

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.

The Birth of Christ.

Open thy portals, life, behold!
A King in thee His course would hold;
Ah! who shall tell His worth!
A King, before Whose glorious light
And gorgeous splendour shrink from sight,
The meaner kings of earth.
Oh, see
How He,
In royal state,
Now through the gate
Descends, and how
The heavenly choir before Him bow!

As ready there He stands, all round
The heights of heaven with songs resound,
And palms bestrew His way;
But ah, how strange! as near the earth
Approaching, all this sacred mirth
Grows dim, and fades away;
And palms,
And psalms,
And crowns of gold,
And thrones, behold.
All, all are gone,
A little Child is found alone!

No splendour here adorns His brow,
Of glorious state we hear not now.
Poor straw His bed supplies;
O, happy he who findeth grace,
Beside this Infant's resting-place,
To ponder and be wise!
Oh, see
How He,
Within us, mild,
And like a child,
His work begins,
And heirs for heaven thus daily wins!

—Dr. L. Tholuck.

Notes by the Way.

THE Rev. J. P. Smitheman is in charge of Goulais Bay. The people there purpose erecting a church next spring.

WE understand that Mr. John Edgar is appointed to work as a catechist at Little Current. He will be an excellent assistant to Rev. H. C. Aylwin.

THE incumbent of Sault Ste. Marie is much encouraged by the attendance of a large number of young men at his Wednesday evening lectures on the Book of Genesis.

THE Journal of Proceedings of the Fourth Triennial Council of the Missionary Diocese of Algoma has recently been published. Copies will be distributed in all directions as rapidly as possible.

THE services at St. Luke's Church, Sault Ste. Marie, on All Saints' Day and on Thanksgiving Day, were well attended. On the latter occasion the preacher was Rev. Mr. Seaborne, of Cook's Mills.

OUR Bishop's expressed sorrow at the illness of Mrs. Stubbs finds an echo in the heart of every missionary in the diocese who has known of our friend's many labours of love for the welfare of the Church in Algoma.

For notes on Algoma see the Church Mission News for November.—Page 3, *Letter Leaflet* for November.

MAY we remind the members of the W.A. that notes and news of Algoma are not to be found with any completeness except in the columns of THE ALGOMA MISSIONARY NEWS.

JUST as our last "copy" goes to the printer we learn that the eldest son of Rev. A. R. Mitchell was drowned in Mary Lake on Thursday, the 5th inst. We are possessed of no particulars. In their hour of trial we would sorrow with the bereaved parents, and pray that the

God of all comfort will comfort them in their affliction. From the heart of every brother missionary will ascend a petition to the throne of grace as soon as the sad news reaches him. Verily, we are brethren.

AT the W.A. Board meeting which passed the resolution of sympathy with Mrs. Boomer, elsewhere referred to, a voluntary offering was made at the close of the meeting on behalf of the Education Fund, as a tangible proof of the sympathy of the meeting with Mrs. Boomer in her hour of trial. In many ways has Mrs. Boomer shown a large-hearted, practical interest in missionary work, but we venture to say that no object is more deserving, or, under God's guidance, is likely to be richer in results than the cause of the education of the boys and girls of workers in the vineyard where school advantages are few and far from perfect.

AT Sault Ste. Marie the Church of St. Luke is getting too small for the increasing number of worshippers. An enlargement is said to be absolutely necessary in the near future. The incumbent, Rev. Rural Dean Renison, has \$500 in hand for that purpose. If, instead of making another addition to the original structure, the Church people at the Sault could see their way to the erection of a new and substantial church, worthy of the church and the place, it would be far better. Probably, the matter has been discussed. In any event, is it not better to aim at and work for the best result? Faith and zeal in a good cause overcome many obstacles.

THE *Letter Leaflet* for November informs us that our old and valued friend, Mrs. Boomer, was unable, through illness, to attend the semi-annual meeting of the Board of Management of the Huron Diocesan W.A. After a letter of regret at her inability to attend had been read, the Board adopted the following resolution by a standing vote:

That the Board desire to express to Mrs. Boomer their very sincere sorrow that serious illness has prevented her from being with them to-day, and regret to hear that, by her physician's order, the W.A. work, so very dear to her heart, will have to be laid aside for a while. They earnestly trust and pray that by the blessing of God complete rest and change of scene will in a short time restore her to perfect health and strength, so that it may be their pleasure to once more see amongst them her ever-cheering and encouraging face, and that the W.A. will again be benefited by her unsurpassed energy and most loving spirit.

We in Algoma would like to be considered as having stood up with Mrs. Boomer's many friends when the question was put.

Notes of a Ruri-decanal Tour in Muskoka.

(Continued from last issue)

ILFRACOMBE MISSION.

On Wednesday morning, accompanied by Miss Elsie Pardoe, we drove to Ilfracombe, twelve miles distant, arriving at the house of Mr. Churchwarden Smith in time for an early dinner. In the afternoon a service was held in the church, at which a fair number of people were present. The incumbent read prayers, his daughter played the organ, and the sermon again fell to my lot. After service the congregation stayed while I made the necessary inquiries of the wardens and clergyman, commending where I could honestly do so, giving advice respecting deficiencies, and urging to further efforts in the Church's interest. It is a pleasure to see in this diocese such a well-built stone church as Ilfracombe is blessed with. But there is much lacking in the matter of furnishing. There are good seats, excellent kneelers (new), and a new chancel carpet and rails; but no font, a wretched organ, and a prayer desk, lectern, and *apology* for holy table, which, it is to be hoped, will soon be replaced by something more suitable. A bell tower has recently been raised at a cost of \$50. There is, in fact, much credit due for efforts made, but there is much more effort needed. Perhaps some kind English friends will help, and then the parishioners will be able to do more towards their clergyman's sustenance; for without the parson it is of little use to ring the bell. The excellent kneelers just mentioned, and a dozen new hymn-books, are the gift of Mr. Watkins, one of the farming fraternity in the neighbourhood, whom it was a pleasure for me to meet; as it was only in February last that I was

staying with his brother at Treeton Rectory, near Rotherham, in Yorkshire, preaching in his beautiful church, and speaking also at a missionary meeting on behalf of the S.P.G. (and I do not forget the kindness I received there). After all due inspection and inquiry we were taken to the house of Mr. Malkin (churchwarden), where a bountiful tea and pleasant company made it difficult for us to heed the warning given by the fading daylight. But once more on our way, with Mr. Pardoe's careful driving, and his good mare Beauty's intelligence and knowledge of the road, we were carried safely over rocks and hills, through woods and swamps, until we reached the welcome shelter at Novar village once more. It is proper here to add that the organ and stove from the disused church at Hoodstown are to be lent to Ilfracombe for the present; but a small beginning has been made towards an organ fund, so that there may be no difficulty if the Hoodstown church should fortunately be reopened. On Thursday morning Mr. Pardoe drove me to see the burying ground of Novar, which contains the old log (disused) church. Its distance and extremely rocky character make its retention a matter worthy of consideration. In the afternoon a service was held in the village church, a fair-sized frame building, newly fenced round, but needing siding-up and banking; which the parishioners promised to do. Here is an excellent American organ, remarkably well handled by the incumbent's elder daughter, and some new lamps of great power and brilliancy; but alas! for the rest of the furniture! A common table, with its deficiencies partially concealed by a skilfully-devised *frontal*! Lectern and prayer desk with no attempt at concealment of meanness and inferiority; font conspicuous by its absence, etc., etc. Some help is needed for these good people; particularly as the congregation consists chiefly of farmers, who come (some of them) for miles to church; while the village is almost entirely occupied by the adherents of various sects. A different condition of things will be seen here in due time when the patient, plodding, and conscientious zeal of the incumbent and his indefatigable "better half" have had time to bear fruit. There is a Woman's Church Aid Society organized and at work, under the presidency of Mrs. Pardoe, with Mrs. Paget as a very efficient secretary. Without the help of this female organization there would have

been much less to commend here. A little appreciative help from outside would be a just and very great encouragement to the clergyman and his fellow-workers. The Sunday School is indeed a missionary work, managed by the incumbent's wife and two daughters, with the assistance of one other female teacher. There are nineteen boys and fifteen girls, and they possess a small, *old* library. Has any one a few good churchly books to spare for their assistance? There is no parsonage; the clergyman rents part of a house, and a share in a stable and shed. Steps should be taken to remedy this deficiency. On Thursday evening Mrs. Pardoe invited the members of the Woman's Church Aid Society to meet me at tea; after which I heard the annual report, gave them words of encouragement (and, perhaps, a few of admonition), and endeavoured to spend with them a pleasant, useful hour or two.

On Friday I turned my face southward towards my own parochial duty. There is one item I must not omit. In every station of the mission I urged the people to heed the solicitations of Mr. Pardoe, and subscribe for THE ALGOMA MISSIONARY NEWS. At Ilfracombe Miss Lillie Johnson promised me that she would canvass for subscribers.

C. J. MACHIN,

Rural Dean of Muskoka.

Gravenhurst, Oct. 30th, 1895.

Manitowaning Mission.

INCUMBENT, REV. H. C. AYLWIN.

At Manitowaning preparations have commenced for the Sunday School Christmas entertainment. There is to be a tree, for which the girls are busy making presents and decorations; and a programme of singing for which both boys and girls are practising. The teachers, Mr. George Shields, Miss Young, and Miss Greene, and the secretary, Mr. Ironside, are working hard to make the affair a success.

The W.A. is meeting fortnightly until after the Christmas season, when they will again meet weekly.

Little Current purposes holding an entertainment on the 19th or 20th of December, made by a committee of ladies.

Travel on Manitoulin roads at this time of the year is not always pleasant. My first sleigh ride this winter was on Sunday, 24th November. Everyone pronounced runners to be far better than wheels, so after morning service in St. Paul's I started for Little Current in the sleigh.

All went well until I turned down a side road to make a sick call. Here, on the rough road, one of the shafts broke. A kind-hearted farmer saw the mishap and produced some hay wire, with which he mended the break, and started me off with the advice to go carefully home.

However, to Little Current I went after seeing the sick man (who is dying of consumption). Was too late for tea, but was in good time for service. On Monday, as the sleigh appeared firm, and the weather-wise spoke of rain from the gathering clouds, I determined to go home after an evening meeting, knowing that a very little rain would have made the roads impassable for sleighs. Twenty miles of the road were passed, when the shafts again broke. Four miles from home, at 2 o'clock a.m., in a high wind and driving sleet, there was no time to lose. I took off my fur mits to untie the leather halter; the rain, however, had so set the leather and chilled my hands that this hope had to be given up. One of the reins taken off repaired the breach. After walking with the horse a mile or so to get warmed up, I jumped into the sleigh, and, trusting to the horse, let him find his own way home. Near the village we came to some snowdrifts about five feet deep. The tough little animal, however, struggled gamely through and reached home at 3 a.m., tired enough but none the worse for the night's adventure.

I cannot close this little report without acknowledging the kindness of those who send me papers for distribution. I take care that poor country families receive them. One mother told me that her children screamed with delight as they looked over some copies of the *Graphic*. In fact all the papers sent, *Temple Bar*, *Graphic*, *Church Evangelist*, and formerly, *The Family Churchman* are most useful in their respective ways, and deserve our most grateful thanks.

H.G.H.

Maganetawan Mission.

The harvest thanksgiving service at Spence took place on the 3rd of November. The hall had been decorated by the Sunday-school children. The roads were bad and weather, too, and the attendance was not good—the people are all so scattered. The St. Paul's (Toronto Junction) Auxiliary take great interest in this station, and have made and provided texts which have made the hall look bright.

At Maganetawan a farmer, Thomas Whalley, who was the first man to take steps to have church services held there fifteen or sixteen years ago, by writing to the *Dominion Churchman*, has been burnt out and lost all his furniture and effects. Mr. Whalley and his wife were in poor circumstances, and this leaves them almost destitute. The Toronto Auxiliary Central Rooms have sent them a bale which has come in very useful, and for which they desire to return their best thanks. But they have lost their all, the accumulations of seventeen years, and now they are almost past work.

St. Peter's, Midlothian, being closed while undergoing the pleasing operation of being made habitable, the writer had a Sunday to spare. Three places were at his disposal for services: Dunchurch, but the roads were impassable and bridges down; Oranmore, in Spence township; and a settlement nine miles north of Maganetawan. At the last-mentioned place the people had been asking for eighteen months for a service, so I decided to grant their request, and drove up and gave them notice. It took two and a half hours to drive the nine miles. The service was held Sunday, November 17th, at the house of Mr. J. G. Edgecombe. Twenty-nine people were present. It rained heavily, or there would have been more. Most of the people took part in the service, though the congregation was composed of Methodists, Presbyterians, and Plymouth Brethren, as well as Churchpeople. They are so glad to have had the service that they are clamouring for another. They say they have been heathens long enough, and wish their children to hear the Gospel. A Churchman will give land, and they will build a log church themselves, if they can have the services. The Methodists have offered to hold services, but they say they want the Church of England services if they can have them. They say that heathens at home should receive attention first. There are now five stations in this mission, four of which have services at regular intervals, while at the spot referred to, as well as elsewhere, there are men, women, and children languishing for want of spiritual food. It is more than one man can do. T.J.H.

Sheguiandah Mission.

REV. RURAL DEAN FROST, INCUMBENT.

I send you a few more jottings for THE ALGOMA MISSIONARY NEWS. You will

be glad to know that the mission is prospering and that the missionary is enjoying rather better health than he has done for some time past. I have just returned from a trip to the White Fish River Reservation, where some missionary work was done. Some improvements have been lately made in the church building. A stone foundation has been put under the building, a handsome bell tower erected, and painted very prettily. The very shallow state of the water in the lakes this year makes boating very difficult. Channels that have been used for years will not now float an ordinary sail boat. This lengthened my journey by several miles, and prevented me from reaching my usual disembarking place.

However, we made a home for ourselves while we were there and borrowed a small boat on the other side of the peninsula in order to visit some families in the regions beyond. We held a very well attended service in each place and then all collected in the little church for united service and Holy Communion, of which a large number partook. The collection, too, was very fair, which is a good sign of spiritual prosperity, and we received a present of some very fine fish, which is also a favourable token. Since we cannot look into the soul, the outward actions are the only indication. We also gave private instruction to some who were not behaving quite right, hoping that it may be of benefit, and help to heal sores. A couple not long married were not loving each other so much as they should, so we tried to "kindle a flame of sacred love" or rather "fan it to a flame." Our journey home was not particularly delightful. We beat out of the bay among islands gorgeous in their autumn glory, hoping that we should get a fair wind outside, but we were disappointed, in fact we were rounded on in every direction, and at length the wind ceased and there was a great calm. Disgusted we went ashore in a small cove and dined on the rocks; rain came on and we made a shelter of brush; rain stopping we pushed out again, but the short November afternoon soon drew to a close and we stayed on a small island under shelter of a grove of small cedars and prepared to pass the night. Firewood was scarce but we cut up a stray sawlog and made ourselves comfortable. Ah! but the nights are long in November to play Robinson Crusoe in, and it rained, but not to cause us very great discomfort. We rose early, while it was yet dark, and rekindled our fire, then as daylight began

to break we breakfasted on the fish our Indian friends gave us. We used our best efforts to shoot some ducks that came by, but all our endeavours were without avail. We sailed for home with a very light wind, but fair, and in the afternoon we reached our dwelling. I want to go a journey in another direction, but I fear the weather this fall.

F. FROST.

Sheguiandah, Nov. 13th, 1895.

P.S.—I would like to thank the W.A. for all their kindness. F. F.

Emsdale Mission.

A. W. H. CHOWNE, INCUMBENT.

The second service held in the new log church (St. Mary's) at Sand Lake, was on the 21st inst., when Blanche Amanda Wilkins daughter of Mr. John Wilkins, was joined in holy matrimony to George Howe.

The church will now be used regularly for service though there is yet much to be done to it—which can only be done when we get more money.

ALFRED W. H. CHOWNE.

Emsdale, Nov. 23rd, 1895.

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

ST. JOHN'S CHURCH.—Steady progress has marked the work in the parish during the past month, and, while nothing remarkable has occurred, there are several events worth recording.

The adjourned vestry meeting was held in the school room on October 14th. There were present, the wardens, Mr. Binnington (in the chair) and Mr. Shera, and Messrs. King, Marks, Rodden, Fisher, Nelson, Morgan, Boyce, and Boulter. The letter from the Bishop consenting to the appointment of the Rev. J. W. Thursby until June 1st, 1896, was read and ordered to be entered in the minutes. The amount of the incumbent's stipend was fixed at \$800 per annum, and a motion was carried to the effect that it is desirable that the Church services in the future be conducted in a similar manner to those during the incumbency of the Rev. C. J. Machin, whose methods were so acceptable to the whole congregation.

On the first Sunday in the month, November 5rd, the Holy Communion was administered at the eleven o'clock service. At 3 p.m., a children's service was held in the church, the attendance being large. The incumbent catechized the scholars, who responded fairly well, the girls better

than the boys, and the younger classes particularly so. The evening service was full choral, the first for several years, the prayers being intoned by the Rev. J. W. Thursby, the responses being the same as used in St. Paul's Cathedral. The 18th Psalm was chanted to music as set in "The Cathedral Psalter," the various changes being very effective and well rendered. The anthem, "My God, Look upon Me," (Reynolds) was well sung, the duet being taken by Mrs. Cooks and Mrs. Longworthy.

The Woman's Auxiliary are preparing a bale of clothing for despatch to a mission station.

The parish register for the past month records: two births, two marriages, and five baptisms.

H. B.

North Bay Mission.

REV. RURAL DEAN YOUNG, INCUMBENT.

Harvest Thanksgiving services were held in St. Michael and All Angels' Church on 21st Nov., the day set apart by the civil authority. There was a celebration of the Holy Communion at 10 a.m., and evening prayer and sermon by the incumbent at 8 p.m. The offertories for the Clergy Superannuation Fund, amounting to \$4.45, were sent to the Treasurer on the following day.

Considerable progress has been made with the new church building during the past two months, the walls having been put up, the building roofed and a portion of the tower erected. Further than this we hardly dare venture at present, in view of the fact that our funds are exhausted, and we are already in debt for what has been done. We still need about \$1,500 to complete and furnish the building. The congregation are working hard, and endeavouring to raise money by every legitimate means. On a recent Sunday, \$7.60 was placed on the offertory plate, and on another Sunday \$10, both amounts having been collected by Sunday School children towards the purchase of windows, whilst for the same object the Woman's Auxiliary held a sale on Nov. 28th and 29th of plain and fancy needlework, which added \$85 to the fund. Whilst the congregation, which is neither large nor wealthy, is making every effort locally, we most earnestly appeal to those able to help us, for funds to enable us to complete the building without delay. Contributions sent to the Diocesan Treasurer, D. Kemp, Esq., Toronto, or to the Incumbent, Rev. A. J. Young, North Bay,

will be thankfully received and acknowledged in THE ALGOMA MISSIONARY NEWS.

A. J. Y.

Letters to the Editor.

A LETTER OF GRATITUDE AND HOPE.

TO THE EDITOR OF THE ALGOMA MISSIONARY NEWS:

SIR,—Kindly allow me a brief space in order to thank my friends both in England and Canada for the help they so readily and generously gave me during my recent church alterations. I only wish that I were in a position to state that for my special undertakings I had received sufficient. Alas! hard times made local help much less than I expected it to be, and so I am still needing quite a sum. Through the kindness of the Rev. Rural Dean Machin, an English lady made an appeal for me, and came to the rescue with the noble sum of \$87.40. I feel exceedingly thankful to Miss Wigram for that timely assistance. Then local, and extra-local, help has amounted to about \$75, and I have taken care to make due acknowledgment of every individual subscription. To remove all indebtedness I need another hundred dollars, since there is lumber, shingles, and labor to pay for. Perhaps I undertook too much at once, viz., a new chancel and vestry for St. Paul's, Uffington; completion of a driving-shed at St. Stephen's, Vankoughnet; and the erection of a woodshed (sorely needed for four years) at the parsonage. An application was made to S.P.C.K. for a grant, but I fear that it has failed, or I should have received tidings ere this. I have a few collecting cards out, and I should be glad to send one to any person who will kindly undertake to collect a little. I am very grateful to Mrs. Sutherland, Hamilton, for so kindly circulating some of those cards in the Diocese of Niagara, and the Bishop of Niagara when here expressed his pleasure that the matter had been taken up. A portion of the balance owing is in urgent request, and I shall be more than glad if some of the readers of this letter will promptly forward a donation to D. Kemp, Esq., Synod Office, Toronto, or to

ARTHUR H. ALLMAN.

St. Paul's Parsonage, Uffington.

Christmas Once is Christmas Still.

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of faith, and Love, and Fear.

But once the sky its silence broke,
And song o'erflowed the earth,
The midnight air with glory shook,
And angels mortal language spoke,
When God our human nature took
In Christ the Saviour's birth.

And Christmas once is Christmas still:
The gates through which He came,
And forests wild with murmuring rill,
And fruitful field and breezy hill,
And all that else the wide world fill
Are vocal with His Name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring
To the great song that greets the King
Who comes when Christ was born?

—Phillips Brooks, Bishop of Massachusetts.

Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

In this number we print an engraving of the new Church of All Saints', recently erected here, and below publish a brief descriptive letter from the incumbent:

The Mission of Huntsville and parts adjacent was set off from the Port Sidney Mission twelve years ago. The proposition to erect a stone church in the village was coincident with the settlement in September, 1884, of the Rev. Thomas

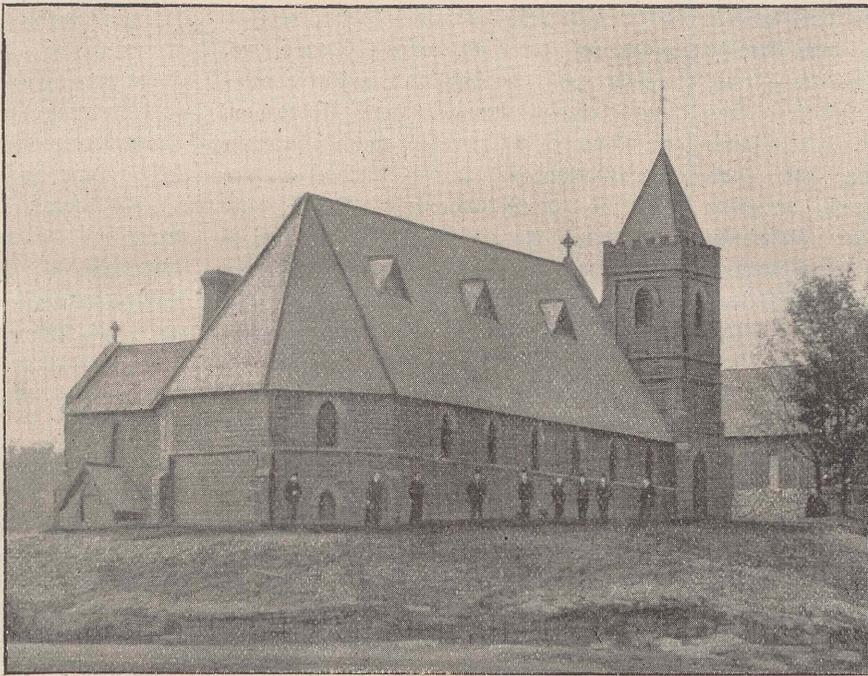
the church was completed, and opened for divine worship on Trinity Sunday of 1895. The first service was at 7 a.m. when a Christian mother was churched and the Lord's Supper celebrated by the incumbent. The preacher of the day was the Rev. Canon Sweeny, of St. Philip's, Toronto, who kindly took the place of the Bishop, absent through illness. The services, four in number, were most bright, hearty, and congregational.

The church is built of the undressed stone of the neighbourhood, and com-

figure windows for the chancel. The furnace, in the basement, proves itself to have all the heating capacity required.

The structure has cost \$5,000. This amount has been provided by local subscriptions, by subscriptions from friends in Canada and in England, and a special bequest of \$1000.

The Bishop, the incumbent, and the congregation have worked unitedly, shoulder to shoulder, in obtaining the funds. There is a debt of \$700 on the church yet remaining to be met. THOMAS LLWYD.



CHURCH OF ALL SAINTS, HUNTSVILLE. VEN. ARCHDEACON LLWYD, Incumbent.

Llwyd, the present incumbent. For ten years the congregation continued to worship in the hall built for general purposes about 1877, until its destruction in the great fire of April of 1894. In the August following, work on the new church was begun, and pushed ahead with such vigour that the building was roofed in by the end of the year. A furnace was put in, and work on the interior was continued through the winter with such success that

prises nave, chancel, apse, vestry, and vestibule with tower; in the latter is a good bell nine hundred pounds in weight. The seats are of pine and will accommodate three hundred worshippers. The chancel furniture is of oak. The roof is open to the apex, and ventilation is provided for by six dormers—three on each side of the roof. The neat Gothic windows are filled with cathedral rolled glass. The architect has provided two

Some Fugitive Notes from the Bishop.

DEAR MR. EDITOR,—A few hurried lines, reporting progress up to date, may possibly fill a vacuum in your columns. The voyage by the *Numidian* was, on the whole, accomplished very happily, the wind, though ahead from the passage of the Straits of Belle Isle (where the ill-fated *Mariposa* was clearly visible), not

sufficiently so to raise heavy seas, while the weather was pretty fair till we reached the coast of the Emerald Isle, which, with its proverbial hospitality, bade us literally "all hail." Moville was reached at 10 p.m. on the night of Monday, the 28th, and Liverpool next day at 4 p.m. Here we were delivered over to the tender mercies of the Custom House officer, who, on receiving the episcopal assurance that there was absolutely nothing dutiable in any one of the twenty-two trunks, etc., piled up before him in apparently hopeless confusion, graciously placed his mark on each of them, and then left us at liberty to make a dash for the Lime street station, which we reached barely in time to jump into the train for Crewe, our *impedimenta* being meanwhile thrown into the luggage van. But, oh for the Canadian checking system! One trunk of clothing has been missing ever since. On the dock we had been met by our old Parry Sound friend, A— S—, Esq., who, within the last few years, has inherited a valuable property in Cheshire. "We must visit him and his sister even for a day"; and we did, only regretting that it could not be for ten. Wensbury Hall is about nine and a half miles from Crewe, but the distance was covered in a carriage and pair in exactly fifty minutes. The residence, which dates back to 1400 A.D., is a large and roomy one, embodying in its every interior arrangement the very essence of comfort, while the farm buildings, stables, and carriage houses are just such as may be seen scattered all over England in connection with the houses of the gentry. Of the 1,000 acres attached to the hall about 280 are under cultivation, several small allotments being rented out. A special feature is the double Dutch barn, a huge metal structure, open at the sides, the two halves running parallel at a distance of about 50 feet, each 170 feet long, 24 feet wide, and to the spring of the convex roof 18 feet high, the space between them being also roofed in for a length of about 80 feet. Here hay, oats, straw, etc., are stored. Of the first, this year's crop, with the remains of last year's, amounts to 175 tons. Off a thirteen-acre field sown with new seed fifty tons of hay was the result of this year's two mowings. As to root crops no less than seventeen cwts. of potatoes were taken from a single row 175 yards in length, which amounts to about thirty tons to the acre! This, however, was a somewhat exceptional yield, thanks to special care taken in the

preparation of the soil. For the information of Algoma farmers I may say that this potato is known by the appropriate name of the "Satisfaction." A bucket of specimens was brought in, and without actual count it seemed as if it held not more than a dozen! If, however, the better classes have the best of it in some of these directions, there are some counterbalancing offsets. Income tax, *e.g.*: at 8d. in the pound. Indulgence in a footman costs £3. You may secure a pheasant and wring its neck for nothing, but if you shoot it you pay £3, while the caretaker or gamekeeper costs 15s. A two-wheeled carriage is taxed 15s., and a four-wheeler £1, while your crest may be put on its door for £2, on your ring for £1, and so forth for the entire round of the luxuries of the rich man. For the poor man, however, England's ports are thrown open wide for the admission of foreign grain, and free trade keeps the loaf cheap.

Leaving Wensbury Hall and its charming hospitality very reluctantly behind us, we returned to Crewe to catch the train for London, which we reached on the afternoon of October 31st. But Algoma was by no means far off, for in the hall of the Charing Cross Hotel was a lady lying in wait to catch me, and asked me if I could attend a meeting of the committee of our English Association. To such a question there could be but one answer, and accordingly we met in the drawing of the Misses S—, most kindly placed at our disposal, and discussed various subjects connected with Algoma work in England. The most important, however, of them all was a communication from our General Secretary to the effect that she was reluctantly compelled by medical advice, based on the condition of her health, to place her resignation in the hands of the Bishop, as her diminished strength would not allow of her keeping the work at its present level, much less of taking advantage of the openings for development which were presenting themselves. I need scarcely say that this announcement, despite its having been apprehended for some time, awakened feelings of the deepest sadness as well as sympathy in the minds of all present, and was followed by a brief but unbroken silence, as we all realized better than ever before, now that we were about to lose them, the value of the services rendered to Algoma by Mrs. Stubbs for so many years. It was, however, a little drop of consolation in the cup to hear that if she could secure entire rest and release from work for a year

there might be a possibility of resuming her duties, a hope which we trust, for her own sake and ours, may be abundantly realized. Meantime, till other arrangements are made, the General Secretary kindly permits of letters, etc., being addressed to her as usual. Steps will be immediately taken to fill the vacancy, which we devoutly pray may be, in the providence of God, only a temporary one.

Yesterday afternoon brought me another request from Canon Hurst, the Secretary of the C.C.S., to address the members of the committee and others at the monthly meeting on the 5th inst., which, of course, I shall be glad to do. The society has recently made a new departure in the formation of what might be called a Woman's Auxiliary, by the organization of ladies' branch associations all over England, and has provided large and commodious rooms over their general offices (9 Sergeants' Inn, Fleet street) where two lady secretaries are steadily at work putting the movement into shape. The meeting on the 5th will be held in these rooms, and I hope to tell my hearers not merely of our general Algoma work, but still more of the invaluable fruits that have grown out of the planting of our Canadian W.A. in the increase of our funds, and better still, the diffusion of a larger spirit of intercession on behalf of missionary enterprise.

Yesterday I had the rare two-fold pleasure of attending the Temple church at 11 a.m., and Westminster Abbey in the afternoon. In the former the music is as exquisite as ever, in the skilled hands of Dr. Hopkins, the organist, and one of the most finished men and boy choirs in England, while in the pulpit Canon Ainger, the "Master," is proving himself a worthy successor to the learned Dean Vaughan, whose health compelled his resignation after five and twenty years of faithful and distinguished service. The Canon's sermon was a most thoughtful and suggestive exposition of St. Paul's allegory of "the whole armour of God," not in detail—"allegory is killed, he said, "by minute dissection"—but in its broader and more comprehensive interpretation, as a defence "against spiritual wickedness in high places," *i.e.*, the spirit of consuming greed, and bestial lust, and from agnostic materialism, that, as the preacher put it, is "in the air" in the present day. The armour he defined, briefly, as "the indwelling power of the ascended Christ." As we passed out after the Communion service, and noted the recumbent effigies, in black marble,

of some of the Knights of the Red Cross, by whom the church was founded, one could not help inwardly thanking God that the occupant of a pulpit which gathers before it such a mass of the best and ripest of the brain power of England is one who, with St. Paul, is "not ashamed of the Gospel of Christ," as the great dynamic force, "the power of God unto salvation to every one that believeth."

Westminster Abbey was crowded in the afternoon, owing to the double attraction of the music and the prospect of hearing Canon Wilberforce, who draws a large congregation wherever he preaches, though, I have heard, more by the somewhat sensational, or, at least, startling utterances in which he frequently indulges than by any power of conviction which they carry with them. His subject yesterday was the "Communion of the Saints" as he found it embodied in the text, "He is not the God of the dead, but of the living, for all live unto him." One of the points which he made, and very forcefully, was the witness borne by the words against the gross materialism of the present day, and the ignorant denial of the hereafter. Another was the comfort which they give to those who sorrow, in the fact that their dead still live, and live, too, a larger, fuller, nobler life than was ever possible under the restrictions of time and sense; nay, are perhaps nearer than ever before, Christ Himself being the vehicle and centre of communion. When, however, the learned Canon went further to advocate prayers for the dead as a practice that was entirely natural, and according to the analogy of the life that now is (if we pray for them here, why not there?), and finally pronounced opposition to such prayers as "a sheer, stupid, stolid paganism," one of his hearers, at any rate, felt that he was still a pagan, and in his heart deeply regretted that so brilliant a luminary of the English Church should lend the high sanction of his name to a doctrine which cannot quote in its behalf "a jot or tittle" of clear scriptural evidence. But there, I was forgetting that Algoma is too poor, if not to *have*, at least to *express* any theological opinions. Still, *Qui trans mare currunt cælum non animum mutant*. A magnificent anthem followed, taken from Rev. vii., and at the close of the service we passed out of the noble minster, thinking of the simpler, but not less devout and reverent worship that was being offered in many an unpretentious temple in far-off Algoma. London, Nov. 4th, 1895. E. A.

Sunday Schools.

(From the Bishop's Charge at the Fourth Triennial Council, 1895).

Our Sunday School system causes me no little anxiety. We are collectively and individually trustees for the future of the Church of England within our own bounds, and, therefore, charged with a grave responsibility. That future depends mainly on our Sunday School instruction. Just so surely as "the child is the father to the man," so surely is our Sunday School system the mother of the Church's future, holding its destiny for good or evil, for strength or weakness, for loyalty to our recognized standards, or for looseness of religious knowledge and flabbiness of churchly principle, firmly enfolded in its embrace. The breaches made in our ranks by time and death can only be repaired by the steady advance of young recruits, "baptized for the dead," coming forward pledged to the King's service by their confirmation vows, and girt with the whole "armour of God." It is here I find only too much ground for anxiety. First, dependent, as we are, wholly on our laity for the instruction of the young, have the clergy any sufficient guarantee for the scriptural and churchly soundness of their teaching? May not the extreme difficulty of securing lay co-operation lead to the acceptance, for this function, of persons who, however zealous, are seriously lacking in their knowledge alike of Scripture and the Book of Common Prayer; who, perhaps, were they asked to give, in their own words, an account even of any one of the fundamental articles of the faith, or of any one point in Church order or government, would be wholly unable to do so? When, for example, we hear the Incarnation defined by one Sunday School pupil as a "turning of the spirit into flesh," and by another as an act by which "our Lord took our flesh and became part of the blessed Trinity," is it not to be feared that not a little vagueness and confusion of thought on the teacher's part may have combined with the scholar's inherent lack of religious apprehension to produce such a theological jumble? In view of this probability I would impress on the clergy the absolute necessity of great caution in utilizing the services of teachers in Sunday Schools. True, the difficulty is to secure them at all. We are not in a position to pick and choose. We must not offend by rejection where they do volunteer, and perhaps drive them to teach elsewhere. But what

about our trusteeship? If you cannot feed the lambs yourselves, surely you are at least bound to see to it that those who do feed them know how to do so. No Institute Leaflets or other subsidiary help is here an adequate guarantee, unless, indeed, teachers confine themselves slavishly to the very words of the printed page, in which case the whole process of instruction reduces itself to the level of a schoolboy's parrotlike repetition of a lesson. The leaflet needs simplification and enforcement, and there it is the danger arises.

Again, do all our Church children attend her Sunday Schools? I wish I could think so, but I believe there is scarcely a clergyman here who, speaking for his own field, could answer in the affirmative. I fear that there are many who either receive no religious instruction at all, or receive all that falls to their lot through channels other than those provided by the Church of England. Now, God forbid that I should speak either indiscriminately or uncharitably, or knowingly cast disparagement on the ministrations of other religious bodies. But, for all that, *union schools are not the places in which our Church children should receive their religious education*. As well expect your own children to learn law in a school of medicine, or music in a law school, as expect the children of the Church to acquire an intelligent idea of their own communion, or master the art of a loyal allegiance to her worship, discipline, and order, at the lips of any of the "isms." The past has known no more prolific fountain of leakage from the Church, and the future will attest it, if permitted, as a policy most suicidal. The question is one, not of personal taste, or opinion, or preference, it is one of fundamental principle, *the principle of loyalty to our own Church, to which we have all of us solemnly promised allegiance*. I know full well all the apologies that may be offered: No Sunday School of our own; teachers not to be had; parents prejudiced or indifferent; superintendent of union school a man of influence, to be conciliated rather than offended; and so forth. But over against them all stands the immutable fact that *the religious education of the children is a sacred trust that God has imposed on both parents and clergyman*, of which a strict account will be hereafter demanded. What now do I recommend? First, that the clergy speak kindly, and *privately*, to the parents, where necessary, pointing out the responsibility under which they lie. Should there be no possibility of a Church

Sunday School, ask them to teach their children the catechism, which the Church had specially provided for this purpose long before Sunday Schools had ever been heard of, and should prejudices exist against it, as they sometimes do, from simple ignorance, enlighten their minds by a few words of kindly explanation. The catechism, drilled into the juvenile mind, even, as an exercise of the memory, will lay a capital foundation for fuller teaching later on. Then, for yourselves, take every opportunity of giving the children a place in your ministrations wherever you can lay hold of them, whether in their own homes or in your casual meetings with them by the wayside. Take a few minutes after the second lesson, as the rubric directs, and devote them to the children, for the good, old-fashioned, but now almost obsolete, purpose of simple catechetical, or question and answer, instruction, and not only will they gradually respond to your efforts, but the parents will all unconsciously receive instruction through them. Only when you have utilized all your opportunities in their behalf will you have conscientiously discharged your trust in this all-important department of your work as stewards "found faithful."

Closely akin to this question lies the larger, broader topic of religious instruction in our common schools. Under this head, I have received from the secretaries of the synod of Toronto, a copy of a resolution adopted by that body, setting forth, very concisely, the fundamental principles on which the whole question rests securely, and recommending a petition to the Legislature of Ontario, "so to amend the school law as to make provision for such (religious) instruction being given, for one-half hour daily during school hours, by the minister of the various Christian communities, or their representatives, to the children of their own communion"; and, further, requesting the co-operation of the other diocesan synods and of the several religious bodies in Ontario. Not one of us but will hold up both hands in favour of this movement. It touches every conceivable aspect of our national life, not religious only, but domestic, social, civil, and political. It is founded, not merely in Scripture, but in reason and experience as well, while it is absolutely impartial as between the various communions into which "our unhappy divisions" have rent us asunder. I commend it to my brethren of the clergy and laity as affecting the gravest interests of both alike, and hope that the movement will receive your unanimous endorsement.

The Brotherhood of St. Andrew.

(From the Bishop's charge at the Fourth Triennial Council, 1895.)

There is yet another organization which I am most anxious to see fairly floated in the diocese, wherever circumstances will admit. I refer to the Brotherhood of St. Andrew. Two branches have already been planted in Sault Ste. Marie and Port Arthur, respectively, but the sooner they multiply the better. The progress which the Brotherhood has made since its inception in Chicago, a few years since, is marvellous, and can only be accounted for, first, by the abundance of the Divine blessing, and, next, by the fact that there was a crying need in the Church which only some such organization could satisfy, and that the "set time" for its inauguration was come. Its exclusive object is, as you know, the enlistment of the energies and sympathies of young men in work for Christ and His Church, and, through this, the creation of a sense of brotherhood linking them closely together in the promotion of the same high and holy cause. Its strength, humanly speaking, lies in the fact that it appeals directly to all that is loving, and generous, and chivalrous, and, above all, Christ-like, in a young man's nature. Unlike the methods too frequently adopted with young men, it does not look upon him with a mere pitying glance, as a poor helpless waif, liable to be tossed about on a raging sea of temptation; it recognizes all the loftier possibilities of the nature God has given him—the power, not merely to stand fast for himself in God's grace, but, better still, to be a tower of strength to others, and thus sets him on a higher level, and suggests higher aspirations and ambitions. So marvellously has the organization commended itself to the mind of the Church, that its chapters are formed, not merely in large and populous centres, but in the smaller towns all through the country, and now no parish, however limited in its scope, considers its organization complete without a branch of the Brotherhood. I rejoice to know that it has penetrated even to the so-called "Wilds of Algoma." I trust the example set in Sault Ste. Marie and Port Arthur may prove contagious. Our young men are too often lost to the Church, drawn away from her ranks into other communions, or, worse still, drift away into indifference and practical infidelity, because no interest is taken in them, no work is given them to do, no consideration is shown, either in the pulpit or out of it, for their peculiar difficulties and temptations. Young men are specially open to impression, whether for good or evil; and that clergyman fails to discharge the full measure of his responsibility who has on his tongue no word of kindly counsel for them, and in his heart

no loving thought for the upward instincts and yearnings that stir and move within them. Alike in town and country, one of the best methods of holding young people, and, I may add, their seniors as well, is to give them something, however trifling, to do for, and in connection with, the Church. They take it as a mark of confidence, and appreciate it accordingly. It imposes, in a measure, a certain responsibility, and but few young men will be found who will not respond with alacrity to the call.

Acknowledgments.

Receipts at Synod office, Toronto, for Diocese of Algoma, to 30th November:

FOR GENERAL FUND.

Miss A. Tarrant, £20; Toronto, Redeemer, \$12.45; St. Margaret's, 75c.; Toronto, St. Philip's, \$2.60; All Saints', \$5.21; St. Simon's, \$1.40; Barrie, \$5.10; Port Hope, St. John's, \$2.85; Orillia, \$2.36; Mrs. Osler, \$6.

FOR SPECIAL PURPOSES FUND.

For Shingwauk Home.—Per Mr. R. B. Street, \$2.50; Toronto, St. Philip's, \$6.25; Collingwood, \$18.75; Dartmouth, Christ Church Sunday School, \$10; York Mills, \$3; All Saints' Sunday School, Windsor, for Boy, \$15; Ralph Keeler, 25c.; Granby, St. George's Sunday School, \$17.

For Wawanosh.—Mr. R. B. Street, \$2.50; Montreal, Christ Church Cathedral Sunday School, \$50.25; Rothesay, St. Paul's Sunday School, \$5; Miss Sterns, Liverpool, N.S., \$10.

For Rev. R. Renison.—Mr. R. B. Street, \$2.50.

For Rev. A. W. H. Chowne.—Mr. R. B. Street, \$2.50.

For Nipigon Church.—Thankoffering Friend at Dartmouth, N.S., \$4.

For Temiscaming Catechist.—Toronto, St. Philip's, \$6; All Saints', \$2.35; Redeemer, \$10; Deer Park, 50c.; St. Simon's, \$1.80; St. Luke's, 65c.; Parkdale, Epiphany, \$6.25; Peterboro, \$5; Lakefield, \$3; Port Hope, St. Mark's, \$2; Lindsay, \$2.55.

For Shingwauk and Wawanosh.—Miss A. Tarrant, £5.

For Superannuation Fund.—Mr. R. B. Street, \$5; Port Carling, \$3.18; Gregory, \$1.64; Parry Sound, \$9; Thessalon, \$5.10; Uffington, \$1.12; Purbrook, \$1.10; Van-koughnet, 37c.; Cook's Mills, \$2.39; Aspdin, 83c.; North Bay, \$4.45; Sturgeon Falls, \$2.50; Allansville, 51c.; Emsdale, \$1.42.

For Widows' and Orphans' Fund.—Mr. R. B. Street, \$5; Sault, St. Luke's, \$6.

For Church and Parsonage Fund.—Mr. R. B. Street, \$5.

D. KEMP, Treas.

The Rev. A. H. Allman desires to make grateful acknowledgment of the receipt of books and papers as follows: To Mrs. J. Gurney, Eng., *Daily Graphic*, *The Church Evangelist*, *Home Words*, almanacks, and various other papers; to Rev. Canon Nash, Eng., *The Record*, and *The Churchman*; to Rev. A. G. Helliear, Eng., *Church Bells*; to J. G. Walton, Esq., Eng., *The Illustrated Church News*; to Mrs. J. D. Brown, Quebec, *The English Churchman*; to Mrs. Fletcher and Mrs. Cowan, Toronto, *The Letter Leaflet*.

The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the gift of \$2 from Mrs. Osler, Toronto, towards the fund for the log church, Sand Lake.