

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.

IN another column is published a letter from the Bishop to the clergy and laity of the diocese.

REV. A. E. VESEY, lately incumbent of Sault Ste. Marie, is reported as about to begin work at Harriston, in the Diocese of Niagara.

CATECHISTS in need of forms for monthly reports to priest-in-charge can always obtain them by notifying the Secretary of the Standing Committee.

OUR hearty good wishes are tendered to Rev. R. Renison on the occasion of his marriage. A Toronto paper says he is about to take charge of St. Luke's, Sault Ste. Marie.

THE following reminder comes from the Rural Dean of Parry Sound: It is to be hoped the clergy of the various missions will remember the rule that they are to send word to the Rural Dean if they want any assistance from the Woman's Auxiliary for distribution in their missions.

THE Rev. Rural Dean Llwyd, having recovered from the attack of nervous exhaustion which prostrated him in May last, expects to resume his parish duties on the 30th of September.

MR. MCCONNELL, student, who has supplied at Huntsville since June, has won many friends, and proved himself a thorough and earnest worker. He returns to college on Oct. 1st.

OUR "English" Letter, this month dated from India, will be of value when the clergy, in the performance of their duty, urge the claims of the foreign mission field on their congregations.

ST. MARK'S CHURCH, Emsdale, is being moved from its present site to Church property in the village and adjacent to the parsonage. Reopening services are announced for the 11th inst., of which an account will be published next month.

ACTING in accordance with medical advice, the Bishop has left Canada for the winter, and will spend the season at Mentoné. Before he departed he issued a circular letter to the clergy of the diocese, (1) notifying them of the appointment of the Rural Dean of Muskoka—Rev. T. Llwyd—as commissary; (2) urging *care* in making returns to Rural Deans, and *promptitude* in forwarding the same not later than Easter week; (3) directing attention to the subject of Foreign Missions, in aid of which the House of Bishops will issue the customary Epiphany appeal; (4) pointing out the fact that the next Triennial Council of this missionary diocese will be of more importance than any previous one, since problems affecting our boundaries and other matters of vital importance will be brought up, towards the solution of which we must contribute our share after "thoughtful, prayerful investigation during the winter"; and (5) the careful observance of the new regulations respecting the election of lay delegates to the Pro-

vincial Synod. In another column we print that part of the Canon of the Provincial Synod having reference to the last-mentioned subject.

From the Bishop

To the Clergy and Laity of the Missionary Diocese of Algoma:

MY DEAR BRETHREN,—It has pleased Almighty God in His great goodness to grant us once more the fulfilment of His ancient covenant promise, that "while the earth remaineth seed time and harvest . . . shall not cease." In obedience to His sovereign will, and through the operation of laws and forces of His appointment, the earth has yielded her increase, giving "seed to the sower and bread to the eater."

With this renewed provision for our material wants, He has graciously preserved to us the many priceless blessings connected with our domestic, social, and civil life, peace in our borders, the quiet and comfort of home, the sanctity of marriage, the protection of law, the liberty of thought and conscience that is our inalienable birthright, whether as professors of a pure faith or as loyal subjects of a noble queen.

Finally, we are still the happy possessors of a free and open Bible, privileged members of a Church "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," and, best of all, "heirs of eternal life," by virtue of our union with Him through a living faith, appropriating the blessings of the baptismal covenant, sealed and certified in the "laying on of hands," and still further assured to us in the Sacrament of His Body and Blood.

For all these high and holy blessings it well becomes us to render to their divine Giver our devout and fervent ascription of praise, and I therefore request that our churches stand open on the day appointed by the civil authority as the Day of Thanksgiving, or on such other day as

may be most convenient in each mission, and that the clergy and laity unite together for the public worship of Almighty God.

The offertory at all such services is to be forwarded to the treasurer without delay for the benefit of our diocesan Superannuation Fund.

"Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, being enriched in everything to all bountifulness, which causeth, through us, thanksgiving to God."

I remain, my dear brethren,
Yours faithfully,
E. ALGOMA.

Bishophurst, Sept. 15th, 1894.

The Great Annual Gathering of Indians to Meet the Bishop of Algoma.

I must apologize, dear Mr. Editor, for my remissness in writing to THE ALGOMA MISSIONARY NEWS. I must confess that I have been negligent, yet it was not because I had nothing of importance to send you. Oh, dear, no; I have always abundance of important matter to communicate relating to the work of the mission. I rather thought, indeed, that my letters to the paper were too frequent, and that people were tired of seeing my name and letters, so I desisted for a while. However, now I am under the Bishop's orders, so I am constrained to come before your readers again. Your correspondent has been very busy this summer preparing candidates for confirmation, mostly Indians, and these scattered about over a large extent of territory, and all, as it were, on the move. There were twelve at Ogahmeekunishing, six at Sheguiandah, and several more at a station on the Spanish River. All these were travelling about most of the summer, so I instructed them wherever I could meet with them, sometimes on the shore sitting in the open air, sometimes in my tent, and sometimes, and always where possible, in a place dedicated to the worship of God. I was able to hold over thirty classes altogether, and on the evening before the confirmation I was permitted to address and catechize the candidates altogether.

When I had notice of the coming of our beloved Bishop, I thought it would be more convenient to him if all the Indians could meet at one point and have our Episcopal service altogether as in

previous years. I picked upon Sheguiandah as a suitable spot, so all the Indians gathered there. On the Saturday before the "great day," a platform was erected under some trees in the neighbourhood of the church, on which was placed the communion table and the organ from the church. This was the chancel. Then a leafy bower was prepared with seats to accommodate three hundred worshippers. These were all filled—the church would only seat one hundred—by an earnest and devout congregation.

On the Saturday afternoon the Indians from a distance commenced to arrive, and by the evening the shore was studded with tents and wigwams. At ten o'clock on Sunday morning, the Bishop, with his daughter, and the missionary and his family, arrived at the Indian dock and proceeded to the bower. The Indians and white people soon gathered, and all the seats were occupied. Service commenced with the singing of a hymn, which sounded sweetly in the open air. Then came the confirmation service. Twenty-four were presented for the rite of "laying on of hands," all Indians. Some were married people. A good many were young men. After the rite the Bishop addressed them very solemnly. The missionary also was permitted to address the candidates, enforcing instruction already given. Then followed a sermon by the Bishop, which was interpreted by the missionary. The sermon was upon the manna in the wilderness, but at the beginning of the discourse a beautiful allusion was made to the worshipping of God in His own temple in the open air, the leafy tabernacle, which was the primitive place of worship. After the sermon there was an administration of the Sacrament of Holy Communion, of which a very large number partook with the newly-admitted candidates. The service altogether lasted nearly three hours, but no one was tired because of the length of it. There was also divine service and administration of Holy Communion at Little Current in the evening, when the Bishop again officiated.

On Monday morning divine service was held again in the "bower," when a large crowd again assembled. An elderly Indian hailing from a long distance away in the bush (300 miles) expressed a desire to join the Church of England. He had been baptized by a Jesuit priest, but had long been dissatisfied with the Roman Catholic creed, and had attended services at Biscotasing. The Bishop examined

the candidate himself, and was satisfied to receive him in the Church by the rite of confirmation. The Bishop gave another address to the Indians on the subject of education, and spoke on practical matters, referring to the help they should give to the missionary, and spoke of the next annual gathering, which he recommended should be held at some convenient point on the mainland.

After the speech, and some singing by the choir, a grand handshaking followed. I shook hands with 219 Indians. I do not know how many more there were. After the handshaking came another ceremony, that of giving an Indian name to Miss Sullivan. This was a most interesting ceremony, which I will not describe in detail. Suffice it to say that everybody was pleased, and laughed very much. Then there followed more handshaking and other modes of greeting.

I have not space to record a minute account of the games and pastimes that followed. Prizes were given by the Bishop to the winners of the races and athletic performances. I forgot also to mention that a flag was presented by the Bishop to the chief of the Spanish River band. I will conclude by saying that hearty cheers were given for the Bishop, and in the evening he drove to Manitowaning for service there.

Sheguiandah, Aug. 18th, 1894.

Huntsville Mission.

Work began on the new All Saints' Church building on Monday, August 13th. Plans and specifications had been prepared and kindly donated by Mr. R. Ogilvie, architect, Toronto, who has also undertaken to oversee the work at a charge of one and a half per cent. of the cost. A basement for heating has been excavated, and the work is progressing so far that the walls are well above the ground level; joists are all in, and door and window frames are being made and placed in position. It is earnestly hoped that, funds permitting, the work may be pushed forward so as to roof in the building this fall. This latter step is absolutely necessary to ensure the safety of the stonework from frost, otherwise the work done will be seriously imperilled. To enable us to do this, the Bishop, whose co-operation with and endorsement of all our work is not only sympathetic, but also most helpful, has kindly issued an urgent appeal on our behalf to the Churchmen and Churchwomen of

Canada, to which we look, with fervent prayers to the Great Head of the Church, for a liberal, hearty, and prompt response.

Donations may be sent to the Bishop, Sault Ste. Marie; D. Kemp, Esq., Treasurer, Synod Office, Toronto, or to the Rev. Rural Dean Llwyd, Incumbent, Huntsville, Ontario.

The Churchwoman's Committee of All Saints, on the two days of the local fair, September 25th and 26th, had a work table for the sale of useful and ornamental articles, with a refreshment stand, in the unoccupied store of Mr. R. Scarlett, kindly lent for the occasion. The ladies, by their industrious effort, netted about \$60 to the church funds. T. L.

Emsdale Mission.

SPRUCEDALE.—Mr. J. Boys, now of Manchester, Ont., formerly of Sprucedale, has kindly given two lots in the village for a church, the present church being a distance away. Now that the railway has passed through that part, the village has grown beside the station. The church is one of those which stands on posts four feet above the ground, and, the walls being of inch board only, it is impossible to keep it warm in winter, or keep a congregation together when the place is so poorly provided with a place of worship. No wonder they stray away to places which are made warm and comfortable.

SAND LAKE.—During the summer months we have been holding services in the barn of Mr. John Wilkins. This is a new outstation, and there are some steady Church people here. At the last service, at which Holy Communion was administered, fifteen communicated. It is well enough in the hot weather, but now the autumn is come it will not be possible to continue to worship in the barn much longer. Mr. James Wilkins has given an acre of land on the adjoining farm on which to build the church, and Mr. Newton, the former master and employer of the whole family, having kindly sent a cheque for £2, the land was surveyed, and the plan of the new church staked out. The deed will be given by the Crown Lands Department. When that is in the possession of the Bishop's lawyer, we hope to commence building. The incumbent of the mission has returned from camping on the lake, near Huntsville, where he remained from the 17th of July to the 17th of August, in order that he might have the advantage of Dr.

Howland's medical skill, as last year, and, is thankful to say, is feeling very much better, and fully convinced that the doctor, under God's providence, has done him very much good, and feels that he owes a deep debt of gratitude to Dr. Howland for the careful manner in which he has treated him. A. W. H. CHOWNE.

Burk's Falls Mission.

A harvest thanksgiving service was held in All Saints' Church, Burk's Falls, on the evening of September 28th. A fairly large congregation joined therein. The usual hymns were sung, and on this occasion the Psalms—specially suitable for the festival—were chanted. The little church was prettily decorated, the taste displayed being better than ever. The offertory was for the diocesan Superannuation Fund.

The incumbent of the mission during the month found a family who for nine years had been living in the bush, and had not been discovered by a clergyman. They are English people, who live twelve miles from the nearest church, and have no means of getting there except on foot. From the home of the incumbent they are twenty-six miles, unless a very bad road be taken, which would decrease the distance six miles. They are loyal Church people, almost isolated, for, on enquiry, the clergyman was told that when winter came they were soon snowed in, because the two or three settlers at the end of the road were unable to keep it open. On the occasion of this visit four children were baptized. Another family is about to settle in the neighbourhood—they will be nearly three miles apart—and the two families number twenty souls. In the whole township—Joly—there are but six or seven Church families out of a total of ten times that number. These are surely worth holding. It is hard to see any neglected, yet missions are so large and missionaries so few that it is impossible to give all the attention they should have.

It is very small, but a branch of the C.E.T.S. has been formed at Burk's Falls. Hopes, however, are entertained that the members are of the right material, who, despising not the day of small things, will patiently work and wait. C.P.

Broadbent Mission.

NORTH SEGUIN.—Wednesday, September 12th, proved an unfortunate day for Rev. A. J. Cobb. While hitching up his horse to proceed to Broadbent for a two days

visitation to that part of his mission, the Methodist student, living opposite the parsonage, accidentally discharged a shotgun, the charge flying in close proximity to Mr. C.'s head. Escaping that danger, Mr. Cobb, with his wife and child, proceeded on their way; but on reaching a long, narrow log bridge over the North Seguin River, the horse shied at a large hole in the bridge, directly over the river, then rapidly backed until the hind wheels went over the side, there being no side guards on the bridge. At that moment Mrs. Cobb, with great presence of mind, jumped on to the bridge, with her baby in her arms, landing safely on foot. Not so fortunate was her husband; for while disengaging the fur rug from Mrs. Cobb, he had no opportunity of following her example, so fell over the side of the bridge, head first and backwards, a drop of nine feet, the rig and horse following, and, turning over on one side, covered him in the river. Being a good swimmer, no trouble in getting from beneath was experienced; but with a clerical uniform and overcoat, his movements were somewhat impeded. A moment's time on shore showed him the necessity of swimming back to assist the horse, which was struggling amid stream, being anchored by the rig at the bottom of the river. Four dives were necessary before the animal could be liberated. Then, owing to the steep banks, the horse had to swim some distance down the river before securing a footing. But, as "all's well that ends well," and, most providentially, all were safe, the dipping was not thought much of, although nearly half an hour in water on a cold, frosty morning is far from an agreeable bath. By the end of that time friends, summoned by Mrs. Cobb, came to the rescue, and hauled out the rig, which was considerably damaged. Being only half a mile from home, Mr. Cobb felt no bad effects from his bath, except a rather sore back, which prevented him from taking duty on the Sunday following. Mr. Edward Broadbent, the ever-willing lay reader of over twelve years' standing, read prayers at St. Stephen's, Broadbent.

The Bishop of Algoma has concluded the purchase of the house at North Seguin occupied by the Rev. A. J. Cobb for the past two years, together with the land attached, for a parsonage. The house is most conveniently placed, being almost central between St. Stephen's, Broadbent, and St. Paul's, and within two miles of St. John's, Dufferin Bay.

SEGUIN FALLS.—The many entertaining efforts put forth during the past year by the members of St. Paul's Church were altogether eclipsed by a concert given in the public schoolhouse on September 14, which proved a grand success and well worthy of repetition. Songs, dialogues, choruses, readings, recitations, a humorous speech, filled well the intervening parts between a series of semi-dramatic performances, which called forth merry mirth and hearty laughs. The list would prove too long were we to attempt to give the respective parts and names of our local artists. The members of St. Paul's Church have proved loyal and devout in their religious duties during the past year.

ST. STEPHEN'S, BROADBENT.—A beautiful day on September 19th proved favourable to the success of a picnic held in the pretty maple grove, kindly lent by the Messrs. Broadbent, both of whom hold office in their church. Considerable time was devoted in the preparation of the grounds for the event, and new amusements were introduced which proved attractive. An enjoyable day was spent by all present, and the funds of St. Stephen's were somewhat increased. The coming harvest thanksgiving service on Sunday, October 27th, is looked forward to with interest, as on such occasions the pretty Gothic structure generally looks well, both internally and externally.

ST. JOHN'S, DUFFERIN BRIDGE.—This church was tastefully decorated for the annual thanksgiving service on September 23rd, and a large number of people were expected, including many from other churches, but a violent rain storm, lasting from Saturday afternoon, and all Sunday, reduced the congregation to a very limited number. A.J.C.

Mission of St. Joseph's Island.

Having completed the stone foundation of the church to be built at Richard's Landing, we received the plans and specifications for the completion of building. The committee considered them, and asked for tenders. When they were received, we were favoured with a visit from the architect, Mr. Alan Sullivan. After reading and considering the specifications, which were drawn up by Mr. W. J. Smith, the contract was let to Mr. Honsberger, who is to complete the framework by Dec. 21st. The church will be a frame structure, veneered with brick—the veneering to be completed next spring—and will cost \$1,000. Towards this amount

we can count on \$650. The Ladies' Aid Society gave a tea and entertainment on Sept. 17th, preceded by harvest thanksgiving services, at which two sermons were preached by Rev. A. M. Touke, of Marquette, formerly of this diocese. The hall was tastily decorated with the fruits of the earth, which gave the keynote to preacher and people—"Praise to God, the Giver of all." Both services were very hearty and well attended. The hall in the evening was filled, many being unable to gain admittance. The entertainment on the Monday evening was a grand success, resulting in an addition of \$70 to the building fund. Our venture in commencing to build is one of faith in God and the friends of Algoma. We commenced the building of the church with cash and donations promised amounting to \$650; the remainder of the amount to be raised we must look for outside of the diocese. Will the friends of Algoma come to our help? The village of Richard's Landing is growing, and is much in need of a church building. At present we are holding our services in the Temperance Hall, which is used for all purposes. Donations may be sent to D. Kemp, Esq., Synod Office, Toronto, or to Rev. W. J. Eccleston, Marksville Ont., by whom they will be duly acknowledged in the columns of THE ALGOMA MISSIONARY NEWS. W. J. E.

Maganetawan Mission.

A wedding took place on the 26th of September in St. George's Church. As such events are rare in a country village, it was well attended. The ceremony was performed by Rev. A. J. Cobb, of Broadbent, who drove fourteen miles to officiate. The bride was modestly attired, and the church was bright with flowers and white hangings. The bride was confirmed by the Bishop in June last, and goes into a non-Church family at Midlothian. It is hoped that the good seed sown in June may not be lost.

During the last month families have been visited who have never had a clergyman darken their doors. And if generosity is a proof of appreciation, they must have appreciated the catechist's visit, as he was asked if he would accept some cabbages, and a few days after the man called at the parsonage with a bag of potatoes. Six children in that family, ranging from a baby in arms up to a boy of sixteen, are not baptized, and they didn't know how to kneel. One of them is a bright-looking girl of thirteen, who can't

talk, but can hear well. We hope to get her into the Belleville Institute. They all seem to appreciate being visited, but the roads are past description, it's enough to jolt one all to pieces. One wretched hovel contained a man, wife, and six children, half clothed. It was enough to shake the nerves of the strongest to witness such a sight. A small room 12x16 feet, made of logs, with holes between large enough to put your foot through; a hole in one end for a window, but no glass; not a chair to be seen, and we were asked to sit down. There was a box in one corner, a bench in another, with cold potatoes thereon, a small table, cookstove, and a sort of cupboard under the stairs, on which two or three half-clad, dirty children were huddled together. Two girls in that family (aged twelve and fourteen) are made to saw single bolts, break roads, etc. When asked if the husband earned any money, and what he did with it, the reply was, "Buy pigs!" The neighbours say they kill and eat them when they have no more food for them. How they exist through the winter is a mystery. Their beds, I think, must consist of straw thrown on the floor, as there was straw to be seen through the cracks in the floor overhead. H.

Sudbury Mission.

Sunday, September 16th, was a red-letter day in the history of this mission. Since Easter our people have built a handsome tower and purchased a bell weighing 409 pounds, all of which being duly paid for. The Bishop of the diocese at the morning service consecrated the sacred edifice, after which thirteen were presented by the incumbent for confirmation; while of the Holy Communion of the Body and Blood of Christ thirty partook. The congregations were large, the offertory over \$20, and the address to the confirmees in the morning and the sermon in the evening (both by the Bishop) were a noble setting forth of the Church's doctrine, and made a deep impression on the minds of all present. Among the worshippers were many Roman Catholics, as well as members of the Protestant bodies. The Bishop also preached in the afternoon at the Murray mine, but was regrettably unable to go to the Copper Cliff, as had been arranged.

A vestry meeting was held on Monday morning, at which the wardens showed that there was no debt of any kind, and a good amount on hand. The Bishop enquired minutely into all parts of pa-

rochial work, and declared himself well pleased with the manifest harmony and prosperity existing. The parsonage question having been fully discussed, it was shown that \$226 were in hand and promised, and that the women of the mission had resolved to have a sale of work on December 17th next. A heartfelt expression of regret at the prospect of his lordship's resignation was given utterance to, and after the benediction the Bishop left for the Sault.

Our Sunday School shows fifty-two scholars on the roll, with a full complement of unusually competent teachers.

Will none of the wealthier members and congregations outside Algoma give a helping hand in the important matter of the parsonage? If any congregation deserved, for fidelity, open-handedness, and true zeal, recognition at the hands of their fellow-Churchmen, undoubtedly the four in this mission are well to the front.

Cartier, thirty-two miles away, is visited on a week day every second week by the incumbent. The congregation there have grown from twenty to thirty-six (on a week night, be it remembered), and a commendable spirit of liberality is shown. A class for instruction in the Church Catechism is held by the incumbent at every visit, before the service, which is much appreciated. To reach Cartier the train has to be taken at midnight on Wednesday, and on returning Cartier is left at 4 a.m. on Friday—thus two nights and one day are consumed in the visit to this place, but the people deserve the labour on their behalf.

The incumbent contemplates opening another congregation in a township which is fast settling with a farming community. The absence of any schoolhouse or room of any size is a hindrance at present. This, however, it is confidently hoped, will be soon a thing of the past.

W. H. FRENCH.

Temiscamingue Mission.

On Sunday, September 30th, 1894, the corner stone was laid for the new stone church at Haileybury. Although it was a rainy day, a large congregation assembled at the church grounds where the church is being built, and a short but interesting ceremony took place. After the service was over the ladies of the congregation served an excellent lunch in Mr. Farr's house. This was considered expedient, because many of the people came from a distance by boat. After lunch, speeches were delivered by Messrs.

Farr, Cobbold, Lawlor, Mann, and others. Mr. Farr gave a very interesting sketch of the work that has been done in the mission. All seemed zealous for the work, and proud of the beautiful structure that is being erected to the glory of God. It might almost be said of the people of Haileybury that "The zeal of God's house hath eaten them up."

The church grounds consist of one acre of choice land, a free gift from Mr. Farr. It is the highest part of the town site, and is a beautiful situation. The church cannot be completed this year, but the congregation may well be proud of what they have done, and with confidence trust to God to prosper them in the completion of it. D. A. JOHNSTON, Missionary.

Aspdin Mission.

From the *Aspdin Church News*, the little monthly record of work in this mission, we learn that Rev. Mr. Lowe enjoyed a visit to St. Catharines, Diocese of Niagara, where for two or three weeks he took charge of the parish of St. Barnabas in that city. In his absence Mr. Davidson, of Trinity College, Toronto, and well and favourably known throughout the mission, took Mr. Lowe's duty.

It is confidently hoped that the debt on the parsonage will be wiped out by Oct. 1st. During the missionary's absence numerous welcome sums—aggregating \$60 (£12)—came to hand. And afterwards arrived a letter from England containing £7 6s., reducing the debt to \$30.

It is said that in the columns of THE ALGOMA MISSIONARY NEWS the station of Allansville has received less notice than any other. If so, it must be because the editor failed to note events published in the local leaflet suitable for his columns. It is not supposed that no work is going on there, and the missionary doesn't think we think so. Here is a fact worth noting: Allansville, with a congregation of forty-three, has no less than twenty-one communicants. At this point and at Stanleydale some improvements are projected for 1895.

Warren Mission.

Our correspondent "E.L." writes that in August Rev. R. F. Nie, B.A., of Woodlands, Manitoba, visited the mission. He administered the Sacrament of the Lord's Supper at Sturgeon Falls and Cache Bay, and preached at Sturgeon Falls. Mr. Nie, while a student at Wycliffe College, worked in this mission during the summe

vacation of 1891, and made many friends, who were pleased to see him again.

Letters to the Editor.

UFFINGTON MISSION.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—If Mr. Allman will have the goodness to say to what particular passages in "Life in Algoma" he takes exception, and also briefly state his objections, I will endeavour to reply to his letter.

Perhaps he will find it an advantage to read the offending passages a second time, and he may find his remarks "are based upon misconception."

Yours faithfully, THE AUTHOR.
St. Ives, Hunts, Eng., Aug. 27, 1894.

"WHAT SHALL WE DO WITH ALGOMA?"

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—As one of the clergy of this diocese, I appreciate what has been written both by Rev. C. J. Machin and Mr. Jenkins. It would be manifestly unfair, in my judgment, for the members of the Church in this diocese, both clerical and lay, to be treated as a parcel of school children, and disposed of by those outside our bounds who know little or nothing of our work, our claims, or our needs. By all means should meetings be held in our parishes and rural deaneries, and thus the mind of the people having been ascertained a formal presentment can be made at the Council, which, I understand, our Bishop intends holding in the spring.

Again, I cannot admire the want of taste or discretion shown by some who have put forward the names of clergymen as successor in the episcopate to our Bishop. Are electioneering tactics to be introduced in such a solemn and weighty matter? Have we no clergy among us capable? For my part, I cannot but think that a gentleman, judged to be fit to be Commissary for a second time, cannot be otherwise than competent to be Bishop. His knowledge of the diocese is thorough, and his capacity has already been well proved; but to send one as chief pastor who knows not by actual experience the merest trifle about missionary life work does not commend itself as business-like, to say the least.

My suggestion is that the Commissary issue a circular to each and every congregation requesting a meeting to be held upon the following questions: The division of the diocese—whether they consider the clergy in the diocese have in their ranks a man suitable to be successor to Dr. Sullivan? and that written replies be forwarded, signed by the chairman of each meeting, to yourself as secretary to the Standing Committee by a given date. We shall then know, to some extent, what is the opinion of the Church in Algoma.

Yours sincerely, W. H. FRENCH.
Sudbury, September, 1894.

Lay Delegates to the Provincial Synod.

Below will be found Clause 5 of the Canon of the Provincial Synod regulating the election of lay delegates to that body from the missionary Diocese of Algoma :

"(5) The lay delegates shall be elected in the manner following :

"(a) During the month of January preceding the meeting of the Triennial Council, a vestry meeting shall be held (seven days' notice being given) in each regularly constituted station in the missions, for the purpose of nominating persons for said office. The clergyman in charge shall preside at such meetings, but shall have no vote thereat. In the absence of the clergyman, a chairman shall be elected by the meeting. Those present and entitled to vote (*i.e.*, communicants in good standing) may nominate one person for election as lay delegate to the Provincial Synod. Should the meeting not be held within the period mentioned, said station or mission shall be held to have made no nominations.

"(b) It shall be the duty of the incumbent of a mission, or, in his absence, of the chairman of the January meeting, to forward the names of the nominees to the Secretary of the Council within seven days.

"(c) The Secretary shall have printed a ballot paper containing a list of all persons so nominated, with the names of their respective missions attached, and shall forward to the clergyman in charge a copy for each regularly constituted station in his mission at least two weeks before Easter in said year.

"(d) At the Easter vestry meeting following the reception of the ballot paper for each station in each mission, those present and entitled to vote shall, by a majority vote, select three names from said list as their choice for lay delegates to the Provincial Synod. The marked ballots shall be forwarded within seven days by the incumbent or chairman to the Secretary of the Council in a sealed envelope, and shall be by him transmitted, unopened, to the scrutineers appointed at the Triennial Council.

"(e) At the meeting of the Triennial Council, the scrutineers shall examine the lay vote immediately after the clerical delegates are elected. The three nominees having the highest number of votes shall be declared the elected lay delegates, and the three having the next largest number of votes shall be declared

substitutes. In the event of an equality of votes, the lay scrutineer shall have a casting vote. In case of any 'deadlock' in the election of lay delegates, the decision shall rest with the Triennial Council.

"(f) All lay nominees, at the time of their nomination, must signify to their own vestries their willingness to attend the Provincial Synod, if elected, and, without such signification, no nomination shall be received."

English Letter.

DEAR FRIENDS,—The other day I came across the following prayer, which, I believe, was taken from a devotional book written shortly after the death of Wycliffe : "When thou, O Lord, didst die on the cross, thou didst put the spirit of life into thy Word, and gavest it power to make alive through thine own dear blood, as thou thyself sayest, 'The words that I speak unto you, they are spirit, and they are life.'" I think that missionaries, in heathen countries especially, need to grasp this thought as a great and wonderful *fact*, that "in the Word of God is a mysterious, quickening, sanctifying power. I have thought of it often when I have tried to tell the message of salvation through Christ to the village people near here. As I sit in front of a group of women, with perhaps the men of the household standing near listening curiously, I have often been struck with the intent expression on some faces when I repeat some passage like St. John iii. 16 to them.

I have only been in this land six months, and consequently can only speak stammeringly, but time after time I have noticed how the Word of God, very simply explained, seemed to have a power over them. I shall always remember one incident in a village. It was only the second time that I had attempted to speak and I was so anxious to make them understand, and yet I felt tempted to think that it was useless for me to try to make any impression upon them. They were so dark and ignorant and hard to reach, so seemingly content with their own religion. How could a few texts and feebly spoken words from a stranger, knowing so little of their language, touch them? I went, as usual, to the women, but five or six men stood near. I had with me a picture of the Good Shepherd and the lost sheep. I told them the parable of the man with one hundred sheep who lost one and went after it until he found it, and tried to explain that they were sinners and like the lost sheep, and that a Good Shepherd was seeking them, and had sent me to tell them so. As I spoke I noticed one man very seriously and earnestly listening, and at length he broke in with, "Miss Sahib, I understand that we are like that lost sheep who could not help itself; you say we are all sinners, and that we know is true. You say also that Jesus Christ, the Good Shepherd, is seeking us, and you say He said,

"Come unto Me," but now I want to know how to come? You say, He is the only Saviour; tell us more of what this means." Can you not imagine how I longed to be able to speak the language clearly? I could only lift my heart in prayer and say to myself, "I believe in the Holy Ghost," knowing that by His mighty quickening power even by my stammering repetition of the living Word of God life and light could come to that man's soul.

Again, in another village, a few days later, the same thought was pressed upon me. We had been visiting, speaking in different houses to large numbers of women, and we were growing hoarse and tired. I had just finished the favourite story of the Good Shepherd when a man who stood outside the group of women said : "Miss Sahib, do not go yet; tell that other story you told in another place, of the man who found a precious pearl, and sold all he had to get it; I want to hear it." At first I said, "No; not to-day; the sun is getting hot, and we have far to go. We have been here several hours, and are tired." But he said : "Oh, Miss Sahib, I am a traveller passing through this village; I may never hear these words again; tell it to me." What could I do but unfold the picture, and try to tell him of the one pearl of great price, beside which all earthly gain is as nothing, and that he could obtain it if he would. We do, indeed, need to believe in our creed, "I believe in the Holy Ghost." With a strong, earnest belief that, in spite of ignorance, hardness, and bigotry; in spite of all the power of Satan, so seen and felt in a heathen land; in spite of the apparent impossibility of a few feebly spoken words taking effect in such a man's heart, yet we can turn from all and say : "It is the word and truth of God I speak, believe in the Holy Ghost." And at length when our work is ended, and results are seen in the light of eternity, we shall find that His Word has not returned void, but it has accomplished that whereto He sent it.

"Then on with our hearts in heaven,
Our strength the Master's might,
Till the wild waste places blossom
In the warmth of a Saviour's light."

H.A.W.,
Associate 85.

C.M.S., Muttra, N.W.P., India.

The Continuity of the Church— Ireland.

Worth reading, worth remembering, are the facts printed below. In this diocese the Church of Rome circulates the publications of its society—called the Catholic Truth Society, a branch of which is organized in this province. To meet the untrue statements put forth in this way, Churchmen should arm themselves with historical facts as an antidote to the influence of Romish controversial literature. Following is extracted from *The Guardian* (September 19th, 1894)

report of the Church of Ireland Conference held last month in Cork :

The subject appointed for discussion on Wednesday morning, September 12th, was "The Continuity of the Church ; (a) The Church of Ireland ; (b) The Church of England." The first paper was read by the Rev. Thomas Olden, M.A., M.R.I.A. (diocese of Cork), who commenced by stating that Dr. Belle-sheim, a learned Roman Catholic divine, published a few years ago a work entitled "The History of the Catholic Church in Ireland," and argued from this fact that well-informed divines of the Roman Church regarded their position here as that of the Church *in* Ireland, not of the Church *of* Ireland. The Irish Book of Common Prayer always bore the title of "the Church of Ireland" until the Union. But the moment that Parliament ceased to interfere in her concerns the Church resumed her original name. It belongs to us alone, and we hold that there has been no break in the regular transmission of our orders from the earliest time. The only period as to which a question has been raised on this point is the reign of Elizabeth. Yet the writers following her reign are perfectly agreed in saying that, in the words of Bishop Mant, "not a shadow of doubt can be thrown on the Apostolic succession of the Church of Ireland." It may be considered certain that had there been any flaw, or the suspicion of one, in the title of the Church, the skilful advocates who maintained the cause of Rome against the Reformation would have quickly seen it, and proclaimed it far and wide, but there is not a syllable of the kind in any of their writings. Archbishop Curwen had been Archbishop of Dublin under Mary, and was in office when Elizabeth came to the throne. He conformed, and when Adam Loftus was appointed to the Primacy he was his chief consecrator. No one then or afterwards raised any question as to the regularity of this consecration. Now, in the pamphlet published about thirty years ago, it was asserted that Curwen must have acted alone, as none of the other bishops, it was assumed, would join him. It was added that he was the sole link between the Reformation and the pre-Reformation clergy, and as his orders were English the Irish clergy deriving from him could not have had the Irish succession. But all this is without foundation, for it depends on the alleged fact that Curwen consecrated alone, and this is purely imaginary. There were many bishops at the time whom he might have called on, and Sir James Ware states that Loftus was consecrated by "Curwen and others." As regards the attitude of the bishops generally, the first act passed in the Parliament of 1560 required all ecclesiastical ministers to take the Oath of Supremacy. Of the nineteen Irish bishops who sat in this Parliament only two refused—Walsh, Bishop of Meath, and Leverons, Bishop of Kildare. The rest, according to Mr. Moore, in his

"History of Ireland," took the oath and acquiesced in the changes. With him all authorities agree. An apparent exception is Mr. Froude. He writes to the author of the pamphlet mentioned above :

"I am thoroughly convinced that, with the exception of the Archbishop of Dublin (Curwen), not one of Queen Mary's bishops, or any one of the bishops beyond the pale, went over to the Reformation ; of the clergy within the pale scarcely any went over."

Mr. Froude is a brilliant writer, but he is not distinguished for accuracy, and here he has been particularly unfortunate. For the conformity of Field, Bishop of Leighlin, and Skiddy, Bishop of Cork and Cloyne, is a complete answer to him. Both were appointed by Mary, and the dioceses of both were beyond the pale. Mr. Froude has quite misunderstood the position, which is not whether any or all of the Irish bishops went over to the Reformation, but simply whether they took the oath and obeyed the law. The two things are quite distinct. The Queen only required the taking of the oath, she made no inquisition into their private opinions. Cardinal Moran infers that the bishops in question could not have taken the oath because they are styled *bonae memoriae* in certain documents at Rome. But Pope Clement VI. writes of Alexander de Bicknor, Archbishop of Dublin, after his death—"Alexander, Archbishop of Dublin, *bonae memoriae*, who publicly and notoriously favoured the heretics." Thus it appears the words *bona memoria* are merely formal, and cannot bear the gloss which Cardinal Moran puts on them. The line taken by the Irish bishops presents an extraordinary contrast to what took place in England. There all the Marian bishops but one (Kitchen, of Llandaff) refused the oath and were deprived. Here, on the contrary, all the Marian bishops but two took the oath and retained their sees. This is a circumstance that needs explanation, but the only attempt I have seen to account for it attributes their compliance to fear of losing their bishoprics like their brethren in England. But this did not weigh with the English bishops, and why should it with the Irish? The true explanation seems to me to be found in the different relations of Ireland and England to the Pope. England had no quarrel with him before the Reformation. But in Ireland all through the middle ages, from the Anglo-Norman conquest to the Reformation, there was a smouldering discontent with the Pope, chiefly political, but to some extent also religious. Those who are under the impression that the present relations of the masses in Ireland to the papacy always existed are greatly mistaken. They are comparatively modern, and date no further back than the Reformation. All the great Irish chieftains took the oath of allegiance to Henry VIII., and repudiated the Pope, as documents in existence prove. The Irish bishops in Elizabeth's reign were evidently in sympathy with their flocks

in this matter. Hence, when they were required to take the oath, and renounce the Pope, they had not sufficient regard for him to become martyrs to his cause. The Reformation in Ireland proceeded with perfect regularity. All the bishops who took the oath—who were, at least, seventeen in number—were obedient to the Queen's mandate when required to join in consecrating any of the new bishops. There was no break between the old and new state of things, and all was done with strict regard to law. But for some years the Church of Ireland has been so systematically vilified and calumniated, and the most impudent fabrications circulated about her, that the public mind, especially in England, has been notoriously prejudiced, and it has come to be believed that the grossest irregularities may be ascribed to the authorities almost as a matter of course. Such is the story that Lancaster, Archbishop of Armagh, held an ordination before he was consecrated. This fable about Lancaster is perpetuated in the publications of the so-called Catholic Truth Society in England, and it is periodically served up by professional controversialists there. There appears, then, to be no ground whatever to doubt that through all the vicissitudes of the past, in prosperity or adversity, the life of the Church of Ireland has been continuous. Famous in those early days when her sons shone like stars in the darkness of mediæval Europe ; weakened and disorganized by the rule of the heathen Danes ; enslaved in the twelfth century by Pope and King ; finally struck down in these latter days, her laws dissolved, and her possessions taken away, it seemed to many that her end had come, and that her place should know her no more. But she had a source of strength they knew not of, for "they that trust in the Lord shall be as the Mount Zion, which may not be removed, but standeth fast for ever." If her sun did for a moment seem to set in gloom—

"So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore,
Flames in the forehead of the morning sky."

Reunion : Rome—Grindelwald.

The Reunion of Christendom is a great problem ; so great that every other public question seems insignificant in comparison with it. It is also a subject in which every Christian, and especially every Churchman, ought to be profoundly interested. But, great and grave as the matter is, it is beset with difficulties on every hand ; difficulties that, like some vast mountain ranges, not only loom large, but grow in vastness as we traverse them. To the devout sentimentalist the difficulties may seem small and easy of solution ; not so, however, to the historian, the theologian, and the Christian philosopher. Of course we are glad that the subject of reunion should be deeply considered, devoutly studied, and earnestly spoken and written about. And it is a cause for supreme thankfulness that

both Romanists and Nonconformists should discuss the question; but we cannot, we dare not, ignore those aspects of the problem which are practical, real, and most serious. The position of Churchmen in regard to reunion is unique. This will be seen at once when we recall the fact that both Cardinal Vaughan and the Grindelwald Congress turn first and chiefly towards the Church of England, as if the one and only hope of ultimate reunion was to be found in that Christian communion which is both Catholic and Evangelical. It is well that Churchmen should not forget that fact; it lays upon the Church a large responsibility, and it opens up to her a splendid opportunity. The reunion of Christendom will, if we may accept the unconscious suggestion that comes to us both from Rome and Grindelwald, be found, in some future day, on the lines of Anglicanism!

But there are some formidable facts to be taken into account just now. The invitations, addressed chiefly to the Church of England, from very opposite quarters, seem to contemplate very contradictory possibilities. The Romans tell us that the road towards reunion is absolute and definite *absorption*. We must all become Romans, and modern Romans, too, with the full acceptance of the latest evolution of Mariolatry and Papal infallibility. Nothing less will be accepted; and, we suppose, that for the present nothing more will be expected of us. On the other hand, the Grindelwald Conference invites us to a policy of *dispersion*, whereby we eliminate from the Church of the future distinctive creeds, effective sacraments, and ministerial orders—in fact, cease to be a Church and become a sect. *Absorption—Dispersion*. Well, both cannot be achieved. From the Romanist we hear, Look at the millions we are; you cannot ignore us. True, and we never expected we could. The men of the Grindelwald Conference may answer, We, too, are millions, and we are masters of the modern world—masters by our intellectual force, by our scholarship, by our political progress, and by our spiritual freedom. Standing between the two, we are quite ready to admit the numerical greatness of Rome, and the higher quality, judged by the modern spirit, of the Protestant communities. But, vast as the millions that owe allegiance to Rome are, we decline absorption; and splendid as is the record of the great Protestant nations and communities, we decline to be one of the dispersed sects. We are better Catholics than Rome, and we are truer Evangelicals than the Denominations. The invitations to be absorbed, or to be dispersed, are both intensely interesting by the element of recognition and earnestness in them, but they are both impossible; and they not only qualify each other, but they more than suggest that in the interests of Catholic faith and Evangelical life we must remain as we are, and what we are—Churchmen.

Within the Church the influence of the reunion discussion ought to be somewhat

impressive. As we have said, it suggests much that is both encouraging and humbling to every Churchman. We stand between the great extremes of Christendom. For that let us be thankful—thankful to God and to those Churchmen who, in the past, defended their great heritage from both Papist and Puritan. But, while we are thankful, we ought to be humble, seeing the solemn responsibilities thus thrust upon us. The Church of England is the one surviving national Church that has not been suppressed by Ultramontanism, or seduced by scepticism. She is the one Church that holds within herself that which is at once Catholic and Evangelical. She seems to be the only force in Christendom that can face the powerful Mahomedanism of the day, and she touches with one hand the great episcopacy of the East, and with the other the vital and living forces of Western Dissent. Never did any Christian communion hold a position so unique, onerous, and hopeful. But that position rolls a large responsibility upon every Churchman, both lay and cleric—a responsibility that can be discharged only as we are true Churchmen—earnest, educated, active, and resolute. Times big with possibilities are before us. For even Rome has begun to feel the deep movement of Christendom towards unity, while Dissent in its many forms is full of unrest, and shows a new and earnest appreciation of Church history, of Church ideals, and of Church methods. If ever St. Paul's appeal could be applied to Churchmen, it is now: "Stand fast in the liberty wherewith Christ hath made you free." For that liberty our fathers paid the price; it is for their children to possess it in its fulness and force. With the desire for reunion we are one. We lament the awful divisions of Christendom; we pray that they may cease; and we are prepared to make almost any personal sacrifice if that desirable end could be reached. But it is borne in upon us by every sign without, by all the teachings of the past, and by holy monitions within, that it is neither by absorption into Rome, nor by dispersion amongst Dissent, that we shall best contribute towards the reunion of Christendom; but by a fuller, more earnest, and a living appreciation of what we are and ought to be as Churchmen. Two great revivals have wrought splendid issues in the Church—the Evangelical revival, and the Catholic revival. Both those marvellous movements have helped to make the Church what she is to-day—the foremost force of the times. But the fulness of the blessing of these holy restorations in doctrine and life have not so fully affected the people as they have influenced the priesthood. Amongst the laity there is yet to come the fulness of that life towards which the earnest ministers of the Church have been seeking to lead their flocks all through the century. Let the priests, as of old, still go forward; but the people must follow. There must be more definite training of our children

in Church truth, duty, and life. There must be a larger call upon the baptized for increased service both of gift and of work. And there must be, as there will be, a resultant consecration of all Churchmen to the highest ideals of Christian character and life. When that shall come, the Church, both as national and Catholic, will have nothing to fear, and she will hear no more of absorption or dispersion; but, strong in her historic continuity, with full belief in her own sacraments and orders, large-hearted and loving, she will be the beautiful home in which millions of this splendid but restless age will find power and peace.—*Illustrated Church News*.

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