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and preach the gospel to every
creature.”



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

September, 1899

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The Algoma Missionary News.

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EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.
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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the 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. WADSWORTH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,
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Bishop's Appointments for September.

1. Fri. Boat to points on Georgian Bay.
2. Sat.—Cockburn Island.
3. 15th Sunday after Trinity.—Meldrum Bay and Silverwater.
4. Mon.—Boat from Meldrum Bay to Cutter and Little Current.
5. Tues.—Visitation of Indians at Bird Island, etc.
6. Wed.—
7. Th.—Return to Sault Ste. Marie.
8. Fri.—Train to Sudbury.
9. Sat.—Proceed to Port Arthur. Attend reception in evening.
10. 15th Sunday after Trinity.—11 a.m., Confirmation and Holy Communion in Port Arthur; 3 p.m., service in West Fort William; 7 p.m., Confirmation in East Fort William.
11. Mon.—Conference of clergy and laity: 7.30, Holy Communion; 9.30-12 and 2-5, papers and discussions; 8 p.m., public meeting.
12. Tues.—Visit State River Valley.
13. Wed.—Visit Stanley.
14. Th.—Proceed westward to points along the Canadian Pacific Railway.
15. Fri.—Proceed westward to points along the C.P.R.

16. Sat.—Proceed westward to points along the C.P.R.

17.—16th Sunday after Trinity.—11 a.m., St. James' Church, Oliver; evening, the Finnish Church, Port Arthur.

18. Mon.—Schrieber in evening.

19. Tues.—White River.

20. Wed.—

21. Th.—St. Thomas, Pp. Et. M., Sault Ste. Marie.

22. Fri.—St. Matthew, Pp. Et. M., Sault Ste. Marie.

23. Sat.—Set out for Sturgeon Falls.

24. 17th Sunday after Trinity—Visit Sturgeon Falls.

25. Mon.—Evening train to North Bay.

26. Tues.—Proceed to Gravenhurst. Confirmation in evening.

27. Wed.—Boat to Port Carling; service in evening at Gregory.

28. Th.—Port Sandfield.

29. Fri.—St. Michael and All Angels

30. Sat.—

Notes by the Way.

REV. A. J. COBB leaves Powassan for North Bay about September 1st.

No man can have a fair knowledge of the peoples of the world who is not a constant reader of missionary literature.

THE C. M. *Intelligencer* for August states that the Society has openings for 140 clergymen, while it has but twelve men to supply the need.

THE Ember Days would afford suitable occasions, not only to voice the Church's teaching on Holy Orders, but also for the delivery of sermons and lectures on missionary topics.

THE Bishop has received the following with \$2 enclosed. It speaks touchingly for itself:

For the "Widows' and Orphans Fund."
"A Widow's Mite."

ALL the most precious and fruitful influence in the world is the influence of that spirit which survives a close association of any kind, and remains as its choicest fruit.—*Canon Eytton.*

THERE are vacancies in the diocese for three good smart missionaries who are not afraid of isolation and hard work, not easily discouraged, and willing to content themselves with moderate stipends.

REV. A. H. ALLMAN, late of Uffington, now in charge of Emsdale mission, desires that letters and papers addressed for him should be addressed to Emsdale, Ontario. Mr. Allman is being warmly welcomed in his new field.

WE are well pleased to learn from Rev. F. B. Storer that since he has been in England his health is much improved. He expresses his gratitude for the kindnesses rendered him by Rev. Mr. Hague and others at Mattawa.

IT may be mentioned that the C.M.S. Centenary Day was ushered in by an informal gathering at the Castle and Falcon Hotel, in Aldersgate street, London, where, 100 years before, the Society had its birth on April 12, 1799.

THE only true spiritual influence is that which is gained by a loving persuasion, and by the example of a holy life; all else, though seeming to give influence for a time, rather interferes with a true and lasting influence than otherwise.—*Bishop Smythies.*

REV. G. GANDER, of South River, leaves for Uffington about September 1st. Mr. Gander went into the District of Parry Sound when it was far from such settlement and advancement as it now possesses. Territory that he from time to time traversed has been cut up to form new missions.

ON the last day of July the body of a pioneer churchwoman was laid to rest in St. James' Churchyard, Oliver. Mrs. Ride had lived in Oliver for a quarter of a century, and it was in her house that Rev. J. K. McMorine (now of Kingston,

but then of Port Arthur) held the first Anglican service some sixteen years ago. Rev. J. W. Thursby, assisted by Rev. T. J. Hay, officiated at the burial.

THE Church of England is extending its outposts in Egypt. The church now building at Assouan on the Upper Nile will have the distinction of being the church furthest south in Egypt. The corner-stone was recently laid by the Duke of Connaught, who said that the church "will be a great Godsend to our countrymen and our brethren from the United States, who continue to come in increasing numbers to Egypt."

THERE is no better evidence of the extension of the Church in Great Britain than the establishment of new bishoprics. There are a number of schemes proposed for the creation of new dioceses in different parts of the world. Among those having definite shape is one in Australia, which is to comprise territory adjacent to the Gulf of Carpentaria, another in the West Indies (Windward Isles), another in Central India, whilst a fourth is found in the bishopric of Egypt.

We are not poorer, but richer, because we have through many ages rested one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporal vigour.—Lord Macaulay.

The Mission Field for July gives details of the grants made by the S.P.G. for the current year. The society's foreign expenditure reaches a total of \$98,687. The annual grants to Canadian dioceses reach a sum total of £5,527, distributed as follows :

Montreal	£163
Quebec	100
Algoma	559
Fredericton	494
Nova Scotia	195
Rupert'sland	985
Qu'Appelle	576
Saskatchewan and Calgary	875
Caledonia	580
New Westminster	600

So many people say, "Oh, we cannot afford to help missions until we have our own parish in perfect order." But you will never have your parish in perfect order. And the best step towards getting it into better order is to help missions. It is from this point of view you must approach those who have any doubt as to missionary activity being absolutely necessary. Everything done, every great effort undertaken, every exhibition of zeal that is called forth, it all comes back. It blesses him that gives and him that takes. And so missionary work must absolutely be regarded as a necessary part of the organization of every parish.—Bishop Moorhouse.

Rev. R. O. Walker, a speaker at the annual meeting of the B. and F. Bible Society, held in London, in the course of his speech, said: "About nine months ago, *El Imparcial*, the largest Madrid daily, published a decree, which had been issued by the Government the day before, in which municipalities throughout Spain were prohibited from spending municipal moneys on bull fights, save under certain conditions. What was one of these conditions? This very significant one—that the municipality organizing the bull fight must at the time be clear of arrears as regards the schoolmasters' salaries. "Ah," thought I, "what a powerful satire on public morals and on the backward state of education in (Roman) Catholic Spain this dry legal document contains!"

FROM the C. M. S. "Story of the Year 1898-99," we note that the Church Missionary Society is a liberal supporter of the Church's work in North-west Canada and in British Columbia. On its list are the Bishops of Moosonee (J. A. Newnham), Athabaska (Dr. Young), Mackenzie River (W. D. Reeve), Selkirk (Dr. Bompas), and in British Columbia (Dr. Ridley, Bishop of Caledonia). Besides these are seventy-six other names on the list, viz :

	Clergy.	Lay.	Native Clergy.	Ladies.	Total.
Rupert'sland	9	1	4	.....	14
Moosonee	6	3	2	.....	11
Saskatchewan and Calgary	12	.....	3	.....	15
Athabaska	8	.....	.....	.....	8
Mackenzie River	5	.....	1	.....	6
Selkirk	3	.....	.....	.....	3
British Columbia	8	3	.....	8	19
Totals	51	7	10	8	76

At the recent meeting of the Synod of Rupert's Land religion in the public schools in the Province of Manitoba was discussed. From a committee report presented by the Dean it is learned that there are 928 primary schools in operation. Of these, 35 per cent. had religious exercises—that is, presumably a prayer at the opening or closing of school—and 27 per cent. had the Bible read. The committee considered that this constituted a crisis in the educational position of the province which required the most urgent attention of all Christian people. Year by year the reading of the Bible, and any recognition of God seemed to be slipping out of the public school system of the province. The effect of this upon the moral well-being of the province gave ground for the gravest apprehension. Action was taken to take steps to remedy a state of affairs of which some of the speakers were ashamed.

THE Bible Society Reporter for June says: "A noteworthy volume has been recently published by an American Roman Catholic, the Very Rev. Francis A. Spencer, under the sanction of all his ecclesiastical superiors in the States, including Archbishop Corrigan and Cardinal Gibbons. The last-named prelate has even written a preface to the book. It is entitled 'The Four Gospels: a New Translation from the Greek Text Direct, with Reference to the Vulgate and the Ancient Syriac Version.' It is refreshing to find this sentence in the translator's introduction: 'The choice among various readings has chiefly been determined by a consensus of well known editors, such as Tischendorf, Westcott and Hort, Lachmann, and the translators of the "Revised Version"; this mode of procedure being preferable to adhesion to any single authority.' Such a work forms a significant proof that the Roman Church feels compelled to recognize the importance of textual criticism."

THE district of Nipissing is a large tract of territory stretching northward from the northern boundary of Hastings county to James Bay. The southeastern part south of the line of the French River is about the size of Parry Sound, is in the Diocese of Ottawa, and contains the highlands set apart by the Provincial Legislature as the Algonquin National Park. North of the French River and west of North Bay to Sudbury is within

the Diocese of Algoma. From this line the district extends 400 miles northward to James Bay. This northern point is generally considered to be in the Diocese of Moosonee, but the line that separates Algoma from Moosonee is, we believe, of a most nebulous character. The height of land line is a fiction. It was based upon the defeated contention in the Ontario "disputed territory" question. There are now four missions in the Algoma diocese, and Nipissing district three—North Bay, Sturgeon Falls and Sudbury—on the line of the C.P.R., and one on its eastern boundary, viz.: Temiscamingue, on the shores of the lake of the same name which divides the Provinces of Ontario and Quebec.

Nor a few of our city readers are among the number who regularly take a summer outing. A rector of a church in Scotland recently had a word in season to say to his parishioners on the subject of the due support of our churches and services. We venture to commend what he says to the serious consideration of church people in Canada:

"It is curious what strange ideas prevail in the minds of people as to what they give for the maintenance of God's Church and work. Some Christians seem to think that the great advantage of a free-seated place of worship is that it may save them the expense of a trifling outlay for sittings. So much has to be spent on bicycles and week-ends out of town, and other amusements, that it is quite a relief to feel that going to church costs you little or nothing! Of course this is a contemptible view to take of the question of free seats. The principle is not intended to foster selfishness and dishonesty. We ought not to be willing to rob God or His work, even though He does not seem to take notice of the theft. Whether we pay for seats in church or not, we must give to God His tithes. Let us calculate if we do so."

Roman Tactics.

The missionary at Sturgeon Falls, in the District of Nipissing, who took charge of the field a year ago, has taken some interest in common school affairs, and since his advent here has had an experience that should be made known. He has been instrumental in preventing the (Romanist) Separate School authorities in a design to improperly obtain Public School moneys. Here is the story: A

company had determined to build a pulp mill here on the Sturgeon River, and the town had voted them a bonus of \$7,000. The company failed in their scheme, and, after a year's delay, the concern fell into other hands, and the work was continued. The new owners sought an extension of time, in order that they might not lose the bonus. The town council at the time had a majority of French-Canadians, who, of course, are Romanists and Separate School supporters. It seems as though it were deemed the proper moment to endeavour to steal Public School moneys for Separate School purposes. They would assume a "dog-in-the-manger" attitude. So they told the Public School Board that unless it were willing to give the Separate School a proportion of the taxes collected on the new industry, they (a majority of the town council) had the power to vote against the extension of time asked for, and would do it. Things were dull in Sturgeon Falls; the threat was effective, and a promise was made which covered a portion of the unjust demand. Those interested (the R.C.'s) sought the services of Mr. McNamara, a lawyer of North Bay, who drew up a memorandum of agreement bearing date of June 22nd, 1898, which, after stating that the members of the new company are Public School supporters, professes to bind the Board of Public School Trustees for 1898 and their successors in office, "during the continuance of the payment of the said bonus debentures," to pay to the Board of Separate School Trustees "one-half of all moneys collected by them (the P.S. Board), saving and excepting debenture rates, as and by way of taxes on the said pulp mill, and any and all premises now in connection therewith, or which may hereafter be erected or operated by the said company or their successors, up to and including an assessed valuation of forty thousand dollars." This document, a copy of which is before the writer, was duly signed by the chairman and secretary of each School Board, and bears the corporate seals.

When the Public School Board of 1899 met the first time Rev. Mr. Piercy was present and, on requesting to be heard, was respectfully listened to while he objected to the carrying out of the above agreement, which he described as corrupt. He objected to it also as a misappropriation of Public School moneys; as an agreement contrary to the statute and not binding on the Board, if, in fact, any board could so bind its successors. He added, further, that if any moneys were paid to the Separate School in accordance with the memorandum in question, the members of the Public School Board would be held individually responsible for such moneys. Several members of the Board asserted their ignorance of the law *in re* school matters, but in conversation it was agreed to resist any demand made on the Public School funds.

Publicity was soon given to the business of the first meeting mentioned above

and for several weeks Mr Piercy was the object of the abuse of the local French and Roman Catholic weekly newspaper. However, no demand for money has been made. The incident will long be remembered here. For some years the French element has been dominant and most intolerant. It is hoped that the day is at hand when in the town the English-speaking residents will be in a majority. The country in this vicinity has much good farm land awaiting settlers.

While referring to school matters it may be noted that the Separate School is as often called the "French" School. And this in Ontario!

Uffington Mission.

From particulars published in the Gravenhurst *Banner* we learned that on July 25th last Rev. A. H. Allman gave a farewell garden party and Sunday-school picnic on the grounds of the parsonage at Uffington, to which the members of the several congregations in the mission were invited. Despite threatening weather more than 100 persons were present. Rev. G. Gander, of South River, was also present at the party. Before tea, in the church hall, Mr. Tinkiss, one of the churchwardens, read a flattering address to and asked the clergyman to accept a present as a token of the high esteem in which he was held. Mr. Allman made a suitable response to the expression of love and goodwill manifested towards himself and family.

On Sunday, July 30th, Mr. Allman preached a farewell sermon, taking his text from 2. Cor. xiii. 11.

The Bishop Sullivan Sustentation Fund.

Amount required	\$50,000 00
Amount received	9,476 81
Yet needed	40,523 19

The appended statement of receipts towards the fund which, we may expect, will be a mainstay to the diocese, shows a larger sum total for the month than that last published:

Lake Nipigon Indians .		
Chichraw	\$ 5 00	
Mishael's wife	1 00	
John Oshkopikida	1 00	
Odiskay	1 00	
Danedish	1 00	
Nequay, wife of Danedish	1 00	
		\$10 00
Mr. Justice Burbidge, Ottawa		75 00
"One who reveres his (Bishop Sullivan) memory		1 00
Parry Sound, Dio. Algoma		5 20
Gracie Hay, collected in West Fort William, Algoma		3 75
W. A. St. John's Church, Schreiber, Algoma		5 00
Baysville, Dio. Algoma	1 56	
Dorset	1 26	
Stoneleigh	1 23	
		4 05
Emsdale, Dio. Algoma	1 65	
Sand Lake	60	
		2 25

North Bay, Dio. Algoma	1 70
Sundridge, Dio. Algoma	2 55
Scuth River	1 75
Eagle Lake.....	1 25
	5 55
Balance of offertory at Conference	2 45
Rev. G. Gander, Dio. Algoma	1 00
Woodstock, per Miss Parker	33 08
Henry A Budden, Esq., Montreal	25 00
H. Almee Budden, Montreal	20 00
Mrs. King, E. H., Montreal.....	100 00
W. A. of Ottawa Dio., per Mr. Perley, treasurer	145 61
Mr. and Mrs. E. A. French, Sund- ridge, Dio. Algoma.....	10 00
Mrs. Nivin, Montreal	5 00
Mrs. Godfrey, Montreal.....	25 00
Huntsville, Dio. Algoma	1 25
Churchwoman's Association, Edinburgh, Scotland, £17 9s.....	84 86
Eng. Algoma Association, per Rev. A. S. Hutchison, special fund, £71 1s 4d	344 57
W. A., Dio. Ontario	10 25
Total	921 57
Previously acknowledged	8,555 24
Total received	\$9,476 81

[Reduced to English coinage we have received £1,947 5s. 9d, and need yet £8,052 14s. 3d.]

Port Arthur.

REV. J. W. THURSBY, RECTOR.

At a meeting of the W.A., held in April last, it was resolved to accept the offer made by Mrs. Smitheman, of Schreiber, to lecture here sometime when it should be found convenient. The day fixed was May 18th, and in the evening several of the younger people of the parish assembled at Silver Cross Hall to lend their aid in making the "living pictures." A musical selection was first on the programme, and on the curtain being drawn we saw a graceful picture of a "water carrier." (I omitted to say the entertainment was to portray Hindoo manners and customs). This was followed by representations from Zenana, school, family and street life, the marriage market, food, and the city of the dead. A Church hymn and prayer was given in an Indian dialect, and a "Fruit Seller" appeared as a finale. Short pieces of music intervened, and the descriptions by Mrs. Smitheman were both interesting and instructive.

With the advent of July came hopes of a visit from our Bishop, but a variety of causes prevented this until the 25th, when his lordship arrived from Nepigon. The very severe storm which overtook the party on Lake Nepigon had been the means of detaining them some few days, with only a canoe, fifty miles of open lake, provisions not too plentiful, the waves threatening to swamp the boat and drenching its crew. However, we were thankful to hear of his safe arrival, and upon good authority I was told that the Bishop never looked better. His time was given up to visits to Fort William, East and West, letters, meetings, conferences, etc.

Rev. H. S. Totterman, who had ar-

rived a day or two before from Duluth, had an interview with Bishop Thorneloe on matters concerning the Finn Community. This young gentleman is a Swede and has a curacy in Duluth, and although he has only learnt English one year can speak tolerably well, and assisted at Evensong on the 23rd. He also preached in the Finnish church in the afternoon of the same day. We hope before long to see him back again. On Friday, the 28th, the Bishop had to return to Sault Ste. Marie to take the Sunday services. This was a great disappointment to everyone; we had long been reckoning on having him for one whole day, but this is now postponed until September.

On August 6th the Rev. Leo Williams, of St. Paul's, Halifax, preached and assisted at Matins. On the same evening Bishop Newnham, of Moosonee, was present, and in place of a sermon gave a most interesting account of mission work in his diocese, which covers about 600,000 square miles. The population consists of about 10,000 Indians (with three dialects for the missionaries to master), some few thousand Esquimaux and a small handful of whites, mostly Hudson's Bay Co.'s employees.

The Provincial Synod office is at Winnipeg, quite out of the way, but the Bishop had evidently some plan in his mind by which a change could be made, and probably before many years this immense diocese, which has its beginning at the North Pole and its boundary south by Algoma, will most likely be divided. He now purposes to start from Winnipeg, to leave behind him all his dearest and best, in order to visit the whole of the western side of his diocese. This will occupy at least a year, and the return journey may take another year. All this time he can receive no news from the outer world. At best, when he is at home at Moose Factory, two or three mails a year are all that one can expect. Can anyone imagine a more trying existence either physically or mentally? And there are other things, too, to be noted; that where Nonconformist denominations send two or three men we can only send one. Surely here is an answer to those having sons and who make the appeal "What to do with our boys." The ancient rule of placing the third son in Holy Orders is a good one to follow, and if ever there is to be a Church of Canada surely Canada's sons should come forward at this most critical time to carry on such important work.

An "In memoriam" service was held the same afternoon at the cemetery, which has been cared for in a special way this summer, the improvement upon former years being very visible. A mortuary chapel is sadly needed, and will, we hope, be the outcome of the present interest in the matter. The special service was read and suitable hymns were sung, all who could taking flowers to decorate the silent resting-places of their dear ones.

B. S.

Sudbury Mission.

REV. J. BOYDELL, M.A., INCUMBENT.

Having been in charge of Sudbury Mission for about three months, I venture to give the readers of the ALGOMA MISSIONARY NEWS a brief account of my impressions concerning the Church and her prospects in this district.

Sudbury is chiefly known as a junction of the C.P.R., and the centre of an important mining district. Agricultural pursuits are not counted for much, as the rocky nature of the country leaves only occasional patches of arable land widely separated from each other, and connected only by the C.P.R. or roads of the very worst description, in fact, unworthy of the name. Large tracts of timber lands are to be found radiating from the towns and villages along the C.P.R., but at considerable distances to the north of this line. The principal business interests are therefore closely associated with mining and timber, which necessitates the intervention of merchants, storekeepers and various other branches of industrial pursuits.

In the town of Sudbury we have the Church of the Epiphany, a neat modern church by structure, capable of seating about 120 to 150. There is no school-house for Sunday-school and other purposes, but we possess a comfortable, compact and convenient parsonage, erected during the incumbency of Rev. Franz Ulbricht, who, through serious illness, to the great regret of all his parishioners, is compelled to resign his charge. The terms of grateful sympathy and affection with which his name and the name of Mrs. Ulbricht are ever mentioned are a source of comfort to his successor.

The church in Sudbury is the only edifice we have. At Coppercliff, about five miles from here, in the centre of mining operations, regular services are held every Sunday afternoon in the public school room, where, together with Presbyterians and Methodists, we wait our turn for the use of the room, one congregation going in as soon as the return members of another have made their exit. The other bodies have numerous places of worship in course of erection, and will vacate the school-room in the fall; would that we were as fortunate! In the interim between the last incumbent's departure and my appointment, the dissenters were actively engaged in collecting funds for the erection of their building—many, indeed most, of our people assisting, under the impression that we would have our share in the building when completed, which, of course, cannot be, as no provision is made for a joint proprietorship. Nor could the hours of service be so arranged as to suit conflicting interests; nor, again, would the furniture and accessories of worship used by other bodies be suitable for our needs, putting on one side graver and more essential differences. We have confirmation classes, practices, etc., during the week, and hope very shortly to have a fully organized

congregation with wardens, sidesmen, etc.

The work here is attended with certain disadvantages owing to the men and others working alternate weeks during the night, as we can only get them at home when they are off work. Another and more serious hindrance is due to Sunday work, which, in many instances, is compulsory, because it is *said* to be necessary. But this need not be. Very much of this so-called necessary work being done is cupidity on the part of the shareholders, who, of course, lose what *all* might be said to lose by the cessation from labour which brings gain.

I have met with a very hearty welcome in the homes of these miners and have received most encouraging expressions of loyalty to and love for the Church of their baptism, emphasized by attendance at her services and offerings to her cause.

I trust in due time we may be enabled to erect a suitable building, which will place us in a more favourable position than we now occupy, having to time our services to suit the convenience of other bodies and being without the means of educating our children in the first principles of the Oracles of God.

These people have many difficulties to contend with and trials to bear. The sulphur which escapes from the "roasting bed" renders the air poisonous with its noxious and suffocating exhalations, and is driven hither and thither in clouds at the sport of the wind, invading the houses of the helpless miners, half suffocating their children, and sometimes driving them to other parts less densely situated. Indeed, I am told that last Christmas, when the intense cold depressed the sulphur clouds, many miners and their families sought relief in flight, while those who were compelled to remain took refuge in their cellars, stopping up as best they could the very key holes and chinks that might admit the fearful sulphurous vapour. The devastating effect of this vapour is to be seen in the desolate appearance which is characteristic of the whole neighbourhood, hardly a trace of vegetation surviving the onslaught of the sulphur.

These men and their families need encouragement, need rest both of body and soul, and what agency like the Church of Christ can carry light and warmth into the hearts of these sons of hardship, danger and of toil! The possibilities of development in this region seem unlimited. Fresh discoveries, rich in nickel, copper and gold, are being constantly made. The importance of the Church keeping pace with this increased development, and also with the efforts of dissenters, cannot surely be over-estimated. If we are to occupy the position Christ has assigned to His Church she must unfurl her banners and plant her standard from the first amongst the people she has been sent forth to save.

A very interesting station is a place called Stobie—a mining district in another direction, the product of which is smelted at Coppercliffe. As it is impossible to

afford a Sunday service a Monday evening service is held in the school-house, which is highly appreciated by our Church families, as well as by many of the denominations that abound there.

It may, perhaps, be allowable to state that necessarily in newly opened and imperfectly equipped stations our needs are many, which I may, perhaps, be pardoned if I mention: Serplices and service books for Coppercliffe and Stobie, hymns, ancient and modern, for both congregations, *i.e.*, to offer to those who will take part in our services when they can; two fonts, moveable.

J. BOYDELL.

The Worship of the Church.

[From *The Resurrection of Our Lord*, by the late Dr. Milligan, Professor of Divinity at Aberdeen University.]

The Church is not only to develop her inner life, she is to find for it an outward and appropriate expression. This expression, when we think of the Church's being, rather than of her doing, is her worship—those rites, or forms, or ceremonies in which she utters to the eye and to the ear of others the emotions of her heavenly life. The Church can no more live without a worship than thought can live without words to fix it and to lend it permanence. Spirituality is indeed the deepest and most fundamental element of her existence. The Risen Lord is spiritual. Even the very body which He possesses in heaven is so penetrated and pervaded by the Spirit that it may be spoken of as a "spiritual body," and that He Himself may be described as "spirit." The Church, therefore, which represents Him must first of all be spiritual. By whatever marks, whether of doctrine, or worship, or government, we endeavour to distinguish her, there is one that she must possess, and to which all her other gifts must minister, even when they have been bestowed upon her in their most perfect form,—she must present to the world a manifestation of spiritual life. Without this, she would fail to manifest her Lord in the most essential characteristic of His being. No outward worship can supply its place. The Risen Lord, it cannot too frequently be repeated, is essentially spiritual, and it is in the spiritual life of humanity that He lays the foundation of His Church. To Him all is nothing that is not spiritual; and outward rites, however well-ordered, or beautiful, or magnificent,—however venerable with age, or rich with the pious associations of the past, have value only when they express spiritual realities, or promote the growth of spiritual feelings and purposes and aims. Christ's kingdom is first in the soul of man. All holy thoughts, all heavenly aspirations, all sighs of contrition, all tears of penitence, all faith and hope and love, all that is meek and gentle, and lowly and self-sacrificing and patient and forgiving,—all these are the main elements of His kingdom; and if they do not speak to the world in the Church's

life, the most imposing ceremonial will be nothing but the ceremonies of death.

Considerations such as these, however, lend no support to the conclusion that in the thought of the Church's spirituality we may neglect her worship, for the Risen Lord is not simply spirit, He has a body, and He included the perfecting of the body in His perfecting of human nature as a whole. The moment the Church grasps this truth her outward, not less than her inward, worship must assume that importance in her eyes, the denial of which will always be found fatal to healthy spiritual life. To tell her that she has only to do with spirit is to lead the way to the practical denial of her Lord's Resurrection in the body. It is to introduce a false antithesis between spirit and body. Whereas the true antithesis is between spirit and flesh. And it is to undervalue one of the essential verities connected with Him whose personality in its completeness is the Church's life. We violate, therefore, the truth of our Lord's human nature, as well as of our own, when we allege that our worship may be independent of the outward—of the day of rest—of the sanctuary, of an appointed ministry, of united praise and prayer, and of the sacraments. By such reasoning we do more than sin against ourselves. We sin against Him whom we worship, not simply that we may derive benefit from doing so, but that in our worship we may show forth His praise. The worship that truly performs its part of witnessing must include bodily as well as spiritual service, and these, so far from being inconsistent, are necessary to each other. The doctrine of the Risen Lord, in Whom spirit and body are bound together in perfect and endless unity, consecrates them both.

It follows, too, that the outward service of the Church, if thus essential to her work of witnessing, ought to be unfolded and beautified to the highest degree consistent with maintaining the supremacy of the spirit. Nothing is more foolish, if not more selfish, than to plead that we may be indifferent to outward worship because God is spirit. At the very time when the Psalmist celebrates the king's daughter as "all glorious within," he immediately adds that "her clothing is of wrought gold." In the Revelation of St. John, the most precious stones, the most costly metals, and the richest dyes are employed to set forth the splendour of the bride, the Lamb's wife, and surely if Mary expressed by a lavish gift her homage to her Lord when He was preparing for His burial, much more may we be lavish in our gifts when we follow in the train of one who has ascended up on high in all His Royal dignity. The thought of danger to which we are thus exposed may make us careful how far we go, but is no argument against a course of conduct rooted in the conception of the Church's being. Such danger is simply that which must be met on every side so long as the flesh lusteth against

the spirit, and the only way to avoid it is to see that the worship of the Church be a witness to her Risen Lord in the completeness of His exalted state. Let her express as far as possible in her worship what He is, and her path is sure.

Sturgeon Falls Mission.

REV. C. PIERCY, INCUMBENT.

A year ago I arrived at Sturgeon Falls, the first clergyman appointed as a resident incumbent. Formerly the mission had been served as an out station of North Bay, when services of the Church were conducted by Rev. G. Gillmor. Later, gentlemen in Deacon's Orders and catechists, under the direction of the priest at North Bay, served the mission, holding services at Sturgeon Falls, Warren and Cache Bay.

It has not been a very encouraging point from the Church point of view. The population that has come to Sturgeon Falls since the construction of the C.P.R. through the country, before which time there was no settlement, has been chiefly French-Canadian, and, of course, Roman Catholics, and though at the present moment English-speaking people are now equal to the French in numbers in the little town. The surrounding country, in so far as it is settled, is settled by the French-Canadian. Small in numbers, with a strong Roman Catholic element about them, as well as Protestants belonging to Methodism and Presbyterianism, coupled with the idea, more or less prevailing, that "one church is as good as another" (Rome excepted), it is no great wonder that years of neglect—it can, alas! be called nothing else—consequent upon the inability of the Bishops of the diocese to provide regular ministrations; it is no great wonder that the religious sense has become atrophied to such an extent that language and actions which seem entirely natural to a keen Churchman, awaken a response that savours somewhat of wonder. How much of this is certainly due to the loss of the sacraments! The missionary here conceives it to be his duty to work for the rescue of religious consciousness by careful and patient training according to the Church's method and practices, and does not hesitate to seek assistance from every source without the mission to reach the desired goal.

We possess a small church building, erected when the railway was built some sixteen or seventeen years ago. It is a rough affair and in some respects unsuitable, while its age and loss by want of paint makes it far from comfortable in the cold winter season. It must do for a little longer, however, though it is a question whether it would be wise to contemplate much of an expenditure to improve it. The church is set apart for divine worship under the name of the Church of St. Mary Magdalene. It possesses a nice set of vessels for Holy Communion, given by English friends through the

Bishop, as well as linen for the reverent celebration of the sacrament—also a gift. There is really nothing else in the church that is not of a temporary of "make-shift" character.

A year ago there was a Sunday school where the children of most parents claiming adherence to the Church were taught on Sunday afternoons, though some attended a so-called "Union" Sunday-school, held in the Methodist church. Now, however, there is no such "union" school. The clergyman was successful in getting all the children in his care to the Church school; soon after the Presbyterians drew away, and a few weeks since the "union" school died, and at the same time birth was given to the Methodist Sunday-school. The average attendance at our Sunday-school is about thirty, and this work forms one of the most encouraging features of Church work here. There is a lack of teachers, but the two we have are thoroughly loyal Churchwomen.

When the present incumbent took charge there was no house available that he could live in without discomfort and loss. When a proposal was made that a small parsonage be erected on land adjoining the church, the bishop not only agreed to the proposal but exerted himself to procure from Church people in Canada the sum of \$500 towards its cost. A cottage was erected at a cost of \$600 which was increased by \$40 for the erection of a shed and sinking a well. The \$142 was assumed by the Sturgeon Falls people, and in a few weeks they hope to complete its payment. The only urgent need in this connection is some paint on the outside of the building, so that the sun, wind and rain will not ruin it. A "priming" coat of paint should be put on this fall.

The wisdom of the bishop in strengthening this point is undoubtedly justified by the probability that in a short period there will be a larger English-speaking population here. The town of Sturgeon Falls is situated near the mouth of Sturgeon River, which empties into Lake Nipissing. The falls of the river in the town are of considerable value as a water power, and they are now owned and harnessed by a pulp and paper making company, which has a pulp factory in operation and is about to erect a paper-mill, at the present moment a large gang of men is busy with drills and derricks, trowels and hods in building retaining walls for a future dam. Besides preparations are being made to build the foundation of the paper mill. It is understood that the capital invested is largely English.

The abundant supply of good spruce to the north promises a good supply of the raw material.

We need help to present the Church's message to a coming population of work people.

The surrounding country is largely, almost wholly, good farming land, where some people who have struggled to live on stony land might easily live in com-

fort. It is a pity, from our standpoint, to see citizens of British extraction so few in number on good land. The French-Canadians know its value, though they are not good farmers, and have organized to secure an influx of their race to this district.

The Seychelles.

[From *The Mission Field*, July, 1899.]

Perhaps these islands are best known to the world at large for the theory which good General Gordon formulated about them. Although his opinion that they contain the original Garden of Eden won no acceptance, their external beauty is sufficient to justify any one in applying the word Paradise to them. The late bishop, now the Bishop of Dover, described them to the society as "one of the most beautiful places in the world."

Notwithstanding their being almost on the equator, they are singularly healthy, the death rate being very low indeed, only about fourteen in the thousand. They were originally discovered by Portuguese, but about 150 years ago they were occupied by the French, and became British territory by the terms of peace in 1814.

The inhabitants of these lovely islands were nominally Romanists in religion, but their state was a very striking example of the vileness of man where nature's "prospect pleases." It was almost accidental that the Society, the (S.P.G.), was originally privileged to have a part in their amelioration. In 1830 the Rev. W. Morton, one of the Society's missionaries to India, visited them. He was led to do this in the following way: On his way home from India on sick leave, his ship was driven by storm to take shelter in Mauritius. On his return to India he (with the approval of the Governor of Mauritius) visited the Seychelles. The islands then had a population of between eight or nine thousand, of whom five or six thousand were slaves. The religion of all was nominally Romanist, but they had no priests, and except for a visit of a few days which they had once, and once only, received, had never had any. No sacraments or other services had been celebrated. The Government agent Mr. G. Harrison, was not a Romanist, and he was in the habit of assembling the little group of those who shared his religion regularly every Sunday. He read the English service from the Prayer Book, and a printed sermon. Of such laymen the Church of England, thank God, has many in all parts of the world. Mr. Morton, on his arrival at Mahe, the chief island, sent round a circular offering to receive candidates for Holy baptism. He had only six days to spend there, but during those six days he worked constantly, instructing both the adult candidates and the sponsors proposed for the infants. The result was that he baptised nearly five hundred people, and the people were so drawn to him and

his teaching that (on his representations) the Society and the Government joined in determining to provide for their religious wants. He was asked to go there himself. He consented, but in twelve months failure of health compelled him to leave. This was in 1833.

The overstrain was partly due to Romanist opposition. It appears that some priests of that communion had gone to the islands and stirred up some of the people against his mission, but they do not seem to have attempted what is called in politics "effective occupation." In 1840, that is to say, seven years later, an English clergyman found the islands in a state of "practical heathenism," and baptized 542 children; and the Society determined to send another resident missionary, the Rev. F. G. De La Fontaine, who arrived in 1843, and thus wrote of their condition: "The profligacy and corruption of these poor people is so enormous, wickedness under all its forms is so deeply implanted in the hearts of most of the inhabitants of both races, the disgusting manners and habits they have contracted during slavery, when the blacks lived like beasts, and the whites with no less sensuality, are still so general, that the fact of a few of them abandoning" (as they did under his influence) "such an abominable life for a pious and sober one, can be nothing but a glorious victory of the Gospel over the devil and his angels."

The See of Mauritius had not then been formed, and by the desire of the Bishop of London the islands were visited by Bishop Chapman, of Colombo, in 1850. Nearly twelve hundred persons had been baptized, but no church had been built. It was not until the first Bishop of Mauritius arrived in the Seychelles that churches were consecrated on the islands of Mahé and Praslin, and licensed one on La Digue. Bishop Chapman was much struck by the beautiful palm, peculiar to these islands, which General Gordon regarded as a fruit of Eden, and is called the Coco-de-mer.

The Seychelles group includes about thirty islands altogether, and their population is about seventeen thousand in number. In most of the islands the Romanists have an enormous numerical preponderance. It is on Praslin, one of the larger islands, and the one to which General Gordon attached his theory, that the Anglican Church is strongest, six hundred of its eight hundred people being Church people of our communion.

The Society's missionary now is the Rev. R. H. Pickwood. He is a coloured clergyman, a native of St. Kitts, in the West Indies, and excellently he works. He was ordained in 1884, and was stationed on Praslin in 1896. Well attended services, day schools, and a boarding school are maintained under him. He visits other islands, including the Ile Curieuse, where there are lepers. In every point of view the islands furnish contrasts. This terrible scourge with its typical associations is found where the conditions are so favourable to health.

External beauty is the scene of human depravity. May the energy of a priest, who by descent belongs to a race not long since heathen, recall those who with Christian ancestry have failed to keep the commandments of Christ to their obedience, and turn those, whose religion has been scarcely so much as skin deep, to thorough love of holiness and of God.

The Prayer Book.

The June number of *St. Andrew's Cross*, the organ of the Brotherhood of St. Andrew, gives reports of several diocesan gatherings in the United States of America. Among others is an account of the doings of the Brotherhood men in North Carolina, from which we clip the following:

The reason "Why We Use the Prayer Book" was convincingly stated by Silas McBee, second vice president of the Brotherhood. None of us know the Prayer Book as we ought, or it would be useless to undertake to say why we use it. In using it "we are treading where the saints have trod" If we ceased to use it, we would divide ourselves from history and separate ourselves from the saints of all ages. Just as it is true that the nation which has no written language cannot grow, so it is true that a religion which endeavours to maintain itself without a literature or liturgy may struggle for a time, but will eventually go backward. We can find the growth of a religion recorded in its ritual. As we recede from the Reformation period, other bodies of Protestant Christians who do not accept the Prayer Book are gradually accumulating a certain amount of ritual of their own. As an instance of how the growth of the religious spirit is recorded in a liturgy, Mr. McBee spoke of the prayers set forth by the Bishop of North Carolina during the war with Spain. The present Prayer Book prayers for times of war are defective in that they teach us to pray for our own success without reminding us of our duty to those who oppose us. He expressed the belief that another revision of the Prayer Book would lead to the substitution of prayers similar in spirit, if not in exact language, to those set forth by Bishop Cheshire. Again, as Bishop Brooks once pointed out, the Prayer Book enables the clergy to give and the people to enjoy a symmetrical presentation of Christian truth, for it requires the Scriptures to be read in due order, while its collects, epistles and gospels present year by year the complete round of our Lord's earthly life. Perhaps few of us have thought how nearly alike are congregations of Protestants and Romanists. Both are dependent upon the clergy for what is said and done. The Roman priest stands at the altar and ministers in an unknown tongue. The Protestant minister offer such free or extemporaneous prayer as seems to him to be best. In neither case can the people take the personal share in divine worship which is

theirs by right. The Anglican liturgy preserves for us a common worship which can be had nowhere else. Mr. McBee then reminded his hearers of the inspiring fact that on the Whitsun Day upon which he was speaking, the very same words, which had been used at the opening of the meeting and at the church services, had been or would be used by more than 400 millions of the 500 millions of Christians throughout the world. Christians everywhere to-day need the unifying power that comes from joining in the prayers of all the ages. There can be no more compelling force towards the realization of Christian unity than common prayer.

Consecration.

[This very beautiful hymn was given by the author, who is a great invalid, to a member of the London Nurses' Association, and is sent to THE ALGOMA MISSIONARY NEWS with the hope that it may comfort someone in a similar position.]

Lord Jesus, Take me, Break me, Make me.

O, Loving Jesus, take me
Into Thy sacred heart,
Lest through my guilt and sinfulness
With Thee I bear no part.
Take me, in mercy take me,
I would be wholly Thine.
Yet only dare I plead for this,
Trusting Thy love divine.

And break me, O dear Master
My heart, my pride, my will—
And teach me here beside Thy Cross,
To do Thy holy will.
Fill me with holier, purer love,
Grief penitent and true,
And guide me, e'en in this, my God,
That I may live anew.

And then, sweet Jesus, make me,
With patient love and care,
More pure, more humble, less unfit
Thy precious life to share.
Grant that in all life's discipline
I may cling close to Thee,
So that "Thy Likeness," dearest Lord,
My sole desire may be.

Dare I ask Thee, Lord, to take me?
I so full of shame and sin;
Yes, in love Thou draw'st me to Thee.
Thou Who died my soul to win,
"Take" and "break" till no part resteth
Alien to Thy love, thy will,
"Make me, Jesus" only make me
All Thy purpose to fulfil.

A. F. A. LEV-WARNEB,
Walsingham, Norfolk.

Eve of The Purification, 1895.

Adventure not all thy learning in one bottom, but divide it between thy memory and thy note-books.

It is only by labor that thoughts can be made healthy, and only by thought that labor can be made happy.

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.

Set before you high models. Try to live with the most generous and to observe their deeds. Be contented, yet aspire; that should be the faith of all, and the two are quite compatible

The Church and Her Ways.

BRIEF EXPLANATION: I. WHAT IS THE CHURCH?

Christianity is a living organism, an institution, and not merely a philosophy, or scheme of doctrine.

Christ did not write a book. Other great masters did, and left their doctrines to work their way in the world. Christ did not so. The very first act of His ministry was to gather a few persons around Him and form a society. We know the names and number of that society—the twelve disciples. At first they were only disciples—learners. He kept them near Him: He taught them by word and example. His parables He explained privately to them only. He trained them for their work by sending them out two and two, to preach and heal. Later on He chose seventy others and sent them out. There were evidently three ranks among these: Himself, the head; the twelve next, and third, the seventy. Just before His Ascension Christ raised the twelve to the first rank, saying, "As my Father hath sent me, even so send I you."

The first act of the Apostles after this was to choose one to take the place of Judas, showing thereby that the society, or organization, was to be kept up. At that time the disciples in Jerusalem had increased to one hundred and twenty, but it had not received the breath of life. On the Day of Pentecost the Holy Spirit was breathed into this organism, and it became active and aggressive. This was the baptism of the Holy Spirit, the new birth of the Church.

Soon after this we find the Church choosing deacons, and the Apostles ordaining them by laying on of hands. Next we read of elders, or presbyters, or priests, evidently differing in office from Apostles and deacons. The Apostles go forth to the cities of the world, preaching and ordaining elders in every city.

Thus the living society is enlarged, and has in it all the germs for continuance. All this is in full operation years before the first line of the New Testament was written. It shows that Christ's first and great method for saving souls was not to write a book or propound a philosophy, which might have been done by some prophet, but was to found a Church in living connection with Himself, He being the first and Head. The great purpose was realized, and to-day, the Holy Catholic Church exists as the result. Through the Church, the last consecrated Bishop, the last baptized child, is linked in living human connection with the Man Jesus of Nazareth. The hands of Jesus were lifted up over the Apostles, theirs laid on their successors, and so on until they rest on Christians to-day—practically the hands of

Jesus stretching down through the ages. This is the Church, Christ's Body, and no book, no philosophy, no mere human association, can take its place or do its work.

Acknowledgments.

The Treasurer, Mr. H. Plummer, Sault Ste. Marie, acknowledges the following receipts for July:

HOME MISSIONS—ASCENSION-TIDE.
Haileybury, \$3.25; North Bay, \$3.40.

MISSION FUND

St. George's, Toronto, \$20; St. Anne's, Toronto, \$1; P.M.C., Toronto, per Mrs. Hoskin, treasurer, \$29.50; Diocese of Montreal, \$125; Diocese of Huron, \$175.

INDIAN MISSIONS.

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August 3, 1899.

The Bishop gratefully acknowledges receipt of \$6 from the Sunday School of St. John the Evangelist, Montreal, towards the Parsonage Fund, Gore Bay.

The Bishop of Algoma begs to acknowledge receipt of the following contributions from the various parishes and missions of the diocese in response to his appeal in behalf of the family of the late Rural Dean Chowne:

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Wacebridge	6 00
Powassan	8 31
Bark's Falls	17 00
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Gregory	2 35	
Port Carling	47	4 82
Ilfracombe	60	
Novar	68	
		1 28
Huntsville		4 70
Middlethian	1 42	
Magnetawan	48	
Dunchurch	65	
		2 50
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Rosseau		5 00
Emsdale	19 45	
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Ebberston	2 18	
		28 63
Gravenhurst		2 00
Parry Sound		6 00
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Allansville	45	
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		1 50
Daysville	1 40	
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Stoneleigh	1 65	
		5 75
Haileybury	5 00	
Fort Temiscaungue	1 71	
Thornloe	1 02	
		7 73
Little Current		2 00
Korab	1 27	
Goulais Bay	95	
		2 22
Sand Lake, per Mr. King ..		25
Port Arthur		17 20
Port Sydney	1 82	
Beatrice	1 26	
Brunel	97	
Ufford	62	
		4 66
		\$130 04

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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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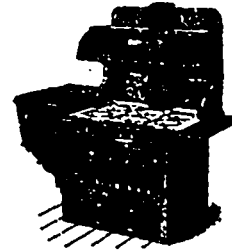
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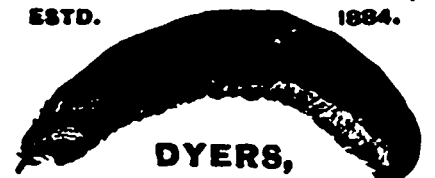
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