

# 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.

### Echoes from the Council.

OF those clergy who were with us in 1892, eight have since left the diocese.

MOST of the clergy present at the Councils of 1892 and 1895 had not seen each other in the interval.

THE diocesan missionary meeting was provided with speakers whose speeches were far above the average.

IT is a fact to be noted that during a five days' session most of the clergy were in attendance all the time.

NOT a few hope, at some future diocesan meeting, to again shake hands with Mr. J. G. King, of Port Arthur.

THE number of clergy now in the diocese exceeds that at any previous date. Including the Bishop, there are 29.

THE promises of "copy" for future issues of THE ALGOMA MISSIONARY NEWS are still echoing in the ears of the Editor.

Two happy hours were spent at Bishophurst on the third evening, when the Bishop and Mrs. Sullivan gave an "At Home."

A MARK of progress should be noted in the fact that never before were so many reports of officers presented to an Algoma Council.

WE speak from experience when we testify to the open-hearted and open-handed hospitality of the Church people of the Sault.

JUDGING by the lack of their attendance, we must say the people of Sault Ste. Marie exhibited a total absence of interest in the proceedings.

THE Bishop set apart the Manitoulin Island as a rural deanery separate from that of Algoma, and appointed Rev. F. Frost the first Rural Dean.

THE appointment of Rev. Thomas Llwyd, Rural Dean of Muskoka, to the Archdeaconry of Algoma was received by the Council with applause.

REV. J. PARDO was advanced to the priesthood at Sault Ste. Marie on Sunday, August 11th. He received the hearty congratulations of his brethren of the clergy.

A KEEN interest was exhibited in the news received from time to time of the health of Archdeacon Llwyd, but which was not bright when the day of adjournment arrived.

THE Council thoroughly endorsed the action of the Toronto Synod in the matter of religion in the schools. The full text of the resolution adopted we hope to publish next month.

THE reception given by St. Luke's Branch of the W.A., on the evening of Wednesday, August 14th, was a decided

success. The ladies certainly did make us all feel at home.

AFTER our Bishop has made his report to the Metropolitan of this province—Archbishop Lewis—we shall be able to publish some interesting figures having reference to the past three years.

REGRET was generally expressed at the absence, through illness, of the incumbent of Port Arthur, Rev. W. C. Bradshaw, M.A., who, it was learned, is compelled to leave the diocese for a milder climate.

MR. JOHN HOODLESS, of Hamilton, a well-known member of the Synod of the Diocese of Niagara, visited Sault Ste. Marie while the Council was in session, and was invited to a seat on the floor.

AMONG those who were present at Sault Ste. Marie, Ont., during the meeting of Algoma's Triennial Council were Rev. S. Bennetts, of Acton, Diocese of Niagara, and Rev. Mr. Thursby, of London (Eng.).

UNDER the heading of general diocesan statistics, the Bishop's charge said that the offerings within the diocese for stipends, church and parsonage building, and other special objects, amounted to \$35,336.34.

TO the Woman's Auxiliary in Canada, and our friends of the Algoma Association in England, gratitude was often expressed, not only at the public meetings, but also in the private conversation of the clergy.

AMID the busy times, and those, too, of relaxation, at the Fourth Council of Algoma, the question would come at times to the top: Who will meet again in 1898? Are some of these faces seen on earth for the last time?

THERE were but four lay delegates present at our meeting. They were: Mr. Christopher Young, of Jocelyn, St. Joseph's Island; Mr. J. G. King, Port Arthur; His Honour Judge Johnstone, Sault Ste. Marie; Mr. G. S. Wilgress, Huntsville.

THERE was daily Morning Prayer in the Church of St. Luke at 9.30. The clergy, except those whose duties called them to work earlier, were always there. A number of local parishioners were present daily, as well as some members of the choir.

THAT the Bishop might gain greater strength was the fervent prayer of all. All who heard his last words to his co-workers were deeply affected by them. What changes, if any, are in the near future for us are, as he told us, known only to our Heavenly Father.

THE Bishop was not able—needing rest—to preach on Sunday evening. His sermon was, however, read by Rev. J. Boydell, Examining Chaplain. On Monday the Council unanimously requested the Bishop to publish the sermon for distribution in the diocese.

ONE of our brethren, Rev. D. G. Johnston, of Temiscamingue, was summoned by a telegram from the Council board to the bedside of his sick wife. All present were anxious to learn that Mrs. Johnston was recovering, but had no news, nor could have, when they dispersed.

ALL doubts were put at rest concerning the right of women to vote at vestries, when the Bishop replied to a question on the subject. Women *cannot* vote at vestry meetings. In certain cases, where widows have a right as the heads of families, they must exercise it by a male proxy.

THE Rural Deanery of Parry Sound and Nipissing was divided. The limits of the Deaneries of Parry Sound and Nipissing are those of the respective civil districts bearing the same names. By this change all the country lying between and including North Bay and Sudbury, with Temiscamingue, is in the Nipissing Deanery.

WHATEVER opinions were held, and there were some differences, concerning the division of the diocese, there was but one opinion as to the advisability of leaving the question to the Provincial Synod, which would act in the interests of the Church in Canada. There was, said the Bishop, such a thing as “diocesanism” as well as “parochialism” and “congregationalism.”

THE report of the Committee on Insurance said that 57 churches were insured for \$49,807 and 17 parsonages for \$1,540. Policies are held from 21 companies, and the rates vary from  $\frac{3}{4}$  to  $1\frac{1}{2}$  per cent. for three years to over (an exceptional instance) 3 per cent. per annum. Substantial and steady growth of Church temporalities was exhibited by the reports of the Rural Deans.

### Algoma's Council.

The Fourth Triennial Council of the Diocese of Algoma is now a thing of the past. Once again have men from all the missions met for deliberation on subjects of interest to the welfare of this missionary diocese. And they have gone home well satisfied that those who are listening for the voice of Algoma to tell them what is needed for the advancement of the Church in this jurisdiction will not listen in vain. Nor when they hear will they discover aught to mar the harmony of practical unanimity. Here, however, we mark a decided step onward. The diocesan voice is unanimous in the expression of a desire for synodical organization.

Algoma wants a synod. Algoma thinks the time has now come for this step. Gradually, but surely, and not so very slowly, has this diocese advanced beyond the stage of ecclesiastical boyhood to a time when it believes it should assume some control of its own internal government. That such a step will involve increased responsibility is recognized, as well as the fact that some difficulties lie in our path to the desired goal. The Bishop did not fail to point out some of them to the Council assembled, nor to express his own judgment on the expediency of synodical organization, in words which we quote in our next paragraph. The question came up for discussion on the adoption of a recommendation in the report of the Standing Committee. After a debate of nearly three hours, the item in the report of the committee referred to was, with two notices of motion having a bearing on the subject, referred to the Committee on Synodical Organization, which reported later.

Under the title of “Provincial Synod,” the Bishop said:

The synod which will meet in Montreal next September will be the most momentous

in its bearings on the future of this diocese that has convened since that of 1873, which first called the diocese into existence.

He then discussed the question of our boundary lines—referred to elsewhere—and continued:

I now pass to the second division of this part of my subject, viz., the internal development of the diocese in the direction of further and more complete organization, assuming that its boundary lines remain undisturbed. In other words, has the time come for the assumption of synodical rights and responsibilities? Does the progress already made, and the attainment of our diocesan majority, justify another forward step, bringing us more nearly into line with the eight sister dioceses of this ecclesiastical province? Observe I qualify my statement. I say not “into line,” but “more nearly into line.” The stern logic of facts does not justify me in going farther. Diocesan ambitions and aspirations, like those of the individual, the community, or the parish, are stimulants to progress, so long as they are founded, not in mere impulse, but in a growth capable of serving as a stepping-stone to higher attainments. They must not outrun our cooler and more sober judgment. The vision recently conjured up in the columns of the A.M.N. is, doubtless, a glowing one—division of the diocese, creation of a synod, election of your bishop, nay, of two bishops, etc.—but there are certain limitations and restrictions which we cannot overpass, and which say to us, “Thus far shalt thou go, but no farther.” These restrictions lie mainly in the direction of our finances, and affect two of the prerogatives which ordinarily attend on synodical organization.

(a) One of these is the election of your bishop. This would still, and literally, of necessity, remain vested in the Provincial Synod, as a missionary diocese, largely dependent for its very existence on the offerings of the older dioceses, and absolutely incapable of making even the most homoeopathic provision for his maintenance. You could not, with any modesty, suggest that his election be left in your hands. At this point your right of self-government would still remain in abeyance till you are financially strong enough to stand alone and assume and maintain an attitude of diocesan independence.

(b) The election of your delegates to the Provincial Synod would be accompanied with the same numerical restriction as at present, and the existing canon on the subject would still remain in force, unless, indeed, what we have no reason to expect, our clerical delegates should by that time be in happy enjoyment of stipends so liberal as to render the payment of their expenses superfluous!

(c) But further difficulties would arise, I apprehend, out of some special provisions to be found in the civil legislation governing the organization of synods. An enabling

Act was passed for this purpose in 1857. In 1858 a further and explanatory Act was passed, entering more into detail.

Observe, specially, the concluding proviso: "Unless, at least, one-fourth of the congregations within the same (diocese, that is) be represented by, at least, one delegate." Just there, I fear, would lie one of our most formidable difficulties. The law is a most reasonable one. It is designed to safeguard the rights of the laity, but prescribes a minimum of lay representation. There are, say, from sixty to seventy organized congregations—in which, that is, churchwardens have been elected and regular services are held. Can we always count on the presence of, at least, fifteen laymen? Yet without this no business can be transacted.

Such, briefly, is my view of the possibilities of the question. If, now, you ask me my personal judgment as to the expediency of synodical organization, I answer, yes, decidedly, provided these problems just specified can be successfully solved. First, I fail to see why a diocese that has attained its historical majority, manned, as I may say, by a body of missionaries who for long years have bravely and loyally "borne the burden and heat of the day," should not, in that period, have gathered up wisdom and experience enough to justify its being entrusted with its own internal government, subject, of course, to the reservations just specified. As a fact, we already govern ourselves, to all intents and purposes, informally. Much better that we should do so regularly and according to the prescribed law of the Church. We encroach on no prerogative of the Church at large. We take no liberty ungiven, claim no right now formally denied to us. All we propose is to harmonize our internal economy, as far as may be, with the methods in current use in the older dioceses of the Church of England in Canada. Second, I fail to see, further, why this natural development of our self-governing power should, as some seem to apprehend it may, alienate even one dollar of the generous sympathy hitherto extended to us, any more than a child's first attempt to stand on its own feet should involve the withdrawal of the father's or mother's supporting hand.

As to the action to be taken in the premises during the present session, I would make two suggestions as embracing all that is as yet possible. (1) The preparation of a memorial addressed to both houses of the Provincial Synod, setting forth the facts of the case, and asking its consent to the organization of a synod. (2) The appointment of a strong committee to deal with the whole question and report in the future, its functions to consist in the preparation of a constitution, canons, and rules of order, to be discussed and adopted, with any necessary emendations, at the Council of 1898, and also, with legal advice, of an Act of Incorporation, to be submitted to the Legislature, ensuring recognition of the proposed

synod by the law of the land, and defining its rights, duties, and responsibilities.

The committee having the matter in hand weighed well the Bishop's counsel, and resolved to report in favour of steps being taken at once to obtain the consent of the Provincial Synod to our organization, with powers similar to other missionary dioceses. Once again was the question opened for debate. It was not possible that a committee could point out a way for surmounting every obstacle, but so confident were the members of the Council that no difficulty was so great that, if boldly faced, would not be overcome, that when the vote was put the report of the committee was unanimously adopted. The committee were instructed to prepare a memorial for presentation to the Provincial Synod next month at Montreal.

During the coming three years the Committee on Synodical Organization will have much work to do. It is composed of the following gentlemen: Ven. Archdeacon Llwyd, Rev. Rural Dean Chowne, Rev. Rural Dean Machin, Rev. James Boydell, Rev. Charles Piercy, A. A. Mahaffy, Esq.; G. S. Wilgress, Esq.

#### Officers.

The recent appointments and elections fill the diocesan posts with the gentlemen whose names are given below:

Archdeacon of Algoma, Rev. T. Llwyd.  
Rural Dean of Muskoka, Rev. C. J. Machin.  
Rural Dean of Parry Sound, Rev. A. W. H. Chowne.  
Rural Dean of Algoma, Rev. R. Renison.  
Rural Dean of Manitoulin Island, Rev. F. Frost.  
Rural Dean of Thunder Bay.\*  
Rural Dean of Nipissing.\*  
Secretary of the Council, Rev. A. J. Young.  
Editor of ALGOMA MISSIONARY NEWS, Rev. Charles Piercy.  
Insurance Officer, G. S. Wilgress, Esq.

*The Standing Committee.*—Ven. Archdeacon Llwyd, Rev. Rural Dean Chowne, Rev. J. Boydell, Rev. C. Piercy, G. S. Wilgress, Esq., A. A. Mahaffy, Esq.

The above list is not complete without mention of Rev. J. Boydell, the Bishop's Examining Chaplain, and Rev. W. A. J. Burt, who was at the Council appointed as Mr. Boydell's assistant. Nor can we omit the name of D. Kemp, Esq. (Toronto), our diocesan treasurer.

\*The Bishop was asked to appoint without a nomination.

#### Our Delegates to the Provincial Synod.

The election of delegates to represent the Diocese of Algoma at the forthcoming Provincial Synod resulted as follows:

*Clerical.*—Rev. J. Boydell, M.A.,  
Ven. Archdeacon Llwyd,  
Rev. C. J. Machin, Mus. Bac.,

*Lay.*—G. S. Wilgress, Esq.,  
Dr. Bridgland,  
S. Smith, Esq.

*Substitutes—Clerical.*—Rev. R. Renison,  
Rev. C. Piercy,  
Rev. W. W. French.

*Substitutes—Lay.*—T. Kirk, Esq.,  
F. F. Keefer, Esq.,  
Jas. Purvis, Esq.

#### In Memoriam.

Very many friends of the Diocese of Algoma will be sorry to hear of the sad loss which has just befallen one of her most devoted missionaries. Over twenty years ago, Mrs. Frost came to Algoma to join her future husband. They were married in the then village of Owen Sound, and then went on to Garden River. Eighteen years ago they moved to Sheguiandah, on Manitoulin Island. In this lonely little place Mrs. Frost lived and worked. Left alone for days at a time, while her husband was away in his boat, or driving over the dangerous ice, no one but the great Father of all can tell what must have been her anxiety for her husband's safety, what her loneliness; and yet the home fire was always bright; parishioners, rich or poor, red or white, ever received a kindly welcome. Many have been the cases of sickness in which she was the only doctor, or the doctor's most valuable assistant. Frail in body, and often ill from overwork, she still persevered. Last winter she nursed her husband, whose life was then despaired of, and, when he left for a short holiday in Bermuda, Mrs. Frost remained to care for her home and the mission. Teaching in the Sunday Schools, nursing the sick (of whom there were several), even visiting, as her husband's representative, a distant settlement of Indians (a twenty-mile drive over the ice), travelling about with the missionary on his return, in order that his slowly-returning strength might be preserved, it is no wonder that her constitution was undermined, and that a slight cold found her a too easy victim. When the Bishop paid his annual visit to Sheguiandah, from July 17th to 20th, Mrs. Frost was unwell, so that the visiting party remained

on board the yacht. On Monday night a change came for the worse. The Bishop, who was then at Manitowaning, on his way down to Parry Sound, returned to cheer the last moments of so devoted a Christian worker. On the morning of July 24th death came as to one sleeping away, tired out in the service. The Indians asked and received permission to build the coffin. A white parishioner traced out on the plate this simple inscription: "Martha Ann Frost. Died July 24th, 1895. Aged forty-eight years." A funeral sermon, so much demanded by the morbid taste of the age, was avoided; but as I. Corinthians xv. was read in the little Indian church, more than filled with sad faces, all must have felt that for years a life "steadfast, unmovable, abounding in the work of the Lord," had been lived amongst them.

May the future lives of the bereaved children prove worthy of such a mother, and may whites and Indians alike see their responsibility to profit by so selfish and devoted an example. Deep and widespread sympathy will be felt for the missionary and his children, and doubtless many will breathe a prayer that they may be comforted in their loneliness.

The news of Mrs. Frost's death was fresh to nearly all of us when we reached Sault Ste. Marie. Very deep was the sympathy felt for the bereaved husband, too deep for many words, but often expressed in other and silent ways. And some looked back to 1892, when the deceased moved about among us in her quiet but cheery way.

**Finances.**

The following financial statements were laid on the table at the meeting of the Triennial Council:

RECEIPTS AND EXPENDITURE FROM 1ST JULY, 1894, TO 30TH JUNE, 1895.

Receipts.		
Where Contributed.	General.	Stipends.
Diocese of Toronto.....	\$ 6,532 16	\$1,000 00
" Quebec.....	482 42	50 00
" Montreal.....	478 79	500 00
" Huron.....	793 81	700 00
" Ontario.....	42 36	400 00
" Niagara.....	263 16	625 00
" Fredericton....	107 97	525 00
" Nova Scotia....	605 98	
" Algoma.....	951 07	
	<u>\$10,257 72</u>	<u>\$3,800 00</u>
Domestic and Foreign		
Mission Board.....	\$ 2,047 48	
S. P. G.....	3,640 79	
Colonial and Continental		
Church Society.....	1,383 21	
S.P.C.K.....	1,312 11	
English collections.....	3,120 21	

Sunday collections.....	\$4,135 95
Episcopal income.....	3,800 00
	<u>\$29,697 47</u>

*Expenditure.*

Objects.	Amount.
General Diocesan Fund..	\$13,046 40
Church and Parsonage Fund.....	371 38
Widows and Orphans' Fund.....	576 38
Superannuation Fund..	116 92
Episcopal Endow. Fund..	2,576 02
Episcopal Income.....	3,800 00
Special Purposes Fund..	8,642 32
Domestic Missions.....	84 23
Foreign Missions.....	129 16
Suspense Account.....	354 66
	<u>\$29,697 47</u>

RECEIPTS AND EXPENDITURE FROM 1ST JULY, 1894, TO 30TH JUNE, 1895.

*Receipts.*

Investments.....	\$ 78,000 00
Cash in bank.....	2,561 59
Cash with Treasurer....	13 50
Cash in bank, Episcopal Endowment Fund.....	5,216 12
Cash in London.....	110 96
Advance on salary.....	36 00
Receipts to 30th June, '95	<u>29,697 47</u>
	<u>\$115,635 64</u>

*Expenditure.*

General Fund.....	\$16,095 97
Church and Parsonage Fund.....	472 39
Special Purposes Fund..	9566 58
Episcopal Endow. Fund..	4000 00
Domestic Missions.....	165 07
Foreign Missions.....	155 33
	<u>\$30,455 34</u>

Investments.....	\$78,000 00
Cash in bank.....	1,492 73
Cash with Treasurer....	13 50
Cash in Bank for Episcopal Endowment Fund..	5,216 12
Cash in London.....	110 96
Advance on salary.....	76 00
General Purposes Fund..	270 99
	<u>\$85,180 30</u>
	<u>\$115,635 64</u>

GENERAL DIOCESAN FUND.

Receipts to 30th June, 1895.....	\$ 13,946 40
1895, June 30th. Overdrawn account	3,049 57
	<u>\$ 16,095 97</u>

*Expenditure.*

Paid stipends to missionaries and students.....	\$ 14,197 10
Paid outfits, travelling expenses, etc.	925 60
Paid insurances and treasurer's guarantee premium.....	141 00
Paid A.M.N. expenses, printing, books, stationery, taxes, and postage.....	592 27
Paid freights.....	40 00
Paid treasurer's stipend, one year...	200 00
	<u>\$ 16,095 97</u>

GENERAL CHURCH AND PARSONAGE FUNDS.

*Receipts.*

1894, June 30th.	
Balance in hand.....	\$ 46 66
Receipts to 30th June, 1895.....	283 99
	<u>\$ 330 65</u>
Overdrawn balance at June 30th, 1895.....	54 35
	<u>\$ 385 00</u>

*Expenditure.*

Paid grants to Manitowaning, Aspdin, Port Carling, Marksville, Powassan, Sheguiandah, and Grassmere.....	\$ 385 00
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SUPERANNUATION FUND.

*Receipts.*

1894, July 1st.	
Balance in hand.....	\$ 977 44
Receipts to 30th June, 1895.....	116 92
	<u>\$ 1,094 36</u>

*Expenditure.*

Balance in hand 30th June, 1895..	\$ 1,094 36
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WIDOWS AND ORPHANS' FUND.

*Receipts.*

1894, July 1st.	
Balance in hand.....	\$ 16,912 53
Interest from investments.....	470 00
Parochial collections and donations	143 93
	<u>\$ 17,526 46</u>

*Expenditure.*

1895, June 30th.	
Balance in hand.....	\$ 17,526 46

EPISCOPAL ENDOWMENT FUND.

*Receipts.*

1894, July 1st.	
Balance in hand.....	\$ 52,640 10
Interest from investment on bank balance.....	2,449 50
Receipts, English collections.....	126 52
	<u>\$ 55,216 12</u>

*Expenditure.*

1895, June 30th.	
Balance in hand.....	\$ 55,216 12

The following grants were paid to churches, parsonages, and other objects from the General Fund, Church and Parsonage, and Special Purposes Fund:

Manitowaning .....	\$ 50 00
Aspdin.....	50 00
Port Carling.....	50 00
Marksville.....	25 00
Powassan.....	100 00
Sheguiandah .....	100 00
Grassmere .....	10 00
Sudbury.....	50 00
Bracebridge.....	146 93

### Gravenhurst Mission.

REV. C. J. MACHIN, INCUMBENT.

On the 3rd inst., by the shore of Lake Muskoka, there quietly passed away one who had been long connected with this mission. A few years ago none were more actively interested in the welfare of the mission station of Northwood, in the township of Muskoka, than Mr. and Mrs. Ennis. But Mrs. Ennis' death, after a painful and lingering illness, in which she was tenderly and assiduously nursed by her devoted husband, so crushed the surviving partner that he never rallied after it. When the writer came, last year, to this mission, Mr. Ennis had gone to reside elsewhere with some of his kindred, hoping the change would do him good. But last autumn he returned to his old home, apparently desiring that his last days should be passed among scenes associated with memories so deeply cherished. Although his decay, partially mental as well as physical, plainly pointed to an inevitable termination, yet the end came somewhat unexpectedly. At the first service held in church after his death the writer thought it only due to his memory to make suitable allusion, particularly as he had learned that the neighbours and friends of Mr. Ennis craved for something of the kind. He was very much respected by all who knew him, and much sympathy had long been felt for him that his bereavement had been so heavy a load. He was well known to the Bishop, whose first enquiry of the present missionary after his arrival (in connection with township matters) was respecting the welfare of Mr. Ennis. When in England also, last winter, the writer was surprised to hear similar enquiries from the lips of our kind friend, Mrs. Stubbs. Mr. Ennis' son, Robert, who succeeds him in his farm, has been most devoted in the discharge of his filial duty.

C. J. MACHIN.

Gravenhurst, July 26th, 1895.

### Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

St. Paul's, Uffington, has been the scene of special events recently. On Sunday, June 23rd, a very large congregation assembled, which was the occasion of a church parade by the local court of Foresters. The service was very devout, and earnest attention was given to the sermon from the text—"Trophimus have ye brought hither Miletus sick." Again, on Sunday, July 7th, a church parade took place.

The members of the local Orange Lodge were then conspicuous, and the increased accommodation was taxed to the utmost. The service was very reverent and hearty, and the sermon was based upon the words—"Watch ye, stand fast in the faith, quit you like men, be strong."

The new chancel and vestry which have been erected at St. Paul's are well on towards completion, and a few days will see the finishing touch made. The work has been carefully executed, and the incumbent would be glad of immediate subscriptions to meet dues for lumber and labour. About \$100 is needed at once.

St. Stephen's (Vankoughnet) driving-shed is not yet complete, but the shingles are on the ground, and probably will be on the roof before harvest.

A very quiet wedding took place in the church on Monday, July 29th, when Mr. William Woodhouse was united in holy wedlock to Miss Lilius Moffat. After the ceremony the newly-wedded couple started for Bracebridge, where they intend to reside.

The services have been regularly sustained throughout the mission, and the congregations have been good. The health of the people has been excellent for some months, and only a few cases of extreme sickness amongst elderly people exist at the present time.

ARTHUR H. ALLMAN.

### South River Mission.

REV. G. GANDER, INCUMBENT.

The Rev. C. Piercy, of Burk's Falls, recently visited this mission for the purpose of administering the Sacrament of Holy Communion. Early on the morning of July 22nd the visiting priest arrived in the village of South River, where he awaited the arrival of Rev. Mr. Gander, who had been north at Trout Creek on the previous evening. At 11 a.m. about twenty persons assembled in the church. Rev. C. Piercy was the celebrant, assisted by Rev. G. Gander. Twelve persons communicated. While at South River the incumbent of Burk's Falls was the guest of Mr. and Mrs. Connolly. After dinner the clergymen took the north-bound train for Trout Creek. Having had tea at the residence of Mr. Richardson, the railway station agent, they sallied out to look at the church building now (but so slowly, because of lack of money) in course of erection. Seven o'clock found about twenty persons

assembled in the house of Mr. Green, which number, after the service had commenced, swelled to thirty. All that could be done to make the room comfortable and suitable for public worship had been done, and the service was indeed a hearty one. The first portion of Evensong (to the end of the Psalms) was taken by Mr. Piercy, the lessons and concluding prayers by Mr. Gander. An organ in a corner was a great help, because at it presided a lady who is no mean organist, and who, with the little improvised choir, led us all in the singing of the canticles and hymns. Having learned that only once before had there been a celebration of Holy Communion at Trout Creek, Mr. Piercy instructed those present on the Church's teaching of the value of the sacraments as real vehicles of grace, necessary to salvation where they can be obtained, and the duty of preparation before being a partaker at God's board. Then, as briefly as possible, he explained our Anglican "Order of Administration of the Lord's Supper," and concluded by exhorting all present to be in their places at 8 a.m. next day, when (D.V.) there would be a celebration of Holy Communion. The comparatively large attendance at 8 o'clock on Tuesday morning was an evidence of the wisdom in having a preparatory service on the previous evening. Out of twenty present there were fourteen communicants. It was a delightful service. It was learned that when the Bishop goes to Trout Creek there will be a small class of adults for confirmation. Mr. and Mrs. Brown kindly entertained Rev. Mr. Piercy, who hopes again before long to be able to visit Trout Creek. If it could be accomplished, the church should be far enough completed to be capable of use. Then the few Church families would be encouraged to go on, and would attract around them some who have hitherto stood aloof, or who owe allegiance to no body called Christian.

P.

### Warren Mission.

STURGEON FALLS.—We are pleased to announce that our mission is again occupied. Mr. F. R. Godolphin, catechist, is in charge.

The congregations are improving, and a Sunday School has been started, with an attendance of twenty four. The church is to be reshingled, and a picket fence is to be built in front, and other needed repairs made. Mr. Godolphin has been working very hard here since his arrival.

H.S.

### Emsdale.

REV. A. W. H. CHOWNE, INCUMBENT.

On July 6th, 1895, the new bell of St. Mark's Church was placed in position, and on Sunday, the 7th, it sounded forth its dulcet tones to call the people to worship for the first time. All were delighted with it.

On Wednesday, July 10th, a promenade concert was given in the parsonage grounds, which yielded over \$30 towards the fund required by the wardens. All enjoyed themselves. Thanks are due to all who helped to promote its success and the happiness of the guests. Miss Harwood, who takes charge and great delight in decorating the church for Sunday service, took charge of the decorating of the drive-shed, and it looked very nice. In it were sold ice cream, coffee, etc.

A. W. H. C.

### Mission of Burk's Falls.

REV. C. PIERCY, INCUMBENT.

A garden party was held in the grounds of the parsonage on the evening of Thursday, July 25th. The dry weather was unbroken until the evening of the 23rd, when what proved to be little more than a good shower delayed the work of the young men who had gathered together to help make the scene as attractive as possible. The eventful night came, however, without the rainfall that had been threatening all day, but it was rather chilly. Some expense over and above the average was incurred this time. Chinese lanterns used on previous occasions were almost all disabled, and had to be replaced with new ones. Besides, there was an expenditure for cups and saucers, etc., which will obviate the disagreeable task of borrowing either for festivals for grown folks or for our Sunday School children. The village band were engaged to discourse sweet music, while our friends promenaded about the grounds, which were very pretty with many-coloured lanterns. Indoors was a table—in the room used as a dining room—upon which were displayed numerous articles, both useful and fancy, for sale. They were the kind gifts of friends in Toronto and in Ancaster. It would be impossible to tell them who secured this article or that, but we can assure them that the proceeds of the sale largely contributed to the financial success of the party, and that success means the reduction of the debt on the parsonage.

The end of it seems not far off. It would be unwise to mention names where all did so well, but it can be said that the interest manifested by the few young men belonging to the congregation of All Saints is fully appreciated by the women, under whose auspices all our festivals take place, and by the clergyman.

The following week proved a wet one, and our Sunday School picnics were spoiled, in so far as delay spoils such affairs. But another effort is to be made. Sundridge is to have another turn on Tuesday, August 6th, and Burk's Falls is to try again on the next day.

C. P.

### Thunder Bay District.

Our Port Arthur parish paper for May and June contains a few notes under the heading of "Local Church History," which we reproduce below, with such corrections as we possess :

OLIVER.

The first step towards establishing the Church in this township was the purchase of land on the 4th line, on which was subsequently erected St. James' Church. This was in 1886. In July of that same year a block of six acres was purchased from John Baxendale as the site for a parsonage and grounds. The purchase money amounted to \$60, of which over forty dollars were received from Mr. and Mrs. George T. Marks, of Port Arthur. The Rev. M. C. Kirby, lately in Fort William, is the present missionary in Oliver, and he will take immediate steps, with the Bishop's sanction, to erect a parsonage. Indeed, a goodly sum has been contributed for this purpose already by English friends.

WEST FORT WILLIAM.

In August, 1886, an acre of land was secured in this place for the erection of a church. It is on the north of Victor street, and consists of lots 39 and 40. One-half of the latter lot was a free gift from Mr. Davidson; the others were purchased from Mr. Harvey. Owing to the movement of population and the establishment of the East Fort, the church, recently, has not prospered numerically. But there is a few found faithful, and the Sunday School, under the able superintendence of Mrs. Cleaver, is doing good work. The work is under the charge of the incumbent of Fort William, the Rev. C. J. Harper, B.A. We hope to supply historical notes respecting the East Fort in our next issue.

SCHREIBER.

This little railway town lies one hundred and twenty-seven miles east of Port Arthur, and in good times is a thriving, busy place. The recent financial depression under which Canada, as well as other countries, has suffered has not failed to

affect Schreiber. The policy of curtailment on the C.P.R. has greatly lessened its population, but the people are in hopes that, with the advent of better times, the railway shops will once more be run on full schedule and the town boom. The C.P.R. own the town site, and they granted lots 7, 8, and 9, in section J, on Ontario street, as a Church of England site. In May, 1888, Mr. E. Vesey was appointed lay reader at Schreiber. The Rev. C. Piercy, ordained August, 1888, was appointed incumbent in the following September, and the church was opened for divine service December 9th, 1888. Since then the people have generously erected a very neat frame dwelling for a parsonage, and enlarged the church by the addition of a commodious chancel, organ chamber, and vestry. The Rev. Edward Lawlor, M.A., was appointed missionary to Schreiber, succeeding the Rev. R. Renison, in February, 1895.

NEPIGON

is attached to Schreiber, although it lies sixty-three miles westward of the latter place. At present the church population is very small. There is a neat little church building, St. Mary's, but the prospects are by no means bright for the continuance of services there. The people are unable to contribute anything locally. The Red Rock, lying northward many miles on Lake Nepigon, is, perhaps, best known as the place where the first Church of England mission to pagan Indians was started by the indefatigable Rev. R. Renison, who still labours in the diocese, and who is now the active Rural Dean of Sault Ste. Marie. It is sad to think that very little fruit of all of his labour remains. The converted Indians are mostly dead, while the heathen portion has removed elsewhere.

[We hope the statements made above are generally more correct than that made under the sub-heading of "Schreiber." It is strange—most strange—to find that the name of the only missionary who stayed in the vast field embraced between Chapleau and Schreiber should be omitted; the missionary during whose residence both church and parsonage were erected; who went there from Port Carling as a catechist in 1888, and who was ordained deacon in 1889, and priest in 1890, and who continued in charge of Schreiber and Chapleau until January, 1893. We refer to Rev. Wm. Evans. Rev. C. Piercy took charge of Schreiber for one month only—a week in August and three weeks in September, 1888.—ED.]

### Algoma Indian Homes.

PRINCIPAL'S REPORT FOR THE YEAR ENDING 30TH JUNE, 1895.

The records of the institution show that one hundred and nine pupils, representing thirteen reserves, have enjoyed the

advantage of these homes during the past year; forty-five have been enrolled, six discharged, one died at the hospital, and was buried in the Shingwauk cemetery, one allowed to go home and did not return, and two others are absent on sick leave. Owing to an outbreak of erysipelas amongst the girls, which it was feared would spread through them, they were sent home temporarily last fall pending the provision of increased and more suitable accommodation. Total enrollment at this date is sixty-five boys and two little girls (aged respectively two and four years). Steady progress has been made in both schools and all outside trades. Three boys have completed their course; one passed the High School Entrance Examination last year, and wrote on the Public School Leaving Examination in June last, and will take charge of the junior school here after the midsummer holidays. Another will take the position of foreman in our boot and shoe shop, and the third we hope to see appointed teacher to a school in Rainy River district.

During the year the following trades have been taught: carpentering, tailoring, shoemaking, farming, and, for a while, weaving. Satisfactory progress has been made in each department. The pupils take a great interest in their work, and show a desire to become proficient. There have been one or two cases of scrofula, as there always will be in a school of this kind, and one case of scarlet fever, but the health of the pupils since I took charge on the first of January last has been very satisfactory.

August 6th.—It is with much gratitude I am able to inform you that the Indian Department have most generously responded to our appeal for aid for the carrying out of repairs and improvements so imperatively needed at the Shingwauk. Only a few days ago we were advised by the department that an Order-in-Council has been passed authorizing the expenditure of \$2,500 on repairs so sadly needed. This generous gift lightens considerably the burden of our financial anxieties, and I sincerely hope that my appeal to our friends and supporters for the necessary means for the erection of a girls' home on the Shingwauk property will meet with a like prompt and generous response. When school reopens after the holidays we expect to have over seventy boys in the Shingwauk, and this number could be further increased if our Maintenance Fund would only permit. Clothing of all de-

scriptions is much needed, and I trust that our friends will make special efforts to send us some bales before the cold weather sets in.

Since Mr. Wilson's retirement in 1892 there has, I regret to say, been a marked decrease in our funds in consequence of the transfer of considerable aid and support to the Washakada Institution, Elkhorn, Manitoba, in charge of his eldest son, Mr. A. E. Wilson. To regain friends and supporters thus lost will take time, but I have no reason to believe that the necessary aid and support for the continuance of our work, so loyally contributed by the many friends of the Shingwauk and Wawanosh Homes in the past, will be withheld in the future.

GEO. LEY KING,  
Principal.

### English Letter.

"Heir of all things."—(The text of Canon Jacob's sermon at St. Paul's.)

We often feel tempted to lose heart and hope in God's service, because our life work appears so trivial.

Our field of service is our own vineyard—our school or parish, with its commonplace routine of duty, its undignified difficulties, and manifold small worries. Nay, even its successes sometimes seem too unimportant to be worth rejoicing over. There is a certain amount of truth in this view. God can do perfectly well without any of us, and, though we shall never glorify Him if we let ourselves despise the day of small things, we are often in danger of not drawing a clear enough line between the importance of our little endeavours to ourselves, and to the Holy Catholic Church. There are many things more important to Church life than our school or district, although there is nothing more important to ourselves than doing them well, if they are *our* opportunity of service.

When we feel numbed and discouraged in this way, it is of the greatest help if we can touch the large life of the Church Universal. Even in the colonies now, there are synods and conferences which give this opportunity, and in crowded England there are now and again special occasions such as can never be forgotten. Such a time of refreshing came to many of us last Saturday, St. Peter's Day, when, in St. Paul's Cathedral, in the centre of business London, a huge congregation assembled for the consecration of five bishops, whose work was to lie in four far-distant corners of the earth. It was a day to send us back to Sunday class and district visiting with new energy, able to realize them as parts of a great whole—not a lifelong, nor even an agelong, but an eternal whole, in which God and His Son, whom He hath appointed heir of all things, allows us to

be fellow-helps. The prayers of the whole Church seemed to pour in one stream with those of the thousands gathered within the cathedral to ask for the outpouring of the Spirit on the elected pastors, and on the Church Militant as thus represented. And that the blessing was assured, the anthem made it easy to realize: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Mount up." Yes, on the wings of prayer to the presence of God, and return full of right judgment for deciding the complicated questions of this wrong-headed world.

"Run and not be weary," in the ventures of new departures by which the kingdom of God enlarges its borders.

"Walk, and not faint," in the routines of small duties that make up the Christian's daily life.

The Son of God is the heir of *all* things, not only of holy things. Politics, science, commerce, farming, lumbering, the strength of steam power and of the ocean, the waves of popular impulse, and the dead weight of indifference—all are forces alike in the hand of the Heir of all things, and act only as He permits.

Our part is to guide every stream of thought that flows by us that it may swell the river of His service, and then to stand aside and see where and how that river flows.

God has had patience with man for some thousands of years, and shall we be impatient because we are slow in seeing the result of a few thousand days of toil?

"Show thy servants thy work, and their children thy glory," we pray; and yet we find it hard to trust that there will be any glory for the next generation to see!

How comfortable is the cry, "Arise, help us and deliver us, for thine honour and thy name's sake." We may well trust it in His hands, for it is His, not our own.

When we joined in that cry, on this St. Peter's Day, the older ones amongst us could not but feel we had already seen much answer to it, since first we prayed it in childhood.

However little progress is visible on any of the 365 days of any year, still there is progress, and we have lived to see it.

It is thirty-three years since the first Bishop of Central Africa (called there by the great explorer, Livingstone, to help heal the open sore of the slave trade) lay down to die amongst the reeds by the Zambesi river. He had been consecrated only a few months, and all he had seemed to have accomplished was rescuing a handful of miserable slaves, and building a mission station on a situation so dangerously unhealthy that it had shortly to be abandoned. Nevertheless, on this St. Peter's Day we saw not one, but two bishops consecrated to carry on the work which has grown out of that small beginning.

In those days the dioceses of Riverina, in Australia, and of New Westminster, in Canada, had no existence either. The fifth bishop consecrated also spoke of development. He was a suffragan in an English diocese. There are many such now, and even so, they can hardly keep pace with what is considered absolutely necessary episcopal work. Two generations ago it was not at all uncommon for one bishop to hold two dioceses, where now two men are required to work one. God is widening the Church's view of its home duties, quite in proportion to the extension of its field abroad.

If I may say so without irreverence, it seems as if on such days as this God opened windows in heaven through which a shaft of light falls, to show us for a short time that His long patience is not inaction, and to send us to our scattered homes remembering we have seen this heavenly light, and that it will still be there when we can no longer see it. It is ours to remember there is blessing for us all. Not only bishops can mount on angels' wings, and co-operate with the Heir of all things, but every clergyman, every Christian, in fact, has a part in the glorious charge, and in the yet more glorious promise.

A great deal of very shallow, false sentiment has taken its rise in Cowper's somewhat morbid assertion, "God made the country, but man made the town." God made both equally, and His servants in the towns are far fuller of Him than the trees and birds in the forest glades. There are, doubtless, some souls so constituted that they feel His presence most in the lonely wilderness, but probably many more find their greatest help to devotion in the companionship and common prayer of fellow-servants.

It needs elastic nerves, as well as a faithful heart, to find spiritual refreshment in a compulsory tramp or ride from one poor little church to another. In large troubles we feel Him at our side, but it is much harder to elevate such vexations as the grievances of sidesmen, or the smoking of lamps, or the leaking of roofs. To most people it would be a greater help to viewing such matters in true proportion if they could exchange a few words with a brother clergyman, or spend a few moments quietly within the door of some ever-open church, than passing on and on amongst those monotonous tree trunks, and tired limbs are apt to make bodily irritation rise like a cloud between us and the Comforter, the Comforter in small, as well as in great, matters.

But in these waves of depression we have a right to remember He knoweth *our frame*, as well as what is *in* man. He makes allowances (as man often fails to do, even when he could understand) for the circumstances wherein He has placed us. If it is ours to win and keep for Him the woods and stations of Algoma, it is *there* that He will

measure our service, and He is always just and loving. He cares far more what we *are* than what we *do*, and will only expect of us to do the best possible there, not the best possible under ideal circumstances.

We have only our own post to keep in His army, His conquering army, for, however slowly, as men count slackness, He is marching on to victory; and He will let us share His triumph with James and John, Peter and Andrew and Paul, Ambrose and Athanasius, Anselm and Latimer, Pateson and Hanington, and the many thousands who, through all ages, have served Him humbly and courageously, and who shall receive their reward when the Heir of all things takes possession of His inheritance.

F. AWDRY.

### St. John Baptist.

"Whose shoe's latchet I am not worthy to unloose." There is a passage in the Talmud which gives emphasis and significance to these words: "Every office a servant will do for his master, a scholar should perform for his teacher, except loosing his sandal-thong." It might have seemed enough if St. John had only said that he was a humble disciple of Christ, thankful to be allowed to sit at His feet and drink in the words which dropped like the dew, and distilled like the rain, on the heart of the lowly-minded hearer. If a lower depth of humiliation were expected from him, it might have seemed enough to say that he was Christ's slave, one who would gladly do the most menial offices for Him. But he goes even beyond this. He says he is not worthy even to be His slave and loose His sandal-thong. What self-abasement have we here before the majesty of the Saviour's divinity, and of the spotless innocence of His manhood! When I have done, or endeavoured to do, a piece of service for Christ, have I ever bethought me that I was quite unworthy to do it—that the being allowed to do it was a great and high privilege? When in my happier moments of devotion I have worshipped God with something of fervour and unction, have I simply felt satisfaction with the exercise, or has it crossed my mind how overwhelming an honour it is for sinful flesh and blood to be admitted to communion with God?

O Lord, before whose throne even the sinless angels veil their faces and feet in worship, enable me to serve Thee with fear, to rejoice unto Thee with trembling, and with deepest self-abasement to give the Son the kiss of homage and allegiance.  
—Dean Goulburn.

GLORY to God for all things.—*St. Chrysostom.*

IF the apostolic ship is still tossing, the divine Master is still praying.

LET us watch that we never undo with our hands what we say with our tongues.

A man who does not know how to learn from his mistakes turns the best school-master out of his life.—*Henry Ward Beecher.*

WHO can look down upon the grave, even of an enemy, without feeling a compunctious throb that he should ever have warred with the poor handful of dust that lies mouldering beneath him?—*Washington Irving.*

MANY men carry their consciences like a drawn sword, cutting this way and that, in the world, but sheathe it, and keep it very soft and quiet, when it is turned within; thinking that a sword should not be allowed to cut its own scabbard.

LIKE a morning dream, life becomes brighter the longer we live, and the reason of everything becomes more clear. What has puzzled us before seems less mysterious, and the crooked paths look straighter as we approach the end.—*Jean Paul Richter.*

I HAVE asked and received, sought and found, knocked and it hath been opened unto me. Can there less be expected at our hands than to take the cup of salvation, and bless, magnify, and extol the mercies heaped upon the heads of the sons of men?—*Hooker.*

THE covetous man heaps up riches, not to enjoy them, but to have them; and starves himself in the midst of plenty, and most unnaturally cheats and robs himself of that which is his own; and makes a hard shift to be as poor and miserable with a great estate as any man can be without it.—*Tillotson.*

THEY are things wonderful which he feeleth, great which he seeth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this Bread hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body.—*Hooker.*

### Acknowledgment.

Rev. D. A. Johnston wishes to acknowledge, on behalf of the congregation at Haileybury, with many thanks, the receipt of a silver communion service from Mr. Slemont, of Baysville.