

The Algoma Missionary News.

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The Algoma Missionary News

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Sault Ste. Marie West
Ontario.

Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

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Sault Ste. Marie, Ont.

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NOTICE.

The Rev. Charles Piercy, Editor
and Manager of the Algoma Mis-
sionary News, has removed to

Sault Ste. Marie West
Ontario

All communications should be
addressed to him there from this
time forward.

Bishop's Appointments for January, 1903.

1. Thur.—Rosseau.
2. Fri.—Rosseau.
3. Sat.—Maplelake and Depot Harbor.
4. 2nd Sunday after Christmas. Open new church at Depot Harbor.
5. Mon.—Train south via Scotia Junction.
6. Tues.—*The Epiphany*: 6th anniversary of the Bishop's consecration. Bradford; address W.A.
7. Wed.—
8. Thur.—
9. Fri.—
10. Sat.—
11. 1st Sunday after Epiphany. Gravenhurst.
12. Mon.—
13. Tues.—Via Bracebridge to Purbrook and Uffington.
14. Wed.—Vankoughnet; missionary meeting in Uffington.
15. Thurs.—Drive to Baysville.
16. Fri.—Dorset and Stoneleigh.
17. Sat.—Drive to Bracebridge.
18. 2nd Sunday after Epiphany. Bracebridge and Falkenburg.
19. Mon.—Beaumaris.
20. Tues.—Port Carling.
21. Wed.—Gregory and Port Sandfield.
22. Thurs.—Proceed to Port Sydney for Missionary Meeting.
23. Fri.—Beatrice and Uxford.
24. Sat.—Brunel morning.
25. 3rd Sunday after Epiphany. Conversion of St. Paul. Huntsville.
26. Mon.—Grassmere. Quinns and Ronville for night.
27. Tues.—Fox Point; Missionary Meeting at Huntsville in evening.
28. Wed. } Aspdin, Stanleydale, and parts
29. Thur. } adjacent.
30. Fri.—Travelling northward.
31. Sat.—

A Letter From the Bishop.

TO THE CLERGY AND LAITY OF THE
CHURCH IN THE DIOCESE OF ALGOMA:
My Dear Brethren:

The old Domestic and Foreign Missionary Society of the Province of Canada is no more. It has given place to the new Missionary Society of the Church of England in the whole wide Dominion.

In November last the new Society, with its organizing secretary at its head actually began its work. The first meeting of the new Board of Management was held in Montreal on the 17th of November, when the Secretary set forth in clear and forcible terms his views of what should be

done and how it should be accomplish-
ed.

At this meeting the needs of the various mission fields were considered and the sum required to meet them was estimated at \$75,000. This sum it was resolved to ask the Canadian Church to raise within the year ending Dec. 31st, 1903.

For realizing the amount required the plan of "apportionment" was decided upon. This is the plan adopted a few years ago by the American Church and carried on with conspicuous success. The method is really an assessment upon the different dioceses, only the sum required from each diocese is asked for, not demanded. According to this plan therefore the total amount required, \$75,000, was divided among the different Canadian dioceses pro rata according to financial standing and population and each diocese is invited to raise the amount assigned to it. The work of determining the apportionments is both difficult and delicate. It is hard to know the facts, and almost equally hard to make just comparisons when the facts are known. It is quite possible that changes may have to be made later on in the scheme of allotment agreed upon. Indeed, it would be strange if some adjustment were not required in the first attempt of the kind. But each diocese should and no doubt will do its best to raise the amount asked of it.

The following is the list of apportionments agreed upon:—

Nova Scotia, \$4,500; Quebec, \$6,000; Toronto, \$17,000; Fredericton, \$3,000; Montreal, \$10,000; Huron, \$11,500; Ontario, \$5,000; Algoma, \$1,700; Niagara, \$5,200; Qu'Appelle, \$400; Saskatchewan, \$250; Calgary, \$500; Keewatin, \$100; Selkirk \$150; Mackenzie River, \$50; New Westminster, \$500; Kootenay, \$250; Columbia, \$500.

This is beyond question the right

plan, and the Church will rise to it. There will be considerable difficulty at first in getting the scheme understood and awakening the spirit of our people. But in due time a great revolution will be brought about by the adoption of this plan of telling the Church what is needed for missions and in asking that it be provided.

Those were wise words of Bishop Doane "The demand of the Church today is not economy, but expenditure, not retrenchment but enlargement, and the laying out of our work must be not how much work can we do with the money that we have, but how much money must we have for the work we have to do."

We in Algoma must take these words to heart. Our part in the apportionment is for us a heavy one, far heavier than they who laid it upon us probably realized. It is indeed certain that the lack of accurate information led to a larger demand being made upon us than would otherwise have been thought of. Be it so. Our duty is to rise to the responsibility that the Church at large has laid upon us. And it were indeed a reproach and a shame did any one of our missions or parishes fail to put forth a determined effort to accomplish what is required of it.

The Bishop, Archdeacon and Rural Deans are engaged in the work of allotting the sum required of us to the various parishes and missions. In due course each parish and mission will be informed of the amount it must attempt to raise, and will receive certain suggestions as to the methods it would be well to pursue for the purpose of raising it.

For a time the change being inaugurated will bear heavily upon Algoma. But if our Church people will be zealous and earnest and liberal we shall tide over the period of transition and reap otherwise the benefits of what is really a splendid and a proper move.

Very faithfully your Bishop,

GEORGE ALGOMA.

Notes By the Way.

"The Christian, simply as a Christian, is in all places and at all times a Missionary."—Bishop Westcott.

For nearly 600 years the whole of the education of England was carried on by the Church of England.

The Rev. D. A. Johnston has begun

his duties as the missionary at Sturgeon Falls and parts adjacent.

The Rev. P. W. P. Calhoun, the missionary on St. Joseph's Island, is arranging to have special services in St. John's Church, Marksville, on January 16th next, the twenty-first anniversary of the opening of the church.

It is announced that the idea of a great Missionary Congress, to be held in connection with the next Lambeth Conference, is taking shape. The United Boards of Missions of Canterbury and York are taking action in the matter, and letters have been sent to all Anglican Bishops and missions throughout the world, inviting opinions upon the proposed movement.

The reason why people do not support missionary work to a far larger extent than they do is that they do not know enough about the work that is being done. How can they know? By the circulation of missionary literature. The Church has not awakened to its value. When it does missionary magazines and books will be in an increasingly great demand.

The Yule tree was never, by the English people, held in honour as it was by the Germans. They cut it down and burned it at Christmas in testimony to the destruction of paganism. But though the Christmas tree itself was not introduced into our churches, evergreens torn off the trees were, as symbols of the conquest of the Church over the religion of Woden. The evergreen leaves and branches were ripped away, and the spoil was taken to adorn the Church of Him who triumphed over Woden. In this we note the reason for the custom of decorating our churches at Christmastide—a reason that should hallow all such decoration.

Our readers will be interested to know that Mr. Major, our lay missionary at Michipicoten, who was incapacitated last spring by reason of a serious illness, which laid him up in the hospital here for two months and has left him for even yet from being able to resume his work, is, however, slowly recovering his health. He is among friends in the State of Michigan and is full of hope that when summer comes again he will be able to do some missionary work in this diocese. During his long illness, Mr.

Major has received a number of gifts which he desires to acknowledge in our columns. We give a list below:

Michipicoten Harbour	\$70 00
Helen Mine	41 00
Grace Mine	34 50
Toronto, per Mr. A. E. French.....	40 00
Marmora, Ont., per Mr. R. Pearce	37 00
Sundridge and Eagle Lake.....	10 00
South River	5 00
Bishop of Algoma	75 00
	<hr/> \$312 50

"The House to House Collection for the Algoma Mission Fund," appointed to be made during the week following the 12th Sunday after Trinity, is one of the most important of our Annual Collections; and will be depended upon more and more as the Diocese loses its grants from outside. The following is a list of contributions for the current year. It is very interesting showing as it does the noble offerings made by certain of our smaller missions and revealing the fact that not a few missions and parishes have not yet made any return at all. It serves to show what may yet be done by this means of raising money for our work. No mission or parish should fail to make this collection and there is no better time than the time appointed for it.

Huntsville	\$19 00
Haileybury	\$ 6 65
Thorneloe	20 00
	<hr/> 26 65
Powassan	5 95
Parry Sound	33 55
Gravenhurst	12 00
Port Sydney	5 95
Brunel	2 70
	<hr/> 8 65
Novar	9 50
Ravenscliffe	9 00
Ilfracombe	8 68
	<hr/> 27 18
Baysville	7 00
Dorset	6 00
Stoneleigh	5 30
	<hr/> 18 30
Sudbury	28 25
Coppercliffe	11 60
	<hr/> 39 85
Uffington	6 25
Vankoughnet	5 00
Purbrook	3 75
	<hr/> 15 00
Victoria Mines	2 21
Aspden	9 40
Stanleydale	7 60
	<hr/> 17 00
Bracebridge	10 00
Falkenburg	4 50
	<hr/> 14 50
Sturgeon Falls	5 05
Cache Bay	10 00
Warren	6 00
	<hr/> 21 05
Port Arthur	30 80
Broadbent	25 75
Dufferin Bridge	6 50
Orrville	8 15
Seguin Falls	5 00
	<hr/> 45 40
Fort William	25 25
Ullswater	31 00
	<hr/> \$393 34

Notes of a Catechist's Wanderings along the Algoma Central Railway.

In the month of November last, at the Bishop's request, a catechist went up the Algoma Central for a two weeks' trip,—some one called it ecclesiastical prospecting.

Passing the brickworks, granite quarry, and some small settlements he came at length to Goulais, or as it is now called Searchmont, after Mr. Search, of the "Allied Companies." Searchmont has a fine station, an hotel, a store, a saw mill and two rows of houses. There are also some "shacks" and a boarding house.

by the Presbyterian student who generously offered a share of his room and his bed, a fine exhibition of religious harmony if not of actual unity.

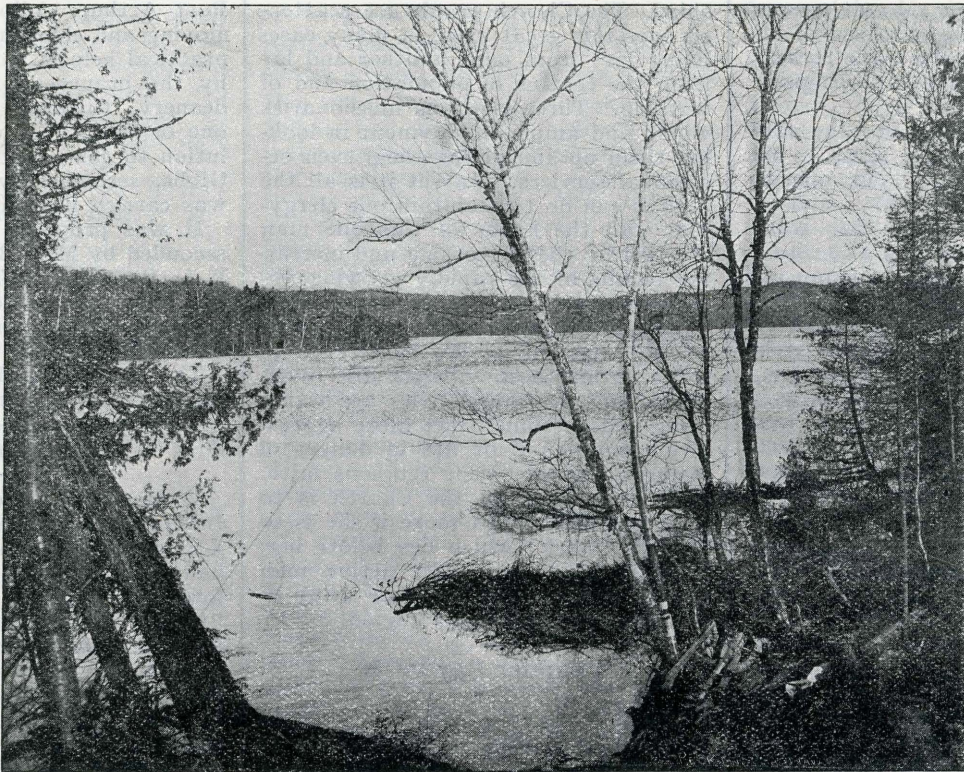
Seven miles from Searchmont toward the south is Wylde, a very busy centre. Close by are two large camps, one of them employing some 70 lumbermen, another a smaller number of men engaged in cutting wood for the charcoal kilns.

There are said to be between 200 and 300 men in the vicinity. These men are of various nationalities, chiefly French. The catechist was welcomed in the dining camps and well cared for by the cook.

camp to a group of settlers' houses. These settlers have taken up lots from the railway company. Here were living in isolation a family of English Church people who had had no service since they entered and now had a baby needing baptism. The poor child must wait yet a little while for a clergyman.

Sunday was spent in Searchmont, and by a happy turn of events the difficulties in the way of holding service were overcome, and 22 turned out, being representatives of all the English speaking families in the place.

There is no suitable room in Searchmont where service can be held. It was against the usual custom but, just for this once, permission was obtained to use the waiting room of the station.



Aweres Lake—On the Route of the Algoma Central Railway.

Twenty-four charcoal kilns have been built, and will soon be in operation. It is expected 200 men will be employed here.

The saw mill, which is at present shut down for a time for want of logs, has employed as many as 150 men.

The company propose to build a town here. All the streets are laid out.

The people are very mixed in things religious. The Church has some five families in the vicinity. Presbyterian and Methodist students are already living here. The place is the natural centre of the district.

The catechist was warmly welcomed

Very few Church people were found in this region.

One trying, almost disheartening, feature of Church work in such places as these is the uncertain, fluctuating, character of the population. The men are here to-day and gone to-morrow.

One mile farther on is the mining camp of the "Breton Iron Mining Co." a private company. Only seven men were here.

Five miles in another direction from Searchmont is Wabos. Here is a lumber camp,—called Martin's—with some 80 men, only 12 of them being English speaking.

No services of any kind had been held here. The catechist promised to give one if possible,—a promise he was subsequently able to fulfil.

A bush trail leads back from this

The people were well pleased. Some had not heard the Church service for years, and it was encouraging to hear them expressing the hope that regular service might be held.

One family was in deep sorrow having lost a child suddenly a short time before. The poor child had had no opportunity of baptism and the parents were sorely distressed over the fact.

Perry Brook Camp No. 2 was visited next day. There were here only 28 men, chiefly English, but not Churchmen. This place is about 6 miles from Searchmont.

Beyond Perry's, 3 miles, is Gaudette's Camp, No. 3. Here were 35 men English and Irish. After some talk with the men, and dinner, the catechist pressed on to visit a settler's hut.

The people were English, but Methodist. There were seven children. After prayers and supper and a rough walk through the bush in the dark, Searchmont was reached for the night.

Next day the settlers were visited again. A family of Congregationalists, living far back, have a child not baptized. But they wish it baptized by a Congregationalist minister.

A little farther a Church of England family, recently arrived, was discovered. All is very new to them. Poor people; they hardly know what is in store for them during the long cold winter. They have but a "shack" to live in. However, they are full of hope and courage.

Five and a half miles from here and Brackenridge's lumber camp was reached with its 67 men, 25 being English speaking but not Church of England.

Service was held in Martin's camp the catechist securing the use of the cook's quarters. Twelve were present; only a few were Church of England however.

Walking north at 7 a.m. the catechist met the "Walking Boss," Mr. Denison, who was very kind, offering the usual camp hospitality and expressing sympathy with the work. Arriving at Lake Atchigan at 11 a.m., he had lunch at the lumber camp and proceeded to Smith's and Biglow's camps, and after doing what he could with the men returned to Lake Atchigan for the night.

Ogidaki and Young's camps with 75 men, 40 being English speaking, were next visited and from there Birch camp and the "Superior Copper Mine."

"The Superior Copper Mine" is private property. Fifty men are employed. It is an American enterprise. The men are all English speaking, but only a few are Churchmen.

A bed was provided in the office. In the bush the virtue of hospitality is universal. It is a rare thing to be denied food and a corner to roll one's self up in one's blankets.

From this point the catechist retraced his steps to the Sault, convinced that there is much work to be done by the representative of the Church if only he, too, could live on the spot and go in and out among the men daily.

The district is a very large one as the wood cutting and lumbering extend from Maple camp at about 20 miles from the Sault to the last camp known as Weldon's about 65 miles away,—a distance of 45 miles.

Altogether there are 12 lumber camps, 2 charcoal batteries of kilns, several cord wood camps, to say nothing of the Searchmont saw mill,—all of these being Clergue Company industries.

In addition to these there are 3 mines (2 copper and 1 iron) 1 lumber camp, and some 6 families of settlers.

All told the catechist found some 13 families and a number of individuals who are Church people.

The Temiscamingue Mission

The region lying to the north-west of Lake Temiscamingue affords an illustration of the opportunities now offering for church extension in this diocese.

Here centering in the villages of Haileybury and Thornloe are about 1,000 square miles of excellent land surveyed into 26 townships, and being rapidly taken up by settlers from various quarters. The soil is a rich clay loam, very fertile. Nearly all the land near the shores of the lake and of the two principal streams, the White River and the Wabis, has been settled. Hundreds of families, not a few being Church of England families, have established themselves in these parts during the past two years. It is safe to say that at least 4,000 people are now living in these townships. The Church people are scattered over this great area, in many cases living far from one another and far from the centres of population and of worship. Three vigorous missionaries would find ample employment in looking them up and giving them even occasional services. As yet it is all the Church can do to maintain one clergyman and the hands of this one man are tied by the engrossing and increasing claims of the rapidly growing villages where Church services are regularly held. Back in the country parts, 20, 30, and in a few cases even 50 miles, from these villages are living people of our Church who are either being lost to some other more aggressive communion, or are in danger of losing altogether their religious faith. It is imperative, if the Church is to hold her own, much more if she is to do the work which lies before her, that at least one other active man should be sent with as little delay as possible into this wide region.

Thunder Bay W. A.

The first annual conference of the Woman's Auxiliary in the Deanery of Thunder Bay was held in St. Luke's Church, Fort William, on the 19th of November. Evensong was said in the church on the preceding day at 8 p.m., when addresses were given by the Rev. the Rural Dean, and Mrs. J. S. Ironside, Diocesan Secretary of the W. A.

At 10.30 on Wednesday morning a corporate communion was celebrated by the Rector, assisted by the Rural Dean, after which the conference was opened with prayer. Mrs. C. W. Jarvis, 2nd Vice President of the Diocese, was in the chair, and, after a few introductory remarks, read an opening address from the W. A. President of the Diocese, Mrs. Thornloe. The Diocesan Secretary read the business statements of Secretary, Treasurer and Dorcas Secretary, showing a large increase in members, branches, and amount of money raised.

A paper sent by Geo. Ley King, Esq., of the Shingwauk Home, was

then read by Mrs. Harper, and the members adjourned for luncheon, to the house of Mrs. Tully.

After a pleasant hour of social intercourse and rest, the afternoon session began with prayer, followed by an interesting account of mission work in British Columbia given by Mrs. Ericsson, of Schreiber. A paper entitled "The Ideal W. A. Worker" contributed by Mrs. Broughall, of Toronto, was read by Mrs. Boreham, Secretary of Fort William Branch, and followed by one by the Diocesan Secretary, on the "Work of the Parochial W. A. Branches."

The singing of a hymn prefaced Mrs. Scollie's remarks on "Church Unity," after which Mrs. Smitheman, wife of the missionary at Schreiber made a powerful and most touching plea for help for the poor little child-wives and widows in India. Mrs. Gibbs, of Port Arthur, followed with a most moving and eloquent appeal that some practical help in money should be sent by the branches of the W. A. in this deanery, towards educating at least one of these poor creatures. A resolution to this effect, proposed by Mrs. Gibbs, seconded by Mrs. Smitheman, was carried unanimously.

It was proposed by Mrs. Thursby, seconded by Mrs. Boreham, "That the W. A. Branches in Thunder Bay Deanery, undertake to clothe and pay maintenance of an Indian girl at the Shingwauk Home." Carried.

The rector closed the meeting with prayers and the grace.

The Indian's Dream.

I was invited the other day to an Indian feast on the occasion of giving a name to a member of the band who had come into the world not long before. I will not describe the feast, "though it had some features well worthy a description," indeed, it was a veritable occasion in more ways than one, but I am not writing about the feast, but about a splendid dream which an Indian chief, in glowing and picturesque language, described—such language as only an Indian chief can use—and emphasized by stately gesticulations as only an Indian chief can display.

I will try and give a translation of the chief's speech, but it will convey but a poor conception of the original, the actual grandeur of which it is impossible to reproduce:

"I had a dream," he said, "such a dream for beauty and glory as is seldom vouchsafed to mortal man. It filled my soul with ecstasy and I was carried away with feeling of the most intense joy. I feel still under the spell of the glorious manifestation such as I find it impossible to describe. It is only given at very rare intervals to enjoy such inexpressible pleasures. What emotions a contemplation of these things produce in the soul. Oh! the glorious vision that I was privileged to behold. It was a plant, a flower that I saw, but a

plant of such beautiful foliage, that words cannot describe, with such glorious and brilliant wealth of bloom, that truly enraptured me. The color and shape of the blossoms were something enchanting beyond everything that one could express. I looked upon its beauty and glory till I was filled with rapture, and while I looked the plant became larger, the flowers more abundant and more magnificent in splendour, and then, in the midst of my raptures, a voice said to me: 'You will find in this vision a name for the daughter of your friend.' I now," said he, "pronounce the heaven-sent name, Negahneebuh-googuatahzhenekahzoo." The chief sat down and the Indians were all very pleased and all were glad that the little one had such a beautiful name that was sent to earth, so to speak, in such a wonderful way. After the feast was over I walked home with my friend, the Indian chief, and I took the opportunity to remark, "That was a wonderful dream you told us about." "That was no dream," he said, "I just thought of it at the moment."

F. F.

Garden River, December, 1902.

The Service of Work

"After Adam work was curse;
The natural creature labours, sweats and frets.

But after Christ work turns to privilege,
And henceforth, one with our humanity,
The six-day Worker working still in us,
Has called us freely to work on with Him

In high companionship. So happiest!
I count that Heaven itself is only work
To a surer issue. . . ."

"Let us be content in work
To do the thing we can, and not presume
To fret because it's little."

—Mrs. Browning's *Aurora Leigh*.

The book from which these lines are quoted contain the author's highest conceptions of life and art. The first thought that strikes one is that the creative genius which inspired and brought forth such work was in its essence divine, inasmuch as all that is beautiful is indeed God-like and God-given. Next, the word "content" suggests a certain kind of discontent. It is what is termed "divine discontent," and its meaning is simply an unending ever-growing hunger and thirst, a daily, insatiable craving to be better than we are, to do better, to do more. Therefore, in this sense, let us all be as far from content as Heaven is from hell, and that is the widest distance I know of. Not at all akin to this noble want of content is the poor, wretched sort of feeling which is caused entirely by looking self-ward. It would gratify us to feel that we had

done something that seemed worth doing; we should like to see some tangible results of our work; it is so depressing, so uncomfortable always to have that miserable sensation of trifling, of nothing important accomplished, nothing to put by the side of others greater than ourselves!

Well—it is quite permissible to indulge in a passion for service (with some people this lovely passion is always uppermost), but then it must be divine service, not our own; and whenever we have this last kind of discontent it is the service of self that we are unconsciously intent upon, not the service of God.

True work is the thing that lies nearest, be it little or great, pleasant or disagreeable, though nothing can be really disagreeable that is done for Christ's sake, and if it be not done for His sake, it is—not valueless, God forbid, but maimed, robbed of its lustre, sadly wanting in vitality. For the mainspring of work, what is it? Is it not *faith working* (or *wrought*) *through love*? Is it not belief in action, creed translated into life? That Life which flows with perpetual grace, from the Incarnate Life of Christ, Who came not to be ministered unto, but to minister. Who inspires, hallows, makes fruitful for time and eternity all work done in His Name and for His sake?

With this foundation, the true worker will not be in a hurry. He will cultivate thoughtfulness, thoroughness, method, order, despatch, but he will avoid haste. There is no rest in haste, it brings no helping calm to others, it is often fruitful in mistake, and wanting in judgment. The busiest worker should be master of interruptions. The true worker will never think anything too small, too insignificant to be done well. *Whosoever his hand findeth to do, he will do it with his might.* He will do a thing as well and as promptly for others as for those he loves best. He will remember that it is only by giving attention to the smallest details that finish and perfection can be attained. The true worker will not be always looking for results. He will be content to sow, that others may reap; to labour that others may enter into his labours;* he will not forget how true it sometimes is that "most progress is most failure." † He will reflect on the slowness of God's Works, and will not be impatient. The true worker will not seek inordinately the approbation of others, he will bear to be misunderstood by any or by all if necessary; *to his own Master he standeth or falleth* ‡—here is at once the only ground of his confidence and his fear. The true worker will culti-

* St. John iv. 38.

† R. Browning.

‡ Rom. xiv. 4.

vate to the utmost his powers of loving sympathy and insight. He will try never to lose opportunities through bluntness of perception, or to destroy them by want of tact and delicate feeling. He will not discriminate, in matters of courtesy, between rich and poor. The true worker will look far beyond active work. He will see that sometimes he is called to a different stage.

"Who best
Bear His mild yoke, they serve Him best.

They also serve who only stand and wait."

To be willing to stand by, and to see others fill the place and do the work that all the hot passion of his heart, and the keen energy of his brain, throbs and longs for,—to be *willing* to wait, for love's sake, this, he will find, is not the easiest path. He will learn that endurance is more difficult than action.

Finally, the best work is done in silence. That is the best of all of which our nearest and dearest friends are in total ignorance; work which the blighting breath of speech would undo for ever. Work, like truth, is many-sided. The force of example is catching. Let some warm, glowing, living inspiration be caught from us. Let our own words prick us sharply to fresh resolve, to new endeavour. Amid all the vast machinery of creative work, and inventive genius, and manual labour, do not let the tiny note that should sound forth clear and true from us mar, by its absence, infinite and eternal harmony.

All this, and much more, is the ideal of work. If only one might close here! But for one moment we must turn away and look at the toiling millions who know work only as a curse, because they know not Him Who has redeemed that curse with blessing, and Who waits to consecrate their labour. Who is to blame for these gaunt faces, and shrunken forms these pale lips and hollow eyes, these foul tongues and brutal hands, this ignorance and vice going hand in hand, this maddening misery, this beseeching agony, this pitiful cry, this animal existence, without light, without hope, without love? Not God, surely, for He would not be God if such could be His will. But one answer we know, certainly you and I, in so far as we do not at least make the attempt to reach our ideal—you and I are to blame.

Now, if ever, the charge *and thou, child*, comes home to us, in the greatness of faith, in the power of love, in willing self-sacrifice, to go before the Face of the Lord, to make ready His Way, and, in life-long devotion to His Work, to give knowledge of salvation unto His people.

A. B. T.

*Reprinted, by kind permission of Messrs. Griffith, Farrar & Brown, from *The Newbery Magazine*, Dec., 1891.

Brotherhood of St. Andrew.

As the only representative from the Diocese of Algoma at the 12th Annual Convention of the above, held at Brantford, on Friday, Saturday and Sunday, October 17th, 18th and 19th last, I have been urged to give a brief outline of this splendid and enthusiastic Church gathering.

The Brotherhood is formed in recognition of the fact that every Christian man is pledged to devote himself to the extension of Christ's Kingdom upon earth. Personal allegiance to Christ, a conviction of individual responsibility and the spirit of Christian brotherliness are its great foundation principles.

The Brantford convention began with a devotional service in Grace Church, conducted by Rev. Canon Sweeney, D.D., Toronto. Organization and business came next, after which the subject "A Live Chapter—What Can be Done to secure it in the Parish?" was ably discussed by Rev. R. J. Moore, M.A., Toronto; Mr. J. A. Catto, Toronto, and Mr. H. D. W. English, President of the American Brotherhood, and others.

Rev. Canon Welch, then conducted a devotional service in preparation for the Holy Communion. At 8 p.m. was a public meeting with splendid and practical addresses by the Rt. Revds. the Bishops of Niagara and Huron, and also by Mr. English.

On Saturday the corporate Communion was held in Grace Church at 7 a.m., at 10.15 was a business session and after that the subject "Work by Boys amongst Boys" was discussed by Mr. Geo. Garrett, Toronto, and Mr. Hubert Carleton, Editor of "St. Andrew's Cross" and General Secretary of the American Brotherhood. The latter also conducted the Question Box. Rev. G. F. Davidson, M.A., of Guelph, presided, and Revds. H. C. Dixon and Canon Sweeney, Toronto, and Mr. A. B. Wiswell, of Halifax, and others took part in the discussion of the next subject. "Direct Personal Effort, the Work that Wins."

"How to Induce Churchmen to Become Workers" was the subject of the open conference on Saturday evening, the chairman being W. F. Cockshutt, Esq., Brantford, and the speakers the Lord Bishop of Ontario and Mr. N. F. Davidson.

On Sunday, at 8 a.m., was a celebration of Holy Communion in the city churches, and at 11 a.m., in Grace Church, a service with anniversary sermon by the Bishop of Ontario. At 3 p.m., was a men's mass meeting, at which the subject was "The Need of To-day, Jesus Christ the same yesterday, to-day and forever." At this meeting amongst others a forcible address was made by Mr. N. W. Hoyles, K.C., Toronto.

The preacher at the final service was the Bishop of Niagara. At 8.30 p.m., Rev. J. C. Farthing, M.A., of

Woodstock, conducted the farewell meeting.

The unbounded zeal and enthusiasm shown in the work of the convention must mean that we will go forward as never before, following the example of the American Brotherhood which President English and Mr. Carleton told us pledged \$9,000 in one half hour for this forward movement. At the Brantford Convention about 50 of the delegates pledged over \$400 towards the support of a travelling secretary.

I realized that if we would carry on our work at all, it must be by practising self-denial, by our most earnest prayers, and by putting our whole energy into the work. It must be by this way that we can win men for Christ.



Logs on the Goulais River, Algoma.

The importance of work amongst boys was most strongly urged by Mr. H. Carleton, who has given his whole life to Brotherhood and Church work; by Rev. J. O. Miller, M.A., and others. Mr. Carleton pointed out the necessity of getting hold of boys, and giving them definite work to do in using their influence over other boys for good.

I am more convinced than ever of the power and work for the Brotherhood in every parish in the diocese; that numbers do not count altogether, even a Chapter of two earnest men can do good work. Although there are only 3 or 4 Chapters in our diocese now, we hope to have others started soon.

For further information about the Brotherhood, and how to start a Chapter in a parish, any one interested is welcome to write to Wm. Walklate, Esq., General Secretary Brotherhood of St. Andrew in Canada, 24 Adelaide st. East, Toronto.

The official organ of the Brotherhood "St. Andrew's Cross" is pub-

lished at Pittsburg, Pa., by Mr. H. Carleton, the American General Secretary, who is a Canadian, and one of our most zealous and capable workers. It is a splendid Church paper giving Canadian as well as American Brotherhood and Church news. The subscription is \$1 a year at 60c each in clubs of 10 or more. Address—Hubert Carleton, Editor St. Andrew's Cross, Conestoga Building, Pittsburg, Pa.

The Brotherhood in Huntsville received a very helpful visit from Ex-President N. F. Davidson, who very forcibly and splendidly addressed the local Chapter and others interested, on Monday evening, November 10th, on our work. He stated that nine-tenths of the power of the Brotherhood was due to the spirit that was behind

it, the personal work and prayer of each man; that the other tenth was due to the organization.

H. H. DUNCAN,
Secretary, All Saints' Chapter,
No. 266, Huntsville.

Correspondence.

To the Editor of the ALGOMA MISSIONARY NEWS:

DEAR SIR—

As a well wisher to, and supporter of the Diocese of Algoma, I receive, regularly "The Algoma Missionary News." Some years ago I addressed to you, as editor of that paper, a letter on the subject of the title by which the Episcopal Church is known in Canada. I have a fair knowledge of your country, having visited it more than once, having officiated in your churches, and being acquainted with many of your clergy, from your Archbishop downwards. I am, therefore, very familiar with the title which your church bears in Canada. But I have never liked it. Neither

have I ever admitted that it really represents the Church as existing amongst you. Of course I might, instead, ask it simply to be designated "the Church," but that would lead to confusion. "Churches" are many in Canada. Any little body of worshippers that may gather together and raise its little shanty, or (if you will) its palatial house of prayer, calls itself, at once, a church. And it claims a right to do so, because, in the earliest days of Christianity, there were bodies of Christian converts scattered here and there all over the world, which the Apostles then termed churches. But why? Simply because in those days they were all converts holding, strictly, the same belief and under the same temporal rules, and spiritual headship—even though dwelling far apart. Whereas, of the "churches" of to-day in Canada (or elsewhere) very few hold the same identical creed. Some maintain that infant baptism is a mere form,—some hold that the Eucharist is not much removed from a love-feast,—while all, I believe (with one accord) repudiate episcopacy as we understand it, and all its associations and discipline. So, to call our Church in Canada simply a Church, is to fall into line with such and to lower it to a sect at once. On the other hand, to continue to call it the Church of England in Canada is surely to render it almost a missionary Church imported from another country—instead of the Church of thousands of our settlers (English or otherwise) who have long made their home in Canada and are holding the same creeds and the same forms of worship to which they had been, all their lives, accustomed in the old country far away. I see the question has again been formally debated of late amongst you, and I am only sorry that by a narrow majority it was decided, for the present, to retain the old mis-nomer. Why not call it simply the Episcopal Church (just as it is in the States) or the Episcopal Church in Canada? That would give it its right position. It would simply, then, be another branch of Christ's Church planted in Canada. We do not hear of "the Church of England in Australia," or South Africa, or India, as far as I can remember,—it is the Episcopal Church of Christ in that particular country. So may it be with you, especially in these Imperial times.

Yours faithfully,
HOWARD MCGACHEN.

England, Nov., 1902.

The following appeal and prayers were put forth for use by the members of our English Algoma Association during the Canadian "Week of Prayer" beginning with the first Sunday in Advent.

Such spiritual sympathy and support are very cheering and strengthening:

ALGOMA ASSOCIATION

The first week in Advent (Nov. 30—

Dec. 7) is to be kept by the Canadian Church as a week of special devotion. Will you join in this, and use the following prayers?—

Almighty and Everlasting God, Who hast promised through Thy Son Jesus Christ our Lord to be with Thy Church to the end of the world: Bless, we beseech Thee, these special devotions, which Thy servants offer in behalf of Thy most Holy Name, and grant that, by Thy Holy Spirit, in answer to our prayers and praises and meditations, many souls may be converted and saved to Thy Honour and Glory, through the same Jesus Christ our Lord. Amen.

Bless, we pray Thee, O Lord, Thy work in the Diocese of Algoma, and let the Spirit of Wisdom, of Counsel, and of True Godliness rest abundantly on the Bishop and clergy, and on those who work for the Diocese in this country. Lord, hear our prayer, for Jesus Christ's sake. Amen.

Seguin Falls Mission.

REV. J. WARING, DEACON IN-CHARGE

The Bishop, to our great delight and joy, again visited the above mission, this time for the purpose of opening the new church. The new church was opened on December 14th. There were both morning and evening services. We had a service at St. John's Church, Dufferin Bridge, in the afternoon. All three services were well attended, and, as usual, the Bishop's sermons were most instructive, practical and spiritual and suitable for the occasion. The musical part of the service at Seguin Falls was due to Miss L. J. Canning. Miss Canning, who was in this mission for several months, as school teacher, rendered excellent and praiseworthy services for the benefit of our Church and for the glory of God. She has left this mission with the good wishes of the people and a further hope that God will bless her future labours.

Seguin Falls Mission is both poor and thinly populated, but the people, by their self-denying efforts and indefatigable labours, have, out of their penury, contributed, beyond praise, greatly towards the building of the new church. The Bishop is delighted with the people of this mission for their loyalty, earnestness and devotedness towards the Church and, also, for the noble work which has been done. We are sorry to say that we still need about one hundred and twenty dollars more before we can complete the church.

J. W.

Sault Ste Marie

The special services of the first week in Advent were held daily in both the pro-cathedral of St. Luke and in the Church of St. John the Evangelist. At the latter there were a series of addresses on "What a Man Ought to Believe." On two evenings the Bishop delivered the address. The attendance, for week-night services, was good. In both churches, too, there

were one or two instructions for children.

The pro-cathedral was in danger of destruction by fire on December 10th. In the afternoon the rector discovered the floor on fire about midway up the nave. An alarm was given and the firemen reached the spot before the whole edifice was ablaze. Quite a portion of the floor and some seats were destroyed, besides the damage consequent upon the large quantity of water poured into the building. The damage will reach somewhere in the neighborhood of \$500. It is covered by insurance. The cause of the fire was, no doubt, due to some defect in the heating apparatus. The people of Sault Ste. Marie would have been very sad, had the church been destroyed.

The W. A. Branch in connection with St. John's parish has shown a little more life of late. New officers have been elected and renewed interest will assuredly be the result.

The young women of St. John's Church had a supper and sale on December 11th, the object being to raise money to pay off a portion of the debt on the church. Their efforts were successful, for though they did not obtain all the funds hoped for, they were able to hand over enough money to pay one pressing claim. At the moment of writing, the result cannot be certainly stated as all the returns are not in. They may be gratified, however, to know that their patrons enjoyed themselves and realized that fair prices, not fancy ones, were the rule at the sale tables. In fact, a good reputation was established that will stand them in good stead some future day.

The death of Mrs. W. H. Plummer casts a gloom over this Christmas-tide. In the Sault she was highly esteemed for her many good qualities, while in church circles there is a vacancy that will not be filled.

The congregation of St. John's Church suffers a loss by the removal to North Bay of Mr. John Hannen, its energetic choir leader. On the eve of his departure, Mr. Hannen was entertained at the parsonage, where the choir met to show its esteem for its leader and to ask his acceptance of a small gift to remind him of friendships formed here in connection with the services of the Church. Our loss is a gain to North Bay.

How a Farmer Filled His Missionary Box

Every egg that the hens layed on a Sunday was turned into a penny and dropped into the missionary box. When the box was opened at the end of the year it contained £4.

Diocese of Algoma

BALANCE SHEET AS AT 30TH JUNE, 1902.

ASSETS.		AMOUNT.	TOTAL.	LIABILITIES.		AMOUNT.	TOTAL.
To Investments			\$ 78,812 19	By Canadian Bank of Commerce, Toronto.....	\$ 98 46		
“ Deficiency at date, viz.:				“ Church and Parsonage Fund	450 36		
Mission Fund Account	\$5,758 38			“ Superannuation Fund	3,653 71		
General Expense Account	452 07			“ Widows' and Orphans' Fund	20,121 42		
Episcopal Income	70 56		6,281 01	“ Episcopal Endowment Fund (Open Acc't) ..	140 14		
“ Canadian Bank of Commerce (special):				“ Episcopal Endowment Fund	60,812 19		
For Episcopal Endowment	140 14			“ Special Purposes Account.....	3,161 47		88,437 75
Special Account	459 03		599 17				
“ Canadian Bank of Commerce Current Acc't:							
On hand July 1st, 1901.....	2,353 06						
Balance from Revenue Account, June	392 32		\$2,745 38				
30th, 1902							
			\$88,437 75				\$88,437 75

Certified Correct (except Investments, which have not been examined by me because not in Treasurer's hands).

SAULT STE MARIE, 26th November, 1902.

Signed, A. W. ROBERTS,

Auditor.

REVENUE ACCOUNT FOR YEAR ENDING 30TH JUNE, 1902.

EXPENDITURES.		AMOUNT.	TOTAL.	INCOME.		AMOUNT.	TOTAL.
To Domestic Missions Fund....	\$ 434 35			By Domestic Missions Fund	\$212 04		
“ Church and Parsonage Fund	121 42			“ Church and Parsonage Fund	424 23		
“ Foreign Mission Fund	553 06			“ Foreign Missions Fund	292 67		
“ Widows' and Orphans' Fund	683 25			“ Superannuation Fund	145 07		
“ Mission Fund	13,429 29			“ Widows' and Orphans' Fund.....	693 35		
“ Episcopal Income.....	2,931 04			“ Mission Fund	13,088 18		
“ General Expense Account.....	713 36			“ Episcopal Income	2,860 48		
“ Special Purposes Fund	844 43			“ General Expense Account.....	261 29		
“ Wawanosh Building Fund.....	96 01			“ Special Purposes Fund.....	2,221 22		
“ Bishop Sullivan Memorial Fund	105 52			“ Wawanosh Building Fund.....			
“ Shingwauk Home	2,615 11			“ Bishop Sullivan Memorial Fund.....	105 52		
“ Balance, as per Balance Sheet	392 32		22,919 16	“ Shingwauk Home	2,615 11		22,919 16
			\$22,919 16				\$22,919 16

Certified Correct.

Signed, A. W. ROBERTS,

Auditor.

SAULT STE MARIE, 26th November, 1902.

Some delay has been caused in the printing of the accompanying accounts. It has been unavoidable.

It is not always easy to obtain the services of an auditor when we need them.

Bishop Sullivan Memorial Sustentation Fund.

The following sums have been received towards this Fund since last month's report:—

Rev. F. Frost.....	\$ 5 00
Rev. Prof. Jones, Toronto.....	50 00
A. F. Gault, Esq., Montreal.....	100 00
Edward Prowse, Esq., Beaumaris	20 00
Sherbrooke W. A.....	35 00
Compton Children's Guild.....	24 49
Anon., England.....	200 00
F. H. Armstrong, Michipicoten....	5 00
Port Dover, Huron, W.A.....	5 00
A Thankoffering for mercies vouchsafed in 1902.....	5 00
Walter E. King, Esq., England,	
per Rev. C. J. Machin.....	12 18
	\$461 67

It is earnestly hoped that our friends will maintain their interest in this Fund until the sum required to complete it is obtained. That sum is still a little over \$6,000.

Acknowledgments

Receipts by H. Plummer, Esq., Diocesan Treasurer:—

MISSION FUND.

House-to-house collections:—Aspdin, \$9.40; Seguin Falls, \$5.00; Dufferin Bridge, \$2.50; Broadbent, \$25.75; Orrville, \$8.15; Little Current, \$3.70; Sucker Creek, \$1.50; Ullswater, \$31.00; Port Arthur, \$30.80; Fort William, additional collections, \$9.75.

Mr. Wilson Miller, Pittsburg, per Rev. C. J. Machin, \$10.00; Miss Long, per F. H. Stone, Esq., \$48.59; Huntsville, missionary meeting, \$17.70; Anon., from England, \$186.38; from F. H. Stone, Esq., \$194.43.

SUPERANNUATION FUND.

Broadbent, \$2.00.

SPECIAL PURPOSES.

Bishophurst repairs, Sturgeon Falls, \$5.00; Novar Church, W. Goulding, Esq., \$10.00.

GENERAL FUND EXPENSE.

Garden River, assessment, \$4.00; Port Arthur, assessment, \$20.00; St. Joseph's,

assessment, \$5.00; Schreiber, assessment, \$5.00; Parry Sound, assessment, \$10.00; By the Bishop, State River Valley, 50c. Whitefish River, 65c.; Oliver, 95c.; Victoria Mines, \$11.66; White River, \$3.25; Grace Mine, \$1.00; Michipicoten Harbor, \$1.15; Manitowaning, \$1.12; Midlothian, \$2.15; Dunchurch, \$1.66; Allansville, \$1.73; Haileybury, \$3.70; Emsdale, \$1.50; Powassan, \$5.82; Sale of Council reports, \$2.40.

CHURCH AND PARSONAGE FUND

Miss M. S. Bruce, \$5.11; S. P. C. K., special, \$121.00.

INDIAN HOMES.

W. Murray, Thorneloe, \$10.00; Clarendon, Diocese of Montreal, for support of boy, 12.65.

WIDOWS' AND ORPHANS' FUND

C. L. Sims, Esq., Manitowaning, \$1.00.

Contributions received by Principal direct, during November, 1902:—

FOR SHINGWAUK HOME

Miss Carney, Sault Ste. Marie, \$5.00; St. Paul's S. S., Rothesay, N. B., per Rev. A. W. Daniel, \$10.00.

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