

Diocese of Algoma.

At last.

The Bishop of Algoma writes under the above caption as follows :—

The contingency foreseen for many years is at length a reality. One of our missionaries has been compelled by his advancing years and multiplying infirmities to cease from active service, and now asks the rest to which he is justly entitled. In this case doubly so, for the worker referred to was in the field prior to the formation of the diocese in 1873, and thus may justly claim superannuation and its proper benefits. Yes ; but in this case *what are the benefits ? Absolutely nil. Algoma occupies the unenviable position of being the only one of the nine dioceses composing this ecclesiastical province that does not possess a superannuation fund.* Elsewhere the worker who has grown gray in the Master's service can retire on his little pension, assured, at any rate, of a bare subsistence during his downhill journey to the grave (so richly does the Church recompense her laborers !). With us in Algoma, he is worse off than the horse whose broken wind and stiffened joints unfit him any longer for his owner's use. There, pasture enough is provided ; here, the reward is absolute penury, if not starvation. Churchmen and women of Quebec and Ontario, what are you going to do about it ? Here is an urgent case actually on our hands, and action of some kind must be taken, and that promptly. There is no fund in the diocesan treasury from which the emergency can be provided for. Every dollar there, and there are very few of them, is appropriated to its special use.

Superannuation is just the one solitary problem for which no solution has been found. We have appealed for it again and again, but practically no response has been made, save a legacy of \$500—not due, we trust, for many a year to come. Cannot ten persons be found among our wealthier Church people able and large-hearted enough to contribute this sum each, and that at once, and so secure for all time to come a pension of at least \$200 to keep the wolf from the door of our shepherd, too old and feeble to watch any longer for the souls of the flock ? Or if this be too extravagant an expectation, cannot twenty persons be found to raise the same sum in contributions of half the amount ? Is it any wonder that our missionaries are deserting the diocese (we have now five vacancies, shortly to become seven), utterly disheartened and discouraged by the paltriness of the provision which the Church makes alike for their present and their future ? Who will blame them if, when called to choose between, on the one hand, a lifelong struggle for existence, aggravated by the gaunt spectre of a cheerless, poverty-stricken old age, and, on the other, a field of labour sufficiently remunerative to leave a margin for the evil days, the instinct of self-preservation asserts itself strongly and the ties that bind even to queen and country and the old mother Church are readily and finally sundered ? To sum up the matter then, Algoma once more asks the Church to give her the nucleus of a superannuation fund, the interest of which will suffice to find bread, at any rate, for one labourer whose increasing feebleness has driven him from the field. An aged missionary, past his threescore years and ten, anxiously awaits the answer.—*Algoma Missionary News.*

DIOCESE OF RUPERT'S LAND.

Winnipeg.

OPENING OF CHRIST CHURCH.—Although the interior was not finished, advantage was taken of the presence of several Bishops in the city to have the formal opening of the new and long looked for Church on St. Andrew's Day. The former building was torn down to the floor, and a church of an entirely new design erected, enlarged by the addition of transepts so that the seating capacity is now 450 in the nave and 60 in the choir vestry, warden's vestry, and in the north east corner a chapel 32x16. The style is a modification of the Early English and there is a tower 16 feet square and 60 feet high, the base forming part of the chapel, which gives dignity to the building. The building is of brick veneer, with half timbered gables, rough cast. At 8 p.m. every available seat was filled. The procession formed in the school house which connects with the church, headed by the surpliced choir followed by Revds. C. Littler, F. R. How, H. T. Leslie, G. Hooper, F. W. Webber, A. C. Garrioch, W. A. Burman, Archdeacon Fortin, J. J. Roy, then the Bishop of Mackenzie River and the assistant Bishop of Minnesota followed by their Chaplains, Revd. W. J. Garton, and Archdeacon Appleby, the Bishops of Qu'Appelle and North Dakota, followed by their Chaplains Revd. H. A. Tudor and Canon Pentreath, and last of all the Most Revd. The Metropolitan preceded by the Dean of Rupert's Land and Canon Mathison Chaplains to His Lordship. The processional was "Forward go in glad accord." The first part of the service was taken by the Rector, Revd. Canon Pentreath, Archdeacon Appleby of the Diocese of Minnesota reading the first lesson, and Dean Grisdale the second. The Lord Bishop of the Diocese said the special prayers. The service was as usual at Evensong in this church, full choral. Mr. A. Bush presided at the organ with Mr. A. J. Tuckwell, M.A. (Oxon) as choirmaster, and the whole congregation joined heartily in the singing, the organ being assisted by a quartette of brass instruments.

Before the singing of the hymn preceding the sermon the rector gave a short address. He spoke in terms of appreciation of the efforts of the church wardens (Messrs. H. S. Crotty and M. Patton) in getting the church ready for the opening. He expressed deep gratitude that the church had reached this stage in its history as the results of nearly ten years of work. He referred to the building of the rectory in 1883, the enlargement of the schoolhouse last year, and now the approaching completion of the church building, which they hoped at no distant day to make all glorious within, the joy of the people and a building in which due honor would be paid to the Lord Jesus Christ. He proceeded to acknowledge the many special gifts that had been made to the church, saying that he did not know of any other church in the Northwest which was so rich in special gifts. The enumeration included the following for the new building :

Choir seats—Miss Norquay, Miss N. Norquay and Miss Inkster.

Chancel chair—Miss Elsie Crotty and another promised by Mrs. T. H. Holmes.

Chancel carpet—The Girls' Friendly society. Memorial windows—From Mrs. Norquay, in memory of Hon. John Norquay ; the children of Mrs. Bush, in memory of their mother ; from from Mr. and Mrs. Suttie, in memory of their daughter, Mrs. Helyard. Also a window in the chapel, the gift of the Girls' Friendly Society, and one of the gift of the rector, to commemorate the establishment of weekly Communion in 1882.

Brass standards for the altar rails, the gift of Mr. J. H. Pace.

The east window, representing the crucifixion, will soon be here. It will be the gift of Mr. and Mrs. McAllister and family in memory of their daughter Charlotte, once a member of the choir. The rood screen will be the gift of the Bible class. The rector also mentioned the following gifts to the old church, in use in the present one, which also called for thankfulness : Marble pulpit, Mr. and Mrs. H. Crotty ; font, Mrs. H. Moore ; window, Mr. F. C. Mercer ; altar, from several communicants ; reredos, Mrs. J. G. Moore and Mrs. A. M. Patton ; prayer desk, Mr. G. W. Wicksteed, of Ottawa ; panels for Reredos, Miss Edith Morris, of Plymouth, England ; litany desk, the Ladies' aid ; fitting for the Holy Table, from the Church Extension association ; the Nursing sisters of St. John the Divine and many other friends in England, besides many smaller articles.

The sermon by the Right Rev. W. D. Walker, D.D., Bishop of North Dakota, was on the text, Acts ii, 42 : "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking bread and in prayers." The discourse was an able and eloquent picture of The Church in the early ages. That Church was shown to be the germ of all true after-growth. Before taking up this subject, his lordship spoke of the Advent season as one of tremendous import for this ecclesiastical province. The consecration that had taken place on Sunday was no ordinary consecration, not the mere filling of a vacant chair ; it meant new work and a new self-surrendered laborer ; for The Church of Jesus Christ it meant growth, expansion of new power in the world of men ; for the consecrated man it meant hardness, self-sacrifice, love, endurance, patience, anxiety, disappointment and danger. His Lordship offered his warm congratulations to the Metropolitan of this province, that his long and arduous labors of 27 years presented such a ripened result. Out of one great diocese, which in these early years of intense privation he presided over, there had sprung seven living dioceses at this later date. What anxiety, toil, periods of aching brain and weary heart had this marvellous growth brought to him and those who labored with him in the rolling years ! God be thanked that He has thus blessed the labors of of His faithful servant, and that His church has thus grown into beauty and power here in this great Northwest. On this St. Andrew's Day his lordship turned to another joyous scene. He beheld in this church and gathered congregation that which should cheer the heart of every man who loved the Saviour and His Church. He spoke of the growth of The Church in this city and of the crowding of the people to the sanctuary on Sunday, noticing particularly the large proportion of men in the congregations. This spoke well for the work of religion in the diocese.