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and preach the gospel to every
creature."



"And lo, I am with you al-
way, even unto the end of the
world."

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

November, 1898

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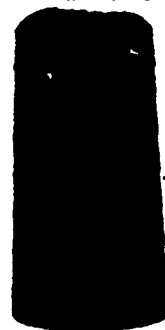
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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
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REV. CHARLES PIERCY, STURGEON FALLS, ONT.

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

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.

AGENT—The Rev. W. H. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments.

NOVEMBER.

1. *Tues.*—All Saints' Day. Sault Ste. Marie.
5. *Sat.*—Train to North Bay.
8. *22nd Sunday after Trinity.*—Preach at special Thanksgiving service in North Bay.
7. *Mon.*—Consecrate cemetery at North Bay.
8. *Tues.*—Sault Ste. Marie.
12. *Sat.*—Train for Walford.
13. *23rd Sunday after Trinity.*—Walford, Nain, etc.
14. *Mon.*—Massey, etc.
15. *Tues.*—Sault Ste. Marie.
20. *24th Sunday after Trinity.*—Sault Ste. Marie.
27. *1st Sunday in Advent.*—Sault Ste. Marie.
30. *Wed.*—St. Andrew's Day. Sault Ste. Marie.

Notes by the Way.

OUR opportunities to do good are our talents.

TEMPERANCE is reason's girdle and passion's bridle.—*Jeremy Taylor.*

POPE PIUS IX. offered to sanction the Elizabethan revised liturgy of 1559, provided his supremacy as Pope would be recognized in the Anglican Church.

"THE English Liturgy," said the learned Grotius, "comes so near to the primitive pattern that none of the

Reformed Churches can compare with it."

CHRISTIANS who absent themselves from the Church's worship starve their own souls, discourage their minister, and depress the congregation to which they belong.

REV. C. J. MACHIN, Rural Dean of Muskoka, who left for England towards the end of September, has registered his name at the office in London of the High Commissioner for Canada.

OUR "English Letter" is again from the pen of our valued friend and co-worker, "A.B.T." We are thoroughly convinced it will be read with more than usual interest and profit, and feel sure that the continuation of the subject in our next issue will be with pleasure looked forward to.

THE annual harvest festival at Christ Church, Korah, was held on the evening of September 22nd last. The incumbent, Rev. J. P. Smitheman, read the prayers and lessons. Rev. W. Johnson, of Sault Ste. Marie, Michigan, preached an appropriate thanksgiving sermon. The little church was prettily decorated with fruit, flowers, and grain.

WHEN Bishop Whipple first entered York Minster he stood rapt in silence, overcome by the grand interior. Suddenly he was brought to himself by a typical American accosting him with a "Wal, stranger, thar's one thing purty certain; the men that put up this here didn't build stone houses for thcirsel's and bass wood houses for their God, did they?"—*Standard of the Cross.*

WITH no little concern we record the fact that Rev. Franz C. H. Ulbricht, of Sudbury, is obliged to give up his work. The Bishop has granted him six months' leave of absence and he leaves as soon

as he is fit to travel. Meanwhile the services, as far as possible, will be maintained by Mr. T. Scarlett, catechist. If possible Rev. C. Piercy, of Sturgeon Falls, will go to Sudbury at intervals for the celebration of the Sacrament of Holy Communion.

THE burial ground at Novar has long been condemned as unsuitable. The Rural Dean of Muskoka writes that, after personal inspection, along with the incumbent of the mission and churchwardens of the parish, he has decided to recommend the acceptance of the kind offer of two acres of land, made by Mr. Paget, a churchwarden of Novar. A better site (possibly) could only have been secured by an outlay of money to an extent which the mission is totally unable to furnish.

REV. E. LAWLOR, M.A., who, some months since, was forced by illness to take a rest, and who has spent the summer at his father's home at Dartmouth, Nova Scotia, is now sufficiently recovered to resume work in the mission field of Algoma. However, he does not go back to Schreiber, a station on the C.P.R. north of Lake Superior, but goes to take charge of Broadbent Mission, vacated in August by Rev. A. J. Cobb's removal to Powassan. He arrived at his new post early in October.

From Canon XVIII. (A.D. 1603):—When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the World, in whom alone all the mercies, graces and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.

MANY people believe, and the statement is often published, that Toplady, who wrote the familiar hymn, "Rock of Ages," was not a Churchman. The question, if question there be, is set at rest by the following extract from a letter recently written to Rev. Mr. Dean by Sir W. H. Wills: "May I say that Toplady was never a Nonconformist minister! For some years he was curate in sole charge of my parish of Blagdon, on the Mendips, about eight miles from Wells and four miles from Wrington, where Hannah More long resided at Barley Wood. Toplady was one day overtaken by a heavy thunderstorm in Barrington Coombs, on the edge of my property, a rocky glen running up into the heart of the Mendip range, and there, taking shelter between two massive piers of our native limestone rock, he penned the hymn 'Rock of Ages.'"

UNTRUTHS and errors die hard. Once in a while the statement is boldly made, or by sublety implied, that much of the property now possessed by the Church of England rightly belongs to the Roman Catholic Church. In the columns of the Roman Catholic press and in other publications such claims are unblushingly made. "Therefore, it cannot be too widely known," says Mr. G. H. F. Nye, "that the Roman Catholic Bishops in England not many years ago gave their opinion on the matter very decidedly, and in quite another sense." Mr. Nye prints a copy of the "Declaration of the [Roman] Catholic Bishops, the Vicars Apostolic and their coadjutors in Great Britain," published in 1826, Section IX. of which reads as follows:

On the claim of British Catholics to the property of the Church establishment in England.

British Catholics are charged with entertaining a pretended right to the property of the Established Church in England.

We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same.

This is not the declaration of one or two men, but bears the signatures of ten bishops. Our readers should secure a copy of Mr. Nye's pamphlet, published by Simpkin, Marshall & Co. (London) at sixpence.

Parry Sound Mission.

REV. W. EVANS, INCUMBENT.

The local paper -- *The Canadian* -- says the annual Harvest Festival, under the auspices of the W.A. of Trinity Church, took place in the Music Hall, as announced, on Tuesday evening, Oct. 25th. The hall was tastefully decorated for the occasion, and the tables were laden with the good things that the ladies of Parry Sound know so well how to prepare in an appetizing manner. A large number partook of the hot supper, and enjoyed it exceedingly, keeping the waiters busy until all were amply satisfied, and yet there were lots of good things left over to be disposed of by auction at the close of the entertainment. The Rev. Wm. Evans, the incumbent of Trinity Church, presided and opened the intellectual part of the programme with an address. The choir and an orchestra provided good music and added much to the enjoyment of those present. Miss Evans and Miss Jukes sang solos, and the two little Misses Foot played a duet on the piano. The programme was very entertaining and appreciated by the large audience present. At the conclusion of the programme Mr. Joseph Lawrence acted as auctioneer and disposed of the good things that were left over from the feast, and performed his part in an able manner. The ladies are to be congratulated on the success of the festival.

Report of the Missionary Bishop of Algoma.

To the Most Reverend the Archbishop of Ontario, Metropolitan:

MY LORD ARCHBISHOP,—In obedience to Canon XI. of the Provincial Synod of Canada, I beg to submit my report of the Missionary Diocese of Algoma. I can only report, however, for the period (seventeen months) during which I have been in charge of the diocese.

OFFICIAL RETURNS.

During the period alluded to I have baptized 8, held 78 confirmations, confirmed 523, celebrated Holy Communion 74 times, delivered 288 sermons and addresses, consecrated 3 churches and 3 cemeteries, held 3 ordinations, at which I have admitted 2 candidates to the diaconate and 3 to the priesthood, transferred 5 clergy and received 3. I also attended the Lambeth Conference in the month of July, 1897, and presided at the Triennial Council of Algoma during the first week of June in the present year.

GENERAL DIOCESAN STATISTICS.

Church population (per census, 16,457), per Ruri-Decanal Reports, 9,329; com-

municants, 2,646; Sunday-school scholars, 2,866; teachers, 275; baptisms, adults, 52, children, 1,057; total, 1,109; churches, 77; parsonages, 24; parish halls, 7; Clergy—Priests, 29; deacons, 2; superannuated, 1. Total, including the Bishop, 33; catechists, 1; candidates for Holy Orders, 3.

Total offerings, as per Ruri-Decanal Reports, for the two years up to last Easter (devoted to stipends of missionaries, current parochial expenses, church and parsonage building, Domestic and Foreign Missions and other objects), \$33,438.64.

These figures afford a complete answer to the charge sometimes made against Algoma that she does little or nothing for herself. It is only fair, however, to state that a few sums for special purposes, received from outside sources, are included in the above amount.

CLERICAL CHANGES.

The following clergy have been commended to other dioceses: The Rev. H. C. Aylwin, to Prince Edward Island; the Rev. S. H. Morgan, to King's College, Nova Scotia; the Rev. J. McConnell, to the Diocese of Marquette, Mich., U.S.A.; the Rev. M. C. Kirby, to the Diocese of Canterbury, England; and the Rev. William Hunter, to the Diocese of Toronto.

The following clergy have been received: The Rev. T. E. Chilcott, of Trinity College, Toronto, from the Diocese of Saskatchewan and Calgary; the Rev. Laurence Sinclair, formerly of Algoma, from the Diocese of Albany, New York, U.S.A.

The Rev. Edward Lawlor, owing to ill-health, is not now in active service, but he retains his place in our list of clergy.

The list of clergy now working in Algoma, together with their post-office addresses and various outstations, is as follows:

Names of Clergy.	Central (P. O.) and Other Outstations.
Rev. A. H. Allman	Uffington Parbrook Oakley
" Robt. Atkinson	Marksville (St. Joseph's Island) Richard's Landing Jucelyn
" Jas. Boydell, M.A.	Bracebridge Falconberg
" C. H. Buckland	Bur's Falls Ely
" W. A. J. Burt	North Bay Callander Bailey Settlement
" A. W. H. Chowne, B. D.	Emsdale (Rural Dean of Parry Sound)
Rev. T. E. Chilcott, B.A.	Ebberston Sand Lake Port Carling Gregory Port Sanfield Beaumaris
" A. J. Cobb	Powassan Nipissing Restoul Trout Creek

- Rev. W. G. Eccleston... *Little Current*
Sheguindah
(English)
Sucker Creek
(Indian)
- " William Evans.... *Parry Sound*
Rankins
Christie
- " W. H. French.... *Aspden*
Allansville
Lancelot
Stanleydale
- " Frederick Frost.... *Garden River* (Indian)
Sylvan Valley
- " George Gander.... *South River*
(Deacon)
Eagle Lake
Communda
- " Gowan Gillmor ... *Rosseau*
Ullswater
Bent-riverdale
Cardwell
Rosseau Falls
Raymond
- " Thomas J. Hay.... *Murillo*
(Deacon)
Oliver Township
Stanley
- " E. J. Harper, M.A. *Fort William*
West Ft. William
- " W. A. Hazelhurst ... *Haysville*
Stoneleigh
Dorset
- " James Hickland *Haileybury* (Lake
Tenniscamingue)
Liskeard
Dawson's Point
Baie des Pere
Gordon Creek
- " D. A. Johnston..... *Magnetawan*
Dunchurch
Midlothian
Chapman Valley.
Spence
- " Thos. Llwyd..... *Huntsville*
(Archdeacon of Algoma
and Bishop's Commissary)
Grassmere
Emhetson
- Rev. C. J. Machin, Mus.
Bac..... *Grazenhurst*
(Rural Dean of Muskoka)
Northwood
- Rev. A. R. Mitchell *Port Sydney*
Beatrice
Uford
Newholme
- " Rev. J. Pardoe..... *Nozar*
Ilfracombe
Kavenschiffe
- " Chas. Piercy..... *Sturgeon Falls*
Cache Bay
Warren
- " Robt. Renison, M.A. *Sault Ste. Marie*
(Rural Dean of Algoma)
- Rev. W. R. Seaborne..... *Thessalon*
Blind River
Algoma
Spragge
- " L. Sinclair..... *Gore Bay* (Manitou-
lin Island)
Kagawong
Mills
Silverwater
- " J. P. Smitheman *Korah*
Goulsis Bay
Tarentorus
- " W. J. Thursby *Port Arthur*
(Rural Dean of Thunder Bay)
- " F. C. H. Ullbricht... *Sudbury*
Coppercliff
Cartier
Wahnapiatae
- " A. J. Young..... *Manitowaning* (Man-
toulin Island)
Purple Hill
The Slash

The missions of Webbwood, Sheguindah (Indian) and Seguin are being served by lay readers. The Rev. G. Prewes, of the Diocese of Rupert's Land, has temporary charge of Schrieber and Nepigon. Bruce Mines is vacant.

By the mercy of God our ranks still remain unbroken by death.

FINANCES.

The finances of the diocese fall naturally into two divisions: (1) The invested funds; (2) current income and expenditure.

(1) *Invested Funds.*— Chief among these funds are the "Episcopal Endowment Fund" and the "Widows and Orphans' Fund," both of which are in a fairly good condition. The remaining funds are still in their infancy. They are the "Superannuation Fund" and the newly established "Mission Sustentation Fund." The very great importance of these funds is obvious. The Superannuation Fund, amounting to only \$2,590.42, is the only provision made as yet for the support of our aged and disabled clergy. The "Mission Sustentation Fund" was established, a few months ago, in view of the speedy withdrawal of the S.P.C.K. grants, upon which so many of our missions depend for their continued existence. Only by such a fund can we hope to keep our present number of missionaries in the field. And the S.P.C.K., realizing its importance, has made toward it a grant of £1,000, payable on condition that we ourselves raise within five years, from other sources, the sum of £9,000 to meet their gift. This will be a heavy task. But we are not dismayed. And the society having agreed to pay the grants by instalments of £100 each to meet each £900 raised by us, we have a not unreasonable hope of realizing something from their generous offer.

The fund now stands at \$2,857.32, a little more than half the sum which will be required *annually*, if we are to raise the whole amount within the five years assigned to us. I earnestly hope the Church people who have large means at their disposal will help this most essential work either by gifts or by legacies. It would be a grievous thing to forfeit, even in part, the grant so generously offered us.

I may mention here that, included in the \$2,857.32 at the credit of this fund, is a sum of \$500 realized by the sale of the Church yacht, *Evangeline*. Her unseaworthy condition, and the fact that, owing to improved facilities for travel by land and water, she had become, comparatively speaking, a somewhat expensive mode of conveyance, disposed me to adopt the advice of those I consulted on the subject, and I sold her in May last for what she would bring.

Appended is a formal statement of the various funds rendered by our Hon. Treasurer, J. A. Worrell, Esq., of Toronto.

In consequence of increasing infirmities, our former Hon. Treasurer, A. H. Campbell, Esq., who first as General Treasurer of the Diocese, and afterwards as Hon. Treasurer of our invested funds, has laid Algoma under a debt of gratitude which it cannot easily discharge, was compelled in November of last year to resign his office; and, after consultation with the Bishops of Toronto and Niagara, I ap-

pointed Mr. Worrell Hon. Treasurer in his place.

CURRENT FINANCES.

When I entered upon the duties of my office, as Bishop of Algoma, the funds of our Treasury, according to our Treasurer's statement, presented to Your Grace at the last Provincial Synod, were overdrawn to the extent of \$4,907.74. (General Fund, \$4,434.40; Church and Parsonage Fund, \$473.34.

The same statement showed that a sum of \$500 had been transferred from what was known as the "Missionary Reserve Fund" to current account, making the total shortage for the period reported upon \$9,934.45.

The statement referred to was made on Oct. 31st, 1896. I entered the diocese three months later, reaching Sault Ste. Marie on the 27th January, 1897. The first formal and complete statement of our financial position was made to me after my return from the Lambeth Conference.

It covered the financial year ending 30th June, 1897. This statement reported the overdraft was \$5,415.27 (General Fund, \$4,945.58; Church and Parsonage Fund, \$469.69). It also showed that the remaining \$4,500 of the "Missionary Reserve Fund" had all been used. The shortage for the year, therefore, was \$9,915.27.

The situation was critical indeed. Appeals, issued by me to our own people and to the Canadian Church through the various Bishops, had brought no response worth mentioning. I had raised in England some \$2,000, and in October the Domestic and Foreign Mission Board gave us a generous grant of \$2,000. But these benefactions afforded only temporary relief, and I saw that, unless the stream of the Church's liberality, already very large, was speedily broadened and deepened, it would be necessary for me to adopt a thoroughgoing policy of retrenchment.

I naturally wished to hold all the ground taken by my predecessor in office; and to that end determined to make no serious changes in the work of the diocese until I had convinced myself that aid was not forthcoming to enable me to continue the existing order of things. Of this I was fully satisfied by the end of 1897. And, since I could see no way to make our annual income equal to our expenditure, I began to take decided steps to reduce this expenditure.

I looked with care into the condition of our various missions, and in as fair a manner as possible made reductions in their grants, giving due notice of these reductions at Easter, and calling upon the people in each case to make up the sum withdrawn, that the clergyman might suffer no loss. With a few exceptions the missions responded nobly to this appeal.

I also withdrew the resident catechist from Dunchurch, and re-united that station with the Mission of Magnetawan,

and, by certain small economies in the management of the diocese, I effected a saving of some hundreds of dollars in current expenses. By these means, without reducing the area of our work, I am thankful to say I have brought about a considerable diminution in our expenditure. But of necessity the changes I have made involve in certain directions a decrease of efficiency in the work.

Even yet our condition is critical enough, as the appended statement shows our over-draft on the 30th June last was \$5,726.83. But this amount represented the whole of our shortage for the year. There had been no Missionary Reserve Fund to draw upon. This overdraft, however, had been somewhat reduced during the months of July and August, in consequence of the changes alluded to above, most of which began to take effect at Easter. On the 31st of August we were overdrawn \$4,784.35 (Mission Fund, \$4 070; advances on salaries, \$71; General Fund, \$643.35).

One serious feature of our position is the uncertainty of our income. For the larger part of our annual revenue we are dependent upon the varying moods of our brethren in Canada and England. They mean to do well by us, but the constant pressure of other claims, and the difficulty of realizing the magnitude of our needs, owing to the lack of information, and possibly lack of pains and want of thought, to say nothing of a widespread feeling that after all these years Algoma should be able to get on with less outside aid, combine to make the flow of the Church's liberality towards us irregular and uncertain.

The only really fixed and certain items in the revenue of our Mission Fund have been the annual grants of the two great English societies, the S. P. G. and the C. & C. S., together with certain smaller donations in Canada and England. In the aggregate the pledged amounts did not exceed \$6,000, while the total sum required to pay our annual grants to missions was about \$16,000. Some \$10,000 remained, therefore, to be collected by the precarious methods of public appeal and personal solicitation. This was for the payments of stipends only. There still remained the expenses involved in the management of the diocese not provided for by diocesan contributions.

Of course certain large donations were morally sure to come; *e. g.*, from the Domestic and Foreign Mission Board; from the ever-generous Woman's Auxiliary; and from old and devoted friends of the diocese. An English Algoma Association had been established for prayer and work on our behalf, and was sending from year to year material aid. But these donations were not fixed in amount, nor in any way pledged to us, and the element of uncertainty was consequently very great. I believe it was this uncertainty which weighed most heavily upon the Bishops.

If the various dioceses of older Canada

would pledge themselves to pay into our Mission treasury year by year the sums which, until my election, they were accustomed to pay to the Episcopal Stipend Fund; and if the Domestic and Foreign Mission Board would adopt the rule followed in the United States and tell us beforehand, year by year, how much, at the lowest estimate, we might count upon receiving from them, trusting to the Church to make up the amount they promise, and seeing that it is raised and paid; and if the Woman's Auxiliary, our never-failing friend and supporter, instead of waiting for special and moving appeals, would promise, year by year, as it has promised to certain of the more western dioceses, fixed grants for our mission work, appropriated or otherwise, as might seem best, leaving special appeals to take their chance afterwards according to their merits, the relief to the Bishop would be unspeakable, and the diocese at large would, I feel sure, be the gainer in many ways. For the support of the living agent is of necessity the first and great requirement in missionary organization.

The position is critical, but it is by no means hopeless. For a few more years we shall need the liberal support of our brethren, and at the present time we need to be lifted out of the state of chronic indebtedness into which we have fallen. But I am persuaded that a future of comparative prosperity and of great usefulness awaits us. I feel sure we shall not be deserted by our friends in this period of emergency, and I confidently anticipate that out of the present strain and anxiety will come good in the form of increased efforts on the part of our people to help themselves.

Before leaving the subject of finance I feel bound to express my conviction that we need a Treasurer nearer at hand. Sensible as I am of the value of Mr. Kemp's services—and we can hardly expect to find so competent, painstaking, and thorough a treasurer outside the cities—I feel that not even efficiency and fidelity such as his outweigh the difficulties involved in his being 500 miles away from "Bishopurst." Therefore, grieved as I am at the thought of losing Mr. Kemp's assistance, I feel that it will be almost a necessity to make a change at no distant date.

Appended is the Treasurer's statement of accounts for the three years ending June 30th, 1898.

THE CONDITION OF THE DIOCESE.

The condition of the diocese is revealed, to some extent, by the financial statement. We are yet weak; weak in numbers, in wealth, in Church feeling, and, I fear also, in missionary zeal. Our field is yet new; our population struggling and shifting. The country is not likely to develop rapidly, being phenomenally broken by lakes, rivers, marshes, and vast ranges of rocks.

It has been said that the older Canadian dioceses have as real missionary work to do as we have. This is both

true and misleading. Other dioceses have missionary areas, such as Labrador and the country north and west of Pembroke. But they have also their cities—Quebec, Montreal, Ottawa, Toronto—to say nothing of well settled districts, where solid prosperity is the rule. We have practically nothing but missionary areas; no city; no place likely in the remote future to attain to the dignity of a city; no accumulations of wealth; to the best of my knowledge and belief not one man who, in a city such as Montreal, would be called wealthy. There are but three places which can support themselves: Sault Ste. Marie, Port Arthur, and Fort William. And they do this only by a determined and continuous struggle. Add to this that we are overrun with sectarianism, our people being few among the few, and the picture of Algoma's weakness is complete.

Yet weak as we are real progress is being made. In the south-eastern portion of the diocese, embracing the districts of Muskoka and Parry Sound, we have a country which, though very rocky, bids fair in due time to rival the country parts of older dioceses. The central portion, from North Bay to Sault Ste. Marie, is yet largely unsettled and very rough.

But at certain points, and especially around the Sault, and for forty or fifty miles east of it, it is slowly and surely filling up, as it deserves to do, both for its beauty and because the soil is good. The five hundred miles west of Sudbury and Sault Ste. Marie are yet a wilderness, and likely to remain so, until capital is forthcoming to develop their mineral resources, which are unquestionably great. But at the extreme western end of this region, in and around Port Arthur and Fort William, the progress is marked in many ways. Fort William, in particular, is obviously growing into an important centre.

That the Church is slowly but surely advancing with the country the following facts bear witness: Sault Ste. Marie has become self-supporting since my consecration. Last Easter eight missions agreed to increase their assessments towards their clergyman's stipend. The debts remaining upon the churches at Huntsville, Bracebridge and North Bay have been reduced in each case by between two and three hundred dollars. A parsonage has been built and nearly paid for at Sudbury, where a most gratifying spirit of devotion and enterprise has been manifested. At Garden River, too, a parsonage has been erected and paid for, the Indians doing much of the work themselves. Encouraged by grants from the Marriott bequest, the missions of Baysville and Beatrice are building modest but suitable churches. Rosseau has finished and furnished its new chancel and greatly improved the parsonage. Burk's Falls has made its last payment upon its parsonage. A new log church has been finished and consecrated at Goulais Bay. The churches at Powassan and Dufferin Bridge have been cleared

of debt and consecrated. And in various places, too numerous to mention, evidences of improvement in material things are distinctly noticeable. And, in addition to all this evidence of progress, it is worthy of note that, in response to my special appeal, the diocese raised the sum of \$200 towards diocesan missions, Port Arthur contributing \$50 and Haileybury \$42 of this amount.

The progress thus attested has of necessity been offset to a certain extent by losses and decay of strength in some quarters. Several missions have in the past year or two lost severely by removal. A few, where lumbering has been the mainstay of the place, but is now at an end, are almost deserted. The parsonage at North Seguin and the school-house on the Indian Reserve at Spanish River were burned to the ground last spring; and in this category of discouragements I must mention particularly the languishing condition of

THE INDIAN WORK.

The one bright spot in this work is the industrial school for Indian boys, known as the Shingwauk Home. This school is in admirable working condition, under its efficient Principal, Mr. George Ley King. There are sixty-eight boys in residence. These boys, in addition to their ordinary school work, learn farming, carpentry, tailoring and shoemaking. The school is a diocesan institution under the control of the Bishop. On Whitsunday last nine of the boys were presented to me for confirmation, and appeared to be deeply in earnest. They have all become regular communicants. But excellent as this school is, we do not find its maintenance an easy task.

During the past few years many Sunday-schools have ceased to contribute towards the support of the boys. And last year there was a deficit of more than \$500. The Wawanosh Home, a corresponding school for Indian girls, is still closed, the old school building having proved unsuitable, and funds not being forthcoming for the erection of a new one. Turning to the Indian Missions, we find my statement as to the work being in a languishing condition fully justified. Of our three missions to the Indians, Sheguiandah, on the Manitoulin Island, was the only one in which there was a resident clergyman when I entered the diocese. The clergyman, the Rev. Fredk. Frost, has since been removed to Garden River, where he is doing a good work. And the missions of Sheguiandah and Lake Nepigon are still vacant. Would that we could find the men and the means to fill them. The Indians of Negwenang, few in number but strong in faith, are waiting in a spirit of loyal trust, believing that when we can we will do the right thing by them.

And beyond them, wandering in the wilds of the north-western shores of Lake Nepigon, are pagan Indians who do not desire, but sorely need, the influences and light of the blessed Gospel. Last June

these outcast children of the desert gathered, some 400 in number, at the Hudson Bay P. St. called Nepigon House. And their souls, too, are precious in the sight of God.

PROSPECTS.

The future of the Church in Algoma depends largely upon the development of our mineral and agricultural resources. Lumbering, which used to be a large source of income, though the wealth derived from it went to outsiders, is now waning. And, although in some quarters, notwithstanding the present stagnation, it is sure to go on for years to come, yet it will never be again what it has been, and unquestionably its day is limited.

As to mining and agriculture the outlook seems brighter. There is no question that the vast ranges of rocks which give Algoma so desolate an appearance are in many parts rich in minerals. Reports, which seem to be reliable, assure us that, in addition to the nickel, still obtained abundantly at Sudbury, other metals, notably copper, iron, and even gold, are found in various places in paying quantities and that capital alone is needed to bring these riches to the markets of the world. At Michipicoten, where gold has been discovered, and throughout the region from Sudbury to Bruce Mines, there is much activity in prospecting, and no small hope of successful and permanent work. Nevertheless, so far there has been no very marked disposition on the part of capitalists to invest.

Agriculturally, Algoma would not, perhaps, impress one who passed rapidly through the country. But a close acquaintance with certain districts gives a far more favourable opinion of her resources. There are, of course, vast regions which never can be cultivated. But there are also, here and there, large tracts of land of superior quality.

Muskoka and Parry Sound, though rocky, are capable of sustaining a considerable population, and are gradually being settled. The country around Sault Ste. Marie, and for thirty to fifty miles east of that place, is excellent, and bids fair to become in time the home of a thriving population.

And even in the rockiest regions there are occasional stretches of soil well adapted for farming, their chief drawbacks being their isolation and the consequent difficulty in the way of scattered settlers combining to establish religious and educational institutions.

On the whole I have a growing respect for the agricultural possibilities of Algoma, which, I fancy, have been thrust out of sight until now by the seeming importance of other industries, and by the competing attractions of the North-west, where land, at least as rich, and requiring no effort to clear it for cultivation, has been urged upon intending settlers.

With the prosperity of the country will come, if we can keep our cause alive in the meantime, the prosperity of the

Church. Already a few of our more thriving villages are advancing towards self support. From that point we may hope they will go on to help in the support of other places. But ability to do without help will not be attained by Algoma in a very short period of time. For, as our present missions become better able to take care of themselves, other centres will spring up claiming aid. And we shall not, I feel sure, be prepared to turn a deaf ear to their appeals, and to leave them to the tender mercies of our zealous sectarian brethren.

OUR POLICY.

There can, it seems to me, be no question that our policy must, for some time to come, be one of caution. Deeply as we deplore the necessity of bidding earnest souls to wait for the religious privileges they desire, sorely as we regret leaving our isolated brethren unprotected amidst influences which threaten to detach them from the Historic Church, we must not recklessly incur responsibilities which we have no reasonable hope of being able to meet; and while I do not wish, if I can help it, to yield one inch of the ground which has been taken; nay, while I feel that opportunities and claims will from time to time present themselves, to which I cannot without unfaithfulness to my trust turn a deaf ear, yet I am persuaded that for some time to come our aim must be consolidation rather than expansion; the strengthening of our old centres rather than a general reaching out to form new ones.

It must also be our policy, as it certainly is our duty, to develop among our people the spirit of self-help, and that independence of character which will scorn to receive aid when it is not necessary. And there are not wanting signs among our people that many are ready to learn these lessons more thoroughly. It has been and shall be my aim to enforce them. The clergy will, I feel persuaded, stand by me in doing so. And our Woman's Auxiliary, now consolidated into a Diocesan Branch, will help. Let us hope that the pressure resulting from the withdrawal of our English grants may drive the lessons home. While we are learning them, and developing our resources and powers, I hope and pray that the Church which gave us birth may be patient with us and not expect more from us than it is possible for us to do.

One subject claims attention, under the head of "Our Policy," namely:

SYNODICAL ACTION.

It has been proposed and discussed more than once in Provincial Synod that Algoma should have a diocesan synod. This proposal was urged both by representatives of the Diocese of Algoma and by others at the last session of the Synod, when I was elected to the bishopric. But, after full discussion, the question was left undecided in order that I might have an opportunity of looking into the condition of the diocese and of forming

List of investments held by J. A. Worrell, Hon. Treasurer, for account of the Diocese of Algoma:

ENDOWMENT OF SEE.					
Security	Amount	Date of principal maturing	Rate of interest	Date on which interest is payable	
1. British Canadian Loan and Investment Co. Ltd., Debenture No. C 143.	\$10,000.00	1 Nov. 1898	4 p. c.	1 Nov. 1899	
2. Central Canada Loan and Savings Co. of Ont., Debenture No. 105.	5,000.00	1 July, 1900	4 p. c.	1 Feb. and July in each year	
3. Canada's Permanent Loan and Savings Co., Debenture No. 605 C.	15,000.00	1 Oct. 1899	4 p. c.	1 April and October in each year	
4. Freehold Loan and Savings Co., Debenture No. 888	10,000.00	2 Jan., 1902	4 p. c.	2 Jan. and July in each year	
5. British Canadian Loan and Investment Co. Ltd., Debenture No. C 183	1,100.00	1 May, 1899	4 p. c.	1 May and Nov. in each year	
6. Mortgages guaranteed by Toronto General Trust Co.	10,000.00	1 Feb., 1903	3 p. c.	1 April and October in each year	
7. Mortgage of J. W. L. Forster, total amount \$7,500, W. & O. Fund \$2,500.	5,000.00	1 June, 1903	4 1/2 p. c.	1 June and Dec. in each year	
	\$50,100.00				
WIDOWS' AND ORPHANS' FUND.					
8. Mortgage of J. W. L. Forster, total amount \$7,500, Ep. End. Fund \$5,000	\$2,500.00				
9. British Canadian Loan and Investment Co., Ltd., Debenture No. C 161.	4,000.00	1 May, 1900	4 1/2 p. c.	1 May and Nov. in each year	
10. Deposit in Savings Bank of Bank of Montreal.	3,500.00		3 p. c.		
	\$10,000.00				
GENERAL ACCOUNT.					
11. British Canadian Loan and Investment Co., Ltd., Debenture No. C 176.	8,000.00	1 July, 1901	4 p. c.	1 Jan. and July in each year	
SUMMARY.					
Endowment of See Fund.	\$50,100.00				
Widows and Orphans' Fund.	10,000.00				
General account.	8,000.00				
	\$77,100.00				

Toronto, August 31st, 1898.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

Various events have recently brightened the work of the Church in this mission, affording stimulus to those who seem inclined to lag, and quickening the zeal of the faithful few who do not weary of right.

On Sunday, July 31st, an exchange with Rev. Rural Dean Machin gave Uffington and Purbrook the benefit of the rural dean's presence. Good congregations assembled, the services were devout and hearty, and some plain and wholesome teaching was given to the hearers.

On Wednesday, Aug. 17th, the Rev. H. Goinery became the guest of the incumbent. The visit fell in the midst of harvest operations and threshing, but quite a few made a point of getting out to the evening service. The incumbent said prayers, and the rev. visitor read the lessons, afterwards delivering a very interesting and instructive address on behalf of S.P.C.K. The offertory was given to the society.

On Wednesday, Sept. 14th, the annual harvest thanksgiving was held at Christ Church, Purbrook, at 2.30 p.m. The church had been prettily decorated, and some nice offerings were presented, but the congregation was not very large owing to local threshing. Prayers having been

said by the incumbent, and the lessons read, the Rev. J. Pardoe, of Novar, delivered a most earnest and thoughtful discourse. The offertory was given to the Diocesan Superannuation Fund.

On Thursday, September 15th, the annual Thanksgiving service was held at St. Paul's, Uffington. The church was tastefully decorated by a few willing helpers, and a number of suitable offerings were presented. Just before the hour of service, however, a thunderstorm came up, but at 7.30 p.m. there were between thirty and forty persons present, many of whom had very wet clothing. The incumbent said prayers and the Rev. J. Pardoe read the lessons and afterwards delivered an instructive discourse. The offertory was given to the Superannuation Fund.

On Tuesday, September 27th, Van-koughnet had its annual Thanksgiving service in St. Stephen's Church. The congregation was not so good as usual. Some light decorations were done, and a few offerings presented. The incumbent conducted divine service. Afterwards a little harvest home gathering took place in the school-house hard by and a bright and refreshing hour or two were enjoyed. The proceeds were given to the Superannuation Fund. A.H.A.

Righteousness is victory.

English Letter.

Then the people rejoiced, for that they offered willingly
1 Chron xxix 9

The Rev. Dr. Jessop, the well-known antiquarian, in a highly interesting article contributed to *The Nineteenth Century*, entitled "Ancient Parish Life in England," brings to light many remarkable facts concerning the origin of parishes, the lives and duties of parishioners, and the building and maintenance of churches and church services in mediæval times. The contrast between ancient and modern ways and means and methods is very striking; whilst the self-reliant spirit of a bygone age has surely its lesson in the present, when, if circumstances have changed, the principle of self-sacrifice remains for ever the test and proof of solid Christianity.

From a paper, every word of which repays and enlightens the reader, a few extracts may neither be unwelcome or unsuggestive in the pages of THE ALGOMA MISSIONARY NEWS.

After briefly alluding to the various forms of local government in what he calls "certain geographical areas" under Roman, Saxon and Norman rule, as represented in the terms *vill*, *ton* or *town*, and the *manor*, Dr. Jessop says that:

When Rome loosed her hold of Britain, Christianity was the established religion of the Empire, and Britain was in some sense or other a Christian land. It was that or nothing. Two centuries later the Saxons had almost as effectually blotted out any organized Christian Church, in the eastern half at least of Britain, as the Moslems, a century later, had blotted it out in North Africa, Asia Minor and Palestine. Then came the new era, the prodigious awakening, and before the seventh century closed Britain was a Christian land once more.

That it was Archbishop Theodore who, in the seventh century, 'divided England into parishes,' is a mere fable, but the fact remains that, however slowly or gradually, it came about at last that every geographical area, whether occupied by a community of co-operative Socialists—for it really amounted to that—or occupied by a community with a constitution, . . . became also a community which, in religious matters, was brought under the rule of an ecclesiastical rector. And when this had come about the *vill* or township, without ceasing to be either the one or the other, became at the same time the priest's domain, and, whatever designation the area might receive, viewed as a political unit, it was henceforth called the *parish*, and the people living in that area, of whatever status, condition or degree, became his *parishioners*.

The word *parish* indicated originally the geographical area over which the jurisdiction of a bishop extended. It was not till a later time, and when that area had been subdivided into smaller areas, each of which was committed to the oversight of a priest that the smaller area got to be called the *parish*, while the larger area, comprehending an aggregate of parishes, was called the bishop's *diocese*. As time went on, by a confusion of language . . . the name, which was strictly a designation of the geographical area, got to be applied to the community inhabiting that area; and thus the word *parish* is, even in our days, used sometimes

to indicate the area inhabited by the community, and sometimes the community itself.

In the latter sense the parish was a purely religious organization, distinct in its origin, its working and its aims from the manner, the township, or the village, though composed of the same personnel, man for man. The parish was the community of the township, organized for Church purposes and subject to Church discipline, with a constitution which recognized the rights of the whole body as an aggregate, and the right of every adult member, whether man or woman, to a voice in self-government, but at the same time kept the self-governing community under a system of inspection and restraint by a central authority outside the parish boundaries.

Dr. Jessopp then goes on to tell us how this community had its own deliberative assembly—the parish meeting—with its own duly elected officers: its president or chairman, who was the rector of the parish or his deputy; its own trustees for the parish property, who were the churchwardens elected annually to their honorary but responsible office.

The permanent officials of the parish, beginning at the parish clerk, the grave-digger, watchman, keeper of the processional cross, and others, were the paid servants of the parish, supported by the parishioners, and removable by them, when removable at all, the offender being presented to the rural dean, from whom an appeal lay to the archdeacon, and occasionally again to the bishop, whose decision was final.

Next month, further extracts will show in what the property of the parish consisted, how and by whom it was spent, and, last but not least, the effect of this self-government and self-reliance upon the people themselves.

A. B. T.

The Bishop Honoured at Trinity University.

The Bishop was present at the recent annual convocation of Trinity University, Toronto, and was among those upon whom Ontario's Church university conferred the honorary degree of D.C.L. Among those who were seated on the platform around the Hon. G. W. Allan, Chancellor of the University, were the Bishops of Toronto, Niagara, Huron and Bishop Saitan.

The public orator, Rev. Prof. Huntingford, presented the gentlemen for honorary degrees. In presenting our Bishop he said the name of the Bishop of Algoma was honoured throughout the Church: he had done noble work as a parish priest at Sherbrooke, Ont., and had once or twice narrowly escaped being elected Bishop before. To the Bishop of Algoma demanded self-sacrifice and self-devotion. Algoma was not the summer watering-place many thought it, but a land of hardship and poverty, and he who went there gave up his own pleasure to the service of God.

When the time came for the Bishop to speak, he said that he rejoiced at the honour done to the Diocese of Algoma

in his person. He thanked them from the bottom of his heart for the honour conferred upon him, and although he might not be able to do anything that would add to the brilliance of the reputation which Trinity so justly enjoyed, he would, at least, endeavour to wear the distinction in such a way as to bring no reproach on the University. He was rejoiced when he thought that his position as Bishop of Algoma would bring him into contact with the men at the head of Trinity, men whose business it was to think and teach others to think, and who were trained and gifted in such a way that their influence must act upon those who came into contact with them. After a few playful jests at the expense of the somewhat noisy students in the gallery, the Bishop expressed the pride it afforded him to think that he had now the right to take any Trinity man by the hand and speak to him as a brother. While he would not forget his own *alma mater*, he would ever be glad and thankful if there should be any simple way in which he could further the interests of the University of his adoption.

CONVOCATION SERVICE.

The convocation service was held in the college chapel in the evening. The attendance was sufficient to fill the edifice to overflowing. Rev. Prof. Huntingford intoned the prayers. The lessons were read by Archdeacon Bedford Jones and Canon Cayley. The Bishop of Algoma preached the sermon. His theme was the necessity of an earnest purpose in life, and the doing of God's will as the highest ideal of living. Bishop Thorneloe, says *The Mail and Empire*, is a polished but earnest and forceful speaker. His text was: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14. "But this one thing I do" was the real index to the Bishop's thought. He spoke of the necessity of definite purpose if substantial attainment was to be reached. Everything revealed the existence and supremacy of purpose in the designs of God. Man was gifted with mental and moral faculties that he might have a purpose, and so fulfil his destiny. Man was like God in that he was free to choose, and when he chose the good he became like God in character. The preacher spoke at length of the singleness of purpose that had achieved the wonderful successes of applied and theoretical science, warned his hearers against scientific criticism and materialistic tendencies, and concluded by enforcing the truth that doing the will of God elevated the most ambitious endeavours of a worldly nature.

Other recipients of the honorary degree of D.C.L. were Mr. George R. Parkin, C.M.G.; Mr. John A. Worrell, Chancellor of the Diocese of Toronto, and Hon. Treasurer of the Invested

Funds of the Diocese of Algoma; and Mr. John Travers Lewis, Chancellor of the Diocese of Ottawa.

Acknowledgments.

The Bishop of Algoma gratefully acknowledges the following contributions:

Children of Mrs. J. Hamilton, Cacouana, Q., for Sturgeon Falls parsonage.....\$62 00
 Friends in Sherbrooke, Q., for Sturgeon Falls parsonage..\$38 00
 The Mission Sustentation Fund 10 10
 Sick Clergymen's Fund.... 50 00

Miss Elkins, \$5; Miss A. Elkins, \$5; Mrs. Lucke, \$5; Mrs. Hale, \$5; Mrs. Morris, \$5; Dr. Heneker, \$5; Miss Holland, \$1; Mrs. Neil, \$1; Mr. Farwell, \$50; Miss Whitaker, \$5; collected by Mrs. Cecil Bowen, \$31.10..... 98 10
 Children's Guild, Compton, Q., per Rev. G. H. Parker 20 47
 Mr. and Mrs. W. Thorneloe, Lachine, Q., for Mission Fund 20 00

\$209 57

Sault Ste. Marie, O., October 7th, 1898.

The thoroughly great men are those who have done everything thoroughly, and who have never desisted anything, however small, of God's making.—*Ruskin*.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE. This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans Fund; (3) The Superannuation Fund; (4) Algoma Mission Sustentation Fund, etc.

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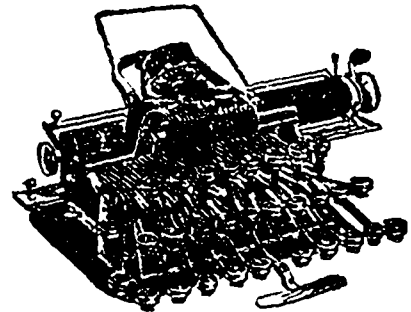
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