

# 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.

### Notes by the Way.

"Let us be content to work,  
To do the thing we can, and not presume  
To fret because it's little."

—Mrs. Browning's "Aurora Leigh."

THE loftiest building arises from small accretions.

THE *Letter Leaflet* for May announces the formation of a branch of the Woman's Auxiliary at Port Arthur.

MR. HAY, catechist at Maganetawan, returned to his post on May 29th. It is to be hoped that his recovery is complete.

To Miss Crouch, of Virgil, our thanks are tendered for the back numbers of THE ALGOMA MISSIONARY NEWS kindly forwarded to us.

In the *Letter Leaflet*, Mrs. Farr, of Hailcybury, Temiscamingue, acknowledges \$20 from the Pembroke Woman's Auxiliary towards a church building fund.

REV. Mr. Johnston, late of Manitowaning, is licensed to Temiscamingue. This is the only change made in the location

of those who were ordained at the Trinity ordination.

LAST month we noticed an accident to Mr. Pardoe. It appears that his shoulder was fractured. He is fast recovering. It will be noticed in another column that he was one of those who were ordained to the diaconate on Trinity Sunday.

WE incidentally learned that at Sudbury an entertainment was held on the Queen's Birthday, at which one hundred dollars was received towards the payment of the newly-arrived bell for the Church of the Epiphany. Another step onward.

OUR file is now almost complete from 1882 to date. The editor is very desirous of obtaining numbers issued in 1889, of which year he has only those for the months of January, April, and October. Of more value, perhaps, would be numbers issued before 1882. Will our friends see if among their back numbers can be found those we need?

MISS L. PATERSON, for several years the indefatigable and zealous Dorcas Secretary of the Woman's Auxiliary of Canada, goes to Japan to work in the mission field under the direction of Rev. Mr. Waller. She leaves behind her the memory of much good work done in the Master's service here, and takes with her prayers and kind wishes of a host of "the faithful" to whom she is known. The A.M.N. says "Godspeed."

THE incumbent of Huntsville, Rev. Rural Dean Llwyd, is prostrated by illness, the result of overwork. His medical adviser orders rest. Therefore, the Bishop will provide for ministrations in Huntsville during the summer. Mr. Llwyd is now the oldest worker in the diocese. On behalf of the clergy of the diocese, by whom he is highly esteemed, we extend our sincerest sympathy, and trust that it be God's will soon to restore to him his health.

THE Bishop having returned from Temiscamingue, after visiting Huntsville, Port Sydney, Aspden, and Novar—points in the Rural Deanery of Muskoka—will visit the Rural Deanery of Parry Sound. The following are the dates:

June 3—Eberston.

" 3—Emsdale.

" 17—Sundridge.

" 17—Burk's Falls.

" 19—Maganetawan.

" 20—Broadbent.

" 21—Seguin Falls.

" 22—Emsdale.

" 23—South River.

" 23—Powassan.

" 24—Callander.

" 24—North Bay.

" 25—Sturgeon Falls.

" 26—Warren.

The Mission of Rosseau the Bishop hopes to visit later in the season.

### Corrected.

The following letter from the Bishop will, doubtless, be read with interest:

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—The Rev. Dr. Mockridge has recently published a letter in the *Canadian Missionary Magazine*, in which he undertakes to answer the question, "What shall we do with Algoma?" I am personally indebted to him for the interest he has always manifested in my diocese, and especially so just now for the ingenious solution which he has found for the problem, the chief value of which consists in the fact that, putting his theory in a nutshell, he would *lighten my burden by doubling my labour*. Into the general merits of this theory I do not now propose to enter, my sole object being, at present, to anticipate and correct a few misapprehensions certain to arise on a hasty perusal of the letter referred to.

(1) The letter is *not* an official one, representing the views of the Mission Board, but simply a theory propounded by an individual clergyman, and, therefore, to be taken on its merits.

(2) Dr. Mockridge says: "The best of his clergy leave him," *i.e.*, the Bishop of Algoma. Had he said "some of the best," it would have been more correct. This latter is, unhappily, the case. Several have left whom he would have fain retained among his co-workers, and another

is leaving in a month or two, who finds the attractions of Saskatchewan, both financial and educational, stronger than those of the diocese to which he has devoted twelve or thirteen of the best years of his life for the Christian education of the Indians. But all this does not imply, as might be supposed, that the clergy who remain are the "leavings." So far from this, we still have missionaries who are just as "good"—by which I mean as devoted and self-denying—as any who have left us; men who have been loyal to the diocese almost from its very foundation; men who, despite the serious drawbacks and disadvantages attaching to their connection with it, have stoutly resisted strong temptations, in the shape of golden arguments held out to them to induce them to transfer their allegiance to other fields of labour. *All* the best of the clergy, therefore, have not left me, while those who remain are just as deserving of the Church's support and sympathy as any who have gone.

(3) Dr. Mockridge says: "Over \$20,000 was sent to it (Algoma) last year by and through the Domestic and Foreign Missionary Society of the Church of England in Canada." Of this statement I can only say that I most heartily wish it were true. But round numbers, though very convenient, are frequently misleading. How entirely so they are in the present case may be estimated from the fact that, in reply to a telegram, my diocesan treasurer informs me that the sum actually received was \$5,413, not including the Bishop's stipend, or the monies received from individual contributions, all of which would bring up the total received, directly and indirectly, "by and through the Domestic and Foreign Missionary Board," to certainly not more than \$13,000 or \$14,000, if so much.

While on the subject of accuracy in financial statements, I would take the opportunity of correcting a blunder, not found in Dr. Mockridge's letter, but to be seen in the *Canadian Missionary Magazine*, of which he is editor. The annual report of the Mission Board for 1893 gives, on page 4, a brief summary of the amounts contributed by the several dioceses to domestic and foreign missions. In this summary Algoma is credited with giving the magnificent sum of \$2 to the former. This report has, doubtless, suggested some caustic criticisms in certain quarters. Algoma receives enormous sums, and gives \$2. But the case is not quite so glaring as the statement referred to would make it appear to be. If we turn to pages 17 and 18 in the same annual report, a detail list of parochial contributions by Algoma is furnished, showing a total, as printed, of \$47.31. But even this is not correct, for, on adding up the items correctly, the total is found to be \$111.87. Well, this is not much, but it is something more than \$2, and just as much for Algoma, out of her poverty, as are the larger sums credited to the older dioceses out of their abundance. The blunder just corrected is not chargeable to Dr. Mockridge, as he was not treasurer at the time of the publication of the annual report. I have referred to it simply to shield the reputation of my diocese, and to show that, if she has received freely, she has given freely "as God hath prospered her."

(4) Some few mistakes are to be found in Dr. Mockridge's enumeration of parishes or missions in Algoma. Eight of the thirty which he gives are only "stations," included in organized missions, while seven of the organized "missions"

are altogether omitted from the list. But these are only such mistakes as must inevitably occur where the writer is practically unfamiliar with the details of our diocesan work, and sees his subject only from the outside.

Yours faithfully,

E. ALGOMA.

Sault Ste. Marie, Ont., June 7th, 1894.

P.S.—Since the above was written, I have received a telegram from Rev. R. Renison, saying: "Have given up Prince Albert. Will stick to my post."

### Ven. Archdeacon McMurray at Rest.

On the morning of May 19th, the Ven. Archdeacon McMurray, rector of St. Mark's Church, Niagara (Diocese of Niagara), passed quietly away, in the eighty-fourth year of his age. The death of this pioneer missionary, after sixty years' ministerial life, has a special interest for us in Algoma, since from 1832 to 1837 he was a missionary to the Indians at Sault Ste. Marie. When, because of illness in his family, he was compelled to relinquish his work there, he left a church with forty communicants, and had baptized one hundred and sixty souls. His subsequent work for the Church, as rector of two important parishes, and in aid of the Church University (Trinity College, Toronto), has often been told, and is now repeated in many papers—religious and secular. In these columns is noted only his position and labours in the territory embraced by the Diocese of Algoma. To the last he maintained a lively interest in the work of the Church in this jurisdiction. "Algoma" was the word that kindled again the old fire, and in living his early days over again he interested many of his people in the work of the Church both among the Indians and the white settlers. Our sincere condolence is offered to the bereaved widow and surviving children. It cannot be said that he died too soon whose work was done.

### Huntsville Mission.

The All Saints' Guild of Christian Endeavour, which is proving itself to be very helpful as an aid to the spiritual life, celebrated the Queen's Birthday by a trip in rowboats to Indian Island, Vernon Lake. The young people enjoyed themselves immensely, and took very philosophically the thunder storm which came on in the afternoon, enforcing an earlier return than was contemplated.

### Lake Temiscamingue.

Among many tokens of growth that are to be seen here and there in our missionary diocese not one can be found more interesting or more suggestive of "potentialities" than the first planting of the Church of England on Lake Temiscamingue. A few words may help the readers of THE ALGOMA MISSIONARY NEWS to understand its geography, and the general character of the country through which it is reached. To reach it, we must first get to Mattawa, a flourishing little town on the C.P.R., at the confluence of the Mattawa and Ottawa rivers, which is the distributing point for supplies for the Hudson Bay Co. and the lumbermen of the district to the north. Just now it is contending with its neighbour, North Bay, for the honour of being the county town. The importance of this district may be estimated from the fact that the C.P.R. Co. are building a line alongside the Ottawa (of which the terminus, for the present, will be the foot of Lake Temiscamingue), to take the place of the modes of transit now in use, viz., small tugs, scows, and tramways across the portages at the three beautiful rapids of "Le Cave," "Les Arables," and the "Mountain." The latter is at the foot of Seven League Lake, into which empties the Long Sault, a rapid six miles long, flowing from the foot of Lake Temiscamingue. This portage is crossed by a narrow-gauge railway. The total distance to be covered by the new line between Mattawa and the Long Sault is about thirty-nine miles. At its starting point the Ottawa will be crossed by a bridge about 1,800 feet in length, and the line will follow the Quebec shore of the river, affording a series of magnificent views, almost, if not quite, as beautiful as those seen from the New York Central along the Hudson River. Leaving the Long Sault in the *Meteor*, a very comfortable steamer, whose captain is most attentive to the comfort of his passengers, we enter a lake about sixty-five miles long. This is Lake Temiscamingue. The southern part is hemmed in by precipitous crags, containing indications of extensive deposits of iron and manganese, and clothed with cedar, spruce, poplar, and Norway pine. Thirty-nine miles up, we come to the old Hudson Bay fort, situated on a beautiful point at which the lake narrows down to a breadth of not more than 300 feet. Here is to be seen the famous Rob Roy canoe, forty feet in length, which is now

about to be sent up for trading purposes to Lake Abbitibi, lying much farther north. A few miles above the old fort, now abandoned, is Baie des Pères (Priests' Bay), the centre of a large Roman Catholic colony, founded by the Oblat Fathers, and equipped with large brick church, nunnery, school, and priest's house, while three or four townships have been secured, providing comfortable homesteads for not less than two hundred families. Leaving Baie des Pères and pursuing our journey northwards, the character of the shore changes to long, sloping ridges of good clay loam, watered by numerous creeks, till we come to Wahbe Bay. Here the formation is very similar to that in the fruit-bearing district of Niagara, showing underlying strata of limestone, and above them large deposits of fossiliferous chalk, which should certainly indicate rich and lasting soil. At the entrance to Wahbe Bay is Haileybury, the residence of Mr. C. C. Farr, formerly a pupil of the English college of that name, who was one of the first settlers, if not the first, in that then all but inaccessible district.

It is to Mr. Farr and his indefatigable wife that the Church of England is indebted for the earliest erection of her standard on the Ontario side of Lake Temiscamingue, the first movement in that direction originating in a forcible letter addressed to the Bishop, calling attention to the spiritual needs of the place, and begging that the Church would not any longer leave her scattered sheep uncared for. In response to this letter catechists have been appointed every summer for the last four years. Their ministrations, however, being very limited, both in duration and extent, it has been felt for some time that, if the ground was to be properly and permanently occupied, the presence of a duly ordained representative of the Church was absolutely necessary, and accordingly the Bishop determined to set apart one of the deacons admitted to Holy Orders at Huntsville on Trinity Sunday for this particular field, and to visit it in person for the purpose of making the necessary arrangements.

This visit was made immediately after the ordination, Mattawa being reached on Monday evening, May 21st, and Haileybury by Thursday afternoon, the 24th, the Queen's Birthday being duly honoured by a grand *feu de joie* on board the *Meteor*, with the aid of a very extensive armory, owned by two American gentlemen from Buffalo, who had come up for

a few weeks' fishing, and who were among the most enthusiastic observers of the anniversary of the natal day of Her Gracious Majesty. That evening and night were passed by the whole party at the comfortable homestead of Mr. and Mrs. Lawlor, two loyal and devoted members of the Church. Next day the Bishop and his son paddled across the mouth of the bay to visit Mr. and Mrs. Dawson, whose hospitality was so pressing and welcome that their visitors remained under their roof till next day, opportunity being taken during the visit to walk over to the next farm, occupied by Mr. Baleron. On Saturday we returned to Haileybury, and in the course of the day visited another farm, owned by Mr. Hurd, being agreeably surprised to see a little avenue to the house, framed by lath lattice work, and on either side the beginnings of what promises to be a very trim and pretty garden. The more immediate object of this visit was the arrangement of preliminaries to a marriage which was then on the *tapis*.

Sunday, however, was the red-letter day for the community, as notice had been given of divine service at 11 a.m. in Mr. Farr's house, then dinner all together, and after this a church meeting to discuss a number of matters of great importance to the spiritual welfare of the people. The attendance at service was not so large as had been hoped, owing to a high wind, which made it impossible for the settlers on Wahbe Bay to be present, there being no roads, and their canoes being the only possible method of locomotion; but those who were present joined in the responses, etc., with a heartiness which would put to the blush the comparative coldness and listlessness of much larger congregations that could be named. The chants and hymns were all played by Mrs. Farr, the lesson being read by Mr. Paul A. Cobbold, an English gentleman resident at Haileybury, a graduate and science honour man in Cambridge, who came out about a year ago in bad health, and during all last winter has been doing duty as a volunteer catechist, holding services every Sunday at three different centres, not seldom at the cost of long rough tramps through the deep snow and slush on the lake. The rite of confirmation was administered to two persons, while ten partook of the Holy Communion. After dinner the congregation assembled again, and were informed, greatly to their delight, that the time had come when the Bishop realized the importance of Church

organization in the district so strongly that he would send up a clergyman immediately to reside among them summer and winter. Indeed, he would have brought him up with him but for the discovery, at the last moment, that a portion of his personal property consisted of a valuable horse, which it was impossible to bring up, owing to lack of facilities, and, still more, to use when shipped to the settlement, at least in summer, the only road being the river. This difficulty, however, would only involve a delay of a few days, as the animal would be otherwise disposed of. Details were then proceeded with, it being arranged that the clergyman would board alternately with each of the three families who could offer the necessary accommodation of a very simply furnished "prophet's chamber." The terms of board were also satisfactorily settled. The question of a church edifice was then introduced, the inevitable financial problem, as usual, coming quickly to the front, though not until the preliminary condition of a site had been most happily satisfied by the gift by Mrs. Farr of an acre of land on her own property, easily accessible from the landing place, and commanding as lovely a view across the lake as is to be found anywhere in Ontario. This site will be duly deeded to the Bishop, according to the established rule of the diocese, so soon as the necessary survey can be made, a bond being given meantime.

As to finance, also, Mrs. Farr had not been idle, having raised upwards of \$300 among her friends and relatives in England, in consequence of a suggestion made and authority given by the Bishop during a previous visit. At least \$1,000 will be needed, of which the customary diocesan grant and S.P.C.K. subsidy, which will be applied for, will not amount, probably, to more than \$150; so that abundant scope remains for the substantial help and sympathy of any of the laity who would like to assist a needy and most deserving little colony of fellow-Churchmen, who are making a brave effort to secure the Church's ministrations for themselves and their children. Little money can be obtained from the neighbourhood—"silver and gold have they none"—but time and voluntary labour will be cheerfully contributed. The plans for the church were next discussed, this difficulty being satisfactorily solved by two or three drawings prepared by the Bishop's son, showing ground plan, etc., with all necessary measurements, etc., for walls, windows,

roof, chancel, porch, and vestry. Other details were discussed, a variety of opinions being offered, but in a spirit of harmony and brotherly love that, if it continue, bodes well for the spiritual future of the settlement. By this time the warning signal of the *Meteor* was heard, and the congregation, after a few words of counsel, were dismissed with the benediction.

That night was passed in the Hudson Bay house, under the care of its agent, J. Mann, Esq., whose kindness and courtesy were gratefully appreciated. Monday evening saw the episcopal traveller at the Long Sault, where time was found to visit Mr. Lumsden's mill on Gordon Creek, to give notice of a service, that evening, on board the *Meteor*, which, despite the pouring rain, was attended by several of the hands, and others in the neighbourhood. Mattawa was reached by 9 a.m. next day, and North Bay on the morning of the 30th, where close connection for Huntsville admitted of keeping an appointment for a meeting of the Standing Committee the same afternoon.

One or two questions will probably be asked about this new mission :

First, does the material ground there justify its occupation? Yes, it does, even now, and will do so much more in the future. The land on the Ontario side is of the very best for farming. New settlers have come in this year, and several others are coming. The construction of the railway (to be finished this year) will bring the newcomers to the steamer, which will land them at their locations. During the visit referred to above, a party of several business men from Muskoka were up, and purchased, among them, not less than 2,100 acres, one of them telling the writer, as an illustration of the quality of the soil, that a fisherman who lent his net to a friend warned him not to lose the stones which served as sinkers, as he would have to travel five miles to replace them! This may possibly have been a slight stretch of the imagination; but it means something which a *Muskoka* farmer will be sure to appreciate. Then, on the Quebec side there are scattered settlers, sure to increase in number. On that side, also, is the Kippewa silver mine, which will employ a large number of hands. At Baie des Pères, also on the Quebec side, a few Protestants are to be found who will joyfully accept the clergyman's ministrations, and where Mr. Mann will be sure to offer them the use of his spacious dining-room in lieu of a church. Below this point are the lumber mills, already

referred to, offering grand opportunity for spiritual benefit to the men employed in them. Indeed, the difficulty will be for the clergyman to cover the ground, his flock being a numerous and widely-scattered one, and his only road the river, on which he must "paddle his own canoe."

Second, how is the mission to be supported? Simply as others are, by voluntary contributions. The stipend attached to it will be \$500. Of this the Executive Committee of the Diocese of Montreal, which stretches to the right-hand side of the lake and river, on the Quebec side, has kindly promised \$250. The other half is, for the present, undertaken by the Woman's Auxiliary of the Diocese of Toronto, which has generously provided hitherto for all the cost of the undertaking, and their funds, as is well known, are derived, wholly and solely, from the offerings of the more favoured sons and daughters of the Church in our larger and more prosperous centres. Surely the latter will not be lacking in their prayers and substantial sympathies in behalf of the first Protestant church built and the first Protestant mission founded on the lovely shores of Lake Temiscamingue.

#### Uffington Mission.

I should quite expect that other missions will promptly respond to the editor's appeal for information. As to Easter vestry items they ought certainly to find a place in the diocesan organ, because they are evidently read with interest, not only in the Dominion of Canada, but also in England. Only a day or two ago I received a letter from a gentleman in London, England, from whom I had never heard before, and that simply because he had read the account of my vestry meetings in THE ALGOMA MISSIONARY NEWS. Indeed, from time to time I get kindly and cheering letters from unknown friends, both in Canada and England, which are simply the result of squeezing out an hour now and then to place on paper a few simple facts for publication. Some of my clerical brethren regard it as a nauseous task, savouring of blowing one's trumpet, to write about themselves or their missions in THE ALGOMA MISSIONARY NEWS. What can there be in the nature of trumpet-blowing to write about the outcome of divine truth and ecclesiastical business, as connected with the life and history of any given mission? It would be agreeable, truly, if some suitable person could be

found in each mission to relieve the clergyman, by writing a simple and unvarnished account of what has transpired every month or two; but until that can be done I, at least, shall hold myself responsible without the slightest tinge of compunction of conscience.

The spring has been beautiful here, but its business side has had much trial about it, owing to the failure of so much intended winter work consequent upon the early loss of sleighing, insomuch that many persons have found it somewhat difficult to gather up enough money for seed. So far as that has touched our Church people it has also affected the inflow of church funds, but the congregations have been well maintained at their usual average. Since the spring opened there has been several cases of severe sickness among the aged, which have occasioned long journeys over very rough roads, but amongst the children and people generally good health has prevailed. I am thankful to report that the recent wind storms and floods, which have inflicted great damage in some districts, have left us unharmed.

UFFINGTON. — On St. Paul's Church property, among other improvements, one of my wardens has assisted me in planting out shrubs, maples, and beeches along the entire length of the road front. As funds come in it will be necessary to improve the church fence, the church hall, and the driving shed. The parsonage, too, needs still further improvements and repairs, both within and without.

PURBROOK. — Christ Church still has its full fortnightly service conducted by myself, whilst the intervening Sundays are filled by Mr. J. T. Colson, warden and lay reader. In face of decreased Church population the congregation is fairly maintained. The warden has received a kind letter and promise of help from Miss Hannah Kirby, which is another of the fruits of publishing Easter doings and proposals. Funds are urgently needed to enable us to place a stone foundation beneath the church edifice.

VANKOUGHNET. — St. Stephen's has been much better served so far this year, as compared with last, since the weather has been more favourable than in 1893. Most of the people live a good distance off, and attendances necessarily fluctuate according to weather and roads. A driving shed is greatly needed, and one "bee" has already got out of the bush all necessary timbers. Mr. Tole has promised to put in the logs, and Mr. Cooke (warden) will saw the lumber. I trust the shed will be raised before the hay season.

ARTHUR H. ALLMAN.

### Trinity Ordination at Huntsville.

The following is condensed from the columns of the Huntsville *Forester* :

The Bishop of Algoma held his ordination in All Saints' Church Hall here on Trinity Sunday, May 20th, at which five candidates were admitted to the diaconate and one advanced to the priesthood. The visiting clergy who assisted the Bishop were Revs. J. Boydell, M.A. (Examining Chaplain), of Bracebridge; Rural Dean Chowne, B.D., of Emsdale; and W. H. French, of Sudbury. Matins was said at 9 a.m., and the Bishop held a confirmation. Eleven o'clock was the time appointed for the ordination, and the service began punctually with a hymn, followed by a sermon by the Rev. W. H. French, from the words "We are ambassadors for Christ," which was listened to with much attention and interest. The following candidates were then presented :

For the diaconate—Messrs. W. J. Eccleston, D. A. Johnston, A. R. Mitchell, J. Pardoe, J. Dagg Scott.

For the priesthood—Rev. Arthur J. Cobb.

The Rev. D. A. Johnston was gospeller.

The service was a very solemn one. The "Veni Creator Spiritus" was rendered with great reverence and feeling, and was calculated to make a lasting impression upon both him for whom it was intended and those who witnessed that part of the service. The Bishop proceeded with the communion office, and a large number of clergy and laity communicated.

Evensong at 7 p.m. was taken by the newly ordained clergymen. The Rev. A. J. Cobb, to the end of Psalter; Rev. A. R. Mitchell read the first lesson; Rev. J. Dagg Scott the second lesson; Rev. W. J. Eccleston to end of third collect; and the Rev. D. A. Johnston to end of prayer. The sermon was preached by the Bishop from the words, "In the name of the Father, and of the Son, and of the Holy Ghost," St. Matt. xxviii. 19. It was a most telling one, marked both for its wonderful clearness and its deep Christian and scholarly teaching, and one not likely soon to be forgotten, either by the clergy or the laity who were privileged to hear it.

At the Bishop's request the congregation remained a short time after service, when his lordship expressed deep sympathy with the people of Huntsville on account of the serious loss sustained by

them during the recent fire, and at the same time congratulated them that it was no worse. Dr. Sullivan related the account of a similar fire in Chicago, when hundreds of lives, as well as property, were lost, showing how thankful we ought to be that it was not the case at Huntsville. The Bishop read a letter of condolence from the Woman's Auxiliary, Sault Ste. Marie, by means of which an expression of sympathy was conveyed to the Huntsville people, and also to the Rev. Rural Dean Llwyd. His lordship hoped that practical and substantial help would result in the way of contributions in aid of the new church building fund—the new church now being an absolute necessity—and promised to use his every effort to further that object. He expressed himself truly grieved to find the Rev. Rural Dean Llwyd so seriously ill, and suggested a change of scene and rest from the labours, which had proved so heavy, as necessary to enable him to recruit his energies.

There seemed only two things necessary to make the day complete; but God, in His wise providence, had ordered it otherwise. First and foremost was the absence of the incumbent, the Rev. Rural Dean Llwyd. Great sympathy was expressed for the Dean. The second was the absence of the Rev. J. Pardoe from taking part in the evening service, the reason being that he had not sufficiently recovered from his recent accident to admit of his doing so.

The excellence of the musical part of the service was due to the organist, Mr. Charles Llwyd, son of the Rural Dean, and his choirmaster and choir. Mr. Llwyd maintained his position in a very able manner throughout the day's services, as also did all his helpers. This is the first time an ordination service has been held at Huntsville, and its solemnity and impressiveness will long be remembered by those present.

Rev. Mr. Johnston, late of Manito-waning, was appointed to Temiscamingue. All the other ordinees returned to their present fields, viz., Revs. A. J. Cobb, to Broadbent; W. J. Eccleston, to St. Joseph's Island; A. R. Mitchell, to Port Sydney; J. Pardoe, to Ilfracombe; and J. Dagg Scott, to Baysville.

### North Bay Mission.

In March the incumbent received an invitation from Haileybury, on Lake Temiscamingue, to go up there early in

the spring and marry, as the invitation read, "two of our folks"; but happily the people there have now a clergyman of their own. Many persons seem to overlook the fact that a large part of Nipissing District, including Temiscamingue, is in Algoma Diocese. This Temiscamingue district is likely to become rapidly settled up, when there will come to the Bishop repeated calls for men, and money to pay them, and help in the building of parsonages and churches.

Our Lenten, also our Easter services, were well attended. We had two celebrations of the Holy Communion on Easter Day—at 8 a.m., and after Morning Prayer. The Easter vestry was—as is, alas! only too common—poorly attended. However, those present took a warm interest in the welfare of church affairs generally. The accounts showed the clergyman's stipend paid up, and finances in a sound condition. The vestry decided to raise \$100 a year more towards the clergyman's stipend, relieving the diocesan treasury by that amount.

On May 9th the Bishop of Athabasca held a confirmation in St. Michael's and All Angels' Church, when eighteen persons received the "laying on of hands," four of whom were from Callander. Nearly all the candidates received their first communion on the following Sunday, Whitsunday. The Woman's Auxiliary held a supper and sale of work on the 1st of May, the proceeds of which netted \$50. This sum was remitted to Mr. White, of Pembroke, in liquidation of the parsonage debt. The amount now due is only a little over \$30. Mr. White very kindly donated \$20 recently, for which many thanks. It may interest some to know that the parsonage, which was built in the fall of 1890, cost about \$1,250. It is a standing monument to the perseverance and zeal of the women of the congregation, who have, by their own efforts, raised nearly the whole of the amount required. Let those who are inclined to believe that Algoma does not do enough in the matter of self-help take a note of this.

The members of the Sons of England attended divine service on Sunday, May 27th, when an appropriate sermon was preached by their chaplain, Mr. Hazlehurst, catechist, attached to this mission.

The annual meeting of the Woman's Auxiliary was held on May 30th. After a short service, with address and celebration of the Holy Communion, the members assembled at the president's house

for business. After the reading of minutes the election of officers for the ensuing year was proceeded with, and resulted in the re-election in every case of those who had so faithfully fulfilled the duties in the past year. The secretary's statement showed a marked increase in membership, and that a good work had been done for the extension of the Master's kingdom. The missionary box which is placed on the table at each monthly meeting was opened and found to contain a little over ten dollars. This is to be sent to the Wawanosh Home for Indian girls, Sault Ste. Marie, Ont. It was decided to give the missionary offerings for 1894-1895 to the same institution.

### Gravenhurst Mission.

The parsonage has been partially reshingled, the interior painted throughout, and all the walls and ceilings papered. Previous to papering, considerable patching of the plastering was required. These improvements will tend to make the house habitable for some time to come. Other things, however, are urgently required, both for preservation of the property and for comfort.

For the former, the stone foundation needs repair, and spouting should be placed round a good part of the house. For the latter, storm windows are absolutely necessary, and a furnace for heating the house is extremely desirable; since one thing, at least, in Canada can be counted upon with positive certainty, and that is—winter! Some slight repairs have been made to the front fence; but a new fence is badly needed round the whole property. To meet the expense of the repairs already done, the sum of \$89 has been raised. It was deemed prudent, instead of appealing for direct subscriptions or donations, to procure the money in another way. A musical entertainment was given in the town hall shortly after Easter, which netted \$37. On the Queen's Birthday the Woman's Auxiliary, under the presidency of Mrs. Robert Johns, having chartered the fine steamer *Medora*, successfully carried out a long-projected excursion throughout the entire length of these beautiful little lakes; the delighted holiday-makers landing and spending a couple of hours at Port Cockburn. On the return journey, rain having set in, a great variety of singing was indulged in in the saloon; but prominent were the loyal and national songs of "The Red, White, and Blue," and "Rule Bri-

tannia"; the chorus of the latter being of a very decided character, with a most emphatic reiteration of the "never, never." Just as the steamer arrived at the wharf, "God save the Queen" was sung. The fact that it had been sung five or six times previously made no difference to a hearty, whole-souled Englishman, who stood up bareheaded on the bow, high above the crowd, and in the fervour of his loyalty started the tune on D. Some one else, instinctively feeling that it was "a little high," began a sixth below, on F! The effect was not encouraging. The incumbent smiled, having the modest assurance that he could have given them the correct pitch, had he been asked. But in Canada it is not the universal custom to consult the parson about things. Instead of being the head, he is too frequently expected to content himself with being somewhere near the tail. The excursion, however, was not only thoroughly enjoyed, but was also financially successful, having netted \$52, leaving only a small balance of indebtedness, about \$15. If some good English fairy were to waft us a gift of about £20, the parishioners would feel encouraged in making strenuous efforts to complete all the "necessary" repairs, and secure the things so "desirable" for the parson's comfort above mentioned. The incumbent expects to occupy the house in a few days. Other matters next month.

C. J. MACHIN.

### Ilfracombe Mission.

RAVENSCLIFFE.—On Friday evening, April 27th, a social gathering was held in the schoolhouse at Ravenscliffe to bid farewell to Mr. John Tipper, who was removing to Huntsville. The Church families were well represented, and by eight o'clock the room was quite full. After refreshments had been served, the musical part of the meeting followed. Then came the great event of the evening, the presentation by Mr. Pardoe to Mr. John Tipper of a watch and chain, given by members of the congregation and the children of the Sunday School. Mr. Pardoe referred to the good work Mr. Tipper, and his father before him, had rendered to the Church. When first they came to Canada, more than twenty years ago, there was no church at Ravenscliffe, but services were held occasionally in the few houses that were in the neighbourhood. Then, when the church was built, Mr. Tipper set to work and got it

nically furnished with a beautiful altar cloth, an organ, texts, etc., and, through the untiring efforts of his family, this church was made the best in the mission. Mr. Tipper, in responding, said it pained him much to say good-by to all those who had been such faithful friends for so many years, and that whenever he looked at their gift it would remind him of the long and happy time he had spent among them.

### Port Sydney Mission.

The Bishop of the diocese visited Christ Church, Port Sydney, on Thursday, May 31st, for the purpose of consecrating the churchyard and holding a confirmation service. The consecration was appointed for 10.30 a.m., and a large congregation assembled to meet their Bishop. The petition to consecrate the churchyard was read by the clergyman's churchwarden, and profound reverence was maintained throughout the service. The confirmation service followed immediately after, and nine candidates were presented. The Bishop addressed the candidates in words of exhortation, encouragement, and counsel. His lordship also addressed the congregation upon the subject of the occasion, showing how the line of Church membership extends from the initiatory sacrament of holy baptism to the laying to rest of those whose earthly course is run. "Of which," said his lordship, "(baptism only excepted) we are reminded today." The Bishop expressed his thankfulness to the congregation of Port Sydney, collectively and individually, for the care they had taken in so decently and thoroughly preparing the churchyard for the rite of consecration. The communion office was then proceeded with, and the newly confirmed were admitted to the Holy Communion; a goodly number of the congregation also communicated. The Bishop was assisted in the services by the Rev. A. R. Mitchell.

### Mission of Burk's Falls.

At the adjourned vestry meeting at All Saints' Church, Messrs. E. Bazett and T. Buckerfield were appointed churchwardens. The auditors' statement showed liabilities of nearly \$90, with assets of \$35. The greater portion of the balance is local quota to clergyman's stipend. The vestry thought that, with the repairs soon absolutely necessary for the church, and extra expenditure on parsonage, there was little hope of getting out of

debt unless some help were received from Church people in England or in the older dioceses of Canada. Sidesmen and vestry clerk were appointed.

The Sons of England Benefit Society attended divine service on the afternoon of May 27th, when the incumbent of Burk's Falls preached from Ex. xii. 26. The church of All Saints was filled.

On Wednesday, May 23rd, at 3 p.m., were united in holy matrimony by Rev. C. Piercy, in All Saints' Church, Mr. R. Simpson and Miss Julia Ann Gerow. The bride has for several years been the organist, and was a general favourite. No one was surprised to see the church filled to the doors. Kind fingers had been at work—flowers on all sides; the beautiful, fresh wild flowers and ferns from the bush, as well as the more familiar cultivated plants. From the arch entering the chancel was suspended a bell of white flowers, the tongue being of pansies. The ceremony was commenced under this bell. At the singing of *Deus Miseratur* the priest, followed by bride and bridegroom and witnesses, proceeded towards the Lord's Table, standing at which he read the remainder of the office. The little choir were on hand to sing two hymns—one on the bride's entrance of the church, and the other after the second blessing and before the address—and to chant the psalm. Mr. Burnham kindly officiated at the organ, playing Mendelssohn's "Wedding March" as the bridal party left the church. Members of our congregation subscribed nearly \$15 for a present to the bride, and the money was expended in cutlery, etc. A number of friends were afterwards entertained at the residence of the bride's uncle, Mr. John Holbert.

At Sundridge, on alternate Wednesday evenings, there is now a short service composed of the Litany and a Bible reading. The "Acts of the Apostles" is the portion of Scripture taken up.

### Standing Committee.

The eleventh meeting of the Standing Committee was held at Huntsville on Wednesday, May 30th. Present, the Bishop (in the chair), Rev. Rural Deans Llwyd and Chowne, and Rev. C. Piercy, Secretary.

After prayers, the minutes of last meeting were read and confirmed.

The Secretary reported the sale of the church building at Todd's Corners,

The "Articles of Agreement" adopted at last meeting were, by direction of the Bishop, laid on the table until after the Triennial Council had pronounced on the subject.

Revs. Rural Dean Chowne and C. Piercy were appointed a sub-committee to draft supplemental instructions to catechists, forbidding the taking of steps by catechists for acquiring land, erecting buildings without the approval of Bishop or Rural Dean, making appeals for funds or gifts, etc., for any church purpose, and requiring them to sign all official correspondence as "catechists."

It was decided to hold the Easter Convocation about the middle of August. The Secretary was instructed to correspond with the clergy in connection therewith. The Bishop heartily approved of a "quiet day" at the beginning of the Convocation, and said that unless his duties absolutely prevented his attendance he would be present.

The section of letter from the committee to the Bishop, of October last, referring to regulation of local assessments, was next dealt with. The Bishop would gladly accept the assistance of the Standing Committee in the matter, but added that, to render that assistance effective, local information would be necessary. The best methods of securing this should be discussed at the ensuing Eastern Convocation.

The question of "Churchwardens and their Duties" was referred to the sub-committee which dealt with the question last September, Revs. J. Boydell and C. Piercy being added thereto.

The attention of the committee was directed to a letter recently published by Rev. C. Mockridge, D.D., Secretary-Treasurer of the Domestic and Foreign Mission Board. Exception was taken to several statements therein, and the Bishop asked to reply to portions thought to reflect on the clergy at present in the diocese, and also having reference to moneys received by the diocese through the board. Aside from errors which may be attributed to the writer's want of knowledge of the diocese, the scheme proposed was considered of a most retrograde character. The Bishop said he would reply to passages mentioned to correct them.

### The Intercessory Service in London.

The following is condensed from *The Guardian* of May 9th:

#### THE DIOCESE OF ALGOMA.

The anniversary service of intercession in connection with the Association for Union in Prayer and Work with the Diocese of Algoma, Canada, took place at St. Mark's, Hamilton Terrace. The sermon was preached by the vicar of St. Mark's, Canon Duckworth, one of the Bishop of Algoma's commissaries, from Eph. iv. 7, 8, who said they could realize in some degree the formidable nature of such a charge as the Bishop of Algoma had undertaken. "His is one of the poorest and least attractive dioceses in the world. The settlers scattered over its vast area are not prosperous farmers like those of the Far West, but, for the most part, needy, struggling people, who can ill afford to provide themselves with the means of grace. To keep up an effective pastoral supervision of such a population demands gifts, physical and spiritual, of no ordinary kind; it requires the greatest activity and endurance, and it is no wonder that, in the effort to make full proof of his ministry, the health of the devoted Bishop should again and again have broken down. Still, with unabated zeal and courage, he is toiling at his post, doing the utmost it is possible to do with the scanty means at his command."

Subsequently a social gathering of Algoma Associates was held in St. Mark's parish room. Canon Duckworth, who presided, read an extract from a private letter, in which the Bishop referred to the necessity of the Church giving him some relief to enable him to carry on the work of the diocese.

Rev. A. S. O. Sweet gave a very interesting account of the diocese, to which he went in July, 1880, and said that the scattered settlers showed that they highly appreciated the regular services of the Church. He referred to the need of more men to work in the diocese. In earthly warfare where there was difficulty and danger there was no lack of volunteers, and should it be said that the same courage was not to be found among workers for God? The post of danger was the post of honour.

Rev. Joseph Wilkinson said he went in 1884 to see his daughter, Mrs. Stubbs, whose husband was then a missionary in the Diocese of Algoma. Frequently on Sundays Mr. Stubbs took four services, besides travelling many miles, and he could bear testimony to the roughness and hardness of the work. He had had the pleasure since that time of knowing the Bishop of Algoma, who was a most earnest and devoted man.

Rev. A. S. Hutchinson said that their thanks were due to Canon Duckworth and to some members of his congregation who had wished that they should be their guests on that occasion. He believed that what had broken down the health of the Bishop was not so much the work of the diocese as the constant strain involved in trying to keep the diocese going both with regard to funds and men.

Canon Duckworth, in closing the meeting, said that Mrs. Stubbs had been indefatigable in her efforts to make the gathering a success. He should like to endorse what had been said regarding the duty and privilege of strengthening the hands of Bishop Sullivan and the clergy working under him. He always felt the greatest admiration for the Bishop since the time when he pleaded the cause of the diocese in St. Mark's, and laid the foundation of what he (Canon Duckworth) hoped would be a lasting interest in it. He trusted that one effect of that gathering would be to increase the interest felt in this Diocese of Algoma.

The needs of this diocese may be gathered from the fact that its area is 49,000 square miles; length, 690 miles; population (white), 80,000; Indian, 8,000. There are only twenty clergy now at work in the diocese, and ten more are urgently required to fill vacant mission stations. The Algoma Association for Work and Prayer on behalf of the diocese collects money, clothing, and good literature, all of which are urgently needed and gratefully received. Mrs. Stubbs, 9 Carlton Road, Ealing, will be happy to receive the names of any who may be willing to join the association, and will give information to any inquirers.

### English Letter.

SIR,—Although it is some months since I last wrote in THE ALGOMA MISSIONARY NEWS, I hope I may be forgiven for my long silence, and permitted to continue my reminiscences. I was prevented by a variety of circumstances from writing last summer; and, if the continuance of my narrative, at this distance of time, should prove uninteresting, I need only remind you, Mr. Editor, that you have a remedy at hand in the waste-paper basket.

My former letter was chiefly taken up with introductory remarks about the first settlement of Ilfracombe, and I now proceed to describe some of my own experiences there. In the first place, I need not take up any space in describing the voyage out, as a voyage across the Atlantic is such an ordinary thing nowadays that every one knows pretty well what it is like. But, perhaps, the

following verses, written by a very dear friend to describe a service which, unfortunately, did not take place, may interest some. We left Moville, in Ireland, on the 2nd of July, 1880, and on the Sunday I was asked by the captain to hold morning service, but that terrible *mal de mer*, seasickness, prevented me at the last moment from doing so. And on the same Sunday a very dear friend, one of my father's parishioners in Ireland, wrote these verses to describe what she imagined was taking place :

#### SERVICE AT SEA.

The good ship speeds on her outward way,  
With her burden of sorrows, and hopes, and fears  
That dwell in the hearts that are leaving for aye  
The well-loved home of their early years;  
She bounds o'er the waves with their sparkling crest,  
Those waves that speak ever of life's unrest.

'Tis the Sabbath morning, the wind is fair,  
No sign of tempest or storm is nigh,  
But the blue waves' play, and the soft sweet air,  
Are in unison both with the sunny sky.  
What sound floats out on that summer air?  
'Tis the ship's bells ringing their call to prayer.

The passengers gather, the deck they throng,  
Pale, toil-worn women, and maidens fair,  
With stalwart men, rough, bearded, and strong,  
And many a group of gay little ones there,  
As bright and as restless as sunshiny waves  
When they dance in their glee over ocean's caves.

With the flags of old England draped below,  
On the signal chest lies the Book of Life,  
Our country's glory, which ever shall glow  
As her signal fire in the storms of life;  
The sturdy brown sailors are mustering there—  
And from every tall mast stream the pennons fair.

The frolicsome middies are hushed and still,  
The steady mates, each at his post, are there,  
The keen-eyed captain, of iron will,  
Stands ready to lead the response to prayer,  
And with reverent grace comes the preacher young,  
As the last clear notes from the bells are rung.

He lifts his voice in the words of prayer,  
And bowed is each head, and bent each knee,  
As he prays that the Lord will be with them there,  
In their floating home on the treacherous sea;  
That the Saviour who walked on the raging wave  
Will be ever near them to guard and save.

The lessons are read and the hymns are sung,  
Those hundreds of voices have risen in praise,  
And many a heart that by sorrow was wrung  
Finds solace and comfort this day of days.  
By the flag-draped chest now the preacher stands,  
And the Book of Salvation he holds in his hands.

He is newly enrolled in his Master's band,  
The prize of his calling is yet to win,  
And he prays for help from that Master's hand  
To fight his battles 'gainst doubt and sin;  
That a faithful pilot he ever may be,  
Guiding many to Christ, o'er life's stormy sea.

He goes with his young bride far away,  
His home and his life's work there to find;  
And he thinks with a throb in his heart to-day  
Of the loved ones he left in sorrow behind,  
Hoping still, when their night of sad weeping is o'er,  
For a morning of joy on that distant shore.

His young fair manhood is pleasant to see,  
There's a tender light in his earnest eyes  
As he speaks to those toilers by land and sea  
Of a heavenly rest beyond the skies,  
And points them the way to that blissful shore  
Where sorrow and parting shall be no more.

"In heaven there's rest," and he tells them how  
That rest must be won by labour here;  
That the ocean of life they are crossing now  
Must be ruffled by many a storm severe;  
And he bids them so toil that their souls may be  
Safe moored in heaven on the crystal sea.

The sermon is ended, the service o'er,  
The good ship speeds on her outward way,  
And preacher and people may meet no more,  
Perchance, again on a Sabbath day;  
But never forgotten by either will be  
The service that day on the sunny sea.

In explanation of the last verse but one, I may, perhaps, be allowed to say that it is in allusion to a sermon preached by myself a few Sundays before I left home.

After landing, we (that is, my wife and I) proceeded by rail to a place called Gravenhurst, just forty-five miles short of Ilfracombe. This was the nearest we could get to Ilfracombe by rail. At Gravenhurst we proceeded in a small steamer to a place called Bracebridge, thirteen miles nearer our destination. This short trip from Gravenhurst to Bracebridge was most enjoyable, and I thought at the time that the scenery there well repaid one for all the toils of the journey from England. The steamer runs through Muskoka Lake and then up the Muskoka River. It is a large lake, studded with a multitude of pretty islands, and the woods on all sides of the lake have a most pleasing aspect. It was the first time that I was struck with the beauty of Canadian scenery. We got to Bracebridge one evening, and there had to rest for the night before going on to Ilfracombe. We still had thirty-two miles before us, and we were quite ignorant as to how those thirty-two miles were to be traversed. We made enquiries, and found that the only possible way was to hire a conveyance, a wagon with a pair of horses, and to start early in the morning, so as to reach Ilfracombe before nightfall. This we did. Never shall I forget that drive, my first experience of Canadian bush roads. They were called roads by courtesy, but they were simply rough tracks through a forest. Huge stones and trunks of trees were constantly met with, and these had to be passed over somehow or anyhow. But it was a lonely drive as well as a rough one. We halted at midday at a bush hotel for dinner, and then once more plodded wearily on our way, going, of course, at a walking pace all the time, except when the way was down hill, and then our driver would treat us to a trot for a few yards. I think no one who has not experienced such a drive can at all imagine what it is.

(To be concluded.)

### Reviews.

"LIFE IN ALGOMA." This is the title of a book of 160 pages written by "H. N. B.," and published by the Society for Promoting Christian Knowledge. The writer (now in England) is a clergyman, who was in charge of Uffington mission from 1888 to 1891. His description of the work in Algoma diocese is almost wholly that of his field in the Muskoka deanery, and that, we apprehend, because he had little knowledge of the territory embraced by the lake districts or of the labours of the missionaries among the Indians. Nevertheless, he tells of a life in the midst of pioneer settlers in a way that must interest and instruct the English reader. It is hoped that the wide circulation of the book will teach many that Algoma is in Canada, and is peopled with Albion's sons and daughters, who need the ministrations of the Church of their birth, while they struggle to make homes in the backwoods. A more recent picture of the Bishop would have been an improvement to the illustrations given. "Life in Algoma" is, however, well worth reading. At some future day, when a history of this missionary diocese is written, the pages before us will be drawn upon for many facts.