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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series Enlarged.  
VOL. IX. No. 11.

TORONTO, NOVEMBER 1, 1897.

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## The Algoma Missionary News

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REV. CHARLES PIERCY, BURN'S FALLS, ONT.  
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### Bishop's Appointments.

NOVEMBER.

1. Mon.—Parry Sound.
2. Tues.—Manitowaning.
3. Wed.—“
4. Thur.—Shequandah.
5. Fri.—Little Current and Sucker Creek.
7. Sun.—Gore Bay.
8. Mon.—“
10. Wed.—White Fish River.
11. Thur.—Spanish River.
13. Sat.—St. Joseph's Island.
14. Sun.—“
15. Mon.—Sault Ste. Marie.
16. Tues.—“
21. Sun.—Sault Ste. Marie.
22. Mon.—Conference with Mr. Piercy *in re*  
A.M.N.
28. Sun.—Garden River.

### Notes by the Way.

For all the Saints who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesu, be for ever blest.

Alleluia.  
—Bishop Walsham How.

THE editor contemplates visiting some of the missions in the diocese at an early date, at the Bishop's request, in the interests of the ALGOMA MISSIONARY NEWS.

REV. A. J. YOUNG, who for nearly six years has been the incumbent of North Bay Mission, has forwarded his resignation to the Bishop. For the past two years Mr. Young has been Rural Dean of Nipissing.

THE incumbent of Sudbury Mission writes that he is now occupying the new parsonage, adding: "We are thankful to say that there is no mort-

gage." We imagine that this is not meant to imply that there is no debt on the much-needed building.

NEWS is to hand that at the annual meeting of the Domestic and Foreign Mission Board, held in Montreal, the usual grants were made for work in this missionary diocese and a kind spirit manifested in all matters concerning Algoma.

SOME idea of the remoteness of Rev. Mr. Hickland's sphere of work, (Temisamingue Mission) as well as of the size of our scattered diocese, may be gleaned from the fact that Mr. Hickland travelled about 900 miles on his journey to and from Sault Ste. Marie, whither he went recently for ordination.

ON Sunday, October 24th, the Bishop will (D.V.) preach in two of the Toronto churches. In the morning in Holy Trinity, the rector of which (Rev. Dr. Pearson) has for many years been a warm friend of the Church's mission work in Algoma. His evening sermon is to be preached in St. Peter's, of which the Ven. Archdeacon Boddy is the rector.

MR. T. J. HAY, who has been an untiring and successful worker in the Mission of Dunchurch, in which he has ministered as catechist since the mission was set apart, some eighteen months since, left Dunchurch for Sturgeon Falls about the middle of October. His new field includes Sturgeon Falls, Warren and Cache Bay—points on the Canadian Pacific Railway.

THE Bishop was in Montreal on Sunday, October 17th. He preached twice. In the morning at the Church of St. John the Evangelist; in the evening at the Church of St. James the Apostle. At both places the Bishop was welcomed very kindly. In the afternoon he addressed a gathering of children at La-

chine, who gave him their offerings (\$8.09) for the Indian Home.

IS the enumeration of grants which the S. P. G. has made from the proceeds of the munificent bequest of the late Mr. Alfred Marriott, of the Grange, Hopton, near Mirfield, the Diocese of Algoma has a place. The total amount available for distribution at this time is £71,000. Grants are made towards the Church's work in all parts of the globe. *The Mission Field* (Sept.) gives a complete list from which we copy:—

ALGOMA: (a) £475 towards the erection or enlargement of churches, viz., at Bertrice, £100; Purple Hill, £75; The Mash, £75; Bayville, £100; Sault Ste. Marie (Mission Chapel) £125. (b) £250 towards the erection of buildings for the Wawanosh Home at Sault Ste. Marie, for training Indian girls. (Total (a) and (b) £725.)

ON Thursday, October 21st, the Bishop is to address the Toronto W. A. The meeting, to be held in St. James' school-house, will most likely be a large one. It will undoubtedly be sympathetic for the Church women of Toronto were ever kind in word and deed to Algoma. We feel sure that they realize the necessity of holding up the hands of our bishop, who at the beginning of the year bravely took the helm of Algoma. Took it, tossed though she were (and is) on the sea of financial difficulties; took it trusting that the Spirit of God, Who by the voice of the Church called him to the Episcopate, would also by the loving hands and hearts of the members of the "One Body" offer sacrifices producing such a calm, that temporal waves subsiding, the Ark of Christ's Church would progress with greater speed and success towards the "haven where she would be."

THE death of Rev. Canon Chance, which occurred at Paisley (Diocese of Huron) on October 11th, removes from the eye of man one of the missionaries who labored within the field now known as the Diocese of Algoma, long before the diocese was set apart by our Provincial Synod. The deceased gentleman was a

native of Worcestershire, England. From a contemporary we learn that in 1853 he left England, under the auspices of the S. P. G., to undertake missionary work among the Indians on the north shores of Lake Huron and Lake Superior. Subsequently in (1856) he was ordained to the diaconate and priesthood by the celebrated first Bishop of Toronto (Dr. Strachan.) He made Garden River (near Sault Ste. Marie) his home. His work among the Indians in that section was continuous until 1871, when he accepted an offer made by the Bishop of Huron (Dr. Cronyn) to take charge of the Church's work among the Six Nation Indians at Kanyungeh. When Canon Chance was at Garden River he was the only missionary of the Church of England in this northern lake region, with the exception of Dr. O'Meara, Government chaplain to the Indians on the Manitoulin Island.

On the forms of notice of assessment used in the municipalities of the Province of Ontario, there is a column with the heading "Religion." Seven years ago the writer was at Sudbury and the local assessor handed to him his notice in which the column mentioned was filled with a "P." The official's notice was drawn to the fact that "P" (meaning "Protestant") was not sufficiently explicit, and asked that it be changed to "Church of England." He refused to make the alteration, and simply laughed at such a request as ridiculous. What did it matter? The writer was a "Protestant," wasn't he? He wasn't a "Catholic," anyway. In another municipality, about a month ago, he saw the assessment form of a ratepayer filled with a "P," when it should again have been "Church of England." The ignorance of the mass is so great, and some officials are so dense, that all who are not (Roman) Catholics are supposed to be properly described as Protestants. Thus they divide all Christians (if not others) into two classes. It is high time that such an error were corrected where it exists. We who are both Catholic and Protestant should no longer consent to be represented, or rather, misrepresented in this manner, but insist upon the column which gives our "religion" being filled up with the words "Church of England." Yes, insist upon it; making an appeal to the Court of Revision, if necessary. For the day is upon us when "Protestant" is popularly inter-

preted to mean only anything that is not "Roman Catholic." Yes! any society or club called religious whether or not it believes that: "In the beginning was the Word, and the Word was with God, and the Word was God."

FROM the "Flaneur" in the *Toronto Mail and Empire*, Oct. 16, 1897:

The efforts a few ill-advised Anglican ministers are making to introduce more sectarian teaching into our public schools is a movement which cannot be crushed too certainly and too soon. Whether we are in favour of religious teaching in our schools or not, we have been forced to the conclusion that religious teaching is impossible in the public schools; and it is the so-called religious people who are responsible for this condition of things; they all want to teach not religion, but sectarianism. Even so small a matter as reading selected portions of the Bible is objected to by the Roman Catholics, the Secularists, and the Hebrews. Whether we like it or not, if we wish to preserve our public schools we can only do so by making them purely secular schools. In the United States persistent efforts are being made to destroy the national character of the schools by introducing Roman Catholicism; the same thing is being attempted here by introducing Anglicanism. If we desire our schools to be national and efficient, we must steadily resist any attempt to introduce sectarianism of whatever kind and from whatever quarter.

Shame! Why suppress the truth and tell a lie? "More" sectarian teaching? Then it is only a question of degree. In the columns of a leading provincial daily citizens of Canada have reason to expect that writers know a little about the subjects they write of. Vain expectations! Than in the above did ever reader see more confusion? Sometimes "religion" and "sectarianism" seem to be the synonyms; again their meanings are contrary the one to the other. "They all want to teach not religion, but sectarianism." We challenge the truth of the statement. Make it good. "The same thing" (persistent efforts to destroy the national character of the schools) "is being attempted here by introducing Anglicanism." No more false statement was ever penned. Surely an enemy could only have done this—an enemy to the truth, a foe to justice. The Secularist, whom we understand to be the man who is not convinced that there is a God—the man who does not know—must have his prejudice and scruples respected, but the Christian father who believes that a knowledge of the Holy Scripture—the facts stated in the Bible—should be imparted to his child at school must be treated as an enemy endeavoring "to destroy the national character of the schools!" And this in a professedly Christian land! We recommend to *The Mail and Empire* a perusal of the Report of the Committee of the Synod of Toronto

on Voluntary Schools, also Mr. Lawrence Baldwin's "Summary," for which in a future issue we intend to find room. The enemies to the Bible in the schools cannot, it seems, fight fairly. We may as well acknowledge it to ourselves. We should not expect it. It is a mistake, however, to fancy that we are to be "crushed," either "certainly" or "soon." For the honor of our country, the eternal well-being of our children, the glory of God—Father, Son and Holy Ghost—we are in the struggle—there to contend honestly, manfully, fearlessly, until the truth prevails and victory is perched above the banner of the Cross. But *mirabile dictu*, here is another opinion concerning the secular schools. The voice is the voice of experience from Australia and worth hearing. In the course of an address in September last in Sydney, New South Wales, on "Federation," Sir Julian Salomons said, according to "Hansard":

When I was a young man—and no one can doubt my sincerity—I subscribed to the meeting to which I am about to refer, and at which I took the chair, the sum of £100, which I could not afford, in order to make it a success. That meeting was in favour of a national system of education, which should be free, secular, and compulsory. *I have ever since been filled with remorse.* I live near a great public school, and day after day I see upon the palings of my own and my neighbours' residences—mine I had to pull down and put up a stone wall to prevent it—not once, or twice, but always, forms of language and expressions of indecency and obscenity which would disgrace grown-up men. I myself have made no representation to the head of that school, but I am told by a friend of mine that he has said that his lutes were limited to the boys in the school. It has, however, convinced me of this—that education without religion is like putting a sword into the hand of a savage, and I have come to the conclusion that any one of the branches of the Christian religion, or any great religion analogous to it, although they may differ in their theological forms, is better than no religion. Just as the twig is bent the tree is inclined.

The italics are ours. Dear "Flaneur," read, mark, learn, digest.

### Temiscamingue Mission

REV. JAMES HICKLAND, DEACON-IN-CHARGE.

The Bishop of Algoma arrived here by an unexpected boat on Tuesday, the 5th of October, at midnight, bringing with him a parcel of Bibles, etc., for the clergyman to distribute amongst the settlers. We had made arrangements to give his Lordship a right loyal public reception, but the night visit shattered this hope and prevented the external display of our loyalty through the usual formal address and the strewing of the episcopal pathway with native flowers, lilies, etc., which

grow so profusely in this new town of Haileybury.

The next morning the Bishop was escorted around the place by Rev. Jas. Hickland, and his Warden, Mr. P. Cobbold. Some of the people were visited and the new church was closely inspected. This building is now almost completed and though rather small for a country which is growing so rapidly, its external appearance—as I write—will perhaps vie with any other in the Diocese. It is built with a beautiful saffron-colored stone, unique in color and kind, transported from an island opposite here and about four miles distant. The Bishop next accompanied Mr. Hickland to the little parsonage opposite the church, which he (Mr. H.) has recently constructed on the church lot. Here a most enjoyable time was spent in discussing the affairs of the mission.

At 10.30 the Bishop and clergyman, two oarsmen and a steersman started up the lake for Liskeard, six miles northward. Here also our visit was unexpected. Notwithstanding, in about twenty minutes we had collected between fifty and sixty people—the school children got a holiday. Prayers were read by Mr. Hickland; the Bishop read the lesson and preached an impressive ceremony on the "Unity of the Church," from Rom. xii. 4-5. His Lordship pointed out how we are all dependent on one another, and the paramount importance of each one performing well and truly the duties which pertain to his own peculiar station in life. No matter how small and apparently insignificant these may appear to ourselves or the world, in God's sight they are very precious when well discharged, and will in His own good time receive a full recompense and reward.

"The daily round, the common task, will furnish all," etc., etc.

In the afternoon we rowed to Dawson's point, six miles distant, and after a pleasant interview with Mr. and Mrs. Dawson again arrived at Haileybury, after a boat ride of fifteen miles on this great lake. In the evening it became rather stormy. The Bishop took a turn at the oars and displayed a goodly knowledge of oarsmanship. He seemed quite at home amongst the surging billows. Here, again, a bountiful tea was quickly served at Mrs. Cobbold's, that kind-hearted, good-

natured lady and her mother officiating. Mr. and Mrs. Farr with their friends, Mr. and Mrs. Lalor, joined the Bishop and clergyman. As the captain of the steamer *Argo* had promised to remain for us about an hour we made all possible haste. Evensong was read by Mr. Hickland. The Bishop gave a solemn address on the nature of Confirmation, and then confirmed the candidates who were presented to him by the missionary who had devoted much care on their preparation. Proceeding to the beach we embarked in a row-boat and made our way to the steamer, about half-a-mile out on the lake. Steaming away at once, we reached Baie des Peres about 8.30 p.m. The Bishop remained on board all night. I preferred to abide with him, listening to his words of wisdom and loving counsel. I have been cut off from the society of my clerical brethren for about fifteen months, and this first visit of my Bishop has been full of refreshment and spiritual comfort.

We all most sincerely hope that the Bishop's next visit will be soon in the new year, and that he will arrange for a longer sojourn amongst his flock here who are so favorably impressed with his first episcopal visitation.

#### Bracebridge Mission.

REV. JAS. BOYDELL, M.A., INCUMBENT.

The annual harvest thanksgiving festival was celebrated in St. Thomas' Church, Bracebridge, on Thursday, the 30th of September. The church was very prettily decorated with fruit, flowers and vegetables representing "the fruit of the earth in their due season" as given by the bountiful Giver of all Good Gifts. A large congregation was present to take their part in the special service of prayer and praise appropriate to the occasion.

It would ill become us to do more than thank the merciful "Creator and Preserver of all mankind," that we were graciously permitted once more to acknowledge His manifold mercies to us, and not detract by any self laudations from the praise which is due to Him alone. I trust, however, that a spirit of devout thankfulness animated and rewarded the efforts of all who endeavored to shew forth the praise of Him whose mercies fail not, but are new every morning. Our beautiful

church lent itself very readily to the efforts of the decorators, its symmetrical and churchly proportions adding grace and dignity to the appropriate adornments. I feel very strongly, however, that our aim should be to have a morning service with a celebration of the Holy Communion, thus more worthily commemorating God's mercies, not only or chiefly, as the supplier of our daily needs, but as the True Bread which came down from heaven to support and enrich the souls of His people with the heavenly manna of His Precious Body and Blood. May the time be hastened when all shall gladly recognize and find a first place in their hearts for these "better gifts which nourish and enrich the soul."

The choir from Bracebridge lent their assistance to our brethren in St. George's Church, Falkenburg, on the occasion of their harvest festival. The little church was very beautifully decorated, and the capacity of the building was tried to its utmost. To say that the harvest festival is popular in the country is to give scant justice to the energy and good evoked on these occasions. "What we most need to cultivate is that great truth which underlies the outward act, viz: That we acknowledge God as the Author, and Giver of all things, and regard ourselves true debtors to Him. Were this principle carried into practice, there would be an end to all solicitude for the temporal requirements of the Church, for *one-tenth of the income, yes, one twentieth part or even less* would leave the Church a prosperous society, needing no extraneous help, and rejoicing in that conviction of independent helpfulness which we prize so dearly, and labour for so persistently in private life. That we may feel this obligation resting upon us more and more as we attain to its fulfilment is the earnest prayer of them placed over you in Christ."

JAMES BOYDELL.

#### Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

This mission is just as large as ever, and still gives more than ample scope for a clergyman's devotion and activity. Regularly, every Sunday, our Church service has been celebrated at the centre, and on alternate Sundays at the out-stations. The prevalence of rainy Sundays have greatly interfered with the

average attendance of the year, owing chiefly to the distance that most of our Church families live away from the sacred edifices. During the last few weeks of fine weather the congregations have been larger, and the rates of the offertories have been affected accordingly. In all purely bush-farming districts finance is always a matter of anxiety to the wardens, but more especially so when bad weather is added to hard times and low prices. Pastoral work mainly occupies the week, as week-day services meet with only very scanty response. At Uffington, except during haying and harvest, persevering efforts are made to utilize one evening for Litany and choir practice, but even that is by no means a success. Self-denial and self-sacrifice might do more, but during spring and summer, the settlers are busy from morning till evening, and in the fall and winter, the greater part of the male population is away from home. But, "God knoweth."

Every Sunday, of course, brings its driving for the services, and almost each day necessitates driving for pastoral work. And, oh! what driving it is! It would be an abuse of terms to speak of roads; they are scarcely known in this or other parts of Muskoka. Rock, boulder, and mud-puddle have to be crossed the greater part of the year, but when a newly-made track has to be traversed in rainy weather, then the horses are floundering about knee-deep, whilst the wheels sink down up to the hubs. Endurance receives its compensation in the hearty welcome that a clergyman receives at his journey's end, and also in the assurance given that he "cannot come too often or stay too long," which is often followed by generous hospitality—"Such as I have give I thee." Special influences are also brought to bear, through Divine mercy, upon the families committed to one's charge by the maintenance of Sunday Schools, lending libraries, the Bible class, the garden party, the picnic and the harvest festival services. "Differences of administration, but the same Lord."

At St. Paul's, Uffington, and at Christ Church, Purbrook, special thanksgiving services were held during the last week in September. They were not numerously attended, because of threshing and other activities, but they were hearty and inspiring. The sermons by the incumbent were followed closely, and the offertories were given to the Diocesan Superannuation Fund. St. Stephen's (Vankoughnet) harvest festival service will

probably be the best numerically, because of being held on Sunday, and also of attracting persons belonging to outside bodies having no service.

The exterior of two out of the three churches here greatly need attention. Alas! there is no prospect of raising the necessary means for operation in either locality. It seems sufficient for Purbrook and Vankoughnet to be asked to raise the promised quota for stipend.

Eager expectations are being raised throughout the mission by the near approach of our new Bishop's first visit, when the Right Rev. Dr. Thorneloe will receive a cordial and warm welcome.

ARTHUR H. ALLMAN.

### Broadbent Mission.

REV. A. J. COBB, INCUMBENT.

Two harvest thanksgiving services were held in this mission on the Fourteenth Sunday after Trinity. At St. John's, Dufferin Bridge, during Matins, the congregation, unusually large, joined in divine service most heartily, the well-known harvest hymns being cheerfully rendered. St. Stephen's, Broadbent, was tastefully decorated by willing hands, and at Evensong presented a pleasing sight, the church being crowded. The past year's harvest has proved the best in this locality for many years, and in thankfulness a most reverential service was held. The presentation, during the offertory, of typical fruits, placed upon the altar during the chanting of the doxology, in each instance, was impressive. Meanwhile the clergyman's larder was not forgotten, a goodly tithe been given with the usual generosity. C.

Another correspondent says:—The annual festival of Harvest Home was celebrated at St. Stephen's church, Broadbent, on the 19th inst. (September). On the preceding Friday the congregation assembled to decorate the church. Rev. A. J. Cobb superintended and seemed busy everywhere. It was hard to use all the material brought for the work, and a better collection of grains and vegetables it would be hard to find. A splendid supper was served by Mrs. H. E. Broadbent, who also rendered valuable assistance in the work. By sunset all was done and the church looked very pretty indeed.

On Sunday night the church was crowded until there was hardly stand-

ing room. Mr. Cobb preached an eloquent sermon, taking for his text the words: "While the earth remaineth, seed time and harvest shall not fail." He dwelt upon the cause we all had for thankfulness and urged us to render thanks to God for His goodness, and to beware of the fate of the ungrateful.

The music was conducted by Mrs. H. E. Broadbent in a very creditable manner, and while the offering was being presented, the congregation as with one voice, sang the doxology, and while its sacred notes floated through the building, many an upturned face showed that the heart as well as the voice, sang praises to God "from whom all blessings flow."

This is not the only time of late that our church has been crowded beyond its seating capacity, showing that the ministry of Mr. Cobb is not unpopular.

J. H. P.

### Fort William.

REV. E. J. HARPER, INCUMBENT.

"Harvest home" festival services were held in St. Luke's and St. Thomas' Churches, East and West Fort William, on Sunday, the 19th of September. Both churches were nicely decorated with fruits of the earth, flowers and plants. In St. Luke's, a pretty chancel screen, which lends itself to very effective decoration, has been erected at a small cost. It will remain in position till something better in iron or carved wood can be obtained. The attendance at the 11 a.m. and 7 p.m. services was good, there being little room for those who chanced to be late.

Sickness has deprived us of the services of several of our Sunday School teachers the past few weeks; and two of the pupils have been taken to the Paradise of God—Edward Wiegand died, of consumption, after a few months' illness, on the 17th, and was buried on the 18th of September, aged 12 years; and Annie Olive Wright, a little tot from the infant class, died of diphtheria, on the 21st September, and was buried privately the same day. Other children of the parish have also been suffering from this fell disease, but, fortunately, there have been no more deaths to date of writing.

The incumbent has received from the author, Mr. M. Brooks, Esq., of 10 Cedar Road, Beckenham, Kent, a

little pamphlet, containing five carols for Christmas, and one for Easter.

It may be that some of the readers of the ALGOMA MISSIONARY NEWS may be moved towards contributing to pay off the balance still due to the parsonage, viz., \$1,100. The building cost about \$2,300, and was erected in 1891. Should anyone hesitate before knowing something of the condition of things here, the Bishop of the Diocese will be pleased to answer inquiries in this connection. So far, no outside aid has been obtained to help on this work. A railway town, not unlike the new town, Swindon, of Wiltshire, in some of its characteristics, it will be seen that the people of East Fort William, deserve some recognition of their efforts in relieving the Mission Board of the Diocese, and becoming self-sustaining in 1895. Who will help us?  
E. H.

### Parry Sound Deanery.

A Ruri-decanal meeting of the Deanery of Parry Sound was held at Magnetawan on Tuesday and Wednesday, the 12th and 13th of Oct., 1897. Present: Revs. Rural Dean Chowne, A. J. Cobb and D. A. Johnston.

On Tuesday evening the opportunity was taken of holding the harvest thanksgiving of the mission in conjunction with the primary services of the chapter, the church being beautifully decorated for the occasion. The service was hearty and the Rural Dean preached a churchly sermon to a very large congregation. The musical part of the service was conducted by Miss Johnston, the organist. The various outstations of the mission were well represented, and the clergy had the opportunity of meeting many of the Church people in the parsonage.

On Wednesday a celebration of the Holy Communion was held at 10 a.m.

A business meeting followed in the parsonage. An apology was received from Rev. Gowan Gillman that on account of inflammation of the eyes he was unable to attend.

It is much to be regretted the Rev. Messrs. Evans, Gillmor, Piercy, Buckland and Gander were not present.

It was decided that the next chapter be held at Powassan in December, 1897.

An interesting discussion on general diocesan subjects, which may prove of sterling worth at future meetings, occupied the chapter for some hours.

It was decided that papers on practical subjects are to be presented at the next chapter by the Revs. A. J. Cobb and D. A. Johnston. Also papers as follows: Mission Organization, Rev. William Evans; Parochial Visitation, Rev. Gowan Gillmor; Preparation of Candidates for Confirmation, Rev. C. Piercy; Best way to influence Young Men, Rev. C. H. Buckland; Visitation of the Sick, Rev. G. Gander.

Preparatory service first evening.

Preacher, Rev. D. A. Johnston.

Second day, celebration of the Holy Communion at 9.30 a.m.

Business meetings at 10.30 a.m. and 2.30 p.m. Among the subjects to be discussed: nomination of delegates to the Provincial Synod, and envelope system.

In the evening there will be a missionary meeting at 7.30, with short addresses by the clergy.

The closing missionary meeting was held in the church of St. George the Martyr, on Wednesday evening, October 13th. Addresses were given by the clergy, the Rural Dean laying stress on the necessity of due consideration of the right conferred upon each mission, in the nomination of delegates to the Provincial Synod. Throughout the meetings hearty appreciation was shown by attentive congregations.  
D. A. J.

### Mission of Dunchurch.

MR. T. J. HAY, CATECHIST.

WHITESTONE.—This is a scattered settlement, distant some ten miles from Dunchurch over a very rough road which is bad at any time, but in spring and autumn is in a most terrible condition to travel on, as may be imagined when it takes three hours to drive the ten miles. Church services had never been held there till last autumn. There were twelve families, many of whom were old people who under great difficulties had remained loyal and true to the Church for ten, fifteen, twenty, and even twenty-five years. They were pleased to be visited.

One stormy day I tied my horse to a fence about a hundred yards from a house and wended my way to the door. I had a fur coat on and a cap, as the day was cold. You can imagine my astonishment on entering the house at being greeted with the words: "You're an English Church clergyman?" I replied, "Well, I am an apology for one, an English Church catechist." The old body said, "I

have long wondered why no clergyman of the Church ever came. We see Methodist ministers and Presbyterian students, but are deserted by the Church. It was a hurried visit and no intimation could have reached the old woman that I was about.

I hold services in the schoolhouse. I have had to take Prayer Books and hymns with me from Dunchurch and to call out the pages and tell people what to do, and now they do very well. The congregation is a mixed one, but all take part, except at the Apostles' Creed, where the Methodists stop, and for some reason or other, won't repeat it. When I first commenced holding services, as I drove in, I heard guns go off, met men in their everyday clothes, and from other signs, perceived that Sunday was merely a holiday. I determined to denounce Sabbath-breaking, and at last I heard no more shots, and saw that a change had come over the people, men came to church who had been indifferent; not every Sunday, but, still, frequently. One day last winter a woman, whose people belonged to the Church, told me her husband desired to see me; he had no decent clothes then, but would be able to attend the service next time I came. His people were Presbyterians, but he decided to know something about the Church, and would speak to me. The next time I went it was stormy. The man met me at the gate of the schoolhouse and said he would put my horse in his stable. At that time I had started a Sunday-school. There were a few Church children—most of them lived too far away to come, and for a while it did well. I took a large Bible-class myself every other Sunday. Church leaflets were used. But before long a dead set was made at the school by the Methodists. The superintendent, a Churchman, moved to a place on Deer Lake, and when the ice broke up was cut off from the settlement. So the opportunity was seized by the Methodists who attended, and by a vote turned the school into a "Union school," and have since got it entirely into their own hands.

After the Sunday-school and service on this particular Sunday to which I have referred, I went to the man's stable for my horse. The man had a long conversation with me, and I made an appointment with him to go to him in ten

days' time. The next day the Methodists started revival meetings, and the next thing I heard I had lost my man. I kept my appointment, however, and he decided to be baptized into the Church. For some weeks I visited him twice a week, but the revival meetings continued some time, and the Methodists tried hard to gain him. Then another man desired to be baptized, too, and I prepared him.

The Bishop of Algoma came to Dunchurch in March, and the first man was baptized by him, but I had an anxious time till it was all over, as he had no peace nor had I, either, for that matter. The other man was baptized soon after by Rev. D. A. Johnston, of Magnewan. The man who was baptized by the Bishop was to have been confirmed, with his wife, but he has gone to the Northwest, and his wife goes very soon. However, I confidently hope that he will not be lost, as he fully intends to be confirmed.

One Sunday, at the close of service, only a few being present—the others had left—a man came and said he wanted a Prayer Book; where could he get one? I offered to get one for him, if he promised to use it and not let it be neglected and thrown aside. He said if he had one, he would use it. I told him I would get it. Others then came forward and asked me to get them Prayer Books. I said "On the same terms?" They replied, "Yes." I got them the books. In August my wife and child spent several days among the people there—four days one week and two the next, coming back quicker on the last occasion as an old man was ill, very ill, and desired to see me. So I left home at 5 o'clock the next morning and drove 15 miles, hoping to get back early, but did not reach home till 8 p.m. It was a long day. The next day was Saturday. On Sunday I was at Whitestone in the afternoon. Amongst those at the service were two boys of 11 and 12 years old, who had come some five miles across the lake to attend the service. On my way home I saw them eating berries. They were about seventy yards from Whitestone river. Within half-an-hour one boy went in to bathe and was drowned, though a good swimmer. It was a cold day, and it is supposed that he was seized with cramps. Having to take another service I did not reach home till nearly 9 p.m. Usually an early

riser, I did not get up quite as soon as usual the next morning, but hearing a noise outdoors I got up and found a rig at the door. Jumping into some clothes I went to the door and the man I found there told me one of those lads had been drowned and I was wanted to bury him. Would I go, though the poor lad was not baptized? I said I would, and within two hours I was on my way to Whitestone again.

The funeral which was arranged for 11 a.m. did not take place till 3 p.m. Of course, I did not read the usual burial service. A large number of people were present. I got home at 8 p.m. I had travelled 75 miles, paid five or six visits, taken three services and the funeral in four days. I announced I would speak on the funeral the next time I was out. I don't believe in "funeral sermons," but I wanted to get the parents out and give them a plain talk. I succeeded in accomplishing my object. For a few weeks they could not attend any of the services, as they have charge of a summer cottage, belonging to an American (citizen of the United States), and as he was there they could not leave. They have come to the service twice since, and they promise to come when they can. The lake, however, is a treacherous body of water, and they will not be able to come, perhaps, until the ice bridges it over. I was to have visited them, and had named a day, but the Bishop has decided to remove me to Sturgeon Falls. I was much wrapped up in some very interesting cases of men coming to the public services of the Church whom I had hoped to win to the Church. These, however, I must drop, and give up the plans and hopes which I had made and cherished for the winter work.

The Church of St. Andrew, Dunchurch, which, twelve months ago was but a shell, and is now habitable, though not completed, in which I have taken a great interest, I may never see again. The congregation there which has rallied round me during the past year—a year which has gone like a dream—I must bid good-bye to—the Master's call obeyed, and the work given up into other hands.

T. J. H.

HEAVEN is being with Christ, and to be with Christ is heaven.

## The Church—Canada's Missionary Society.

At the recent annual meeting of the Board of Domestic and Foreign Missions of the Church of England in Canada, held in Montreal, on Wednesday, Oct. 13th, the following business is of interest to us in Algoma:

On motion of the Bishop of Ottawa, seconded by Capt. Carter, it was decided to request the bishops of this ecclesiastical province to represent to the clergy of their several dioceses the great importance of bringing practically before all the children in their Sunday Schools the great fact that the Church of England in Canada is her own great missionary society; that all her members, including the children should be induced to take a strong personal interest in the great work which that society was endeavoring to carry on; and that, with the view of establishing and expanding this interest among the children, the clergy be asked to give, on the first Sunday in January, July and October, some information as to the Church's missionary work, and to ask the children to appropriate their offerings on these Sundays to the work among the Indians, the Chinese, the Japanese, and the diocese of Algoma.

### THE MISSIONARY MEETING.—OUR BISHOP SPEAKS.

A large number of persons were present at the missionary meeting held in connection with the above-mentioned Board meeting. They assembled in the Montreal Diocesan Theological College, and had as Chairman the venerable Bishop of Montreal. The other Bishops were those of Toronto, Ottawa, Nova Scotia, Quebec and Algoma.

We give below the synopsis of the address of the Bishop of Algoma, as published in the *Montreal Daily Star*:

The Bishop (Dr. Thornloe) of Algoma said there were those who said that surely after twenty-four or twenty-five years the Diocese of Algoma ought by this time to be able to take care of itself. But these people had not yet mastered the conditions of life and society in Algoma. These he described very fully, not only the hardships and rigor of the climate but also the more pleasant features to be met with. He humorously alluded to the remark he had heard more than once that Algoma was a picnic diocese. And so it was, he laughingly added. He was having

a continual outing, a picnic all the time; in good weather and bad; he was scarcely ever at home. It was pleasant in the summer, but not quite so much so in the winter. He referred to several of the mission settlements, and described the primitive shanty sort of buildings to be found in many places. The diocese extended 600 miles in one direction and 250 to 300 miles in another. The largest place in it was Sault Ste. Marie, and their "see city," of some 4,000 inhabitants, and there were two or three other places of some 2,500 inhabitants. Proceeding again to refer to those who said that if Algoma was not able to take care of itself, it ought to be, and the sooner it was closed the better; all the money, they said, that had been put into it was wasted; there was nothing to show for it, and never would be, and the sooner they withdrew from the unpromising field of labor, the better for themselves and the better for it. The Bishop said, God forbid that any in that audience should have such a view. His honest conviction was that those who said and thought such things were grievously mistaken. Great things had resulted from the money that had been given. The reason that Algoma was still asking for money was not that the money that had been given had been fruitless of results, but because there had been an extension of population, which naturally resulted in the extension of mission work. The missions that had been planted in Algoma were missions that were needed, and if he had to withdraw any of them for lack of support it would cut him to the very heart. In concluding, he urged them to continue in the good work of helping the diocese, and they would be rewarded for their support, not only in this world, but in the world to come.

### Burk's Fall's Mission.

REV. CHARLES PIERCY, INCUMBENT.

Our notes this month must be almost wholly devoted to Sundridge, where for the second time in six years we have had a special harvest thanksgiving, that is to say, it was held on a day before the usual statutory Thanksgiving Day, which comes in November, far too late in the year for people to assemble in large numbers. Besides, the day proclaimed by

the Governor-General has become very, very little else than a day for such sports as the season permits. And the festival was in every sense a success. Our little choir was stirred up to extra practice; members of the congregation who seldom have opportunities for active help found something to do in modestly decorating the little Church of St. Paul. The congregation was a good one, the harvest hymns and the evening canticles were well sung, while Rev. D. A. Johnston, of Magnetawan, who kindly drove some thirty-two miles to preach for us, gave us a sermon that is calculated to stimulate all who heard it to evidence their unfeigned thankfulness, not only with our lips, but in our lives. The offerings of the worshippers were most liberal, \$5.25, and go to build up our tiny Superannuation Fund.

During the past two months the missionary has visited Sundridge weekly to teach candidates for Confirmation, besides the afternoon meetings (twice a month) on the Sundays when he is there for the morning service. On such occasions it is that the missionary finds how totally inadequate is the Sunday-school to cover the ground that regular daily teaching of Scripture facts in the day school accomplishes so well.

### Considerations.

There is nothing more strange or more unsatisfactory than to consider the various considerations by which the common run of men are influenced, even on the most momentous questions. If we take a little pains to understand these considerations—of what kind, and of what value they are—we shall probably conclude that great and solid arguments affect only a small number of minds, whereas secondary and inferior arguments carry away the great mass even of solid and sensible people. We might easily illustrate this theme from politics, and the enormous influence which names—mere names often enough—have in determining political allegiance; and if not mere names, then considerations which are trifling and inadequate—the poorest sort of *argumenta ad invidiam*—the thinnest kind of dust to throw in people's eyes who have a mind to be blinded. Or if we rise higher and rejoice to note that there are political considerations of a substantial character which affect the multitude, still we

have to acknowledge that they owe their influence to the fact that they happen to be of a simple and striking character, level to the apprehension of the careless and uneducated. A better argument which cannot be stated so simply and sharply has little chance of being regarded.

But we are concerned with religion and the Church; and our point is that in this matter, even more than in politics, a man's choice and allegiance are generally decided by considerations which are curiously secondary, if not altogether casual. Find out if you can why the next person you meet belongs to this or that "Church" (as men say), and you will have to confess his reasons quite inadequate in nine cases out of ten. That is to say, if he has used his mind on it at all, and not merely followed the good or bad traditions of his immediate ancestors. The fact is that most men's minds (not to speak of women's) are inaccessible to the most solid arguments of religion—so far as variations in religion are concerned. Such arguments weary them, or, at least, fail to interest them, because their minds are not cultivated in the necessary way. We, e.g., periodically break out into a public astonishment that the Scottish people do not recognize our claims to be the ancient and genuine Church of the land. But the truth is that it needs a very considerable acquaintance with history and theology, and a certain capacity of judgment, to perceive the force of this great and complex argument. It is unhappily true that for most men assertion takes the place of argument, and assumption passes for proof. Either they listen submissively to the loudest assertions, or (having become suspicious of these) they count all assertions as equally unworthy of attention. It is so plain to thinking people that making great assertions and advancing exclusive claims is a game that all other "Churches" can play at, and do play at, that they are not moved by any great sound of words which we can utter. We may claim (and with the greatest truth) to represent the Church of St. Columba, but how is he that occupies the place of the unlearned to know that we are right? Such considerations only really tell with the few who are at once instructed and fair-minded.—*Scottish Guardian*.



### A Sure Sign.

"That woman is a good Church-woman."

"Oh, no, she's not."

"Why, how do you know?"

"Because she doesn't kneel during the prayers. You thought her a Church-woman because she used her Prayer Book in the service, but that's no certain sign. Plenty of outsiders who occasionally 'drop in' for a special service, or 'to hear the music,' have learned to find the Psalter and follow the prayers. It's becoming quite the thing now to own, and on occasion use, a Prayer Book, but to kneel right down on one's knees is an act of real worship to God that the outsider does not comprehend, or, at any rate, doesn't perform."

### Every Layman's Duty.

At the recent Church Congress at Nottingham, the Dean of Norwich (Dr. Lefroy), in his paper on "The Queen Victoria Sustentation Fund," said:

"In the name of God and His Christ I believe it to be the individual, abiding, and imperative obligation of every adult layman to contribute to the support of the clergy. This is the conviction by which the whole Church is to be inspired. Nothing short of this will suffice. This principle, Divine in its origin, individual in its application, perpetual in its rule, must be proved, asserted, vindicated, until it is accepted. Let the truth be told. The clergy are, by the thousand, unwilling to advocate it. They consider its enforcement equivalent to pleading for themselves, which it is not; but whether it is or not it is an essential portion of the deposit of truth entrusted to them to publish. The burden of publication ought to be willingly borne by such of us as have no share in the result. My hope is that the members of every cathedral chapter in the land will place themselves, as far as possible, at the service of the local or central bodies, and, aiding the parochial clergy, who may do much by interchange of pulpits, work and teach until this individual obligation becomes an individual conviction. Knowing, as everyone knows, the difficulty of impressing the public mind with a principle which has been allowed to lie latent and lifeless for centuries, it is obvious that its revival, presentation, and acceptance is no easy task. But the task must be faced. Upon its adoption nearly every other branch of work depends.

Upon the adequate maintenance of those who preach the Gospel depends, partly, ministerial capacity, efficiency, supply. Upon these depend missionary work at home and abroad, educational advancement, parochial organizations of all sorts, and the social influence of religion. The moral side of national life is conditioned by the material support of those who mould it. If this be admitted, I claim for our subject a foremost place in the problems presented for solution in the closing years of this century."

### Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO,  
FOR DIOCESE OF ALGOMA for Sep-  
tember, 1897.

*For General Fund.*—Aspdin, 30c.; Allansville, 56c.; Ingersoll, 50c.; London, St. George's, \$2; Ailsa Craig, \$2; London, St. George's W.A., \$1; Sherbrooke, Mrs. Bostwick, \$5; Mrs. Robins, \$1; children's sale, per Mrs. Hunt, \$35; Lennoxville W.A., \$6.37; Nova Scotia, \$13.67; Fredericton, \$56.72; Quebec, \$289.27; Quebec W.A., \$230.60; Diocese of Ottawa W.A., \$1.65; Diocese of Montreal, \$1.25; per English Algoma Association, £118 16s. 4d., £59 2s. 7d., £45 11s. 8d.; Ingersoll, \$1.45; Miss Margaret Warren, \$1.

*For Shingwauk.*—Port Rowan, \$10; Waterloo, St. Luke's W.A., 25c.; London, St. Paul's Cathedral S.S., for C. Johnson, \$75; Digby, N.S., \$18.60; New Glasgow, N.S., \$2.92; Diocese Fredericton, \$16.49; Trinity S.S., Brockville, \$2; Port Dover, St. Paul's S.S., for boy, \$6; English Algoma Association, 15s., and one-half of £4 5s. 11d.

*For Wawanosh New Home.*—English Algoma Association, one-half of £4 5s. 11d.

FOR DOMESTIC MISSIONS, GENERAL FUND.

Aspdin, 45c.; Allansville, 99c.; Stanleydale, 25c.

SPECIAL PURPOSES FUND.

*For Communion Vessels.*—Sherbrooke, Mrs. Morris, \$10.

*For Goulais Bay Church Site.*—Lennoxville W.A., \$18.63.

*For Education Missionary's Daughter.*—W.A., Toronto, Extra Cent-a-day Fund, \$25.

*For Bracebridge.*—English Algoma Association, £3 3s. 6d.

*For Indian Chief's Church.*—English Algoma Association, £1.

*For Rev. A. W. H. Chowne.*—English Algoma Association, £1.

FOR ALGOMA MISSIONARY SUSTENTATION FUND.

English Algoma Association, £10 10s.; late Mrs. H. D. Simpson, \$12; late Frances Marks, \$5; Cobourg, "F.M.B.," thank-offering, \$5; Mrs. Osler, \$5; Rev. J. McConnell, \$5.

FOR SUPERANNUATION FUND.

Ilfracombe, \$2.47; Ravenscliffe, \$1.23; Novar, \$1; Miss Margaret Warren, 50c.; per English Algoma Association, £1 1s. and £1.

FOR SPECIAL FUND AT DISPOSAL OF THE BISHOP.

English Algoma Association, £100.

FOR W. AND O. FUND.

Quebec Diocese W.A., \$29.

D. KEMP,  
Treasurer.

Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks £1 sent some time ago by Rev. M. R. West, Ullin-hall Vicarage, Henley-in-Ardin; also \$15 by Miss E. Compton and Miss A. Compton for seating St. Mary's Church, Sand Lake; also a small organ (old) by Rev. M. C. Machin, of Gravenhurst.

Rev. C. H. Buckland and Rev. James Hickland desire to acknowledge gifts of Bibles, Psalters and other books, gifts of the Bishop of the diocese.

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 heretofore 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 apportioned 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.

## THE Morley College AND Conservatory of Music

In union with the London College of Music, Eng.

SNEINTON MANOR, HUNTSVILLE,  
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Visitor—The Ven. Archdeacon Llwyd.  
Principal—Miss E. W. Morley, L.L.C.M., A. Mus. L.C.M., Silver Medalist for Painting (Representative of the London College of Music for Algoma), assisted by Mrs. Haydon, D.P.L.C.M., and a staff of competent Teachers.

Subjects Taught—Thorough English, Geography (Political, Physical, Mathematical, and Commercial), History (Ancient, Modern, and Musical), Literature, Mathematics, French (Grammar and Conversational), German, Latin, Greek, Botany, Physics, etc., Vocal and Instrumental Music, Harmony, Counterpoint, Theory, Form, Transposition, Composition, Painting (oil, water), Drawing, Stenography, Typewriting, Bookkeeping, Musical Drill.

Advantages—A healthy, invigorating climate, home in a building possessing modern improvements, furnaces, lofty room, bath rooms, bathing privileges in river (swimming taught), tennis court, reasonable charges, careful church supervision.

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Fees—\$50 per annum for boarders. Three terms in the year. Fees payable at the commencement of each term. No extras except laundry.

Reference—'I believe the Principal and Staff of the above College to be in every way efficiently equipped for successful work on the above subjects. The College has my full and hearty endorsement. I shall be glad to reply to questions on the part of parents and guardians.'—THOMAS LLWYD, Incumbent of Huntsville and Archdeacon of Algoma