

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.

ON May 25th the Gravenhurst W.A. netted \$30 by an excursion.

THE "Prayer for Rogation Week" and the article on "Religion in Public Schools" were crowded out last month.

ON another page will be found an illustration of one of the most churchlike log churches it has ever been our fortune to see.

DURING the first week in June candidates for ordination at Sudbury on the festival of St. Barnabas are writing on their examinations.

AT Gravenhurst, perhaps for the first time, the Rogation Days were observed. There was also Morning Prayer and Holy Communion and Evening Prayer with sermon on Ascension Day.

MONDAY, the 25th of May, was duly observed as a holiday in honour of the Queen's birthday. Rain in the after part of the day put a damper on some programmes of merry-makers.

MR. HAY, catechist at Maganetawan, addressed a congregation, composed mostly of ladies, on "Mission Work in Algoma," at the close of the week-night service on May 6th, at Christ Church, Brampton.

IT is many months since the clergy of the diocese permitted the editor to go to press with so scanty a supply of copy. Our interests are diocesan, and even beyond the boundaries of this jurisdiction.

THE high winds on Sunday, May 24th, blew in a portion of the west window of All Saints' Church, Burk's Falls. The Sunday School children had been dismissed but a few minutes before the accident.

THE Archdeacon of Algoma, who was suffering from a sunstroke in the early part of May, is now about again, seemingly none the worse. Rev. Rural Dean Chowne is suffering from what he thinks is rheumatism.

THE Committee on Synodical Organization held a meeting at Huntsville on May 18th and 19th. There was a full attendance. The first draft of a constitution, etc., was finished. In August the committee meets again to begin their work of reviewing.

REV. P. G. H. ROBINSON, who left this diocese a little more than four years ago for the land of the Stars and Stripes, has been appointed Archdeacon of the newly-created Diocese of Marquette, Michigan.

BRANCHES of the W.A. in Algoma desiring membership cards or badges will please apply for the same to Miss Begg, North Bay. Miss Begg is the Diocesan Secretary, and would be glad to receive the annual reports of all branches in the diocese whose year closed at Easter.

THE *Greater Britain Messenger* for April contains, under the caption of "a back-

woods mission," an interesting contribution descriptive of the mission of Maganetawan. It is well written. In the same paper is a letter from Rev. Mr. Pardoe, referring to his success in securing, after long waiting, two teachers to begin Sunday School work at Ilfracombe.

IN the mission of Burk's Falls, the chief festivals falling during the month past were duly observed. There were celebrations of Holy Communion at Burk's Falls on Ascension Day and Trinity Sunday and at Sundridge on Whitsunday, besides the regular celebrations on the first and second Sundays in the month. There was also Evening Prayer and sermon on Ascension Day at Burk's Falls.

THE Bishop of Peterborough (Dr. Creighton) was the preacher at the recent S.P.G. anniversary service at St. Paul's Cathedral, London, on May 6th. The Sacrament of Holy Communion was celebrated at 10 a.m., the Archbishop of Canterbury being the celebrant. Among the list of bishops present we notice the name of the Bishop of Algoma, together with those of Honduras and Mashonaland—all "overseers" in the mission field.

SOME of us in Algoma know the Rev. Canon DuMoulin, M.A., D.C.L., the Bishop-designate of Niagara, whose consecration is arranged to take place on June 24th (Nativity of St. John Baptist), and with his many friends elsewhere in Canada join in wishing him a long and most useful occupancy of the Bishop's chair in Niagara. An old friend of our own Bishop, we anticipate that the latter will endeavour to be present at the celebration. Where there is a celebration of the Lord's Supper on the day mentioned above, no doubt remembrance will be made of him who is called to the apostolic office.

THE honoured and venerable Society for the Propagation of the Gospel (S.P.G.)

held its 195th anniversary meeting last month at St. James' Hall. The meeting was one of the most successful in the history of the society. The Archbishop of Canterbury presided and made an admirable speech. Other speakers were the Bishop of Albany (from our sister Church in the land of the Stars and Stripes), the Bishop of Mashonaland, Admiral Sir Edmund Fremantle, Rev. H. Whitehead (Calcutta), and the Bishop of Honduras. To the S.P.G. we in Algoma shall ever have reason to be grateful and should manifest our gratitude whenever we have an opportunity of saying a word for so loyal a benefactor to the Church in Greater Britain.

THE Pope seems to imply, in his encyclical, that the Roman Church had a large share in the evangelization of the Republic, and even in its foundation. It is well-known that there were bishops of the English and Scottish line of apostolic descent some years before a Roman bishop appeared in the country. This we have already pointed out. But it may be well to add that the Declaration of Independence was not the suggestion or the production of the Roman Church; two-thirds of the signers were members of the Protestant Episcopal Church, then the Church of England, and Thomas Jefferson, the chief author of the document, belonged to the same communion. It is quite absurd, if not disingenuous, to imply or suggest that Roman influences created the new commonwealth, the first president of which was a devout member of the Protestant Episcopal Church, and an intimate friend of Bishop White.—*New York Churchman.*

MISSIONARY literature is growing in quality and quantity. However diverse the details of the work of the Church at home or abroad, it is worthy of remark that there is substantial unity on the subject of the absolute necessity of awakening, stimulating, and maintaining the cause of our Lord and Master by the publication of facts concerning the labours of missionaries and of their fields of labour as well as of sport, where the Christian teacher has not yet set foot. The printing press is one of the Church's "pounds," with which she must be busy in order that it may produce profit for the King. In the last *Mashonaland Quarterly Paper* there is a sentence in the Bishop's letter which might serve as a text for a short homily; but we hope that

Algoma does not need the reminder of a need so often felt. The Bishop of Mashonaland says: "I was also struck with the remarkable absence of *good maps* everywhere." A map is an educator of no mean rank, and a good, correct map of this diocese is one of the unsupplied needs of this diocese. No reasonable expense would be money unwisely expended in its acquirement. Reduced by means of the camera to a small scale it would be an admirable addition to our columns—an adornment to any page of THE ALGOMA MISSIONARY NEWS.

Church Bells, of May 8th, 1896, contains illustrations of Christ Church, Lancaster Gate, and of its present incumbent, Rev. C. J. Ridgeway. The interior of the church is noted for its magnificent decoration. There is seating capacity for 1,900 people, and at every service the church is well filled. It was there, through the kindness and support of the Rev. Mr. Ridgeway, that the anniversary festival of the Association for Union in Prayer and Work with the Church in Algoma was held on May 1st last. There was a celebration of Holy Communion at ten o'clock. At eleven the General Committee met. At three o'clock the meeting took place at the Church House, Porchester Terrace, the chair being taken by General Lowry. Our Bishop gave an address to the members and other friends, in which he gave a graphic description of the upward struggle of the Church in this diocese, and of the onerous duties of the missionaries labouring therein. At five o'clock evensong was said, and the Bishop again spoke, taking for his subject the divine and the human aspects of missionary work. At this annual gathering our fellow country people in "the old land" assemble from different parts of the kingdom and take counsel with each other, and kneel together to ask the blessing of God on the work of the Church in this diocese. It is our desire to do all in our power to aid in keeping alive and glowing more brightly the interest that has been awakened in England for Algoma. Are we not both members of the same branch of the Church Catholic and citizens of the same empire?

Ilfracombe Mission.

REV. J. PARDOE, INCUMBENT.

RAVENSCLIFFE.—The annual meeting and sale of work by the members of the Women's Church Aid Society was held

on Wednesday, May 20th. The day's proceedings commenced with service at 11 a.m. in St. John the Baptist's Church, which was well attended. At this special service the Sacrament of Baptism was administered. In his discourse, the incumbent dwelt at some length upon the power for good shown from the time of the Apostles till the present day, and how wholehearted, godly women have been largely instrumental in helping forward the work of the Church. The members of the above society spared no pains to make the gathering successful, and the efforts put forth both during the year the society has been organized and on the day of the annual meeting and sale of work brought forth results which far exceeded their expectations.

A goodly number sat down to a substantial luncheon, which was served at a small cost in the hall near the church. During the afternoon the sale of work was vigorously pushed forward, and by about four o'clock nearly all the articles, both useful and fancy, had found purchasers. The accounts of the society having been audited by two of the gentlemen present, it was found that the income of this little society, now only a year old—having been inaugurated by the incumbent in May, 1895—amounted to a little over twenty-one dollars. In addition to this, the sale of work, etc., resulted in over twelve dollars being added to the funds of the society, by whose united labours much has been done during the past year for the comfort and convenience of the worshippers at this church. Other necessary improvements are being provided for by them in the immediate future. After the various offices had been satisfactorily filled for the ensuing year and new members enrolled, the incumbent addressed a few words of counsel and encouragement to those present, amongst whom was noticed Mr. John Tipper, an old friend who, with his wife, was for many years a valued worker at Ravenscliffe, and who had come from Huntsville to be present at the baptism of his granddaughter. Busy hands made work light, and a friendly cup of tea kindly provided by Mrs. McNichol and Miss Tipper, at the post office, brought a most enjoyable day to a close. Then the active workers—wardens, and visitors—started for their various destinations with the feeling that there was much cause for thankfulness as regards the past in connection with St. John the Baptist's Church, Ravenscliffe, and for the future much to encourage.

The vestry meeting in connection with St. John's Church, which was well attended, was held on April 8th, 1896. The incumbent reviewed the work of the past year, and spoke of the harmonious and energetic way in which the various officers had filled the positions to which they had been appointed. He also thanked very heartily the members of the Women's Church Aid Society for the great interest shown and efforts put forth by them during the year this branch of the society has been in existence. The incumbent nominated Mr. J. Brook, jr., as warden, and Mr. R. Hall as his sidesman, for the ensuing year. Mr. Isaac Hopkins was re-elected people's warden, and Mr. G. W. Martin sidesman. Mr. Brook, sr., was reappointed organist and Mrs. G. W. Tipper assistant organist; Mr. W. Clarke, vestry clerk; and Messrs. W. Brook and E. W. Tipper, auditors for the coming year. Mr. Isaac Hopkins spoke at some length of the spirit of Christian unity which happily existed, and of the bright outlook before this station in the future. The meeting was brought to a close in the usual manner.

CHRIST CHURCH, ILFRACOMBE.—The Easter vestry meeting was held on April 7th, the attendance being better than last year, though there is still room for improvement in this respect. The incumbent nominated Mr. John Malkin as his warden, and Mr. Charles Smith was re-elected people's warden. Mrs. Crump was reappointed organist. Messrs. Witley were asked to continue to carry on their work of superintending and teaching in the Sunday School. Considering the scattered nature of the population in this part of the mission, there is much cause for thankfulness. Here the "palm branch" of peace and good will reigns supreme. The financial statement, which includes subscriptions to the organ fund, and ten dollars contributed by this branch of the Women's Church Aid Society, shows that there is a balance on hand of eight dollars, which will enable the wardens to undertake some necessary repairs. This station has led the van during the past year, both in progressive work and financially. The new cemetery has been cleared and fenced by a body of voluntary workers, and was consecrated by the Bishop of Huron on February 18th, in the absence of our own Bishop. The gate to complete the chancel rail has been placed in position. Before closing the meeting, the incumbent called attention to the great need there is for a font at this

church, and expressed a wish that some friend interested in missionary work would generously assist in supplying this want.

ST. MARY'S CHURCH, NOVAR.—The Easter vestry meeting, which was held on Monday, April 6th, was fairly well attended. The accounts having been audited, and the minutes of the last meeting having been adopted, the incumbent nominated Mr. R. Browne as his warden and Mr. W. Paget sidesman. Mr. H. Paget was elected people's warden and Mr. W. England sidesman. The incumbent thanked those who had, during the past year, helped in any way to further the work of the church, making special mention of the Women's Church Aid Society, from which substantial aid had been received. It was felt by all present that, amongst other things, there were two matters of importance which should be kept in view. First, the siding up of the church, and that a porch, etc., be added. This it was decided to have done this summer as early as possible. Second, the Rural Dean of Muskoka having been good enough to secure a piece of ground for a parsonage, etc., it is desirable that the people, with the help of outside friends (after the church has been put in order), do what they can towards the erection of a suitable dwelling, so that a missionary may be permanently located in their midst. The special services on Good Friday and Ascension Day were well attended. A marked increase is noticed at the Holy Communion. The work of the Sunday School, carried on by Mrs. Pardoe and daughter, is very encouraging. On the whole, while things in this part of the mission move but slowly, there is much cause for thankfulness. The Rural Dean, while visiting this station some time since, called attention to the fact that a font was badly needed. This want has not yet been supplied. In each part of the mission our indebtedness is felt to the Colonial and Continental Church Society for its liberal aid, without which we should be quite unable to carry on the present ministrations of the Church. J.P.

Luther said: "*Bene orare est bene laborare.*" To pray well is to work well. The converse is also true: to work well in a good cause is to pray in the best fashion. But the best of all is to unite hard work with earnest prayer.—*Church Standard.*

Homeward Bound—A Halt by the Way.

DEAR MR. EDITOR,—As some of your readers may have felt, if not expressed, a little surprise that an interval of three weeks should have elapsed between my return from Mentoné and the date of my sailing for Canada, it may perhaps solve the mystery if I give them a brief résumé of my occupations during that period. Indeed, its "amusements" had all been mapped out for me before I left the sunny south, but they were wholly in the form of engagements for sermons, drawing-room meetings, etc., to which I found myself committed, in response to urgent requests from various quarters, mainly, though not exclusively, for the benefit of Algoma. Two or three were in the interests of the C.C.C.S., to which we are so deeply indebted for its annual grants. To have said "No" to requests from such a quarter would, indeed, have been ungrateful. Accordingly, having reached England on the 18th, and on the 19th enjoyed the rare luxury of worshipping "unofficially" in the Temple Church (whose Master, Rev. Canon Ainger, has most kindly consented to be one of my commissaries in England) and in Westminster Abbey, I proceeded on the 23rd to St. Leonard's-on-the-Sea, and addressed a largely attended meeting, held in the drawing-room of the Misses M——, giving numerous illustrations of the society's work from the history of missions, both white and Indian, subsidized by its grants; also of our educational work among the children of the latter in the Shingwauk. Nor did I fail to seize the opportunity of emphasizing our sore need of a new Wawanosh for the girls' department, requiring, as it will, not less than \$5,000, of which we can probably count on half from the sale of the old property situated at a most inconvenient distance, and possibly of a small Government grant. I may say here that as one outcome among many of the new departures taken by the C.C.C.S. in the inauguration of what, in Canadian phraseology, might be called its "Woman's Auxiliary," preparations are being made for taking part in a great missionary exhibition to be held in Birmingham next September, for which the Rev. Rural Dean Frost, Mr. Ley King, Principal of the Shingwauk, and others are collecting Indian material in illustration of the work among the aborigines, to be shipped, free of cost, it is hoped, by the Allan Line and the C.P.R.

Returning from St. Leonard's, I visited Bristol on the 29th, and spent the afternoon in the discussion of various measures bearing on the work of our Association with two members of the committee, both of whom were well qualified, by their long experience and warm, unchanging sympathy, to give wise and judicious direction and counsel.

Next day the annual meeting of that branch (which indeed, has the honour of being rather the parent stem) was held in the parish room of St. John's, Morning-side, kindly placed at our disposal by the vicar, Rev. J. Anstey, and was well attended, a special interest attaching to the occasion from the fact that the chair was occupied by Bishop Bromby, whose twenty years' residence in Tasmania gave him such a thorough familiarity with the difficulties and discouragements common to all missionary life as enabled him to speak out of a heart full of sympathy.

The annual general meeting of our Association was held on May 1st, preceded by a celebration of the Holy Communion at 10 a.m. in Christ Church, Lancaster Gate, which had been courteously thrown open for our use by the vicar, the Rev. C. J. Ridgeway. Adjourning to the parish room, the committee devoted two hours to a thorough discussion of several subjects bearing on the internal organization of the association, such as the adoption of a constitution and by-laws, the reduction of the numbers of the committee, which at present include all the officers, both general and local, and the appointment of a general secretary to take the place of Mrs. S., whose health absolutely forbids the continuance of her work. At 3 p.m. the room was thrown open for a public meeting, the chair being taken by General Lowry, so well known for his interest in all missionary work. His opening address was most appropriate, dealing, as it did, with the sore spiritual destitution, at the time of his Canadian sojourn, twenty-five years ago, in the district now constituting our missionary diocese. This paved the way very happily for the address that followed, in which the speaker traced the progress made since then in the multiplication of missions, clergy, churches, and parsonages, as well as in internal organization. Refreshments had been most kindly provided by the vicar, after which we all returned to the church to close the day with Evening Prayer, at which an address was given on the meaning of missionary work—its significance as a barometer for the measurement of

the spiritual life and the motive power which should underlie it.

Next day the ancient City of York was visited, and the Very Rev. the Dean having kindly promised the use of the pulpit of its noble Minster for appeals both morning and evening in behalf of the C.C.C.S. At the morning service the choir was full to overflowing, a special attraction being the presence of nearly three hundred of the men and officers of the Yorkshire Hussars on their annual parade, and certainly, what between their resplendent uniforms and the martial air and bearing that characterized them, they presented a very striking appearance. Best of all, one could not but observe the devoutness and reverence of their demeanour. The evening service was held in the nave. Two delightful hours were spent in the Minster on Monday forenoon, with the Dean as my cicerone, Lady Emma having courteously discharged the same office for the two other members of our little party the day before, but, alas, that memory does not serve to retain a tenth part of the wealth of ancient ecclesiastical and other lore with which they both illustrated their theme. In the afternoon an Algoma meeting was held in the Zouche Chapel, the Dean kindly taking the chair, and prefacing the address with an interesting sketch of the history of the Church in Canada, from which we gathered what one present, at any rate, did not before know, that the aforesaid Church was within an ace of having Dean Swift as its first bishop! I would here acknowledge my obligations to the Rev. J. Sowter, Organizing Secretary to the C.C.C.S., for his untiring efforts in advertising and working up this meeting. The return journey to London ended shortly before midnight.

Wednesday morning, the 6th, I had the pleasure of attending the annual service of the S.P.G. in St. Paul's, reading the Epistle, and assisting in the Holy Communion. There was a large congregation. The sermon was preached by the Bishop of Peterborough, whose recent London lectures on Church History attracted such large audiences. In the afternoon, as in duty bound, I was present at the annual meeting of the C.C.C.S. in Sion Hall, and was one of a succession of missionary bishops who were given the opportunity of describing the present position and future prospects of their several fields of labour.

Thursday morning, I left London for Sunderland, in the Diocese of Durham, arrangements having been made for a

day's work on Friday by an energetic branch secretary, the Rev. F. Hall. First, at 7.45 a.m. there was a special celebration of the Holy Communion in connection with the Junior Clergy S.P.G. Association. After this we all breakfasted together. The morning repast ended, we adjourned to the church rooms, where I had the opportunity of giving, by request, an address on the clerical aspects of missionary life in Algoma, with special reference to mode of appointment, stipend, expenses, nature of Sunday and everyday work, peculiar difficulties and discouragements, etc. Questions were invited, and followed rapidly, all tending to evidence the deep interest taken by the younger clergy of the diocese in the Church's missionary work, and of which a remarkable evidence had previously been furnished in a letter addressed by them to Bishop Westcott, placing themselves at his disposal for temporary service at such posts of labour as he might select, with the understanding that on its expiration they might be at liberty, should they so desire, to return to his diocese, a proposal, I need scarcely say, which he gladly welcomed, showing as it did, not merely the measure of their confidence in him personally, but, still more, their zeal for the extension of Christ's kingdom "beyond the seas." The afternoon of the same day saw a large audience assembled in the spacious drawing room of Mr. and Mrs. L. to hear something about Algoma, and full advantage was taken of the opportunity, after which refreshments were served. It is hoped that a strong "branch" will be organized in Sunderland, the first step being already taken in the appointment of Rev. F. Hall as secretary. Indeed it is to his vigorous and energetic efforts that we are mainly indebted for the interest thus far manifested.

On the morning of Saturday, May 9th, I started for Edinburgh, pausing for a couple of hours by the way to snatch a glimpse of the beauties of Durham Cathedral. As elsewhere, kind friends had already mapped out my work in the Scotch capital, and I fell in with their plans very gladly, preaching in St. John's, and, an offertory being impossible, appealing for contributions through the rector, Rev. G. Cowley-Brown, who has since reported the receipt of nearly £18. On Monday a drawing-room meeting was held at the residence of the Very Rev. Dean Montgomery, which was one of the largest and most influential it has been my fortune to address. The Bishop of

Edinburgh occupied the chair, until another appointment necessitated his withdrawal, when the Dean took his place, and commended our cause most strongly to the sympathies of those present, the best proof of his own being, as he said, the fact that this was the second occasion on which his house had been thrown open for this purpose.

My most grateful acknowledgments are also due to Mrs. Montgomery, who, in conjunction with an old Montreal friend and parishioner, prepared the list of names and issued two hundred invitations.

On Tuesday afternoon I had the pleasure of meeting about twenty of our friends and co-workers at the residence of Mrs. W., when an informal conversation took place on diocesan subjects, more espe-

officers. Indeed I now have one on board with me, which she brought to the train on Wednesday morning, when leaving Edinburgh, to ensure its safe arrival at its destination.

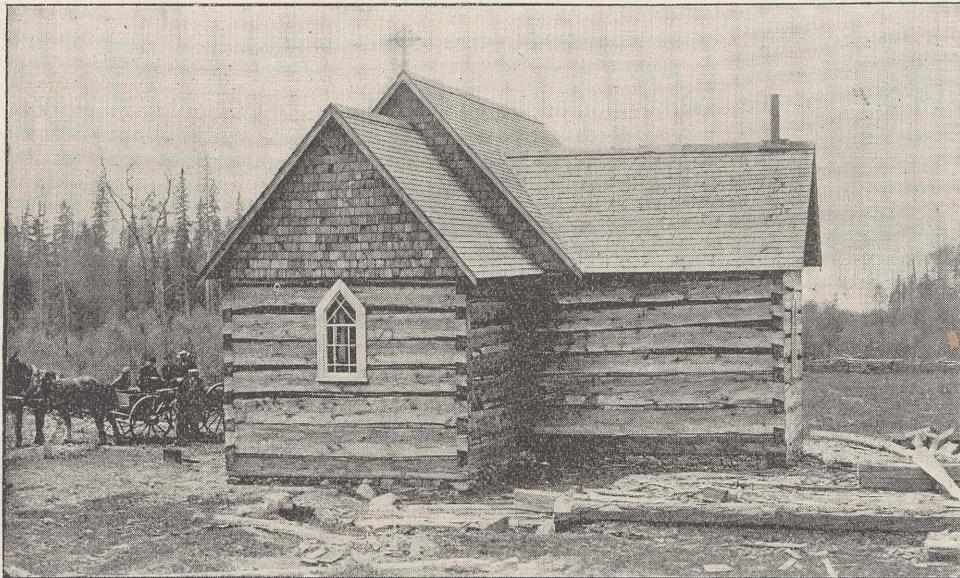
Wednesday afternoon I reached Wrenbury Hall, near Crewe, the hospitable abode of my old Parry Sound friend, Mr. S., where a quiet evening and restful night were passed, preparatory to the start for Liverpool. This we effected very comfortably on Thursday forenoon, accompanied by "mine host," who never lost sight of us, or of our all but countless pieces of baggage, till he had seen us safely on the deck of the *Sarmatian*.

Such, Mr. Editor, was my "holiday" in England. E.A.

The *Sarmatian*, Cape Race, May 21st.

of Proudfoot, were held regularly in the barn of Mr. John Wilkins during the summer, and in the house during the winter. In the winter of 1894 Mr. Wilkins and Mr. Reginald Compson, with a few others, set to work in a most manly manner to get out logs to build on a piece of land given by Mr. James Wilkins, which was duly deeded to the Diocese of Algoma. The land was surveyed, the church marked out in due position, and a stone foundation built. We have yet to chink and point the building. Seats are wanted and a brick chimney. A porch is also badly wanted to keep off both wind and snow in winter and heat in summer in its exposed position beside the lake.

WORK and prayer go hand in hand.



Church of St. Mary, Sand Lake, District of Parry Sound.

cially the question of bales of clothing, the nature of the articles most urgently needed, the best mode of transportation, etc. Perhaps, however, the most important step taken that afternoon was the organization of a strong "branch" in the person of four officers, viz., secretary, treasurer, receiver of clothing, and receiver of literature, several names being also given in for membership, and subscriptions paid in advance.

As an evidence of the interest taken in Algoma by our Edinburgh friends, even in their unorganized stage, I may say that a valuable bale of most serviceable clothing has reached me annually for several years past, gathered and carefully packed by Mrs. W., one of our newly-appointed

A Log Church.

It is with some pleasure that this month we give our readers a picture of a log church. It is not difficult to obtain a photograph of a church in a village of fair size, not mentioning towns, but it is seldom that we are able to secure a picture of a specimen backwoods church. Not only will it interest our friends in England, but there are to-day many people in the cities of the Dominion who have never seen a log church. Our cut represents the Church of St. Mary, Sand Lake, in the mission of Emsdale. The incumbent of the mission, Rev. Rural Dean Chowne says: "For three years the services at this out-station, in the township

Parry Sound Deanery.

The meeting of the chapter of the Rural Deanery of Parry Sound was postponed last month to suit the convenience of members of the Committee on Synodical Organization. When summoned for June 2nd, the usual result of postponements was manifest, viz., small attendance. There were present at Emsdale, besides the Rural Dean, Rev. A. W. H. Chowne, but two other clergy, Revs. C. Piercy and A. J. Cobb. At the evening service on June 2nd the latter gentleman preached, and next morning he was the celebrant at Holy Communion, Rev. C. Piercy assisting.

The business meeting was held in the

vestry of the Church of St. Mark, Rev. Mr. Chowne in the chair. At the afternoon session it was decided to meet again on Michaelmas Day, and a programme was proposed, the subjects to be "Catechizing, with reference to the method of St. Sulpice," by Rev. C. Piercy; "How to deal with Dissent," by Rev. A. J. Cobb; and Revs. Messrs. Gillmor and Evans were asked to contribute papers on subjects of their own selection.

In the evening a missionary service was held in the church. Rev. Mr. Cobb read the Litany and gave an address, followed by an address by Mr. Piercy. The usual liberal hospitality of Mr. and Mrs. Chowne was extended to the visitors.

Algoma's First Council—1887.

It was not until the third gathering of the clergy in the diocese that steps were taken to print a record of the proceedings of the Diocesan Council. For this reason very little is known about our "beginnings" in the matter of organization. Little is known to the Church in Canada, as a whole, and little—we had almost said less—to the Church in the diocese, as few are now with us who were present at the first Diocesan Council in 1887, scarcely nine years ago.

It is our intention to in some degree remedy what we choose to term a defect, taking for the basis of our epitomized record the report given in our columns in the issue for September, 1887, together with a short summary of the minutes of the gathering referred to.

We make no apology for our action. It is demanded by the questions addressed of late to us concerning our "ancient" history, as well as by the conviction that it is in every way most desirable that all the facts should be given that evidence the growth of the Church in this jurisdiction, and that will be of use for purposes of comparison. Certainly there are notes of work, travel, discouragement, and success of an earlier date, but they can be well reproduced in a fragmentary form. The proceedings of our diocesan assemblies show both a continuity of purpose and steady advance towards the accomplishment of objects deemed necessary for the firm planting and sure progress of the Church in the large and sparsely settled territory embraced within the Missionary Diocese of Algoma.

On August 4th, 1887, at Parry Sound, the clergy of the Missionary Diocese of Algoma, for the first time in the history

of the diocese, met each other face to face. Fourteen years had elapsed since the first Bishop of Algoma was consecrated, and now, under the presidency of the second (and present) Bishop, the clergy were assembled to deliberate about matters affecting their common work.

As the custom is, the members of the Council and some of the townspeople first gathered together for public worship, when, on the above date, at 11 a.m., the Bishop celebrated the Sacrament of the Lord's Supper, having for assistants Revs. E. F. Wilson and T. Llwyd. The Bishop took occasion to deliver a short address, emphasizing the twofold aspect of the ministry, as illustrated by the differing language of the collects respectively appointed in the services for the Ordering of Deacons and for the Ordering of Priests—"by Thy Providence" and "by Thy Holy Spirit"). He also drew attention to the strength received in the gift of the Holy Ghost, with which every one, who was duly called, was endowed for the high office of the priesthood.

At half-past two o'clock in the afternoon the Council was called to order in Juke's Hall, the Bishop in the chair. Prayers were said and then the roll called, when eighteen clergy answered to their names. They were:

Rev. H. Beer.	Rev. J. Greeson.
*Rev. J. Boydell.	*Rev. G. Gillmor.
*Rev. A. W. H. Chowne.	Rev. F. Jephcott.
Rev. J. S. Cole.	Rev. S. E. Knight.
Rev. W. Crompton.	*Rev. T. Llwyd.
Rev. C. A. French.	*Rev. C. J. Machin.
*Rev. F. Frost.	Rev. J. Manning.
Rev. G. H. Gaviller.	Rev. A. Osborne.
Rev. F. W. Greene.	Rev. E. F. Wilson.

[*Yet serving in the diocese.]

On motion, Rev. G. H. Gaviller, incumbent of Parry Sound mission, was appointed Secretary.

The Bishop then read his charge. After introductory words of welcome, the meeting was referred to as marking a new era in the history of the diocese. It was high time that the clergy should meet and know each other in the flesh, and the isolation which was a common experience of all be a thing of the past. Specific topics would be brought forward for a full and careful consideration. In the first place among these the Bishop placed the question of the creation of a synod. The establishment of a Widows' and Orphans' Fund is next mentioned. Another matter was the management of "our diocesan journal, THE ALGOMA MISSIONARY NEWS," which its editor and originator found to be a responsibility he could not well longer carry. The Bishop said he had

decided to erect four rural deaneries, trusting thereby to secure valuable aid in the thorough administration of temporal affairs.

The Bishop, having concluded his address, read the rules of order by which the assembly was to be governed.

We do not pretend to give any report of the discussions, but to epitomize the business of each day. Before proceeding to the discussion of the question of a synod, which, by motion, was taken first, the Bishop was asked to appoint a committee *in re* THE ALGOMA MISSIONARY NEWS, since it was a matter requiring inquiry into details before it could be introduced on the floor with any reasonable hope of increasing the usefulness of the paper.

The discussion anent the advisability of organizing a diocesan synod was then commenced, and the motion on the subject was spoken to by nearly every member of the conference. Some of the speakers saw only difficulties in the way; others thought the difficulties were not of a very serious nature. Some felt that however desirable such diocesan organization was, this was too soon to take any step towards that end. It was a risk, not to say a plunge. While some argued that such a step taken would endanger the aid without which the Church in Algoma would dwindle into nothingness, there were others who believed that the desire to achieve the co-operation of clergy and laity in diocesan affairs would give confidence to the Church public whose assistance was thankfully acknowledged. At the end of the debate the Bishop said there need be no fear regarding control of Church property because no Synod existed, since he had already seen the difficulty and obtained from the Provincial Legislature a special Bill creating him a corporation sole.

The motion which affirmed that the time had not arrived for the organization of a diocesan synod was withdrawn, and another motion, in the names of Revs. E. F. Wilson and T. Llwyd, was adopted, which requested the Bishop to call a conference in the eastern portion of the diocese in one year, and in the western portion the next year—the French River being the dividing line—and that he be further requested to appoint a committee to consider details for the carrying out of the proposition.

The Bishop appointed the following committees:

On ALGOMA MISSIONARY NEWS—

Revs. E. F. Wilson, A. Osborne, and G. H. Gaviller.

On District and Diocesan Conferences—Revs. E. F. Wilson, C. J. Machin, T. Llwyd, A. W. H. Chowne, and A. Osborne.

SECOND DAY—AUGUST 5TH, 1887.

After Morning Prayer at Trinity Church, the clergy met in the hall, eighteen answering to their names.

The Bishop occupied the chair and read prayers, and after the minutes of the previous day's proceedings had been approved signed the same.

The Committee on THE ALGOMA MISSIONARY NEWS presented its report, in which it recommended that the paper be the official organ of the diocese, and that Rev. E. F. Wilson continue its editor for at least another year. It was the opinion of the committee that the diocesan receipts should be regularly published in the paper.

The discussion on the report of the committee lasted until the adjournment, at 12.30 p.m., and was resumed after dinner, lasting for fully half the afternoon sitting. The action taken was substantially the adoption of the report, together with an expression of thankful appreciation of the efforts of Rev. Mr. Wilson.

The Committee on District and Diocesan Conferences then reported through its chairman, Rev. E. F. Wilson. Several amendments were offered and accepted, and the report, as amended, was adopted next day in the form following:

1. That the proposed conferences be held annually in the eastern and western portions of the diocese, and the Diocesan Conference triennially, and that in the year of the Diocesan Conference there be no District Conference.

2. That one layman, who shall be a communicant, from each mission be admitted to the conference held in his own district, and also to the Triennial Conference.

*3. We have difficulty in advising as to the manner in which the lay delegates should be elected, but would suggest that the mode of election of the laity to the conferences be dealt with in each Rural Deanery in accordance with the circumstances of each mission.

4. Your committee are of opinion that the Bishop should bring the question of the formation of a synod for Algoma before the next Provincial Synod.

One member of the committee, Rev.

*[Clause 3 was materially altered at the Council of 1889.—Ed.]

C. J. Machin, dissented from the above "unless legislative power exists."

THIRD DAY—AUGUST 6TH, 1887.

When the clergy assembled after Morning Prayer, there were but thirteen present.

After the opening prayers and confirmation of minutes, the conference took up the subject of "Internal Resources," and the Bishop was asked to appoint a committee on the subject to report on Monday, the 8th. Those appointed were Revs. Messrs. Llwyd, Gillmor, Manning, and Jephcott.

A committee, composed of Rev. Messrs. Boydell, Knight, Beer, Greeson, and Frost, was appointed on Widows' and Orphans' Fund.

The remainder of the morning session was taken up by discussion on District and Diocesan Conferences, ending in the adoption of report as printed above.

In the afternoon some time was spent in discussing Algoma's proposed representation at the Provincial Synod, until the Committee on Internal Resources entered with a report. Briefly stated, it recommended a memorandum of agreement between the Bishop and each organized station; the introduction of the envelope system rather than the annual subscription list, that the stipend of the clergyman be the first claim upon all funds; and that missionary meetings be held annually.

The report was subsequently adopted, having elicited a debate of interest and value to all present, and bringing to the fore difficulties which are common to-day in some quarters because of the inertia of many of our laity. A motion afterwards carried looking to measures being taken to the increase of local support.

FOURTH DAY—AUGUST 8TH, 1887.

After Morning Prayer in the church, the conference assembled in Juke's Hall at 10.30 a.m. After routine the Bishop stated that he had divided the diocese into four rural deaneries, viz.:

- Thunder Bay District,
- Algoma District,
- Parry Sound and Nipissing District,
- Muskoka District.

The first mentioned district having within it but one priest, Rev. C. J. Machin, the Bishop appointed him rural dean. In the other instances the clergy voted for the name submitted to the Bishop. The result was that the Rev. H. Beer was elected for Algoma, Rev. A. W. H. Chowne for Parry Sound and

Nipissing, and Rev. T. Llwyd for Muskoka.

No other business of importance was brought before the meeting, and the proceedings of the first assembly of clergy in the Diocese of Algoma was dissolved after words of counsel from the Bishop, who pronounced the benediction.

Fort William.

REV. E. J. HARPER, INCUMBENT.

Appended is the report of the Woman's Auxiliary of St. Paul's Church, Fort William, for the year ending Easter, 1896:

SECRETARY'S REPORT.

The year ending this Easter has been one of the most successful since organization.

We have thirty-eight subscribers, with an average subscription of \$3 yearly.

The meetings have been fairly well attended, particularly during the winter, when we met for sewing, the average being about fourteen. We became affiliated with the Provincial W.A., as well as the Local Council of Women of West Algoma.

M. L. JARVIS,
Secretary.

TREASURER'S REPORT.

Receipts.

Balance on hand, 1895.....	\$ 20 67
Amount by subscription..	76 25
Amount by parlour socials.....	32 10
Collection for furniture.....	39 00
Donations.....	7 00
Dinners, teas, sales, etc.....	211 51

\$386 53

Expenditure.

Parsonage Fund account.....	\$75 00
Churchwarden for church expense	74 00
Piper & Co., account.....	55 30
W. Western, blinds for parsonage	7 50
Printing account for year.....	16 25
Hudson's Bay Co.....	14 17
Hamilton & Whalen.....	8 44
Freight on carpets and furniture..	2 13
Postage and stationery.....	2 10
Cleaning parsonage.....	7 00
Cleaning church.....	2 70
Carpets for parsonage.....	45 00
Ice cream for reception to Rev. E. J. Harper.....	6 00
Furniture for parsonage.....	39 00
Mrs. Mitchell, for table.....	5 00
Affiliation fee to L.C. of W.....	1 00
Mrs. Shirk, two months' rent of room.....	4 00
E. S. Rutledge, rent of chairs....	1 20
Sundry expense of Easter tea.....	1 25
Balance on hand.....	20 74

—\$386 53

MRS. PHIPPS, Pres. M. L. JARVIS, Sec.-Treas.

Gold Dust.

Dare to be true, nothing can need a lie ;
A fault which needs it most grows two thereby.
—*Herbert.*

If religion be anything, it must be every-
thing.

Better to work and fail, than to sleep
one's life away.—*Jerome.*

The man who has no inner life is the
slave of his surroundings.—*Amiel.*

Every day is a little life ; and our whole
life is but a day repeated.—*Hall.*

All is needful that He sends ; nothing
can be needful that He withholds.—
Robertson.

Patience and tenderness are the two
great qualities which a woman's heart and
life require.

Let us be in the hands of God as tools
in the hands of a skilful workman.—*Father
Danniel.*

To obtain perfection it is not necessary
to do singular things, but to do common
things singularly well.—*St. Francis de
Sales.*

Obedience, we may remember, is a part
of religion, and therefore an element of
peace ; but love, which includes obed-
ience, is the whole.—*Seewell.*

Nature is never distinct and never
vacant ; she is always mysterious, but
always abundant. You always see some-
thing, but you never see all.—*Ruskin.*

Anything which makes religion its sec-
ond object makes religion no object.
God will put up with a great many things
in the human heart, but there is one
thing he will not put up with in it—a second
place.—*Ruskin.*

THAT which notably distinguishes a
high order of man from a low order of
man, that which constitutes both human
goodness and human greatness, is not the
degree of intelligence with which men
pursue their own advantage ; but it is dis-
regard of personal pleasure, indulgence,
gain—present or remote—because some
other line of conduct is more directly
right.

HE who would take slander out of the
world would remove one of the greatest
existing roots of evil. If any one un-
justly takes from his neighbour his good
character (besides the sin he commits),
he is in duty bound to make reparation,
according to the nature of the slander :
for no one can enter heaven with another
person's property ; and of all a person's
possessions, his good name is the most
valuable.—*St. Francois de Sales.*

Religion in Public Schools—Im- portant Action.

The Algoma members of the Inter-
diocesan Committee on the above sub-
ject were unable to be present at the
meeting held in Toronto on April 14th
last. We clip the following from the
Church Evangelist (Toronto) :

"A meeting of the representatives of the
several synods of Ontario was held in the
board room of the Synod of Toronto on
April the 14th. After prolonged consider-
ation the following resolutions were adopted:

"Moved by Rural Dean Armitage, sec-
onded by the Rev. Professor Clark, That the
conference consisting of representatives of
the Diocesan Committees of Toronto,
Huron, and Niagara concurs in the action
taken by the Synod of Toronto asking for
an amendment of the school law of the
Province of Ontario, in order to make pro-
vision for religious instruction being given
for one-half hour daily during school hours
by the ministers of the various Christian
communities, or their representatives, to the
children of their own communion.

"Moved by Mr. Blake, seconded by Dr.
Langtry, and resolved, That a committee be
appointed in connection with such other
synods or bodies as will join therein to wait
on the Minister of Education and urge
further provision for religious instruction in
the Public Schools in the Province of Ont-
ario, by giving one-half hour daily during
school hours for such instruction, and by the
introduction of the Bible as a text-book in
such schools, to be read, memorized, and
made the subject of examination.

"The committee to report to the several
diocesan committees.

"Rev. J. Langtry, convener ; Rev. Canon
Bland, Rev. Canon Richardson, Rev. J.
C. Roper, Rev. Prof. Clark, Rev. Canon
Sheraton, Rev. Provost Welch, Rev. Prof.
Worrell, Rev. C. L. Ingles, Hon. S. H.
Blake, Mr. John Hoodless, Mr. V. Cronyn,
Mr. Barlow Cumberland, Mr. S. G. Wood,
Mr. C. R. W. Biggar, Mr. Chancellor
Walkem.

We shall be disappointed if very im-
portant results do not follow this united
action.

Books are the lighthouses erected in
the great sea of Time.—*Whipple.*

Hymn for Rogation Week.

This is called Rogation of Rogando,
from the public supplications then
made ; for about that time princes go
forth to war, the hope of plenty is in the
blossom, the air is most subject to in-
fection, voyages by land and sea are
undertaken, and many other things re-
quire that public supplications should be
made. It is our custom also in many
places to visit our parish boundaries, that
contentious suits may be thereby pre-
vented, and if in such neighbourly peram-
bulations, this or the like meditations were
publicly sung as we walk through the
fields, it would not be an unprofitable
practice.

Lord ! it hath pleased Thee to say,
That when we prayed in Thy Name,
And prayed as we ought to pray,
We should from Thee obtain the same :
We therefore humbly pray Thee now,
That to the suits which we do make,
Thou pleased wouldst be Thine ear to bow
And hear us for Thy mercy's sake.

Let not the seasons of this year,
As they their courses do observe,
Engender those contagions here
Which our offences do deserve :
Let not the summer worm impair
The bloomings of herb, flow'r, or tree,
Nor blastings or distemper'd air
Destroy those fruits that hopeful be.

Domestic jars expel Thou far,
And be so pleased our coasts to guard,
That horrid sounds of inbrought war
Within our confines be not heard :
Continue, likewise, here Thy Word,
And make us thankful, Lord, we pray,
That famine, pestilence, and sword,
Have been so long withheld away.

As we are heedful to observe
The certain limits of our grounds,
And, outward quiet to preserve,
Walk yearly round our parish bounds :
So let us take a comely care,
Our souls' inheritance to know,
That no encroachments may be there
Obtained by our subtle foe.

What pleasant groves ! What goodly fields !
What fruitful hills and dales have we !
How sweet an air our climate yields !
How stored with flocks and herds are we !
How milk and honey overflow !
How clear and wholesome are our springs !
From ravenous beasts how safe we go !
How free from poisonous creeping things !
For these, and for our grass, our corn,
And all that springs from blade or bough ;
For all these blessings which adorn
Wood, stream, or field, this island through :
For all these Thy praise we sing,
And humbly we petition, too,
That we to Thee fruits forth may bring,
As unto us Thy creatures do.

So, in the sweet refreshing shade
Of Thy protection sitting down,
The gracious favours which we had,
Relate we will to Thy renown :
Our children, too, when we are gone,
Shall for Thy mercies honour Thee,
And famous make what Thou hast done,
To those which after them shall be.
From *The Hallelujah or Britain's
Second Remembrance*, published 1641, by
George Wither, contemporary of George
Herbert.

Acknowledgments.

Rev. Alfred W. H. Chowne begs to ack-
nowledge the sum of £10 toward the bell
fund of St. Mark's Church, Emsdale, Ont.,
per Rev. S. T. Courtney, England.

Mr. Hay, catechist, Magnetawan, desires
to acknowledge, through Mr. J. G. Edg-
combe, £5 from Mrs. Edwin Long for special
cases of need.