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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.



July, 1899



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REV. CHARLES PIERCEY, STURGEON FALLS, ONT.

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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 Diocese 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 for July.

1. Sat. Sault Ste. Marie.
2. 5th Sunday after Trinity. Sault Ste. Marie. Take part in the service at the Pro-Cathedral.
3. Mon. Sault Ste. Marie.
4. Tues. Train for Népigon, via Sudbury.
5. Wed. Arrive at Népigon Station and prepare for canoe trip.
6. Thurs. Take canoe up the River.
7. Fri. Proceed towards Négweneng.
8. Sat. Arrive at Négweneng.
9. 6th Sunday after Trinity. Négweneng: start for Népigon House.
10. Mon. Arrive at Népigon House.
11. Tues. Meet and confer with Indians.
12. Wed. Meet and confer with Indians; set out on return.
13. Thurs. Proceed down the River.
14. Fri. Proceed down the River.
15. Sat. Népigon Station.
16. 7th Sunday after Trinity. Schreiber.
17. Mon. Train to White River.
18. Tues. Other points along the line.
19. Wed. Other points along the line.
20. Thurs. Népigon Station, evening service: take train for Port Arthur.
21. Fri. Port Arthur.
22. Sat. Port Arthur.
23. 8th Sunday after Trinity. Port Arthur.
24. Mon. Confer in re West Fort William, etc.
25. Tues. St. James Apostle and Martyr, service, including Holy Communion at Oliver; confer in re the Parsonage at Oliver.
29. Sat. Sault Ste. Marie.
30. 9th Sunday after Trinity. Sault Ste. Marie.
31. Mon. Sault Ste. Marie.

Notes by the Way

THE first day of July is Canada's national holiday—Dominion Day.

THE recent W. A. meeting in Toronto has been described as not only a splendid but an inspiring gathering. About 40 women received Holy Communion in St. James' Church at the opening meeting.

The Greater Britain Messenger for May, published by the Colonial and Continental Church Society, has two illustrated and interesting articles on the Church's missions to Indians in this diocese.

THE sum of the offerings at the services in connection with the Conference at Sundridge in May last was \$10.15. Expenses amounting to \$8.00 were paid, leaving a balance of \$2.45, which goes to the Bishop Sullivan Memorial Sustentation Fund.

THE Bishop has received the following note, which speaks for itself and sets a good example:

MY LORD,—Please find enclosed \$2 towards the Bishop Sullivan Memorial Sustentation Fund. Hoping, at some future time, to be able to donate a larger sum, I remain,

Yours very faithfully,

A FRIEND OF ALGOMA IN NOVA SCOTIA.

IT is permitted us to draw attention to the fact that Mr. H. Plummer, Sault Ste. Marie, Ontario, is now the Treasurer of the Diocese of Algoma. All moneys will, therefore, be sent to him, with the exception of contributions to the Bishop Memorial Mission Sustentation Fund, of which the Bishop is the treasurer, and to whom moneys for that fund should be forwarded.

REV. JOS. MCCONNELL, who was for a brief period after his ordination the missionary at Bruce Mines, in this diocese,

and lately the rector of Grace Church, Menominee, in the Diocese of Marquette, in the State of Michigan, has received a year's leave of absence in order that he may visit the Old Country. Next fall he is engaged to do deputation work for the S.P.G. We wish him all the enjoyment and profit he hopes to gain from his visit to the mother Church.

A CHURCH Congress? By all means. Keep the idea in the foreground. Give the promoters every encouragement. It was proposed by a Committee to the Niagara Synod last month. The recommendation was adopted with the very hearty approval of the Bishop. The first and only Church Congress was promoted by our Niagara brethren in 1893, at which the present Bishop of Niagara was one of the speakers. The city of Hamilton is likely, we hope, to see the Congress of 1899 a greater success than its predecessor.

SIR CHARLES ELLIOTT, speaking at a great S.P.G. meeting, told of a little independent kingdom in the Khasia Hills. The heir had become a Christian in his youth, converted by the Welsh missionaries who have occupied the district, and had married a Christian wife. When the chief died, the people came to the heir and said, "We like you very much, but we cannot possibly allow you to be chief so long as you are a Christian. There are sacrifices to be performed to the tribal gods and the local gods, who will certainly send plague among us, and kill our children and destroy our crops if they are not propitiated; and you cannot perform those sacrifices. Give up your Christianity and we will take you back with open arms." But he refused. He gave up his kingdom for Christ. Which of us would do the like?

MR. McLEOD STEWART, who is urging the construction of the short water route from the Georgian Bay to the St. Lawrence,

seems to be nearer the adoption of his proposals than ever. Should he succeed in making his plan a reality he will save, it is said, 1000 miles in the distance from Chicago to Liverpool. The route is through the French River, Lake Nipissing and a short canal to the Ottawa, thence to the St. Lawrence and on to the Atlantic. There will be but twenty-nine miles of Canal, of which fourteen miles already exist. This plan to completely change the way by which grain, cattle and lumber from the West reaches the sea board would traverse through this diocese. The French River and Lake Nipissing are contained in this jurisdiction. When this commences, and to a greater degree when it is completed, there will be laid upon the Church the duty of ministering to our people in greater numbers, and also at a greater number of points. How absolutely necessary is it, therefore, that the Bishop should have at his hand at an early date the proceeds of the Bishop Sullivan Mission Sustentation Fund to finance work which is losing support by reason of the withdrawal of the grants from the S.P.G. and to enable him to occupy new posts as occasion shall arise.

The Conference at Sundridge.

SUCCESSFUL, FRIGHTFUL, PROFITABLE.

The eastern portion of this missionary diocese extends from Gravenhurst, the first station on the Grand Trunk Railway north of the boundary line between the Diocese of Toronto and this diocese, to the town of Sudbury, the most westerly point in the District of Nipissing and the centre of what is as yet but an infant mining country. It was the clergy and laymen who live and work in this portion of the diocese who, at the Bishop's request, met in the village of Sundridge on the 15th and 17th days of May last.

The weather vouchsafed was all that could be desired. On the evening of Monday, the 15th of May, the visitors began to arrive at Sundridge, and continued to arrive from north and south during the night and hours of early morning, in all cases met by representatives of the congregation of the Church of St. Paul, Sundridge, who had made every provision possible for the hospitable entertainment of their fellow-Churchmen.

The duties of the first day (and of the second too) commenced with a celebration of the Sacrament of Holy Communion at 7.30 a.m., the Bishop being celebrant, assisted by Rev. J. Boydell and W. Evans.

After breakfast we again assembled in

church for Morning Prayer, in which part was taken by Revs. A. R. Mitchell, W. H. French, J. Pardoe and G. Gander. The service commenced at 9.30 a.m., and ended in about half an hour.

It was fully a quarter past ten o'clock when the Conference assembled for business in the Orange Hall, a building situate more nearly in the centre of the village than is the church edifice. There were present:

Right Rev. G. Thorneloe, D.D., D.C.L.,
Lord Bishop of Algoma, President.
Rev. A. H. Allman, Uffington.
" W. A. J. Burt, North Bay.
" C. H. Buckland, Burk's Falls.
" J. Boydell, M.A., Sudbury.
" A. J. Cobb, Powassan.
" T. E. Chilcot, B.A., Port Carling.
" W. Evans, Parry Sound.
" W. H. French, Aspden.
" G. Gander, South River.
" G. Gillmor, Rosseau.
" W. A. Hazlehurst, Baysville.
" D. A. Johnston, Magnetawan.
" A. R. Mitchell, Gravenhurst.
" J. Pardoe, Novar.
" C. Piercy, Sturgeon Falls.
Mr. H. G. King (catechist), Emsdale.
" John Edgar, Sundridge.
" J. Hayes, Sundridge.
" Joseph Edgar, Sundridge.
" A. E. French, Sundridge.
" W. A. Kelsey, Burk's Falls.

After the opening prayers the Bishop in a few words welcomed all present to the Conference and expressed his sanguine hope that the brotherly counsel and re-union would be productive of much good to the Church locally and in the diocese as well as to the individual members present.

At this stage Mr. John Edgar, churchwarden, craved permission to read the address following:

To our dear Bishop, the Clergy and Laity of the Eastern portion of the Diocese of Algoma:

We, the churchwardens, on behalf of the congregation of St. Paul's Church, Sundridge, do extend to you a most cordial welcome. We welcome you, first, because you are met here in the name of our Lord and Saviour Jesus Christ; secondly, because you are assembled here in the name of the Church, and we pray that your work and labours here in behalf of the Church will be so blessed by Christ, its Head, that they will bring forth much fruit to the honour of His Name. We feel sure that all the congregations represented, especially the local one, will be greatly benefited by it.

We esteem it a great honour to the Church in Sundridge to have with us such a gathering of the representative men of this part of the diocese, and we hope that you will make yourselves at home as much as you can during your stay. We are sorry that we could not extend to you all the hospitality of our homes, because of the smallness of our congregation, but we assure you that every one in connection with St. Paul's Church has responded nobly to the appeal made to them.

Again we wish you God's blessing, not only on your labours here, but in connection with your work in the diocese, or wherever you may be called on to minister and work for our Lord and Master.

Signed, on behalf of St. Paul's Church, Sundridge,
JOHN G. HAYES,
JOHN EDGAR,
Churchwardens.

Sundridge, May 16th, 1899.

On behalf of the Conference, the Bishop thanked the Sundridge people for the kindness, not only expressed in the address, but evinced in all that had been done in the shape of preparatory arrangements towards making the gathering a success and ourselves most comfortable.

Rev. Charles Piercy acted as secretary of the Conference.

The first paper had for its subject:

THE DUTY OF THE CHURCH IN ALGOMA TOWARDS HER OWN MISSIONARY WORK.

It was written by the Archdeacon of Algoma, who was, to our general regret, unable to be present by reason of ill-health. It was read, at the writer's request, by Rev. W. H. French.

Clearly it is beyond our power to give space to all the papers read, and quite as clearly is it forced upon us that it would be unwise, it might be said unfair, to discriminate. Therefore at the risk of neglecting here and there an important point, and trusting to the good-will of the writers, we announce the intention of presenting a very brief epitome in each case.

An introductory reference to the importance of the subject was followed by the reiteration of the truth that the clergy and laity, not one without the other, together compose the Church in our midst. The Church was pictured as coming to this new country like a settler who comes into it with little silver or gold, but with a stout heart and strong will to carve out a home for himself. Passing from a brief general application of the divine commission to disciple all people and to baptize them into the Triune name, some incidents were occupied in looking at the Church's duty to her own missionary works in Algoma. In 1873 there were 8 missions, 6 clergy, 2 catechists, 8 church buildings. There was neither see house nor a parsonage. The year 1873 was that in which this jurisdiction was set apart as a missionary diocese—the child of the Canadian Church, as it was called. Now if we have not a "magnificent" we have "a significant result to present": 36 missions, with no fewer than 120 stations, 72 church buildings, 7 church halls, 27 parsonages, a see house for our Bishop, and the greatly improved and important work for Indian children at the Shingwauk Homes. It is not so easy to mark spiritual results, yet the Archdeacon, now the oldest worker in the diocese, says there is much that should cause the missionary and Church folk generally to take courage and to be most grateful for. Then leaving the past the paper says: "What about the future?" The first duty is to consolidate—make strong, permanent—the work already done. To do this will need careful, methodical, pastoral work in the homes of the people, the wise use of all helps to our hand, the employment of every one, if possible, in some branch of Church work. The duty of systematic giving for the maintenance of the Church was pointed out, while a

word or two was said about aggressive work—which seemed to refer only to extension of work beyond assigned limits. Attention was directed to the fact that in some parts of the diocese the farms were being abandoned for fields "far away and green." Changes thus wrought in the conditions of missions may necessitate a change in our methods of work, and centralization was advocated by a scheme which may be spoken of as community life modified by rural and backwoods conditions. Our missionary work *must* be maintained.

Short speeches discussing the subject matter of the Archdeacon's paper were

dependence. It was a fact sad to contemplate that some settlements, more especially those which had arisen and been kept alive by the timber industry, were dying. It was not improbable that he would be compelled to minister to such by means of a travelling missionary. The clergy could not be too careful in keeping a record and tabulating all their work.

Shortly after noon the meeting adjourned to re-assemble at 2 p.m.

When the Conference again met it was to hear first Rev. G. Gillmor's paper introducing for discussion.

dialects. Whereas the Bible has been translated into 280 languages "the Prayer Book can reckon in round numbers 100 languages in Europe, 18, in Asia, 31, in Africa, 32, in North America, 14, in South America, 5. It has been well said by the Dean of Norwich "The formation of a Church involves, amongst other arrangements, the adoption of our Liturgy, with its sober and sanctified supplications, its songs of praise from the hoary *Gloria Patri* to the thrilling rapture of the *Gloria in Excelsis*, its hallowed order, movement and progress, its affinity with the mellowed glory of the East and with the masculine re-



"Chums," Shingwauk Home.

made by Revs. W. H. French, W. A. J. Burt, Boydell, Allman, Cobb, Hazlehurst, Mitchell, and Pardoe. In summing up the Bishop emphasized the importance of the subject in view of a gradually decreasing income from the S.P.G., and urged that every effort be put forth to teach our people that it was a duty and privilege to give. He would not condemn all who did not give a tenth of their income, nor would he say, like a friend of his, "If you can't give a tenth, why, give a fifth," but wished to impress upon all the duty of giving systematically, of offering a fair proportion of our means as an act of worship. We should inculcate a spirit of sturdy in-

THE PRAYER BOOK A MISSIONARY AGENCY.

Disclaiming any attempt to do more with such a large subject than to deal with it in a cursory manner, the writer glancing at the world at large beholds "the Anglican Church the purest and truest branch of the Holy Catholic Apostolic Church, sending forth her missionaries into all the dark places and to all heathen nations. In going forth, these missionaries take with them two books of first importance and vital necessity—the Bible and the Prayer Book." The efficacy of the Prayer Book as a missionary agency may be shown in the matter of

strait of the West." The ancient origin of the Prayer Book was mentioned, and its sources (some fourteen centuries back at least) enumerated. Then rapidly passing over the translations used in our own country, Mr. Gillmor brought us up in our own diocese and from the experience from foreign fields that the Prayer Book is an absolute necessity, entailing and well worth the labour of translating into languages—the hardest, strangest, clicking, guttural, many toned—hammered in the assertion that we need it as much—nay, more—situated as we are in the midst of contending sects. The Prayer Book is a source of power and authority; a bond of unity for individuals,

families, congregations, a source of strength in face of assault, a precious possession, a spiritual jewel in our midst for centuries. The supply of Prayer Books should be ten-fold, and every mission priest should be constant in instruction therein. It should not be forgotten that to many who live in the wild, backward places the words of the Prayer Book are the words of their hearts associated in their memories with scenes and faces and voices passed away.

The subject now before the house was evidently one in which all were extremely interested, though few spoke. Rev Messrs Piercy, French, Evans and Johnston each said a few words, in which were expressed. (1) The idea that our people, however poor, should be encouraged to possess their own Prayer Books, and to use them in church and at home; (2) the difficulty of obtaining the needed books in almost every part of the diocese—the cost and sometimes the dissatisfaction attending the purchases made in Toronto; (3) the fact that the S.P.C.K. published some excellent editions for general use at a small price, and also that there existed a society in Toronto which would make grants to needy parishes; (4) that systematic instruction, repeated again and again, was necessary to the intelligent worship and growth of members of the Church.

We feel sure the diocese is the loser by our inability to fully give the Bishop's thoughtful summing up in this instance. After complimenting Mr. Gillmor on his paper the Bishop asserted that it was more than desirable that the Book of Common Prayer should achieve the widest circulation. Clergymen should try to procure a little money and keep a small stock by them, replenishing from time to time. To clergymen, too, he addressed himself when he added that too great care could not be taken in teaching the Prayer Book as a whole.

On the suggestion of Rev. W. H. French, the Bishop appointed a committee to consider the matter of the supplying of Books of Common Prayer in the diocese. The committee was composed of the Bishop, Rev. W. H. French, Rev. C. Piercy, Mr. Joseph Edgar.

"HOW TO IMPROVE OUR SERVICE"

was the title of the paper read by Rev. W. A. J. Burt, of North Bay. Interpreting "service" as referring to those common and regular on Sundays and Holy Days, he apprehended that he would not be expected to speak of the revision of our offices, but rather to throw out hints and suggestions calculated to make Matins, Evensong, Litany and Holy Communion more instructive, interesting and edifying. In so doing he was bound to keep in line with rubric and Catholic custom, though there must be a certain amount of liberty to adapt our services to the altered circumstances of a new country, provided, of course, that our services do not become entertainments, nor our

places of worship changed into auditoria. With the purpose of provoking discussion Mr Burt then mentioned a few things that he thought would add interest to the services. The first and most important aid "is the preparation beforehand of priest and people—(1) the spiritual and mental, *i.e.*, the *internal* and (2) the *external*." Such preparation is necessary for priest and people in order that the worship be true and laudable and not marred by want of precision or by hesitancy. In the next place it is necessary to impress on all the fact that with the exception of the lesson and the absolution, "the service is to be *said*, not *read*. If we once realize that the service is to be *said* we shall the more readily fall into the tone of worship (as I am pleased to term it). How flat our services are in some churches where both minister and people read, in measured style, and every one at his own gait, the prayers and psalms." A very rapid mode of rendering service was mentioned as irreverent. Proceeding to things added to the Prayer Book services and by custom rendered admissible, the first place was given to "hymns." Such should "be only those that breathe forth the Catholic teaching of the Church of Christ" and suitable to the season. Tunes should be, as a rule, familiar. He would have but one hymn-book in a diocese. "Voluntaries" (how many places such are unknown) should be devotional in character. "Anthems" were described as of two kinds: Rubrical, *i.e.*, after the third Collect; special, those sanctioned by custom to be sung at the collection of the alms. Mr. Burt was not in favour of anthems, save for special services—on the great festivals or on local festivals. Advertising such was deprecated. "Lectures" on the occasional offices or on any portion of the Prayer Book might sometimes take the place of the Sunday evening sermon where there are two services in the same church on one day. Young people especially might thus be taught the Church's doctrines and be induced to come forward for confirmation. A "Question Box" was thought a desirable thing. In it questions could be deposited to be answered on certain Sunday evenings after the sermon. In this way much information could be given, many knotty points and little things explained. The advertising of the church's services in a proper way was advocated—by notices in hotels, railway stations, etc., and by the judicious use of the local press. All temptation to attract in the ways that circus or concert attracts patronage was to be deplored. Other helps mentioned were well heated church buildings in winter, and well-ventilated ones in summer, besides attentive caretakers and courteous attention to strangers.

A larger number of gentlemen were drawn out by Mr. Burt's paper than by those read previously. But the speeches were short and overlapped not a little, the same thing being repeated several times. Nearly all had a condemnation

of "gabbling" the service, while some found a difficulty in saying the services in a monotone. Attention was directed to the want of warmth, not to say coldness, exhibited by Church people in their lack of attention to strangers in our churches, and all agreed that where such a disposition existed every effort should be made to overcome it. Speakers gave us the benefit of personal experience, and as a whole fought shy of the "Question Box." Those who took part in the discussion were Rev. Messrs. Gillmor, Evans, Pardoe, Hazlehurst, Allman, Burt and Buckland, and Mr. W. A. Kelsey.

The Bishop's summary upon this subject endorsed Mr. Burt's statements concerning the necessity of preparation by private prayer for common prayer. He also emphasized the rubrical direction to "say" the service, pointing out that it must be so "said" that all may take part. While much had been said in condemnation of saying the service too rapidly, it was strange that no one had referred to the opposite fault—*drawling*—certainly a fault to be equally avoided. The musical part of the Church's service should generally be of such a character that all could take part therein. The hymns should be suitable and carefully chosen by the clergyman. In answer to a question, the Bishop said the clergyman, being responsible, must have the right to decide what hymns should be used at any service in church. Too much importance could scarcely be placed upon the value of a clergyman using every opportunity for teaching the Prayer Book to the people, but he was not prepared to adopt the "Question Box" suggestion. However, he did not wholly cast it aside. While advertising the services of the Church care should be taken not to do so in a manner that was popular at the cost of reverence. At the same time the frequent bringing to notice in the public press of the Church and the Church's work was not only commendable, but deserving of more attention than was generally given to it.

Rev. A. J. Cobb, of Powassan, introduced the next subject:

HOW TO IMPROVE OUR SUNDAY SCHOOLS, in a paper that discussed at length the qualifications of teachers and the abilities and dispositions of pupils. The method of St. Sulpice was mentioned, too, but as most difficult of application to our conditions of work. It needs scarcely to be said that Mr. Cobb warmly urged that the greatest care and persistent effort should be applied to instruction of children in the Church Catechism. Union Sunday Schools were to be condemned.

The discussion following did not keep closely to the paper but widened out into an expression of opinion concerning the value of means and methods of instruction known to or used by the speakers. The leaflets were criticized, some were well satisfied to use them, though three out of five speakers commended the St. Paul's Manuals as containing the most

satisfactory method of teaching the Christian faith. It was impossible in some places to find teachers at all, while a test of competency would be a bar in other directions. The teachers needed to be taught. In the midst of such difficulties, however, care should be taken that none out of sympathy with the Church should have any part in teaching the children of the Church. Every speaker had a word to say in opposition to so-called union Sunday Schools as unsatisfactory, to say the least, from every point of view. Not only was it a matter for regret, but for deeper feelings of sorrow, that the missionary was so seldom able to be present at a Sunday School in his mission. It was a loss of which all were sensible.

The Bishop, in closing, said that much depended upon the teacher. It was true in no small degree that "the method was the man." He was not altogether prepared to go with those who would discard the leaflet. In fact, in a measure, the spirit of loyalty to our own institutions urged the use of "the Institute Leaflet." The St. Paul's Manuals were excellent publications. He fully agreed with those who had no sympathy with union Sunday Schools. The Church had provided for the catechizing of children in church by the "curate." It would be wise for missionaries to try to conform with the rubric. In conclusion, the Bishop paid a high tribute to Sunday School work. Though it did not do all we would like, yet it did much. Those who worked in our Sunday Schools were worthy of much commendation.

At 6 p.m. the Conference adjourned.

THE EVENING SERVICE.

At 8 o'clock the Church of St. Paul, Sundridge, was well filled, the congregation containing a large representation of local Church people and a goodly number of the members of other Christian bodies in the place, viz., Presbyterians, Methodists, and Baptists. It was not contemplated when the vestry was added to the church some years ago that it would ever be called upon to accommodate about twenty clergy at one time, so that, when the clergy robed for this service, they did so with some little difficulty. A procession was formed and the clergy entered the church by the main entrance to the singing of the familiar hymn

Onward, Christian soldiers,
Marching as to war.

Chairs were provided for the clergy at the chancel end of the church, three of the senior clergy with the Bishop sitting within the altar rails.

The people's part in Evensong was uttered with a distinctness and reverend boldness—the voices of the clergy, of course, predominating—that was a lesson to Church people in a little village where responses, though generally good, are not sounded by every voice, and at the same time gave a warmth to the worship which all felt.

But the feature that will ever stand out as the most prominent in connection with our worship that night was the address by the Bishop. Stepping to the front of the altar, without a text as a subject for a sermon, the Bishop began to speak on the subjects of the Church and the Sacraments, paying most attention to the Sacrament of Holy Baptism. If to be a teacher is distinct from being a preacher then the Bishop was a teacher on whose words the congregation waited with unabated interest for nearly an hour. No attempt is here made to summarize the address, though it may be said that cleric and laymen were the better for the careful and thoughtful unfolding of truths that evening. The clergy left the church to the singing of a recessional hymn

(Concluded next month.)

The Bishop Sullivan Memorial Sustentation Fund.

Amount Required	\$50,000 00
Amount Received	\$ 8 69 37
Yet needed	\$41,730 63

With much thankfulness we note the growth of the above-mentioned fund. It is devoutly to be hoped that the success which up to this moment has followed the appeals on this behalf may be continued and stimulated until the "sinews of war" required are in hand.

Last month we reported receipts of \$6,520 70. The list of contributions now appended gives a total of \$8,269 37.

Per Mr. Kemp—	
Allansville, Algoma...	\$ 2 00
Lennoxville, Que., W.A...	2 00
London, Ont., St. Paul's...	50 00
Mr. R. Kenny, Sarnia...	10 00
Toronto, St. Matthew's P. M. C. ...	1 65
Parkdale, St. Mark's offer- tory	19 15
St. Matthew's, Que...	50 15
English Algoma Assn. ...	1,472 53
Per Rev. J. C. Farthing, Woodstock—	
Miss Adams...	5 00
Mr. Wm. Grey ...	5 00
Woman's Auxiliary, St. Luke's Pro Cathedral, Sault Ste. Marie, Algoma...	100 00
A Friend of Algoma in Nova Scotia.	2 00
Port Sandfield, Algoma...	3 00
Sherbrooke, Que., Dorcas Br. W.A...	20 70
Sault Ste. Marie Br. of Daughters of the King Algoma	5 00
	\$1,748 67
Previously reported	6,520 70
Total received	\$8,269 37

Gore Bay Mission.

(Extract from a letter from Rev. L. Sinclair.)

I returned yesterday evening (June 2nd) from my visit round Silver Water and Meldrum Bay. It is with thanks I can report a successful visit—indeed, more so than any previous one—to Silver Water (except those of the Bishop) I arrived at Silver Water on Monday even-

ing, and, notwithstanding a storm, had a large congregation and baptized four children. Next morning I celebrated Holy Communion, and ten, including the student, received. I gave a lecture in the evening, which was largely attended, in the schoolhouse. Next day I went with Mr. McKittrick to Meldrum Bay, and held service in the church, baptizing seven children. On the following day I baptized other fifteen, making a total of twenty six baptisms. A man and his wife who had six children baptized at the service came the next evening and were baptized themselves. I could have baptized other seven had I stayed another day, but the only opportunity for returning to my Sunday duty here occurred on Friday morning, and I came by water, as there seemed no possibility to come by land and be here in time for a special engagement in Gore Bay this morning. Mr. McKittrick is getting on well.

Algoma W. A.

There are now twelve branches of the W.A. in the diocese. Work for missions, outside of the parish work, has increased during the past year.

Money given and work done for missionary purposes, as sent or reported to the Diocesan Treasurer since last summer, are as follows:

For the Triennial Thankoffering, 1898.	\$ 15 55
Self-denial offering, St. Luke's, S. S. Marie.	2 60
For the Bishop Sullivan Memorial Sustentation Fund:	
St. Luke's Branch, Sault Ste. Marie	\$100 00
Gregory Branch	12 00
Port Arthur Branch	10 00
North Bay Branch	2 50
For the Domestic and Foreign Mission Board:	
Port Arthur Branch	5 00
North Bay Branch	2 50
For the Shingwauk Home, North Bay Branch	7 00
	\$157 15

DORCAS WORK.

For missions outside of the diocese. Port Arthur, Fort William, and North Bay, one bale each, for a mission in the diocese, Gregory, one bale, for general distribution in the diocese, Bracebridge, one bale. Very few boxes for the next Triennial Thankoffering have been taken by our branches, which is to be regretted. Could not each branch take one? Then in 1901 the offering would be really a "united thankoffering," instead of consisting of the contents of three boxes only, as was the case at the Triennial of 1898. The diocesan secretary will be glad to supply boxes to all who may apply.

[It is suggested that every mission be communicated with and organizations, however small and incomplete, be invited to come under the banner of the Diocesan W.A. A visit from a lady of experience,

who would set machinery at work in the right direction and explain things we know little of, would be a boon to our little branches.]

Henry Percy Lowe—Priest.

In a missionary diocese where clergymen are few and widely scattered there must grow up a feeling of brotherhood more strong—intense—than in more populous fields of the Church's ministrations. Even when changes occur and missionaries seem to scatter in all directions, the loyal worker, the strong character, leaves behind an impress that is never obliterated, leaves behind him friends who watch his career and who feel that the interest is reciprocal. Such was the tie of brotherhood that was shocked—it is not snapped—when we heard the news that the Rev. Henry Percy Lowe, rector of the Cathedral Church of the Redeemer, Calgary, had passed from the Church Militant to the Church Expectant. A sense of real loss saddened us, as we feel sure it did all his friends. We thought he might live to consecrate unusual talent in the highest positions in the Canadian Church. God has ordained otherwise. We join with those who mourn his loss and with them say: "We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."

For some of the following facts we are indebted to the lengthy and appreciative obituary article in the *Canadian Churchman* of June 15th. Rev. Henry Percy Lowe was born in England in 1862 and received his early education at Liverpool College. While he was still young his family came to Canada, his brothers having taken up land in the district of Muskoka, in this diocese. His life there involved many hardships, and the forgoing of many greatly valued privileges, but it proved a very useful training for one who was afterwards to minister to people who were somewhat similarly situated. In October, 1886, he entered Trinity University, where, after a distinguished career, he graduated with first-class honours in theology in 1889. He was always sincerely attached to his Alma Mater and took the keenest interest in its welfare. In 1867 he was one of the examiners in Divinity in the Arts department. In 1890 he was ordained deacon by the late Bishop of Algoma, in St. James' Church, Port Carling, which had been his parish church (though seven miles away) for so many years. He was advanced to the priesthood in the following year. The first five years of his ministry were spent in the large and scattered mission of Aspdin, where, to quote the language of the Bishop who ordained him, he left "behind him in Algoma the record of a faithful stewardship well worthy of imitation." In February, 1895, he went to St. George's Church, Toronto, as curate to the Rev. Canon Cayley, and during the three years he held that position his

relations with both rector and congregation were singularly happy. During this time he was greatly sought after as a preacher, his remarkable powers were soon becoming known. In January, 1898, he was appointed rector of Calgary, in succession to the Ven. Archdeacon Cooper, and before leaving for his new parish was married in St. John's Chapel, Major street, to Miss Hilda Carter, a daughter of John Carter, Esq., Toronto. Since he went to Calgary, he has done a splendid work, and was generally recognized as a tower of strength to the diocese. From time to time reports have reached his friends, from entirely independent sources, all telling the same tale—unsparing labours—marvellous success—the happiest possible relations between priest and people. During the Octave of Ascension Day, he was taken ill with influenza, which afterwards led to pneumonia and other complications. On Saturday, June 3rd, he was so much better that the crisis was thought to be over, but on the Sunday he was seized with a sudden attack of heart failure and in a few minutes all was over. His body was taken to Toronto, and on Friday, June 9th, at 4 p.m., it was borne by eight priests (Revs. C. H. Shortt, J. S. Howard, C. L. Ingles, F. B. Norrie, F. C. C. Heathcote, J. G. Waller, H. H. Bedford Jones, and G. F. Davidson), who had known and loved him, up the aisle of St. George's Church, into the chancel, where he had ministered so faithfully for three years. The service was conducted by the clergy of St. George's. Many other priests came to show their respect for their brother who had gone. His body rests in St. James' Cemetery. Mr. Lowe was a Churchman of no mean ability, who magnified his priestly office, was an excellent preacher, and was successful in conducting Missions and Quiet Days. In the West he soon achieved distinction. We believe he was a clerical delegate, representing Calgary Diocese, in both the Provincial Synod of Rupert's Land and in the General Synod of Canada.

On the day of the funeral there was a very quiet celebration of the Sacrament of Holy Communion for the mourners at 7 a.m. in St. John's Chapel, Major street, Rev. G. F. Davidson being the celebrant. The wardens of the church at Calgary think their loss as a congregation irreparable. Mr. Low leaves a widow and infant son. We tender to them the deep and affectionate sympathy of his Algoma colleagues.

Year after year went by and no grief at loss by death was, with one exception, expressed in our columns—that exception being the death of Algoma's first Bishop. This year thrice already have we marked the last enemy's inroads—first Bishop Sullivan, who had retired to the Cathedral Church, Toronto; second, Rev. A. W. H. Chowne, the long-time worker in this missionary jurisdiction; and third, Rev. H. P. Lowe, who for years was with us, though at last the rector of the

Cathedral Church of the Missionary Diocese of Calgary.

Brief life is here our portion,
Brief sorrow, short-lived care,
The life that knows no ending,
The tearless life is there.

Our Indian Children.

SHINGWAUK AND WAWANOSH HOME.

On the first opportunity we note the publication of the 24th annual report of the Shingwauk and Wawanosh Home for Indian children, situate at Sault Ste. Marie, Ontario. This pamphlet of record of one phase—and that a most valuable one—of the Church's work in this missionary diocese will surely elicit the widest sympathy and help of Church people in Canada and in Great Britain. There is nothing exciting in it that an appeal can be made on the lines of work in the Soudan, nevertheless, it is missionary work we Imperialists, in all honesty, are responsible for to the aborigines of this great north land which we have entered to people and use, work we Christians are responsible for to the Great Head of the Kingdom of Heaven.

Mr. George Ley King, the Principal of the Homes, by those who know him and his work best, is accorded the highest praise for his careful and successful management, as well as for the great interest he has in the welfare of our Indian wards. From the report mentioned we are permitted to print the two pictures which adorn our pages this month, which privilege is hereby gratefully acknowledged.

It is not possible to give so full a review of Mr. King's work as we desire, and must content ourselves this month with the reproduction of

THE BISHOP'S LETTER.

To the Clergy and Laity of the Church of England:

MY DEAR BRETHREN.

I again commend to your kind interest the splendid work which is being done in the Shingwauk Home. Some account of this work is given in the admirable and interesting report of the Principal, Mr. George Ley King. But to understand its full value one must visit the Institution, as I have done, and see with one's own eyes the thoroughness of the management, and the excellence of the results achieved.

It seems to me a grievous thing that such a work as this, which has for its aim the uplifting of the Indian boys, intellectually, morally and spiritually; and which through the boys seeks to elevate the whole Indian race, should ever have to report the existence of a deficit in the years' accounts. These Indian lads are the representatives of a people we have dispossessed. The land we live in, "this Canada of ours," was theirs before it was ours. It is ours only because we took it from them. The resources of forest and stream are no longer adequate for the supply of their necessities. Nor are they allowed to draw upon those resources except where, and as, we permit them. With country, food and clothing gone, what a claim these people have upon us! And while it is true that our government recognizes this claim, and, in the full conscious-

ness of its responsibility, pursues a policy of kind and paternal guardianship over them, yet much is left to be done by private liberality which the Church of Christ ought never to be slack in accomplishing. It surely should be reckoned among our Christian duties to see that these people whom we have supplanted are properly cared for and taught, especially that due efforts are made for the lifting up of the native youth to higher things. The future happiness—perhaps even continued existence—of these people depends upon their being properly trained and guided. And the apathy which can permit such an Institution as the Shingwauk Home to fall \$639.00 behind in its accounts is deplorable indeed.

It hardly seems to me that it can be generally understood how much more expensive a Home or School like the Shingwauk must of necessity be

ber the large outlay necessitated every year for the teaching of trades, which is a most important part of the Indian boy's training. Each trade taught in the Home requires, not only its special representative on the teaching staff, but its proper appliances, and material to afford opportunity for practice. The work cannot be other than a costly work, as we see when we consider all these points. But it is none the less a work which, as Christian people, we are under obligations to perform.

Of the excellent results of the training given in the Shingwauk Home, time and space will not permit me to speak in detail. One thing however I cannot refrain from mentioning for it has specially impressed me during the past year. I allude to the high tone prevailing among the boys. I have seen them on their own grounds and in their school buildings, I have talked of

the Marriott Bequest brings the much to be desired achievement almost within the bounds of possibility. But, for the assistance we lack, and without which we can do nothing, we are anxiously looking to the Indian Department. And we trust that, knowing as they do the supreme importance of training the future wives and mothers of the native race, the heads of that Department will not let us appeal to them in vain.

May that God who "hath made of one blood all nations of men" put it into all our hearts to do what we can for these Indian brethren who have so special a claim upon our compassion and our aid.

Very faithfully yours,

GEORGE ALGOMA.

Bishopurst, Sault Ste. Marie,
Ont., April 20th, 1899



"Bakers," Shingwauk Home

than an English Boarding School. It is not merely a question of providing about nine months' school training for the boys committed to our care, together with their board and lodging for that period of time. These boys have no long holidays. It would not do to let them go back for long periods in the midst of their course, to the surroundings of the Reserve. And so the Home is never closed. Moreover the parents of the lads are not able to provide clothing for them. That also the Home has to be responsible for. To keep it open all the year round, to provide the necessary food for the whole year, and to obtain for the boys every article of clothing they wear must of necessity involve a very large expenditure. But in addition to all this, in any comparison we make between such Institutions and English Schools, we must not fail to remem-

ber the matter with those who have had opportunities of observing them, once on the grounds of the Sault Ste. Marie Base Ball Club I watched them worst their opponents in a well contested game. But on no occasion have I witnessed, or heard of, anything that would convict them of roughness or impropriety in conduct or language. And when on Whit Sunday last, nine well-grown Shingwauk boys were presented to me for confirmation, I was not in the least surprised to notice their reverend behaviour and deeply earnest manner, for I knew that these young Indians were taking deeply to heart lessons which English youths are far too apt to ignore.

I can hardly conclude without referring to the hope we cherish of being able before the end of the present year to rebuild the Wawanosh Home for Indian girls. A large conditional grant from

"Canada: An Encyclopædia of the Country," published by the Linscott Publishing Co., Toronto, is a valuable work of reference on the historic relations, the natural resources, the material progress and the national development of the Dominion of Canada. On the whole it is doubtful if any other work has attempted to fill the place these volumes fill. Subjects are treated by writers of note and standing in the several fields of history, literature, science, religion education,

etc., and those writings will always have a permanent value. A better acquaintance with the work will doubtless lead to the publication of interesting and accurate notes in our columns. The editor is Mr. J. Castell Hopkins, while the prefaces to the five volumes are written by (1) Lord Aberdeen, lately Canada's Governor General; (2) Rt. Hon. Sir Wilfrid Laurier; (3) Hon. Sir Charles Tupper, Bart.; (4) Rt. Hon. Sir Henry Strong, Chief Justice of the Supreme Court; and (5) Hon. Sir A. Lacoste, Chief Justice of the Quebec Court of Queen's Bench. The editor's notes appended to every section in the several volumes contain a mass of facts and figures from many sources not available within the covers of any other work. The article upon the history of the Church of England in Ontario is contributed by the Bishop of Toronto (Right Rev. Dr. Sweatman) and Rev. Wm. Clarke, Professor of Mental and Moral Philosophy and Lecturer in History at Trinity College, Toronto (this year the President of the Royal Society of Canada). In the editor's notes on the Bishops of our Church we note an error—Dr. Thorneloe, the present Bishop of Algoma, was not "consecrated November, 1896," but on the Feast of the Epiphany, 1897.

Crumbs.

Reflect that life, like every other blessing,
Derives its value from its use alone.
—*Dr. Johnson.*

Habits are soon assumed; but when we strive
To strip them off, 'tis being flayed alive.
—*Cowper.*

Advertisers know human nature. If a
fact is to stick and to produce action it
must be reiterated *ad nauseam*.

If I ever feel like envying any one, it is
not the world-famous author, but some
serene, devout soul who has made the life
of Christ his own and whose will is the
divine will.—*J. G. Whittier.*

The religious observance of Sunday is
a main prop of the religious character of
the country. From a moral, social, and
physical point of view the observance of
Sunday is a duty of absolute consequence.
—*W. E. Gladstone.*

In a recent missionary speech in Lon-
don the fact was brought out that the
University of Calcutta is equal in num-
erical importance to the Universities of
Oxford and Cambridge and Trinity Col-
lege, Dublin, combined.

"The thoughts of a true Socialism,
that all men are one in Christ, sons of
God, and brethren, that as we live by
others, we can find no rest till we live for
others, these are fundamentally Christian
ideas."—*Bishop Westcott.*

Let all our preachers go to Church.
Let all our people go constantly—receive
the Sacrament at every opportunity.
Warn all against niceness in hearing—
a great and prevailing evil. Warn them
likewise against despising the Prayers of
the Church.—*Wesley.*

The authorities of the University of
Aberdeen have kindly permitted a number
of Connecticut Churchmen to place a
tablet upon the wall of one of the Uni-
versity buildings, commemorating the
consecration of Samuel Seabury, Novem-
ber 1.1, 1874, as first Bishop of the
Church in the United States. The tablet
was recently unveiled amid much enthusi-
asm.

If you work upon marble it will perish;
if you work upon brass time will efface it;
if you build temples they will crumble to
the dust; but if you work upon human
minds, if you inspire them with pure prin-
ciples, and with all that is pure in conduct
and great in thought, you are working
upon that which cannot perish, and which
may brighten and brighten to all eternity.
—*Daniel Webster.*

The upward way cannot be easy—it
must be climbing to the end; but as you
climb there comes more love of man,
more love of God, a blessing of stronger,
abler, kinder, happier life, and ever grow-
ing over all a quiet, restful sense of some-
thing brighter, happier still, beyond;
some crown of better life than aught we
know of here, which the Lord hath, in the
unfolding of the eternal years, for them
that love Him.—*Dr. Brooke Herford.*

It is nobler far to do the most com-
monplace duty in the household or be-
hind the counter, with a single eye to
duty, simply because it must be done—
nobler far, I say, than to go out of your
way to attempt a brilliant deed with a
double mind, and saying to yourself not
only, "This will be a brilliant deed," but
also, "and it will pay me, or raise me, or
set me off into the bargain." Heroism
knows no "into the bargain."—*Charles
Kingsley.*

What modern influence is greater for
good or for evil than that of the print-
ing press? The S.P.C.K. is the Church's
agency for utilizing its powers in the ser-
vice of Christ. The society is the Bible,
Prayer Book, Tract and Pure Literature
Society of the Church. It translates the
Scriptures, the Prayer Book, and other
literature into many tongues for the in-
struction of the heathen. In addition to
its sales, it gives away each year about
£12,000 in grants of books.

The Empress of China recently issued
a proclamation commanding her people
to receive and treat Christian mission-
aries with proper consideration. She
expresses regret for the anti-Christian
movements that have taken place in some
of the provinces and declares that these
have been based on false sentiment. She
announces that the teaching of Christian-
ity is permitted in China and that mis-
sionaries are to be treated as loyal citi-
zens. The viceroys and other officials of
the several provinces are commanded to
exert themselves to suppress all anti-
Christian agitation.

The Sabrevois Mission should be sup-
ported by English people, because in
many places it is the only agency which
can bring the ministrations of the Church
of England to isolated English families in
Quebec, who are in danger of losing the
faith of their fathers. The following in-
cident is taken from the Report of the
Presbyterian General Assembly in Can-
ada: "In 1812 eleven English speaking
Protestant families settled in Murray Bay.
Their descendants now number 10,000
souls, all French speaking and all Roman
Catholics. If the Church, continues the
Board, to which these people originally
belonged, had not neglected them, three-
fourths of the parish of Murray Bay would
now be Protestant and a strong help to
the Protestantism of the Province."

FORM OF BEQUEST TO THE MIS- SIONARY 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 spe-
cially 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 Rev-
erend 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 wit-
nesses, 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
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*The object should be inserted here, and might be:
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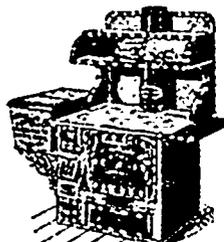
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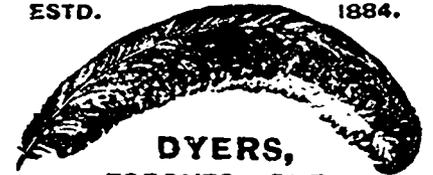
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