cross," and the like. The service-book used is without exception the one compiled by the Bishop from the Book of Common Prayer for the use of such congregations.

One always comes from these gatherings feeling thankful for the privilege of being able to minister to these hardworking denizens of the forest.

CHAPTER XIX.

EMSDALE.

THE 26th of January found the members of the Eastern District Convocation making their way to Emsdale, where the following morning, in St. Mark's Church, the Bishop celebrated the Holy Communion, and at ten o'clock the business of Convocation began. Emsdale has a very hardworking congregation, and one which, although young, is yet by no means behind its neighbours in Church work.

It has lately built a large and roomy parsonage upon a site situated within the village. The church, built before the railway was thought of, stands a long way from it. This is probably owing not to any fault of those who first chose the site, but to the fact that the village has gradually extended station-ward and hence more houses have grown up nearer the station, while those which at first formed the original village (and were close to the church) have fallen into decay, owing to the neglect consequent upon the migration of their builders. Thus the church was left high and dry—the words are

used advisedly of the structure—for it has the appearance of being (as a visitor remarked) “upon stilts.” However, the people are doing their best, and probably have by this time succeeded in bringing the church down into the village.

The Rev. A. W. H. Chowne, B.D. (Rural Dean of Parry Sound, who is also the clergyman in charge of Emsdale) and his people extended their hospitality to the visiting clergy, and did all in their power to make them comfortable and happy.

The last evening was devoted to a “re-union,” during which the Bishop gave a most interesting and instructive account of his missionary travels.

We have some very pleasant recollections of friendships first made, and of social chats with different members of Convocation, particularly with the Rev. H. P. Lowe, M.A., the hardworking and intensely loyal clergyman at Aspden, and also with some of the members of the Emsdale congregation, among them Mr. Streatfield and our host. We cannot help feeling that Mr. Chowne should be congratulated upon his willing and enthusiastic helpers. The next day all returned to their respective parishes.

The clergyman at Uffington, after taking his usual duty on the Sunday, proceeded the next morning to Toronto, leaving the Mission, accompanied by his wife, shortly after 5 a.m. On the way to the railway station the cold became intense,

and notwithstanding buffalo robes, they were nearly frozen and were glad to get down and walk as best they could. Arriving at the station, the newly-lighted fires (the stoves having been allowed to go out the previous day, as on Sundays there are no trains and therefore no passengers) had not succeeded in driving out the icy cold, and they stood shivering in the waiting-room, when a kindly clerk invited them into the parcel office, where a fire had been lighted earlier. Thanks to his kindness they were at last thawed out, and when the express going South arrived, they were ready for the start and duly arrived in Toronto, and later at the residence of Mr. Smith, barrister-at-law, one of the many kind friends of the Mission, whose guest they remained until the following Thursday.

The visit to Toronto was fully occupied in transacting various business matters in connexion with the Mission, so much so that very little time was left for the pleasant duty of visiting the associate members of St. Paul's Guild, and other friends residing in this city of churches.

Sunday was of course a very busy day, full of appointments for preaching and giving addresses: in all, during his stay, the clergyman delivered seven. One opportunity he had to miss, for time compelled his return to Uffington, and so he was unable to address the ladies of the Woman's Auxiliary at their monthly meeting.

One of the addresses was given at the Cathedral Church of St. James to several hundred children, and another to those of All Saints' Sunday School ; it is due to the teacher of the infants' class, consisting of little ones of the most tender years, to mention the excellent state of her class. It was the clergyman's privilege to inspect the school and to see these babies go through their exercises. It was a perfect revelation, and a sight more fascinating it would be hard to imagine.

The next day the clergyman paid a visit to the organ builders and arranged with them to send an organ to Vankoughnet, as soon as they should receive instructions from him to do so. They had not long to wait, for on his return to Uffington almost the first thing reported to him was the fact that all the necessary funds had been collected.

In due course the instrument arrived, and by the fifth Sunday in Lent was ready for use, on which day it was heard for the first time, the organist from the mother-church kindly going over and taking the service. The day, so far as weather was concerned, could not have been much worse, there being snow banks in every direction ; and the clergyman frankly admits that, had he been driving, he would have given up before he had gone two miles of the distance between St. Stephen's and the mother-church. After a few interesting events, such as being thrown off the seat and the like, St. Stephen's

was at length reached, and the party from the home station were rewarded for all the exertion and trouble the journey involved by meeting a church full of people, for notwithstanding the state of the roads (in places almost, if not quite, impassable) the congregation was so large that some had to be seated on the chancel steps.

All were pleased with the instrument, its tone and power, and the service was one of the most hearty we ever remember.

CHAPTER XX.

SNOWED UP.

TOWARDS the end of March the roads became blocked with snow, so much so that at times there was great difficulty in getting over them, for the snow seemed to have lost its binding power which usually causes a road to "pack" well when travelled over; but now for a few days it snowed almost daily, and the high winds drifted it into banks, which rendered communication between points difficult, to say the least, if not dangerous.

As often happens at such times there was a sick call for the clergyman, and that at the most eastern limit of the Mission. What a journey it was! Over and over again the cutter was upset; again and again nothing could be seen of the horse as he plunged into a hole or high bank. More than once all that could be seen of both cutter and horse after an upset would be the runners of the cutter and the horse's heels, everything else being hidden by a cloud of snow thrown up by the horse in trying to get through.

Then at the Longford line, between that township and Oakley, the horse suddenly gave out and seemed as if he could go no further. After a rest and some encouragement he made another attempt, and succeeded at last in bringing the clergyman to the house he sought. After a stay of some two hours the return journey began, and was subjected to many such accidents as had happened to the outward trip, but at length the horse reached the edge of Long Lake. Here the snow upon the ice seemed to be of a different character, for it had "packed," and all proceeded merrily as they raced along; yes, actually, tired as the horse undoubtedly was, yet he travelled at his best pace, and seemed as pleased as the driver at his performance. But the cold was intense, for the wind was blowing hard across the lake and right in their teeth. At length they struck land, and after an hour's drive arrived home, both horse and man ready for some refreshment.

The following week the clergyman again visited this sick member of his Master's flock—this time accompanied by his wife. All went well during the journey out, for the roads had got into a splendid condition, and a more enjoyable trip could not be imagined. But they nearly lost their lives on the return journey. The clergyman, in order to save time, had taken a short cut. The settlers warned him of the danger, but he, in his

want of knowledge, persisted in taking a course which seemed to him to mean a great saving of time. The danger which the settlers feared, and which might have been fatal, was that of their slipping down a precipice over which a team loaded with corn had the day before fallen.

The clergyman laughed at their fears and drove off. Presently they suddenly came upon the hill leading to the spot referred to. Down this hill they proceeded to go, when suddenly and without warning the cutter slipped round before the horse—an occurrence by no means uncommon upon very steep and slippery hills, but not very dangerous unless, as in this case, there happens to be a bank on one side and a precipice on the other. In a few moments it dawned upon the clergyman (who was driving) that the cutter was in danger of overpowering the horse, for although the horse was doing its best to re-ascend the hill, they were gradually nearing the brink, when fear more than foresight caused the driver to give the horse a sudden cut with the whip which caused the animal to give a leap forward, by which action the cutter was upset, but also prevented from sliding over the edge and falling upon the rocks below.

The end of the month brought the usual vestry meetings, when it was found that the Vankoughnet congregation had subscribed funds not only sufficient to pay for the organ and working expenses of

their church, but also, since the Bishop's visit, sufficient to pay for the seating and other furniture in the church, while the attendance at the services averaged about seventy.

At Purbrook they had not only paid their way, but had also a balance in hand sufficient to pay the pledged amount to the stipend fund for the whole of the next year.

The members of the congregation showed themselves most anxious about their church building, while the weekly offertory was larger by a third than that of the year before. The average number of communicants at a service was eighteen.

At the mother-church, as also at those of Purbrook and Vankoughnet, the several congregations elected their wardens, sidesmen, members of the Burial Board, and vestry clerk, and at each place the Burial Board adopted bye-laws. At Uffington there was still a further increase in the average attendance, and the offertory for the year was half as much again as it was the year before.

The teachers of the Sunday Schools gave an "Easter treat"; a new departure, but one that was much enjoyed, for it is always a pleasure to the teachers to do what they can for their young friends, whether in school or elsewhere, and it would be hard to say which were the happier of the two.

During the month of April some work was done upon the interior of the five rooms added to the

parsonage the year before, making three of them complete—two as bedrooms and the other as a book-room. A fence was also erected round the parsonage garden, and a verandah around the parsonage itself, making that building a more fitting resting-place for weary workers, wherein they may prepare themselves for renewed battle in coming days.

CHAPTER XXI.

LEWISHAM.

“PUT not your trust in any child of man.” If any one is looking for an illustration of the truth of these words let them go to the out-station of the Uffington Mission known as Lewisham. And if what we hear be true they will have an example which certainly will not be very much to the Church's credit.

The history of the people of Lewisham is one of hardship, toil, and disappointment, working as men rarely work for their church, and at length finishing the exterior of it. And now there comes a rumour that they may become desolate, and without a house wherein they may assemble for worship.

Lewisham Church was the third taken in hand. The framework of it had been erected long years before St. Paul's new church was even thought of, but owing to many and varied causes (the chief among them being the old and too-well-known one to need mentioning) the building of the church

had not proceeded beyond the roofing stage. It was not that the people were careless, far from it; over and over again did they urge the clergyman to proceed; but the crying wants of the mother-church and of Vankoughnet seemed to him to need first attention: not that he neglected the distant and in some ways isolated station in the south, but he could not be in two places at once any more than he could make one pound do the work of three. He admits that deputation after deputation waited on him, one of the most pathetic on the day before the advent of the English visitor mentioned in Chapter xiii in Uffington; in this instance the deputation had walked the distance over bad roads, and simply begged that their wants might be considered, and over and over again raised the old Macedonian cry.

At length the work of completing the exterior of their church was proceeded with, and by July this completion of the exterior was an accomplished fact. Double flooring was laid down throughout both the main building and the porch, a temporary vestry being erected within the church, and rough seats, put in to serve until such time as the congregation should be able to complete the interior, the walls of which required to be plastered.

The Church family at Lewisham has ever been a very small and weak one, weaker than that in any other place within the Mission, hence so much

progress could not be expected there as elsewhere. Yet if the Church family was small, there were many other souls in Lewisham who, if they did not call themselves Churchmen, belonged not to any of the denominations, and were in every way ripe and ready to be gathered in; and a little common-sense work would soon have brought them. As witness the number of Baptisms on the 27th of August (only a few weeks after the church was opened), when there were eight souls from six families baptized, only two of the parents considering themselves members of the Church of England.

Regularly from the opening of the church did the congregation return Sunday by Sunday: sometimes there were forty, sometimes fifty, and once (September the 13th) sixty-six worshippers. They were not only hearty in their worship, but also thankful for the opportunity of worshipping, more than one saying, either immediately after the first service or during the week following, "After all these months and years without any Sunday service we realise how good it is for us to have them."

Then for a few weeks they had a fortnightly cottage lecture in the houses of one or other of the settlers in turn. They were well attended. Very vivid are some of the recollections of these quaint services, a few singers standing within the house, the lay reader at the door, while the remainder

were seated on benches without the house and around the door. The number usually attending these meetings averaged about forty.

And yet it is proposed not only that the clergyman should discontinue to hold services at Lewisham, but also that the church be removed to Uffington to form a stable.

Well may the people both at Uffington and Lewisham, and the Bishop also, be astonished at such a suggestion. Have the days of Cromwell returned? An English bishop says, "One soul is a sufficient diocese for a bishop." Is a missionary's time so precious that scores of souls in one part of his mission are to be considered of no consequence?

And what is the reason given for this proposal? It is that there are so few Church families, and that they cannot pay for the clergyman's services.

The very obvious answer to this is the question, Has the Church of England become a sect? If not, is there not responsibility in the matter of those souls committed by God to her charge, who do not know sufficient of her teaching to decide whether they are members of the Catholic Church or not? Apply the same rule to many of our churches in England, and only consider those who are in her full communion, and who can pay their clergyman, to be worthy of churches and services, and there would soon be no lack of stables! The wildest

dreams of the Church's enemies would thus be effected by her friends.

God grant that both the church and services may be preserved to the little loyal flock at Lewisham. But if in His providence He allows this most disastrous trouble to overtake it, let us remember that God will require these souls, and that although they may appear in our eyes as of small value, they are not so in God's sight. And the Most High, Who values even "a cup of cold water given in the name of a disciple," will not fail to mark the true reason for and cause of neglect.

And so we bid farewell to Lewisham, and pray that if the earthly shepherd fails, the Giver of All will send His angel to shepherd that little flock.

CHAPTER XXII.

PURBROOK.

As the clergyman was being driven to Purbrook on the Sunday after Ascension Day, he remarked, "I wonder if we shall find anything done here since last week." The cause of this remark was, that on many occasions of late the speaker had found some needed work had been done, without fuss or notice. At one time a stack of wood had appeared, at another certain stumps had done the opposite. Now this is as it should be. Surely clergymen have sufficient in their own duties to attend to without taking upon themselves those of the wardens. Yet too often in Algoma the clergyman has to do so, but Christ Church, Purbrook, can and does look after its own affairs. On arriving they found something had again been done. The graveyard had been ploughed and looked well, ready for seeding. On inquiry it was found that the gratitude of the congregation was due for the work to one of the younger communicants, he having given the services of himself and his team to perform it.

The post brought a very interesting letter from Mayfield Rectory, and one which gave the congregation much encouragement to proceed, and a little later a most animated discussion took place at a meeting held in Mr. Churchwarden Colson's house, when it was decided to proceed at once to prepare for the rebuilding of the church, and various members of the congregation present undertook to fetch the materials as a labour of love.

In the course of the afternoon the churchwarden's wife produced a list of subscriptions which showed a goodly roll of names, and by the end of the week contained subscriptions amounting to upwards of a fourth of what was afterwards the estimated cost of rebuilding. From time to time vestry meetings were held, and those who could not attend sent messages expressing their hopes that the rebuilding would not be delayed. At last all things were ready and a contract concluded for the rebuilding of the church. In consequence the wardens in July removed the whole of the church furniture from the old building and handed the building over to the contractor, who began work forthwith, and in so short a time did he complete his work, that within two months the fourth and last church attempted within the three years was completed. This church is in some ways perhaps the most handsome of all four. This is natural, for it was the object of those in charge to take the

first church erected as a model, and only to deviate from that model when an improvement could be made by so doing. This church has a fine five-sided apsidal chancel, which causes the whole building to have a very spacious and finished appearance.

Thus a virtually new church has taken the place of the old building erected at Purbrook years before, which up to within two months of the rebuilding had housed the congregation; but each year it had become more unfit for its sacred work, for owing to certain defects the building was gradually but surely giving way. When the cause was discovered, all were surprised that it had not entirely collapsed long before.

The walls of this old building were cut down, and new and strong plates put on, upon which a fine open three-quarter roof was erected, all being bolted together with wrought-iron bolts. The east end of the building was cut through and a fine Gothic arch erected leading to the new chancel. The foundations under the new work here, as in each of the other churches, were of granite carefully laid, so as to carry the new and heavy work. Thus solid foundations were obtained.

A good vestry and porch were also erected. The windows here are all Gothic in shape, and as elsewhere are filled in with stained glass leaded lights.

The opening services, like all others before or afterwards, were well attended, and the number of communicants left nothing to be desired.

At Vankoughnet the congregation continued as enthusiastic as ever, attending the services in large numbers, and ever ready to do all in their power to forward the Church's work. Their social plans for the general well-being included a church picnic. The day proved to be very wet. But Vankoughnet people understand picnics, and easily found a remedy for the wet. The clergyman walked over from Uffington, and so was rather tired when he arrived.

Over sixty had assembled and had begun to make the day a holiday. Jumping and throwing of heavy weights were the order of the day before dinner, and it would be hard to beat some of the younger men. If their power of endurance is the result of shanty work, that work must be good for the muscles.

A very pleasant dinner followed, all provided by the congregation, including some particularly fine chickens, peas, etc. Thus refreshed, they began the after-dinner fun, including such games as "late for supper," "clap out," and "nuts in May," much to the delight of both spectators and performers. At six o'clock all again entered the Black River "depôt" for tea, which was in every way equal to the dinner. After this all returned home.

The clergyman returned to Uffington to preside over the weekly meeting of "the Young People's Association," a gathering instituted by him for the younger members of his flock; every meeting of which was most successful, and the great interest taken in them apparent from the increasing numbers who attended.

The object of the Association was to bring together the young people once a week after the day's work, for harmless games and amusement. The Association was open to all over the age of fourteen, and the order and punctuality of closing time could not have been better. The meetings were in the Church Hall, which was well supplied with seats and tables, and an assortment of games. Thus the old building which served the congregation for worship for so many years was converted to this and other purposes, such as vestry meetings, entertainments and Sunday School treats, for the good of the congregation; this being possible, as the building had not been consecrated.

It was first used on Sundays for Sunday School, and so continued until the school had grown too large, so that the poor old building could not contain the scholars, and therefore they had to assemble in the new church.

CHAPTER XXIII.

SOME SERVICES.

MISSION services were held from time to time in various school-houses and elsewhere. The school at Clear Lake and the Union School on the Ryde and Draper Line, and an old disused store at Matthiasville, were those more frequently used (see map, refs. 1, 3, and 2 respectively). All the services, so far as numbers and heartiness were concerned, were successful ; perhaps those held at the Union School were the most so.

One of the services at this school induced a woman to carry her three-year-old boy in her arms for four miles, that he might be baptized in St. Paul's Church, she herself being till then a Free Methodist, and her husband (as he is still) an Atheist. The attendance at these meetings would vary from thirty to sixty, usually about forty persons being present. The order of service used was that from Bishop Walsham How's *Pastor in Parochiâ*, written for cottage lectures.

Returning from these meetings the clergyman

would usually walk back, so far as their ways were in the same direction, with one or other of those who had been to the little service, and often some very helpful intercourse would follow. On one occasion his companion led up the conversation with the remark, "Yes, what we want is more personal religion; we all admit the need of religion for our neighbours and for our children, but so few of us realise that we need it for ourselves."

Then again at Clear Lake many instances of resulting good were to be seen; more noticeable in the quarterly visitations perhaps, in the increasing number of settlers who valued the privilege of reading and prayer on the occasion of a visit from their clergyman. There was a time when this was not the case, and we thank God those old days have apparently passed away, and instead of leaving holy things for Sundays only, the head of the house was now found in not a few cases desirous both of advice and of prayer on his behalf, a request for each often coming both from Churchmen and from members of other communions alike.

The Sunday's duty, generally heavy, was more so than usual on the first Sunday of July, 1891, owing to a funeral at a distance from any of the churches. The day began with the ordinary 8 a.m. celebration at the mother-church, and at nine o'clock the clergyman left for Purbrook, where the churchwarden had already conducted Sunday

School. Here he read morning service and celebrated, there being twenty communicants, and in his absence the lay-reader read morning service at Uffington. On the clergyman's return about 1 p.m. the horse was changed and the lay-reader left for Vankoughnet, where he assisted in the Sunday School and read the afternoon service. The clergyman left home again five minutes later to conduct the burial service referred to in Ryde Township. In the meanwhile at the mother-church the Sunday School was conducted under the superintendence of the clergyman's wife. Shortly before 7 p.m. the clergyman returned and took the evening service at the mother-church, the congregation at that service numbering about eighty. Thus ended the official duties of the day.

On the morrow the usual quarterly house-to-house visitation began for the quarter, and for this purpose the Mission was divided into small districts of from six to eleven houses. During this week the following home districts were visited:— Tuesday, the northern, or rather a part of that district, commencing at the first house out of Matthiasville and along as far as Corrigan's corner. On Wednesday part of the southern district was taken, and after visiting seven families the day was ended at the Union School-house, where a Mission service was conducted. On Thursday the western district was commenced four miles away from

home, visiting slowly homewards. On Friday ten more visits were paid, partly in Matthiasville and partly in another direction. On Saturday there had to be a break owing to the refreshing rain; thus during the week fifty-one families were visited.

The next week, when on his way to visit a parishioner who lived at a distance, the clergyman was requested to call at a house he was then passing; he did so, and after a few words of conversation the settler remarked: "I called you in to give you this for our Church" The speaker being rather a strong Methodist the clergyman did not quite realise what was meant, so he repeated the words "our Church?" "Yes," replied the settler, "our Church, for it is as much mine as yours; I am as much a member of the dear old Church as the Bishop." Evidently this man was of a different opinion from some who would let those who live not far from this house go shepherdless.

It may be interesting to review the attendances at the mother-church for the month ending July the 18th, although at this time they were not satisfactory. The total number of attendances was 681, the number of services thirty-five; of these latter four were celebrations, four Sunday morning and four Sunday evening services, and twenty-one week-day services. Of the attendances forty-six

were at Holy Communion, seventy-seven at Sunday morning, and 347 at Sunday evening, and 211 at the week-day services. The average per Sunday was 122 and per week-day eleven. The Sunday offertory during the time mentioned was \$9.71, and the Sunday School offertory (limited to one cent. per scholar) 66 cents. Besides these services there were four Mission services at school-houses and other buildings situated within the mother-church's district, which were attended by 136 persons.

On July 22, the Rev. P. L. Spencer gave an interesting address illustrated with magic-lantern views, the subject being "Around the world through Mission lands." The evening and the attendance were both perfect. And the lecturer was kind enough to say that although he had visited nearly all the centres in this part of the diocese, yet Uffington afforded the largest and most satisfactory audience of any, his largest audience hitherto being at least twenty-five per cent. smaller.

The next week there was the annual Sunday School picnic, which was in every way equal and in some respects superior to its predecessor of the year before. The numbers attending were larger, owing partly to the increased growth of the School, partly to the perfect weather, and partly to the fact that more were able to leave their homes.

The congregation having purchased a fine new

bell for St. Paul's Church, the old one which had sounded so discordantly fell into disuse, much to the pleasure of every one, for all could now not only hear the church bell at a long distance, but be charmed with its beautiful tone.

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CHAPTER XXIV.

TROUBLE.

FOR weeks previous to August, the clergyman had been feeling unwell, and instead of his getting better, everything seemed to point to the truth of the medical report of September 1889, and to the great mistake he made in not following its advice. He did it for the best, and God was pleased to bless the efforts of his wife and himself for the church and people committed to his charge.

Yet the clergyman was anxious to avoid, if possible, giving pain to the Bishop he had learned to love, but at last, early in August, he found it impossible to delay any longer.

Yet again, how could he break those ties which had been so full of good for him during his three years residence at Uffington? When he looked round and saw all that he must give up, it seemed more than he could do. Would it not be better to live a little longer in Uffington, and then to lay down his life and let the body rest by the side of

his child and among the people he loved so well? Such was the temptation which fell across his path.

Then came a message from a friend. "May God guide you and your wife in your mighty work, and give you health and strength. But if He limits your strength, let me affectionately urge you both to remember that in so doing He limits your work, and that it is not His will that you should seek to go beyond these limits. Mental and moral unfitness results from such unreasonable bodily strain and tends not to His glory."

Then another and better thought came to the clergyman. What he and his wife had done was for the glory of God and not for the sake of the pleasure it gives to be among such surroundings, and it might be that his very insufficiency of strength had been sent him by the Master whose servant he was to prevent his giving himself to such pleasures and to prepare him for other work which He had for him to do. Might he not have been sent to Uffington to prepare the way for other messengers in whom the Church's Divine Head saw a greater fitness to carry on the work He had blessed so largely in its beginnings?

A few days later the medical men urged that no time should be lost in carrying out their thrice-repeated instructions or it might be too late to do so. And within the same twenty-four hours came an offer of work amidst God's lost ones in the East

end of London. So all seemed to point to the only steps possible for him to take. Yet still he lingered, not daring to take the fatal step which must separate him from his loving flock. How could he leave them? And thus time passed. Then September the 12th came, and as if to teach them a further lesson God called their little infant boy to Himself, and he was buried by his sister's side. This second great trouble hastened them, although it made it still harder to turn their backs upon their first home, and upon a people who had endeared themselves to them at every turn; who never allowed the slightest chance of serving them and of showing their love for them to pass by unnoticed; nay more, who were ever making opportunities to show the depth of their love and regard.

Thus heartstricken and childless, the clergyman and his wife began their preparations to give up the charge which had been and still is so dear to them. And they are not forgotten by their old flock. Even now they tend the little graves at Uffington with a mother's care, for as these lines are being written, the post brings dried flowers picked by loving hands from those little graves thousands of miles away, and the mother weeps as she reads the accompanying letter, and the copy of *The Evangelical Churchman*, containing the following lines marked therein.

BEST.

MOTHER, we see you with your nursery light,
 Leading your babies all in white,
 To their sweet rest;
 Christ, the Good Shepherd, carries ours to-night,
 And that is best.

You know over yours hangs even now
 Pain and disease, whose fulfilling slow
 Nought can arrest;
 Ours in God's Paradise run to and fro,
 And that is best.

You tremble each hour because your arms
 Are weak; your heart is wrung with alarms,
 And sore opprest;
 But ours are safe, and out of reach of harms,
 And that is best.

You know that, of yours, your feeblest one
 And dearest may live long years alone,
 Unloved, unblest;
 Ours cherished are of Saints, and near God's Throne,
 And that is best.

You must dread for yours the crime that sears,
 Dark guilt unwashed by repentant tears,
 And unconfessed;
 Ours entered spotless on eternal years,
 Oh, how much best

But grief is selfish; we cannot see
 Always why we should stricken be
 More than the rest;
 Be sure, for one and all, for you and me,
 God does the best.

CHAPTER XXV.

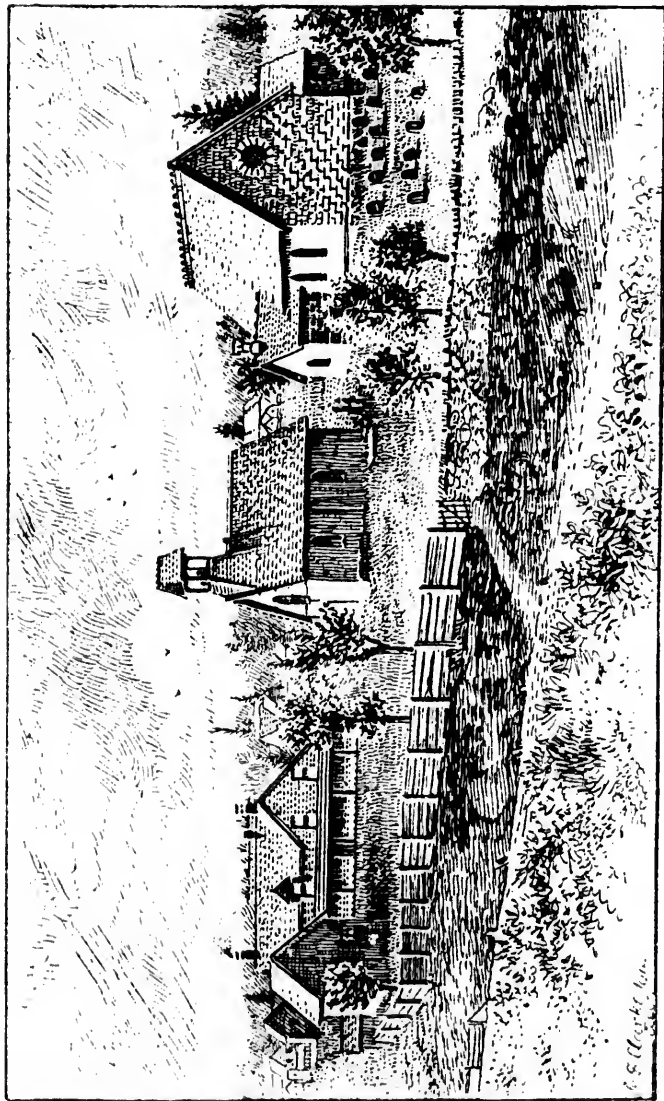
RECAPITULATION.

LET us briefly review some of the events which happened by God's grace in Uffington during these three years, 1888 to 1891.

In the latter part of the former year the Mission had but one regular Church Service, and there was no consecrated building in which the Sacraments could be administered. In a word, the outlook for the Mission as a whole was very dark. So dark, that they who had lived and hoped even against hope had come to the conclusion that they would never see a church built among them. Yet under such circumstances did the Most High permit a real and earnest struggle for life to be made, which through His blessing on the willing labour and gifts of friends, within and without, has enabled a good foundation to be laid, and upon that foundation so much to be built that for years yet to come each of these years must show its mark of progress. And at the same time He has taught His people a lesson of patient waiting; and now they know, that in His time, which is the best

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UFFINGTON

PARSONAGE.

CHURCH HALL.

ST. PAUL'S CHURCH

[To face p. 147.

time, and in His way, which is the best way, He has answered their prayers. Now in place of the one regular service of 1888 what do we find? Let us turn to the *Uffington Mission Notes* for September, 1891, and we find the total number of services arranged for that month include eight celebrations of the Holy Communion, twenty Sunday and twenty-six week-day services in the four churches, at three of which Sunday Schools are held, besides eight Mission services to be held in different school-rooms and other secular buildings.

During these three years some forty souls have received the sacred rite of Confirmation. The chief temporal works of each year have been as follows:—

- 1888. Purchase of an organ for Uffington.
- 1889. Erection of St. Paul's Church, Uffington.
- 1890. Erection of St. Stephen's Church, Vankoughnet.
Erection of five rooms at the Parsonage.
Clearing and making graveyards at Uffington, Purbrook, and Vankoughnet.
- 1891. Purchase of an organ for St. Stephen's.
Completion of the Parsonage, Uffington.
Completion of the exterior of All Saints, Lewisham.
Purchase of a bell for St. Paul's.
Re-erection of Christ Church, Purbrook.

All this tells of places hitherto devoid of services and buildings suitable for the worship of God in comfort and fitness, which now not only have services but also each of them a strong and solidly built church, one of which stands upon a piece of land which but a few months before was wild and virgin forest.

And does not this speak of many, many causes for gratitude, particularly when we come to consider the sources of the funds from which the cost was met, and find that upwards of one-half of the cost was met from within the Mission itself, and that without the use of questionable means of obtaining those funds. Only about \$70 were obtained from such things as bazaars or entertainments; only one of the former and two of the latter being held for the purpose. All the remainder was simply the free-will offering of the people. In other words

(1) The cost of both the organs and the bell were specially raised within the Mission.

(2) All the unskilled labour upon the churches and parsonage was provided without cost by the people themselves.

(3) All the cost of materials and skilled labour over and above the sum received from outside the Mission (which, including the S. P. C. K. grants, comes to nearly \$1,200) was similarly provided by the people.

Thus we answer the question which causes to some minds the greatest wonder, and is indeed the greatest question, i. e. where the means to do so much have come from. The smallest amount of the people's offerings in any year came to more dollars than there were days in a year.

But on the other hand, what does the Mission not owe to outside sources! particularly to that grand Church Society the S. P. C. K., which has most nobly aided each of the churches by a substantial grant. Without the aid thus extended nothing could have been done. It was just the stimulus the Mission required, to be told that if the people did their part, the Society would do that which they were unable to do, viz. complete the building. In every way their plan has been proved to be a good one. Then friends outside the Mission, and various branches of the Women's Auxiliary, extended aid which was most valuable, and which helped to lighten many a heavy financial load. Yes, the Church family within the Mission of Uffington may well think they have much to be thankful for, even were this account to comprise all their blessings during the past three years, which it certainly does not.

Thus have we reviewed some of the works of love in which the clergyman, his wife, and people have been permitted to take a part, and which God has blessed so abundantly. To Him be the glory,

and they thank Him ; first for sending them a message, and secondly for permitting them to hear and understand that message, speaking to them in that same gentle voice, those old beautiful questioning words, spoken by Him eighteen centuries ago.

Wonderful ! O surpassingly wonderful ! that to them in their littleness, in their weakness, in their poverty, there should be such a message sent ! Wondrous indeed the condescension of Him, to Whom all things owe their being, that His wants should become His people's business and care.

At first it seems impossible, and men may question with the Holy Virgin Mother, if such a message can be of God and from God. Can He, whose voice could call the living spirit back to its dead clay, He who is ever with His ministers, have need of us ?

Yes, rolling, echoing, from shore to shore, comes the grand appeal, the cry of the still small voice penetrating through the mighty thunderings of the world, awakening poor men and women, that in His service they may experience a serenity more thoroughly and more deeply beautiful than all the stillness of the world-spangled firmament rolling on night after night in such exquisite harmony,

“Still quiring to the young-eyed cherubins.”

And yet, after all, how plain it is ; His love will

ever remain unsatisfied until heart having spoken to heart, love meets its source, and all these wants of Christ are fulfilled. And it is to His children He ever appeals. Can words be found to thank Him for the privilege, the wondrous honour, of helping to found other "upper rooms" wherein that sacred Rite instituted by Him in that first of "upper rooms" may be, and now is, ministered?

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CHAPTER XXVI.

LAST DAYS.

How to describe these last days we know not. Everything was hurried and full of sorrow. The people could not comprehend that the parting was so near, neither could they bear to speak of it. Sympathy of the deepest and most heartfelt kind was extended by all, both within and without, to the shepherd and the flock, so soon to be separated.

The Bishop, in one of his letters in reply to the clergyman's letter covering his resignation, said, "I do not know what to do for the future of Uffington, yet I cannot allow you to leave my diocese without making grateful acknowledgement of the work which God's blessing on your untiring energy has accomplished; to your wife please convey my thankful acknowledgement of the valuable services, which, despite her impaired health, she has been enabled to render." These words of the Bishop were quite undeserved by the clergyman,

for all that he had done was simply to try and do his duty. Then came a sentence which was almost crushing to the flock at Uffington, telling of the lack of men and funds, and consequently of the probability of their being left without a shepherd, or perhaps failing a successor, Uffington might be re-united to Gravenhurst; this, the Bishop said, was the most he could promise.

Oh the sorrow that this part of the letter caused to the faithful flock! It was bad enough to lose their present pastor, but it would be a thousand times worse to be without any. What were they to do? Would the present clergyman dare to go, leaving his flock in such danger? Would he dare to stay after the fearful warning he had had? These were the questions, among others, which were upon the lips of most of them during the few days which followed the receipt of the Bishop's letter.

At last it was decided that the churchwardens of the several churches within the Mission should meet, and finally, on St. Luke's day, they attended the celebration of Holy Communion in St. Paul's Church. After the service they, with such other members of the congregation belonging to the mother-church as chanced to be present for higher privileges, met in consultation, which ended in a memorial being drawn up by one of their number; and the rest agreeing and duly signing it, it was

handed to the clergyman to be forwarded to the Bishop. The memorial was as follows:—

To the Right Rev. the Lord Bishop of Algoma.

“ We the undersigned heads of families, worshipping within the Mission of Uffington, in your Lordship’s Diocese of Algoma, being assembled in St. Paul’s Hall immediately after the celebration of Holy Communion on St. Luke’s day, 1891, hear with alarm of the probability of your Lordship’s making this Mission a part of the Mission of Gravenhurst.

“ We have a lively remembrance of the unsatisfactory state of the stations of this Mission when they so formed a part of the Gravenhurst Mission.

“ We have, during the last three years, raised a large sum of money (in amount more than could have been expected) wherewith to erect new and substantial churches for our respective stations. The parsonage has also been enlarged and improved.

“ We submit that it would be impossible for any clergyman to minister to the two Missions, and to give to all the stations even a service once in two weeks (some of the stations of such united Mission would be thirty miles from head-quarters). Moreover, in our humble opinion, it would be impossible for a single clergyman to shepherd so large a flock, scattered over so extended a district.

“ We therefore earnestly beg for the appointment of a separate clergyman for our Mission, one who shall reside at Uffington as heretofore. And in the event of your Lordship granting our prayer we pledge ourselves to do our utmost to double the amount now raised by our several stations for the stipend fund.”

Thus they did their utmost, and the Bishop replied to this memorial saying he would not join the two Missions, but would at the earliest date possible send them another clergyman ; but weeks had to pass before he could carry out his promise, and then only at the cost of withdrawing the clergyman from another Mission.

The services of the last Sunday were more than usually crowded. At the mother-church forty-one souls communicated ; the morning service was attended by 131, the afternoon by about 200, and the evening service by 167 persons. Thus upwards of 500 attendances were made at St. Paul's Church. When we remember the number attending the first service in the old church, three years before, was scarcely more than fifty, we appear to see something of the growth and progress the church had made during those three years ; but it is a greatly exaggerated estimate, for there were circumstances which largely helped to swell the congregation on the latter occasion, and so we must not put much reliance on these figures.

Then came the last service. It was only one of the ordinary daily services which had been held day by day since the church was consecrated, but it being the last, the clergyman decided he would say a few words to the faithful ones (about forty) who were present, to most of whom he had already said good-bye. Three times he attempted to address them; but each time the sight of the tear-stained faces among the assembled worshippers overcame him, and not a word could he utter; at last, motioning them to kneel, in broken accents he committed them finally to his Master's keeping. After the service the congregation waited as usual in their places until their clergyman had come from the vestry to the main entrance of the church, where usually each bade him good-night with a hearty hand-shake, but this last night no words could be spoken; all that they could do was to shake hands, with scarcely a murmured blessing, but with streaming eyes strong men as well as women bade him a last and long farewell.

CHAPTER XXVII.

CONCLUSION.

THEN came the start for the station, twelve miles distant.

The mother first takes a last look at the little marble slab, and reads for the last time the little legend graven thereon. She is accompanied by her faithful friend (Mrs. Kirkpatrick), who there by the grave-side promises to tend and care for it ; which promise she is faithfully keeping.

Then they return to the parsonage, where Mr. Smith is waiting with his team to take them to Gravenhurst Station. Good-byes are said, and their little friends sob as if their little hearts would break. Along the road they have to pass by many houses wherein dwell some of those who had endeared themselves to them, and without exception they were at their gates to wave a long and last farewell. Then they are passing the house of an old soldier (since gone to his rest), who is unable to come to his door ; the team stops and the clergyman runs in for a moment, and the

old warrior blesses and thanks him for the little services he had been privileged to do for this old servant of England's Queen. At length they arrive at Gravenhurst, and here they find their old friend Mr. Kirkpatrick waiting, and by his side Dr. Bridgland, who had come from Bracebridge in the midst of his busy practice to bid them God speed.

Poor old churchwarden, you have gone to your rest and now wait on the other side! Yours was the last face belonging to the dear old flock (save one) which they saw, and now can never see more until they see it in the Master's presence. The one exception was the young friend who lived with them at the parsonage, and who had endeared herself to them by faithful and loving service. They all three arrived in due time in Toronto, where for a few days the clergyman and his wife were the guests of one of the city merchants and his wife, their companion going to her father, who resided in that city.

For their hosts' great kindness they can never feel sufficiently grateful. Both were strengthened and brightened by their thoughtful consideration, and left Toronto in far better heart than they entered it. While in Toronto they bade adieu to their beloved Bishop and his wife. Never, never can it be known how great their gratitude is for all the kindness, care, and sympathy both the Bishop and

his wife extended to them. Then in the evening they are at the Union Station, and here the young friend referred to meets them for the last good-bye. This is taken, and then the train steams out of the station and they are on their way to Montreal. After a day or two of rest they take the berths provided for them in one of the large and airy state-rooms of the Allan Company's mail steamer *Mongolian*. The next morning the good ship is fairly under way, and is passing down the St. Lawrence River. The magnificent scenery, the beautiful autumnal tints, the quaint little villages, the numberless churches, form a panorama which must be seen to be understood and appreciated.

Then they pass the historic city of Quebec, and are saluted by the guns from the shore. By this time the passengers begin to settle down and make friends. The old captain charms the hearts of all: he is exactly what a captain should be, clear-headed, keen, jovial, and withal always the same.

Everything went as merrily as the proverbial marriage-bell until the first Sunday morning, and then for a few hours the Atlantic swell gave the passengers some trouble; and the service in the saloon did not bring quite such peace and comfort as we expect when on land. Many of the worshippers were suffering more or less from the new motion of the ship, and things for them at least were not looking particularly happy.

The next two days all went perfectly, and had they been on an inland lake the water could not have been much smoother. But on Tuesday night there was a change, and by Wednesday morning the ocean roadway was something awful. It was that Wednesday which has since been spoken of as "the terrible Wednesday of November, 1891," after which the coasts of England and other lands were strewn with wreckage. The steamer, a new and immensely strong one built of steel and fitted with every modern improvement, from the electric light downwards, stood the storm without suffering the serious damage so fatal to many other vessels in her immediate neighbourhood. Still, strong as she was, she quivered like a leaf when the mighty seas washed her fore and aft, and every few minutes tons of water would fall upon her decks, as if to crush them in, with a thundering noise as of the discharge of many heavy guns. Of course progress was impossible, the engines had to slacken, and the ship was simply kept from drifting too far from her course.

The next day there was a great improvement in the weather, and from that day until the end of the voyage it was perfect. On the Saturday night about midnight the steamer neared Merville and signalled for a pilot. Just as he was being taken on board a very serious matter happened.

One of the officers of the ship was shot down by

a would-be murderess. It was a somewhat desperate affair, and one which naturally frightened some of the ladies, and as a consequence there was a little reluctance to retire for the night. However, at last all were in their state-rooms, and we hope resting. The wounded man, although in a serious condition, was the next morning as well as could be expected, but the ship's doctor explained that much depended upon the success or otherwise of the extraction of the bullets, which would not be attempted until the arrival in Liverpool, when the patient, if possible, would be taken to a hospital.

The Sunday morning proved beautifully fine and calm. Most of the passengers communicated at the celebration on board, as an act of thanksgiving to the Almighty Father for all the mercies He had shown them during the voyage.

Thus they arrived at Liverpool, and a few hours later the clergyman and his wife took the train leaving for Euston and were soon again in busy London. And although God has permitted many honours to come to them since, among them the freedom of that great city, yet they would give much to have the strength which He has given to others, and so be able to return to a people so loving, so hospitable, and so loyal.

APPENDIX.

ABRIDGED REPORT OF THE RURAL DEAN OF MUSKOKA ON THE UFFINGTON MISSION, 1891.

Uffington.—*St. Paul's.*—The interior of the Church of St. Paul (erected in 1889) has been improved by extra groins being added to the interior of the roof, and by the insertion of an oriel window in the west gable. The outside has received two coats of paints. A bell has been purchased and hung in the church hall turret; and a bank wall has been built, the space filled in with earth, and cemetery accommodation thus provided.

The parsonage also has been greatly improved by a cellar, blasted out of the solid rock, and an extension of two stories, giving on ground floor, kitchens, &c.; and overhead two bedrooms and study. A verandah, 6 feet wide, 200 feet long, running round the house, has also been added; and 400 feet of fencing erected. House and roof of verandah, and fence, painted two coats. These improvements make it quite a model and convenient country parsonage, with appointments all complete. . . .

Purbrook.—*Christ Church.*—An inspection of this church last year revealed grave defects in the condition of roof and walls. With characteristic energy and skill, the

missionary addressed himself to remedy these defects. This has been most effectually done, and the structure greatly improved, by removing the roof, reducing the walls, taking out the east end and building an apse chancel, putting on a new and open roof three-quarter pitch, adding vestry and porch. The walls are plastered stone-finish, and the windows are filled with leaded coloured lights. . . .

Lewisham.—*All Saints*.—This is the weak station of the mission. It is difficult of access from other points in the mission, having its market and natural outlet in the direction of Orrillia. After years of struggle a church has been built, the exterior of which is complete. . . .

Vankoughnet.—*St. Stephen's*.—The church here is quite a gem, although small. It is beautifully proportioned and churchly in its design, and in its furniture and appointments, complete. One acre has been purchased and secured by deed to the diocese, cleared and fenced. The church is on stone foundation; and has nave, apse chancel; vestry and porch; roof, open three-quarter pitch; walls, plastered stone finish; windows, Gothic, filled with leaded coloured lights; chancel and nave furniture complete.

The Uffington Mission is left by the Rev. —, missionary for three years past—whose health compels him to retire—in a most complete and workable condition. I hope his successor will consolidate and perfect the good work the retiring missionary has so well brought on to its present satisfactory condition. With the temporalities so effectually provided for, space is afforded for more con-

centrated attention being given to the more purely spiritual side of the people's requirements—although the outgoing clergyman has by no means neglected or overlooked this important part of his work. Summarized, the work of his incumbency may be given as follows: he has built two churches and rebuilt another, and completed the exterior of a fourth. He has made one graveyard by carting soil thereto, and fenced two others, extended and embellished the parsonage house.

THOMAS LLWYD, *Rural Dean.*

SOME PRESS NOTICES.

Church Work in Uffington, 1891.

The Evangelical Churchman, of *September 3*, says: —“ In this mission, four solidly built and substantial churches have been erected during the three years' incumbency of the Rev. ——. They are worthy of the purpose for which they were erected. Graveyards have also been provided for decent Christian burial. The parsonage has been enlarged and made habitable. Two organs have been purchased to lead in the service of praise. The members of the different congregations responded nobly to the call for aid, so that the testimony could be borne of them, ‘ the people having offered their free-will offerings

willingly and to the very utmost;’ they have learned that it is better to give according as God has blessed them than to resort to entertainments and bazaars. It is gratifying to the Bishop and Clergy to see such efforts on the part of the laity of the diocese in the direction of self-help.”

The Toronto World, of *September 12*, says:—“The Church at Uffington furnishes a valuable lesson for churches in more favoured sections. Under the care of the Rev. — four substantial churches have been built within three years, and the necessary funds have been raised, chiefly in the immediate locality. Not only has the mission been as independent as possible of the Church proper, but in raising money for its building schemes, only a very small amount was secured by means of entertainments; the work was done in the good old-fashioned way, those interested contributing according to their means. It is regretted that the Rev. gentleman is forced, through failing health, to leave a mission which he seemed bound to make a model.”

The Church Guardian, of *September 23*, says:—“The close of the month of September completes three of the most eventful years in the life of the Church within the mission of Uffington.

“We will leave the account (which occupies nearly two columns of this day’s issue), of what God has permitted His people to accomplish, to speak for itself.”

The Monthly Letter Leaflet, for *October*, says:—“Mr. — has done faithful work in Uffington . . .

"He is anxious to leave the Mission free from debt. Let our November *leaflet* congratulate the auxiliaries upon the receipt of the needed amount."

The Toronto Globe, of *October 24*, says:—"The ministrations of the Rev. —, who has been in charge of Uffington since the latter part of 1888, have been marked by a series of improvements and extensions in Church work of the district, such as many a larger place might well envy. . . ."

"The *Parish Magazine* (edited by the Rev. gentleman) is well printed, edited and written with unusual care, and pleads admirably the cause of the thriving mission."

The Gravenhurst Banner, of *January 23*, says:—"The new church . . . is an ornament to this village, and reflects great credit on all who have manifested so much energy in pushing on the edifice to completion."

The Muskoka Herald, of *January 23*, and *October 22*, says:—"The history of the Church in Uffington should interest all for whom a record of self-denying effort and its realization has any charm." . . . "The whole stands a monument to the ability, zeal and devotion of those in charge. . . . The services are well attended, the choir's music excellent, and the offertories good."

"It is with feelings of sorrow we hear of the early departure of the Rev. — from this field of labour, his health not permitting him to remain longer in our climate of sudden changes. Mr. — will take with him the well-wishes of all classes of the community. He has certainly laboured hard to build up the Church here, not

at the expense of other Churches, but with an earnest desire to do good, and he has the satisfaction of knowing that his labours here have not been in vain."

The Algoma Missionary News, of *November 15*, says :—" We ask special attention to the report furnished by the Rural Dean of Muskoka of his visitation of the mission of Uffington. That so much should have been accomplished in so short a time speaks volumes for the energy displayed by both clergyman and people. That the former should be laid aside in the midst of his usefulness, is one of those Providential dispensations which lie largely beyond our ken. We trust and pray that the blessing of health and strength may be restored to him speedily."

THE END.

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