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“Go ye into all the world
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.

June, 1900

CONTENTS:

S.P.G. Bi-centenary.—“My 200th
Birthday.”

Huntsville, Emsdale, St. Joseph's Island,
Seguin.

Letter From the Bishop.

Notes.—Acknowledgments.—“The Church
and Citizenship.”

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comp. by

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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series - Enlarged.
Vol. XII No. 6

TORONTO, JUNE 1, 1900.

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The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.
PUBLISHERS

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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 Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

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

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2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.
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Sault Ste. Marie Canal The Locks

Notes By The Way

THE Church, as constituted by Christ, is the missionary society

THE Rev. W. H. French is removing from Aspdin to Magnetawan.

LET the children read the letter with the title of "My 200th Birthday."

THE duty of sustaining missions is passed upon every Christian by the terms of the baptismal covenant.

THE Rev. S. D. Middleton, of Rupert's Land, is about to take charge of the mission of Oliver, in succession to the Rev. T. J. Hay.

THE Mission of Temiscamingue has been happily filled by the appointment of Dr. Codd, a candidate for Holy Orders, from the Diocese of Quebec.

THE Rev. Francis M. Dean, M.A., from the Diocese of Lichfield, England, has arrived in Parry Sound, where he is to work for a year as *locum tenens*.

THE area in which Bishop Heber represented Anglican Christianity is now ministered to by 56 bishops, besides those of the American Church. Bishop Heber died in 1826.

THE Rev. T. J. Hay has removed from the mission of Oliver, and is about to take charge of the mission of Spragge, Blind River, etc., on the Sault branch of the C.P.R.

MR. R. B. PATTERSON, a student of Wychffe College, Toronto, goes to Michipicoten Harbour for the summer months. Let us hope and pray that God's blessing may rest upon his labours in this new and important field.

WITH much regret we learn that Rev. J. W. Thursby, rector of Port Arthur, has lately been in poor health, and sincerely hope that he will soon recover and resume the leadership of all the Church energies at Port Arthur.

THE Bishop preached on behalf of the Mission Fund of Algoma in St. James' Cathedral and St. Luke's Church, Toronto, on Sunday, April 29. He also conducted a Quiet Day for the Toronto clergy in St. Thomas' Church on the 30th.

THE following students from Toronto are engaged for the summer months in various parts of the diocese: Mr. Wilkinson at Silver Water, Manitoulin Island; Mr. Spencer at Thessalon, Bruce Mines, etc.; Mr. Scatch in the Mission of Broadbent.

VEN. ARCHDEACON LLWYD'S many friends will be pleased to know that he and Mrs. Llwyd have recovered from the ill effects of the cold douche on Easter morning. When on their way to church between 7 and 8 a.m. they fell through some ice on the river.

WE join in the congratulations in the selection of a Canadian to be Provost of Trinity College, Toronto. Rev. C. S. Macklem, M.A., a graduate of Cambridge, is the gentleman referred to. We hope our Church university will elicit increased sympathy and support from Churchmen in Ontario.

THE many friends of the Rev. C. J. Machin, who has been doing devoted work for the S.P.G. in England during the winter, will be glad to learn that he is coming back to Algoma for the summer.

He is to take charge of the summer mission of Beaumaris, on Lake Muskoka, for the four months beginning June 1.

REV. W. EVANS sailed from Montreal for England in the *Parisian* on Saturday, May 12. Before he left Parry Sound he was presented with an illuminated address and a gold watch. These tangible tokens of the esteem of the people among whom he has ministered in the Missionary Diocese of Algoma are much prized by Mr. Evans. We feel sure that in him we have another co-worker in England.

On the 24th, 25th and 26th of April the Bishop was in Montreal, attending the semi-annual meeting of the Domestic and Foreign Mission Board. At this meeting the Rev. C. H. Shortt and the Rev. E. Egerton Ryerson, of the Diocese of Toronto, and the Rev. H. McGinnis, of the Diocese of Niagara, were accepted for work in Japan. The sum indicated by the annual report as necessary for the work of the board in the foreign field is \$15,000.

UNUSUAL activity prevails in and about Sault Ste. Marie this season. Every house is occupied. The pulp mill is working steadily. The company's various enterprises are making progress. A large body of men in the immediate vicinity is engaged on the Algoma Central Railway, and everything points to a considerable and permanent increase of prosperity. The cuts printed herewith are, and those in last week's issue, were kindly lent by the *Sault Star*, Sault Ste. Marie.

REV. F. C. H. ULBRICHT left Clifton Springs, N.Y., about the middle of last month, and is now residing in Hamilton, Ontario. The latest information concerning Mr. Ulbricht's health is to the effect that he is slowly improving.

THE clergy of the diocese can obtain copies of a "service pamphlet," which will be of service to them in connection with the S.P.G. Bi-centenary, from the Rev. E. A. Dunn, Quebec; also prayer cards, collecting cards and a lecture prepared by the Bishop of Quebec.

In another column are to be found prayers authorized for use in the diocese for Sunday, June 17th, the beginning of the S.P.G. Bi-centenary year, and at any time till Sunday, June 16th, 1901.

A laugh is worth a hundred groans in any market.—*Lamb.*

The Bishop's Letter.

To the Reverend the Clergy and the Laity of the Diocese of Algoma:

MY DEAR BRETHERN,—In the interests of the diocese in general, and of the Bishop Sullivan Sustentation Fund in particular, I deem it necessary that I should again leave Algoma for a few months and visit England.

I purpose sailing from Montreal, by the steamer *Numidian*, on the 2nd June next, and hope to return by the same vessel from Liverpool on the 30th of the following month of August.

During my absence the Ven. Archdeacon Llwyd, of Huntsville, Ont., will act as my commissary, and all communications respecting diocesan affairs should be sent to him.

I am sure it will be to you, as it is to me, no small comfort to reflect that the management of the diocese will be left in such faithful and experienced hands. And you will naturally do all in your power to lighten the burden of care and anxiety which are involved in the office of Bishop's Commissary.

Brethren, during my absence from you the diocese, with all its varied interests, will be constantly near my heart and in my prayers. May I, in turn, count upon the support and comfort of your prayers in my behalf.

"May the grace of our Lord Jesus Christ be with you. Amen."

GEORGE ALGOMA.

Two Appointments.

The Bishop has appointed Rev. C. Piercy, of Sturgeon Falls, to be the Rural Dean of Nipissing during the balance of the term expiring at the next Triennial Council. For the same period the Bishop has appointed Rev. A. J. Young, of Manitowaning, to be Rural Dean of Algoma (including the Manitoulin Island).

The S. P. G.

Our readers should know that the above letters, seen so frequently in connection with Church work in Canada and throughout the world, represent the great missionary agency now about to celebrate its 200th anniversary, the Society for the Propagation of the Gospel.

Among various other ways of marking the bicentenary of the S.P.G. it is proposed to raise a special children's offering, to be called the "Children's Birthday Present."

It is hoped, and surely it is a reasonable hope, that every diocese that has been helped in its childhood by the Society will be represented by its children—be the race or colour what it may.

A little looking back will show that the dioceses of the Canadian Church have been liberally aided, while some are yet in receipt of money to sustain the Church's work. Besides there are the lump sums for the endowment of sees which will ever be a means of revenue.

The Bishop of Algoma is in hearty sympathy with the movement and has appointed Rev. Charles Piercy to act in this diocese for and with the Central Committee in England having the matter of the "Children's Birthday Present" in hand.

From time to time our columns will contain items in connection with the above. This month is printed in another column "My 200th Birthday," which we ask our readers to bring to the notice of their children at home and in Sunday-schools.

St. Paul's Day, 1901, is suggested as a good date for sending in contributions to the Central Committee, rendering it possible to announce to the Society on its birthday the total amount of its present.

In our April number we printed a letter from the Bishop, in which he urges a special service of commemoration and thanksgiving in every parish and mission station in the diocese on Sunday, June 12th next.

PRAYERS FOR USE DURING THE YEAR.

O ALMIGHTY GOD who, as at this time two hundred years ago, didst raise up a band of faithful men to propagate the Gospel of Thy dear Son among our brethern in foreign lands, and the heathen that had not called upon Thy name, hear our prayers and accept our thanksgivings for the same, and so endue us with Thy Holy Spirit that we may show forth Thy praise, not only with our lips, but in our lives, by greater zeal and devotion in the work of the Society for the Propagation of the Gospel. Grant O heavenly Father, that the Society may become in ever-increasing measure the handmaid of Thy Church in making Thy way known upon earth and Thy saving health among all nations, and this we beg through Jesus Christ our Lord. Amen

A LMIGHTY and everlasting God, who will have all men to be saved, and to come to the knowledge of the truth, mercifully hear our prayers. We plead before Thee for those nations of the earth which are sitting in darkness, and in the shadow of death. Deliver them from idolatry and unbelief; and grant that now at length the Dayspring from on high may visit them. Take the veil, we beseech Thee, from off the minds of Thine ancient people Israel, so that they may at length acknowledge Jesus as their true Messiah, adoring Thy mercy, and rejoicing in their salvation, through Him who died for us, and rose again, Jesus Christ our Lord. Amen.

A LMIGHTY SAVIOUR, who by the right Hand of God art exalted, and hast received of the Father the promise of the Holy Spirit, shed forth Thy light and grace on this dark world. O Thou who lovest a cheerful giver, grant Thy people grace that they may minister liberally of their substance, to the making known of Thy name throughout the world. Give

by blessing to all who are labouring to spread the knowledge of Thy truth, and especially to those Missionary Societies which have ministered to the need of our church in this Land. Prosper the work which they are engaged, and make them the honoured instruments of spreading Thy gospel, and proclaiming Thy great and glorious Name. Here us, merciful Saviour, in these our prayers, and to Thee, with the Father and the Holy Ghost, be ascribed all honour and glory for ever and ever. Amen.

ALMIGHTY GOD, we give Thee humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We praise Thee for the light of Thy gospel, the labours of Thy ministers, and all our religious privileges. Blessed be Thy Name for the love and mercy which Thou hast shown us. Make us more and more thankful for Thy grace and goodness, and enable us to show forth Thy praise, not only with Thy lips, but in our lives, by giving up ourselves to Thy service. Above all, we bless Thy holy Name for those of Thy Missionary servants who have cheerfully endured hardships or have laid down their lives for Thy sake, beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen

Emsdale Mission.

REV. A. H. ALLMAN, INCUMBENT.

Lent was duly observed here. Special as well as regular services were held at different points in the mission, both on Sunday and week-days. Good average attendances were steadily maintained.

On Good Friday, by the aid of the incumbent's eldest son and the train, a service was conducted in each of the four places of the mission. The incumbent took Sprucedale and Emsdale, whilst Mr. Ernest Allman took Sand Lake and Kearney; and the offertories were given to Bishop Blyth's work among the Jews.

On Easter Sunday two celebrations took place. At Emsdale, 8 a.m., when over thirty persons were present, and at Sprucedale, 11 a.m., where a congregation of more than forty persons was gathered together. The offertories for the day amounted to well-nigh \$30.

The annual Easter vestries were harmonious and encouraging. The incumbent presided. The wardens' balance-sheet at St. Mark's, Emsdale, showed an income of \$248 and a balance in hand of \$12. The outgoing officers, the Woman's Auxiliary and some outside friends were warmly thanked. The Easter offering of cocoa matting by Mr. and Mrs. W. Jenkin also received grateful acknowledgment. The officers for the current year having been duly elected, the vestry decided to increase its quota to clerical

stipend by \$25, and also pledged itself to the improvement of a church tower, the raising of a new (road) fence before the parsonage, and other important and valuable alterations in and around both church and parsonage.

At St. Paul's, Sprucedale, the vestry meeting was cheery and satisfactory. The wardens' balance sheet was eminently encouraging. The new church had been raised, with the help of \$250 from the Bishop, and not a cent of debt remained, and the insurance premium had been paid. For stipend there had been raised at the rate of \$50 per annum, and the wardens held a balance of \$13. The determination was expressed to increase the quota by at least \$10 a year, but there is a strong desire to emulate Emsdale and make it \$25. The church officers were re-elected, after which the painting of the church, raising a suitable fence and a small driving shed were discussed and agreed upon. The Woman's Auxiliary had raised and paid over to the Building Committee during the recent operations upwards of \$300, and praiseworthy efforts are now being made to establish an organ fund. The incumbent thanked the Building Committee and the Woman's Auxiliary for their devoted and splendid work, and then the vestry was adjourned.

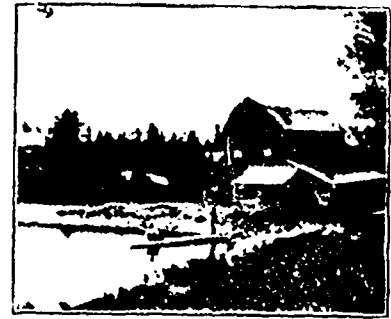
At Kearney, too, Church work is progressing well. The congregation has been organized, and Messrs. E. Malkin and R. Rankin are the wardens. Very soon the congregation will be called on to make a united effort to raise a suitable edifice on a splendid site, but outside help will be also needed.

At St. Mary's, Sand Lake, the vestry was small. The wardens' statement showed that the way had been kept clear, whilst various improvements had been made and small debts paid. Messrs. R. E. Compton and John Wilkins were re-appointed wardens. It was resolved to continue the effort to line up the church, and also to level the churchyard and improve the driving-shed. The incumbent thanked the wardens for their devotion in the past, and the vestry was adjourned.

St. Joseph's Island

The Bishop recently paid a visit to the mission of St. Joseph's Island, holding services at the three points—Richard's Landing, Jocelyn and Marksville in the morning, afternoon and evening respectively. At each place there was a good congregation and a hearty service. The mission has been vacant through the winter, and the people, tired of being left without services, are eager for the appointment of a clergyman.

The evidences of this desire are manifest in the zeal and promptness with which they have acted upon the Bishop's suggestions. An increased amount has been promised towards the clergyman's stipend, most of the increase coming from Jocelyn.



Dickson's Mill, St. Joseph's Island.

The debt remaining upon the church at Richard's Landing has been paid within the last three weeks, and various verbal assurances have been given that the missionary when he comes will meet with a hearty welcome and loyal co-operation on the part of the people.

St. Joseph's Island is a delightful place, picturesque, fertile and healthy. The mission has a parsonage at Marksville, beautifully situated on rising ground which overlooks the north channel of Lake Huron, opposite Bruce Mines. And though the people are few they are intelligent, progressive and hearty.

The Bishop wishes he could see his way to put a priest in charge of this important country mission. At present, however, the best he can do is to appoint a young man who is ready for Deacon Orders and who will be admitted at the next ordination.

The Bishop Sullivan Memorial Sustentation Fund.

Amount required.....	\$50,000.00.
Amount received.....	14,116.90.
Yet needed.....	35,883.10.

The following sums were received by the Bishop during the past month, that is to say, to May 12, towards the above-named much-needed fund.

When it is realized that many opportunities for extension of our missionary work are opening up in this northern part of the province, this "New Ontario," as it is called, the fund will grow more rapidly. Do you know that upon it rests to a large degree whether or not we can carry the ministrations of religion to those who from other parts of Canada as well as from the Mother Land come to open up this undeveloped country?

Gregory Church, special offertory	\$9 00
Port Carling Church, special offertory	6 80
Beaumaris Church, special offertory.....	2 00
Anon., Easter offering.....	2 00
Mr. Baston, Michipicoten.....	5 00
Schreiber, per Rev. J. P. Smitheman.....	12 00
W.A. of Maple Grove, Que., per Rev. W. G. Faulconer.....	5 00
W.A., Toronto, S. Matthew's (P.M.C.) per Dr. Hosk.....	8 40
James Scott, Esq., Toronto.....	25 00
Port Sanfield, Easter offertory.....	2 00
His Honour, Judge Johnson, Sault Ste. Marie.....	25 00
W. H. Plummer, Esq.....	50 00

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My 200th Birthday.

S.P.G. House,
19 Delahay Street,
Westminster, S.W.,

London, 1900.

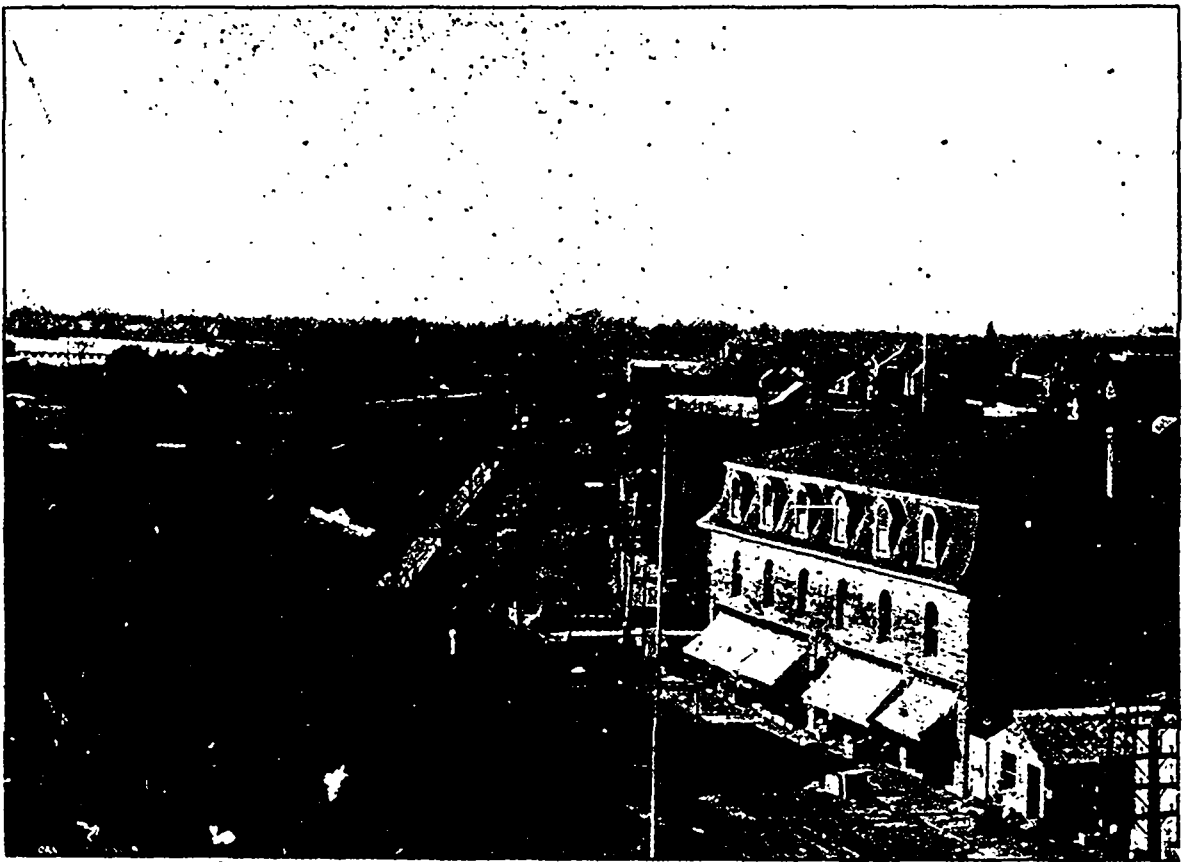
MY DEAR CHILD,—I expect you will be surprised at getting a letter from someone whom you don't know, so I must begin by explaining who I am. I am very old indeed—just two hundred years old in the June of next year—but although I am so old I am still growing every year. Just as you are made up of all kinds of things, such as hands and feet and hair and teeth and eyes, so I am made up of all kinds of

help her, as a good daughter ought to do. Her name is "The Church," and so now you see that she is your Mother, too. Now I will tell you what my work is.

You know that there are millions of people in the world who have never heard of God our Father, or Jesus Christ our Saviour, and our dear Mother, the Church, has so much to do at home that she must have somebody to send out to these poor people—just as your mother sometimes sends you out on messages down the street—so my business is to go all over the world and tell people about the Gospel of our Lord Jesus Christ; so you see I have plenty of hard work to do. Then there are a great many other people all

is in June, and as I told you I shall be in my 200th year. All my friends want me to keep my birthday as well as I can, just as the Queen, a little time ago, kept her Jubilee. So I am going to keep my birthday in all kinds of ways: by meetings and services in Church.

Now, when you have a birthday, people very often do two things to make your birthday as happy as they can. They wish you "Many happy returns of the day," and they give you birthday presents, if they can afford them, and I want you to do these two things for me if you can. First I want you to wish me many happy returns of the day, and the best way of doing that is *by praying God to*



Sault Ste. Marie, Ontario—Queen Street, Looking West.

people—bishops, priests, deacons, laymen, women, children—that is what I meant when I said I was growing every year. More and more people come and join me. I don't live anywhere in particular, as I am all over the world at once. If you are in London you can see me there, or in India or Africa, or really anywhere at all. I am too large for you to see me all at once—you can only see a part at a time. I have got a very long name, which I have signed at the end of this letter, but I very often sign myself for short only by my initials, S.P.G.

My Mother is very old indeed, nearly 1900 years old, and I do all I can to

over the world who are not heathens, but who have been brought up, just as you have, as good children of the Church, but they have gone so far away that it is very difficult for their Mother, the Church, to look after them, so I have got to go and look after them, too, and to give them the Sacraments; and teach them not to forget what they used to learn at home about God and His grace, and how to escape from sin and live good lives. Oh! I have plenty of work to do.

Now, perhaps, you will wonder why I am writing to you: I am writing to you because I want you to do something. Let me explain what it is. My birthday

bless me, and make me strong to do His work in looking after His children who are abroad; and the next thing is to *give me a birthday present*, if you can afford one. I don't mind how small it is; even if it is only a penny I shall like it very much, because I shall know that you give it because you wish me well and because you really want me to be able to go and help everyone abroad who is not as happy as you are in knowing about God and heaven. These are the two chief things you can do for me on my birthday, which is the 16th of June; and there are one or two other things I should like to say as well. Come if you can to one of my meetings; ask your Vicar if there is

anywhere near you, and then do your best to come. You will be able to hear much more about me there than I can possibly tell you in a letter; and, lastly, tell your friends about me and show them this letter.

Perhaps some day you will be abroad yourself and I only hope that I shall be there to look after you, but even if you never go yourself remember that there are lots of children who are abroad and I can't possibly look after them properly unless you will help me by your prayers and by giving me as much as you can. Travelling costs a lot of money, and, as I told you, I have to travel all over the world, besides building churches and

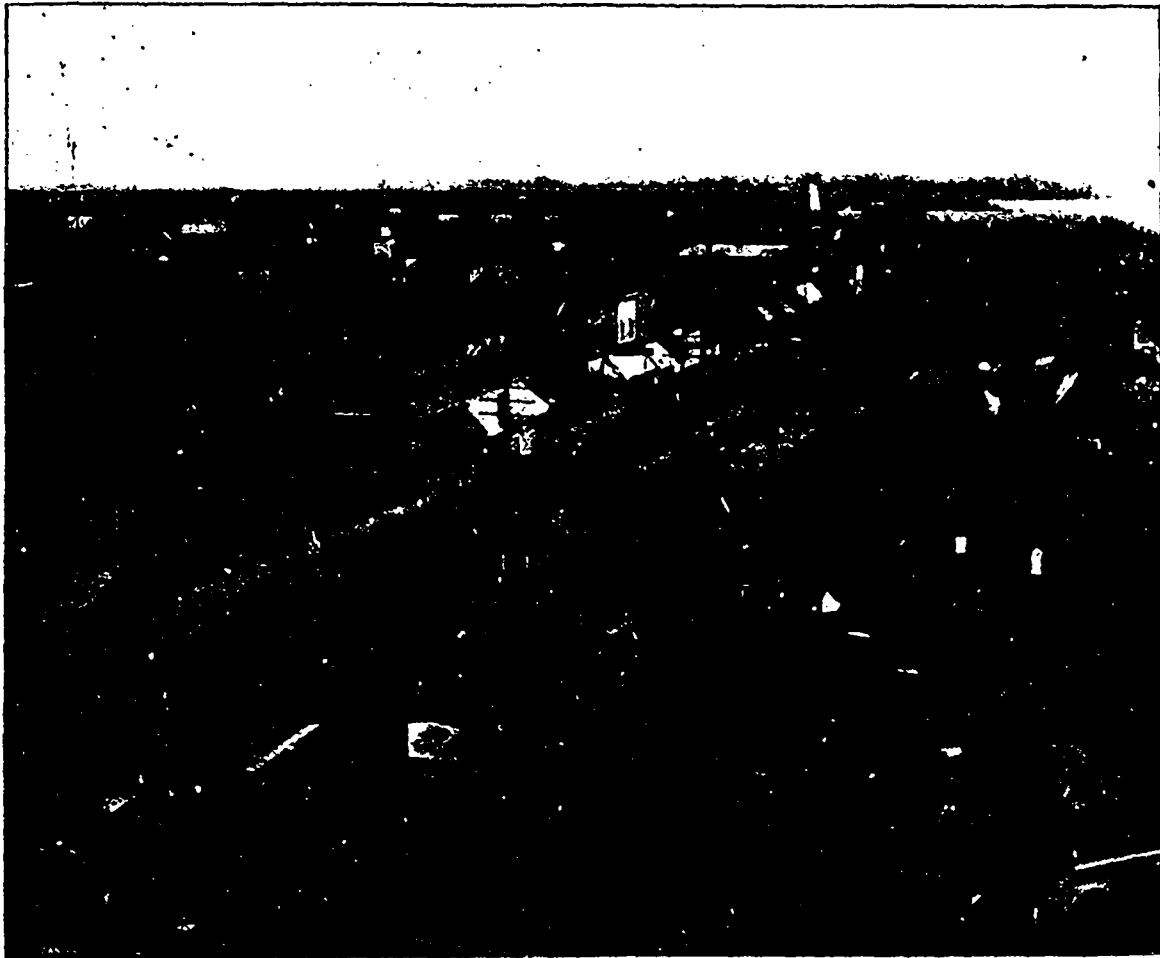
Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

The adjourned vestry meeting of All Saints' Church was held on Tuesday, May 8, and was well attended. The incumbent occupied the chair. The wardens' financial statement was very satisfactory. The receipts amounted to \$1,172.74. There were no liabilities, while \$41.71 remained on hand. Reports were also read in connection with the Sunday-school, the W.A., the Guild, and the Burial Board. The balances on hand aggregated \$77.50. The retiring churchwardens, Messrs. O. Wieler and R. J.

with the condition of affairs in the mission. Mr. Waring has been a successful worker, both among the Church people resident in the mission, and also among the men engaged in lumbering—in the camps and on the rivers. At all points there were good services, especially at Broadbent, where a large number of river drivers who were camped on the other side of the river from the pretty little church, came out to the evening service. Confirmations were held at Dufferin Bridge and at Seguin Falls, where two and five persons respectively were presented for the Apostolic rite.

Since the Ottawa and Parry Sound Railway was built through this section it



Sault Ste. Marie, Ontario—Queen Street, Looking East.

getting Prayer Books and Bibles and all kinds of other things.

And now I must be stopping this very long letter, as I am writing to so many other people besides you about my birthday. With very many happy returns of your birthday, whenever it is,

Ever your affectionate friend and sister,
"SOCIETY FOR THE PROPOGATION OF THE GOSPEL."

P.S.—If there is anything in this letter you don't understand go and ask your minister or some grown-up person to explain it.—"S.P.G."

A Christian without prayer is a soldier without arms.—*St. Thomas Aquinas.*

Hutcheson, were re-elected and six sidesmen chosen. Mr. G. S. Wilgress was re-elected vestry clerk. An additional \$100 to stipend quota—making \$600 per annum—was unanimously voted.

The church is now complete and free of debt. It is proposed to build a fence around the church grounds and to gather together funds for the erection of a new Sunday-school building.

Seguin and Broadbent Mission.

In the middle of May the Bishop visited this mission which for nearly a year has been ministered to by a catechist, Mr. Waring. The Bishop was much pleased

is found that settlements a few miles from a railway station are moving towards the railway—the old site being left and a new village springing up. This is the case with Seguin. The church, now one and a half miles from the railway station, is losing its neighbours. It is seen to be wise to move it to the place where the people now are and steps are being taken to remove it to Seguin Falls at an early date.

Another mark of progress may be noted in the determination to seat the church at Dufferin Bridge.

Affliction opens the Bible at the right places.

The Country Clergyman.

We are apt to imagine that the ablest of our clergy are needed for large towns and cities, and perhaps there is often too great a desire on the part of the clergy themselves to obtain city benefices. It is certain, however, that, in some respects, work in small places presents difficulties as great as in town parishes. The *Church in Georgia* has some excellent remarks on this subject: "Someone has said that the city rector is like the captain of an ocean greyhound; he rings the bell, the great engines turn, and the mighty machine moves swiftly on, by reason of its great momentum, its complete equipment, and because it is well manned at every post. The country parson, however, is like a man paddling a canoe; he gives the whole impulse and momentum to his craft, and must be watchful lest he be upset. The village clergyman requires more tact and skill, for he deals with a town meeting, while the city rector deals with a small committee, and they, as a rule, are men of affairs. The city man of necessity puts the emphasis on organization, the country parson on personal contact and inspiration. The city rector must be a master mechanic, the village parson a galvanic battery. The former deals in the main with adult individuals, the latter with the family life. It was Spurgeon who said that he was thankful he was pastor of a large church, for he never had genius enough to be pastor of a small one."—*Canadian Churchman*.

The Church and Citizenship.

Church Bells of May 4, publishes a leader with the above title, taking as the immediate object of the article the part taken by Dr. Talbot, the Bishop of Rochester in an unique and recent meeting in Southwark. It says:

The Bishop of Rochester is a man who has the courage of his convictions, yet he made some sort of apology for being present at what might be called a political gathering, with even a slight taste of partizanship in it. We can quite understand the Bishop's state of mind, for the episcopal traditions have not been in the direction so wisely taken by the Bishop at Southwark the other day; and it may be possible that some of his right reverend brethren may rub their eyes when they see into what sort of company the Bishop's daring departure brought him. For it was not a diocesan, missionary, Church defence or religious meeting. It was to talk over the new municipality, with the view of bringing such influences to bear upon the inhabitants of Southwark that they might get the best possible results out of the increased powers and responsibilities laid upon them. The way in which this might be accomplished was well set forth by Mr. Charles Booth, the well-known author of some most remark-

able publications concerning the condition of the London poor. He said "that the clergy and ministers could so teach the people to use the new power that they might create the flow of a more healthful municipal life than they have hitherto seen." For a bishop to assist at such a function denotes a new departure in the attitude of the Episcopate, clergy and Church laity towards the question of citizenship. It is a departure that has been too long delayed. We hope that it has not come too late.

No one can have fully apprehended the elementary principles of that splendid curriculum of life—the Church Catechism—and not have realized that the self-evident duty of the Church and of the clergy is to make good citizens of all baptized children and communicants. Read, not in a narrow sense, but in full sympathy with its length and breadth, that must surely be the meaning of that magnificent answer to the question, "What is thy duty towards thy neighbour?"—an answer which ends so finely, "and to do my duty in that state of life unto which it shall please God to call me." To be a good Churchman is to be a good citizen; the better the Churchman—the lines of the Catechism—the better the citizen. Yet how little has this ideal been cherished or cultivated by the Church in the past! The reading that too long dominated the method and aim of the clergy in dealing with the young men—baptized and confirmed—has been to make them communicants and not citizens—to keep them content in that state of life unto which it has pleased God to call them. This narrow policy has been as uncatholic as it has been anti-national. In her highest thought and in her wisest aim the Church has recognized the potent place of nations in God's ruling of the Church and world. The Catechism sets before us the place of the citizen in the national life—a place for which, by both instruction and education, the Church should have fitted her sons. Yet how utterly contrary has been the methods too often pursued by both bishops and clergy. When the great mass of the people demanded some share in the election of Parliament, and thus in the government of the nation, with few exceptions the demand found the Church against it. It was said that the men who made the demand were unfit for the great powers and grave responsibilities which the suffrage would lay upon them, and with which it would endow them. The question never troubled the minds of those who met the cry for electoral enfranchisement with a decisive negative: Whose fault is it that these people are unfit? The dismal results of this want of discernment as to the duty of the Church towards her baptized men are with us to-day in the alienation from the Church of tens of thousands of men who have got the dominant power over Parliament, and mean to use it against the Church, her endowments, and her schools. That temper may be cured. The Bishop of

Rochester has done his best on more than one occasion to effect that cure, and many of the clergy are with him. With a change in the mind of the "man in the street"—a change in which he shall realize that the Church has for generations been teaching him and all Englishmen, in her Catechism, that to do their duty as citizens is part of the larger duty of the Christian—with that change will come fairer treatment of the Church schools, and an end to that ridiculous survival of narrow-minded Whiggism—Liberationism—the disendowment and disablement of the Church, especially in the poor parishes of cities and in the villages.

But something more will be gained. When bishops, clergy, and ministers are seen at meetings which are concerned with citizen life, the time will not be far distant when higher conceptions of both municipal and imperial affairs will possess the public mind. Hitherto political meetings have been dedicated to party purposes, to mere trade interests or to personal ambitions. The traditions of Dissent have cursed the State as some unhallowed thing that could have nothing to do with religion or with the Church. "Hanc' off" has been the dogmatic denunciation of little statesmen, to whom St. Paul's conception of the powers that be as "ordained of God" has seemed blasphemous and ridiculous. Possibly such meetings as that held at Southwark may restore the Apostolic succession of thought and belief, and bring to the most anti-national mind a broader idea of the State, both imperial and municipal. And with a truer conception of citizenship will also come a deeper sense of the responsibility of the nation to mould its institutions, make its laws, and develop its resources of men and money on lines of self-government in which local littleness shall be mastered by national aims, and both Parliament and municipality made subservient to conscience and God. Anyway, the gathering of Churchmen, Roman Catholics, Dissenters, Liberals and Tories on one platform, with one ideal and aim—to deepen the sense of citizenship, to seek to make the new boroughs in the greatest city of the world centres of light and reason, and machinery for good government, sanitation, improved houses and locomotion, with even wider possibilities, is an object in which every Churchman ought to take the most practical interest. In so doing, he will be carrying out one great purpose of a National Church, which is to make the national life in every department healthful, intelligent, conscientious, with love of country and the fear of God as its great motives.

Two missionaries of the English Church, Dr. Harpur, and the Rev. Ll. H. Gwynne, are now in Omdurman.

In India there are 52 missionary stations for work exclusively among the lepers. In these colonies there are now about 4,000 lepers, one-half of whom have become Christians.

The Ascensiontide Appeal for Domestic Missions.

The Ecclesiastical Province of Canada comprising, however, only the ten dioceses of Eastern Canada—every year at this season asks for the offerings of the Church people within its jurisdiction in behalf of our Domestic Missions. And year by year is issued a circular letter, which all the bishops request shall be read "in the hearing of every congregation in our dioceses." Therefore, it may be assumed that the worshippers present at a service on the Sunday preceding Ascension Day have heard the appeal, from which some paragraphs are quoted below. But some there doubtless are who were not present and did not hear it, and all will be reminded of their duty by reading such portions as our space permits us to reproduce.

It is, perhaps, a hard thing to say. It is, nevertheless, too true that Church people in Canada, judged by their offerings for missionary work at home or abroad, do not compare favourably with other Christian bodies. As a whole, we may justly be accused of being mean in this respect. It is not a sufficient answer to say that some come to our Dominion from England with the idea that the conditions in both lands are the same, for what are we, who know better, doing if we do not make the contrary known and, what is better, teach the duty of offering to God as an obligatory act of worship. In this matter the ministers of the Church are unable to accomplish much unless the whole body—men and women—work loyally and earnestly together to show that the offering should be an ungrudging one—cash from the pocket—a duty, a holy privilege.

May we not hope that this year the offerings will exceed all expectations; that our Mission Board will thereby be urged to greater ventures: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

"This is the message of the Ascension. It comes from the lips of God. It is addressed to the apostles, and through them to each succeeding generation. 'Lo, I am with you alway, even unto the end of the world,' is both a promise of divine assistance and a statement of our duty. With these underlying facts in our memory, let us ask ourselves, as Canadian Churchmen, 'Christ having laid this command upon us, how are we to obey it with respect to our own country?'"

"First, we must remember this duty is a home duty. We are certainly called upon to look after those who are in a special sense our own. The obligation to help the people of the Dominion rests primarily upon our own shoulders, not on those of England or any other branch of the Church. We therefore must do

our utmost to discharge this obligation. If any one says, 'Charity begins at home,' let him prove his sincerity now by subscribing to domestic missions.

"Secondly, we must remember that there are two classes of people whom we are called upon to help in the missionary dioceses of Western Canada.

There are, first, the Indians. It is our blessed privilege to bring to them the Gospel of Jesus Christ. He was thinking of them too when He said, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

"Every year the Board of Domestic and Foreign Missions of the Canadian Church receives the reports of the missionary bishops. These reports are not only statements of difficult work well done, but they are also urgent appeals for more help. They tell of work opening out before the Church which cannot be followed up for lack of funds. Fresh tribes of Indians are coming under the Church's influence. The Indian schools, too, need more support. They are centres of strength, for there are trained the young lives in religion and usefulness, so that they may go back to their own people carrying with them the practices and principles instilled into them by the missionaries. Such work surely comes home to us as the possessors of this country. We must convey to our Canadian Indians 'the unsearchable riches of Christ.'"

"But the Indian work is only one side of our domestic mission work. Our duty is also to the white settlers in the far-away districts of our new land. They are our brethren in a real sense. They have come from the Mother Land or from Eastern Canada. They belong to our own Church. They love her services. They long now for her ministrations. What must we do for them? We must see that they are provided for spiritually until they are able to provide for themselves. For the present we must see that they are followed into their distant and rugged homes by the messengers of the Prince of Peace. Poor settlers for many years have a hard struggle to live; they cannot afford to support missionaries themselves—though many of them do what they can. We, therefore, under our more favoured conditions, should supply their need.

"A great debt of gratitude rests upon us, brethren, for all the help and money that we ourselves have received from England in the past when the Church in Eastern Canada was itself dependent upon outside help. Surely we cannot repay the debt that we owe to others, and to the God who put it into their hearts to give, better than by doing for the newly-settled districts of Algoma and the West what was so nobly done for us in the past.

"Thirdly, we must remember with deep thankfulness that this year has been one of the most important in our national history. If our Church is to fulfil her mission as the national Church—the Church

of England and the British Empire—we in Canada must rise up and with renewed and greater effort plant her firmly in the hearts and homes of our western settlers. It is in the West that the great centres of population will grow up. It is in the West that the sturdy race of the Anglo-Canadian will make his home. Only a few months ago we sent out to fight for the Empire contingents of young men that might well be a country's pride. When we heard of their going forth the thought surely occurred to more than one amongst us: 'What have we done for the spiritual help of these young men in the past?' They are now going possibly to die for us. Many of them are from the West. What spiritual assistance have we Churchmen in Eastern Canada given them?

"The spirit of unity, which has drawn the British Empire together in these days, will soon manifest itself in British Christianity; and when it does, the Church of the old Mother Land, the Church that from Augustine to Victoria has moulded the mind and character of Englishmen, the Church that daily in her liturgy offers the same strains of prayer and praise throughout our vast dominions, will, we trust, stand out in her true light as the natural spiritual home of our race. Let us see, then, that, by contributing generously to its support in the outposts of our new country, we lay foundations for its broader usefulness in the future."

The Mission Steamship "Charles Janson."

One of the most important branches of the work carried on in Diocese of Likoma, British Central Africa, is the work done by means of the *Charles Janson*. This Church ship was placed on Lake Nyasa in 1885, after an urgent appeal to the home Church, by the Rev. W. P. Johnson, in memory of his friend and companion, the Rev. C. A. Janson, who died at Lake Nyasa in 1882.

Between Ngozi, a little to the north of Likoma, on the east coast of Lake Nyasa, and Fort Johnson at its south end, a distance of about 150 miles, there are at least 25 stations regularly visited and superintended by Mr. Johnson from the *Charles Janson*. In going first to a new village, Mr. Johnston lands, and, accompanied by the boat's crew (who are all Christians or catechumens), proceeds to some suitable spot, most frequently the shade of a big tree, and preaches to the people. Often the missionary will have to wait until his congregation can be collected from the fields where they are working. When they begin to understand for what purpose we come, and for what purpose we do not come (for they are suspicious even when courteous), the men are invited to give in their name as "hearers." It often happens that then a school will be built by the chief and his men, in which case a native teacher and his wife would be sent to take charge. The "hearers" will be regularly instructed

for a year by the resident native teacher, and by Mr. Johnson whenever the steamer comes in on its periodical visits. Then, if satisfactory, they may be made catechumens, and another year of probation and instruction follows. Should they still go forward they will be set apart, probably just before Lent, to be specially and finally prepared for baptism at Easter, by daily instruction in all the points of the Creed. At many stations now there are Christians of some years' standing, and they resemble, in a measure, a district church worked by native curates, the vicar being the Rev. W. P. Johnson, the vicarage the *Charles Janson*.

The *Charles Janson* burns wood only; this is cut and stacked for us by the friendly natives at the different stations. It is bought with calico or salt. Two breakfast cups full of the rough salt of the country would fill the ship's dinghy with wood and drive the *Charles Janson* for two hours. The crew consists of ten men, a cook and two cabin boys. Their wages, paid in cloth, amount to twenty-two fatoms a week. The steamer runs on an average twelve hours a day, travelling twenty-eight miles and stopping each day at about seven stations. This constant work, carried on almost unceasingly for eleven years, has worn her out in parts. Moreover, she is unequal to the work in all its latest developments; so another and larger ship was sent out from England at the end of 1899.

The Famine in India.

From *The Mission Field*, the interesting monthly magazine of the S.P.G., we clip the following: "Famine in India offers a terrible problem. For us it offers a chance of doing absolute good, while the indirect effects may be expected to prove of inestimable value. In the districts of the Missions the money sent out by the Society is spent without risk of waste under the superintendence of English missionaries. Were it not for such help many native Christians would succumb. The help is, however, not distributed on the system of discriminating between Christians and others as its recipients. The missionaries shrink as one man from letting any natives of India be tempted to contemplate for one moment making a change in their religion for any temporal advantage. Against such a thing as that the most anxious watchfulness guards.

"The missionary gain is not less but more real because the distribution is impartial. Without one word of comment the natives can appreciate such a preaching of the gospel as consists of action. That people in England should send money to the missionaries in India to keep the natives from starving to death excites curiosity. That the Government should help them they may think a matter of public policy, and at least its expenditure is not from private gifts. Even the magnificent funds raised by contributions in England, being administered by

the Government, hardly seem to the natives to escape the same official character.

"To see clearly that people in England have given money, simply because they are Christians, in order to save the lives of people in India, prompts searchings of heart.

"Among the dioceses which appear at the present time to be most affected by the famine are Lucknow, Bombay, and Chhota Nagpur. It is to these three that the Society is for the present transmitting aid."

Acknowledgments.

By the Diocesan Treasurer:—

WAWANOSH HOME.

Bequest from Mr. Robt. Gilmore, per Toronto W.A., \$500.

MISSION FUND.

P.M.C., Toronto, collections, per Mrs. Hoskin, \$58.00; Rosseau, 51c.; Novar S.S., Lenten offerings, 78c.; W.A., Toronto Diocese, Dixie, \$5; Toronto, All Saints', 75c.; St. James' Cathedral, \$125; St. Luke's, \$5.50; Church of the Redeemer, \$10; St. Stephen's, \$3.25; Toronto Diocese donations, per D. Kemp, treas., \$137; Toronto, St. Simon's, \$300; Lakeriew, \$1.31; per Rev. A. S. Hutchinson, Eynford, Kent, £75 8s. 11d.—\$366.32; Shequiandah Indians, \$11.10; Sucker Creek, \$7; Birch Island, \$10.94; Whitefish, \$5.67; Diocese of Huron, \$175; Quebec Cathedral, \$18.50; St. Michael's, \$20; St. Matthew's, \$1, per Mrs. Sharples; St. John's S.S., Merksville, 65c.; Diocese of Fredericton, \$31.18; Diocese of Nova Scotia, \$5; Diocese of Ontario, W.A., \$72.62; St. Luke's Guild, Christ Ch., Halifax, \$5; Domestic and Foreign Mission Board, \$700; Special offertory St. James' Cathedral, Toronto, \$57.53.

FOREIGN MISSIONS.

North Bay, \$1.30; Port Arthur, \$16.85; Ullswater, \$1.45

GENERAL FUND.

House to house collection, Kearney and Sand Lake, per Mrs. John Wilkes, \$10.50.

PATRIOTIC FUND.

Miss Lena Brown, \$1.50; Port Arthur, \$11.20.

DOMESTIC MISSIONS.

Port Arthur, \$5.75.

LENTEN OFFERINGS FOR INDIAN HOMES.

St. James' S.S., Port Carling, \$1.40; Children of Christ Church, Gregory, \$3.90; St. Thomas' S.S., Bracebridge, \$6.51; St. George's S.S., Falkenberg, \$2.04.

WIDOWS' AND ORPHANS' FUND.

Port Arthur, \$11.70.

SUPERANNUATION FUND.

Per Rev. A. S. Hutchinson, £1, \$4.85; Ullswater, \$1.76.

FOR CONVERSION OF THE JEWS.

Garden River, \$1; North Bay, \$4.40; Powassan, 74c.; Nipissing, 66c.; Sturgeon Falls, \$3.25; Huntville, \$4.27; Rosseau, Soc.; Little Current, \$1.43; Shequiandah, \$1.35; Shequiandah Indians, 70c.; Sucker Creek Indians, 62c.; Bidwell, 50c.; Dufferin Bridge, Soc.; Ravenscliffe, 95c.; Novar, 60c.; Ilfracombe, 55c.; Grassmere, 30c.; Fox Point, 15c.; Parry Sound, \$2.20; Port Arthur, \$6.15; Birch Island, \$1; Whitefish, 37c.; Bark's Falls, \$1.55; Sault Ste. Marie, \$3.51; Aspden, 40c.; Fort William, \$9; Bracebridge, \$4.54; Falkenberg, \$1.06.

TEMISCAMINGUE MISSION.

Per W.A., Toronto, Collingwood, \$3; do. Girls' Aux., \$1; Islington, \$1; Lakefield, \$2.50; Minden, \$1.50; Oshawa, Girls' Aux., 40c.; Thornhill, \$2; Toronto, All Saints', \$9.20; Ch.

Ascension, Jrs., \$3; St. James' Cathedral, \$7; St. James' Young Women, \$5; St. James' Gir-Aux., 50c.; St. John's, Norway, \$1.50; St. Philip's, \$6; St. Stephen's, \$5; St. Thomas \$5; St. Thomas' Girls' Aux., \$5; Trinity Church, 10c.; Collection monthly meeting W.A., \$14.8

INDIAN HOMES, ALGOMA.

Second half yearly payment, Lennoxville, per Mrs. Sharples, \$25; per Rev. A. S. Hutchison, £1 10s., \$7.28; Diocese of Montreal, Clarendon S.S., \$25; Diocese of Nova Scotia, \$6; Diocese of Ontario, \$4.65.

Sault Ste. Marie, May 15, 1900.

The Bishop begs to acknowledge receipt of \$3 towards the special fund for Gore Bay parsonage from the Junior Auxiliary of Sherbrooke, Que., per Miss Mary Fwose.

The Bishop also acknowledges the sum of \$3 from Mr. W. Thorneloe and Mr. Chas. Eaton for the parsonage property at Seguin.

Contributions received by Principal direct during April, 1900, account Shingwauk.

All Saints' S.S., Toronto, per W. P. Playter, account of Barney Logan, \$25; St. Paul's Ch. S.S., Port Dover, per Lawrence Skey, account of Hymen Smith, \$8; St. John's S.S., York Mills, per Miss Osler, \$3; North Bay Branch W.A., per Miss Begg, account of Lila Day, \$7; St. Mark's S.S., Parkdale, per Mrs. Frances Ingles, account of David, \$27.11; St. Paul's S.S., Manitowaning, Lenten offerings, account of Lila Day, \$5.70; St. Paul's S.S., Port Robinson, per Supt. R. A. Abbey, \$3.55; Miss Lena Brown, Sault Ste. Marie, \$1.

GEO. LEY KING, Principal.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the.....

..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

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

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

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



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