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# Algoma Missionary News

LAKE SUPERIOR—MANITOULIN—MUSKOKA.

VOL. IX.

SAULT STE. MARIE, NOVEMBER, 1887.

No. 10.

WE desire that it should be clearly understood by our subscribers that with the new year we go back to the original number of issues of the ALGOMA MISSIONARY NEWS, and the original price. Every quarter—January, April, July, and October—the paper will consist of eight pages; and for the intermediate months, four pages; and the price will be 35 cents per annum for single copies; 20 cents each for 50 or more copies. The quarterly issues, only, will be distributed to a certain extent *gratis*; intermediate months will be sent to our annual subscribers only.

Through a change in the office of publication, we hope to ensure in the future freedom from typographical errors, and a more punctual issue of the paper, so that our subscribers may depend on receiving it within the first day or two of each month.

We hope that our brethren, the clergy of Algoma, will remember their promise to keep us well supplied with interesting matter connected with their missions. The Algoma Diocese, as is well known, is largely dependent on outside help; and the best way to insure this help is to keep people well posted as to what we are doing. If a church is to be built, a parsonage erected, a Sunday School library wanted, church papers or clothing for the poor needed, let the want be made known through our columns. But not only these things; let us not be only begging; we must try and give our friends as graphic a description as possible of the work which we are doing; take them with us to the log houses of our poor settlers; let them feel the draughts through the unchinked walls of some of our log churches; let them see the unfenced burial grounds; little children baptized from a stoneware basin; the wine of the sacrament administered in a glass tumbler; and then the bright side, too—the well filled churches; the long distances travelled to come to church; the promising confirmation class; the increased attendance at Holy Communion; the self-denying gifts of the poor towards the support of their church. All these things can be pictured forth in print, and our kind helpers, even though thousands of miles away, be brought near to us and their sympathies stirred up on our behalf.

Let it be remembered that January, April, July and October are the eight-page quarterly issues; and that these numbers will be more widely distributed than the other months. If this is kept in mind, and matter for publication sent so as to reach us not later than the 15th day of the month preceding the issue, our contributors are not so likely to be disappointed by finding their articles cut down or omitted. Short jottings may be sent direct to our printer, John Rutherford, Owen Sound, up to the 22nd of any month, but all matter

for print, of more than five or six lines, must come to the editor.

We wish also to inform our subscribers that in addition to the ALGOMA MISSIONARY NEWS, we are now issuing *Our Forest Children*, from the same office, monthly. It is a four-page sheet, devoted entirely to the interest of the Indian Homes, and is only 10 cents a year, or 12 copies to one address for \$1.00. For 50 cents a year we will send one copy of ALGOMA MISSIONARY NEWS and two copies of *Our Forest Children*. A very attractive Christmas Number of *Our Forest Children* will come out about Christmas time; it will be very prettily got up, extensively illustrated with original sketches engraved for the purpose; 16 pages in length, and price 15 cents. For 25 cents we will send *Our Forest Children* to any address from the present time until December 1888, and the Christmas number now to be issued. We hope to get as many orders as possible for the Christmas number of *Our Forest Children*. In no better way can the friends of our Indian Homes help us just now than by sending 25 cents with a new address to which to send the Christmas number of *Our Forest Children* and the monthly issues for one year.

## Diocesan Conference of the Diocese of Algoma.

(Concluded).

AFTERNOON SESSION, 2.30 o'clock,  
Monday, August 8th, 1887.

The Bishop in the chair.

The Report of the Committee on *The Widows' and Orphans' Fund* was presented and read by the chairman, the Rev. J. Boydell.

*Report of Committee on Widows' and Orphans' Fund.*

My Lord and members of the Conference: Your Committee having carefully considered the scheme received from the Bishop, clause by clause, would beg respectfully to submit the following report:

(1) That clause No. 1 in the Bishop's scheme be adopted as it now stands.

(2) In reference to clause No. 2, your Committee recommend that the words "and has made the annual collection ordered by the Bishop for this fund" be omitted.

(3) Your Committee would recommend that clause No. 3 read as follows: "On the death of any clergyman, qualified as above, a certificate duly attested by two clergymen of the Diocese, stating the time of his decease, name of his widow, and the names and ages of his children, together with a statement of the income of such widow or orphans, from all sources, shall be



forwarded to the Bishop within three months of the decease of such clergyman.

(4) In clause No. 4, your Committee recommend that the word "certificate" be substituted for the word "memorial."

(5) Your Committee are of opinion that with regard to clause No. 5, they are not in a position to pronounce any judgment, not knowing the amount of money at present forming the nucleus of the fund.

(6) Clause No. 6 the Committee recommend should be altered to read as follows: "In cases where the life of a clergyman has been insured (by special arrangement with the Diocese), and the premium of insurance paid out of 'The Widows' and Orphans' Fund,' the amount received from such insurance shall be paid into 'The Widows' and Orphans' Fund,' together with all bonuses on such policies which may accrue, and the widows and orphans in all such cases shall come under the ordinary rules regulating the disposition of such fund."

(7) Your Committee recommend that clause No. 7 read as follows: "That the payment of any such annuity granted from the fund shall be made quarterly, on the first days of January, April, July, and October, and shall date from the beginning of the quarter in which the clergyman died."

(8) Your Committee recommend that clause No. 8 be adopted as it stands.

(9) Clause No. 9 the Committee recommend should be altered by striking out the words—"and her children"—and substituting the words—"but the annuity due to the children shall be retained by the Bishop to be dispensed in their behalf."

(10) Your Committee recommend that clauses Nos. 10, 11, 12, and 13 be adopted as they stand.

(11) Your Committee recommend that an actuary be employed to determine the amount that could prudently be paid in the event of any present demand upon the fund.

(Signed) JAMES BOYDELL, Chairman.  
JOHN GREESON.  
FREDERIC FROST.  
H. BEER.  
S. E. KNIGHT.

The following is the text of the Bishop's scheme, referred to in above report, for administration of *Widows' and Orphans' Fund*:

The following is proposed as the basis on which the fund shall be maintained and administered:

(1) *The Widows' and Orphans' Fund* of the Diocese of Algoma shall consist of all rents, issues, or profits of lands or tenements held, or that may hereafter be given for the relief of the widows and orphans of clergymen who, at the time of their decease, were duly licensed to the cure of souls in the said diocese, and actively engaged in parochial duty therein, or who had been placed on the superannuated list by the Bishop thereof; and of all moneys and securities of whatsoever now held, or that may hereafter be given or granted

for the same purpose, unless special provision be made by the grantor or donor of the same for the distribution thereof.

(2) Every clergyman, who, at the time of his death is duly and canonically exercising his ministry in the diocese, and has made the annual collection ordered by the Bishop for this fund, or who has been placed by the Bishop on the superannuation list, shall be entitled to the benefits of the fund.

(3) On the death of any clergyman, qualified as above, an application for a pension, accompanied by a memorial supported by the recommendation of two clergymen in adjacent missions, and setting forth the time of the decease of such clergyman, the name of his widow, and the names and ages of his children, together with a statement of the income of such widow or orphans, from all sources, shall be forwarded to the Bishop within one month from the decease of such clergyman.

(4) On the receipt of such memorial the Bishop will take the same into his consideration, and grant such annuity as in his judgment the circumstances of the case demand, and the state of the fund permits; but in no case shall capital be applied to the payment of annuities; all moneys in the hands of the Treasurer not required for the payment of annuities being treated as capital.

(5) The following is the scale upon which, saving in exceptional cases, it is proposed to assign the pensions:

LENGTH OF SERVICE.	AMOUNT TO WIDOW.
Under 5 years . . . . .	\$75.00
5 to 10 " . . . . .	100.00
10 to 15 " . . . . .	125.00
15 to 20 " and over . . . . .	150.00

In addition to the pension named above, the sum of \$20 per annum shall be paid for every child under the age of fifteen; but in no case shall the total sum paid under this clause exceed \$60.

(6) In cases where the life of a clergyman has been insured (by special arrangement with the Diocese), and the premium of insurance paid out of *The Widows' and Orphans' Fund*, it shall be in the option of the Bishop to pay over to the widow or orphans of such clergyman the sum of \$1000 contained in the policy of insurance, in full of all claims on the fund, or to grant an annuity of not less than \$100 per annum, in which latter case the amount received from the insurance company shall be paid into *The Widows' and Orphans' Fund*. All bonuses which may be declared on such policies shall be added to the fund.

(7) The payment of every annuity granted from the fund shall be made semi-annually on the first days of January and July; and shall date from the end of the quarter during which the deceased clergyman died.

(8) No annuity shall be paid until the claimant shall have forwarded to the Bishop a declaration made and signed in the presence of a clergyman or magistrate, in form following, as the case may be:



## DECLARATION OF A WIDOW.

I \_\_\_\_\_ do hereby declare that I am the widow of the late Rev. \_\_\_\_\_; that I am still a widow, and that my income for the past twelve months from all sources has been \$ \_\_\_\_\_  
Signed before me.

## DECLARATION TO BE MADE BY THE MOTHER OR GUARDIAN OF CHILDREN.

I \_\_\_\_\_ do hereby declare that I am the duly appointed guardian of the children of the late Rev. \_\_\_\_\_ whose names and ages are respectively written below; and that their income for the past twelve months, including grant from *Widows' and Orphans' Fund*, has been \$ \_\_\_\_\_  
Signed before me.

(9) If the widow of a clergyman re-marry, she shall thereby forfeit all claim upon this fund for herself and her children.

(10) The Bishop will, from time to time, revise the list of annuitants, and make such alterations in the amount of the several annuities, and in the conditions attached thereto, as may be considered expedient in the interests of the Diocese.

(11) If any clergyman, who has ceased from active service, marry, and die, leaving a widow, or children by said marriage, such widow or children shall not derive any benefit from *The Widows' and Orphans' Fund*.

(12) Upon the death of any clergyman in the Diocese, leaving a widow and orphans entitled to the benefits of this fund, a special collection shall be taken up in every congregation in the Diocese, as soon as conveniently may be after such death, for the immediate benefit of such widow or orphans; such collection to be in addition to any annuity or payment they may be entitled to receive from the aforesaid fund.

(13) Should any case arise, not provided for in any of the sections above enumerated, the Bishop shall deal with such case in such manner as he may deem just and reasonable.

Moved by Mr. Manning, seconded by Mr. Machin, That the report on *The Widows' and Orphans' Fund* be received and considered clause by clause—*carried*.

The Secretary was then instructed by the Bishop to read the report and original scheme in conjunction, clause by clause.

Clause No. 1 of report was then taken up in connection with clause No. 1 of the scheme.

Moved by Mr. Osborne, seconded by Mr. Gillmor, That the first clause be adopted—*carried*.

Clause No. 2 of report was then taken up.

MR. BOYDELL—We considered it too heavy a penalty to inflict on the widow of the clergyman that the receipts should be subject to that consideration; for instance, some mistake might happen, it might be the churchwardens' fault that the offertory was not taken; we should not place the family under a disability.

THE BISHOP—I have known cases where clergymen

have refused to take up an offertory. They seem to think they can set aside the Bishop's instructions regarding collections. There should be a collection in support of this fund—it is a very important fund; it is the rule in other Dioceses. In one sense it is hard to punish the innocent for the guilty.

MR. OSBORNE—On one occasion I went to my Wardens and said: "This collection is ordered for Sunday." They said, "The collection is the property of the Wardens; we hold this collection as our own for the finances of the church." Collections for Epiphany, Christmas day and Good Friday have been regularly ordered on Sunday evening. The Wardens say the morning offertory does not cover the expenses of the church.

MR. GAVILLER—It seems to me that this clause in the Bishop's scheme is only inserted as a business precaution, the same as in any other society; if the last payment be not sent, or is sent late, the whole insurance is lost—as, for example, in the A.O.U.W.

THE BISHOP—I should think that the churchwardens of Gravenhurst should be taught that when the Bishop issues a mandate regulating offertories, the Wardens' power is at an end. The same difficulty exists in another form in other missions. The laity need instructions generally, and must accept the office of churchwarden subject to the mandates of the church.

A MEMBER—Is there any document to show what the duties of churchwarden are?

THE BISHOP—We have no published document that covers the whole ground of their duties, but there is a circular published describing the duties of wardens—they cannot dictate to us what we are to do.

MR. LLWYDD—Would not all this be corrected if you sent your summary of instructions that there would be so many special offertories to be provided for through the year?

MR. OSBORNE—They would be paid at once. What I want is that the words "*Widows' and Orphans' Fund*" shall be appended to your circular.

THE BISHOP—There have been five special offertories provided for.

MR. COLE—Sometimes when we get an offertory, it is not a whole offertory, but an extra one. The wardens say to me, because of those frequent collections, "We find it very difficult to pay you." Would it be complying with the orders if envelopes were used, and consider them as a special collection of the whole offertory?

THE BISHOP—The point Mr. Cole raises is a very important one; when a collection is made, let a deduction be made from it for average expenses, and send the overplus to the Treasurer for special fund. That would be allowable, and the canon would be complied with.

MR. GAVILLER—Might I ask a question? If your Lordship issued a printed circular, is not that binding upon the churchwardens?

THE BISHOP—Yes.



Moved by Mr. Cole, seconded by Mr. French, that clause No. 2 of Report be adopted—*carried*.

Clause No. 3 was then taken up.

MR. BOYDELL—We thought the words “any two clergymen” better than “two adjacent clergymen”; we thought a certificate would be all that was necessary, and that three months would merely give the widow time to send in the evidence.

MR. COLE—Three months is a short time; the mails in some parts of the Diocese are so very irregular.

After an amendment being offered and lost, the original motion was put and carried.

Clause No. 4 was then taken up.

Moved by Mr. Llwydd, seconded by Mr. Wilson, That clause No. 4 be adopted—*carried*.

Clause No. 5 was then taken up.

MR. BOYDELL—With regard to clause 5 in the scheme, we thought it would be well to employ an actuary to ascertain what sum could, with safety, be paid to our widows.

THE BISHOP—I think that I stated in my opening address that the amount in the fund is \$8,669. This sum was taken into account in drawing up the scheme. The Treasurer seemed to think that those figures given in clause 5 of the scheme the very highest that could be given.

MR. LLWYDD—Is the scale of pensions regulated by any income that the widow may have in her own right?

THE BISHOP—There is a certain amount of discretion by the wording of the scheme so far. In view of the poverty of the Diocese, in the case of the widow of a clergyman who would be willing to say, “I have a thousand dollars; it is ample for my wants; I resign my right in favor of others more needy than me,” she would be at liberty to do so.

Some discussion ensued as to whether widows, having large incomes of their own, should receive anything from the fund.

THE BISHOP—It would be better to specify some fixed amount which would debar them from receiving anything from the fund. The fund is a voluntary contribution, and on that principle there is no legal right to be considered for one moment.

Moved by Mr. French, seconded by Mr. Gillmor, That clause 5 of the Report be adopted—*carried*.

Clause No. 6 was then taken up.

MR. BOYDELL—We thought that in case of a life being insured for \$1,000, the widow would only be entitled to receive \$100 per annum. Now suppose the clergyman were insured for fifteen or twenty years, she would get \$150 per annum. We thought that the widow would be placed at a great disadvantage by being taken out of the ordinary fund simply because her husband insured for \$1,000.

MR. MACHIN—Is it proposed now that in place of \$1,000 being given to the widow, she shall, willingly or unwillingly, accept \$100 per annum in place of it.

THE BISHOP—That is the recommendation in the Report.

MR. BEER—The recommendations of the Report are optional with the Bishop, for he still has the right to accept or reject the recommendations of the Report.

MR. GAVILLER—There might be the case of a widow who, under the scheme, would only be entitled to \$75 per annum, but if her husband had been insured for \$1,000, she would receive, by the Bishop's scheme, not less than \$100 per annum.

MR. OSBORNE—How many cases are there in the Diocese where clergymen are insured for \$1,000, and the premium paid by the Diocese?

THE BISHOP—I think there are only four or five cases, and the probabilities are that they will lapse and fall into the ordinary scheme. I regret very much the absence of the Treasurer, as he could have thrown a great deal of light upon this matter.

MR. BOYDELL—If this insurance were to be considered as so much private property, then it would be unfair for us to take this capital and dispose of it; but if it is the property of the Diocese, then it is a different thing. I do not suppose that any clergyman, having his life insured, would wish his policy to lapse under this scheme.

THE BISHOP—These policies may not lapse at all. Some arrangement might be arrived at by which one scheme would suit all the clergy, and by which they would lose nothing which they ought to expect. You will notice that the recommendation of the Report leaves to the Bishop no option whatever; the amount of insurance would be paid into the general fund, and the widow would come under the general scheme.

Moved by Mr. Cole, seconded by Mr. Manning, That clause No. 6 of the Report be adopted—*carried*.

Clause No. 7 was then taken up.

MR. BOYDELL—The two points are, that instead of “semi-annual” the word “quarterly” be inserted; and the second point is the dating from the “commencement” of the quarter, instead of from the “end”.

Moved by Mr. French, seconded by Mr. Greeson, That clause No. 7 of the Report be adopted—*carried*.

Clause No. 8 was then taken up.

MR. FRENCH pointed out that the words “duly appointed” might, in some cases, cause difficulty, namely, in instances where the clergymen had neglected to make their will, appointing certain parties the guardians of their children.

Moved by Mr. Wilson, seconded by Mr. Osborne, That clause No. 8 of the Report be adopted—*carried*.

Clause No. 9 was then taken up.

THE BISHOP—I could not undertake to be guardian for anybody's children.

MR. BOYDELL—We do not say, “make the Bishop the children's guardian,” but that he should be on hand in case of any disaster, such as a re-marrying of the widow, which might leave the children in a worse position than before.

MR. MACHIN—The marriage of the mother settles the whole matter, and no amount of legislation can help it.

MR. GAVILLER—Your Lordship has distinctly refused to be constituted the guardian of the clergymen's children, and we ought not to thrust this clause upon you.

Moved by Mr. Cole, seconded by Mr. Frost, That clause No. 9 of W. & O. F. Report be adopted, substituting for “and her children” “the children's claims still being recognized”—*carried*.

Clause No. 10 was taken up.



Moved by Mr. Osborne, seconded by Mr. Jephcott, That clause No. 10 of the Report be adopted—*carried*.  
Clause No. 11 was then taken up.

MR. BOYDELL—I would wish to explain that I thought before getting the opinion of the Diocese, that we would like to know what our widows would receive in case of our death.

THE BISHOP—This scale was placed upon the basis of other Dioceses, and as the fund increases pensions will increase.

MR. BOYDELL—If we knew our position as the actuary could inform us, because he knows the risk of life, we would then have the basis to work upon, and it would hold as long as the Diocese exists.

THE BISHOP—I do not know what the cost of an actuary would be, but the *Widows' and Orphans' Fund* would have to bear the cost.

Moved by Mr. Gaviller, seconded by Mr. French, That clause No. 11 of Report be adopted—*carried*.

Moved by Gaviller, seconded by Mr. Llwydd, That the Report be adopted as amended—*carried*.

Moved by Mr. Beer, seconded by Mr. French, That the Conference do now adjourn—*carried*.

The following is the text of the Report of the Committee on the *Widows' and Orphans' Fund*, as amended by the Conference:

Clause (1) That clause No. 1 of the Bishop's scheme be adopted as it now stands.

(2) In reference to clause No. 2, your Committee recommend that the words "and has made the annual collection ordered by the Bishop for this fund" be omitted.

(3) Your Committee would recommend that clause No. 3 read as follows: "On the death of any clergyman qualified as above, a certificate duly attested by two clergymen of the Diocese, stating the time of his decease, name of his widow, and the names and ages of his children, together with a statement of the income of such widow or orphans from all sources, shall be forwarded to the Bishop within three months of the decease of such clergyman.

(4) In clause No. 4, your Committee recommend that the word "certificate" be substituted for the word "memorial."

(5) Your Committee are of opinion that with regard to clause No. 5, they are not in a position to pronounce any judgment, not knowing the amount of money at present forming the nucleus of the fund.

(6) Clause No. 6, the Committee recommends, should be altered to read as follows: "In cases where the life of a clergyman has been insured (by special arrangement with the Diocese), and the premium of insurance paid out of the *Widows' and Orphans' Fund*, the amount received from such insurance shall be paid into the *Widows' and Orphans' Fund*, together with all the bonuses on such policies which may accrue, and the widows and orphans in all such cases shall come under the ordinary rules regulating the disposition of such Fund.

(7) Your Committee recommend that clause No. 7 read as follows: "That the payment of any such annuity granted from the Fund shall be made quarterly—on the first days of January, April, July, and October, and shall date from the beginning of the quarter in which the clergyman died."

(8) Your Committee recommend that clause No. 8 be adopted as it stands.

(9) Clause No. 9, the Committee recommend, should be altered by striking out the words "and her children," and substituting the words "the children's claims still being recognized."

(10) Your Committee recommend that clauses Nos. 10, 11, 12 and 13 be adopted as they stand.

(11) Your Committee recommend that an actuary be employed to determine the amount that could be prudently paid in the event of any present demand upon the Fund.

#### FIFTH DAY.

MORNING SESSION, 10.30 O'CLOCK, {  
Tuesday, August 9th, 1887. }

After morning prayer, the Bishop in the chair. The roll was called. Present—The Bishop and 12 of the clergy. Mr. Beer, Mr. Cole, Mr. French, Mr. Frost, and Mr. Wilson had left by the *Evangeline* at 7:30 a.m., for their respective homes, and on leaving handed to the Secretary the following communication to be read before the Conference:

*To the Bishop and Clergy of Algoma, assembled in Conference at Parry Sound:*

We, Clergy of Manitoulin and the neighborhood of Sault Ste. Marie, departing this morning on the Bishop's yacht *Evangeline*, desire to express the very great gratification that it has been to us to meet with our brethren of the Muskoka and Parry Sound Districts, and to join with them in Conference under the leadership of our Bishop; and in bidding farewell, we desire to express an earnest hope that our Conference may be for the glory of God and the good of the Church.

(Signed) EDWARD F. WILSON.  
H. BEER.  
F. FROST.  
C. A. FRENCH.  
J. S. COLE.

Moved by Mr. Osborne, seconded by Mr. Llwydd, That so much of the Bishop's scheme for the management of the *Widows' and Orphans' Fund* as was necessarily embodied in the Report of the Committee presented to this Conference, be adopted—*carried*.

The Rev. Mr. Williams, of Toronto, having entered the hall was invited to take a seat on the floor of the house.

MR. GAVILLER—Are we to understand that the *Widows' and Orphans' Fund* will be managed in the future by your Lordship's scheme as amended by the Conference?

THE BISHOP—We are not passing canons, and what we do here has not any legal force. The adoption of the scheme, as amended, gives to it a moral force which the Bishop will consider as binding upon himself and the Clergy. The Treasurer may suggest some technicalities; in the meantime this will be the standing order.

MR. MACHIN—I would like to impress upon my brethren the great importance and desirability of attending to parish registers and preachers' books in general, so as to keep clear records of such matters as collections, and the number of the congregation; these records in future may be required in the interest of the parish. The parish register is most important.

Moved by Mr. Boydell, seconded by Mr. Machin, That the Rural Deans, Mr. Llwydd and Mr. Chowne, of Muskoka and Parry Sound, be a Committee to report on the subject of parish books and registers—*carried*.

Moved by Mr. Boydell, seconded by Mr. Gaviller, that a vote of thanks be tendered to Mr. Machin for his powerful and edifying sermon, and that the sermon be published in the report of the Conference in the ALGOMA MISSIONARY NEWS—*carried*.

Moved by Mr. Knight, seconded by Mr. Chowne, That a vote of thanks be adopted by the Conference



to Mr. Gaviller for his services in undertaking and performing so efficiently the duties of Secretary—*carried.*

Moved by Mr. Alfred Osborne, seconded by Mr. Llwydd, That this Conference recognizes the kindness received from the friends in Parry Sound, and hereby conveys its most earnest thanks for the same—*carried.*

Moved by Mr. Greeson, seconded by Mr. Gillmor, That the thanks of this Conference be given to Mr. Hall, choir-instructor; and Miss Foley, organist; and the choir, for their services during the sitting of the Conference—*carried.*

Moved by Mr. Gillmor, seconded by Mr. Jephcott, That the thanks of the Conference be given to the Rev. Mr. Crompton for his services in making the preliminary arrangements for the Conference as Secretary—*carried.*

Moved by the Rev. Alfred Osborne, seconded by Mr. A. W. H. Chowne, That the Bishop and Clergy of the Diocese of Algoma hereby tender their thanks to the manager of the Muskoka & Nipissing Navigation Co., for his kindness in conveying the Clergy to and from at half-fare—*carried.*

MR. MACHIN—I would desire to impress upon my brethren the importance now while land is cheap of securing all they can for the Diocese.

The Bishop then declared the business of the Conference finished.

The Conference then devoted the remainder of the morning to the consideration of the best means for the strengthening and developing of the Spiritual Life.

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“In Labors oft.”

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ON Sunday, September 11th, the Bishop of Algoma held divine service and preached at Algoma Mills; from thence, on the following day, he proceeded to Spanish River Mills, where he met Rev. Mr. Frost of Sheguandah, who had come to conduct his Bishop over some of the distant parts of his mission. In the evening, service was held at the school house, Rev. Mr. Frost reading prayers and the Bishop preaching a very able and appropriate sermon from the words of St. Paul, referring to his spiritual experience, “A thorn in the flesh was sent me; the messenger of Satan to buffet me.” His Lordship dwelt upon the mysterious and trying dispensations of God’s providence which were not always removed upon our prayers, but were all intended for the furtherance of our spiritual welfare. A good congregation attended at the service, and a collection was made for *Widows’ and Orphans’ Fund*, amounting to six dollars and seventy-five cents.

Next day we steamed up the Spanish River as far as the Company’s farm, where we were invited to dinner; then giving notice of evening service, we made our way up to the Indian village, where the Bishop preached, and four Indians were presented by Mr. Frost for confirmation; then, returning to the farm, the Bishop preached again to a numerous congregation; here two persons were confirmed. In the evening we returned to the Mill.

Next morning we visited Mr. Buzwell’s mill at Eagle’s Crag. We baptized a child, and held service in the boarding house, quite a good number of the mill hands and their wives attending. The Bishop preached an

admirable sermon on the “Devices of the Evil One,” exhorting all to guard against the wiles of the Devil, trusting in Christ for strength.

On the following day we made our way to LaCloche, an Hudson Bay Trading Post, on the North Shore. Here we were invited to dinner by Mr. McTavish, the Company’s officer, the Bishop and Mrs. Sullivan, accepting the kind invitation. In the evening we reached the Indian village on the White Fish River Reserve, where the Indians were waiting to welcome their Bishop.

Next morning, the Bishop, accompanied by Mrs. Sullivan, went on shore. The place where prayer was wont to be made was cleaned and decorated. A good number attended service, clad in their best, some having come a considerable distance. They listened intently to the Bishop’s simple and vivid exposition of the gospel; and the Chief afterwards spoke of their pleasure, and testified on behalf of himself and the band, their desire to live according to the teaching of the good words they had heard.

The Indians were invited to visit the yacht, which seemed to give them great pleasure. No doubt she is very quick in her movements, they said. We said good-bye to them and proceeded to Little Current, where we took on some fuel; then went on to Sheguandah, where the ship was to unload part of her burden, in the shape of the missionary and his baggage. The *Evangeline* now turned her prow toward Manitowaning, where the Bishop was advertised to preach on Sunday the 18th.

This is a specimen of the Bishop’s work with the yacht *Evangeline*. Most of the work above could not have been conveniently performed without the boat.

SHEGUANDAH, Sept., 1887.

F. F.

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Visitation—St. Joseph’s Island.

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ONCE more have we been favored with a visit from our Bishop. He spent three whole days going from station to station, preaching the Word in his own inimitable manner, and we all feel spiritually refreshed and renewed by his eloquent way of placing before us the good tidings of our Holy Religion.

The *Evangeline* arrived at Richard’s Landing just before dark on Saturday, September 24th, and the Bishop was immediately embarrassed by receiving two invitations to become the guest of Mr. Richards and Mr. Brandon. A compromise was effected by which he accepted, in part, the hospitality of both.

Sunday morning, at half-past ten, a crowd of people filled Brandon’s Hall, and boards had to be placed along the aisles to make seats for those who were standing round the door. Morning prayer was said by the Missionary, the chants being sung. This singing was a new feature here. The young people have purchased an organ, which they kindly allow us to use, and the musical part of the service was much better rendered on this account. The service was listened



with breathless interest, and was followed by Holy Communion.

As soon as service was over, refreshments were hastily partaken of, and we hurried away to our next appointment on the mountain. Here again the school-house was crowded to its utmost capacity. The service was performed in heartily, the small Diocesan service books being used, and greatly assisting those who were not familiar with our prayer book.

In the evening the Bishop preached for the third time that day at the Hilton Church, which gleamed white in its new coat of paint, in the gathering gloom of night. Very grateful was the rest the Bishop enjoyed in the home of the Missionary that night after the arduous duties of the day. These services, each separate by miles of rough jolting over very bad roads, make a hard day's work, and dispose one to seek an early couch.

On Monday morning we started for Joselyn. Mr. Kent kindly had prepared dinner for us, and as soon as it was over we went to the little church, where the service consisted of Litany and then a Missionary address by the Bishop. A large map of the Diocese was hung up, and by means of it the people obtained a much clearer idea of the vast distances which separate the different Missions under one chief pastor's care; and the many weary miles he has to travel to visit all parts of his extensive charge. After the service we returned to Hilton once more, arriving just as night was closing in.

Tuesday morning we were off again for the hardest day's work of all. We had morning prayer at Cascawan School-house at eleven o'clock, and then drove to Tenby Bay, where we arrived at about three in the afternoon, and were in good condition for lunch, having had nothing to eat since an early breakfast. We were due at the Tenby Bay School-house at four, and on entering we found all the scholars and a number of adults waiting to hear the Bishop. The room was tastefully decorated with boughs, the leaves of which, having their autumn tints on, made a very handsome show. As soon as service was over we started for Hilton, where we arrived at half-past eight, having driven about thirty miles over the worst roads to be met with in the Diocese.

Sunday, Monday, and Tuesday were all beautiful days, the weather was all that could be desired, bright and warm, with that peculiar hazy atmosphere characteristic of our Canadian autumn. The woods were simply magnificent. They were vast masses of the most gorgeous color. In some places forest fires were working destruction, and it would be impossible to describe the beauty of these as seen by us when driving home in the dark. The red light gleamed on the trunks of the trees, which made them stand out with vivid distinctness, and added to the intensity of the gloom which enshrouded the surrounding woods.

Wednesday morning brought a close to this pleasant visit. At half-past eight the *Evangeline* bore the

Bishop away to his own home at the Sault. As the Missionary stood alone on the dock and saw them depart, a feeling of loneliness came over his heart. These few days were a bright spot in his isolated existence; now it was ended, the Bishop was gone, and he must go back to the ordinary dull routine of his daily life.

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**The Bishop has issued the following Pastoral on the subject of Thanksgiving Day.**

BISHOPHURST, SAULT STE. MARIE,  
October 1st, 1887.

REVEREND AND DEAR BRETHREN—The harvest has been once more gathered in. The earth has again yielded her fruit, at the bidding of Him of whom David sang; "Thou crownest the year with thy goodness, and thy paths drop fatness." Of this new evidence of God's bountiful care for His creatures, as of the many other blessings, both temporal and spiritual, which His open hand has showered on us, despite our unworthiness, it becomes us to make grateful acknowledgement.

I therefore request that you will assemble your congregations in their respective churches, either on the 17th of November (appointed by the civil authority to be observed as a day of Public Thanksgiving), or on such other day as may best suit the convenience of your several mission-stations, and unite with them in devout and reverent ascription of praise to Almighty God for His numberless gifts, alike of grace and providence.

In previous years the Offertories, on Thanksgiving Day, have been appropriated to our *Widows' and Orphans' Fund*. On this occasion I am sure it will be in harmony with the wishes of both the Clergy and Laity of the Diocese, if I suggest that they be forwarded to the Rev. A. Osborne, Incumbent of Gravenhurst, as a token of our sympathy with him and his congregation, in the heavy loss which they have sustained in the recent destruction of their church by fire, and as a small offering towards its restoration. In no more practical form can we illustrate the unity of "the Body of Christ," or show that "if one member suffer, all the members suffer with it."—I remain, Reverend and dear Brethren, yours faithfully,

E. ALGOMA.

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**Gravenhurst Mission.**

IT had been foretold many a time that whenever the fire got hold of Gravenhurst it must all go, and the prophecy has been fulfilled. Early on the morning of the 23rd of September, the foundry at the north end of the business part of Gravenhurst was observed to be in flames. The alarm was raised, and soon the streets were filled with men and women aroused from their slumbers by the sound of the fire bell. The engine was promptly manned, but alas! owing to some mistake not easy to explain, it was for a long time useless. In the meantime the fire had marched around to Fraser's Hotel, a large building south of the foundry. The worst was feared, but yet there was hope that the engine could be brought into use. Further delay, and the flames bade defiance to all efforts to control it, and literally swept the whole of Muskoka street, going from side to side in search of its prey. Five hotels, eighty-five stores and buildings, and our church, were all in ruins by 5 a.m. The buildings were of wood, and adjoined each other. The fire was



so fierce that it appeared to consume hotels, stores, houses, all at once. Billows of flame appeared to roll over them and nothing remained, as though a sea of flame had swept everything from sight. This will be a hard winter for many, and, directly and indirectly, the whole town will suffer. We must rebuild our church—and not of wood this time. We were insured for \$1,800 in the "Northern," but can recover only \$1,221, and we shall need, in all, \$3,000. Our people can do nothing, therefore we must rely on outside aid. For three years we had received no help from any quarter except the allowance to the clergyman from the Mission Fund; and last year we sent the Bishop \$100 as a grateful acknowledgment for past assistance. The mission was looking up, but now is prostrate, and much of the work must be done over again. In Canada the Church has neither history nor tradition, and is held together very much by the personality of the clergyman; this is lost with the church. Real church people will be true, however long we remain without a church; but the present lack of services will be somewhat disastrous to our future, for the reason above stated, hence the need of a church building as soon as possible. We ask the sympathy and help of those who have it in their power to aid us. Contributions will be thankfully received and gratefully acknowledged by the Incumbent of the Mission, the REV. ALFRED OSBORNE, Gravenhurst, Muskoka.

I am glad to be able to give my endorsement to the above appeal, knowing something, as I do, by personal experience in Chicago, of the havoc, which fire makes alike of the temporal and spiritual welfare of a congregation.

E. ALGOMA.

#### Jottings.

**TRIP TO MONTREAL.**—The Rev. E. F. Wilson has returned from a very successful trip to Montreal, Ottawa, Carleton Place and Kingston, with 30 of his Indian children. The cost of the expedition was a little over \$400; but all has been paid for by special donations and the receipts at meetings. A full account of the trip appears in *Our Forest Children*.

**GRAVENHURST FIRE.**—Help is urgently needed for the sufferers by the Gravenhurst fire towards rebuilding the church. Contributions may be sent to Rev. A. Osborne, Gravenhurst.

REV. F. FROST desires his thanks to R. M. Stephen, Esq., M.D., of Manitowaning, for a very handsome chancel carpet for St. Andrew's Church, Sheguiandah.

THE Rev. C. A. French, of Garden River, has received a letter from the Secretary of State for the Colonies, through the Most Honorable the Marquis of Lansdowne, acknowledging the receipt by Her Majesty the Queen of the Illuminated Jubilee Address sent from Garden River. Her Majesty graciously condescends to thank all concerned for their expressions of loyalty and good-will, and expresses "her appreciation of the sentiments which it (the address) contains."

**HUNTSVILLE MISSION.**—The wardens of All Saints have just completed the cleaning and beautifying of the interior of the Mission Church, and the laying down of cocoanut matting in the aisles, at a total cost

of \$40. All which adds greatly to its comfort and seemliness.

THE Out-station of St. John's, Ravenscliffe, has just been enriched by the donation of a handsome set of new Communion vessels—electro-plate—consisting of flagon, 2 chalices and patin, the generous gift of an unknown lady friend, per the Rev. H. B. Owen, of Scarboro, Ont.

A STOLE and set of kneelers for the chancel, have been sent by friends in England for St. Michael's Church, Out-station of the Mission of Huntsville.

THE Bishop's address, during the winter months, will be 47 Gould Street, Toronto. He removed from the Sault Ste. Marie, with his family, on the 26th of last month, and went North on the 29th to visit the Mission of Port Carling, in Muskoka, all the Stations being easily accessible by water.

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