

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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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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Bishop of Algoma,  
Sault Ste. Marie, Ont.

THE VEN. GOWAN GILLMOR,  
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Sault Ste. Marie, Ont.

A parent, next to maintaining a child's health, should cultivate his will to cheerful obedience and industry. These are the qualities which it is first possible for a child to acquire, and acquired qualities are those which bring the most training and are the most praiseworthy.

Of things that are in our power are our opinions, impulses, pursuits, avoidances, and, in brief, all that is of our own doing.



ON THE MUSKOKA LAKES

## Bishop's Appointments for November.

1. *All Saints Day*—21st Sunday after Trinity: Sault Ste. Marie, Confirmation at St. Johns.

2. Mon.—

3. Tues.—

4. Wed.—

5. Thurs.—

6. Fri.—

7. Sat.—

8. *22nd Sunday after Trinity*: Pro-Cathedral and Shingwauk Chapel.

9. Mon.—

10. Tues.—

11. Wed.—

12. Thurs.—

13. Fri.—

14. Sat.—

15. *23rd Sunday after Trinity*: Bruce Mines.

16. Mon.—

17. Tues.—

18. Wed.—

19. Thurs.—

20. Fri.—

21. Sat.—

22. *24th Sunday after Trinity*: Port Arthur and Fort William.

23. Mon.—

24. Tues.—

25. Wed.—

26. Thurs.—

27. Fri.—

28. Sat.—

29. *1st Sunday in Advent*: White River.

30. Mon.—*St. Andrew, Ap. and Mar.*

Sault Ste. Marie.

Sault Ste. Marie.

Travelling Westwards,  
Chapleau, etc.

Missions of Oliver,  
West Fort,  
Nepigon Station,  
Rosspport.

## The A. M. N.

THE ALGOMA MISSIONARY NEWS grew out of a small sheet printed by the Rev. E. F. Wilson in behalf of the Indian homes. This sheet was called "The Algoma Missionary News and Shingwauk Journal." In its present form THE NEWS has been in existence for more than two decades. It has passed through various vicissitudes and has been once or twice enlarged and improved in style. But its purpose since it became a diocesan magazine has remained unchanged. That purpose has been to promote the interests of our work by diffusing far and wide, in England as well as in Canada, news from the general mission field, and in particular by giving information of every kind affecting the condition and needs of the Missionary Diocese of Algoma. The magazine has been especially useful as a medium for acknowledging benefactions; for giving an account of our stewardship to those who have supported us with their contributions, and for bringing



special appeals for aid before the notice of the Church at large.

For the accomplishment of all this it has been necessary to seek a wide circulation, and as a matter of fact our publication has found its way into every part of old Canada and in no small numbers even into England.

But we have now come to the parting of the ways in our diocesan history. Our relation to the older dioceses of Canada has been altered by the creation of a missionary society for the whole of Canada. This society is now the sole accredited missionary agent of the Canadian Church, the one recognized authority for diffusing missionary information and for making appeals in behalf of missions. No missionary diocese is now expected to go out championing its own cause and making appeals in its own behalf. Whatever our needs may be as a missionary diocese we are expected henceforward to lay them before the Society's Board and are assured of fair and generous treatment in the allotment of the Society's funds. In view of all this, waiving her special claim upon the Eastern Dioceses, which called her into being, Algoma, at the call of the Missionary Society, has agreed to take her place as one among the many missionary children of the Church of the whole Dominion.

Further, the Missionary Society in the discharge of its appointed duties has put forth an enlarged and improved missionary magazine under the title of "The New Era," whose aims are the diffusion of missionary information in general and the promotion of the various objects of the Society. In loyalty to her own institutions the Church throughout the Dominion is under obligations to support and encourage this publication in every possible way. And it is our plain duty to place our ALGOMA MISSIONARY NEWS on such a footing that it will not in any way or degree compete with or antagonize the "publication" of the Society.

In view, therefore, of the facts that our freedom of appeal to older Canada is at an end; that there is no longer any need of our efforts to diffuse general missionary information, "The New Era" covering the ground amply, and that the general circulation of our magazine must in some measure interfere with "The New Era's" operations, we have decided that whatever it may cost us it is

our duty to withdraw our agents from the older Canadian Dioceses and to confine their operations within our own diocesan limits.

This will of necessity result in a very serious narrowing of our aim and scope. It will make THE ALGOMA MISSIONARY NEWS essentially a diocesan magazine. It will probably cost us the loss of many hundreds of our extra diocesan subscribers who, we hope, will henceforth subscribe to the "New Era" instead. But since the step we propose to take is right, and wise, and in the interests of the cause of missions, we confidently count upon all Church people in Algoma rallying round our standard and doing everything in their power to support and aid us in our work.

In particular we look to, and call upon, every Algoma clergyman, catechist and lay-reader, and every official of the Woman's Auxiliary, to take an active interest with pen and purse and influence in THE ALGOMA MISSIONARY NEWS to be from 1st January next in a special sense our own diocesan magazine.

Hitherto THE NEWS has never paid its way, though it has fully justified its existence by the good it has done and as a medium of communication between the diocese and its supporters.

It will not pay its way in the future unless every parish and mission within our borders does its duty by it. It will still have an ample sphere. It will still be a medium through which acknowledgements may be made. It will be a means of communication between Bishop, clergy and people. It may become a means of welding more truly into one the scattered fragments of our wide spread jurisdiction. And now that our limits are narrowed it may be far more than ever before a medium of instruction in Church matters for old and young. But as in the past so in the future, everything will depend upon the measure of support extended to us. Throughout its existence The Algoma Missionary News has sadly needed two things—a larger circulation and the more prompt payments of subscriptions. In these directions will lie still more largely in the future the secret of its successful operation.

#### The Advent Ember Season.

The Ember seasons are far too little observed. How few seem to realize

that four times a year the Church solemnly calls her people to prayer in behalf of those about to be ordained.

If we studied our Prayer Book as we ought to do we should at least remember that the Wednesdays, Fridays and Saturdays following the 1st Sunday in Lent, Whitsunday, September 14th and December 13th—twelve days in the course of the year, are sacred days, days on which the Church expects her people generally to take a prayerful interest in their clergy—especially in the younger clergy.

If our people realized and lived up to their responsibility in this regard it would not be too much, surely, to expect that a general improvement in tone and character would overtake our spiritual guides, and that there would be less reason to criticize and complain of those who fill our holy offices.

The Advent Ember season is at hand. On Sunday, 20th December, it is altogether likely that two or three of our young men will then be admitted to the Diaconate or the Priesthood. Let us hope that not a few of our people will "remember" them, and the authorities upon whom rests the responsibility of "admitting" them to their sacred calling. For this purpose no more beautiful prayers could be desired than those provided in the Book of Common Prayer.

#### Advent Pastoral.

MY DEAR BRETHERN OF THE CLERGY AND LAITY:—

As the season of Advent approaches we recall the efforts made last year at this time to quicken and deepen the spiritual life of our people. It will be remembered that special prayers and services were appointed throughout the Dominion in the hope that the blessing of God the Holy Ghost might be called down upon us for our own individual good and for the promotion of the great cause of our Church.

It would be a grievous pity were we not to follow up the good work begun last year. A single effort rarely suffices to accomplish any good work. The Church's idea of spiritual progress is that of gradual growth by habitual use of means. Her round of services and seasons is wonderfully and beautifully adapted to this end. We have far too much neglected her great penitential seasons, especially the season of Advent, which bids us prepare for Christmas, for the coming



of our Lord into our lives and hearts that we may be ready for His final coming in judgment.

It were surely well, and I trust that our clergy will be forward to provide some special opportunities for worship during the coming Advent season; and to see that some loving urgency be put upon our people to use the same.

Where possible there should be daily prayer. In every parish and mission there should be at least one or two additional celebrations of Holy Communion. And in every service on Sundays and week days one or more of the special prayers and intercessions authorized below may be used, appropriate addresses being delivered at proper times.

It is further desirable that the children be remembered and that in Sunday School and, where possible, in special services, they should be instructed very fully in the subjects of the season, taught to apply the lessons to their own lives, and urged to give proof of their interest by special contributions towards missionary work, their offerings being specially solicited for the Shingwauk and Wawanosh Homes, now in grievous need of assistance.

What might not the season of Advent become if all Church people would use it as they should do. As a moulding influence shaping the lives and characters of our children on the model of the Perfect Child; and as a corrective counteracting the contaminating touch of the selfish world, and bringing those who are older to the test of the true childlikeness, Advent and Christmas might well become beyond words blessed!

SPECIAL PRAYERS AND INTERCESSIONS  
Suggested and Authorized for Use  
During Advent.

#### I.

**A**LMIGHTY and Everlasting God, who hath promised through Thy Son Jesus Christ our Lord to be with Thy Church to the end of the world: Be graciously pleased, we pray Thee, to bless the devotions of Thy Church in this Holy Advent season that as once in the crisis of this world's history He came to be the Saviour of mankind, so at this time the Redeemer may come into our hearts to be evermore our Saviour and our Friend, who with Thee and the Holy Ghost liveth and reigneth ever one God. World without end. Amen.

#### II.

**B**LESS, we pray Thee, O Lord, this Missionary Diocese of Algoma and make it ever more and more an

instrument in Thy hand for the extension of Thy kingdom on earth. Give Thy Holy Spirit to the Bishop, the clergy, and all who labour with them. Grant that they may be earnest in spirit, instant in prayer, and zealous for Thy honour and glory. Prosper their undertakings that through them many souls may be converted and saved. And when the Chief Shepherd shall appear may they receive a crown of righteousness which fadeth not away. Grant this, we pray Thee, through the same Thy Son Jesus Christ our Lord. Amen.

#### III.

The collect for "The Innocents' Day."

#### IV.

The three prayers at the end of the Communion Service.

### The Apportionment Increased.

The Bishop was absent in Toronto last month attending the meetings of the Board of Management of the new missionary society. Much good work was there done. A satisfactory arrangement was made with the W. A. and a permanent constitution was agreed upon. Certain matters connected with the C.C.M.S. and its missionaries were finally settled. The great work of the meeting, however, was the adjustment of the missionary apportionments. It was found that a very large part of the apportionment for the present year had already been paid in, warranting the expectation that the whole sum of \$75,000 would be realized by the end of the year. Reports from the missionary dioceses in Canada and from the foreign field showed increasing needs, amounting in all for the coming year to the sum of \$100,000 in place of \$75,000. It was necessary to increase the apportionment accordingly for the coming year. Instead of \$75,000 the Church in Canada will be required to raise \$100,000, that is, each part of the Church will be required to increase its present apportionment by one-third.

### Requests for Bales—Notice to Clergy and Others

It is now an established rule in Algoma that our ordinary missions make no appeals for bales of clothing, etc., etc., to the Woman's Auxiliary outside our own diocesan limits.

The Indian missions, of course, still need a little help in this direction, more especially in winter time and for the Christmas festivities. But for all ordinary needs in the settled parts of the diocese adequate provision can

now be made by our own Diocesan Auxiliary.

Last year the Bishop approved of a few exceptional appeals. Three or four of our clergy represented that their needs could hardly be properly attended to by our own Auxiliary; and a few things were accordingly sought and received from outside sources. This was almost exclusively at the Christmas season. This year, however, there need be no such exceptions, and the clergyman of any charge where there is real need—need which cannot be supplied by the mission itself—may send to the Bishop a statement of the case and a request for assistance from our own Diocesan Auxiliary. The Bishop, if he approves of the application, will endorse and forward it to our Dorcas Secretary, Miss Wanless, of Sault Ste. Marie, who will in turn assign it to one or other of our branch Auxiliaries to be attended to in due course.

But in order that the Auxiliaries may have time for their operations any applications which are to be made this season should be made without delay.

### Our Laymen at the Provincial Synod.

Lest it should slip the memory of our older clergy and for the information of those who have recently joined our staff of missionaries, it is desirable that attention be drawn to Canon XX of the Synod of the Province of Canada, which governs our representation in that body.

The present intention is particularly to bring before our readers the Fifth Section of said Canon, in good time, so that in no mission may there be failure to comply with its provisions demanding action in the month of January next.

We reproduce the following paragraph:

V.—The lay delegates shall be elected in the manner following: (a) During the month of January preceding the meeting of the Triennial Council, vestry meetings shall be held (seven days' notice being given) in all regularly constituted stations in the missions, for the purpose of nominating persons for said office. The clergyman in charge shall preside at such meeting, but shall have no vote thereat. In the absence of the clergyman a chairman shall be elected by the meeting. Those present and entitled to vote (i.e. communicants in good standing) may nominate one person for election as lay delegate to the Provincial Synod; should the meeting not be held within the period mentioned, said station or mission shall be held to have made no nominations.

(b) It shall be the duty of the incumbent of a mission, or in his absence the chairman of the January



meeting, to forward the names of the nominees to the Secretary of the Council within seven days.

(f) All lay nominees, at the time of their nomination, must signify to their own vestries their willingness to attend the Provincial Synod, if elected, and without such signification no nomination shall be received.

### Diocesan Notes.

Mr. T. H. Young, lately at Coppercliff, goes to Silverwater, Manitoulin Island, for the winter as a lay missionary.

The Rev. C. J. Machin, Mus. Bac, is going for a few Sundays to Huntsville as locum tenens, pending an appointment to the parish.

The Bishop has appointed Rev. A. H. Allman, of Emsdale, to fill the post of Rural Dean of Parry Sound, during the unexpired balance of the triennium.

We are grieved to say that Mrs. Hay, wife of Rev. T. J. Hay, has been very ill, and at last reports was still very weak and in a hospital at Huntsville. She is slowly improving.

Let us not forget that St. Andrew's Day and the days immediately preceding and following, are set apart throughout Anglican Christendom as days to be devoted to intercession for missions.

The Bishop spent Sunday, October 4th, in the Mission of Korah. Having taken part in the service at Korah in the morning the Bishop drove to Goulais Bay for the evening, where Mr. Hunter presented four persons for confirmation.

Mr. Palmer, a young gentleman from Cornwall, Ont., who has spent a few weeks at Sudbury, under the guidance of the Rev. J. Boydel, M.A., is likely to go to St. Joseph's Island for the winter to assist the missionary there in keeping up the work begun during the summer past by Mr. Simpson.

Rev. F. Lawlor preached his farewell sermon at Spanish River Reserve and Massey on Oct. 14th, at Walford and Webbwood on the 11th, and at Nairn Centre on the 18th. The people at Nairn presented Mr. Lawlor with a sum of money. At Webbwood Church people and townsmen generally joined in the presentation of

an address accompanied by a purse of money.

There is an annual sale of work and Christmas presents at the Church House, Westminster, in aid of the work of the Church at home and abroad. This year it will be held on November 11th and 12th. The Diocese of Algoma has a stall again, to which as stallholders are attached the names of the Ladies Amherst and Miss Eda Green. The patronesses include five ladies who belong to the royal family, and many others of note.

The October number of "The Algoma Association Paper," says: "On the last day of September there was called also into rest one whose wise counsel and gentle sympathy will always be a hallowed memory to those who were privileged to seek them. Miss Alice Swinburne was a member of the Executive Committee, and the Algoma Stall at the Church House owed to her each year more than we can say, but her generous devotion to this and to all Church work, and the inspiring influence of her life reached far wider, and cannot be measured in words." Shall we not join our friends in England on Sunday next (All Saints') when we remember in our prayers all those who have set before us the example of a godly life.

News from Rev. B. Fuller, up the Nepigon, is to the effect that Mrs. Fuller is in much better health—practically well. It is a pleasure to be able to say this. Mr. Fuller is busy at the finishing of his house. He is looking forward to the arrival of the boat (so generously provided by the W.A.) as soon the weather will permit of its being moved. It is pretty well decided that the craft most suitable for the conditions of Mr. Fuller's work is an auxiliary boat, having a small gasoline engine and a jib and mainsail. It will be 25 feet long with a 7-foot beam and will be strongly built and fitted for use in a substantial manner. On his way up our missionary had a service at the new fishing station on South Bay, where he arrived just in time to marry a couple.

### Parry Sound and Muskoka Deaneries Meet in Conference at Parry Sound

On Wednesday and Thursday, Sept. 23rd and 24th, there were simultaneous gatherings of the Parry Sound and Muskoka ruri-decanal chapters, and of the delegates of the Woman's

Auxiliary branches of the same districts.

A very refreshing and instructive service took place on the Wednesday evening, when the Rev. J. Pardoe said Evensong, and four candidates were presented to the Bishop for confirmation, which rite was followed by a discourse explanatory of the same by his lordship.

On the Thursday morning corporate communion was administered by the Bishop at 8 a.m., in which he was assisted by the Rev. Rural Dean Gillmor and Rev. T. J. Hay. At 10 a.m. Mattins commenced the sessions both of the W. A. and of the deaneries. The former met at Mrs. W. Foote's house, and the latter in the vestry of the church.

The Bishop gave the morning to the W.A. gathering and the afternoon to the business of the ruri-decanal meeting. There were present at the latter Rev. Rural Dean Gillmor (chairman), and Revs. J. Pardoe, T. E. Chilcott, M.A., C. W. Hedley, M.A., T. J. Hay, J. Waring, A. H. Allman (Hon. Sec.), and Mr. J. Peck. From several of the clergy messages regretting their absence were received. The Chairman gave a brief address, referring to the special advantages of having the Bishop at hand, and of the delegates of the W. A. meeting at the same time. A resolution welcoming the Rev. C. W. Hedley to the work in the diocese was passed. After that the consideration of Acts ii., 37-47, occupied the time until adjournment for luncheon.

The luncheon was spread at Mrs. Jukes' house, and was of a very recherche character. The Bishop sat at the head of the table, Mrs. Thorneloe facing his lordship at the other end. It was a most enjoyable time, all present being refreshed both in body and mind.

The chapter resumed at 2.45 p.m., when the Bishop was present, as were also all the members mentioned above. The minutes of the last meeting of the chapter were read by the honorary secretary, and duly passed. In the absence of Rev. Rural Dean Burt, the Rev. C. W. Hedley most kindly consented to open the discussion upon the Rural Dean's subject, "The best way of interesting and retaining a hold upon the young people of the Church." A most vivacious and profitable discussion developed, which was shared in by Revs. T. E. Chilcott, J. Pardoe, A. H. Allman and Rural Dean Gillmor, and closed by the Bishop in very able, sympathetic and helpful manner. The second subject was opened by the Rev. J. Pardoe, who read a few thoughts which he had committed to paper on "The preparation of candidates for confirmation." Many points of importance were well brought out in relation to the subject, and some other correlative matters were also touched upon. The discussion was very helpful to all present, and was taken part in by the Revs. C. W. Hedley, T. E. Chil-



cott, J. Waring, and the Rural Dean, the Bishop summing up to the advantage, encouragement and blessing of all.

The Bishop then most touchingly referred to the late Archdeacon, who was present there at a similar gathering in 1902. The Rev. A. H. Allman moved, and Rev. T. H. Chilcott seconded, "That thus ruri-decanal gathering desires to place on record its high appreciation of the late Archdeacon Llwyd, as a brother-worker, friend and counsellor, and, whilst deeply deploring his loss, humbly thanks God for the confidence that he has passed to rest and happiness in paradise." This was passed by all standing in silence.

The Bishop then expressed something of the admiration he felt for the character and labours of Rural Dean Gillmor, and declaring his desire to honour seniority in service, offered him the vacant Archdeaconry of Algoma. The Rural Dean requested time to consider the matter, but has since accepted the post of honour.

The Rev. J. Pardoe moved and Rev. C. W. Hedley seconded, "That the best thanks of this joint deanery meeting be given to those who have provided hospitality."—Carried.

The Bishop then pronounced the benediction.

Then finally, a united gathering took place at Trinity Church, and a missionary service was held at 8 p.m., which was an inspiration to all present. Shortened Evensong having been said by the Rev. A. H. Allman, B.Sc., the first address was given by the Rev. C. W. Hedley, M.A., which was clearly and eloquently delivered, and afforded much valuable information concerning the Kootenay. Rev. Rural Dean Gillmor followed with a pathetic and telling address, which was crowned by a descriptive narration of the manner in which a man was accidentally killed who had been affected by him. The Bishop gave the final address, and furnished a vast amount of information as to the extent and work of the diocese. It was a masterly effort, and gave both pleasure and profit to the hearers. An anthem, excellently rendered, reflected great credit upon Mr. Mucklestone's leadership; then an offertory for the Mission Fund, followed by the pronouncing of the benediction by the Bishop, closed a most memorable evening in the Church's history.

A. H. A.

### Sturgeon Falls Mission.

The Church in this mission evinces encouraging evidence of growth. The Bishop was in the mission on Sunday, Oct. 18th (St. Luke) and in the morning in the Church of St. Mary Magdalene confirmed five persons. He was, of course, the celebrant in the following service of the Sacrament of Holy Communion. There were some twenty-five communicants. The Bishop was the preacher also. In the even-

ing the Bishop again preached to an overflowing congregation.

Cache Bay, between three and four miles distant, was visited in the afternoon and a service held in the union building.

The Bishop met the Churchwardens and others at Sturgeon Falls to consider the question of how best to meet the demand for more church accommodation. It is necessary that something be done shortly. The Bishop's recommendation is that the present building be enlarged by the addition of 18 feet and that a small transept be added on the north side. This would more than double the present seating capacity and also provide a very convenient room for vestry and Sunday School use.

Much zeal has been manifested by a band of women at Cache Bay who have been at work to secure funds for the erection of a church there on a site given by Mr. Martin. A letter just to hand tells us that they held a "national fancy fair" on October 20th and 21st, "under the auspices of the newly organized branch of the W. A." In every respect it was a grand success. The branch of the W. A. was organized only last June, with Mrs. Storey as president. It has nearly \$400 to its credit in the bank.

All are to be congratulated. No doubt they are encouraged to persevere until the results of continued effort secure the erection of a church on which there shall be no debt.

### Thessalon Mission.

Thessalon is one of the rising little towns of Algoma. Its growth is not rapid. It is better—it is solid. Several small industries are springing up in the place and the country around it is very good for agricultural purposes. Under the guidance and teaching of the Rev. C. E. Bishop the Church's cause is thriving. The Bishop was there on Sunday, October 25th. On that day the Sunday School numbered fifty, while seventy-five names are said to be on the roll.

The special occasion of the Bishop's visit was two-fold in character. First, the induction of the missionary in charge, which was delayed because of family affliction during the early part of his residence. Secondly, to take part in a harvest thanksgiving service. It was not easy to combine the two things successfully, yet the result was very gratifying. All had been arranged with much thought and care, producing a good effect. The music is an important feature in the church's services at Thessalon. Mrs. Bishop takes an able and prominent part in the management of the choir. The service was well attended.

Rev. C. E. Bishop has many schemes for the building up of his mission. He is not only interested in the youth in his mission, but he is also full of missionary zeal and is already reaching out and finding many scattered members of the Church's flock in the

wide-spreading regions to the north, where no regular services of the Church were ever held. It is a vast field. Whole townships lie untouched awaiting his operations. His heart is yearning to do this work as it should be, and he asked the Bishop the old question: "Bishop, can you send me an assistant?" Among other schemes he has begun the publication of a parochial paper, "The Friendly Member," which he intends to be a handmaid to The Algoma Missionary News. So long as this can be successfully accomplished such papers may do much good. The Bishop is anxious, however, to make "The A. M.N." in every way suitable for parochial purposes, and trusts that the clergy generally will consider whether they may not use it with advantage that way. Of course, there is no desire to discourage such schemes as Mr. Bishop's.

In a letter since received by the Bishop, the incumbent says:

"If I could only spread myself out a bit more there is good work for us in this vicinity. Would your lordship kindly send me a license for Mr. Case as a lay reader? A good, active student with me could do a good work indeed about here. I hope the day may come when we may have one.

"Last Thursday evening I went to Ansonia and held a cottage service. We had a gathering of eighteen. They invited me to come again, and the next day I received another invitation by one who came into town. If I were able to keep a rig I might get about a bit more, but that is out of the question at present. At Kirkwood, also, they would be glad of our services. I may yet arrange to go now and then on a Sunday evening."

### Ilfracombe.

On Sunday, October 11th, a large congregation assembled at Christ Church, Ilfracombe, it being the occasion of the administering of the holy rite of confirmation, and also the dedication of a stained glass memorial window by the Bishop, assisted by the incumbent, Rev. J. Pardoe.

The window dedicated is composed of three Gothic lights, separated by strong mullions. The centre and largest light contains a representation of our Lord as "The Good Shepherd." The side lights are filled with a treatment of cathedral glass, so arranged that the principal panel is made additionally attractive. The attitude of our Lord at once arrests attention. The bowed head and benign countenance well express the thoughtful, loving care for the sheep in His keeping. The lamb nestling in His arm, partly concealed by the mantle, still further emphasizes this. The figure is surrounded by a pastoral scene with a pleasing arrangement of foliage and reflection of sheep in a little brook.

The colouring is extremely fine, the mantle of our Lord being a rich ruby,



and the tunic of varied whites. Beneath the figure is the following text: "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This panel is made of the best English antique glass. The window bears the inscription: "To the glory of God and in memory of Mrs. Charles Smith, who died June 4th, 1902," and was designed and executed by the well-known firm of Robert McCausland, Toronto.

Mrs. Smith, to whose memory the window has been erected, was the wife of the senior warden, and had been for years an untiring worker in every good cause connected with the mission. On her death, which occurred rather more than a year ago, her friends far and near joined together, at no little personal cost, to provide a tribute to her memory such as is rarely found in a country mission church, and which this particular mission, still drawing annually a large measure of aid from the Mission Fund of the diocese, could not with propriety have sought to obtain, or under ordinary circumstances have hoped to possess.

At the dedication service the Bishop preached on thankfulness, expressing his appreciation of the efforts of Rev. Charles Darling, of St. Mary Magdalene, Toronto, who has spared himself no trouble in helping to raise funds for this object and in personally superintending the construction of the window and also the work of erection.

### Blind River Mission.

The Bishop left Sault Ste. Marie on Saturday, October 24th, to keep an appointment at Blind River the next morning. He reached his destination about 3 p.m. and found a fire raging in the place. The whole community was in a fever of excitement, as it was feared the little town would be destroyed. Four large buildings were totally destroyed. The principal street was certainly imperilled and appeared to be doomed. The chances of a service in the nice little church next morning were certainly slim. However, by a merciful change in the direction of the wind the fire was checked and ultimately got under control. The people recovered their balance and turned out in large numbers next morning to thank God for their delivery.

The missionary, Rev. F. H. Hincks, B.A., has won the esteem and devotion of his people. He presented to the Bishop a small class for confirmation. The evident enthusiasm and wide-spread good feeling with regard to the Church's work give much promise for the future, but the number of places he has to serve and their wide separation make it impossible for him to do as much for any one point as is necessary for effective work. In the field he serves there are four or five representatives of other Christian bodies.

### Port Sydney Mission

A much felt want by the occupants of the parsonage is a better way of heating and a fund towards a furnace has been started. Towards this object the ladies of Christ Church provided a Harvest Home Supper on Thanksgiving Day, and after payment of expenses the sum of twenty-five dollars was placed to the credit of this fund. The supper, after which there was a good entertainment, drew a large number of people from different parts of the mission, and parts adjacent. There was a good friendly feeling throughout the proceedings and the Incumbent and Mrs. Atkinson have received much encouragement towards making further efforts to accomplish the necessary work on the parsonage.

The women of Holy Trinity Church, Newholm, have raised about sixty dollars towards putting in suitable seats, and they are still at work to attain this desirable object.

Very successful Harvest Home services have been held at St. Mary's Church Hall, Beatrice and Holy Trinity, Newholm. The Incumbent officiated. A grandchild of Mr. D. Ferguson (church warden) was baptized at a recent service, making the 50th baptism performed during the present incumbency.

The sum of seventeen dollars has been raised towards painting Christ Church, Port Sydney, which work should be done within a year or two. The present Incumbent has begun his fifth year of work in this charge and is meeting with many encouragements and regard.

### Aspden Mission.

REV. L. SINCLAIR, INCUMBENT.

The Harvest Thanksgiving service was held in St. Michael's Church, Allensville, on Sunday, Oct. 4th, at 3 p.m. The Rev. T. J. Hay, of Huntsville, was present and took part in the service with the incumbent. Mr. Hay preached and took for his text Job xii. 8, "Speak to the earth, and it shall teach thee." The church was very neatly decorated with farm and garden produce, and the congregation gave an unexpected gift of money to the incumbent, thereby proving true appreciation of their pastor, who in his turn gratefully reciprocates.

St. Michael's W. A. gave a Harvest Supper and entertainment in the Union Hall, Allensville, on Tuesday evening, Oct. 6th, for the benefit of the Church Building Fund. The incumbent presided. There was a large attendance and the programme was good. The proceeds amounted to fifteen dollars and sixty cents.

The Harvest Supper given by the W. A. of St. Mary's Church, Aspden, in Clifton Hall on Friday evening, Oct. 9th, was very successful, and the proceeds amounted to twelve dollars and seventy cents. On the following Sun-

day, Oct. 10th, at 3.30 p.m. the thanksgiving service was bright, and a large congregation present. The incumbent expressed his gratitude for the liberal offerings of the people and the beautiful decoration of the church.

The Bishop called attention to the rule now in force that without his formal endorsement no appeal is to be considered by any Auxiliary either within the diocese or beyond its limits.

He wishes this notice to be regarded, and acted on by those whom it concerns as though it were a personal and authoritative circular.

### W. A. Column.

The following are extracts from a very excellent paper written by Miss A. Young, of Jocelyn, St. Joseph's Island, and read at the W. A. Conference at Richard's Landing:

The paper bears the title of "Giving."

Giving to God is a duty, not a deed of especial saintliness, nor even generosity. If a man rents a house he pays the rent—if he is an honest man—simply as a matter of course. He gets no praise, and expects none. We know a few people who pay their debts (when they find they must) in a way which would lead one to think they were bestowing charity on an undeserving object. But such people are rare, and they can hardly pose as honest men or women in the full sense of the word. But how many such we see in religious life. How many of us carry the same spirit of genuine honesty into our religious dealings that we exercise in our worldly transactions? We get all from God, and what do we give? Of course, we can never pay our debt. It is too enormous. But we are asked to give a little, and we should not consider it a great thing to do so, but our bare duty.

Most of us do not give the subject due consideration. That is the great trouble. We simply drift along, shutting our eyes and ears to the needs and calls for money. We may read missionary reports, we hear of the needs of our own diocese, or even parish, and we say: "I cannot possibly spare any more than I give." We place a new hat or a new piece of furniture higher in the scale of importance than the saving of souls. We need not stint ourselves in dress or other things so that we appear odd; but neither should there be the great difference between the sums we spend on ourselves and those we give to God.

When we are convinced of the necessity of giving, the next question which arises is, "How much should I give?" Different people may have different opinions on this. My opinion is that one-tenth is demanded of me, and that it



is my duty to give that much. In the old dispensation God demanded a tenth of a man's income as His due. I do not think the proportion was diminished in the new dispensation. Christ came "not to destroy the law but to fulfil." So I think we may safely conclude that one-tenth is still required of us. If any change were made surely the amount was increased, for we find numerous examples in the New Testament of far more than a tenth being given by good men, both Jews and Christians. "He that sheweth pity on the poor lendeth to the Lord." So I think we may consider giving to the poor the same in these cases as giving to God. And the rich young ruler was told to sell all and give to the poor. Zaccheus gave the half of his goods to the poor. In the Acts we read that the disciples sold their possessions and laid the money at the apostles' feet. The widow's mite was "all that she had, even all her living." St. Paul told the Corinthians to lay aside money on the first day of the week for God's cause as God had prospered them. If we give the subject fair consideration I think we shall all give at least one-tenth, whatever more we may be moved to give.

How should we give? "Charity begins at home" is a good old maxim which should always be observed. But let us be careful to not include luxuries in our home "charity," and let us make "home" broad enough in its meaning to include all who have a special family claim on us, as it were. For example, we should see that our own church and surroundings are decent and respectable as befits the House of God. Let them be a little better than the houses of the parish would lead one to expect. We should also try our best to have our parish self-supporting. But this will take time. And it is often easier to raise money for other purposes than for the clergyman's stipend. In the meantime we can do a little missionary work. Let us now turn our attention to other parts of our diocese, where the people are now in the same condition as we were twenty years or so ago. How grateful we were to those who denied themselves luxuries in order to minister to our necessities. Let us go and do likewise now. Let us keep ourselves informed on mission work, and help whenever we can and wherever we should. Sometimes we think our mite is not worth giving. But first, all the mites make a large sum, and second, our mite may encourage a half dozen others to give their mites. Each of these bring more, and so on in ever-widening circles. Let us remember this when we have only a mite to give. And withal let us give wisely.

Just a word on how we raise money for "giving." It is wonderful how many ways can be found when the spirit is willing. One does plain sew-

ing for men who have no wives or sisters to do it for them, or bakes and washes for bachelor brothers and brothers-in-law, who willingly pay to help swell W.A. funds. Another knits socks and mitts and sells them wherever she can get cash. Another sells home-made candy, and still another sets apart a portion of her large garden for "W.A. money."

In conclusion let me read these verses from 2 Cor. ix. 1: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." And "every man, according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver."

### Bishop Sullivan Memorial Sustentation Fund.

The following gifts are hereby acknowledged:

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### That Bad Road

We often hear of the bad roads in Algoma. It is one of the drawbacks of the country. A Missionary was appointed to a certain mission, and he wrote me for particulars. One of the questions he emphasized was, "How are the roads?" I answered:—"You can't call them good." He thanked me for my candour, and left the diocese, seeking some other field of labour, where the roads are better. Perhaps it was well he didn't stay.

There are parts here and there where the roads are fairly good—parts of the roads I mean. I know about half a mile of road that has been gravelled by the settlers and it is as good as one could want. I wish all the roads were like this half mile. It would be a blessing, indeed.

I travelled a road yesterday that for badness excelled everything that could be conceived. The mud seemed

almost bottomless, and, moreover, it was that sticky kind of mud that is hard, or soft, rather, to travel through. The horse sinks, and the vehicle sinks, and the person in the vehicle sinks, morally as well as physically, because it is so provocative of blasphemy. It is enough not merely to make a parson swear, it is enough to make a bishop swear. However, we will let that pass.

I went to a house where I had some dinner given to me, and some arrangements had been made for the baptism of some children at a house farther on. Only a mile or two, through the everlasting mud.

Some members of the family came in who had been out hunting deer. They did not bring home any, but one said that he had seen a deer rubbing his neck against a tree, but it was too far away to be shot, so the hunter drew nearer to the quarry, and while he was drawing nearer to the quarry, the latter departed to regions unknown.

My friends went with me to the baptism, and quite a congregation assembled to help on the service. We sang a hymn; a child's hymn, and then I explained to the assembly, in simple words, the meaning of the rite and more especially the responsibility of those who are sponsors for the children, the professions that are made, of repentance and faith and obedience, and the blessings that are given. I made it as plain as I could.

There were three children christened—the oldest nine years old. The parents promised to give good heed to the words spoken, and see that the children were instructed and brought up to lead a godly Christian life.

When it was over I thought of the bad roads and the mud was present to mind with great distinctness. But the people had prepared a feast of cold chicken and other things, and the man wanted to show us one of the wonders of nature in the woods. It was a crevasse in the rocks of most singular appearance, and we went there while the feast was preparing.

It was not far away, only a quarter of a mile, so we went. And it was all that was represented, and, moreover, there was a waterfall in the crevasse. It was a small canyon, in fact, and there was a cave in it as well, and it took a turn and the eye could follow it a great distance away back in the woods. It was most interesting; but I was thinking all the time of the mud, and the approaching night, and I begged to be allowed to depart. We went back to the house, but I was not permitted to go without partaking of a portion of the domestic fowl. I would fain have taken the mud at once, but I did not wish to displease my friends. I was assured that a start should be made as soon after the repast as possible.

And so it came to pass, for the host left the table to put my horse in the shafts of the buggy, and we were soon struggling with the mud. It



might be consoling to know that I had passed through the worst of it before night overtook me, and I reached home at last.

Garden River, November, 1903.

**The Press and "Our Own Church."**

The Record (English) calls attention to the wisdom of Roman Catholics in making the Press their "second pulpit." Our contemporary says: "In the newspaper world Roman Catholicism is keenly sensible of the advantage of having competent journalists on its side. It trains men for such work; it encourages their endeavours. Our own Church is, of course, secure enough to treat such things with disdain, and carefully to refrain from the encouragement or reward of those who render such services! So much, at all events, we might seem justified in assuming from facts."

This is rather severe on "our own Church"; but we fear we must add it is, to a great extent, justified by "facts." We have, happily, full proof in our own experience that many of the clergy are becoming more and more alive to the importance of the Press as "our Church's Lever"; but a very large minority are still very indifferent, though we hardly think any are so "secure as to treat such things with disdain."

We believe the one thing lacking is "want of thought," so says an English Exchange.

In Canada no religious body places so slight a value on "The Press" as we Anglicans.

Do we not wrap our talent in a napkin?

**Two Opinions.**

In 1800 the Directors of the East India Company addressed to Parliament a memorial in which they said: "The sending of Christian missionaries into our possessions is the maddest, most extravagant, most expensive and unwarranted project that was ever proposed by a lunatic enthusiast."

In 1873 the Secretary of State for India presented a Report to Parliament containing these words: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of missionaries, whose blameless example and self-denying labours are infusing new vigour into the life of the great populations placed under English rule."

"Every man must bear his own burden, and it is a fine thing to see anyone trying to do it manfully, carrying his cross bravely, silently, patiently, and in a way which makes you hope he has taken for his pattern the greatest of all sufferers."—Hamilton.

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Beware of hardening thy conscience by frequent heating and cooling.

The time of man is his portion, and woe unto him who spends it in vain.

Truth is the root, but human sympathy is the flower, of practical life.

A good conscience is sometimes sold for money, but never bought with it.

Our happiness in this world depends on the affections we are enabled to inspire.

Diligence, industry, and the proper improvement of time are material duties of the young.

The difficulties in the path of duty disappear when we go forward as though they were not there.

Love is the wondrous angel of life that rolls away all the stones of sorrow and suffering from the pathway of duty.

**Acknowledgements.**

INDIAN HOME

Received by Principal direct: James Meek, Port Arthur, for Skilliter boys, \$50; per Mrs. Webster, Toronto, St. Stephen's S.S., Toronto, \$25; St. Luke's S.S., Toronto, \$12.50; All Saints S.S., Collingwood, \$18.75; Trinity S.S., Brockville, \$3.50; Christ Church S.S., Dartmouth, N.S., \$9.07; Church of Ascension, Hamilton, for boy, \$37.50; total, \$156.32.

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