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The Algoma Missionary News

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St. Andrew's Day.

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother."—John i. 40.

BRETHREN IN CHRIST.

Brothers of old
In that land of the morn,
In the poor cot
Of the fisherman born.

Brothers in toil
On Gennesaret's sea
Heard they the Saviour's
Command, "Follow Me!"

Brothers henceforth,
Closer far than before,
Each one his cross
For the Crucified bore.

Brothers, e'en now
Have they taken their stand,
Centuries since,
In the Lamb's chosen band.

Pray we, and work—
Since to work is to pray—
We may be brothers
Devoted as they;

Brothers whose love
Never falters or faints;
Brothers on earth,
And above with Christ's saints.
—Family Churchman.

Notes by the Way.

THE Bishop landed at Liverpool on October 10th.

REV. MR. BRADSHAW, of Port Arthur, is Rural Dean of Thunder Bay.

REV. R. RENISON, late of Nepigon, and now in charge of St. Luke's, Sault Ste. Marie, has been appointed Rural Dean of Algoma.

THE new stone church at Huntsville will be closed in before winter. The walls were up and the roof almost completed by the 1st inst.

THE Temiscamingue field will grow in importance as steps forward are made towards a railway to James' Bay, which will traverse the territory northwards.

THE Bishop wishes it to be distinctly understood that all Church buildings and parsonages must be insured. Clergy and churchwardens will please note this, and see when policies expire. At the Easter vestry meetings all particulars of policies should be stated, and the policies produced.

ON St. Luke's Day (Oct. 18th) the English SUPPLEMENT TO THE ALGOMA MISSIONARY NEWS says preparations were being made for a celebration of the Holy Communion, with intercession for the diocese, at St. Mary's, Kilburn, when it was hoped the Bishop would give an address.

WE tender our congratulations to Rev. H. P. Lowe, of Aspden, on the occasion of the parsonage being freed from debt. Our missionaries must have dwelling-houses. When burdened with debt, they are often a heavy weight on the parson, who in Algoma often bears a goodly share in the cost of his parsonage.

WE are pleased to again publish a note of doings at Parry Sound. The work of Rev. Mr. Evans we hear commended in

several quarters. If the town progresses as its inhabitants hope it will when the railway reaches it, the congregation of Holy Trinity will surely be enlarged, and hopes spring up of self-maintenance in this, the chief town of the Parry Sound District. The parsonage erected in this mission is reported to be one of the best in the diocese.

THERE are some missions we can mention that never contribute one line to our columns. Only by capturing an item on the wing are we able to say anything referring to them. This is not fair to us, and certainly unjust to Algoma's friends, who are so constantly seeking information concerning the everyday work of missionaries. If the people in such missions are so loth to help in sustaining the interest taken in the diocese, they should be as loth to receive a share of the aid so generously donated by the Church towards her work in these parts.

IN discussing the question whether societies should now give way to one great Board of Missions, the Bishop of Winchester seems to have uttered the wisest thought. "But for the societies," he said, "the mission work of the Church would not have been done at all, and, instead of taking it out of the hands of the societies, we must be thankful that it is in their hands. At the same time it may please God, after we have gone to our fathers, that the work shall be done in some other way than by societies. But, while the work is being done, let us believe it is being done in the best way, and let us trust in Him."

Questions of the Hour.

THE letter issued by the Bishop to the clergy of Algoma just prior to his departure for Mentoné not only directs attention to certain grave questions of vital importance to this diocese, but also enjoins on the clergy such a consideration of them that when the Triennial

Council meets in May or June, 1895, those present may be prepared to discuss the questions and come to a conclusion that will have weight at the Provincial Synod in September following. A sense of duty to the Bishop's request must compel us all to seek whatever information we can obtain bearing on the matters.

FOR reasons sufficient to the Bishop, he reserves his own opinions. No doubt some of us would have preferred that the Bishop, as our leader, had given some indication of his own thoughts. His opinion will in the end have, as it should have, great weight. But it is not improbable that a respectable minority, of the members of the Triennial Council will have opinions in conflict with his. Such a state of affairs would prevent the much desired unanimity. In any event, there is an episcopal veto. On the threshold a great difficulty is to be encountered, viz., the want of preliminary discussion.

IT is simply impossible for all the clergy to meet together. To meet in little sections has nothing to commend it. The meeting of those resident in each rural deanery is difficult and costly. Some would sacrifice comfort and deny themselves and their families in order to pay expenses. Others, on the other hand, stand on the principle that the cost should not be thrust on the shoulders of a few missionaries, when the work undertaken is for the general welfare of the Church in the diocese. The suggestion of Rev. Mr. French, in our last issue, might result in obtaining some expression of opinion from each clergyman. That is not enough. True it is, as lately said by several laymen in the secular press, the clergy do not know each other, much less the laity; the requirements and circumstances of Church work in a mission are almost entirely unknown beyond that mission's boundaries; and there is some ground for the reproach that a spirit of congregationalism is engendered by this ignorance of and lack of interest in our common work. However, it is questionable if Algoma is much worse than some older dioceses in this respect. Surely this is an evidence of the need of such organization that the progress or decline of the Church in any mission should so pulsate through the whole diocese that the throb should be felt in each mission and station.

How can we become aware of the minds of those within and without Al-

gomagoma who are interested in the matters referred to? In our circumstances, by no way so effective as by correspondence to the press. Through the columns of THE ALGOMA MISSIONARY NEWS, the *Church Guardian* (Montreal), the *Canadian Churchman* and *The Evangelical Churchman* (both of Toronto), clergy and laity can state facts and compare ideas to the advancement of the cause in hand. We must have agitation; we must have criticism, and have it expressed above board—by that we mean over the signature of the correspondent.

THE questions coming to the fore are the election of a successor to Bishop Sullivan, who resigns in September next, and the probable alteration of diocesan boundaries. Both are matters of supreme importance, and demand the prayerful and careful consideration not only of those who reside in Algoma, but of the whole Canadian Church. Permit us to ask Algoma Associates in England and our fellow-Churchmen in Canada to make our needs the subject of prayer in their meetings, and especially when they kneel to receive the Sacrament of the Body and Blood of Christ.

LET us take the second question first. The opinions here expressed are those of the writer, and for which none other is responsible. By all means change our boundaries. But do not enlarge them. The present Diocese of Algoma is large enough for two dioceses. Not many, we imagine, will be found opposed to the statement that in Ontario there is much need of an increased episcopate. Toronto and Huron would be better divided. All our dioceses are too large, save Niagara. With smaller territories our bishops could really oversee their flocks and become known to them. This is but a reiteration of what has been often better said during several years past. Algoma should be divided. Two bishops would have plenty to do in the field now occupied by one. Neither of them should be without the sympathy and real aid of clergy and laity in the shape of a synod. Never again, we hope, will a diocese be established on a basis like Algoma was—unable to make herself heard among her sisters in the province. If there be two dioceses formed, there should be not only two bishops, but two synods.

THIS brings to our notice the motion unanimously adopted at the recent meeting of the Standing Committee held in

Huntsville. As a preliminary to a synod such a committee might possibly be of some use, but none realize the need of proper organization more than do the members of that committee. Why is the stigma imprinted on us that we cannot manage our own affairs in Algoma? Outsiders generally confess that they know nothing to guide them in the matter, and, it is presumed, will, therefore, only too gladly accede to the request that at the next Triennial Council Algoma's petition to stand side by side with other dioceses be granted. It is assumed that the Triennial Council will re-echo the voice of the committee. It is certain that a motion to that end will be introduced and supported by some of the senior clergy, and with the conviction that its adoption is an absolute necessity to future growth. The day of compromise is over.

WHEN talking of a synod for Algoma, friends have sometimes feared that with a synod we should lose a portion of that support from the Church which comes to us because we labour in a missionary field. We believe such a fear is not well grounded. Because we take our proper place shall we forfeit that aid without which a missionary diocese must die? Rather shall we inspire our brethren to support us more liberally. In the Province of Rupert's Land are missionary dioceses almost wholly supported by the Church of England in England and Canada. Wherein do we differ from them that they may have synodical organization and we have none?

THE successor to Bishop Sullivan is a somewhat delicate question for us to handle. We confidently presume that the Church in Canada will deal liberally with him when he retires from Algoma, incapacitated by reason of the labour and worry—mostly worry—that so unpromising a field has laid upon him. Assuming him to be suitably provided for, we shall in the following remarks try to lose sight of that strong personality which has stamped itself on our diocesan life.

SHALL we assume that Algoma be divided? It were better so. Two dioceses, two bishops. We have no sympathy with the "Let Algoma alone" sentiment, feebly put forward, nor with the idea of one diocese and two bishops—one being coadjutor or assistant. What about the election? If Algoma's request for synodical organization be heard, then we

direct attention to the rider to the resolution adopted at Huntsville. It asks that the election of the bishops be deferred until the synods can elect. Taking for granted that the diocese be divided, it follows that the two bishops will be elected by the two synods. But it were well to contemplate the possibility of the election of a bishop or bishops at the Provincial Synod. In that event, those who have the franchise and would use it intelligently for the good of Algoma ask for information from us concerning the stamp of man that would satisfy the requirements of the post. What shall we tell them? That the man needed is one filled with a burning zeal for the advancement of Christ's Church—a man of sympathy—a man of tact—a man of learning—a wise administrator—a capable organizer—a strong, deep Churchman, as well as a strong man physically and mentally. Should the diocese not be divided, it were better, perhaps, were he unmarried, but that is not a qualification of first importance. He should be about forty years of age. Some may think we are looking for too much. We reply, it is impossible. We want the best. There are some men whom we do not want—party men, and men who for the sake of popularity would infer, if not say, that the "one Church as good as another" ideas not to be condemned and rooted out.

We have no "candidate"—if we may be pardoned for using the word—in view. The recent "bringing out" of men's names singly or in groups in some papers cannot be too severely condemned. No mitre-hunter can fill the office of bishop here or elsewhere. Without a doubt there are men in the Church who possess zeal and learning, and who for love of Christ would live and die in our midst, content to live on a crust not so much larger than that of the priest.

MORE on these topics another time. One aim, amongst others, is to excite serious discussion. We invite it from clergy and laity. We want to meet at the Diocesan Triennial Council, prepared to do what the Church expects of us, and thus help solve the grave problems which must soon be solved. May God's Spirit guide us in this our solemn duty and prevail in all our councils, pouring into our hearts the "most excellent gift of charity, the very bond of peace and of all virtues." "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly,

seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things."

Standing Committee Meeting.

The thirteenth meeting of the Standing Committee of the Diocese of Algoma was held at Huntsville on the 29th of October, 1894. Present: Rev. Rural Dean Llwyd, Commissary (in the chair); Rev. Rural Dean Chowne, B.D., Rev. James Boydell, M.A., Examining-Chaplain, and Rev. C. Piercy, Secretary.

After prayers the minutes of previous meeting were read and confirmed.

Some time was occupied in deciding upon a blank form to be appended to Easter reports to Rural Deans, giving particulars of indebtedness on property. After a draft blank satisfactory to the committee had been produced, it was resolved that the Secretary get a sufficient number printed.

The matter of insurance of Church buildings came up, but was laid over in the absence of Mr. G. S. Wilgress.

THE ALGOMA MISSIONARY NEWS was the next subject of discussion. Rev. C. Piercy was instructed to go to Toronto to interview the publishers with a view to the making of better arrangements.

Since it was reported that one missionary was ignorant of the regulation requiring priests superintending catechists and students to return to the Rural Dean quarterly the monthly reports of said catechists to the priest, the regulation was emphasized by a motion.

At the evening session a lengthy discussion took place upon the prospects of the diocese in view of the retirement of the Bishop, and its possible division. The discussion resulted in the unanimous adoption of the following:

"That the matter of most vital importance to the well-being and effective working of the Diocese of Algoma is her incorporation with a synod having all the privileges and powers belonging to the synods of sister dioceses in this province, relieving thereby the Bishop of the financial burdens of the diocese, and, at the same time, securing to the laity their rights and privileges of sympathy and more hearty co-operation in the work of the Church in Algoma."

The Standing Committee, having in view the rights and privileges of the clergy and laity of the Diocese of Algoma in the election of their future bishop,

desire respectfully to suggest that the election of a successor to the present Bishop of Algoma be deferred until the synodical organization referred to in the above resolution be effected.

The committee adjourned at 10 p.m.

Rosseau Mission.

Everything here is proceeding quietly, but satisfactorily. We have the long winter before us, and hope to do much good work therein. Indeed, for a testing time I think winter is the best, and it is a blessed thing when one can look back in spring and feel assured that all the cold days were filled in with work for the Lord, in the building up of His Church, and strengthening and refreshing of souls.

We are in some doubt here about the fabric of the Church of the Redeemer. Some say repair it and build a good chancel, and others that it would be better to put up an entirely new church. I trust the Easter vestry will finally decide this matter, and the early spring see the work in progress one way or the other. Our good people at Ullswater, Church of St. Thomas, had afternoon services on two successive Sundays last summer, with Rev. Canon Mockridge, D.D., officiating, and thus allowing me to hold special services at two hotels on Lake Joseph. The reverend doctor has the heartfelt good wishes of the Ullswater congregation, and I am glad also to say that he hopes next summer to build a light frame church at Windermere for the benefit of English Church visitors at that point. He spends his holidays there, and it is a great blessing that he is enabled thus to work, even during the time of his well-earned repose.

I do not think you can accuse me of the "*cacoethes*," and, perhaps, I may write a word or two about the diocese. Our dear Bishop, in his pastoral letter to his clergy of September 19th, invited them to consider the subject, and in these words: "The question of the future of Algoma and the probable alteration of its boundaries occupies for us a foremost place," and further: "I would suggest that the clergy make the question a matter of thoughtful, prayerful investigation during the winter." I am sure our dear brethren of the Standing Committee will fix on times and places for meeting with the Rural Deans, so that the clergy may faithfully obey and make ready. For my part, I do not care at all for the tone of letters which have appeared in the public papers, and having running through them a vein of depreciation. The work, in its

growth and forward progress, has been always accompanied with great struggle and hard toil, and by far the biggest share of all this has come upon our Bishop. I look back over a decade and behold him ever fighting and striving bravely and well, and carrying his precious charge on his back through floods of difficulties. I do not believe there is another man on earth who could have succeeded as he did, and I tremble, I confess, for the future of Algoma, divided, and without the charm of his own personality which he threw over it, and the power and eloquence of his tongue, and the interest which he could command from end to end of the Dominion, and the States, and the old countries. It will be a blow and loss like that sustained in other spheres of hard work in years gone by, when they were left without an Arnold, a Wilberforce, a Liddon, a Magee, a Hannington. But I do feel sure his health will be greatly benefited this winter, and that we may, in the mercy of God, look forward to his leading on to many a fresh victory yet.

NIL PENNA SED USUS.

Aspdin Mission.

(From the Aspdin Church News.)

The deeds which convey the parsonage house and land to the Church are actually in the hands of the parson, the last payment having been made on the date when it became due, October 1st. This most delightful consummation we at one time hardly dared to look for, but we have been beautifully rebuked for our despondency. Thanks many and earnest to all our friends here and in England, who have freed parson and people of so heavy an anxiety and completed the plant necessary for the future working of the mission of Aspdin.

The three harvest festivals held on successive Sundays in the churches of St. Mary's, St. George's, and St. John's, have proved that in spite of a somewhat poor harvest, grain light and fruit scarce, the duty of thankfulness has not been neglected among us. The gifts of vegetables, etc., would have gladdened the eyes of many a hospital nurse, could they have been conveyed to her without impossible expense. As it is, the incumbent's cellar contains goodly evidence of his people's view of this "feast of ingathering," as a time to make others participate in their thankfulness for the fruits of the earth. All three churches were prettily decorated with autumn leaves and grain.

Temiscamingue Mission.

Those who have taken an active and helpful interest in this mission of the far north will, no doubt, be pleased to learn that here, of all the Protestant Churches, the Church of England leads the van.

Five years ago a stirring appeal was made to the Bishop of Algoma by Mr. C. C. Farr, of Haileybury, the pioneer of Ontario's great heritage on Lake Temiscamingue, urging that the Church of his forefathers be represented in this new land, and that steps should be taken to establish her in advance of the denominations, so that the reproach of lukewarmness might not be laid at her door. The result was the appointment of a student to reside on Temiscamingue during the summer months, the Woman's Auxiliary of Toronto contributing sufficient to defray expenses. As this mission extended to both sides of the lake, which is the boundary line between the Provinces of Ontario and Quebec, the Bishop of Montreal was communicated with on the subject, and it was agreed that the Diocese of Montreal should contribute towards the maintenance of a missionary for these parts, provided that an ordained clergyman could be found to take charge of the mission. For five years a student only was sent, whose ministrations, of necessity, ceased every fall at the close of the summer vacation. Last spring, however, an ordained clergyman, in the person of the Rev. D. A. Johnston, stepped into the breach, and has inaugurated a new era in the history of the Church of England on Temiscamingue. His energy and administrative capacities have already made themselves felt to a degree that is both creditable to himself and to the Church to which we belong. He is just made for a pioneer, and the developments of a mission of this kind, where ingenuity and a masterful activity mean so much; and the Bishop is to be congratulated on his selection of the right man for the right place. Owing to the contributions of friends of the Church in this country and in England, funds have been raised, through the energy of Mr. Farr, for the purpose of erecting a church at Haileybury, the basis or stronghold of the whole movement. At first it was proposed to build it of wood, but more ambitious counsels prevailed, and, finally, it was decided that stone would be more lasting, more beautiful, and in every way more suitable. Consequently, there is to be seen this day the commencement of as

pretty a little stone church as the heart could desire—a church which, if completed as it has been begun, will vie in beauty with any church of its size in Canada. It is proposed, now that a commencement has been made, and the walls have risen a few feet above the ground, to abandon the work until next spring; for the cold of winter comes on apace, and it would be a pity to mar such a pretty piece of work by any of the disastrous possibilities of frost. Therefore, it will be next summer before the Bishop is once more called upon to visit this northern portion of his diocese, this time for the purpose of consecrating the church whose site he selected last spring. In conclusion, I might say that Temiscamingue feels much beholden to the Woman's Auxiliary of Toronto. To them belongs the honour of establishing here a mission that is bound to prosper with the prosperity of a country that already is being recognized as one of the most important new colonies of the Dominion; and let them take comfort in the thought that many who, but for them, would have been debarred, from one year's end to another, from the comfort of hearing the services of their beloved Church can now, if so minded, hear them twice every Sunday.

Uffington Mission.

Sometimes we are cheered here by special occurrences, and our church is stimulated and strengthened. During the month of September we were favoured with two clerical visits. The Rev. C. J. Machin came up to a baptismal service, and our infant boy was christened. Various members of St. Paul's were present, and we had quite a decent company at tea. A very happy evening was spent, and we all enjoyed the reverend gentleman's company, as well, too, that of his daughter, who accompanied him. Then, a few days later, we had the pleasure of a visit from the Rev. E. A. Vesey, late incumbent of Sault Ste. Marie, who gave me a Sunday off, which I spent with the Rev. Gowan Gillmor, at Rosseau. Mr. Vesey's sermons were much enjoyed, both by the people of Purbrook and Uffington.

On Tuesday, September 18th, a sale of useful articles was opened at two o'clock in the Church Hall. Much interest was shown in the affair, and the goods sold readily. There were inquiries for flannel garments, and if we had been prepared to respond we might have taken much more money. A six o'clock we

had tea, of which well-nigh one hundred persons partook, the excellent provision for the same being supplied by the members of St. Paul's. An entertainment took place at eight o'clock in the Orange Hall, when a numerous company assembled. Instrumental music, readings, songs, and solos were rendered very creditably, and every one seemed well pleased with the entire programme. In all, the sum of \$31 was taken, which has wiped out half the debt that troubled us.

Early in October harvest thanksgiving services were held in all three churches. Each service was well attended. Many offerings of fruit, flowers, etc., were presented, and the offertory in each case was larger than in former years. Suitable decorations were made at Uffington and Purbrook, whilst at Vankoughnet a very successful tea and entertainment took place after the service.

ARTHUR H. ALLMAN.

Ilfracombe Mission.

On the morning of Thursday, Oct. 18th (St. Luke's Day), Miss Alice Champ was married to Mr. Albert E. Scott, at the Church of St. John the Baptist, Ravenscliffe. A large number of relatives and friends attended the marriage service and afterwards partook of the wedding breakfast at Maple Farm, the residence of Mr. W. Sharp, uncle of the bride. The bride was very tastefully attired in white cashmere. Miss E. Champ, sister of the bride, was bridesmaid. During the ceremony Mr. Brook, sr., presided at the organ and accompanied the choir in the hymn, "The Voice that Breathed o'er Eden."

For some time a debate has been going on amongst the wardens and congregation of Christ Church, Ilfracombe, as to whether something could not be done with a large fine-toned bell, which, owing to lack of funds, has been lying unused in the porch for a number of years. It was thought that it might be well as a temporary arrangement to hang the bell on poles in the form of a tripod in the churchyard, but this idea was put aside as unsatisfactory, and about a fortnight ago a vestry meeting was held, at which it was decided to have a permanent belfry erected on the church according to the original design when the church was built, and to put the work into experienced hands. On Saturday last, Oct. 20th, the belfry was completed, and as the missionary and one of his daughters were driving to the service on the follow-

ing Sunday afternoon their ears and hearts were gladdened by the sound of the "churchgoing bell," which was then being rung for the first time in its new position. The bell is in good condition, and it is hoped that its call Sunday by Sunday will be heard and willingly responded to by settlers far and near.

To get the work properly executed the members of Christ Church, Ilfracombe, have given liberally of their slender means (the whole cost of the work done being \$50), but a debt of \$10 still remains, towards which D. Kemp, Esq., Synod Office, Toronto, the incumbent, Rev. J. Pardoe, or the churchwardens, will be glad to receive donations, however small, which will be duly acknowledged in THE ALGOMA MISSIONARY NEWS.

Burk's Falls Mission.

The church at Burk's Falls is dedicated by the name of "All Saints'." The present incumbent of the mission, knowing that it is not possible yet to keep all the "red letter" days in the calendar has made it a point to keep All Saints' Day, not alone because it is the feast of the dedication of the church here, but to keep alive the fact that the Church keeps fast and festival other than those of our blessed Lord. This year the services were especially prepared for, and the services of the incumbent of Aspden secured as the preacher at Evensong. The preceding day was one of pouring rain, and "Hallowe'en" an occasion of little mischief in the neighbourhood by reason of wet weather. November 1st opened with heavy rains, which ceased soon after daylight. The gloomy and threatening aspect of the weather kept two or three from the first service at 8 a.m. However, there were seven communicants. The incumbent was the celebrant, assisted by Rev. H. P. Lowe, M.A., of Aspden. At 8 p.m., there was a bright and hearty service and a good congregation. We call it decidedly good—thirty-four persons at Church on a week night in this neighbourhood may be called a large attendance. The prayers were read by Rev. C. Piercy, and a simple, yet very instructive, sermon preached by the incumbent of Aspden mission. The singing of the village choir was exceptionally good; the hymns were all suitable for the festival; while the chanting of Psalms and Canticles was marked by a crispness sustained throughout that would do credit to more ambitious leaders in the music of the Church. As year by year goes by, it is hoped that on

All Saints' Day the services in the church will be the summons to worship to an increasing number of people.

Among the greatest needs of this mission are: (1) Funds to enable us to pay off the mortgage of \$150 on the parsonage, and which we ask our friends to do for us by Easter, if possible; and (2) Communion vessels for St. Paul's Church, Sundridge.

Emsdale Mission.

EMSDALE.—Owing to the fact that the church, porch, and vestry, with the drive-shed, were about to be moved, the harvest thanksgiving services had to be very late in this the central station of the mission. The church stood at the top of the hill, where the road crossed some years ago, but, when the railway passed through the country, soon became largely disused, as the village grew up beside the railway station. Though the place is not large, it has each year been added to, more or less, and now contains about 350 people, without those who come in as shantymen, commercial men, and hunters. It was felt that the time had come when the church must come down the hill to the people. Mr. W. Woodruff, of Mount Albert, took the contract to bring them down, which he did in a most masterly manner, the lamps remaining in their places; in fact, everything as it is used on Sunday, save the sacred vessels and books. The church was brought half a mile down a big hill, through a swamp, and then up a hill to its resting-place on its stone foundation beside the parsonage, without any damage. The shed, 24x64, followed, and then the vestry, to the great joy of all the village. We cannot speak too highly of Mr. Woodruff's work.

The harvest thanksgiving and reopening service took place on October 11th, when Rev. C. Piercy assisted the incumbent at the service, and Rev. Rural Dean Llwyd preached the sermon. The decorations were not so good as usual, owing to the lateness of the season, but there was a good congregation. We are now striving to get a bell, and would ask all true Churchmen to help us, as it is an important help to remind persons of their duty, both in the village and at a distance.

EBBERSTON.—The harvest thanksgiving service and Sunday School treat were combined this year. The children and congregation met in St. James' Church, when a short service was held and all assembled in the schoolhouse and had a substantial meal; then they enjoyed

games. The day was all that could be desired, and the view from the highest point, "Turton Height," was lovely at that season of the year. All went home happy.

A bee was arranged and called for a certain day, when the farmers turned out well and commenced to clear the church lot of some of the many stones by building them into a wall, which they all enjoyed building, and looked upon what they had done with no less pride at the end of the day than did the incumbent—very much pleased with the start that had been made, and the hope that another year may see much more done, if not concluded.

The harvest thanksgiving service at Sprucedale was held this year on the Sunday, owing to all that had to be done at the home station, and the fine weather had to be taken advantage of. The church was nicely decorated in each instance, but short of the usual quantity of grain, as the threshing machines had passed through and the farmers had neglected to save grain for the purpose, which, we hope, will not be forgotten another year; still, all was very nice.

There is much wants to be done in this mission which can only be accomplished by the generosity of our fellow-Churchmen whom God has blessed with more money than we have.

It does seem a little hard that the public should overlook these facts and give largely to missions of some strength, while a poor striving mission like this, and others I could name in this deanery, are largely left to live or die as best they can; but let us thank God that He does not forget, nor allow one sparrow to fall without His knowledge.

A. W. H. CHOWNE.

Mission of Gore Bay.

Sunday, the 21st of October, was a red letter day for the Church people, and I think we may safely say for many others as well, in the township of Mills, one of the outstations of Gore Bay mission, as that was the day appointed for opening the new frame church (St. James'). The incumbent, Rev. J. H. McLeod, having failed to secure the services of several clergymen, was obliged to perform the duty (a pleasant one) himself. The weather was all that could be desired; and long before the hour of service (11 o'clock) people were seen to be coming from all directions, and, by the time the service commenced, the little church was

filled even to the porch doors, many having driven as much as thirteen and fifteen miles, over pretty bad roads. The service opened with the singing of the hymn, "All Hail the Power of Jesus' Name." The service was very heartily rendered throughout. The offertory, amounting to \$13.50, was applied to the building fund, leaving only a very small debt on the church as it stands. The church is 34 by 20 feet, inside measurement, walls 12 feet high, and plastered throughout; beautiful white walls and arched ceiling. The tower and spire are a continuation of the porch, and altogether the height is over fifty feet. The church is painted white outside, and next winter the people intend (D.V.) to get out logs to the sawmill to make lumber for a driving shed and fence around the church. The people have done well. We have got along so far without adopting any of the modern, and, we think, unscriptural, methods of raising money for Church purposes, such as socials, concerts, or any other kind of secular entertainments, which we altogether disapprove of—that is, for Church purposes. Having done what we can, we now feel that we can conscientiously appeal to our more favoured brethren and friends to help us to furnish our church inside with plain seats, vestry, communion rail and vessels, etc. Any contribution, no matter how small, will be most thankfully received and duly acknowledged in THE ALGOMA MISSIONARY NEWS and *Evangelical Churchman*. Contributions may be sent either to D. Kemp, Esq., Synod Office, Merchants' Bank Chambers, Toronto, or to Rev. J. H. McLeod, Gore Bay, Ont.

Parry Sound Mission.

The annual harvest home dinner was given by the Woman's Auxiliary of Trinity Church on October 10th. The tables looked very pretty, and ample justice was done to the good things provided. There is always one special feature at these dinners, and that is the display of vegetables, etc., arranged on the platform of the hall, which represents many hours of loving labour by Mr. Henry Jukes. His efforts are always a success, but this year he outdid himself, the display being very effective, and receiving well-merited praise from all. The dinner was followed by an entertainment which was in all respects a success. The proceeds, after paying expenses, were \$58. The incumbent and wardens are to be congratulated upon the

energy displayed by the members of the Auxiliary, who have done so much in helping them to finance the excellent parsonage that has been built.

Harvest thanksgiving services were held on the following Sunday, which were bright and hearty. A beautiful collection of plants was artistically arranged by Mr. Henry Jukes, jr., at the entrance to the chancel, and ferns and crab apples relieved both pulpit and lectern. The special offertory in the evening was toward the Diocesan Superannuation Fund, and amounted to \$10.36. E.

Warren Mission.

STURGEON FALLS.—The local paper, *Colonization*, says the Church people held their harvest festival on a recent Sunday evening, when the building was suitably decorated. Harvest hymns were sung, and the sermon was preached by the incumbent.

On All Saints' Day the stationmaster at Verner, Mr. J. A. Hawkins, was married to Miss Fannie McGrath, of Cache Bay. The ceremony was performed in the church at Sturgeon Falls. The incumbent was the officiating clergyman. The wedding over, the contracting parties and their friends were entertained at the house of Mr. F. R. Davis.

Rev. E. Lawlor, incumbent of Warren Mission, asks that friends of Algoma will kindly present the church at Sturgeon Falls with a long open surplice and a stole. A font and communion vessels are also needed. If any friends feel inclined to bestow these gifts, will they kindly direct them to the clergyman in charge?

Letters to the Editor.

UFFINGTON MISSION.

TO THE EDITOR OF THE ALGOMA MISSIONARY NEWS:

SIR,—If the author of "Life in Algoma" had taken truly jealous care in the preparation of his manuscript, he would have verified his references to what had been transpiring in Uffington Mission before going into print. He, however, seems to hint that he is able to meet both "exception" and "objection," and it is my duty to invite him to take up such a becoming task. I need not now deal with "particular passages." Barring the history of his own movements, I take exception to the entire chapter on Lewisham, both as to its spirit and conception, and shall be glad to have a few explanations.

I will give six reasons why I object to the large liberty which he chose to give his pen: (1) Because he ought to have inquired of the Bishop of Algoma, when he saw his lordship in England in 1893, as to the jus-

tice of the reflections which he was about to publish in that chapter. (2) Because he should have written the Bishop or Rural Dean, or myself, for information as to the why and wherefore of what had been done at Lewisham. (3) Because, when he admitted that "the Church family at Lewisham had been a very small and weak one, weaker than that in any other place within the mission," he should have added other knowledge in his possession, viz., (a) that the Free Methodists had swept the field, and that it was difficult for him to gather a congregation during his later visits there; (b) that he was advised not to persist in his efforts at Lewisham; (c) that he was straightly forbidden by his Bishop (before the last contract) to spend another cent there, which express command he disobeyed. (4) Because no one but the Bishop and myself could give him authority for the following statements: "The Bishop also (was) astonished"; and "What is the reason given? . . . It is that there are so few Church families, and that they cannot pay for the clergyman's services." (5) Because he was not entitled to publish such "a very imperfect outline," as to Lewisham and its supposed or implied connection with his successor, when he might have obtained accurate information. (6) Because I could have informed him that the Rural Dean (in his autumnal report, 1891) advised the Bishop to drop Lewisham, and allow the building to be offered for sale; that the Bishop accepted the advice; that the Bishop, when appointing me to the Uffington Mission, did not in any way mention Lewisham, but simply and expressly wrote down Uffington, Purbrook, and Vankoughnet, as the sum total of the stations; and that I never had any charge or responsibility whatever in connection with Lewisham, excepting the one direction from the Rural Dean to try to dispose of the building.

ARTHUR H. ALLMAN,
St. Paul's Parsonage, Uffington,
October, 1894.

Our Absent Bishop.

DEAR MR. EDITOR,—An Irish orator, haranguing a large assembly of his countrymen on the shameful treatment doled out to tenants by landlords, described the island as one "occupied by absentees." The Diocese of Algoma being for a little while in the same condition, it may be interesting to your readers to find in your columns, now and then, a few rambling notes, both of the doings of its absent Bishop, and of the surroundings in which he finds himself.

At the present moment he is tossed on a sea, not of doubt and uncertainty, but of confused and tumbling waves, which, though not tempestuous, are sufficient to

disturb the equanimity of the more sensitive among the passengers, and make them devoutly wish that *terra firma* were once more within reach. As far as the Straits of Belle Isle, everything went, if not "merrily as a marriage bell," at least smoothly and quietly, the monotony broken at one point by a sudden stoppage of the engines for a brief conversation, by signal, with a small steamer which had broken its shaft, and, now and then, by a huge iceberg, which, in its deathlike stillness, glistened blue and white in the sunshine. Congratulations were exchanged on the brightness of the prospect before us, the weather being, as usual, the traditional wedge for "breaking the ice" between strangers who find themselves thrown together for awhile; but, alas! for the uncertainty of all human hopes and expectations! Scarcely had we passed from under the shelter of the rocky island height which, like a frowning, silent sentinel, guards the northern mouth of the St. Lawrence, with its lonely lighthouse perched near its summit, the last and most easterly which the outward bound Canadian traveller leaves behind him, when we were caught in the cold embrace of a grim nor'-easter, strongly suggestive of winter (indeed, a few flurries of snow fell), and chilly enough to bring furs and heavy overcoats from their hiding-places. From this time on, for several days, the ship pitched and rolled alternately, driving the greater number of the passengers—some, even, of the sterner sex—to the solitude, though not the silence, of their staterooms, and leaving deck and tables to be occupied by the chosen few—the writer among the number—who were able to smile at Neptune's terrors, and, utterly repudiating his advances, refused to have any dealings with him, or any "casting up of accounts." Then, for a day or two, we rejoiced in fair winds, and smooth seas, and cloudless skies, and so, taking the advice of a great student of human nature, "set our joy against our sorrow." Today (Oct. 8th) we are once more wrapped in a moist and misty atmosphere, easily explainable by our geographical position, but no one minds it much, thanks to the rapidly recovering spirits of the invalids, and the fact that "dear old Ireland" is now within measurable distance in space—more so than her fond dream of "Home Rule" will ever be in the region of politics.

Despite the large number of passengers on board—nearly six hundred in number—there is no uncomfortable crowding in

the staterooms or at the tables. But, then, upwards of five hundred of them are four-legged animals, fresh arrivals from ranches on the Northwestern prairies, on their way to the slaughter house to supply beef for the tables of old England. Huge beasts they are, apparently in fine condition, and armed with formidable horns, which, in a few cases, seemed as though they would make short work with the drivers who received and assorted them as they came on board. But in an incredibly short space of time they were safely housed in their respective stalls, and secured by a short rope thrown around their horns, and passed through a hole in the plank in front of them, with a knot on the outer side. They are well cared for, being fed twice and watered once every day, and, so far as an inexperienced eye can see, show no symptoms of the dreaded pleuro-pneumonia. Still John Bull is very suspicious, and hence, as the law now stands, they must come to the knife within ten days after landing, at the farthest.

"What a horrible thing," I can fancy some nervous, delicate, fastidious reader of our diocesan organ saying, "to sail by a cattle ship." Well, to tell the truth, I never dreamt that I was to have so many quadrupedal fellow-passengers till I reached the dock, and saw the ample preparations made for their reception, but even when I did I felt not a qualm of inward revulsion on the subject, simply because it was not my first experience, and on that occasion neither I nor any one else had found it at all objectionable, nor have we during our present voyage. Indeed, were it not that the sense of sight and hearing occasionally reveal their presence, we would not know that these fat Canadian bovines were our near neighbours. Not even the most sensitive olfactory organ can detect in the atmosphere the faintest indication of it, so absolutely perfect is the system of ventilation adopted. True, cattle ships are sometimes not so fast as the more fashionable *Parisian* or *Vancouver*, though the *Numidian*, under ordinary conditions, can hold her own with either of them, but time is (not) money to the average Canadian, nor, looking at the matter from a merely personal point of view, does the difference of a day or two in arrival, when it does occur, inflict a very heavy penalty on a traveller whose object is the preservation of health, and who finds it in every breath he draws in the abounding ozone of the Atlantic.

Sunday, the 30th ult., was a bright, peaceful day, as we floated down the noble St. Lawrence, and a goodly congregation gathered in the music room for the usual service. The prayers were read by the Rev. J. A. Pride, of Wakefield, the sermon being on the subject of the unchangeableness of the divine character and utterances, alike for comfort and for warning. The reader yesterday was the Rev. G. N. H. Trodennick, vicar of Christ Church, Sparkbrook, Birmingham, the sermon emphasizing the lessons taught by the doctrine of final judgment. The offerings were, as usual, appropriated to the Liverpool Seamen's Orphans' Home, an admirable institution, which has upwards of seven hundred children directly and indirectly under its care.

What a wondrously suggestive harmonizer the sea itself is! What a friend it is, or might be, were its lessons listened to—to that still and quiet thought, in which the mind turns inward, and to which the ordinary current of life, with its ceaseless coming and going, is so successfully hostile. Just escape for a little from the chatter and amusement of those around you into some secluded corner, so easily found on board ship, and surrender yourself to the train of reflection awakened by your surroundings, and how quickly you find yourself "caught up" into another and purer atmosphere, and reverently wondering, for example, what the imprisoned apostle "who dwelt in Patmos for his Saviour's sake" meant by that striking feature in the Apocalyptic vision, "There was no more sea." Surely not, as some tell us, the literal drying up of the ocean, with a view to the enlargement of the space to be needed hereafter as a dwelling place for the vast hosts of God's redeemed ones! Such a theory, to say nothing of its contradiction to Christ's statement, "I go to prepare a place for you," lies open to the charge of moving merely on the surface of the sacred text, and of ignoring the grand symbolic principle which everywhere pervades it. No—the material figure is here the vehicle of a grand spiritual truth, viz., that those elements of life which old ocean most naturally suggests will have no place in the New Jerusalem. (1) Of *mystery*, for example, there will be none, save what will be necessarily incomprehensible to human intellects, even when freed from the encumbering trammels of the flesh, such as the incommunicable secret of the Three in One. "Now we see through a glass, darkly; but then

face to face." (2) The *separation* of those who have known and loved one another in Christ will then cease. How keenly must St. John have realized it, as he looked out from his island prison, across the intervening sea, and longed and yearned, but vainly, for "the communion of the saints"! And (3) of tears and sorrow there will be an end. Homer speaks of "the laughter of the sea," and no one who watches the crested billow breaking into foam, as it reaches its highest point, and the smiling play of the soft, snow-white wavelets, as they sink back into the bosom of the sea, but will recognize the beauty of the simile; but, alas! what a hard, cruel, iron-hearted laughter it is! How it mocks at human sorrow, even as it laughs, and, drawing those we love into its treacherous depths, turns a deaf ear to even the tenderest appeal of human affection, and refuses to surrender its prey till the time comes for the fulfilment of the prophecy, "The sea gave up the dead which were in it"! Of this the Holy City shall know nothing. For "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

But I am forgetting that there are limits to your space, as there are, just now, to my own time, for we are nearing "the harbour bar," and I am warned to discharge the distasteful duty of packing, which I always delegate to others when I can.

E. A.

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.

Premising that, while the anniversary service had other objects as well, the aim of the address should be primarily to strengthen the work and deepen the prayer of the Associates who are members of the organization in order to work for the Church in Algoma, Canon Wallace said that in view of the season in which the service was held he had chosen the light of Whitsuntide as the guide for the line of thoughts to be dwelt upon.

The great Christian family, the Church of Christ, had, ever since the ascension of her Lord, looked steadfastly for the regeneration of the human race, represented in heaven in the Father's sight by the humanity taken up with Him by the Son in His ascension.

Some one had given a striking description of the three great festivals:

(1) *Christmas* might be taken as the festival of the family, because of its sanctification of home ties and affections.

(2) *Easter* as the festival of the Church, whose great foundation was then laid once for all.

(3) *Ascension Day* as the festival of the human race, which, on that day, in the person of its Head, entered the very presence of God.

That to complete the series he felt inclined to add another, and say that *Whitsuntide* was the festival of the individual.

By its symbolism in the cloven tongues as of fire—to each his own tongue—is seen the personal gift; as the Pentecostal gift was to the Church both various and universal, no less was it separate and private to the individual—to each was imparted his *own* gift; and without that gift no individual work could be accomplished. He then went on to find out, from the great Whitsunday Psalm, the 68th, the answer to the question, "What do we want to-day?"

(1) For him who, on such an occasion, is naturally thought of as needing our prayers—the Bishop of Algoma. Canon Wallace recalled the circumstances under which he became Bishop. How, during the discussion in Synod of the wants of the diocese, he had taken a leading and earnest part, resulting in his being challenged to undertake the difficult office himself. How he bowed to this as a call, and had ever since been faithful and loyal to the diocese, refusing the choicest of Canadian bishoprics, that he might not desert one of the hardest, the worry of which, especially in respect of finance, more than the work, had broken him down. Who, asked Canon Wallace, that has ever met him is likely to forget him? If funds fail, friends cannot, and so we pray for him, in the words of the 19th verse of this psalm, unto "The Lord, who daily beareth his burdens."

(2) For the diocese with its special features and needs. The great inland lake Superior, itself as large as England, bordering a territory of vast extent, with its rigorous climate, its sparse population, and its limited resources. The picture rises of the hard life of the settler from the old country of wealth, comfort, and society; his isolation, all the more keenly felt by contrast; the Church's provision of teaching for his children, and of all the means of grace for himself, without which the Christian soul would languish, even if it knew not why; the self-denying efforts of these scattered families to maintain their teachers and their clergy, miserably small in number for the extent and difficulty of their work; the journey of the almost exile for society in the often bitter combat with nature, and his craving for our sympathy. This and much more can be covered by a prayer, suggested to us by the 9th verse, for God's gracious and refreshing rain.

(To be concluded in December issue.)