

The Algoma Missionary News.

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The Algoma Missionary News

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Burk's Falls, Ontario, Canada.

Notes by the Way.

Church Bells of May 17th publishes a portrait of the Rev. Edward Ashurst Welch, the new provost of the University of Trinity College, Toronto.

At Fort William the churchwardens of last year were re-elected. At Schreiber Messrs. Thomas Newman and A. B. Smith were elected wardens for 1895-96.

THE new church at Huntsville was opened on Trinity Sunday. Rev. Canon Sweeny, of Toronto, was the preacher. Next month we hope to give some details.

In *The Net* for April appears an acknowledgment from Rev. A. H. Allman of money needed for the erection of a chancel to St. Paul's Church, Uffington.

The Mission Field, published by the S.P.G., is *par excellence* the publication of world-wide current missionary news, and would arm with interesting facts and figures any speaker whose duty it was to advocate the cause of missions among heathen and amongst the scattered and scattering British race. The May num-

ber has interesting articles from the Bishop of Corea and from a missionary in Madagascar—fields forced of late upon the notice of the world by reason of war.

From the columns of *The Evangelical Churchman*: At a recent meeting of the parishioners of Christ Church, Winnipeg, the Rev. W. C. Bradshaw, of Port Arthur, was chosen for the vacancy caused by Canon Pentreath's resignation, and it was decided to convey this information to His Grace the Archbishop of Rupert's Land. The Archbishop was also requested to permit the Dean and Chapter of St. John's to take the services at the church for a three months if necessary.—*Tribune*.

WE expected this month to have had our columns well filled with news concerning our Triennial Council, but its postponement, in consequence of the illness of our Bishop, prevents our expectations being realized. We are rather short of diocesan news, and so have an opportunity of publishing more letters from our English friends. For the delay we hope to be pardoned by them, since we are sure they will appreciate our desire to give last month all the home news we could, leaving as little over as possible.

OUR Bishop was present and spoke at the annual meeting of the C.C.C.S. on May 8th. He said his connection with the society dated back thirty-seven years. He was also present at the annual meeting of the S.P.G. on May 9th, when, under the presidency of the Archbishop of Canterbury, this venerable society celebrated its 194th anniversary. The address of the Bishop of London merits wide circulation. In it Dr. Temple raised his hearers from the subject of financial means to the spiritual motive of all missionary work.

MORE than half the clergymen in the Diocese of Algoma are in part supported by that grand body of Church people known as the Society for the Propagation

of the Gospel in Foreign Parts. The report for 1894 is just to hand, and in it is found a letter from our Bishop, giving a *résumé* of the work in Algoma for the past twenty-one years. Its perusal might not be ineffective as an antidote to those who have pessimistic ideas about Church work in this diocese. If obstacles and disadvantages appear so very great, then the greater praise is due both bishop and presbyter who stand in their lot in full confidence that the seed sown will bring forth fruit in due season.

It is thought the clergy and laity in Algoma may like to join with their friends in England in the use of a special prayer for the common work. The Association collect is therefore appended:

SPECIAL PRAYER FOR THE USE OF ASSOCIATES.

Almighty Father, we humbly beseech Thee to send Thy blessing on the work of Thy Church in the Missionary Diocese of Algoma, that it may be ever, more and more, an instrument in Thy hands for the extension of Thy kingdom on earth. Give Thy Holy Spirit to the Bishop, the clergy, and all who labour with them for the gathering in of souls. Grant that they may be fervent in spirit, instant in prayer, and zealous for Thy honour and glory, and in them Thy Name may be hallowed, and Thy blessed will fulfilled. Be Thou their unailing strength, and in all difficulties and dangers stretch forth Thy right hand to help and deliver them; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

The Church Evangelist, a new weekly paper, succeeding *The Church Guardian*, made its bow on June 6th. It is published in Toronto by the Church of England Publishing Company. In its salutation to Church people it declares it has no party aims to pursue, nor party interests to promote. Not less welcome is its avowed intention not "to engage in attacks upon our brethren who do not see as we see, or upon Christian communities that have separated from us. . . . Our desire is to teach, not to assail. . . . and when we have to defend the truth or expose error, we will endeavour, God helping us, to speak the truth in love." We wish our contemporary all success, and believe that the nearer it lives up to the

laudable standard it has raised, the better will it voice the thought and practice of that large, if somewhat silent, majority of Church people who cannot be ticketed with a party name. Such a course will justify its adoption of the motto: "*Pro Deo et Ecclesia.*"

The Bishop—The Council.

The Bishop returned to Canada and his diocese at the end of May, but, so far, has not been able to accomplish the work he contemplated. Illness again claimed him for a victim, and within a few days of the date when the Triennial Council of Algoma was summoned to meet at Huntsville a telegram was forwarded to the nearest point, informing every missionary that illness compelled the Bishop to postpone the Council and ordination until further notice. Later information was to the effect that the ordination was to be held on Trinity Sunday by the Bishop of Toronto. We presume that the Bishop of Algoma recovered strength more rapidly than anticipated, since the Toronto press agrees in saying that at St. Alban's Cathedral, where the Bishop of Toronto held his ordination, the Bishop of Algoma also ordained, for this diocese, two deacons and three priests. The former were Messrs. Ulbricht and Hazelhurst, and the latter Rev. Messrs. Johnston, Mitchell, and Ecclestone. We possess information that the Bishop will go home to Sault Ste. Marie as soon as he can travel so far, where, probably, the Triennial Council will sit.

Warren Mission.

VACANT.

STURGEON FALLS.—The annual concert of the Church of St. Mary Magdalene was held in Lapointe's Hall on Wednesday evening, May 1st. The concert was fairly well attended. The members, through the kindness of Mr. Bury, superintendent of the C.P.R., got the Sault train to stop at Cache Bay that evening, and we have to thank our friends at Cache Bay for their good attendance. After a few well-chosen words of welcome from our genial chairman, Mr. W. I. Harvey, he proceeded with the programme, which consisted of songs, choruses, quartettes, readings, and recitations. Mr. Fisher's musical selections at intervals during the evening won the praise of all. The concert was brought to a close by singing the national anthem.

H. SWAN, Churchwarden.

Port Sydney Mission.

REV. A. R. MITCHELL, INCUMBENT.

(Continued from May.)

The clergyman appointed as his warden Mr. Allan McInnes, and the vestry re-elected Mr. W. Balls as the people's warden. Messrs. R. Genner and J. Lever were appointed sidesmen. Mr. Vincent was elected vestry clerk. Matters of importance *re* parsonage and the new furnace were freely discussed. This church has been very active during the past year, and things have gone on very happily. The new organ and stool, together with a number of books, have been procured and placed in the church. A Churchwomen's Aid Society has been organized, and is doing good work. About \$20 is in the hands of the treasurer towards the new furnace. The Sunday School scholars have also been active. They have placed fifty new hymn books, and twenty-four hymn book and Book of Common Prayer combined in the church. They have also subscribed to the furnace fund, and given liberally to other causes. Their Lenten offerings have gone to the treasurer for the Indian Homes.

ST. JOHN'S, UFFORD. — The vestry meeting of this Church was also held on Easter Monday. The churchwardens reported favourably; \$24.92 has been received through the offertories, and the same amount expended. The church is only \$3.25 behind. There have been, during the year, 27 services, 4 baptisms, and 2 celebrations of Holy Communion. The wardens, Messrs. W. Knowles and H. Gill, were re-elected. Mr. Mark Kay and Mr. W. Kay were appointed sidesmen, and Mr. H. Gill, vestry clerk. Mr. Gill is also organist and Sunday School superintendent. Although there are but few Church families to support this church, there is something very cheering in the fact that from Easter, 1894, to 1895, there was an average attendance of 42 souls. Arrangements have been made to fence in and clean up the burying-ground, in order that, if possible, the same may be consecrated at the next visitation of our Bishop. Posts and lumber are being given by various people of Ufford, and brought to the grounds for that purpose. A brick chimney is also to be built this spring, and subscriptions have been given by friends of that church to the value of the bricks; the lime, etc., is also promised. A very hearty vote of thanks was unanimously accorded to

Mrs. Mitchell for her kindness in helping in church music, etc., which the incumbent was asked to convey. In thanking the members for their kind recognition of his wife's services, their clergyman said: "It would give Mrs. Mitchell the greatest pleasure if she could be with them more.

ST. MARY'S, BEATRICE.—The vestry meeting was held on Easter Monday. During the year the amount received by offertories was \$19.17; cash, 50c.; expenditure, \$16.54. There have been 27 services, 2 celebrations of Holy Communion, and 2 baptisms. Mr. W. O'Hara, people's, and Mr. R. Lance, clergyman's warden, were re-elected. Messrs. W. O'Hara and A. Lance were re-elected sidesmen. During the year \$40.25 has been collected for church repairs, and \$39.06 expended, leaving a balance of \$1.19 in the hands of the treasurer.

HOLY TRINITY, BRUNEL.—The vestry meeting in connection with this church was held on Wednesday in Easter week, when a goodly number of the members were present. The churchwardens' report was very satisfactory, and was adopted. There were 24 services, 2 celebrations of Holy Communion, and 7 baptisms during the year. Mr. D. Ferguson was re-elected clergyman's warden, and Mr. W. Turnbull was re-elected warden for the people. Mr. Edward McInnis and Mr. J. Morgan were elected sidesmen; Mr. W. Morgan, auditor; and Mr. J. A. Reid, vestry clerk. This is the only station which has lacked a service during the whole year, except on Trinity Sunday during ordination. Two services were lost to the Brunel people this winter, one owing to the indisposition of their clergyman, and one caused by the terrible roads.

Schreiber Mission.

REV. E. LAWLOR, M.A., INCUMBENT.

On Sunday evening, April 21st, just after I had finished the service, an Indian named Ashawaygzigweh came into Nepigon in a great hurry in search of the Church of England clergyman. He went to the house of Mr. McIlwraith to make enquiries. The clergyman was on the spot in ten minutes, but, to his great surprise, found that Ashawaygzigweh had not waited. Mr. McIlwraith, being afraid to allow the clergyman to go alone, went in company with him, as he was called to visit a sick Indian, Elijah Petitquoquin. We started off from Nepigon at 8.30, or

just at dusk, expecting to arrive at the Indian's at 9. We followed the railroad track until we came to the iron bridge, then we took to the bush. The road seemed to be very long. We could not understand how it was that we did not hear the dogs bark. At last we came to the end of the road, in the thick of the bush. I looked at the watch, and found that we had been three-quarters of an hour, and also that we had lost our way. We tried to retrace our steps, but to no use; we could not find our way out of the bush. At last we began to call loudly, and at the same time doing all in our power to find the Indian's house, or a trail to lead us towards the track. After a while we saw a light, and knew that Nepigon was some distance off; then we heard a faint call in another direction. The Indians, who were expecting us, and were on the watch, heard us calling. We called again, then we heard an answer, in a few moments another more distinct. The Indians had sent one of the company to find us, and bring us to the house. In twenty minutes after the Indian found us we were in his house, just one hour and a quarter since we left Nepigon, and we ought to have been there in thirty-five minutes. I spent about an hour with the sick man. One thing that preyed upon his mind was the killing of a younger brother, which happened by accident when they were little children. After having talked with him, comforted him, prayed with him, and urged him to continue in prayer, I left him to start off for the village, promising to call to see him again, as I fully expected that he would live for three weeks, but he died in a few days. His death was like a gentle sleep. He was joyfully watching and waiting for his Master to call him. Having bid him good-bye, we left the house under the guide of an Indian, who took us to the trail, then left us to go towards the village. We followed the trail for half a mile, until we came to a large pool of water, about a foot deep. There was no way round it, so we had to dash through it. The water was almost up to our knees. It is needless to say that we were wet. When Nepigon was reached it was 11.30, just three hours after we started. We returned tired and worn out from climbing through swamps, over trees and logs. The Indian died on Tuesday morning, and I was called to Nepigon that evening. The Indians were asked to have the body at he church at 9 a.m. Wednesday, but

those who instructed them never told them to have the grave dug. The body was brought to the church promptly. It was left in the church until the grave was dug. At 1.30 p.m. we had the funeral. I could only read a portion of the burial service, because it had to be interpreted. Mr. Pullen was interpreter. The Indians said the Lord's Prayer in their own language. I read portions of Psalms and lessons, and at the grave committed in both languages. This Indian, whose name is Petitquoquin, has lost fourteen children; Elijah was the last.

EDWARD LAWLOR.

Uffington Mission.

REV. ARTHUR H. ALLMAN, INCUMBENT.

The month of May had only just come in when one of our oldest members, Mrs. John Robinson, of Purbrook, was called to her eternal rest. The decay and infirmities of old age had been rapidly advancing during the last two years of her life, and on Wednesday, May 2nd, her sufferings ceased, and she passed peacefully away. She has left an aged and feeble widower to mourn her loss, who grieves in great loneliness over her memory. She was buried by the incumbent on Saturday, May 4th, in Purbrook churchyard, and a large company of neighbours witnessed the funeral ceremonies, paying their last tribute of respect. God was pleased to grant her a sojourn here below of seventy-one years, and, whilst able, she attended faithfully upon her religious duties, and also valued her privileges.

On the Queen's birthday a great time was enjoyed in connection with St. Paul's, Uffington. Various branches of the Woman's Auxiliary had sent a few fancy and useful articles, and, by increasing the number of useful things, the incumbent and his wife had the satisfaction of seeing labour rewarded. The sale was duly opened between one and two o'clock, and during the afternoon a large number of articles were sold. In the selling department Mrs. Allman's efforts were well seconded by Mrs. J. Kirkpatrick and Mrs. R. Fielding. Very generous and excellent provision was made by the female members of the congregation for tea, and just before six, grace having been sung, the first company sat down. Tea was served until eight o'clock in the church hall, and then attention was directed to an entertainment, which was held in the Orange Hall (by kind permission). About 200

assembled, and the Timms family, of Bracebridge, gave an ample and creditable selection of solos, trios, quartettes, and instrumental pieces. Mr. Warden Kirkpatrick very kindly went down and fetched the Timms family, and, after keeping all the performers in the village overnight, they were safely conveyed back to town by Mr. Thomas Fielding. After paying all expenses, the result of the united effort will be nearly \$30, with which to pay small debts, and a small balance will go to the building fund.

The improvements to St. Paul's, by the addition of a chancel and the building of a larger vestry, are well on the way. Excellent stone foundations have been well and truly laid, and the carpenter has commenced operations. Three memorial windows are to appear in memory of deceased members, viz., Mrs. H. Newsome, Mr. James Kirkpatrick, and Mr. Michael Cooke. The Sunday School scholars have undertaken the provision of a new window for the vestry. Small donations will be welcomed as well as large.

A. H. A.

Burk's Falls Mission.

REV. C. PIERCY, INCUMBENT.

In addition to particulars concerning the mission published last month, a few words should be said about our Sunday Schools. While that in connection with the Church of St. Paul, Sundridge, maintains its numerical standing, under the zealous supervision of Mr. Joseph Edgar and a staff of four teachers, that at All Saints', Burk's Falls, has increased in its number of pupils, though the requisite number of teachers are difficult to obtain. At the close of the teaching hour it is our invariable custom to take up an offering from the children. On regular occasions, in the former case quarterly, and in the latter monthly, the offering is devoted to missions, and when the Epiphany, Good Friday, and Ascensiontide offertories are taken up in the churches, the children's offertory, enclosed in an envelope, is placed upon the plate by the superintendent or other teacher. The offerings on other Sundays are devoted to purposes of maintenance, and are sufficient to provide lesson leaflets for the year, and to provide a small number of monthly periodicals—such as *The Dawn of Day*—for distribution. By this means it is hoped that the children will learn that it is the duty of worshippers to offer regularly of their means for the maintenance of

divine worship and the ministrations of the Church.

It is gratifying to be in a position to write that the debt on the parsonage is reduced to about \$40, and the cost of a chimney, which fell at the end of the winter. Will our friends help us to pay this sum, in order that, being free from this debt, all will, with good courage and trust in the Giver of all, take steps towards the repair of the church?

On Ascension Day there were two services at All Saints' Church. At 10.30 a.m., Morning Prayer and Holy Communion, and at 7 p.m. Evening Prayer and sermon. On the following Sunday the offertories were for Domestic Missions, as ordered throughout the province.

Bracebridge Mission.

REV. J. BOYDELL, INCUMBENT.

On May 15th the wife of our brother Rev. J. Boydell, entered into rest, and on the 17th her body was interred in the Church graveyard at Bracebridge. The service for the Burial of the Dead was read by Rev. Rural Dean Llwyd. A few of Mr. Boydell's brother clergy were able to go to Bracebridge to testify by their presence the sympathy we all feel with him in his sorrow. Those present were Rev. Rural Dean Chowne, Rev. C. Piercy, Rev. A. H. Allman, and Rev. W. A. J. Burt. The appended letter speaks for itself:

Bracebridge, June 3rd, 1895.

To the Editor of THE ALGOMA MISSIONARY NEWS:

DEAR SIR,—Will you allow me, through the columns of THE ALGOMA MISSIONARY NEWS, to express my heartfelt appreciation of the many beautiful letters of condolence in my late bereavement which I have received from my brethren of the clergy?

Trusting that this intimation may be accepted as a token of my gratitude, I am,

Very sincerely yours,

JAMES BOYDELL.

Maganetawan Mission.

MR. T. J. HAY, CATECHIST.

Mrs. Boaks, a poor woman living in Chapman township, suffering from a cancer at one corner of her eye, was sent to the Hospital of St. John the Divine, Toronto, for treatment. They very kindly took her in free, and paid her the greatest attention. An operation was successfully performed. She returned home after an absence of a little over two weeks, looking ten years younger, and feeling very grate-

ful for the kindness and attention bestowed upon her at the hospital, and wishes to express her thanks for the same, as well as to the young ladies who met her and took such an interest in her. The township council granted five dollars towards her railway fare, and the rest was raised in Maganetawan.

The Sunday School of St. Clemens, Colbec, Grand Valley Mission, Diocese of Niagara, very kindly sent a supply of Sunday School magazines for distribution here, which were very acceptable. Will not some other Sunday Schools help us with papers and books for library?

T.J.H.

English Letter.

A VISIT TO FLEETS ON NORTH SEA.

On the 14th of August of last year, a college chum and myself started from Blackfriars to Shadwell, there to embark on a steam cutter to North Sea for a month, among the fishing fleets. Having arrived at Shadwell about 11 a.m., we went on board the s.s. "Gannet," which was about to start to the Grimsby fleet, then fishing on the Dogger bank in the North Sea. We started from Shadwell (one of the principal fish markets in London) about 11.30 a.m., under a cloudless sky, and the sun sparkling on the murky waters of the Thames. A pilot took us down as far as Gravesend and there left us. While lying off Gravesend we coaled up, and also took in a few tons of ice. We lay there all night, and with a fair tide and beautiful weather we left about noon the next day on our way out to the Grimsby fleet. My chum, Mr. B——, remarked that the weather was charming, and hoped it would continue, and also that we should have a smooth trip. On the day after leaving Gravesend, being fairly out of the Thames, the sea tossed us about considerably, and Mr. B—— thought he would repose on the bridge. The captain, a real good specimen of a man of the world, asked me how I liked it; I told him that I enjoyed it very much and did not mind how rough it was. He said, with a twinkle in his eye, "Wait, my young friend, until old Father Neptune comes along." I did not have to wait long, for he came sure enough and made friends with my chum. However, he did not find that I was a very congenial fellow, therefore he left me to my own reflections; but my chum and he became somewhat intimate, and Mr. B—— saw what seemed to interest him over the side of the vessel, apparently watching the seething whirlpool and spray of the waves as we rolled and pitched along. When the captain saw that I did not do likewise, he simply looked at me, and said, "You're a fraud." Comparing the North Sea with the lakes, or even Georgian Bay, as regards testing whether one is a good sailor or not, it was no disgrace for Mr.

B—— to suffer from *mal de mer*, for the North Sea is by far the most severe test. I speak from experience. We sighted the fleet Friday morning, and shortly after we had fishing smacks all around us, but further off we saw a smack with white sails, the fishing smacks having red ones; in that way the fishermen know which is the mission vessel. This vessel tended to the wants of the fishermen on board the several smacks in this fleet, a fleet consisting of about ninety vessels. At last, about 11 a.m., we left the s.s. "Gannet," wishing a hearty good-by to captain and crew, thanking them for their kindness and hospitality shown to us. We jumped into the yawl tossing up and down by the side of the cutter. Our new friends rowed us to our vessel, or I should say the mission vessel called the "Thomas Gray," the oldest of all the mission smacks owned and worked by the society, "The Mission to Deep Sea Fishermen," under whose auspices we took this trip. Thus we were privileged to hand on the Gospel message, by the help and strength of the Holy Spirit, to the fishermen. We were heartily welcomed by the skipper and crew of the "Tommy," as we called her. The first thing they did was to make a kind of couch on the deck for Mr. B——, who was still not quite ready for his meals, but hoped soon to be, as the "Tommy" was steadier than the cutter we had just left.

On the following day, Saturday 18th, on turning out we found a somewhat cloudy sky and a good breeze. To each fishing fleet there is one man who is called the admiral (being selected by the owners of the smacks); whichever way the admiral goes, the other smacks follow, and, when the admiral "shoots," the others follow his example. Heaving the trawling net, boom, and other appurtenances belonging to the gear, over the side of the vessel is called shooting; all the smacks being governed by the admiral. We followed with this fleet, to which we were attached, administering to the wants of the fishermen, by supplying "baccy" at cost price, one shilling and two pence (or twenty-eight cents) per pound, the cheapness owing to exemption of duty; also binding up cuts and bruises, etc., and giving them good literature, *i.e.*, old *Graphics*, *Illustrated London News*, etc., also tracts, which they are glad to get to while away many weary hours. You may say, What is this to do with Algoma, or work at home on behalf of Algoma? It reminded me of many things which are similar in many instances in Algoma; for instance, many of the settlers are situated in lonely parts, seldom see any paper, plodding along on the same routine every day, and in some cases very seldom hear the Word of God. Let us see what a fisherman's life is, far out at sea, at least ten months in the year—letters few and far between, seldom see a daily paper, and, when he does get it, it is at least a week old. Again, when it is stormy he cannot visit the

other vessels and see his companions. I thought how lonely they must often get, especially during the night watches; you can therefore imagine how glad they are to have any visitors. Another thing that struck me was: many of the dear fellows were, in every sense of the word—Christians, out and out, fearlessly and faithfully witnessing for their Master whenever they had a chance. And in Algoma, although in numbers few, yet many are earnest, faithful, and zealous Christians, always ready to witness for Him in whom is their eternal hope. On Saturday we had no chance of visiting any smacks, owing to the weather not being propitious. In the evening we had a prayer meeting and short address. Dear reader, it would have done you good to have seen and heard—at least have been present at that prayer meeting. To see and hear those rough fishermen singing so lustily, every word coming from the heart, and their prayers were even more earnest, truly they know where they can get strength. After the prayer meeting we went on deck, the night being fine; our friends on watch made us comfortable by putting a sail behind us to keep the wind off. The steward came up with his accordion, and then we started singing hymns, all kinds. It is almost needless for me to add we enjoyed it; and what made it pleasanter was the moon shed her silver light upon the scene. We were loth to leave and turn in, which we did about 10 p.m. Perhaps a few words in regard to our smack would be in place. A smack of about sixty-nine tons, rigged fore and aft, as termed in Canadian phraseology, with jib, spinnaker when required, and when only a slight breeze we added a stay sail, if trawling. The hull was painted black, and we always had a white flag flying with "S" in black on it, which stood for anything you fancy would be appropriate; at least that is the solution we arrived at. On Sundays we hoisted a different flag, on which was M.D.S.F. in big letters, which, upon closer examination, revealed the words, "Mighty, Deliverer, Saviour, Friend." This flag signified there was a service to be held on the mission smack. No tobacco was sold on Sundays, but attention was given to those who were in any way damaged.

The next day was nice and fine and the wind had moderated, and we had five visitors to the service (being Sunday) in the morning. The form of the service was not like our own Church service, which would not suit the fishermen, as many of them belong to other denominations, therefore, we had a service which would be more to their taste. The address was given by a friend, whom we had with us during a part of the time. In the afternoon we had another service with an additional visitor, and a short address was given by one of us. We had many nice talks with the men, those who came to services this day being Christians, and live ones, too. Monday (20th) was a beautiful day, and the sun favoured us. In the afternoon

we visited a smack bearing the illustrious name of "George Washington," on which we held a short service on the deck. These services consisted of about three hymns (Sankey's), one or two prayers, and a short address to the point. This was our first visit since we had been on the "Tommy." Tuesday was a beautiful morning; we were very glad of this, as it enabled us to visit two smacks during the forenoon, the "Lincoln" and the "Beatrice Forrester." We held a service on each. In the afternoon we rowed over to the s.s. "Cormorant," another of the fish cutters belonging to the Grimsby Company. We were glad to receive our letters from home and friends. We also paid a visit to s.s. "Albatross." This afternoon it was quite calm and very warm. We had a good service on board our own ship. The evening was somewhat rainy. We were favoured by fine weather from Wednesday 22nd, to Monday 27th inclusive. During this time we visited twelve smacks altogether, and got in some good straight talks after our little services. Trusting that His message would take root in the hearts of some, we were quite content to leave it all in His hands, knowing that His Word would not return unto Him void. When fine we generally spent the evening singing hymns on deck, thus enjoying ourselves thoroughly. The next two days Tuesday and Wednesday (27th and 28th) we enjoyed a good sailing breeze, but regretted we could not leave to visit any more smacks; however, we had a visit from a skipper who had entertained us on board his smack on a previous occasion. Thursday, also, it was too windy for us to leave our smack, but we were favoured by a visit from four skippers. The weather on Friday was such as to permit us to do some visiting. It proved to me a very happy day because it was my birthday, and it was in His service in which I trust we may all spend not only our birthdays but every day of our lives. This day we visited three smacks and had a hearty service in each. I had a splendid talk with one young fellow on the first smack we visited, and my friend buttonholed another fellow, and our skipper tackled another. We left that smack with joy in our hearts, as we had left some impression there by His help and strength. Saturday we spent quietly and had our usual little service in the evening. On Sunday it was too breezy for any visiting to be done, but we had a short service both morning and evening. Being favoured with fine weather on Monday we visited our old friend, viz. the "George Washington," and held a short service, which, if one might judge by the attention they paid to the address, they evidently thoroughly enjoyed. Tuesday and Wednesday the sea was too rough to do any visiting at all. On Thursday, the weather having moderated, we went on board the "Ashton," another mission smack, and the "Hearty Welcome," and had a service on each smack. On Friday we experienced

some rough weather and lost our fleet during the night, but on the next day we fell in with the "Red Cross" fleet and sent our fish in by one of their cutters. During Sunday it continued pretty rough. We had no one on board, but had a service in the evening only. On Monday we had finer weather and spent a very pleasant day. The fish-cutter s.s. "Flamingo" came in. Tuesday it was too breezy for us to do any visiting. During our stay with this fleet we were particularly struck with the earnestness of the men in the services, especially the singing and the prayers, for they know Him in whom they trust and hope. I quote the following from a letter which I received from the skipper of the "Thomas Gray." In regard to the recent storms last December, he says: "We needed your prayers that day and night, for it was a time when men are put to their wits' end and stagger like drunken men. When all has been done that human power could do, we have had to stand still and see the salvation of the Lord." Again, further on, he says, "But God was with us in and through it all, and not a hair of our heads has been injured, while many have found a watery grave, but I trust, a crown of life, too." This will show you, dear readers, what kind of Christians there are on the North Sea, as true as steel and as keen for the Master's work as a razor. I must not omit the pleasant trip in returning home after a most pleasant and beneficial experience on the North Sea, both physically and spiritually. On Wednesday, September 12th, we left the "Thomas Gray" about 8 a.m. and went aboard the s.s. "Flamingo," after bidding a hearty farewell to those dear fishermen whom we had learned to love and were sorry to leave. We left about 11 a.m. and had a most delightful trip, the weather being all that could be desired, fine, warm, and calm, so that we arrived at Shadwell the next day, Wednesday 13th, about half past four in the afternoon, and reached our homes by evening. During the storm of December last, to which I referred, there were one hundred and six fishermen lost. In Hull alone the subscriptions have reached £3,000, or \$15,000, and I have no doubt that by this time the distress has been greatly relieved by further subscriptions from other funds started to relieve and to aid those who had lost the mainstay of their families. Many hearts have found peace, knowing that their dear ones are forever with the Lord, and also know that He will supply all their needs. God grant that we may be ready when His call comes to us. We can sympathize with those bereaved ones and pray for them, bearing in mind, for our own comfort, the following lines:

He is a path, if any be misled;
 He is a robe, if any naked be;
 If any chance to hunger, He is bread;
 If any be a bondman, He can free;
 If any be but weak, how strong is He!
 To dead men life He is, to sick men health,
 To blind men sight, and to the needy wealth,
 A pleasure without loss, a treasure without stealth

P. W. P. C.

The Algoma Association in England.

A much valued and very zealous friend of Algoma in England sends us the following letter :

The Algoma Association anniversary on April 26th gathered seventy or eighty people to a service of intercession on behalf of the diocese. The church, kindly lent us for the occasion, being close to Victoria station, it was found conveniently central for friends from the country, and associates came expressly for the purpose from Dover, Rotherfield, Guildford, Godstone, Cambridge, and even Cheshire, as well as from other places near and in London itself. This was a cheering token of enthusiasm, showing how warm a spot Algoma has in some hearts.

The special psalm and lesson chosen for the service raised our hearts to the contemplation of the victory of Christ, and if, as one of our greatest thinkers has said, "Christ having overcome, we but go through the world to gather up the fruits of His great victory," it were well for us, whether in solitary meditation, or in the assembling of ourselves together, oftener to lift our eyes from the dusty arena of our puny efforts to the everlasting hills of the kingdom. So will our sure help come. So only shall we *be of good cheer* in our daily work.

After special collects of intercession [that of our Association, to be found elsewhere in this number, being one] there followed an address by the Bishop of Algoma, who pointed out the diversities of operations that are all prompted by the same Spirit, and, as in a steam engine the small screw or pivot is as important to the effectual working of the whole as the massive iron bar or the huge boiler, so it is in the Church. The work of St. Mark (the subject of the address, his feast having been commemorated the day before) was that of ministering to two apostles.

The service was followed by a social gathering in rooms adjoining the church, and, while tea was handed round, many availed themselves of the opportunity of speaking to the Bishop. Rev. C. J. Machin, too, was warmly welcomed amongst us, and we considered ourselves in clover, having two representatives of the Church in Algoma with us, not to mention a third, Rev. H. N. Burden, who might also be included, having left the diocese at no very distant date.

After tea the Bishop spoke briefly of various phases of the work, and was fol-

lowed by Mr. Machin, in the same line, a subject known too practically to "Algomaites," for whom this little account is written, to need detailing here.

This is by no means the only occasion on which Mr. Machin has given addresses in behalf of the Association, for, we are glad to think, he has been the means of arousing interest in several localities that he has kindly managed to find time to visit in the intervals of his work, as deputation for the S.P.G. He has spoken from pulpit and platform at the following places: Hampstead, Moreton Pinkney, Eydon, Newport Pagnell, Rotherfield, and Clifton, and by his advocacy has benefited not only the General Diocesan Fund, but also those of one or two particular missions, such as that for the parsonage which it is hoped to build at Oliver, and the chancel and driving shed at Uffington, etc.

Our little annual reunions do, without doubt, help to strengthen our interest and zeal. They bring many who are working for one common end into touch one with another, and what is more, all together, before the Throne of Grace. We are glad to welcome all comers, and if any who read these lines have friends in England, who might be able to be in London about Whitsuntide another year, they are hereby requested kindly to send the name and address now to the Secretary of the Association, 9 Carlton Road, Ealing, W., who will gladly undertake to send a notice of the next service of intercession or meeting when the time again comes round. It must be a privilege to meet together for prayer, for, as our Bishop said in his address alluded to above, *Christ stands prepared to give*—it is just in proportion as we are in the attitude to receive it that the blessing will come.

M. M. S.

Additional information concerning the meeting is given in *The Guardian* of May 1st, which says :

The Bishop began by expressing his great regret at the enforced absence of Canon Duckworth. It would be quite impossible for him to enter into anything like minute detail concerning the work of the Church in his diocese. In order that those present might form an idea as to the precise geographical position of the Diocese of Algoma, he would repeat the assurance of a lady friend, who remarked that the see of Algoma was not in the heart of Africa, but in the very heart of British North America. Its area was vast, so that there was ample room for any

increased population that they might from time to time send to them. The people who formed the residents in his diocese were as true and loyal subjects of the Queen as any that could be found in the world. He could speak of them with the utmost confidence as a class of people who were as warm-hearted, kindly, and shrewd as could be met with anywhere. They possessed a discrimination and shrewdness which enabled them to take the measure, so to speak, of any clergyman who was stationed amongst them to minister to their spiritual necessities. The difficulties of the work in his diocese were very great, because they had not a single wealthy person throughout the whole of it. There was not, he could assure them, a dollar of superfluous wealth in the entire diocese, taking it from end to end. And so it became absolutely necessary for them to appeal to England for funds to enable them to accomplish the Church's work. It was, moreover, not only necessary, but right, that they should make that appeal, seeing that England had filled their territories. Then, again, they did not possess a solitary farthing of endowment, and were totally dependent upon the contributions of the people themselves. And he could assure them that those contributions were given with a truly liberal loyalty to the Church and the services they regarded so warmly. One of their foremost needs, then, was money, and that in order to make provision for the stipends of the clergy, who now numbered twenty-six. Although they had only such a very small number to carry on the Church's work over that vast area, the clergy were men of whom he could not possibly speak too highly. Few though they were, their quality was of the highest order of excellence. Oftentimes those devoted men had to traverse—indeed, frequently, to tramp—long distances for the purpose of exercising their ministerial functions. Under such adverse conditions it was not surprising therefore, that their health and strength gave way, and their good and earnest work for God became crippled and hindered. In many parts of the diocese they were compelled to hold their religious services in schoolrooms. Their churches were neither numerous nor costly. The sum of £150 would build them a church, a building, not, naturally enough, of an ornate character, but one that was, perhaps, sufficient for the purpose. At the present moment, he regretted to say, they had several churches in an unfinished condition; simply for the reason that they

had not the means available to complete them. He was thankful to be able to take that opportunity of acknowledging the truly ready and liberal help which had been afforded to his diocese by that grand old organization, the Society for Promoting Christian Knowledge. What they would have been able to do without their support he could not for a moment think. That society had stood by them from the very beginning down to the present moment. If that generous help had not been forthcoming it would have been quite impossible for them to have attained even their present position. They had now twenty parsonage houses; these, he was pleased to tell them, had increased from seven in 1882. The clergyman, they must remember, required his house in which to live, as the worshippers required the church in which they could assemble for worship. Had there been more time at his disposal he would have liked to have spoken about the work of the Church among their Indian population. Of what was being done in that direction he could speak most encouragingly. Some splendid characters were to be found among the Indians. His experience, in fact, pointed to the conviction that they were perfectly faithful and reliable men. It was quite true that the Indian sometimes degenerated, but that, alas! too often came about after he had been brought into contact with the white man. Sad, indeed, it was to say, nevertheless it was a painful truth, that the merely professing Christian was the greatest obstacle to the success of their work. He trusted, therefore, that their intercessions for missionary work would be more constant and still more earnest. Blessing from on high would be vouchsafed if only their prayers and their efforts were more thoroughly earnest and sincere. Many of those present who were not already enrolled as members of the Association for Promoting the Church's work in Algoma, might materially aid them by joining their ranks, so seeking by prayer and holy effort to extend the kingdom of their Lord and Master. There were those also who could assist in making garments for the poor. The country for which he pleaded was severely cold, a cold, however, he ventured to consider as preferable to that of England. It had been a great pleasure to him that afternoon to have been admitted as a member of the Missionary Guild of St. Peter's, Eaton Square. Their work, wherever done, was one—one work for the one Master. The Church in Can-

ada and the Church in England were one. They all had one junction point, and that was communion with Christ in His Church. Glad, indeed, was he to be united with them in holy intercession for the spread of Christ's kingdom.

The Rev. C. J. Machin gave several encouraging facts anent the Church's work in those portions of the Diocese of Algoma, where he had laboured during the last ten years. There had been, he was pleased to tell them, a constant effort on the part of the people in the diocese towards self-support. Many men had told him that they desired "a parson of their own," as they termed him. New fields of work required opening up, and he earnestly invited both their prayers and their practical sympathy.

The Bishop, after warmly acknowledging the kindly sympathy of the vicar of St. Peter's, Eaton Square, in lending the mission church for the service and the parish room for the meeting, spoke of the great reverence which was shown by the Christianized Indian. He always, said the Bishop, knelt in prayer, never began nor ended the day without it, and never omitted "grace" before and after meals. They could, he maintained, be held up as examples to many white people.

His lordship then dismissed the meeting with his benediction.

Another English Letter.

"What others are doing" is always a pleasant heading to a column in missionary papers devoted to some special work, and a not always unneedful reminder that selfishness is apt to grow and flourish as much, if not more, in our spiritual and religious interests than elsewhere.

Taking up the Bloemfontein *Quarterly Paper* for January, 1895, the idea occurs, as one reads its interesting contents, that our friends in Algoma would like to hear and know a little of what is being done by the Church in this South African diocese. The comparison of one or two *Quarterly Papers* of, say, twenty years ago, with those of today would reveal such striking progress, such marvellous growth, as would make all mission workers thank God and take courage, especially those who are where Bloemfontein was once, in the day of small things. In fact, the organization of the diocese is so nearly complete, and its manifold work has reached, and is maintained at, such a high evel—not to speak in detail now of its cathedral with its daily eucharist, its colleges and schools, its work among colonists and heathen, and its Home Association, numbered by thousands—that one is inclined to pause and ask who have been the builders,

under Christ, of this mission, and what manner of men they are?

Bishop Alan Webb (now of Grahamstown) laid the foundations of the work, it may justly be said, on such grand principles, and with such loyal and generous help, that failure was impossible. One would like nothing better than to reproduce here three addresses on mission work, given years ago by Dr. Webb, in St. Peter's, Eaton Square; no doubt could remain in the mind of any reader as to his being a leader among men, and the diocese to-day witnesses to the splendid achievements wrought, with the divine blessing, out of splendid aims.

Bishop Knight-Bruce continued the work of his predecessor, and like him was assisted by a band of clergy whose distinguishing characteristic has ever been that holy enthusiasm for the kingdom of Christ upon earth which is the spring of so much self-sacrifice and perseverance. When the diocese of Mashonaland was created Dr. Knight-Bruce was elected its first Bishop because of his peculiar qualifications, and the story of his brief but heroic work is a matter of Church history—work which, alas! too soon shattered his health and made its continuance impossible.

Bloemfontein has sent forth no less than four bishops from the ranks of its clergy, the last chosen being Archdeacon Gaul, of Kimberley, who goes to Mashonaland, and whose consecration will (D.V.) take place on St. Mark's Day in Bloemfontein cathedral. "The call of the archdeacon," writes Bishop Hicks, "takes from me a true friend, whom I have learnt to prize very highly, and removes from the diocese a priest whose ability, zeal, faithfulness, and untiring energy have long been a great power for good, not only in the busy town of Kimberley, but far and wide throughout the archdeaconry." And so, after nearly twenty-one years, he leaves the diocese, "so dear," as he himself says, "in its affectionate friendships, so rich in memories of the departed, so helpful in all its loving discipline, so inspiring in its history." Then, after asking for the continued prayers of all the associates he adds: "Only those who have been behind the external story of the diocese can tell how, under God, *its whole history has been threaded through and through with the golden thread of your daily prayers.*" One can hardly help underlining the last words as one thinks of all that lies in the power of home helpers for foreign missions, how tremendous their opportunities, how paralyzing their neglect of them.

But we must pass on briefly to notice the opening, last All Saints' Day, of St. Mary's College at Thlotse Heights for training native schoolmasters in Basutoland. "It was a bright day for all" writes Canon Balfour, and, after describing the solemnity of the opening services, and benediction of the college, and his hopes for its future, he finishes by saying: "When I beg for St. Mary's

College, I do so secretly, and my friends do not forget me. They know, without my worrying them, that I am always ready to receive as much money as they can possibly spare for my own particular work—buildings, catechists, schoolmasters, etc.” And indeed it is wonderful how the Bloemfontein associates contrive to help the needs of individual missions whilst keeping the General Fund so thoroughly supported. Is it that the pages of the *Quarterly* are in their way as fascinating as a brilliant novel, so full are they of deep interests? Doubtless this has something to do with it, but deeper still, we are sure, as motives of action in the hearts of the helpers, must lie those principles which are the mainspring of all mission work, and which, to quote Bishop Webb, are “three great everlasting facts, the greatness of God’s name, the glory of His kingdom, the blessedness of His will. These are the groundwork of all the energy which we put forth at the bidding of God.”

A.B.T.

Letters to the Editor.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—As one who has more than once visited Canada and travelled about, allow me to protest against the term so commonly used there to describe our Anglican communion. Wherever I went on a Sunday I had to ask for “the English Church.” Now, if I had been in Brussels or Paris, or any such place on our continent here, I should, of course, have regarded this as the proper description of the place I was seeking—or, at all events, approximately so—but to go to Canada, part of our own Empire, and peopled, to a great extent, by England’s sons and daughters, and ask there for “the English Church,” it does seem strange to me. Possibly no better term can be found to describe it, but I think, at all events, it might be sought for. Of course I am not here supposing that in THE ALGOMA NEWS, or any official organ of the Church, it would be so described, but you who know Canada will bear me witness that it is the common term.

I will not append my name, for it is of no importance, but I could not help thinking of this as I turned over THE NEWS, the other day.

Yours faithfully,

AN ENGLISH CLERGYMAN.

Union with Christ the Condition of Work for Christ.

“But beyond all else, if for our Church, our country, and our age, we are to do the work of God, we must each one grow and abound more and more in the deep mystery of personal oneness with Christ our Lord. There must be no tarrying on the threshold, but a pressing into the

full knowledge and enjoyment of this blessed companionship.

“Earnestness, action, spotless orthodoxy, ceaseless labour, patient, successful study; all these are needful, all admirable; but all of these must fail of the great end if there be not in us as members of His Church a close, entire, personal union with Him. We cannot witness of Him, we cannot be filled with His strength, unless, having found peace through the blood of His cross, we have each one borne to Him the mystery of a life laid down at His feet, have taken it again from His pierced hands, and then sought in prayers and meditation and Holy Communion to know more of His actual indwelling, so that He is one with us, and we one with Him. Into the full knowledge for yourselves, brethren beloved in the Lord, of that mystery of Christ’s presence in us may you be led by the grace and power of God the Holy Ghost.”—*Conclusion of his last charge to the clergy and churchwardens of the Diocese of Oxford, by Samuel Wilberforce, Bishop of Oxford.*

“Ce que Dieu Garde est bien Gardé.”*

What is the robin singing, soft and low,
To the pale bud just peeping thro’ the snow?
“Tho’ sharp frosts pierce and bitter tempests
blow,
Ce que Dieu garde est bien gardé.”

What is the mother singing to her child
Whose little eyelids close in slumber mild?
“Tho’ thou hast far to travel thro’ the wild,
Ce que Dieu garde est bien gardé.”

Over the font, what is the angel’s song?
“Tho’ uphill paths are steep, tho’ life is long,
And thou art weak—the Holy One is strong.
Ce que Dieu garde est bien gardé.”

What is the Christian singing as he lives,
And, pressing onward, rises, falls, yet strives?
“Into His care my soul her guidance gives,
Ce que Dieu garde est bien gardé.”

What is the soldier’s hymn and battle-cry?
“My banner and my shield is God on high!
He makes me more than conqueror—yet not I.
Ce que Dieu garde est bien gardé.”

What sings the sailor, tossing on the deep?
“Lord, I will lay me down in peace and sleep,
Thou wilt my little bark in safety keep.
Ce que Dieu garde est bien gardé.”

What sings the dying, at his journey’s end?
“Into Thy Hands my spirit I commend,
I trust thee as a man may trust his friend.
Ce que Dieu garde est bien gardé.”

So sing the happy angels as they fly,
With ransomed spirits, to their home on high;
And we, from whom our dead are hid, reply—
“Ce que Dieu garde est bien gardé.”
—*Aubépine.*

* That which God keeps (guards) is well kept.

Gleanings.

It is impossible to overvalue the power which the soul has of loving truth and doing all things for the sake of truth.—*Plato.*

WHEN the bodies of the poor are starving for want of food, the souls of the rich are starving for want of almsgiving.—*St. Chrysostom.*

“It is better,” says the Bishop of Ripon, “to have a faith allied to what the world calls narrow, than to be so wide as to love all faiths.”

THE voices of martyrs reach us across the chasm of intervening centuries; but time cannot impair the moral majesty or weaken the conviction.—*Liddon.*

IN denying mysteries because you cannot comprehend them, you may as well deny our existence. Our very existence is a mystery we can never comprehend.

WHAT thou givest is the only wealth thou wilt never lose. Give while thou hast time; be thine own heir. No one will be able to take away from thee what thou hast given to God.

THE SOUL.

THE stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the wars of elements,
The wrecks of matter, and the crash of worlds.
—*Joseph Addison.*

INSCRIPTIONS ON OLD BELLS.

The following is to be found on one of the old bells in Durham Cathedral:

To call the folks to church in time
I chime.

When mirth and pleasure’s on the wing,
I ring.

When the body leaves the soul,
I toll.

IN Christ we see perfect sacrifice, perfect truth, perfect wisdom, perfect love; and having seen it we can discern signs of His presence in them who show His gifts. He gives unity, and they reveal to us His fulness.—*Westcott.*

THE cross by which we are to stand confronts us in different forms. In *business*, when we have to witness for truth and integrity, to accept common poverty rather than violate Christian principle; in *society*, showing ourself on the side of Christ in matters of modesty, reverence, charity; in *domestic life*, in bearing bereavement, or separation, or misunderstanding; in our *personal life*, in a struggle with pride, self-love, or passion.—*Bishop A. C. A. Hall.*