

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, Burk's Falls, Ontario, Canada.

Gifts for the Master.

"For one is your Master, even Christ, and all ye are brethren."

How shall we serve the Master?

What Christmas offering bring

Worthy our great Deliverer,

And Heaven's Eternal King?

'Tis well, that to His temple

We come with praise and prayer,

And make that temple glorious

With glad and reverent care.

Well, that the friends we honour

Should share our Christmas cheer,

And all we love surround us,

This day of all the year.

But if our hearts are empty,

And Christmas fires burn dim,

Is it not that we have withheld

Some precious gift from Him?

The smoke of evil passions

Puts out our Christmas fires,

Our cruel and bitter judgments,

Our dark and low desires.

Our selfish greed and anger,

The good we dare not do,

The sloth that rusts, the pride that kills,

What once was good and true.

Our brethren stand before us,

In want and sorrow clad;

Oh, let us hasten, ere too late,

To make their Christmas glad!

Oh, dear and patient Saviour!

Art Thou not grieved to see

That Thine own servants bring no gift,

No worthy gift to Thee?

Take, Lord, our heart's best treasure,

And on this "Day of Days"

We'll keep a joyful Christmas,

With deeds of love and praise.

Notes by the Way.

ANNUAL reports of missionaries on S.P.G. list should be forwarded by the end of the month.

FROM our Manitowaning correspondent we learn that Little Current is now a part of that mission.

WE are pleased to learn that Mr. John Edgar, late of Sundridge, but now teaching in the public school at North Bay, continues to show his zeal for the Church by taking the services at Callander.

FROM *The Evangelical Churchman* we learn that, in the will of the late Thomas Bickerstaff, there is a bequest of \$1,000 to the Diocese of Algoma, to be paid after the death of the widow of the testator.

MR. HAZELHURST, for a long time past catechist at North Bay, where he assisted Rev. A. J. Young, is now at Baysville, in which mission he works under the supervision of Rev. J. Boydell, of Bracebridge.

FROM the report in *The Guardian* of the November monthly general meeting of the S.P.C.K., we learn that sums of money were voted to two points in this diocese, viz., for Huntsville church, £120; and for Mills, Gore Bay mission, £20.

MR. FRANZ ULBRECHT, who has so faithfully laboured in the mission of Powassan for nearly two years, leaves for Huntsville early this month. Illness resulting from exposure in the performance of duty necessitated a change. We hope to learn shortly that Mr. U. is completely restored to health.

AT the autumnal meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, held in Quebec in the month of October, this diocese

shared in the distribution of funds as follows: For general work, \$1,300; for Indian Homes, \$747.48.

ONE feature of our journal during the past two years, deserving of more appreciation than is probably accorded to it, is the series of "English Letters" which have appeared in our columns from month to month. Coming from the pens of valued friends in the motherland, they evidence the interest existing in the work of the Church beyond the immediate bounds of parishes and dioceses. The writers are interested in our spiritual welfare, and their letters must in the end create a mutual sympathy which will be an unmixed blessing to us all. We hope that during the coming year the letters will be continued. Year by year will they gather strength; for not only do they come before the eyes of many in England and in this diocese, but also before those of friends all over the Dominion of Canada.

FROM the report in *Church Bells* of the meeting on St. Luke's Day at St. Mary's, Kilburn, N.W., of the Association for Union in Prayer and Work with the Church in Algoma, we learn that, while referring to "his pecuniary worries and anxieties, the Bishop drew special attention to rumours about his impending resignation, which have been exaggerated. The truth is that the Bishop sent in his resignation in a letter to the Metropolitan. On further consideration he made it conditional. This will be brought before the Provincial Synod to meet in September, 1895. The condition is that some assistance should be provided. If so, the Bishop will remain in his diocese; if not, the Bishop will feel compelled, in consequence of two serious illnesses he has lately passed through, to make way for a younger man. Therefore the Bishop has by no means yet resigned."

PORT ARTHUR is to the fore in our columns this month. It is long since we had news from the far west of the diocese. On our table lies the first number of a little paper with the title, *The Church in the West*, and from it we cull the Port Arthur and district news to be found elsewhere. The incumbent, Rev. W. C. Bradshaw, M.A., and Rural Dean of Thunder Bay, has put forth a very creditable paper—an "inside" of fourteen pages from "across the line," and a cover containing local Church news and advertisements. But the editor aims at something higher than a mere parochial publication. He says: "We wish to include all the missionary outposts and parishes in the District of Algoma lying contiguous to Thunder Bay, and to give items of news concerning them as they may be supplied to us. Eastern Algoma is so distant, and its interests are so different from our own in some respects, that we think no paper could give local information very intelligently and at the same time represent both ends of this sparsely-settled yet enormous diocese. We hope to do some day for the west what THE MISSIONARY NEWS now does so well for the east. At present we expect to publish a rural deanery monthly." Now, we wish *The Church in the West* every success. Port Arthur is a most important point in the diocese, and the little paper gives ample evidence of what can be done by the zeal and energy of Church people there. But a word anent the above extract. The writer seems to infer that THE ALGOMA MISSIONARY NEWS is published in the interests of a portion (the east) of the diocese. We beg to say that nothing can be farther from the fact. No difference is known between east and west, except in so far as the west has done little or nothing for a long time past to enlighten our readers concerning the work of the Church there. If items of news are not supplied we cannot publish them, a fact that comes home to our Port Arthur friend.

On the Threshold of Change.

Not all at once have some in Algoma been seized of a desire for synodical organization. For some years it has been a moot question among us. Step by step have we advanced toward the goal which we should occupy with our fellow-Churchmen in the country. The sympathetic notice taken of the resolution recently adopted by the Standing Com-

mittee emboldens us to believe that we are on the verge of realizing our most natural aspiration. Let us briefly refer to the growth of our desires.

At the first Triennial Council, held at Parry Sound in 1887, the question of a synod was prominently to the fore. The Bishop had communicated with his episcopal brethren, and read letters from five bishops in this ecclesiastical province. Of the five, three were decidedly in favour of the onward movement then; the other two, while pointing out obstacles and counselling delay, evidently saw that the day must come when Algoma would take her place among autonomous dioceses. There was a lengthy discussion upon the question, resulting in the decision by the assembled clergy that the time was not ripe to take steps for the organization of a synod. But something was done. This first meeting for consultation was, in itself, a notable event. At it the Bishop was requested to call the clergy together from time to time, establishing a Triennial Council, at which the whole diocese should be represented, and Eastern and Western Convocations (the French River being the dividing line), at which the clergy in the respective districts could meet with some regularity. It was intended that there be one of the latter meetings each year that the Council did not meet. The conviction has prevailed that the Convocation meetings have little value, since they only partially represent the diocese, and have no room for the lay voice, besides lacking that morally binding force supposed to be tied to all the actions of the Triennial Council. The second meeting of the Council was held in 1889, in order that its meeting might be held immediately before that of the Provincial Synod. Then it was that it was decided to invite a lay representation to all future meetings, and provision made for the election of laymen in the several missions in the diocese.

In 1892, the third Triennial Council assembled at Sault Ste. Marie. At it there were but four laymen, and three of those were resident in the immediate neighbourhood. The subject of a synod was again to the front, finding a place in the Bishop's charge. Under the sub-heading of "Internal Government," the Bishop said:

A few words seem necessary on the question of our internal diocesan government, in view of the growing feeling that it has not yet reached its full development. How far that development should extend is the ques-

tion. As to the assumption of the responsibilities of synodical organization, I am firmly convinced that we are not yet ripe for such a forward movement, and in this judgment I am confirmed by a consensus of opinion gathered from the utterances of a number of leading clergymen and laymen whom I have consulted, and who, with one exception, deem it inexpedient, mainly because of the financial perils which, in their view, must necessarily grow out of it. Could these be sufficiently guarded against, I have no doubt that the consent of the Provincial Synod could easily be obtained to the creation of a synod in Algoma, such as could, in all respects, take its place side by side with the sister dioceses in this ecclesiastical province.

Diocesan autonomy, however, being as yet apparently out of our reach, are there any intermediate steps which can be taken in the direction of a larger participation, by the clergy and laity, in the internal affairs and interests of the diocese? I certainly think so, provided they be taken wisely and cautiously. Time is a necessary factor in all such movements. Hasty legislation entails mistakes and confusion, sometimes not easily retrievable. The life of the Church cannot be measured by years or decades. No one generation can shape and mould her organization for all the future. Enough, if one step be taken at a time. In the present case that step might be, say, the appointment either of one Executive Committee, charged with several functions, or of two or three smaller ones, each having its own defined department of work assigned to it, within such limits as would in no way conflict with the episcopal prerogative, and as an experiment to be tried on its merits, and judged at our next Triennial Council. Even in going so far some difficulties will have to be encountered, both geographical and financial. But, these provided for, I see no objection whatsoever to the creation of an Advisory Board and other appliances adapted to our internal economy, which would, doubtless, have the effect of lightening the Bishop's load, and of giving him increased opportunities of consultation with the clergy and laity. If this be what is meant by a diocesan constitution, the more thorough the ventilation the subject receives at your hands the better.

What did the Council do? On the second day of the session, a motion carried appointing "a committee to draft a constitution for the Diocesan Council." The committee having failed to report on the fifth day were discharged, and another and smaller committee appointed, which, at the last session on the next day, reported as follows:

The Committee on the Constitution of the Diocese beg leave to report that, in their judgment, all that is immediately practicable is to request this Council to adopt the following resolution:

"That a Standing Committee of four clergymen and two laymen be appointed to advise and assist the Bishop in regulating the temporalities of the diocese."

The report was adopted. At the election of the Standing Committee, which was then proceeded with, Revs. J. Boydell, A. W. H. Chowne, Thomas Llwyd, and G. H. Gaviller were elected clerical members, and Dr. Reid and Mr. G. S.

Wilgress, lay members. It will be noted that the committee were *not* appointees of the Bishop, as some writer from Algoma says in a Toronto contemporary. The committee remains the same until this day, with the exception that after the much-regretted departure of the Rev. G. H. Gaviller from the diocese the committee elected Rev. C. Piercy to fill his place.

In the person of Dr. Reid, of Sault Ste. Marie, is found the only member of the committee from the western end of this large diocese. His non-attendance at committee meetings in the eastern portion of Algoma's territory is not hard to account for, since the geographical and financial difficulties are so great. Does not this become a point in favour of the division of the diocese?

By synodical organization we might confidently hope for a better development of the diocese, enabling not the clergy only, but the laity, to take a more active share in the Church's work. Undoubtedly there are questions of a temporal character upon which the laity can give better advice and counsel than the clergy, and the giving to them an opportunity to assist in legislation for the common weal must stimulate them to help onward at all times and places the cause which is their own. To meet in council without power to act—to legislate—has little about it to induce practical men to give up time to attend its sessions. We have not space now to enter into the question of the removal of obstacles in the path of synodical organization. Difficulties not a few stand in the way. We dare not desert the cause because they appear formidable. On the other hand, we must the more resolutely set our face to devise means by which they may be overcome. That which seems the greatest peril, to which all minds turn, is the peril financial. It is a serious matter, but it must be faced. We must meet it and overcome it. But how? While in the near future we purpose to do our share in devising means, we ask all who have any knowledge of the matter to do what they can in this behalf.

The trouble geographical (and with it some others) can be overcome by division of territory and consequent increase of the episcopate. Dr. Hodgins, in a Toronto daily, recently brought before the minds of Churchmen the necessity of such increase, quoting, among others, the

Rev. C. W. E. Body, until lately the Provost of Trinity College, who, at the jubilee of Toronto diocese (1889), said:

The one lesson they should learn from the jubilee is, that the division of the old dioceses and the increase of the episcopate had been followed by the blessing of God, and he believed that it was in the further increase of the episcopate that they would find a remedy for the evils that now afflict them. The creation of more manageable dioceses than at present is an object which all should strive at.

Bracebridge and Posts Adjoining.

While, on the one hand, it is my desire to give all useful and interesting information concerning Church work in Bracebridge and the other stations under my charge and oversight, yet I would refrain, as far as possible, from dragging into the foreground events which become monotonous, if not wearisome, through vain repetition. Of course, missions have their everyday aspect, their sequences of services, of celebrations, of festivals, for which a single description and a few types will abundantly suffice. Of course, the choir was efficient; the sermon was—well! The decorations—well! (Any superlative adjective will do.) Your indulgent readers will understand the drift when I proceed simply to state that in Bracebridge and Folkestone we have had and enjoyed our usual annual harvest festival, held at our own convenience; also, under instructions from those that are put in authority over us, we have, in Bracebridge, observed the day of Thanksgiving.

At a meeting of the vestry it was decided to remove the church into the centre of our building lot, excavate a foundation, put in a furnace, add a chancel and new vestry, and veneer the whole with brick. This, together with necessary repairs to the schoolhouse, will involve an outlay of about \$1,200, towards which we have a sum of \$700 on hand in the bank. The work will be begun as soon as possible in the spring, the season being too far advanced to do anything at present.

Under the kind direction of Mr. Tims, our Sunday School scholars are preparing a cantata suitable for Christmas, to be rendered at a special children's service.

The congregation at Falkenburg have erected a substantial and much-needed shed for horses, which will be a powerful stimulant to churchgoers in bad weather. The joint efforts of the congregation achieved this task.

Working under me, and in charge of

Baysville, Stoneleigh, and Dorset, I have a catechist, Mr. Hazelhurst, whose sphere of duty extends to a distance of twenty miles beyond Baysville, where he resides, and eight miles in an opposite direction, to Stoneleigh, which makes a walk of sixteen miles or so, over very bad and hilly roads. Stoneleigh is an old station, and represents the focus of a few Church families scattered in many directions, involving much time in individual visitation.

Dorset is a new station, sixteen miles from Baysville, where we have lately erected a new church, which is yet far from being warm and comfortable, and is very bare and unfurnished in regard to internal arrangements. The congregation, excepting for a few people in the village, consists of lumbermen, who will be engaged in the pursuit of their business for, perhaps, twenty years to come. We hope, by God's grace, to win some to Christ and His Church. J.B.

Schreiber.

Having been appointed Rural Dean, and requested by the Bishop to visit Schreiber, when possible, to give services, Mr. Bradshaw went down on Saturday, Oct. 27th, arriving after midnight. His journey on a cattle train was a novelty, but there are many worse ways of traveling, in his judgment, than in a caboose! Services were held by him twice on the 28th of October, at 11 a.m., when Holy Communion was celebrated, and at 3.30 in the afternoon. There were fair attendances on both occasions, but here again we perceive the chief service is not morning, but evening, prayer. The church is a very neat wooden structure, complete in all details, having chancel, vestry, and organ chamber. It is in excellent order, newly painted, and as neat and tidy as it can be. On the adjoining lot stands a pleasant-looking little parsonage—the whole property giving the strongest evidence of the working ability of the congregation, the interest they have shown in the building and their undoubted liberality. It seems a great pity that services should lapse when this congregation is so eager for them and ready to pay at least \$20 monthly. The Rural Dean conferred with them on the subject, and found them most anxious to keep their little church open, and willing to accept, temporarily, lay services, if no better could be had. We trust some one may be found willing to labour in this thriving little railroad town among such an earnest and enthusi-

astic people. The churchwardens are Messrs. Hardiman and Mill'gan.—*The Church in the West* (Port Arthur).

Port Arthur.

[From *The Church in the West*.]

It is only simple justice to acknowledge the great kindness and liberality of Mrs. Lyke, in placing, at her own cost, a fine new furnace in the parsonage. This munificent offer was made to the vestry, and accepted by them thankfully, before the arrival of the present incumbent. It is undoubtedly highly appreciated by all, and not less by those who occupy the parsonage and feel its benefits. Such efforts to make comfortable the clergyman and his family add much to one's determination to do everything that is possible to prove worthy of kindness so genuine and unostentatious by a greater devotion to one's duty. In a business-like way that is much to be recommended, Mrs. Lyke offered the receipt for the entire bill to the incumbent, to be placed among the churchwardens' papers.

When writing of the kindness of the parishioners of Port Arthur, we must not omit Mrs. Gibbs. Ever since our arrival she has been continuous in kindly deeds, and the study in the parsonage bears striking evidence of her generous liberality. Arriving with nineteen cases of books and no book cases, Mrs. Gibbs very kindly ordered the entire study to be fitted up neatly with shelves, and now the clergyman, whoever he may be, who occupies the parsonage will find no further trouble in storing away his *lares* and *penates*. For ourselves, since this room is our workshop, we cannot cease to look on this token of kindness, and we wish to express thus publicly our warm appreciation thereof.

Finding the communion service not the best in St. John's Church, and feeling the propriety of getting something really good for the sacred purpose, the incumbent brought the matter of a new silver communion service before one or two friends, and also to the notice of the King's Daughters. We are thankful to record an almost immediate response. Mrs. Hamilton very kindly donated the cost of a silver paten, and the St. John's circle of King's Daughters have undertaken to purchase a chalice and glass cruets, and at the first meeting had subscriptions of \$22 offered towards this outlay. The designs of the Gorham Co. show very neat services at no great cost, and we hope by Christmas we shall be

enabled to possess and use a silver communion service for the first time in this church.

WOMAN'S AUXILIARY.—There are now over twenty members in this useful society, which was established last March. Its objects are as follows: To aid the clergyman in every way possible; to raise funds for local church objects; to promote sociability and encourage union, and to disseminate missionary intelligence. At present meetings are held on Thursday afternoons, but after Christmas only two meetings will be held monthly.

We give some particulars of the St. John's Sunday School:

Average attendance, September.....	94
Collections for the month.....	\$8 56
Average attendance, October.....	101
Collections for the month.....	\$7 52

The December number says: "It is with no small degree of satisfaction we announce the fact that the Bishop of Athabasca will visit Port Arthur to administer the holy rite of confirmation next January or February. Owing to Bishop Sullivan's contemplated trip abroad, he was unable to come at the request of the present incumbent, but he consented to let us try elsewhere. And now we are glad to say Bishop Young, who is at present in Winnipeg, has very kindly granted our request and will visit us."

Huntsville.

The building of the new stone church, on which work began in August last, has so far progressed that walls and tower are up, and roofed in; and, excepting some detail work, to be taken in hand (D.V.) next spring, are completed. As to the interior, however, I may say that pretty much everything has yet to be done; walls to be veneered and plastered, floors to be laid, wainscoting to be done, and inside of the roof to be finished, and after this the painting and seating. Thus far, all work has been well done, and the building is churchlike. But now, alas, we have come to the end of our funds—the treasury is exhausted.

In September last, the Bishop kindly issued an appeal, asking for such assistance from our brethren in the faith—fellow-members with us in the body of Christ—as, responded to, would enable us to bring to a successful completion the work so long contemplated, and which the disastrous burning of our church hall and village in April last has made it imperative for us to take up this year. But the help asked for us in our

need by the Bishop—\$1,000—has not yet been given; so far, only \$200 of the sum asked for, and needed, has come in. May I again urge our plea for help? that we may not only "begin, continue," but be privileged to "end" this great work to which God, in His good providence, has called us.

THOMAS LLWYD,
Missionary.

Port Sydney Mission.

On Thursday, 14th ultimo, Mrs. Mitchell and I met several lady members of Christ Church congregation at the parsonage for the purpose of organizing a Church Woman's Aid Society, to help on the financial part of Church work here, and, although comparatively few assembled, a society was formed and officers appointed. It was also decided that the next meeting should be held on the 22nd for the purpose of framing rules upon which the society should be worked, and for the initiation of new members. This meeting was duly called, and, judging from the number of candidates for initiation, and the amount of enthusiasm exhibited after their incorporation, a goodly amount of help may be anticipated from this branch of Church workers. The first object of the society is to endeavour to raise money towards the much-needed furnace for heating the church. Committee meetings will be held at the parsonage on the first Thursday in each month under the presidency of Mrs. Mitchell. The little band of workers are now in full action.

The congregation of St. Mary's Hall (church), Beatrice—which is one of the outlying stations of this mission—has also accomplished a work worthy of credit. During the cold winter weather it was almost impossible for the congregation to stay the service through, the building being in such a shattered condition. I suggested to them a scheme for raising necessary funds for renovating the church, and wrote out subscription lists for collecting money amongst themselves and their friends. These lists were at once taken up by Miss Dowler, the Misses Johnstone, Mrs. O'Hara and Mrs. Lance, with the effect that forty dollars were soon got together and arrangements made for commencing the work of renovation. The churchwardens and neighbouring farmers drew the lumber from the mill, and a united effort was made for putting it on the building; thus the church was coated on the outside with Californian siding, giving it, in many respects, the appear-

ance of a new building. The worn-out west door, however, entirely spoilt the aspect of the church, and I accordingly pointed out its incompleteness to a member of the congregation, which he soon remedied. New lumber was given from a neighbouring mill and put together by Mr. W. Smith, and I had the great satisfaction of seeing the old doors replaced by new ones, which added very considerably to the finished appearance of the whole work.

Special mention should be made of Mr. Astley, of Toronto (formerly a resident of Beatrice), who, while visiting Muskoka for his summer holidays, occupied his time in staining and varnishing the whole interior of the church, and also the furniture. This being Mr. Astley's trade, the work was thoroughly and properly done. We owe Mr. A. a deep debt of gratitude for that labour of love. It is very necessary, in order to preserve the work already done, that the church should be painted on the outside as early in the spring as possible. Help from our friends outside will be very thankfully received for this purpose.

BRUNEL.—Another outlying station of Port Sydney mission,—has a new church, built some three years ago, but it is still in an unfinished condition. There is always a good congregation, many of whom come long distances to worship. The church was very cold last winter, having never been plastered; in many places it was quite open to the weather, consequently the congregation suffered greatly from the cold. I several times found it necessary to put my surplice over my coat to keep warm during service. The valued Sunday School superintendent (Mrs. Ferguson) must have discontinued school this winter if the church had been left in the same state, as she has by no means recovered from a severe cold contracted there last winter. What could one do in such a case? I thought it best to make myself responsible for payment and trust to the future for funds. I soon found those ready to help, both Church people and those of other denominations who enjoy the services at Holy Trinity; one promised to draw the lime, etc., from Huntsville, another the sand, others the lath and lumber from Port Sydney. When all things were ready, strong reinforcements were drawn up for putting on the lath and assisting the plasterer (a practical man employed for that purpose), to complete the work as soon as possible. All this was gratuitous labour, and very

creditably done. I feel sure that those who are privileged to worship in warm and comfortable churches will sympathize with their less favoured brethren, and help to relieve the clergyman of this mission of the anxiety caused by this church debt. Freely ye have received, freely give. Donations will be thankfully received by the Rev. A. R. Mitchell, Christ Church Parsonage, Port Sydney, Muskoka, or D. Kemp, Esq., Synod Office, Toronto.

A. R. M.

Manitowaning Mission.

The Manitowaning mission consists of that village and Little Current. The drive between these places is twenty-four miles. Both places have churches, and both have regular Sunday services. Going to Little Current on Friday, the missionary does his pastoral visiting there before Sunday. On Friday evening he attends a new and struggling choir. On Sunday morning he opens the Sunday School and teaches a Bible class of adults. Then follows morning service, which, so far, has been well attended. A hurried dinner and a long, slow drive to Manitowaning, followed by tea, just leaves time to open the evening service at the home station in good time.

On Thanksgiving Day services were held at Hilly Grove and "The Slash," respectively five and fourteen miles from home. "The Slash" service was picturesque. A large log schoolhouse, heated by a large box stove. The people coming with lanterns, over muddy roads, on a pitch-dark night. The only light in the school was one very small lamp, placed on the minister's desk by a thoughtful hand. The people read by light from their own lanterns, which they held on high when reading or singing. Yet I was never with a more attentive congregation.

The Church people at Manitowaning were pleased to learn of the marriage, at Little Current, of Rev. D. A. Johnston, of Haileybury. Mr. Johnston was, for two years, missionary at Manitowaning and district. He has since been appointed to a laborious charge in the new but promising country around Lake Temiscamingue. To this distant mission Mr. and Mrs. Johnston carry the best wishes of the Manitowaning people. H.C.A.

Uffington Mission.

ST. PAUL'S, UFFINGTON.—The Church's work here is fully sustained, and the blessing of God is added thereto. The house of God is well and reverently used by the people around, and the Sunday School is regularly occupied with scholars. Very few members of the congregation have been visited with serious sickness during the year. Business has

been slow, and money scarce, but the offertories have been maintained at a fairly good average. Interest in necessary work upon the church property has made it possible to double board the driving shed, place a solid and neat fence between the church and the church hall, improve the west foundation wall of the church, and make a new gate into the graveyard. There are yet three distinct wants before us, viz., a chancel, a larger church hall, and a woodshed, which, by God's help, will be met in due course.

CHRIST CHURCH, PURBROOK.—Despite the small number of Church families in this quarter, the attendance at the services is well maintained. The holding of a weekly service is a great benefit, and keeps the congregation together in good heart. Wherever denominational services are held every Sunday in a mission, our Church needs to have the same provision if she is to hold her own. The placing of a stone foundation beneath the church edifice has been accomplished at last, and it is a highly satisfactory piece of work. Great credit is due to the wardens and others for the manner in which the needful preparation was made for the mason, and the best thanks of the congregation have been earned by each of those who took a share in the work. Looking within the building, the first want is a neat and becoming font, the supply of which, it is hoped, will not be long deferred.

ST. STEPHEN'S, VANKOUGHNET.—Divine service is regularly held here once a fortnight, but the attendance fluctuates according to the weather. In the hope of remedying this, a driving shed has recently been raised, and partly enclosed. The work was delayed during the hunting season, but it may yet be finished before Christmas. The nails were given by a staunch friend of the incumbent's, and all the drawing and labour have been free so far. Logs were also given by Mr. Tole, and Churchwarden Cooke and his brother sawed them into lumber free of charge. More lumber, however, is needed, and that, with the shingles, must be purchased. A little timely help will be a great encouragement at this stage.

CLEAR LAKE.—Once a month only can a service be held at this extreme point, and various persons have rejoiced during the last twelve months in the use of this previously unknown privilege. More than that, the wardens have found their hands considerably strengthened by it in the management of their finances. What an awful thing it is to contemplate an irreligious life—one "without God and without hope in the world"!

ARTHUR H. ALLMAN.

Marriage.

JOHNSTON—SHORTTELL.—On November 21st, in Holy Trinity Church, Little Current, by the Rev. H. C. Aylwin, the Rev. David Abraham Johnston, of Haileybury, to Annie Alexander Shorttell, of St. Catharines.

Emsdale Mission.

Rev. Rural Dean Chowne begs to acknowledge with hearty thanks the receipt of £10 from Miss Compton, England, and \$25 from Mr. Reginald E. Compton, Sand Lake District, Parry Sound, towards the building of the new church at Sand Lake. Any donation will be thankfully received for the same good cause by the incumbent of Emsdale, or by D. Kemp, Esq., Synod Office, Toronto.

Christmas Pastoral.

To the Laity of the Missionary Diocese of Algoma:

MY DEAR BRETHREN,—Widely separated though we are for a season in the providence of God, we yet can find a happy point of union in the near approach of the hallowed Christmastide, when all who bear the name and profess the faith of the common Saviour of mankind are wont, in obedience to the law of religious instinct and association, to recall with gratitude the fact of Christ's first advent to our earth, and to celebrate the joyous feast of His nativity.

Has it ever occurred to you, brethren, to pause deliberately and reflect seriously what a difference that wondrous event has made, not merely in the world's history that is too vast a thought to realize adequately—but in your own position and that of your families? To do so, you have but to picture in your mind's eye the lowest depth of degradation ever reached by paganism, and then say, "That would have been *my* condition but for the birth of Christ"—God unknown—sin unforgiven—sorrow unconsolated—the kingdom of heaven closed. "Without God and without hope in the world," such must have been our destiny had Christ never come. Further—as to your social and civil privileges—the guarded purity of domestic life—the sanctity of marriage—the strong protecting arm of the law—liberty of thought and conscience—the right to worship God under your "own vine and fig tree," none making you afraid—all these, with whatsoever else makes life best worth living, followed in the train of the angelic choir as they sang on that first Christmas night, "Glory to God in the highest, and on earth peace, good will toward men."

Remember all this, dear brethren, as you meet for worship in your several houses of prayer on Christmas Day. And let the fervour of your praises and thanks-

givings express the depth and sincerity of your gratitude for the inestimable privileges with which the birth of the infant Christ has enriched you.

But do not stop here. Express it also in the offerings that you lay on the holy table, or present in other substantial forms, in behalf of your minister. He is to you God's duly ordained messenger—whose lips continually tell the story of God's unspeakable love in the gift of His Son. In honouring him, you honour Him who sent Him.

"Now the Lord of peace Himself give you peace always by all means. The Lord be with you all."

Your absent, but affectionate, friend and Bishop, E. ALGOMA.
Mentoné, France, November, 1894.

Burk's Falls Mission.

The Rev. C. Piercy begs thankfully to acknowledge the receipt of a cheque for £2 10s. from Miss Arrowsmith, England, towards the paying off of the debt on the parsonage. A little over \$100 yet remains before the property is cleared from debt. Towards that sum we ask our readers to help us at this Christmas season. If we could but meet the demand and stand in the position of owing no man anything save brotherly kindness, a goodly incentive to struggle onward would be given the little congregation here. We ask this help of our brethren in England and Canada, and we believe our petition will not be in vain.

On the eve of St. Andrew's an intercessory service for missions was held in the Church of All Saints, at which sixteen persons were present.

Echoes from Abroad.

II.

DEAR MR. EDITOR,—My last saw me safely landed, thank God, in Liverpool, but in a deluge of rain, and by means of such "tender" arrangements as should make a civilized nation blush. Luggage being gathered up with difficulty, and the customs officers satisfied that I was not smuggling cigars, alcoholic drinks, or pirated American publications, our hotel was reached by midnight, and the great metropolis the following evening, where we enjoyed the warm-hearted hospitality of my old friend, the Vicar of St. Martin's-in-the-Fields, the said "Fields" being now the busy, beating, throbbing heart of the largest city in the world! On Sunday morning, the 14th, I occu-

piated the pulpit of this venerable old church, and in the afternoon luxuriated in a glorious service under the roof of Westminster Abbey, and in a capital sermon delivered in the clear, melodious voice of Canon Duckworth, one of my three English commissaries, as you are aware. For the 18th (St. Luke's Day) I found that the committee of our English "Association for Prayer and Work in Union with Algoma" had arranged for a gathering at St. Mary's, Kilburn, the vicar of which (Rev. J. Robertson) had most kindly placed himself, his church, and parish hall at our disposal. Holy Communion was celebrated at 11 o'clock, with special intercession for Algoma. Then a committee meeting was held, for the discussion of sundry details of business. Then luncheon followed, and at 3 p.m. a public missionary meeting, well attended, at which the inevitable map was utilized for the enlightenment of the audience as to our geography, and much interest shown by the questions asked at the close, and a liberal offertory. On Saturday, the 20th, I left London for Burton-on-Trent, having undertaken to preach sermons and give addresses there at the request, and on behalf of, our old diocesan friend, the "C.C.C.S." In the morning I occupied the pulpit of Stapon Hill church, a stronghold of the most rigid Evangelicalism, where, *e.g.*, special precaution is taken against the exaltation of the offertory into an act of "devotion" (*vide* Rubric, Communion Office) by its being taken at the door as the congregation are departing. In the evening I preached in Trinity Church, the vicar of which is the highest Churchman I ever met (so strangely do extremes meet), being no less than 6 feet 7½ inches "in his stockings"! The church is a lovely specimen of Gothic architecture, massive and yet graceful in its proportions, and the service delightful—reverent, surpliced choir; large, devout congregation; hearty, audible responding—in a word, the whole atmosphere bright and warm with the "beauty of holiness." The lectern is a very handsome one, the collective gift of the "maltsters" of the town, the central globe which embellishes its stem being engraved with representations of the various implements used in the crafts. On Monday, the 22nd, a "drawing-room meeting" was held in the interests of the society at Highfield, the lovely residence of Mrs. W., my hostess, which was attended by a large number of what some cross-grained old bachelor described as

"the weaker, but *not* the gentler sex"! (Parenthetically, as illustrating some English methods of utilizing every possibility in behalf of missions, I may say that a large table in a room close by was heavily laden with pears, the gift of a generous layman, which were sold for the benefit of the "Zenana Bible and Medical Society.") In the evening a public meeting was held in the rooms of the Y.M.C.A., when further Algoma details were given, and a liberal offering received in behalf of "the three C.'s."

On Thursday, the 25th, accompanied by two of my daughters, I left for Paris, where we spent three or four delightful days seeing the "lions," such as Notre Dame, the Cluny Museum, the Louvre galleries of paintings, the tomb of Napoleon, and the Pantheon, with its spacious crypt, containing the mortal remains of Carnot, the murdered President of the French Republic, Rousseau, Voltaire, and other men of note. Close by the tomb of the latter stands his statue, the countenance wearing that sneering, sardonic, skeptical smile with which he always regarded what, to him, was the pitiful credulity of believers in Christianity. Yet into his life might we not put the confession of an earlier infidel, "*O Galilæe, viciste*"? Voltaire once predicted that the Bible would be a forgotten book in a hundred years, yet, lo! the very printing press by means of which he circulated his prophecy is now used in printing copies of the Word of God, of which 5,000 go out every day from the depository of the British and Foreign Bible Society in Queen Victoria street, London! So wonderfully does God make "the wrath of man to praise Him."

Better worth seeing, however, at least to my mind, than any of these sights and scenes of renown was the grand missionary and philanthropic work carried on in the heart of this gay and beautiful metropolis in behalf, not only of the ignorant and unevangelized French, but, still more, of a large number of English residents, whose position, both socially and physically, would be deplorable but for the loving, practical interest taken in their welfare. Conspicuous among these agencies are the "Homes," founded as far back as 1872 by Miss Ada Leigh, now the wife of the Archbishop of Ontario. Under the hospitable roof of one of these "Homes" (77 Avenue de Wagram) we met a courteous, kindly reception from Mrs. Lewis' representatives (she herself being absent), the Misses Bradbury,

Mundy, and Mitchell, with the chaplain? Rev. Mr. Alder, which not only made our brief sojourn a delightful one, but laid up a host of pleasant memories for the future. The story of the birth of the first Home is told in the inscription set up in the building: "Asked of God, August 11, 1874; given of God, May 9, 1875." In it are included "homes" (1) for daily and unemployed governesses; (2) for girls apprenticed in shops; (3) for ladies' maids and nurses, etc., seeking situations; also (4) a sanatorium; (5) a free registry office; (6) a kindergarten, etc. To realize the incalculable blessing such a "Home" confers, one has to picture the terrible perils and temptations that beset girls and young women in such a city as Paris, especially if out of work, and then reflect: "These would surely be the doom of many of them but for the sheltering arms that are here thrown around them."

At the "Orphanage," again, the gift of Mons. Galignani, I saw a houseful of children, bright-eyed, light-hearted, clear-complexioned, and altogether as happy and "well looking" as childhood should ever look, thanks to the kind, loving, motherly care bestowed on them.

Then, again, in the Rue de Milan stands a third building, designed specially for English governesses and art students, and opened in 1878 by that noble philanthropist, the Earl of Shaftesbury. This "Home," also, I had the pleasure of being shown over, and of finding it thoroughly well equipped for its work. Clustering round these institutions are a host of subordinate agencies, all busy as bees—mission services, Sunday schools, mothers' meetings, clothing club, children's sewing class, night school, lending library, temperance society, Band of Hope, soup kitchen (for the winter), etc., etc.

Two facts I must not overlook before bidding farewell to Paris. (1) The "Homes" are open to any English girl whose respectability is vouched for, without distinction of creed. (2) *The permanent workers are all volunteers*, and pay their own expenses. Thus all money subscribed for the work goes directly to the object for which it is given. I wonder how many kindred organizations elsewhere, on either side of the Atlantic, could lay claim to this latter high distinction! God bless Mrs. Lewis and her noble band of co-workers who have "offered themselves willingly" in their labour of love, and reward them here with abundant blessing and success, and hereafter with the gracious benediction with which He will crown and acknowledge every effort made, however feeble, for His dear sake. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Yours faithfully, E. A.

English Letter.

SIR,—I have been reminded that it falls to my lot to send a few words of greeting to my Algoma friends, and let me begin by wishing them a bright and happy Christmas-tide, and then may I remind them that I should be grateful to any who will send me a few lines about their work? Some remembrances were packed and sent to several stations, through the kind offices of Mrs. Sullivan, but, as yet, Sussex has only had one note of recognition since receipt of parcels, and the Secretary would gladly know if others have been approved of. She is also longing to hear of Brunel church, etc.

I am writing on St. Andrew's Day—the day and week set apart by our Church to be consecrated by a wave of intercessory prayer, rising from every congregation, on behalf of our brethren who are fighting in the mission fields of the world against error, heathenism, and unbelief.

In our service of intercession at Brighton we were reminded that, in order to give point to our prayers, we ought to know the *needs* of individual missions, so as to strive earnestly for the gift needed under the special circumstances of the moment. Various missions were mentioned, and the searching question was addressed: "Have we, during the space of time allowed for private prayer since this service began, remembered the needs of those, or other hungering places?" The duty of reading news from the mission fields, which range north and south, east and west, from pole to pole, was strongly brought before our consciences, when we were reminded that it was only after we had obtained knowledge of their need that we could intercede properly for the work and workers.

Will you in Algoma help us in England to intercede for you and your work? Will you tell us of your trials, joys, and difficulties, and so be in true sympathy? When we write and ask for information, do not throw down the request, saying, "I really have no time"; but let us have such peeps into your work as we had lately in those interesting Nepigon letters, and as are given, from time to time, of the Manitoulin work. Some time ago a friend wrote to every clergyman and lay reader in Algoma, requesting information, to be used for the benefit of the diocese. I have read the answers. Two were brief, three were interesting, one especially so; but these five were all!! What of the other missions? How interesting it would be if some competent person would write an article explaining to ignorant people like myself the exact position of Indians who are settled on reserves, of treaty Indians, etc. We do not know what is involved in these terms, and should be much interested in any information. I must close my "begging letter" with good wishes to all our friends on the further side of the Atlantic. A. C. DAY.

Letters to the Editor.

WHY A SYNOD ?

To the Editor of THE ALGOMA MISSIONARY NEWS :

SIR,—In regard to the question of a synod for the Diocese of Algoma, which of late has been so freely discussed in the columns of THE ALGOMA MISSIONARY NEWS, I think that sufficient prominence has not been given to the fact that this subject was discussed by the clergy and laity assembled at the Triennial Council held at Sault St. Marie in 1892. It will be in the recollection of all present on that occasion that the Bishop stated he had given the subject his most careful thought, and had also brought it before several prominent clergy and a laymen, with the object of obtaining their views thereon.

I well remember the Bishop handing me a batch of letters which, as assistant secretary, I read to the Council, and, if I mistake not, the general opinion of the writers was adverse to the formation of a synod at that time, so also was the Bishop; that is nearly three years ago. What the Bishop's views may be now, I have no means of knowing; for this we must wait until the next Council, in June, 1895. Meanwhile, as the clergy and laity are debarred from assembling to hold a preliminary discussion of these and other matters, will the Standing Committee, through the columns of THE ALGOMA MISSIONARY NEWS, give their reasons for concluding that (a) the incorporation of the diocese with a synod is a matter of most vital importance to the effective working and well-being of the diocese; (b) and will relieve the Bishop of the present financial burdens of the diocese; or (c) secure to the laity rights, privileges, and powers which at the present moment they do not possess?

A. YOUNG,
Incumbent of North Bay.

Chillenden Rectory.

When dwellers in Algoma read in THE ALGOMA MISSIONARY NEWS that two branches of work for them are carried on in Chillenden they can have little idea of the place. When William the Conqueror caused enquiry to be made into the state of Kent, he found a church in the tiny parish of Chillenden. The present building of rough stone may not contain much of the original building, but it is still called "All Saints'," a name which Saxons often gave to their churches. The rectory has been altered and enlarged by successive occupants, one thinking, for instance, the kitchen would be better used as a dining room, and the dairy fitted up as a kitchen.

If, on a Sunday morning, the rector were unable to officiate, his parishioners

could discuss, Which church shall I go to? Goodnestone is only two miles away, but an able-bodied person who can walk four miles to church has the choice of sixteen old churches, not counting Wesleyan or other meeting houses. A Roman road passed near; houses and hamlets are still called street, from the Latin word *strata*—Hazel street, Brook street, etc. There is a curious relic of Roman occupation in a small sort of stinging nettle, which they unwittingly brought among their baggage, and it still springs up in the trim gardens or on the banks of the well-kept road.

Algoma Missionary Association, Clifton Branch.

Notes of address by Canon Wallace at the anniversary service in Lady Chapel of Bristol Cathedral on Thursday in Whitsun Week, 17th May, 1894.

(Concluded.)

(3) For ourselves in the needs that arise in our work as Associates.

We should question ourselves by asking how far we answered in our work to the three apostolic tests. Whether we were now, as compared with formerly, (1) more slothful in business; (2) less fervent in spirit; and (3) less instant in prayer?

(1) Our work is not of great outward show or importance; no very great attraction in it, nor any very obvious and immediate success to be expected. There is, for example, little excitement or glory in securing new subscribers; but we can be slothful or earnest in this as in all other branches of our Associates' business. Let us use the test.

(2) Is there a cooling of the interest? One of many dangers of this hurrying age in which we live is that our interest in one good object is so often liable to be driven out of the field by a newer and more sensational scheme. We must feed our original warm interest in Algoma with fuel of the knowledge of its progress up to date (especially to be obtained through the published record of its work, THE ALGOMA MISSIONARY NEWS), and to communicate such knowledge to others.

(3) Are our prayers for the diocese, its Bishop and clergy, our countrymen settled there, the Indians, as frequent and as earnest as at first? or are we showing our want of faith by our want of asking? What if the often discouraging reports we receive are due to our want of constancy? If these things should be so, we can recover ourselves, if we will but plead the work in the twenty eighth verse, "Thy

God has sent forth strength for thee," for this is the true remedy for human weakness. The Pentecostal encouragement is to be found in the invitation, "Let him take hold of my strength." The Holy Ghost has many names and offices, but now let us think of Him as the Spirit of "might"; He that "helpeth our infirmities"; the Lord who "working with them" that work for Him. Are we weary and unprofitable? He, and He alone, can turn us aright again. "To them that have no might he increaseth strength." Here is the remedy for flagging zeal and sense of irksomeness in work, for God the Holy Ghost sets in its true light the importance of the humblest effort made for the glory of God.

That same Holy Spirit helpeth our intercessions, yea, puts life into our prayers; not only does He regulate the desires of our heart, but, perhaps, prompts the words of our mouth.

The address closed with a solemn reminder to those who, as Associates, had made themselves, to a certain extent, keepers of a distant vineyard, that they must not let it be said of them that they had neglected their own. They were to remember well the exceeding value of their own souls and importance of their own lives, the holy life being a miracle of witness.

While thanking God for His blessing vouchsafed in a measure to the work, they were not to forget that at this season they celebrated the coming of a living, loving Person, who alone could work up and out in them the life of our Lord and Master. D.D.

Acknowledgments.

GORE BAY, ALGOMA.—The Rev. J. H. McLeod, incumbent of Gore Bay, begs to acknowledge with sincere thanks the receipt of a cheque for \$10 from Mr. Henry Pellatt, of the Messrs. Pellatt & Pellatt, King street east, Toronto, towards the completion of the new church at Mills township; also the receipt of \$1 from the Rev. F. J. Lynch, of Rosemont, for the same purpose. Also \$2 from Mrs. James Hamer, Bradford, and 50 cents from Mrs. W. B. H., Collingwood, towards furnishing the new church with plain seats, vestry, and communion rail. Mr. McLeod further begs to acknowledge the receipt of a fine box, containing forty-three jars of various kinds of preserved fruit and pickles, together with several parcels of groceries, etc., for which he desires to thank most gratefully the W.A.M.A. of Old St. Paul's, Woodstock.

The Rev. Mr. McLeod also begs to acknowledge with sincere thanks the receipt of a fine toned bell for the new church at Mills from Mr. Bowman, of London, Ont., and Mr. Wm. Robinson, of Mills.