

The Algoma Missionary News.

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The Algoma Missionary News

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Burr's Falls, Ontario, Canada.

Fidelity Acknowledged.

The Bishop has now resumed his diocesan duties, and requests that all official communications be addressed to him as usual at Bishophurst, Sault Ste Marie, Ont. He cannot do so, however, without making grateful public acknowledgment of the valuable services rendered to him and his diocese during the past twelve months by his Commissary, the Rev. Rural Dean Llwyd, Incumbent of Huntsville. The duty entrusted to him was an onerous one, embracing, as it did, a heavy correspondence, long fatiguing journeys by rail and otherwise, frequent consultations with clergy, vestries, and congregations, etc.; but all these delegated duties were discharged with the utmost promptness and the most unsparing self-sacrifice, increased though the burden was by the simultaneous care of a parish and the visitation of the Rural Deanery of Muskoka. The Bishop, therefore, desires to unite with the clergy and laity in placing on record their grateful appreciation of the Commissary's faithfulness to his trust and devotion to the temporal and spiritual interests of the diocese during his past year of office.

Notes by the Way.

REV. RURAL DEAN VESEY, of Sault Ste. Marie, has been confined to his bed by a serious illness. However, we can now chronicle improvement.

CLERGY who have subjects to bring before the Eastern Convocation will please forward them to the Secretary of the Standing Committee at an early date.

WITH November comes bad roads, and the Algoma missionary will welcome the snow and sleighing. Long journeys are almost impossible, and risk the health of the missionary and his horse.

THE mail service between Burk's Falls and Toronto needs improvement. Last month again THE ALGOMA MISSIONARY NEWS suffered on account of the Department taking three days to deliver proofs to publisher. This sort of thing is becoming too frequent.

THE "Instructions to Catechists" which were adopted by the Standing Committee at Huntsville on September 27th, and which are printed in another column, have been printed on a linen-backed card and been forwarded to every lay worker in the diocese. The Secretary has also sent a copy to every clergyman.

DIPHtheria has prevailed in Powassan and Emsdale, while in the latter place typhoid fever has possessed a number of people. The last-named disease has become almost epidemic at the Sault. Mrs. Sullivan, with other ladies, have done all in their power to provide accommodation for the comfort and proper treatment of the sick. A number of victims were men who were employed on the government works at the new canal.

REV. A. J. YOUNG has returned to his post at North Bay. From a letter in which that gentleman says he will be un-

able to supervise the student's work in the adjoining mission of Powassan, we fear his trip across the Atlantic to England and return has not been as beneficial to his health as his friends hoped. Since the departure of Mr. Molony to Wycliffe College to resume his studies, Mr. Hazlehurst has been taking services at North Bay.

Mr. F. J. HAY, lately appointed catechist to Maganetawan mission, has arrived on his field. He drove from Bowling Green (Niagara Diocese) to Burk's Falls, a distance of 187 miles, arriving at the latter place on the afternoon of Friday, Oct. 20th. He rested himself and horse until Monday morning, when he left for the adjoining mission. On Sunday, the 20th, he assisted in the services at Burk's Falls. Mr. Hay is, we believe, the second member of the Brotherhood of St. Andrew to work in this diocese.

Sault Ste. Marie.

Our harvest festival was a grand service. It was held on September 27th. The decorations are described as far surpassing all previous efforts by a people known alike for their love of the beautiful and devotion to the Church. The service was full choral, and was largely attended. Our parish priest, Rev. Eustace A. Vesey, has much work to do throughout the deanery of Algoma, necessitating visits to points in Lake Huron and all along the Sault branch of the C.P.R.

Bracebridge Mission.

Our usual harvest festival took place in St. Thomas' Church, Bracebridge, on Tuesday, September 26th. The church was beautifully decorated for the occasion with the fruits of the earth (mercifully granted) in their due season. Our Bishop preached, taking for his text, "In everything give thanks." The congregation was large, and the offertory applied to the Superannuation Fund.

Aspdin Mission.

(From the Aspdin Church News.)

If a period without a history is a period of happiness and prosperity, then such has been ours lately, for events have been few to chronicle. Mr. Lowe has been absent from the mission for three Sundays, on two of which the services were taken by Mr. Fenning, of Trinity College, a lay reader in the Diocese of Toronto. The third was blank, and we were, I think, all glad of the return of our parish priest for Sunday, Sept. 24th. During his absence there have been one or two cases of illness, and, thank God, recovery, in the mission; otherwise no trouble of any kind.

Library and Sunday Schools have gone on as usual, and the superintendent of St. Mary's Sunday School begs to say that she is much pleased with the eagerness of boys and girls alike over their work lately. One boy last Sunday produced over thirty texts from the New Testament on worshipping God by "keeping His commandments," the last part of the second commandment, and it must be remembered that neither he nor his companions has a concordance to work with. We hope the zeal which at present animates them will be kept up.

Emsdale Mission.

The Sunday School met in St. Martin's Church at 2 p.m. on September 21st, and joined in a short service; then formed in line to the parsonage grounds, where they enjoyed a good tea and engaged in races and other games. Both parents and children enjoyed themselves; but, unfortunately, the evening threatened to be wet, so that there was only time to sing "God Save the Queen" before down came the rain, and all had to return home, refreshed and very happy.

The new burial ground is now enclosed and ready for consecration. We have to thank Mrs. Wild, daughter of Mr. F. Collinson, for the cedar posts, which were given by her.

We deeply regret to have to record the death of the late Ralph Simpson, of this mission, who was for many years warden of St. Mark's, Emsdale.

On his way home to Parry Sound, Rev. Mr. Evans spent part of the night and next morning with the Incumbent.

I LEAVE God's secrets to Himself. It is happy for me that God makes me of His court and not of His council.—
Bishop Hall.

A Missionary Trip.

I was asked to give a missionary service at Fox Point, Lake of Bays, and in deference to the request started from Bracebridge for Baysville, on the Lake of Bays, on Friday, 25th August last. The distance is about thirty miles from Bracebridge, twelve miles of which is on the Lake of Bays. Fox Point is an isolated bay, having no communication with any high road; consequently it must be reached by water. In the summer season steamers touch there on their way to Dorset. It is getting to be quite a resort for tourists who enjoy a quiet holiday.

There are quite a number of fairly prosperous settlers scattered about along the shores at the lake, and inland many—I might say the majority—of them belong to the Church at least by their baptismal birthright; but alas! for the lack of regular Church services, many have drifted hither and thither, doubtful and perplexed in the midst of counsels more ready to hand than the ministry of their youth.

With all these drawbacks, however, all were glad to take part in the services of the Church of their youth and choice, and lift their voices in prayer and praise in the well-remembered Book of Common Prayer. There were there, too, not a few who partook of the Holy Communion with heartfelt fervour and gratitude. Children, too, were brought to the font to be baptized by the one Spirit into the one body of Christ's Church. Then came the sermon, looked for and listened to with marked attention; and so our service in that beautiful spot came to a close, leaving the impression, I firmly think and trust, that God's benediction had blessed them.

And now we have our dinners, not sumptuous, but good, and all that our sharpened appetites require. This over, a willing boatman rows me across the lake, about three miles, and then a threatening storm hurries me on, on foot, three miles to the house where I had left my favourite steed—my bicycle. With as little delay as possible (I have yet twenty-six miles to travel over very bad and hilly roads), I start on my wheel for Baysville, ten miles distant. Almost there, I unfortunately puncture my tire on a vicious tack (how it got on a country road, I cannot say). This occasions quite a delay, and I only arrived in Baysville at 6 p.m. To my intense disgust, I find that not only was my tire punctured, but the valve was defective, and, as a natural result, I had to push my horse sixteen miles home, where I arrived at 12.30 p.m., thoroughly tired, but not dispirited after the encouraging duty I had been enabled to perform.

Burk's Falls Mission.

A harvest thanksgiving service was held in All Saints' Church on the evening of October 6th. The edifice was prettily decorated, and the service as ornate as our means and ability would permit. The Incumbent preached, and the offertory was devoted to the Superannuation Fund.

On Sunday, October 8th, the Incumbent held a like service in the old school-house at Katrine. The appearance of the room was cheery with specimens of harvest store, and the choir from Burk's Falls drove down to help the singing. For the first time the Canticles were chanted—unaccompanied, of course. The preparations for the service were all made by Mr. Clay.

Among the urgent needs of this mission are contributions towards the Parsonage Fund, and a supply of Prayer and Hymn Books (A. and M. and Hymnal Companion).

Rev. Gowan Gillmor, of Rosseau, as he was homeward bound from the rural-decanal meeting, was the guest of the Incumbent on the night of October 25th, and the next morning he left on the noon train.

Mr. Dagg-Scott, who has recently left Port Sydney mission, where he has served as catechist for the past eighteen months, has arrived in Burk's Falls mission, where he will take services during the absence of the Incumbent on business connected with THE ALGOMA MISSIONARY NEWS. He read Evensong at All Saints' Church on Oct. 29th.

Standing Committee—Eighth Meeting.

The eighth meeting of the Standing Committee was held in the parsonage, Burk's Falls, on Wednesday, September 18th. It being the festival of St. Luke, the business sessions were preceded at 8 a.m. by a celebration of the Sacrament of Holy Communion; Rev. James Boydell, celebrant.

When the committee assembled at 10 a.m., the first business, in the absence of the Bishop, was the election of a chairman. Rev. Rural Dean Llwyd was the unanimous choice. The minutes of the last meeting were read and approved.

Since but two meetings of the committee had hitherto been held with the Bishop in the diocese, and that at neither of them was there time to consider the very important subject of the defining and

limiting of the committee's powers and functions, the members present agreed in the view that this matter was a first duty and should be taken in hand at once. After careful deliberation, it was, on motion, decided that the Secretary should forward the following questions and expression of opinion to the Bishop:

"That the Bishop be respectfully requested to instruct the committee as to what interpretation your lordship puts upon the resolution of the Triennial Council (1892) creating the Standing Committee an institution 'to advise and assist the Bishop in regulating the temporalities of the diocese':

"I. As to what range of subjects shall be intrusted or relegated to the committee as an *Advisory Board*?

"II. In what way and to what extent the committee may be permitted to *assist* the Bishop in regulating and administering the temporalities of the diocese.

"In reference to the above questions the committee would respectfully beg to state that in their opinion the duties appertaining to their office, as understood by them, embrace the following subjects:

"1. The holding of meetings at stated periods to confer with your lordship on the general work of the diocese, not more rarely than quarterly.

"2. The conferring with the Bishop, when he so desires, upon the appointment of clergy and catechists.

"3. The arranging from time to time for the supervision of catechists.

"4. The consideration of the fitness or otherwise of candidates for holy orders or for the office of catechist with a view of eliciting, as far as possible, any information, favourable or otherwise, to such candidate.

"5. The arranging of the programme of subjects for the Triennial Council and Eastern and Western Convocations, and of the services in connection therewith.

"6. The adoption of a proportionate scale of stipend of the clergy in reference to their duties, office, and seniority, as suggested by Triennial Council of 1889. (See minutes, pp. 201 and 202.)

"7. The advisability of the Standing Committee being kept informed of the condition of finance in the diocesan treasury as a prerequisite to its co-operation and advice in regulating and administering the funds of the diocese.

"8. The assessing of local quotas to stipend in accordance with the status and means of missions, with a view to their more equitable adjustment.

"The Standing Committee, wishing as much as possible to share the burden of the Bishop in the arduous and uncongenial work of counting funds, would respectfully suggest that your lordship would select from the clergy of the diocese delegates to advocate by word of mouth, in sermons and otherwise, the cause of Algoma; thus by personal contact with congregations and branches of the Woman's Auxiliary contribute to the awakening and keeping alive an interest in our diocesan work."

The above important matter being disposed of in the afternoon session, a prospectus for the next Eastern Convocation was the next subject of importance. Subject to a date to be decided upon by the Bishop, the plan adopted provides that the clergy reach Bracebridge on Tuesday. Particulars of the draft of proceedings:

WEDNESDAY.

8 a.m. — Holy Communion. Celebrant, the Bishop, assisted by Rev. Rural Deans Llwed and Chowne.

10 a.m. to 12.30 p.m. — Business session.

2 p.m. to 5.30 p.m. — Business session.

8 p.m. — Evensong, with sermon, hymns (A. and M.) Nos. 215, 193, 362, 436.

THURSDAY.

8 a.m. — Holy Communion. Celebrant, the Incumbent, assisted by Rev. C. Piercy and W. A. J. Burt.

10 a.m. to 12.30 p.m. — Business session.

2 p.m. to 5.30 p.m. — Business session.

8 p.m. — Evensong, with hymns (A. and M.) Nos. 391, 307, 358, 274. Services in the Church of St. Thomas, Bracebridge.

The list of subjects to be introduced we are not yet able to publish, since the clergy in the jurisdiction have yet to be heard from. Their communications will cause the provisional programme to be modified. However, as soon as known, the fullest particulars will be given.

The meeting adjourned at 8 p.m.

Uffington Mission.

Again it is possible to report progress. St. Paul's, Uffington, is often attended by persons driving from a distance, but no provision having been made for sheltering horses the poor animals have had to take whatever weather was going. Last fall there was quite a deal of talk about the necessity for a driving-shed, and the congregation was urged by the Incumbent to take the matter up. However, it was not until the spring of this year that it was found possible to get the necessary timber out of the bush, when some score-hacking and hewing were also done. Early in October, now just past, a few members

of St. Paul's met together and talked themselves into decision for action, the consequence being that one and another assisted the chief actors (Messrs. W. H. Tinkiss and J. Irving) until, the timbers being framed, the building was raised. Since then the back and gables have been enclosed, and ere winter settles down sheeting and shingling will be accomplished, which, with other fixings done inside, will furnish the congregation with a driving-shed complete. The next thing will be to seek funds to defray the unavoidable expense incurred, which will be comparatively small, owing to the fact that the labour so far has been voluntarily given, and that the Incumbent has been presented with a subscription of all the necessary nails.

ST. STEPHEN'S, VANKOUGHNET.—It is some time since a harvest festival has been held in this place until this year. The Incumbent (Rev. A. H. Allman) spent two or three days in visiting the members of his congregation here prior to holding the thanksgiving service, which took place on Thursday, October 5th. Quite a few offerings of fruit and vegetables were presented, and the little church looked very attractive in its festal array. A congregation of between thirty and forty persons assembled, and a very devout and hearty service was celebrated. The sermon was preached by the Incumbent, and the offertory was given to the Diocesan Superannuation Fund. Directly after the service the congregation gathered in the schoolhouse, a short distance off, where tea was prepared by some of the women of the church, and very shortly all present were to be found partaking of a bountiful spread. The social hour or two spent together in this place was much enjoyed, and after a short address by the Incumbent a suitable trio was sung, followed by a reading. A resolution was made to attempt the erection of a driving-shed, and the company separated in a happy mood.

CLEAR LAKE.—Several invitations had been sent to the Incumbent to hold a service here, and when he had determined to come up, seeing that the schoolhouse could not be had, Mr. Pyburn offered the use of his dining-room at the depot. On Wednesday, Oct. 25th, the Rev. A. H. Allman arrived, accompanied by Mr. A. Cooke, clergyman's warden. The dining-room was cleared and arranged, and between 7 and 8 p.m. divine service was commenced, being conducted from the mission service book. Nearly fifty persons were present; their manner was devout, the singing hearty, and the attention all that could be desired.

The Bishop in the Maritime Provinces.

To the Editor *Algoma Missionary News* :

DEAR SIR,—May I ask space in your columns for a few notes of a trip recently taken to one of our maritime provinces with the triple object of attending the semi-annual meeting of the Domestic and Foreign Mission Board in Halifax, taking part in a missionary conference to be held at Yarmouth by the Bishop and clergy of the Diocese of Nova Scotia, and last, but not least, presenting the claims of Algoma wherever opportunity might offer.

Beginning with a railway journey of 625 miles in twenty-one hours, to Montreal (so closely has the C.P.R. brought us into contact with the centres of Canadian push and population), the trip was continued, through the courtesy of the manager of the Allan Steamship Company, by the *Parisian*, first to Quebec, where the writer had the unexpected pleasure of meeting the Bishop of Nova Scotia, who, like himself, was escorting one or two of his household a part of the way on their voyage to England. Services were held, and both bishops preached on board on Sunday, the 8th, as we floated down the noble St. Lawrence, its banks clothed with a mass of the richest and most brilliant of autumnal colours. Rimouski was reached about 9 p.m. Final farewells were said, and the two episcopal travellers landed by the tug which had brought out the mails, and repaired to a comfortable little hostelry, to lie in wait there for the next express going eastward. The journey was resumed about 9 p.m. on Monday evening, and terminated, for the time, at 2.30 p.m. on Tuesday at Halifax, where hospitality was courteously tendered and gladly accepted under the friendly roof of General Sir Montgomery Moore, whose household are devout worshippers in St. Luke's Cathedral.

On Wednesday, Oct. 11th, the Mission Board met in the Church Institute, the Bishop of Toronto in the chair, and for two and a half hours in the forenoon, and three in the afternoon, discussed a number of very practical questions connected with the Church's missionary work, such as the annual report of the W.A. and the proposed extension of its work to the Northwest; the assignment of the foreign missionaries sent out under the auspices of the board to a special district set apart for their occupation by the bishop in Japan; the adoption of the Epiphany appeal; the appointment of a secretary-treasurer who should also act as a travelling deputation in behalf of the society, etc. Not the least important step taken by the board was the adoption, after conference with the Bishop, of a resolution to the following effect: "That this board having heard a statement by the Bishop of Algoma on the financial position and necessities of his diocese, and having learned that these necessities have been seriously increased by

the diversion to the Indian Home at Elkhorn of a large amount of the support hitherto contributed in England towards the maintenance of the homes in Algoma, hereby recommend to the various dioceses and synods the adoption, if possible, of some scheme by which the sum of \$8000 annually shall be placed at the Bishop's disposal; said sum to be distributed among the various dioceses in the same ratio as the pledges given in connection with the episcopal stipend." What fruit, if any, will be borne by this resolution, when transmitted to its several destinations, remains to be seen.

On Wednesday evening, the usual missionary meeting was held, and was very largely attended. Addresses were given by the Bishop of the diocese, the Rev. Canon Forsyth, of Fredericton, Rev. Dr. Mockridge, and the Bishop of Algoma. The offertory was in aid of the Board Fund, and amounted to \$171. The business of the board concluded at noon on Thursday, great inconvenience having been caused by the absence of any financial statement from the treasurer. A resolution was, however, passed adopting the ratio observed at the previous meeting as the basis of appropriation for any undesignated funds lying in his hands.

On Sunday, the 15th, sermons were preached in St. Luke's Cathedral (Rev. E. P. Crawford, Rector), and also in St. Paul's (Rev. Dyson Hague), the latter being devoted largely to a statement of the general character of our missionary work, both among the settlers and Indians, as well as the difficulties and discouragements attending on it. At its close, the Rector added a few strong, as well as sympathetic, words from the reading desk, to which the congregation responded by contributing \$136.

The journey of Monday, 16th, lay through the lovely Annapolis valley, with its almost continuous succession of orchards, the trees still bending under the weight of their golden crop, and terminated, *pro tem.*, in the little town of that name, with its thriving business, excellent roads, comfortable homesteads, and old historic fort, with its encircling moat and clustering associations, carrying one back to Revolutionary times. The parish is in a flourishing condition, under the fostering care of the Rev. H. Howe, whose heart is large enough to embrace the needs of the home and foreign heathen along with those of his own flock, and whose creed is sound enough to believe that a parish, so far from losing, gains rather by extending its sympathies beyond its own narrow boundary lines. The interest evinced by the congregation at the missionary meeting held here abundantly illustrated this fact. Material assistance has already come to Algoma from this vigorous little parish, and there will be no falling off in the future. Tuesday's train carried a large number of "black coats" and two "big black coats" to Yarmouth, all interested in the missionary conference which had been arranged for the

18th and 19th. The weekly Church papers will have already informed your readers as to its details. Suffice it to say that from the opening sermon on the evening of the 17th by the Bishop of Nova Scotia (dwelling, as it did, on self-sacrifice as the predominating spirit of the highest type of life, and the strongest incentive to missionary enterprise) down to the close of the discussions on the afternoon of Thursday almost every sentence uttered bore directly on one or other of the most practical aspects of the Church's aggressive work, and with such force and emphasis as could not but be productive of the most beneficial results. "Missionary work a fruit of the Christian life"; "The Holy Ghost the source and agent of missionary success"; "Proportionate and systematic giving"; "The divine plan of church finance"—these were some of the themes discussed, and they were thoroughly threshed out, both in excellent written papers and most sensible extempore addresses. On Thursday evening the closing sermon was preached by the visiting Bishop from John i. 41, 42, as illustrating not only the missionary idea, but also the relation in which home (or diocesan), domestic, and foreign missions stand to each other. It is only justice to add that a large measure of the success which attended the conference was due to the Rev. Dr. Cartwright, Rector of Yarmouth, who not only originated the project, but also, I believe, drew up the programme of subjects, and of course made all the necessary arrangements for hospitality, etc. Before leaving the subject, mention should be made of the missionary meeting held on Wednesday evening in the Music Hall (the largest ever seen in Yarmouth), at which addresses were delivered by the Revs. Gibbon and Campbell, and your correspondent. The offertory amounting to \$65, was given to Algoma.

Windsor was reached on Friday evening. Here, after a hurried visit to the Girls Church School, an institution admirably equipped with all the necessary appliances and presided over by a lady possessing a rare fitness for the post of principal, a large congregation were found gathered in the parish church (Venerable Archdeacon Weston-Jones, Rector), including about forty girls from the school just referred to, and a number of the students from King's College, to whom the principal features in the lute of Algoma's needs were once more told, awakening, to all appearance, no little interest, as shown by an offertory amounting to between \$50 and \$60, followed by a request sent down next morning that THE ALGOMA MISSIONARY NEWS should be sent to about twenty of the students, whose names were given. May we not hope that the seed sown that evening may, by God's blessing, germinate in the hearts of some of these zealous young candidates for orders, and bear fruit in the dedication of their energies to fields already whitening in Algoma?

The next point visited was Truro, a flour-

ishing town of about 5000 inhabitants, of which Archdeacon Kaulbach has been the honoured and beloved Rector for twenty years or more. Truro enjoys the rare distinction of possessing the only stone church in the Diocese of Nova Scotia, and its Rector and congregation may well be proud of it, presenting, as it does, like its more perishable sister in Windsor, an interior of most graceful proportions, admirable acoustic qualities, with all the necessary appointments, both in chancel and nave, for the conduct of divine service "decently and in order." Here sermons were preached both morning and evening, and an address given to the Sunday School with a view to the continuance of the aid formerly sent to the Shingwauk Home. This was readily promised, and regret expressed that, owing to a misunderstanding, the contributions had gone in another direction for two years past.

Amherst was the last in the series of appointments arranged for the tour through the kindness of the Archdeacon of Nova Scotia, who gives Algoma the benefit of his services as Commissary for Nova Scotia. Its population numbers about 4000, but it is steadily increasing, and proving itself one of the most progressive centres on the seaboard. The church (Rev. Rural Dean Harris, Rector) is an old brick structure, but, it is hoped, will before long make way for a larger and more modern edifice, with the further acquisition of a commodious house close by as a rectory. The school-house not being large enough for the purpose, a short preliminary service was held in the church, followed by an address on "The Child of the Canadian Church," whose story, evidently new to the majority of those who listened, was heard with unflagging interest to the close.

So ended a tour which, by the time the Sault was reached again on Friday, 20th, extended over 3000 miles, by land and water; but the fatigue which necessarily attended on it was more than compensated by the cordial, courteous hospitality which greeted the traveller at every resting place, and the warm and frequent expressions of interest in his missionary diocese which he heard on every hand.

Two or three facts are firmly imprinted on his mind as the result of the whole :

(1) Despite Church papers, missionary magazines, and pulpit and platform addresses, the majority of the laity are still *profoundly ignorant* of the details of the Church's missionary work, whether at home or abroad.

(2) The clergy are directly responsible for their ignorance in so far as they fail to give their people this information, whether from neglect, or because they fear that what may be contributed to some missionary object is so much lost to the parish.

(3) The "live" parishes all through the country are those that "look not only on their own things, but also on the things of others"; the *dead* parishes are those that "live unto themselves."

E. A.

Catechists, Students, and Wardens.

The following are the reports of sub-committees adopted at the meeting of the Standing Committee held in Huntsville on Sept. 27, and held over last issue for want of space :

DIOCESE OF ALGOMA.

INSTRUCTIONS FOR STUDENTS AND CATECHISTS IN THE CONDUCT OF SERVICES.

The following general Regulations are laid down for the guidance of all Students and Catechists working in the Diocese of Algoma :

(1) No Student or Catechist shall read any portion of the Communion Office, or stand at the Holy Table except for the sole purpose of receiving the alms, after which he will return to the desk.

(2) No Student or Catechist shall pronounce any Benediction or Absolution, but will close the service, if Morning and Evening Prayer has been already said, by the following prayer, said kneeling at the desk :

THE Lord bless us, and keep us ; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. Amen.

(3) Students or Catechists shall wear a surplice upon all occasions when conducting divine service.

(4) In all the public offices of the Church Students or Catechists shall confine themselves to the Book of Common Prayer and other Prayers appointed by due authority.

(5) Before taking any service, the Lessons of the day should be carefully read over, to secure their reverent and clear enunciation.

(6) The sermons used must be of a plain, non-controversial character, dealing with the great primary foundations of Christian doctrine and practice. Students or Catechists are not at liberty to teach on controverted matters in the churches to which they are sent.

(7) Students or Catechists shall use sermons authorized or provided by the Bishop or Incumbent in charge. They may, however, use such sermons as the groundwork of their own sermons, clothing with their own words the themes and thoughts suggested by them in simple and devotional language.

The following works are recommended :

Sermons on the Epistles and Gospels (S.P.C.K.).

Sermons for the People (S.P.C.K.).

Sermons for the Christian Year.

Alford's Sermons.

Wilnot Buxton's Sermons.

Hare, Village Sermons.

Benham, Sermons for the Church's Year.

How (Walsham), Plain Words.

Woodford (Bp.), Sermons on the Old Testament.

Woodford (Bp.), Sermons on the New Testament.

(8) Students or Catechists are not permitted to alter the ritual methods usually observed in the congregations to which they are appointed.

(9) Students or Catechists shall in all cases of doubt or difficulty consult and defer to the Incumbent under whose supervision they may be working.

(10) Students or Catechists shall carefully fill up the blank forms of report furnished them, and forward them duly signed to the respective Incumbents on the last day of each month.

(11) Students or Catechists should always bear in mind throughout their ministrations that they are the servants of God and His Church, and should therefore strictly avoid any self-assertion or obtrusiveness in their manner of leading the devotions of the people.

DUTIES OF WARDENS AND SIDESMEN.

(1) The Incumbent and wardens of the Church are a corporation for the administration of the affairs thereof.

(2) The wardens and sidesmen must be members of the Church in good standing and communicant, and they shall, all things being equal, attend every regular service of the Church and maintain order therein.

(3) The wardens, or, in their absence, the sidesmen, shall take up the offertory.

(4) The clergyman's warden shall see that everything in the Church is in order for the due performance of divine service.

(5) He shall also see that the local quota of the Incumbent's stipend is regularly paid at the beginning of each month, taking receipts for the same in a book provided for the purpose.

(6) The people's warden shall have charge of the temporalities of the Church.

(7) He shall also be the treasurer of all local general funds of the Church from whatever source, save and except those of the branches of the W.A., and other special organizations, duly authorized, and shall administer such funds with due regard to economy and the welfare of the church.

(8) Churchwardens and sidesmen shall see that visitors and others attending divine service are provided with seats and books, and inform the Incumbent of new adherents, members having fallen sick, etc.

(9) The wardens shall render due account of their management at the Easter vestry following their accession to office, and shall hand over all moneys and books to their successors.

The report was adopted.

Wanted at Once—a Hospital for the Sault.

Many of those who are familiar with the name Sault Ste. Marie are unaware that close to it lies another busy, hurrying little world, whose history, to those who are interested in it, will be found quite as engrossing as that of its elder neighbour. This district rejoices in the euphonious pseudonym of Slabtown. A few years ago the west end of the Sault was thickly covered with bush, and those journeying thither made their way along a beautifully wooded road. To-day the scene is changed. Boarding houses, shanties, a few stores, and a great white house have sprung up, as it were, in a night, and where once the rapids wound their way among the pine-covered islands two great canals are near completion. The beautiful, and now famous, railway bridge spans the river at this point, and above the rush of water can now be heard the monotonous thump of the steam drill, the creak of the derrick, the spitting and puffing of the hoisting machine, and the chip-chip of the stonemason's hammer. However, it is not of the work I wish to speak, but rather of those whom the work has brought hither, as it seems, from the four quarters of the globe. English, French, German, Italian, Swedish, Spanish, Fin, and Canadian are all found here, the Fin and English element seeming to predominate. There are many curious and interesting histories to be found among these wielders of pick and shovel—histories comical and pathetic, quaint and heart-breaking, in whose telling many a moral lies. Early in the morning you can see streams of men trooping from Slabtown across the barren waste of stone and saggy grass to-

wards the works, only returning at twelve for dinner, and again at six, when work ceases. The homes of these men vary as much as their stories. The majority of single men board, on an average nineteen together, with some of the women at Slabtown, while not a few of the married have their tiny tar-papered houses—many of them kept exquisitely neat and clean. Some of the foreigners are not so fortunate. The Fins especially live in a state of dirt and neglect which, even to the most casual observer, is appalling. They huddle together in tiny, unwholesome shanties, whose atmosphere must breed the germs of many a disease. About a month ago thirteen men were discovered living in a shanty about twelve feet square. Two were lying upon the floor stricken with typhoid fever, while, when not at work, the others drank and smoked around them, utterly ignoring the commonest rules of humanity and cleanliness.

Another family—English, I regret to say, living in an old scow, which had been rudely fitted up as a dwelling—were discovered one day to be starving, with absolutely not a cent in the house. The wife lay ill with the prevalent scourge, typhoid, upon one bed, with the husband, obliged, as he said, “to quit work and look after the woman,” on the floor at her side. Three unhealthy-looking children played about the room, while the pig, the most prosperous-looking of the whole assembly, rooted about the dirty floor, and the rain and wind leaked in through the miserable roof and added its portion of forgotten poverty to the scene.

This terrible disease of which I have spoken has, within the last three weeks, necessitated the establishment of a hospital—a need which has been long felt, and which should have received consideration when the work began. Fifty miles up through the bush lie lumber camps, and I have it from one who has experienced their discomfort that the sleeping accommodation, and often the food, is enough to disgust the most ordinary advocate of order and decency. In the shanties the bunks or shelves upon which the men sleep are so close, each above the other, that the occupant can only slip into his airless prison, and once there can just lift his head, in such close proximity is he to his neighbour on the “next flat.” Knowing the crowded state of these unfortunates, it is not surprising that victims to typhoid have followed each other in rapid succession to the Sault. They were carted over nearly fifty miles of road-

less bush by their companions, and placed in boarding houses nearly as dirty and as crowded as their late habitation. One poor fellow died as he was being carried across the canal, while four others, death stamped upon their faces, were placed in the extemporized hospital, where, after lingering a few days, they, too, passed away. The hospital! It needs a large exclamation point. It is a log shanty, standing halfway between the Sault and Slabtown. It sags down a good deal on one side, and you instinctively wonder how much longer it will maintain that graceful angle, and how soon it will become parallel with mother earth. There is a strong iron bar across the door, for it has been used as a lockup. You push it open—it sticks and squeaks—and enter. There is one room 20x14, and in it are six beds, a stove, and two tables. The place is so small that one of the patients nearly has his head in the stove; but the latter cannot be dispensed with, and there is no other place for the former. Two weeks ago there were three nurses—an Englishman with a broken arm, whose tenderness and patience could not be surpassed; a French-Canadian, who has proved himself equally dependable; and a Fin called John. John came from a camp with his brothers Frank and Andrew, and his nephew John, all three at death's door. Despite his untiring devotion and attention, Andrew, who had a wife and two children in Finland, and the nephew John, both magnificent men, with fine features and the remains of a splendid physique, died within a week of each other, and John, the uncle, at this moment, himself lies raving in delirium, trying to hide his head under his pillows, and continually warding off “two men” with his hands. The “two men” are believed by a superstitious patient to be the spirits of his brother and nephew. The Fins, when ill, are hard to manage; once up, there is no keeping them in the hospital as convalescents. One, who is now on the road to recovery, was only kept in bed by the assurance that his clothes were lost, and that there were no others procurable. Up to now, most of the supplies for the patients have been contributed by those who sympathize with the unfortunate foreigners, but supplies run short; and though there are willing hearts and useful hands at work, it has been found necessary to collect money for this purpose. A concert in aid of the hospital is to be held on Thursday, the 2nd inst., and it is to be hoped that the amount realized will be sufficient to meet the expenses already incurred.

Though this may tide over the present emergency, a permanent hospital for the Sault is a distinct necessity; so that not only the resident sick who are unable to care for themselves, but the lumbermen and canal navvies of the surrounding district may receive that attention which they so sadly need.

KATHLEEN SULLIVAN.

English Letter.

No. IX.

In a letter written me by a clergyman then labouring in Algoma, and dated July, 1885, the following passage occurs: “I can understand your position very well from your letter, and it is but another proof that all in England are not made of gold, and that, even there, we can find people anxious to do, but lacking the means. We are too apt in this country to look upon England and English people as identical in the respect of wealth.”

This clergyman had suggested that a small class of English labourers in a country village should (within a twelvemonth) send him the sum of £60 towards church building; and he had been disappointed to learn the impossibility of complying with his request. (The sum proposed to be raised, with the aid of friends, had been £10, during that period.) Lest, even now, Canadians should think that the majority of our Algoma helpers are wealthy people, let me mention some instances of my most valuable helpers. One is the wife of a very poor farmer. She milks her cows, makes up the butter, attends to her poultry, and lives on very hard fare. As long as her eyesight was equal to it, she did plain work for Sudbury and other stations. Now, age and hard work prevent her sewing; so last winter she made a large cloth rug, which went out last August. Earnestly and prayerfully she lays by, penny by penny, as it is possible. Now and then I visit her and tell her the last news from Algoma. Then she gives me her pennies (or silver threepennies), which are waiting for me to fetch them. But she never counts the total, because she has given *all she can* for the spread of the Gospel she loves so well.

Another old woman is over eighty years of age; so poor that she and her old crippled husband could not exist without parish relief. Only last week she met me and said, “Have you any more work for me to do? I am ready for it.” For several years she has made twenty-five to

thirty-five garments every season for Algoma. Not one farthing has she ever received in payment. Her work has been a free gift. Sometimes she has even supplied the buttons, cotton, etc., needed to complete the shirts. Sometimes the old man looks up from his chair in the chimney corner and says, "My old girl, she do just take an interest in the work."

Our Bible class missionary box was made in 1881 by a carpenter, who suggested that gratitude for home spiritual mercies should be shown by subscribing to send the Gospel message abroad. On receipt of news of work on the line (C.P.R.) coming to us, these men made an extra effort to send New Testaments, magazines, etc., for distribution amongst the navvies. The average earnings of our labourers is 13s. to 16s. per week, so their silver contributions to the box involved no little self-denial.

But I hear some Canadian remark, "Why are *we* told these details? We know what poverty is out in Algoma." Truly you do, and we sympathize most deeply with those who, dwelling far apart in the forest, are hungering for the Bread of Life, and we count it a blessing to be permitted to assist in ministering to your needs. But, on the other hand, you have picnics, festivals, etc., such as our village folk have no opportunity of enjoying, and you cannot expect them, in their ignorance of your long desolate winter, to realize your need of social church gatherings. The poor woman who has gone without a meal to buy the candle by the light of which she has sat to stitch the shirt forwarded in your last box might almost wish herself in your place did she turn over a volume of THE NEWS and find one account following another of Christmas entertainments and summer picnics.

Such gatherings serve a useful purpose; but those who, out of their deep poverty, give time, rest, and eye-sight to help you wish to have interesting particulars in respect of the *real* working of the diocese. Such bits as "Incidents of Mission Work" (ALGOMA MISSIONARY NEWS for April), "Visit to Shingwauk" (July), are worth much more to us English workers than possibly you realize.

Let us see *all* sides of your life. What are the duties of woman in the bush, or town, and how does she accomplish her domestic duties? Will not the missionaries to Indians write to us of life on the reserves? May we not know what are the special temptations of your life? Would it not help the members of our

Association for Prayer and Work to give point to the arrows of prayer were they tipped with more knowledge of your surroundings?

Our English Central Secretary has informed us on what date to write THE ALGOMA MISSIONARY NEWS so as to secure a regular letter. Surely, oh, clergy of Algoma, you could each undertake that, in addition to your reports of church functions and local gatherings, which need immediate notice, a letter should come from each mission at half-yearly intervals? If the subscribers who are interested in Mission A know that news of their locality will be in THE ALGOMA MISSIONARY NEWS for January and June, and Mission B in the issue for February and March, etc., etc., cannot you realize how eagerly the wrapper will be torn off, and how the crushing reply will *altogether* cease, "I will take THE ALGOMA MISSIONARY NEWS to please you, but it is uninteresting"? The answer would be, "How interesting THE ALGOMA MISSIONARY NEWS is! I will try to obtain more subscribers. I delight in the half-yearly letter, which is sure to keep me informed of progress in the especial corner for which I am working." Some time ago your editor said that it was a good thing for Algoma residents to see our transatlantic ideas respecting them; so I feel I need not apologize for my "begging letters," but plead for a hearty and regular response to my appeal.

A.C.D.

Domestic and Foreign Missionary Society.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met in the council room of the Church of England Institute, Halifax, on October 11th and 12th, the members present being the Bishop of Toronto, in the chair, the Bishops of Algoma and Nova Scotia; the Venerable Archdeacon Kaulbach, Rev. Canon Partridge, Messrs. W. C. Silver and Thomas Brown, of Nova Scotia; Rev. Forsyth and Mr. A. P. Tippet, of Fredericton; Rev. Canon Von Iffland, of Quebec; and the Secretary, Rev. C. Mockridge, D.D. The Dioceses of Huron, Niagara, Ontario, and Montreal were not represented.

Regulations were adopted concerning the missionaries of the Board at work in Japan requiring them to work in the territory assigned to the Church of England

in Canada by the Bishop of Japan; also having reference to stipends of native missionaries. The Epiphany Appeal was adopted.

It interests us especially to learn that the uncertainty of contributions to the Mission Fund of the Diocese of Algoma was considered by the Board, and a resolution was passed with a view to securing a certain definite sum annually from each of the dioceses of the Province of Canada, in a ratio similar to that of the contributions to the Bishop's stipend.

At the public missionary meeting on the evening on the 11th, one of the speakers, Rev. Canon Forsyth, said that though the society was but ten years old, yet its work had been increasingly successful, in evidence of which he gave receipts as follows:

	Domestic.	Foreign.	Total.
1886....	\$26,507	\$16,453	\$ 42,969
1889....	45,574	35,740	81,315
1892....	65,727	45,029	110,737

The Bishop of Algoma made an address. The Bishop is one of the most eloquent speakers in Canada, and his earnest words might have touched every heart as he described the condition and needs of the Diocese of Algoma. In humorous terms he referred to the mistakes made by English reporters, who variously described his diocese as the Diocese of Alloa, of Goa, of Alfonso, while one paper actually termed him the Bishop of Ammonia! The speaker, however, very considerably referred to the reporter generally as an angelic-like individual. After describing the geographical, mineral, and agricultural products of the diocese, he referred to the former difficulties of travelling, and the great facilities so kindly afforded the missionaries by the Canadian Pacific Railway. That company was ever ready to assist the society, and not only granted free passes to the missionaries, but gave land on the line of railway for building sites, etc., and assisted materially in many other ways. At present there are only twenty clergy in the diocese, a noble and self-denying body of men, and the Bishop touchingly referred to some of their deeds. One of the great needs of the diocese is funds. Upon the Church of England in Canada lay the responsibility of supporting Algoma. The best investment we can make with our money is to help missionary work. Time forbade him to refer to his Indian work, but he could not help paying them a brief tribute of affection and respect.

On the evening of Oct. 12th, a very enjoyable "At Home" was held in honour of the visiting members of the Board of Management by the Rev. E. P. and Mrs. Crawford at St. Luke's rectory.—*Condensed from Church Guardian (Montreal).*

Rural Deanery Meeting.

A chapter of the Rural Deanery of Parry Sound and Nipissing was summoned to meet at South River on October 24th and 25th. On the evening of the first-named day several members arrived at the appointed place, and were met by the Incumbent, Rev. G. Gander. All who attended arrived from the south per G.T.R., and after tea proceeded to Grace Church for the preparatory service of Evensong. The prayers to the Third Collect were read by Rev. C. Piercy, the lessons by Rev. Rural Dean Chowne, and the concluding prayers by Rev. G. Gander. In the absence of Rev. A. J. Cobb, the appointed preacher, Rev. G. Gillmor delivered an inspiring sermon on the words of II. Thess. ii. 15.

Next morning the Sacrament of Holy Communion was celebrated at 8 o'clock, the Rural Dean being the celebrant.

At ten o'clock the chapter assembled for business. Present: Revs. Rural Dean Chowne, G. Gillmor (Secretary), C. Piercy, W. Evans, and G. Gander. The first subject debated was the advisability of again holding regular meetings. The Rural Dean stated that they had been discontinued on the advice of the Bishop, to whom complaints had been made concerning the costs incident thereon, and the inability or unwillingness of some members to incur them. Every member present spoke strongly in favour of meetings being held at regular periods in different parts of the deanery, and expressed in decided terms the opinion that the clergy, being so isolated, needed to avail themselves of every opportunity of meeting together for counsel, as well as to form the acquaintance and friendship of their fellow-missionaries. Every effort in this direction not only benefited the clergyman, but his mission. It could not be but a reflex of the blessings which fell upon him were exhibited throughout his field of labour. Thus the Church in the diocese was strengthened.

A resolution was unanimously adopted that meetings of the deanery be held every six months. Later in the day, Rosseau was selected as the next point of visitation. The Rev. G. Gillmor then read a brief and comprehensive paper upon the question, "HOW FAR IS IT POSSIBLE TO OBSERVE DAILY SERVICE IN THIS DEANERY?"

The gentleman began by saying that the Preface in the Book of Common Prayer concerning the service of the Church set forth the duty of the clergy as follows:

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

The injunction to priests and deacons to say daily the Morning and Evening Prayer was introduced in 1552. Before the Reformation, the clergy were obliged to recite the Canonical Hours either publicly or privately. The exception then and until 1604 was worded, "Except they be letted by preaching, studying of divinity, or by some other urgent cause." In the Scotch Prayer Book it ran: "Except they be letted by some urgent cause, of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allower." In 1549 the obligation to say daily prayer is expressly confined to those who minister in cathedral, collegiate, or parish churches, or in annexed chapels. The direction to say prayer in every church or chapel where the curate ministers was added in 1552. It will thus be seen that this duty is incumbent upon every priest and deacon without exception, and is very binding, and should he fail to perform this duty it must be only under circumstances of urgent necessity. We have, however, to remember that these injunctions of the preface were given in days of old, when men and women hardly ever travelled anywhere, but lived all their lives through at home, and if they did go forth on a journey it was on foot or on horseback.

Those were times when there was but little education and few books, and the people were not split up into a hundred miserable religious sects and denominations. But if those old times were simple and homely, nevertheless they were very evil, and doubtless it was found necessary to gather the people every day morning and evening to prayer in God's house. We have also to remember that these injunctions were given to clergy who likewise lived all their lives at home, and who, if they had large and populous parishes, were aided by one or more priests or deacons as assistants. *Tempora mutantur, et nos mutantur in illis.* Not only have the times changed, but also for us living here in the Districts of Muskoka, Parry Sound, and Nipissing, the very conditions of duty

and work in the Church as priests and deacons. We have to meet the requirements and necessities and difficulties of the mission field, sparsely settled, backward, and ignorant. Here we also are confronted with sin, and depravity, and heartless indifference to holy things, and we also find the necessity of gathering the people together for prayer in God's house. We are aware by bitter experience that these old injunctions of the year 1552 are as needful for us labouring now in the one same fold, but with time advanced by no less than three hundred and forty-one years. Truly it is with pride we priests and deacons of the Holy Catholic Church can consider this her command, hoary with great age, and dating back not alone to A.D. 1552, but in spirit and in letter, in the observance of the Canonical Hours, through the long centuries to the time of the early fathers. The thought that many a priest of the Church, day by day, in all the years of his life, fulfilled without faltering or failing this special duty, under manifold trials and dangers, temptations and discouragements, and rests glad and happy in Paradise, ought to prompt us to due and willing obedience. But the question remains, Is it in our power to do so in this deanery? The prayers must be daily, and morning and evening. And these services must be said in the church where the priest or deacon lives, when he is at home. But here exactly the chief difficulty appears, for in this deanery he is very often away from home and with nobody to take the duty for him. It is of vital importance that these hours of prayer be observed with unflinching punctuality and regularity; and should they become the contrary owing to the absence of priest or deacon, and lapse into a matter of uncertainty, then, as far as the people are concerned, it would be a disheartening effort and with small result. The clergy of this deanery are obliged to move about so much through their different missions that they cannot count upon constant undeviating attendance at one particular church. It would accordingly seem almost impracticable to carry out this duty to the full, unless, indeed, each priest or deacon determines to say Matins and Evensong daily in his church when he is at home, and also in one or other of his outlying churches whenever he is visiting there, and when not in the neighbourhood of any church, and stopping in the house of a Church family, then to say under that roof Evensong before retiring to rest, and Matins on rising and assembling at the breakfast hour in the morning.

[The remainder of this report will appear in our next issue.]

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