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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.

October, 1899

## CONTENTS:

The Bishop's Trip to Nepigon—Illustrated

Other Diocesan News—Incidents of  
Missionary Life and Work

"The Church and Her Ways."

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# The Algoma Missionary News.

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## The Algoma Missionary News

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REV. CHARLES PIERCY, STURGEON FALLS, ONT.

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

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### Bishop's Appointments for October.

1. 18th Sunday after Trinity. Sault Ste. Marie.
2. Mon. Sault Ste. Marie.
3. Tues. " "
4. Wed. " "
5. Thurs. " "
6. Fri. " "
7. Sat. " "
8. 19th Sunday after Trinity.
9. Mon. Train to Montreal.
10. Tues. " "
11. Wed. Attend meeting of D. & F. Board of Missions, Montreal.
12. Thurs. Lachine.
13. Fri. " "
14. Sat. " "
15. 20th Sunday after Trinity. Preach in Montreal.
16. Mon. Train to Mattawa.
17. Tues. Temiscaming.
18. Wed. St. Luke, Evangelist. Confer on subject of new church at Thorneloe.
19. Thurs. Return to Mattawa.
20. Fri. North Bay.
21. Sat. Train to Webbwood.
22. 21st Sunday after Trinity. Webbwood and Nairn.

23. Mon. Spanish River Reserve Confirmation at Indian Mission
24. Tues. " "
25. Wed. Visit Indians at Rich Island and Whitefish River.
26. Thurs. Return to Cutter.
27. Fri. Sault Ste. Marie
28. Sat. St. Simon and St. Jut. Train to Sudbury.
29. 22nd Sunday after Trinity. Sudbury and Copper Cliff.
30. Mon. " "
31. Tues. " "

### Notes by the Way

Rev. D. A. Johnston has removed from Magnetawan mission to that at Powassan, where friends will now address letters and papers.

REV. C. J. MACHIN left for England during last week of September. He will again devote his energies to S P G deputation work *Bon voyage.*

THE vestry of St Luke's Pro Cathedral, Sault Ste. Marie, Ontario, met on Thursday evening, Sept. 21st, and concurred in the appointment of Rev. E. H. Capp to be curate-in-charge of the parish of Sault Ste. Marie.

The mission of St. Joseph's Island has a change in its incumbency this month. Rev. R. Atkinson (St. Augustine's, Canterbury) leaves a field in which he has faithfully laboured for several years, and is to be succeeded by Rev. C. J. A. Batstone, who comes to this diocese from the Diocese of Huron. Mr. Atkinson is appointed to the Mission of Port Sydney in the Rural Deanery of Algoma.

THE mother of Swartz on her death bed dedicated her baby son to the service of God, and charged her pastor and her husband to foster any inclination for the ministerial office which might reveal itself in his growing up. No sign of such a vocation appeared for many years, but when the call came at length, and the usual hindrances offered themselves, the father devoted three days to prayer, and, at the end of them, coming down gravely from closet, he called his son, gave him

his blessing, and bade him depart in the name of God and win many souls for Christ. When parents and child were again united on the other side of the veil, who can doubt that not the least of the joys of Paradise was the thought of the sacrifice made long ago, and of its results allowed by God.—*S.P.G. Report, 1898.*

"WHAT are parents and teachers and clergy doing that they either cannot or will not develop in our Communion *vocation* to the 'separated' life in their boys and girls as they grow up? How many of our better classes drift into aimlessness of life, not knowing how or where to spend their time because they have never asked themselves or been taught to ask God, 'Show me Thy way, O Lord'—'show me my vocation in Thy Church' . . . For myself I solemnly believe (and speak from some experience) that in every parish, mission school, and in many families in the Church, there are those whose hearts burn themselves out and become dead for want of a helping word or suggestion from pastor, parents, or teacher, which might have enlisted them for good and all in the King's service."—*The Bishop of Mashonaland*

### The Bishop Sullivan Memorial Sustentation Fund

Amount required . . . . .	\$50,000 00
Amount received . . . . .	9,595 71
Yet needed. . . . .	40,404 29

Gradually this fund increases. We are encouraged and hope for rapid growth. In fact we are allowing ourselves to indulge the hope that next year—A.D 1900—might give us a nineteenth century closing of the fund.

Christ Church, Gregory, Algoma	\$ 17 00
Gander, South River	3 00
Allansville	90
A Friend, Little Current . . . . .	2 00
B Fuller	1 00
W.A., Fort William (per Miss Begg)	5 00
W.A., Gregory (sale of work)	80 00
Anon., Toronto	10 00

Previously acknowledged	\$ 115 90
	9 476 81

Total	\$9,595 71
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Lake Nepigon from Flat Rock.

### Notes of the Bishop's Trip to the Nepigon.

On Monday, the 10th day of July last, the Bishop of Algoma set out from Nepigon, or Red Rock as it is still sometimes called, on his annual visit to Negwenenang, the Indian Mission on Lake Nepigon.

He had not this year the advantage of the company of Rev. R. Renison, whose name is still a familiar and much loved one around Lake Nepigon. His party consisted of Mr. George Renison, catechist and interpreter, Mr. George Tomlinson, of Toronto, who proved himself a very willing and efficient helper as well as a pleasant companion, and Mr. Walter Thorneloe, whose ability to make himself useful the Indians recognized on a former occasion by naming him Wedookoga wenene, "the man who helps."

The previous day being Sunday had been a day of spiritual preparation. In addition to the two hearty services in the little church at Nepigon Station a special service was held at the river side in the camp of the Indians who had come from the lake to act as guides to the Bishop. It was a special seeking of God's blessing on the visitation about to be made. The prayers were said in Indian by Mr. George Renison, who now and on all similar occasions throughout the visitation proved a most efficient helper. Brief addresses were given by the Bishop and Rev. J. P. Smitheman, now incumbent of Schreiber and Nepigon. And the Bishop gave the blessing in "Ojibway."

After the service Chief Oshkopikida, a man of excellent feeling and much spiritual perception, asked permission to say a few words.

"He wished," he said, "to express his sense of the value of the religion of the Bible. He and his people had had long to wait for the coming of that religion, but when it came they received it gladly. He could look back to the time when he

was a Pagan and had never heard of the Gospel of Jesus Christ. It was a time of great darkness. And to day many Indians around Lake Nepigon are living in that darkness. The first time he ever heard of the coming of Jesus Christ was when Bishop Fauquier visited the lake with the Rev. E. F. Wilson. And the next Christian teaching he had received was from Mr. Renison. He well remembered Bishop Fauquier's giving him a Bible. He lay asleep in his wigwam one evening and the Bishop came in with his precious gift. But instead of awakening him the Bishop simply laid the Bible beside his head and went away. In the night he drew the volume under his head as he slept and in the morning he awoke with the Word of God for his pillow. He

wished to say there is no better pillow for one's head to rest upon than the Word of God. It is a book of light and comfort. It had brought brightness into his life and into his heart."

Such was the service of preparation.

At nine o'clock next morning, aided by those never failing friends of the traveller, the Hudson Bay Company's factor and his staff, and by the equally kind trader, Mr. William McKirdy, the episcopal party found itself, bag and baggage, on the shore of the river making final preparations for a start. Tents, blankets, provisions, pots, pans, and kettles, and those innumerable little things which seem so insignificant but are really so important in such a trip, were packed into the four canoes which awaited them, and off the frail vessels went like so many graceful birds skimming the surface of the water.

Just as the start was made a drenching shower poured down on the party as though it had been timed for the occasion. And it is safe to say the travellers were not as thankful for this blessing from heaven as perhaps they ought to have been. At least it gave the Indians an opportunity of exhibiting their power of resource. In a few moments canoes, people, and goods were completely enveloped in tent canvas and whatever else was available. The shower soon passed and was succeeded by brilliant sunshine.

But another shadow darkened the beginning of the journey and proved more lasting. Ahbiseckung, one of the Indian guides, had taken ill on his journey down from the lake. It was now seen that he was in no condition to undertake the return trip. It was evident he must be left behind. So pulling to the shore, near the cottage of Petigogwun, a Christian Indian, living about a mile up the river, the Bishop directed the patient to be cared for there until the party should return.

The poor fellow seemed very ill, and

it was a solemn moment when with bowed head and deep feeling, the occupants of the four canoes, before saying farewell to their sick comrade, joined in commending him to the mercy and goodness of God.

The trip to the mission was not specially eventful. There were the usual experiences of delightful canoeing over the wide reaches of lake and river, of hustling and bustling with heavy burdens over the rough pathways of the many portages, of hastily prepared meals, the thorough enjoyment of which was in no way lessened by certain small omissions in the commissariat or by sundry imperfections in the service; of very delicious hours spent of an evening round the camp fire or under canvas in profound slumber. There was the usual enjoyment of superb scenery; of river vistas where the reflection in the smooth water made everything double; of magnificent cliffs towering hundreds of feet above the travellers' heads; of rich-hued rock, presenting all sorts of fantastic shapes, now appearing above a bank of foliage like the ruins of some old castle, now shutting in the seething water like massive walls, with here and there a gigantic fissure or a dark, mysterious cave; of roaring cataracts, whose waters tossing about in every variety of form, were a wonderful exhibition of force and beauty; and of unbroken forest pressing down in primeval wildness to the very water's edge. There was the usual battling with flies of various kinds, those small, but by no means insignificant, enemies of man, which combine occasionally to make one's life miserable. And there was the usual suggestion of loneliness, isolation from the world, increasing daily until it reached its climax on the margin of the wonderful Nepigon lake. Wide stretching, silent, absolutely devoid, as far as the eye could reach, of any evidence of the presence of man; its blue waters unrelieved by a solitary sail; its shores and islands clothed to the very margin with forests practically untouched by the woodman's axe—as the party stood on Flat Rock viewing the scene one of the number at least was conscious of a feeling of awe, as though he were in the very sanctuary of Nature, and not far from the presence of Nature's great author and lawgiver, God!

It was about half past ten at night on the third day of their journey that the Bishop and his party stepped ashore in the darkness at Negwenenang. There had been some debating earlier in the day as to the wisdom of pressing on in the evening hours to the journey's end. At the last camping place the mosquitoes settled the question, and the party went on. The arrival had not been looked for that night, and the Indians at the settlement having gone to bed gave their friends a tardy and rather sleepy, though none the less hearty, welcome.

It did not take long to perform the customary formalities of encamping. Everyone was tired and cold. It is

astonishing how cool the nights can be after a glowing summer's day. There was a busy half-hour. The usual blazing fire of logs was kindled with true Indian skill. The inevitable cup of strong tea was brewed with astonishing dispatch, and sent steaming hot to impart its warmth to the bones. The episcopal tent rose like magic on the green sward before the fire. The usual prayers were said. The blankets were got ready. And soon the only sound that disturbed the silence of the night was the weird howling of sixty-two Indian dogs.

The next day the visitation began by a service of thanksgiving in the little church. All the Indians attended, even the babies on their boards. And a spirit of earnestness and gladness seemed to pervade the congregation.

In the afternoon the Bishop went to every cottage; spoke a few words of advice and encouragement to each family; inspected the gardens, and tried to inspire the people with ambition to press on to better things each year. He urged them to practice diligently the arts of civilized life, and to do their best in the cultivation of the soil. Hitherto they have raised little but potatoes. He recommended them in the coming year to break up a good sized field for oats or wheat. Above all he begged them to set store by the blessings of the Gospel of Christ, and to be true and faithful to the teaching they had received.

The Chief expressed his own and his people's anxiety for a settled missionary and for a school for the children.

And he referred to the promise made by Bishop Farquier to Manitoshans, his father, that these advantages would be accorded them.

The Bishop explained that although he longed to do more for his Indian friends it was at present out of his power to promise owing to the financial difficulties of the diocese. Yet he felt convinced that he would be able to send the catechist to be with them throughout the summer next year. And as to a regular day school he felt sure the Government would be willing to establish one if there were a few more children to be taught. At present the numbers are too small. The great thing, he said, is to build up the mission by bringing in recruits from outside. The pagan families, roaming about in heathen darkness, should be sought out and influenced for good. And in this work the Indians themselves could do as much in their own way as the regular missionary. He wished them to

act as missionaries both by using their influence to induce the pagans to accept the advantages of the mission and by studying to show in their lives and conversation the blessed effects of Christian teaching.

The Bishop further explained that it was his purpose to extend his visit this year to Gull's Bay, and Nepigon House (the Hudson's Bay Post at the farther side of the lake), with a view to meeting the roving Indians now gathering in those places to receive their annuities from the Government agent, and that he relied upon the Negwenenang Band to help him in this work.

The response was hearty and sympathetic. And the Bishop had every reason to feel that the men before him were earnest in their desire to spread the truths of the Gospel. This they proved later on in various ways.

And now the visitation of Negwen-



An Indian Wigwam

enang drew towards its close. The final service had been arranged for Sunday, 16th. But the plan was suddenly changed. The Indian agent, Mr. Hodder, accompanied by Mr. Scott, of the Indian Department, came in the midst of the Bishop's sojourn to pay the Indians their annuities. And, having performed his task, he at once, instead of spending a time, as he was expected to do, in the mission, set out for his next place of payment, Gull's Bay. The Bishop felt the importance of following close in Mr. Hodder's wake, lest he should miss the pagans who were likely to disperse at once on receiving their allowance. Much as it was against his wish to fail in the due observance of the Lord's Day he felt compelled, therefore, to set out on Saturday afternoon and to travel a good part of Sunday that his purpose concerning the benighted pagans might not be brought to naught.

So, on Saturday morning, the 15th of

July, the people of Negwenenang were gathered together in God's house for their final service with their chief pastor. There is little need to describe the service. It was reverent and hearty as usual, and, as usual, Mr. George Kenison did excellent work as reader and interpreter. The two chief features of the occasion were (1) the baptism of Odiskey's (Albert's) child, and (2) the solemn service of Holy Communion, at which sixteen of the Indians communicated. The Bishop found it no easy task to take Odiskey's child into his arms, fastened as it was to its board, and to go through the ceremony of baptism; but he managed to do it.

One incident of the visitation must by no means be over-looked. It bore witness to the generous instincts of these children of the forest, and it gladdened the heart of the Bishop. The Indians, it must be remembered, had received their annuities \$4 apiece—from Mr. Hodder.

The festivities which always form a feature of the Bishop's visit had concluded. There had been races and games, and Indian dances, the Indians getting themselves up in grotesque array after the manner of their wild forefathers.

They had given Mr. Tomlinson (as is their custom with strangers) a name, Walsayahge mshkunk, *Glorious Day*. They felt glad and happy, and were enjoying a nice, quiet chat around the camp fire. Suddenly Sam (Chicksaw is his Indian name), stepped forward and modestly explained that he had a word or two to say. "He had heard," he said, "that the Bishop was raising a fund for the missions. He

had long felt a desire in his heart to help. He felt that everyone ought to do what he could. He could do but little. Yet the annuity just paid enabled him to do that little. He had had to borrow to make it up, but he would like to give \$5." And he handed that sum to the Bishop.

Five dollars, and his annuity was only four. The Bishop was greatly touched, and asked the generous giver if he could afford as much. "I wish to do this," was the reply. Then others came forward in succession. Mishael's wife gave \$1, Davidist, \$1. Davidist's wife, \$1, Johnnie Oshkopikida, \$1; Albert, \$1. So contagious was Sam's example. And thus \$10 were contributed to the Mission Sustentation Fund without so much as a hurt having been dropped upon the subject. And as he accepted it the Bishop felt that these poor Indians were teaching a lesson to hosts of their white brethren who, with abundance of this world's

goods at their command, know nothing of the duty and blessedness of giving to God and His Church.

The journey to Gull's Bay was full of interest. But time and space do not permit of details. About fifteen miles were made on Saturday afternoon, notwithstanding a sudden storm which drove us to seek shelter for an hour or two on an island. The next day (Sunday), morning and evening services were duly held in camp. But between times the party pressed on, and made altogether some twenty miles. As the night fell they passed the lofty shore of Caribou Island looming up solemn and lonely in the moonlight, and at a very late hour, after a splendid trip, arrived at Snake Point, just outside Gull's Bay, and there encamped. The next day, against a strong head wind, we reached the settlement of Gull River, at the head of the Bay.

Nearly one hundred pagan Indians with thirty-seven children were gathered together in this place. They occupied thirteen or fourteen wigwams of birch bark, which stood out picturesquely against the dark evergreen background on the bank of the river. There did not seem to be more than half a dozen Indians who knew anything about the Christian religion. One or two were Roman Catholics. Chief Wigwas received the Bishop courteously; assigned a place for the episcopal tent, and attested his good feeling by an offering of bearsteak, which was duly appreciated.

The Bishop visited most of the wigwams accompanied by his interpreter, and Mishael, who seems to possess something of the true missionary spirit. A service was arranged, which was well attended. Earnest words were spoken by the Bishop, Chief Oshkopikida and Mishael. The pagan chief was not disposed to take any definite action. He seemed quite contented with his paganism. Yet he was evidently attracted by what was said and listened attentively. His principal anxiety, however, seemed to be about the material help Christianity would bring his people. He would promise nothing except that he would think over what he had heard. But neither did he reject the offers made him; and this was, as far as it went, encouraging.

It is evident that what these poor people need is the constant influence of a resident missionary and teacher. But their roving habits make it hard to give them these blessings. What might be done by an earnest worker living amongst them

was evident from the effect already produced on several of the people by the visits of Mr. George Kenison, the catechist.

The night passed quietly except for the frequent howling of Indian dogs. The next morning was spent in further visiting and intercourse with the people. And early in the afternoon of Tuesday, 18th July, the party set out for Nepigon House, 25 miles further on. It was a beautiful and memorable trip. The lake was as smooth as glass. Purple hills on distant shores, and here and there an island on the horizon, were lifted into grotesque prominence by the mirage. As the shadows of evening fell the moon shone out with unwonted brightness, casting a mysterious light over the wide expanse of water. At about eleven o'clock the wonderful cliff called Echo Rock, which stands like a sentinel at the entrance of the harbor of Nepigon House,

Indians were paid for the service. Here in the afternoon therefore a few assembled. There were only a few. Whether it was the natural indifference of the pagan mind or the result of adverse influences working against the Bishop's cause is hard to say. The fact remains that in numbers the service was not a conspicuous success. The invitation had been widely given, but the response was lamentably small.

Yet among those who came was a family that was quite ready to receive the Bishop's teaching.

The father of this family was Quineekoonz. The family numbered eight in all. And a little conversation revealed the fact that the parents were anxious to join the mission at Negweneang. This desire on their part was largely due to the influence of the catechist. The Bishop had the unspeakable pleasure of baptizing, there and then, at the parents' urgent request the six children. It was a striking and touching ceremony. There had been no thought of names. The Bishop was desired to supply them on the spot; which he did as follows: John, Joseph, Mary, Henry, Ellen, Charles. And poor John who came first, being dressed in a girl's petticoat, narrowly escaped receiving the name of Mary.

It was not to be expected that a great impression would be made in one short visit of a few hours' duration. And the results achieved on this occasion ought not to discourage the friends of the Nepigon Mission. Here were nearly three hundred pagans, some of them wild and utterly

uncivilized. How could it be other than a hard task to reach and influence them? Here again the one thing needed is steady continuous influence. Yet here, too, the roving habits of the people present enormous difficulties. It is not easy to see one's way through these difficulties. Even the Roman Catholics, who are skilled and aggressive missionaries, find it hard to surmount them. They have a mission school, and a teacher living on the spot, yet their cause seems weak and their following small. There is no doubt that the pagan Indian, though he is not by any means as stolid as he appears to be, is hard to reach and hard to move.

And now the time had come for the return. Making arrangements for three of his six Indian guides to go back to Negweneang with the Quineekoonz family,—for had these people been left behind they might never after all have found



A Christian Indian's Hut on the Nepigon.

loomed up through the dim light and the travellers looked up with awe at the sheer wall rising perpendicularly from dark waters of unknown depth to a height of 240 feet above them.

It was very late when the episcopal tent was pitched on a little island in sight of the Hudson Bay Post.

The next morning found the Bishop busy among the Indians. Passing from wigwam to wigwam, under the guidance of the catechist, he did his best to show them the advantages of the mission, and urged them to accept the truths of the Gospel. Some three hundred roving Indians, nearly all pagans, had gathered here to receive the annuity guaranteed them under the treaty, and the Indian agent, Mr. Hodder, was busy "paying" when the Bishop arrived. The Hudson's Bay factor, Mr. Anderson, was very hearty in his welcome and readily consented to grant the use of the room in which the



their way to the mission,—the Bishop with his party and three remaining guides accepted the offer of Mr. Hodder and Mr. Scott, and embarked in their sailboat (obtained from the Hudson's Bay Co.) for the return journey.

But the elements were adverse, fierce and contrary winds prevailed; and day after day the waters of the lake were torn into a seething waste of waves. Progress whether by sail boat or canoe was out of the question. For three days and nights the travellers were compelled to seek the shelter of certain islands which lay most opportunely in their way. And this delay, to the Bishop's very great regret, made it impossible for him to keep his appointments at Port Arthur and Fort William.

On Sunday, the 23rd, the wind had abated somewhat and the outlook was more promising. But as the conditions were still unfavorable for the sail boat the Bishop determined to try and save some of his appointments by attempting the remainder of the journey in the canoes. Accordingly, the morning prayers being said, a start was made. The course lay over wide reaches of the lake. It was a rough journey. The wind was still high and gusty. At times the canoes were exposed to its full force. They were tiny vessels to cross such wide expanses of heaving water. But the Indian guides are skilful boatmen, and, by the blessing of God, the end of the voyage, Flat Rock, was reached in due course without the slightest mischance, although an occasional run had to be made into the shelter of some friendly harbor.

Some day the public will realize what a splendid lake Nepigon is. The river is already famous for its fishing and its beauty. But the magnificence of the lake remains yet to be recognized. It can hardly fail to become one of the most famous and favorite of Canada's summer resorts. It is truly a wonderful and beautiful sheet of water. With its countless islands (not yet shown upon our maps), its beautifully wooded shores, its great bays, its lofty headlands, its wide stretches of open water, its variety of scenery, its abundance of fish and its strong, fresh air which is an invigorating tonic for tried and tired workers, the marvel is that it has remained so long unknown and unfrequented.

One thing is certain, to the Bishop and his party the recent visit to Lake Nepigon was full of interest and full of pleasure. The weather, it is true, was not always propitious. There were strong and adverse winds. Showers were the order of the day. It became quite an ordinary

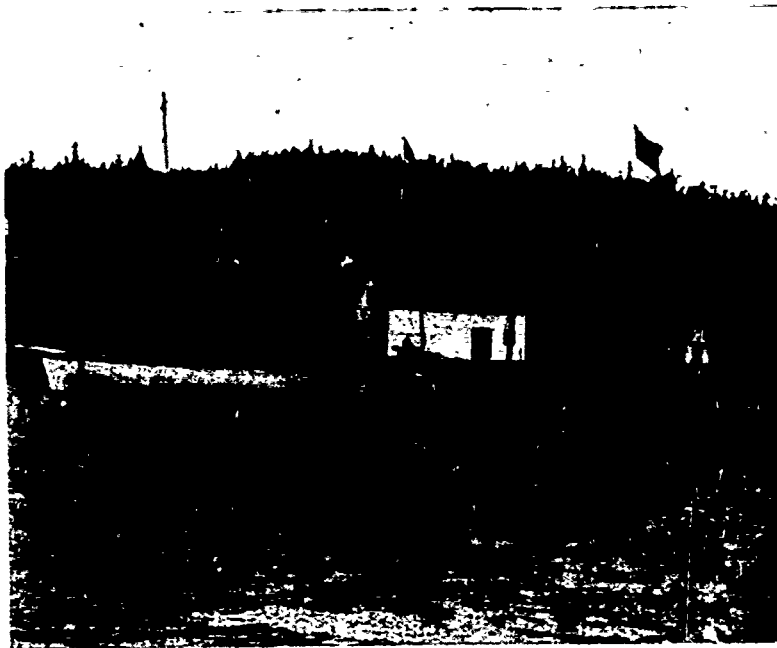
occurrence to run for shelter, and the tent fly was in constant requisition. On one occasion at the mission it required all hands to hold up the episcopal tent in the teeth of a hurricane, and to put in order and dry everything after the drenching rain was over. But such trials were brief, and served, on the whole, to add a not unpleasant spice of adventure to a trip in other ways delightful.

On Tuesday, July 25th, just fifteen days from the time they started, the party stood again on the little beach at Red Rock, thanking God for His mercies. And among those mercies not the least was this, that during their absence, Ahbi seekung, the sick guide, had begun to amend.

### Fort William.

REV. E. J. HARPER, RECTOR.

On Sunday, the 10th of September, at the evening service, the Bishop of the



Nepigon House, Hudson Bay Co.'s Post, Lake Nepigon.

diocese paid this parish, St. Luke's, his annual visit for the purpose chiefly of administering, after the manner of Christ's apostles, the sacred rite of "laying on of hands," commonly called "Confirmation." As usual this beautiful service, together with the golden opinions, which many friends of the Church are forming of our beloved Bishop, attracted a very large congregation. Nine persons, four males and five females received the sacramental rite. The Bishop addressed the candidates at some length giving them some solid advice, and afterwards preached with much earnestness to the general congregation.

The usual choir rendered chants, anthem, and hymns very creditably. In the absence of Mrs. Harry Sellers, the organ was taken by Miss Maud Livingstone in a manner which left little to be desired.

WEST FORT, ST. THOMAS.—On the afternoon of the above date, the Bishop

preached, and confirmed two candidates at this station, before a full congregation. Here thoughtful loving women had placed many beautiful cut flowers and potted plants in God's little sanctuary, filling with their odour the place of His promised Presence.

For the most solemn service, and the one which evoked much sympathy and ardent prayers for the young patient sufferer I shall now take you to a private house in the former station, whither the Bishop kindly went with the incumbent on the following morning and "confirmed" a young girl who is dying of consumption. The congregation here consisted of the father, sister, and grandmother of the candidate together with a few friends deeply interested in her welfare spiritually and temporally. After a few simple fatherly words the Bishop "laid his hands" in blessing on this afflicted member of God's great family, then commended her to the keeping of

Him who chastens but in mercy. May those who read these words pray the Lord Jesus to grant a happy release to her soul.

St. Luke's parish hopes soon to be able to report that the church grounds have been enclosed with a neat and enduring fence. In aid of this object a social was held at the parsonage on the evening of the 13th at which the Bishop was fortunately able to be present and made a short address. A nice sum was realized. Three contributions amounting to \$7.50 have already been handed to the Bishop in aid of the "afflicted brother" whose case was alluded to some time since. We hope more may be able to follow.

A neat private font is much needed by the incumbent for use in this parish. Will some one kindly think of us in this connection when distributing gifts?

### Gore Bay Mission.

THE REV. L. SINCLAIR, INCUMBENT.

His lordship the Bishop visited the western branch of this mission in the beginning of September, and confirmed four candidates at Meldrum Bay and two at Silver Water. He also solemnized one marriage at Meldrum Bay and baptized five.

Cockburn Island was also visited. Much good work has been done in these districts through the efforts of Mr. E. McKittrick, of Trinity College, Toronto, who also accompanied the Bishop during his visit—and who, I am sorry to say, has to leave for his future studies.

LAWRENCE SINCLAIR.



### Bracebridge Mission.

REV. W. A. J. BURT, INCUMBENT.

The Rev. W. A. J. Burt entered upon his duties as incumbent of St. Thomas' Church on the first day of September, and officiated on the following Sunday for the first time as curate-in-charge.

On Wednesday, the 13th of September, Mrs. Burt and family arrived and went direct to the parsonage, which was in readiness to receive them.

The W.A., on behalf of the congregation, tendered the new incumbent and his wife a most cordial reception in the town hall on the evening of Monday, September 18th, when nearly every family of St. Thomas' congregation was represented. Dr. Bridgland, M.P.P., received the people at the door as they came in and introduced them to Mr. and Mrs. Burt. While this pleasing ceremony was being gone through, several vocal and instrumental selections were rendered from the dais, which was tastefully decorated with flowers.

When all had arrived, Dr. Bridgland escorted Mr. and Mrs. Burt to chairs near the platform, and refreshments, consisting of ice cream, cake, coffee, etc., were then served.

When justice had been done to the good things provided by the ladies, several more musical selections were rendered, to the delight of the audience; then followed a few appropriate remarks from the incumbent, at the conclusion of which he thanked the W.A. and all who had contributed to the enjoyment of the evening's entertainment; this done, the national anthem brought to a close a most enjoyable social gathering.

Mr. Aulph, rector's warden, was absent, owing to sickness in his family, but his colleague, Mr. Blackwood, people's warden, was present, as was also Mr. Bennett, M.P. for East Simcoe.

### "Work."

Our readers will find in the following paragraphs the substance of three brief addresses on "Work," by the Rev. W. St. Hill Bourne Vicar of St. Luke's, Uxbridge, W. We reprint from *Our Waifs and Strays* :

I

The first address was founded on St. John xvii. 19. "For their sakes I sanctify Myself, that they also might be sanctified through the truth." As our Lord sanctified Himself "for their sakes," so there must be a deliberate consecration of our selves to our work in Christ's Name by the power of the Holy Spirit. There must also be personal holiness even for the sake of those for and with whom we work; nor can we expect God's blessing on what we undertake unless our example, our thoughts and feelings, be holy, so that we are "vessels sanctified and meet for the Master's use." Our unconscious example even will tell greatly, and so may

we help to raise the tone and standard of life in those around us. We are already consecrated by our baptism, set apart for Him. Let us use the means of grace, and the help and guidance of the Spirit to keep us true to that consecration.

ii.

I Pet iii. 7: "That your prayers be not hindered." We need a high standard of life in order that we may pray aright, and must guard against anything likely to hinder prayer. It is a distinct loss to lose the power of prayer; and prayer and life act and react on one another. How awful if we cannot pray for those whom we love and labor for, and are, as it were, out of touch with God! Our work cannot do good without prayer—habitual prayer. Not so much how we work, as how we pray, is the question. Here, then, is an additional reason why we should sanctify ourselves. "The prayer of a *righteous* man availeth much." Let us consider some of the hindrances to prayer: (a) Sin, and a life in unrepented sin, and much more in wilful sin. "Prayer must drive away sin or sin will drive away prayer." (b) Unbelief and doubt. You cannot freely pray to a God of whose existence and revelation of Himself you are uncertain. Let us not be of a hesitating or doubtful mind, but *cultivate* a habit of simple faith and belief. The more simple and humble our faith, and the more satisfied we are with the faiths of the Saints of old, the less will our prayers be hindered. (c) Over-occupation. We must allow time for prayer and devotion, and hence such quiet days as these are very useful. (d) A careless tone of mind. We need to be serious in mind, and in no wise flippant in matters of religion. In our Holy Communion—the highest form of prayer—let us plead the sacrifice of Christ that our Communion be not hindered—an awful thing—and live careful lives to the same end.

iii.

Psalm civ. 23: "Man goeth forth unto his work and to his labour until the evening." Our calling is to work. Let us be satisfied to quietly do the unsought duties put upon us by God. If we look rightly at our daily work, we should see that it is just as much His appointment as the processes of His creation mentioned in this Psalm. We ought to thank God that He has broken up our life into portions; night with its rest, and days, and weeks. Every morning He has given us an opportunity of starting afresh, and each night we may bring our sins and failures to the foot of the Cross, and each Sunday be to us, if we will, a "Quiet Day." But there is deeper meaning in the verse. "Until the evening" of the day of life. The thought is one both of (1) anxiety and also (2) of peace. Only "until the evening": our time is limited both for work and weariness.

We must work for God as well as for ourselves. "This is the work of God, that ye believe on him whom he hath sent" (St. John vi. 28 29) This is to be our first work, and the groundwork of all true and lasting work. We must seek the knowledge of our need of the Saviour, and truly find and accept Him. Yet it will be all His doing that we receive Him aright. We must do this before "the evening"—all depends on this; then, by the Holy Spirit's help, we must conform our life to His. What a work this is! We must work out our own salvation in the all-prevailing strength of faith and prayer; then we must work for others for His sake. We are bought with a price, and are His; must go forth to "work of faith and labour of love" until the evening. Weariness and warfare with sin will last "until the evening." Then there is "a rest for the people of God." If now we have truly gone forth to our work and labour until the evening, we shall then go home to rest; and "at eventide it shall be light," for in the Father's house they need no candle, neither light of the sun, for "the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isaiah lx. 19, 10).

### Emsdale Mission.

REV. A. H. ALLMAN, INCUMBENT.

The congregation of St. Mark's had a busy, bright, and successful time on St. Bartholomew's Day, Aug. 24th. The Ven. Archdeacon Llwyd having been appointed by the Bishop of Algoma to induct the Rev. A. H. Allman into the mission of Emsdale, arrived on the Wednesday evening train and was the guest of the incumbent. On Thursday morning the Rev. J. Pardoe, of Novar, and Mrs. and Miss Elsie Pardoe, drove into Emsdale in time for the morning service, which commenced at 10.30 a.m. Owing to harvest operations the congregation was not so large as it would have been, but the Archdeacon began the induction service promptly at the time announced, when the new incumbent was duly put in charge of the temporalities of the mission, made and signed the legal declarations, and received his license. Morning Prayer was then said by the Rev. A. H. Allman, and the lessons and ante-communion were read by the Rev. J. Pardoe, while the Ven. Archdeacon was both preacher and celebrant. The afternoon was devoted to the preparation of the Agricultural Hall and grounds for the purposes of a garden party, and by six o'clock a small band of devoted workers had got things into very nice shape. Stalls laden with excellent refreshments were well patronized, and a fish pond also received considerable attention. Outside the hall various games were in vogue, and about nine o'clock a

band from Burk's Falls appeared on the scene, enlivening proceedings generally. About eleven p.m. the band played the national anthem, the archdeacon called for three cheers for the new incumbent, and the company broke up. Mr. W. Streatfield acted as gatekeeper and treasurer, and the net proceeds amounted to \$17. In promoting the success of this gathering great credit is due to all concerned for the united efforts put forth, and also for the splendid catering.

### "The Uttermost Parts"

Rev. T. J. Hardy, in *The Guardian*, writes a paper entitled "Sketches and Characters in Malaya," from which the following is taken:

Kuala Klawang is a neat little place, with Government offices, police quarters, two long streets of Chinese shops, and a rest house (hotel) in which we held our services. On my arrival I found that fifteen months had elapsed since the last was held.

The congregation consisted of fourteen: thirteen men and one woman, the only English lady for many miles round. Each of these contributed a dollar to the offertory, which more than defrayed the expenses of transport, and confirmed my impression that a hearty welcome awaits any man who will be at the trouble of visiting these lonely stations.

On one of my visits, as we were returning down the pass the syce suddenly urged his pony to a gallop. We dashed down the steep winding track at such a pace that I thought each moment must see us plunged over the brink. I seized the reins, thinking the man had lost his wits; but he snatched them from my grasp and only lashed the affrighted pony more furiously. Vouchsafing but one word of explanation—the Malay for *hornets*. My Malay "boy" was shivering with fear, and the pony, too, seemed to catch the infection, for she laid back her ears and whined with terror. I looked round in amazement. Hornets! Where? All was perfectly still and serene, not a cloud, not a sound to break the silence save the monotonous roar of the cascades, now louder, now fainter, as we tore past them down the steep descent. Through graceful arches of fern-fronds, by towering cliffs prismatic with *selaginellae*, over rough plank-bridges where the track was undermined, now on one wheel, now on the other, down we plunged. It was a miracle that we ever reached the plain alive. Once there the syce pulled the pony onto her haunches in front of a pony-side hut. Out we all tumbled unhurt. Literally tearing off the light harness, the syce dragged the pony into the hut, calling out to us to follow. The owner of the place, a Chinaman, whom we interrupted in his afternoon pipe of opium, surveyed us with that stolidity peculiar to the race. Neither syce nor "boy" regarded him, but fell to work closing up door-

way, windows, and every crevice, while the poor little pony stood sweating and shivering on the earthen floor. In this way barely ten minutes passed before a sound was heard at first like distant wheels, and growing in volume each second till it finally passed over our heads with a deafening *hurr*. It was the flight of thousands of hornets. I could not have credited it had not the syce flung open the door, and pointed to a dense black cloud rapidly skimming the plain in front, while the dead bodies of such of the insects as had been unable to clear the high *atap* roof lay about us.

To encounter unsheltered such a flight is almost certain death. On recounting our adventure at the residency I was afforded several instances of similar encounters which had proved fatal. But, it will be asked, how were my syce and "boy" aware of the creatures' approach? I can only echo the question. As I have said, there was neither sign nor sound to intimate their vicinity.

One morning I had concluded the Holy Communion at Seremban, and was preparing the church for evensong, when a couple of Tamils, man and wife, entered and asked "if master could give supper," referring, of course, to the Holy Communion. I gathered that they had walked seven miles, and had been delayed owing to the woman's weak state of health. These people are among the most regular attendants at St. Mark's. Mr. Joseph was baptized in 1882, while his wife, though ignorant of English, comes of a Ceylonese family, which has been Christian for three generations. To me it was inexpressibly touching to find a woman so valuing the means of grace as to walk that distance in bad health, when the service was in a language she could not understand. How many in this country would walk seven miles to a service in their own tongue? I was glad to note that, although a Christian, the woman retained her native attire.

### Novar Mission.

REV. J. PARDOE, INCUMBENT.

A Harvest Thanksgiving service was held in Christ Church, Ilfracombe, on Sept. 13th. Rev. W. H. French, of Aspdin, was the preacher. The offertory, which was a liberal one, was devoted to the Diocesan Superannuation Fund. A sale of work and social gathering was held during the afternoon. A like service was held on the following day at St. Mary's Church, Novar. The service, which was well attended, was taken by the incumbent, Rev. J. Pardoe, in the unavoidable absence of the Rev. A. H. Allman, who was to have been present. At the Harvest Festival at Ravenscliffe the Archdeacon of Algoma was the preacher. It was held on Wednesday of the week following.

### Aspdin Mission.

REV. W. H. FRENCH, INCUMBENT.

Feeling it to be time that you got some news from this mission though there is little to report beyond the usual round of services—I venture to give the following particulars. At Stanleydale on 10th of Sept. the children's annual service was held. The sacred edifice was beautifully decorated and filled to repletion. The children at Allansville also had a like service on the 24th, in both cases their replies during the catechising showed careful training on the part of the teachers and aptness on the part of the young people of both Sunday schools.

Harvest Thanksgiving services have also been held at both the above stations, the other two, Aspdin and Lancelot, have yet to come. At Aspdin a branch of the W.A. has been formed with the following as officers: Mrs. E. Waterhouse, President; Mrs. Richard Clarke, Treasurer; Miss Alice M. French, Secretary. It is earnestly hoped the branch will be a tower of strength here as it has proved in other missions. W.H.F.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.

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

The dew distils in silence. So does the speech of our God—most frequently in the silence of trust. In that stillness God's silent love can be condensed into dew-like communications; not read, not heard, but made known by the direct power of the Spirit upon the soul. — *Frances Ridley Havergal*.

To know that He is always coming to us, to know that there is nothing happening to us which is not His coming—to know all that, is to find the most trivial life made solemn, the most cruel life made kind, the most sad and gloomy life made rich and beautiful — *Phillips Brooks*

Carrying the spirit of Christ into our every day life and manifesting it in all we say and do is the great duty and the high privilege of every professed Christian. In this way the humblest as well as the most distinguished man and woman can alike do valiant service for our Divine Master and his cause on earth. — *Selected*.

### The Church and Her Ways

II.—HAS THE ORIGINAL CHURCH COME DOWN TO US?

The Church, as set forth in the preceding article, was introduced into England in the first century, probably by St. Paul. The ancient prayer books of the Church of England also indicate a strong influence from the Church at Ephesus, where St. John spent the latter half of his life, and where St. Paul left Timothy as its bishop. Of this we are certain, viz.: that the Christian Church was strong in Britain at the beginning of the fourth century. As early as 314 A.D., British bishops were in attendance at a council held at Arles. The British Church had the apostolic constitution of *bishops, priests and deacons*, and was in full communion with the rest of the Church of Christ wherever it existed.

It was six hundred years after Christ before the Roman branch of the Church sent its missionaries to England. There is not a shadow of pretence that Christianity was introduced into Britain by the Church at Rome. It is true, on account of the hostility between the Britons and their invaders, the Saxons, who had conquered a large part of England, that the British Church was not in a condition to bring the latter to Christianity; she therefore turned her attention to other missionary work. The Church at Rome then undertook to proclaim Christianity to these neglected Saxons, and did well in sending out its missionaries.

For many years these two branches of the Church worked together in the British Isles. Each recognized the other as a true branch of the Church Catholic, with its apostolic ministry. As the race prejudices died out, and the Britons and Saxons united to form one nation, so these two branches of the Church gradually coalesced into one body called ever afterwards the Church of England. This historic fact is commemorated on the front of Lichfield Cathedral, rebuilt in the twelfth century. In niches on one side of the main entrance are statues in stone of the British bishops. On the other side are statues of the bishops in succession from Rome. These two lines significantly meet at the top over the great door.

Our gratitude to the Latin Church ceases only with the presumption of the Bishop of Rome in attempting to make himself Universal Bishop or Pope. With the aid of some of England's faint-hearted kings, the Bishop of Rome succeeded in tyrannizing over the Church of England for three or four hundred years. Through his influence, some of the false doctrines and evil practices of the Church in Italy were introduced into England. But this was not to continue. God made use of political circumstances to further His own most sacred purpose.

Many in the British Isles had been longing for years to get away from this uncatholic subjection to the Bishop of Rome, and from the uncatholic customs.

Three centuries ago, at the great Reformation, the Church of England succeeded in throwing off her allegiance to the Pope of Rome, and became as Catholic once more in doctrine and worship as she had always been in constitution. This is the Church which the Church in Canada owns as her mother, and to whom she looks with pride. This is the Church which the ignorant declare to have originated with the wicked Henry VIII. This is the Church which has given us the English Bible. This is the Church which has by far the largest proportion of English speaking people. Through its doors all are invited to come, that they may find what Jesus the Christ has promised to all who accept His loving invitation.

### An Integral Part of Christian Teaching.

At the Church Institute, Liverpool, the Archbishop of Canterbury lately delivered a forcible address. The following are its concluding words: "The missionary's work was altogether put in a wrong light when it was represented as something which needed to be mentioned only once a year. It was a thing that ought to be an integral part of the ordinary teaching of the ordinary clergy all over the land; it was a thing that should enter into a large number of sermons. They preached about the surrender of themselves to the Lord Jesus Christ, but they should go beyond that and preach this special mark of their obedience to the Lord. That was His final command—'Go and preach; go and teach all nations.' That was the last and greatest command. That was what the Church ought to do, and that was what the Church Missionary Societies ought to put before the Church. It was not a work to be done alone by societies or individuals. They, no doubt, did their part, but the Church ought to unite in it as a whole body. And they would not rise to the occasion which had called them together unless they were prepared to teach everywhere that the preaching of the Gospel to the whole human race was a duty incumbent upon every individual Christian."

### Acknowledgments.

The General Treasurer begs to acknowledge the following:

#### MISSION FUND.

Mr. Tarratt, Weymouth, England, £5; Churchwoman's Association, Edinburgh Dio., £3; St. Mary's, Glasgow, 10s.; Dio. Montreal, \$27; A Friend, Brockville, \$5; Per Rev. A. T. Hutchison, Eynesford, Kent, £38 4s. 4d; W. S. Dent, Esq., London, England, £50; Per Bishop of Algoma, Manitowaning, \$2; The Slash, \$1.02; South Bay Mouth, \$1.70; Hilly Grove, 44c.; St. James' Cathedral, Toronto, per Miss Hawley, \$5.

#### DOMESTIC MISSIONS.

Ebberton, 31c.

#### D. AND F. MISSIONS.

St. John's S.S. Port Arthur, Lenten offer \$8.56.

#### CHURCH AND PARSONAGE FUND.

Per Rev. A. T. Hutchison, Eynesford, Kent, 2s. 6d.

#### WIDOWS AND ORPHANS' FUND.

A Widow's mite, \$2.00.

#### NEPIGON INDIANS.

Mrs. Tarratt, Weymouth, £25.

#### INDIAN MISSIONS.

Churchwoman's Association, Edinburgh Diocese, 10s.

#### FOR SICK CLERGYMEN.

Miss Tucker, Dawlish, Eng., 7s.

#### SHINGWAUK HOME.

Churchwoman's Association, Edinburgh Diocese, £2 5s.; Diocese of Montreal, \$5; A Friend, Brockville, \$5; Per Rev. A. T. Hutchison, Eynesford, Kent, 4s.; Grant for scholarships from S.P.C.K., £50.

Received direct by Principal:—

Jane Carruthers, Miss Sussex, A. B., per the Bishop of Algoma, \$5; Tom Sanderson, 50c.; Christ Church and St. Stephen's Memorial Chapel S.S., Niagara Falls, per Rev. Stewart Houston, M.A., on account of David Sissenah, \$12.50; Mr. Elkens, Sherbrooke, \$5.

The Bishop has received from Toronto an anonymous enclosure of \$20—ten for the Bishop Sullivan Memorial Sustentation Fund and ten for the debt on Sturgeon Falls parsonage. He desires to express his very sincere gratitude to the unknown giver.

The Bishop desires to acknowledge a further sum of \$12.47 from St. Luke's, Sault Ste. Marie, towards Mrs. Chowne's fund.

### 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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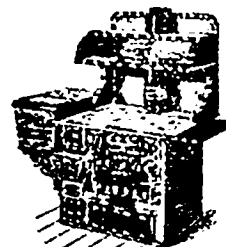
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