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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.

August, 1899

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A Regiment of North American Indians.

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ALGOMA MISSIONARY NEWS

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged  
VOL. XI No. 8

TORONTO, AUGUST 1, 1899.

Published Monthly  
at Subscription

## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

THE ALGOMA MISSIONARY PRESS,  
44-46 RICHMOND ST. WEST, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44-46 Richmond Street West, Toronto, to whom all subscriptions and communications of a business nature should be sent.

THE ALGOMA MISSIONARY NEWS (NEW SERIES) is published monthly. The price for single copies is 50 cents per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. Piercy, Sturgeon Falls, Ontario, Canada.

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. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

### Bishop's Appointments for August.

6. 10th Sunday after Trinity. Sault Ste. Marie. Take part in service at St. Luke's Pro-Cathedral.

13. 11th Sunday after Trinity. Sault Ste. Marie. Take part in service at St. Luke's Pro-Cathedral.

16. Wed. Take train for Mattawa and Lake Temiscamingue.

17. Thur. Travelling to Haileybury.

18. Fri. Haileybury and Thorneloe.

19. Sat. Haileybury and Thorneloe.

20. 12th Sunday after Trinity. Haileybury, Dawson and Thorneloe.

21. Mon. Haileybury, Dawson and Thorneloe.

22. Tues. Return to Mattawa.

23. Wed. Train westward.

24. Thurs. St. Bartholomew, Apostle and Martyr. Sault Ste. Marie.

27. 13th Sunday after Trinity. Sault Ste. Marie.

OUR energetic agent in Toronto, Rev. W. H. Wadleigh, is making an effort to still further increase the circulation of THE ALGOMA MISSIONARY NEWS in the diocese. We hope the clergy and all Church people who can do so will systematically second his endeavour. It is gratifying to be able to say that our little journal has been a valuable auxiliary to the Church's work in the diocese and far beyond its boundaries. It is capable of being of greater use, and we anticipate the co-operation of all who have benefited by its publication. In the near future it is hoped that it will not only have a wider, a more general missionary character, but from time to time will contain brief notes on subjects concerning which all Churchmen should have an intelligent acquaintance.

### Notes by the Way.

THE TRANSFIGURATION  
(August 6th.)

If ever on the Mount with Thee

I seem to soar in vision bright,

With thoughts of coming agony

Stay Thou the too presumptuous flight

Gently along the vale of tears

Lead me from Tabor's sunlight steep,

Let me not grudge a few short years

With Thee toward Heaven to walk and weep.

—John Kirk.

ST. BARTHOLOMEW, APOSTLE AND MARTYR  
(August 24th.)

Massacre of 70,000 Huguenots in 1572, followed by a Decree ordered by Pope Gregory XIII, with other rejoicings.

Armies Thou hast in Heaven which fight

And follow Thee all clothed in white.

But here on earth, though Thou hast need,

Thou would'st no legions, but would'st bleed

The sword wherewith Thou dost command

Is in Thy mouth, not in Thy hand,

And all Thy saints do overcome

By Thy blood, and their Martyrdom.

But seeing soldiers long ago

Did spit on Thee, and smote Thee too,

Crown'd Thee with thorns, and bow'd the knee,

But in contempt, as still we see,

I'll marvel not at aught they do

Because they us'd my Saviour so:

Since of my Lord they had their will,

The servant must not take it ill.

—Henry Vaughan.

WHAT men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labour.

OUR illustration, "The Pride of the Wigwam," is from a photo given us some years ago by Bishop Sullivan. 'Tis a Nipigon baby.

IN all cases THE ALGOMA MISSIONARY NEWS will be sent to subscribers until expressly ordered to be discontinued and all arrears paid.

THE editor complains that the mail service to and from Sturgeon Falls is very unsatisfactory, and causes no little delay and annoyance.

I WILL never believe that a man has a real love for the beautiful except he attack

the evil and the disgusting the moment that he sees it.—C. Kingsley.

WE ask our subscribers to look at the labels on their papers to ascertain if they are in arrears for THE ALGOMA MISSIONARY NEWS. If so, will they kindly remit to us the sum due?

DOUBTS are often dallied with, and, still worse, they are often affected. It is strange that the hypocrisy of scepticism should be looked upon as less repulsive than the affectation of belief.—Bishop Westcott.

IN another column, under caption of "Our Indian Wards," is published an extract from Mr. G. L. King's report of the Shingwauk Home. His idea of a North American Indian regiment is a new one, and worth consideration.

THE conviction that we are engaged in a divine enterprise gives us the heart to work on when work seems fruitless. God's work will be done. The harvest is His, and in His time He will produce it in all its fulness and in all its beauty. No toil for His ends is vain. No seeding is lost. No right effort utterly fails.

NEARLY 1900 years have passed since Christ ascended into heaven, and here we are still a small minority in the world. And what are we doing? Spitting and devouring one another, separated and divided in every direction. What infinite folly before this vast mass of heathen darkness!—Bishop Smythies.

IF one of our brethren adopts a practice we do not understand, let us not condemn, but let us enquire the motive. If the motive is pure, a desire to promote the love of God, to promote reverence and devotion, to promote dignity of worship, there may be ground for difference of opinion, there is no ground for condemnation.—Bishop Smythies.

FROM letters recently received from Mrs. Ulbricht we learn that Mr. Ulbricht, who is still at the sanitarium in Clifton Springs, is making scarcely perceptible progress. He is still practically helpless. But the doctors continue to encourage him. "Sometimes his faith and courage are so sorely tried that they almost give way." His friends do not forget him, especially in their prayers.

"I do not think that we shall do our duty as a Church in the matter of foreign missions until there is created, from one end of the Church to the other, among the laity quite as much as among the clergy, the sense that *it is not an optional duty*, which a Christian may disregard, and still be in every sense a perfect Christian, nevertheless."—*The Bishop of London, at the Shrewsbury Church Congress.*

"HE who knows the Scriptures as a man ought to know them is offended at no thing that befalls him, but bears all things with a noble endurance. For from them he gets the true canons and standards of judgment. And what are these? They are that virtue is good, that vice is evil, that sickness, poverty, persecution, and the like are things indifferent; that the righteous pass through much tribulation in this world; that the works of God are past finding out, and that no words can tell the difference between His ways and ours."—*S. Chrysostom.*

THE headmaster of Trinity College School, Port Hope, has always evinced an interest in this missionary diocese. Now that Rev. Dr. Bethune is retiring from the post that for nearly thirty years he has occupied with honour to himself and success to the school, we join with his friends throughout the Dominion in wishing him a happy retirement and yet many years to witness the progress of a work which owes so much to him, with which his name will ever be associated, and in which while life lasts he will have a keen and affectionate interest.

It is said that Dr. Hook, when vicar of Leeds, one day asked a rich parishioner for a subscription to a church. His friend drew a check for £1,000, and gave it to Dr. Hook, saying: "There, I shall not feel that." "As I am a collector for a church, I thank you," said the doctor, "but as I am your parish priest I am bound to tell you that a gift which you do

not feel is, in God's sight, not a gift at all." The gentleman took out his check-book and wrote another check for £1,000, and said: "I shall not feel that either, but I shall never forget what you have told me."

### Who Will Go?

The Bishop writes:

"We need at once, for work in Algoma, three or four young clergymen. They should be men, not only full of the love of God, but gifted with considerable vigour of mind and body. They should be willing to accept at least for a period of, say from three to five years, an almost nominal rate of stipend. And to make this possible it would be almost essential they should be unmarried, and willing to remain so for the period referred to. If any young man of this sort, having finished his college course, or nearly so, is willing thus to devote himself to the Church's missionary work, I shall be glad to correspond with him.

"I am not without hope—though I have not consulted other bishops—that should such a young man, being pledged to another diocese, appeal to the authorities of that diocese, those authorities might be induced, not merely to liberate him for a few years for work in Algoma, but to count his work there, if he desired it, as though it were service done in his own diocese.

"Be this as it may, I am persuaded that any young clergyman making the sacrifice suggested will call down God's rich blessing upon himself and his work.

"I make this appeal in the confident hope and belief that we have in our own Canadian Church the right sort of young men to supply the needs of our mission fields. Hitherto our Algoma missions have been almost wholly served by men from the Old Country. And they have undoubtedly been well served. But now, while deeply grateful for the noble work and example of these pioneers, I feel that the time is ripe for a larger use of our own material. And I am deeply anxious that our own young men should have the blessing which always accompanies hard, unselfish self-sacrificing toil, and that especially in the mission field."

### Changes

We have heard with sincere regret that the Rev. F. B. Storer, who since January 1st has been in charge of the Mission of Haileybury, has suddenly and seriously

broken down in health. He has been compelled to give up his work for the present and to return to England. He worked very faithfully and effectively while he was able. We trust he may soon be restored to health and vigour.

The Rev. W. R. Seaborn, of Thessalon, has been compelled through ill-health to resign his charge. He is going on Sept. 1st to New Mexico, where he hopes to find a climate better suited to his physical condition. He leaves many friends behind him who trust and pray the change may do him good.

In consequence of the above changes the Bishop of Algoma has one or two vacant missions to offer to the right sort of men, and would be glad to hear from such.

Another change is the near removal from North Bay to Bracebridge of Rev. W. A. J. Burt. Mr. Burt was appointed to North Bay in January, 1898, but did not take charge until the following Easter, Rev. W. Hunter doing duty as *locum tenens* during the interval. At Easter, 1898, there was a debt on the church of \$3,800, which, during the past sixteen months, has been reduced to \$2,600. In every way there has been an advance. The attendances at Church and at Holy Communion have increased considerably, while the Sunday School has increased about three times in size. To the branch of the W. A., which was in existence before Mr. Burt's advent, and which is doing and has done admirable work for the parish, there are added other organizations, to wit, a Chancel Guild and a Girls' Guild. Mr. Burt leaves North Bay early in August. The congregation will miss his firm, tactful guidance and faithful service. He will commence his incumbency of Bracebridge on Sept. 1st. We trust he will be happy in this somewhat larger field, and hope he may soon see the mission of Bracebridge become a self-supporting parish. The prayers and best wishes of all go with him. May he enjoy health and the warm and united support of the Church there. A letter to hand informs us that the Bishop has offered the mission of North Bay to Rev. A. J. Cobb, of Powassan, and that he has accepted.

### The Conference at Sundridge.

(Concluded.)

#### THE SECOND DAY

began as did the first with a celebration of the Holy Eucharist at half-past seven o'clock. Rev. G. Gillmor was the celebrant, assisted by Revs. D. A. Johnston and A. W. Hazlehurst. Two hours later Morning Prayer, with Litany, was said in the church, the officiating clergy being Revs. J. Boydell, T. E. Chilcott, A. R. Mitchell and A. H. Allman.

The Bishop took the chair in the place of meeting for business—the Orange Hall—at 10.15 o'clock. After the opening prayers several resolutions were submitted:

1. That the following letter of condolence with the family of the late Rev. Rural Dean Chowne be adopted :

The Bishop, with the clergy and laity of the eastern section of the Diocese of Algoma during their deliberation in Conference at Sundridge, feel sorrowfully the loss by death of their dearly beloved brother, the late Rev. Rural Dean Chowne. His counsel and advice at the diocesan council never failed to interest and to awaken sympathy among both clergy and laity. But while suffering by his absence in the body, yet feel, as of wont, that in the communion of saints his spirit abides with us. The deepest and most affectionate sympathy goes out from the Conference towards those of his family left to mourn his loss. The prayers of all are that God will so sustain and comfort both wife and children that they will realize that he has gone home to rest after a most worthy career as an advocate of Divine Truth.

(2) That the Bishop, clergy, and laity in this Conference (at Sundridge) assembled, whilst regretting extremely the absence of the Ven. Archdeacon of Algoma, hereby places on record its high estimation of, and deep thankfulness for, the wise, cautious, and invaluable advice which the Archdeacon tendered in the paper that was read on his behalf, and also prays that speedy recovery and prolonged life may be vouchsafed to him from on high. Carried unanimously.

The Secretary was asked to convey these resolutions to those concerned.

(3) That the best thanks of both clergy and laity are due and hereby are tendered to the congregation of St. Paul's Church, Sundridge, for the many kindnesses shown during their stay amongst them. Carried unanimously.

This vote the Bishop was pleased to convey to the representatives of the Church people of Sundridge then present. It was a source of sincere gratification, he said, to know how freely and fully the kindness of the people had been meted out to the visitors.

Mr. Joseph Edgar replied in a few words, assuring his hearers that the pleasure was reciprocal, and concluded by saying that if only such a gathering would go to Sundridge next year, or at any time, the local Church people would be delighted, and not lax in doing what they could to make its sessions a success. Incidentally Mr. Edgar said Sundridge was a most convenient centre, and, he thought, the best place that could be selected.

Regarding the object for which a committee was yesterday appointed, the Bishop said they could not now report except to suggest that parishes combine for the purchase of books—Prayer Books and books for Sunday School libraries. He would gladly assist, if in his power, any effort of this nature. He drew attention to the necessity for careful selection of books for Sunday School libraries. Though we can feel assured that any publication of the S.P.C.K. is not antagonistic to the Church and the teaching of the Church, it was necessary to exercise judgment in purchasing so that historical or other books were suitable to the conditions of our work. Other books—of an entertaining character and good moral tone—might find room on Sunday School library shelves, such works, for instance, as those of G. H. Henty.

#### ARE BALES NECESSARY?

It fell to the lot of Rev. Wm. Evans, of Parry Sound, to open the discussion on the question: How far in the Eastern portion of the Diocese bales are still necessary or desirable? Mr. Evans had no paper to read, but was prepared to speak on the subject. His speech was a short one, but he succeeded in drawing out a more general expression of opinion than had been called forth on any previous question. Later on he admitted that he had purposely omitted to refer to any limitation or qualifying condition when he said that bales were no longer necessary in the eastern section of the diocese.

Then followed a number of short speeches, keeping the subject before the gathering until the noon adjournment. It were impossible to give our readers more than the chief points introduced and a summary of the Bishop's remarks. First there was a grateful acknowledgment of all the kindnesses received at the hands of the Woman's Auxiliary of the Church in Canada. Conditions had changed in some places; the towns where the Church was comparatively strong no longer needed bales of clothing. They could look after their own poor, as a rule, and if they did not the sooner they undertook to do so the better. There was a grave danger of pauperizing people. Some gentleman advocated the sale of useful articles at a low price, instead of giving such away, to counteract the danger referred to. The proceeds of such sales should be accounted for and applied to local church needs. Of course there were bales and bales, some valuable and useful, some otherwise. Complaint was made that some of our kind W. A. friends would take notice of appeals made by lay people (men and women) in missions, said appeals being made not only without the knowledge of the missionary, but sometimes in opposition to his expressed wish. It could not be too strongly emphasized that the missionary was the Church's almoner. Without any doubt there had been need of bales in the past in every quarter. It was not so now. Some places could look after their own poor (Bracebridge and Parry Sound were mentioned), and were blessed in so doing. The clergyman of a mission best knew the capabilities and needs of the people among whom he worked. No other could know as well. It may be noted that the gifts for Christmastide were, one might say, studiously separated in the discussion from the gifts of goods in bales. It may be assumed that where such are not needed the clergyman will duly notify friends who make enquiries concerning the matter. It was evidently a sore spot with more than one, that in some cases the missionary was the forwarding medium through whom bales were sent to a person in a mission (in answer to an unauthorized appeal, sometimes from persons whose church connection was questionable) for the use of or distribution by one or more who really

were not in need. A determination to prevent all abuses in connection with the subject was general.

The Bishop said he did not question the existence of need even in the Districts of Muskoka and Parry Sound. But he thought it was happily diminishing from year to year, and he rejoiced to believe that in the near future we should be able in these Districts to supply the necessities of our own poor. He was devoutly thankful for the unceasing liberality of the W.A. Yet he felt anxious to cultivate throughout the diocese a spirit of independence and self-help. He was glad to know that several places in the eastern section no longer needed or desired bales. He hoped all would soon be in that happy position. It would be a first step towards self-support. Besides, a mission is a great gainer spiritually by taking care of its own poor. It is a blessed thing for people to help their poorer brethren. He recommended three courses for supplying cases of need: (1) Let the mission try to supply what is wanted from its own resources; (2) failing this, let it seek aid through the authorities from some richer centre within the diocese; (3) as a last resort let it apply in the usual way to the outside Woman's Auxiliary. The Bishop further stated that he had urged on the W. A. the importance of sending their gifts direct to the clergyman in order to secure wise distribution and to prevent jealousies. Nevertheless, pathetic appeals from undeserving applicants have been known to impose upon the kind ladies.

On reassembling after the noon adjournment and before the business on the programme a resolution was submitted and adopted thanking the Bishop for assembling the Conference and hoping that it might be but the first of many.

The Bishop in his reply said that he was not only pleased but edified, in common with all, by the proceedings. Though he trusted to be able to meet such gatherings in years when the Triennial Council did not meet, yet he was unable to say anything that looked like a promise in the connection.

The paper next on the programme was on the

#### DUTIES OF INCUMBENTS AND CHURCHWARDENS IN RESPECT OF PAROCHIAL PROPERTIES,

and was read by Rev. C. Piercy, who regretted the small attendance of church wardens who would hear what was said on the subject. At once the reader plunged into and gave in some detail the duties devolving upon churchwardens—picturing a newly elected churchwarden endeavouring to find out what his duties and responsibilities were. All the ground covered by the Bishop's regulations (issued in 1897) was gone over, besides some which law and custom cover. The duties and responsibilities of church wardens were shared equally in every particular. The value of an inventory of property, of care in the matter of insur-

ance, the obligation of active assistance in building up and keeping together the church family in the parish were among the things referred to.

There were very few words said on the subject by those present. The Bishop before calling up the next question, however, pointed out the value of the inventory of church furniture, etc., mentioned, as well as the importance of keeping policies of insurance paid up. There were two or three places in the diocese where the people refused to pay the insurance, and it was generally found that in such cases the people had their buildings almost if not wholly given to them. It was a hard thing to correct. He had no fund to pay insurances, even if it were right so to do. He had hesitated to take the serious step of withdrawing the services of the Church from such points, but it might soon be his duty to do so.

The next subject proved to be the last. It was introduced by Rev. A. H. Allman in a paper that commanded general attention. The title was

#### CHURCH PRINCIPLES AND HOW TO MAINTAIN THEM

Our will to give a lengthy summary of the paper is good enough, but our columns will not stretch. Therefore a very few words will be better than an imperfect *resumé* of the paper. Church doctrine, government, discipline, worship, authority, etc., as set forth in Holy Scripture and the Book of Common Prayer, including the Ordinal and the Articles, were all glanced at. All Church people were bound by a spirit of loyalty to maintain the principles of the Church. Regarding public services they should be conducted without addition to or subtraction from the order given in the Prayer Book. Every clergyman should always have an eye to his ordination vow. Teaching should be positive.

A lengthy discussion followed, nearly every one present taking part. Things better to do and things better not to do for the maintenance of Church principles were fully mentioned by several speakers. Some, too, laid stress on the difficulties that arise from misunderstandings in connection with the Church's relation to other religious bodies. Our separated brethren so often failed to recognize that Church people acted entirely on principle.

The Bishop summed up. While taking a general view of the discussion, he referred to two or three subjects concerning which questions had been asked. (1) A rubric directs us, and limits our freedom, in the matter of notices in time of public service. It were well the clergy should ponder the subject. (2) Referring to the difficulties which arise from time to time when Church people were unable to take common ground with others, the Bishop said our kindly feeling to others need not diminish because on principle we are sometimes compelled to hold aloof from them. Personally we should strive to cultivate loving relations with those from

whom we differ. (3) The Church owes a great debt to the Bible Society, and where it can do so should not refuse to pay it. But it must not be forgotten that we have in the S.P.C.K. a Church Bible Society claiming and deserving our heartiest sympathy and support. Each man must decide what is his duty in the premises. In reply to a question the Bishop added that the spirit in which Morning and Evening Prayer begins seems to suggest that, as a rule, the service should not begin with a hymn. Of course, a processional hymn was a different thing.

During the afternoon Messrs. J. Hilliard and E. Bazett arrived from Burk's Falls.

The business of the day being concluded, the conference adjourned, the Bishop having pronounced the Benediction.

#### THE LAST SERVICE.

After tea Evening Prayer was said in the Church of St. Paul, and a sermon preached by Rev. T. E. Chilcot, B.A., of Port Carling. The church contained a congregation of about 150. As on the preceding evening, the clergy robed in the vestry and entered the church in procession.

The local choir did itself credit at this, as at other services, being led and "held up" by the little organ, which was played by Mrs. A. E. French.

Nearly all the visitors left that night or early next morning, and took with them pleasant reminiscences of their trip to Sundridge.

#### Sunday—Rest or Work.

So far is Sunday becoming a day of labour or amusement that its characteristic quality of rest is surely being lost. In some places within the Diocese of Algoma—a small fraction of the Canadian Dominion—this is manifest. Post offices are open on Sundays, stores do business on Sundays (though there is an outward appearance of being closed), while in the larger spheres of labour men are kept employed at mining centres and on railways seven days in the week. It is toil 365 days in the year in order to satisfy capitalists' required dividend or to gratify the amusement seeker. And this is lawlessness, if, as we understand, the law of the land says men shall not pursue their ordinary avocations on the Lord's Day. The law, too, prohibits railway trains from starting from a terminal point on Sunday. In this respect the law is a dead letter. Here is a recent instance. The change made a month ago by the Canadian Pacific Railway in increasing the speed of its transcontinental express trains has been made the occasion of adding a train each way per week. That is the train that leaves the terminal point—Montreal or Vancouver—on Sunday. To connect with this service the Grand Trunk Railway runs a train out of Toronto that did not run before. Who will interfere to assert the majesty of the law? It seems

certain no official will. It is exceedingly difficult for a private citizen to do so. He cannot single-handed fight a great, wealthy, and influential corporation; he shrinks from being an "informer" against his neighbour, whose violations of the law seem to be small in comparison with the more serious offences of large industrial concerns. Thus unchecked, encroachment after encroachment steals away our one-day-in-seven-day of rest.

Apart from the loss we as a people sustain from a religious standpoint, and that is not here minimized, is the loss of rest which the man needs to prevent him going down hill to mental and physical decay. How great is the selfishness that takes from men that rest they ought to have and which, we believe, for the most part is desired. To the Christian we can appeal on religious grounds to do what he can to check this down-grade practice. To others—to those who are not even nominal Christians—may we not look for support in seeking to maintain that day of rest which, if lost, must inevitably result in the deterioration of the race? May we not appeal in the name of justice, of fair play, for united effort that shall preserve to the workingman—we are nearly all workingmen in Canada—the day he spends at home with his family, to arrest the coercion that forces him to work for the profit of another against his desire. No one should be so intolerant as to force his neighbour to work on Sunday. This is to be noted by all who for their enjoyment compel others to labour. We express no inclination here to urge rigid rules for the observance of the Lord's Day, but we do urge that no man has a legitimate right to force his fellow to work on that day.

Of course, more is desirable. In our eyes the Lord's Day has for its paramount obligation the duties of Christian worship. There must be some special times for worship, and Christians naturally assemble on the day of the week on which our Lord Jesus Christ rose from the dead.

Will the Canadian people rise to the occasion and save to us the divinely-appointed "Day of Rest"? If our Sunday be lost nothing can take its place. Will Canadians in this matter strive to maintain a vital principle?

#### Our Indian Wards.

Another extract from the twenty-fourth annual report of the Shingwauk and Wawanosh Homes is given in our columns. Our quotation is from the Principal's report. Mr. George Ley King says:

"Our efforts, cares and anxieties are more than repaid by the satisfactory results which have been achieved by our wards not only in class and technical work, but—more important still—in their moral training and deportment.

"The hereditary indolent habits with



which an Indian boy almost invariably enters the Home, his apathy and reserve even to a disinclination to speak when addressed, are obstacles at first difficult to contend with, but under the systematic routine, discipline and general influences of the Home they are slowly but gradually overcome, and we have in place beaming faces indicative of happiness and contentment, manly bearing, alertness, and quickness of repartee not excelled by a white boy.

"... The majority of those admitted during the year are wholly untaught, but all are healthy lads, of a desirable age to commence their career in the Home, and have been admitted to remain therein for such time as the school authorities may deem proper. . . . It has been an easy matter to fill up each vacancy as it occurred, but I am not sure, taking finances into consideration, whether it has been the wisest course to take; still one cannot always see ahead, and in keeping up the number of our pupils up to the maximum strength I can only hope and trust that the necessary means for their maintenance will be forthcoming.

"Of those who have left during the year, one boy has been apprenticed to the hardware trade, and is doing well; the others have returned to their homes on their respective reserves where the training and education they have acquired in the Home will stand them in good stead throughout life, and through them will prove no small factor in the uplifting and betterment of their kith and kin, whether they are now assisting their parents, as several of them are doing, or working individually, the results of their labours will be equally satisfactory, and will be seen in the improved methods adopted in working their farms—in better built houses, in their domestic arrangements and better order of living.

"The need of a little capital to enable the young Indians to make a fair start in life is a great drawback—and the chief reason greater results are not more often achieved. Greater scope, too, in the way of employment is also needed.

"The establishment of industries, or factories near the Reserves and where only Indian labour would be employed, would, I am convinced, prove a great

boon, and such enterprises, properly engineered, could undoubtedly be carried on to a profitable advantage. Another source of occupation would be to make soldiers of our Indians. In the British Empire there are numerous native regiments. Why should we not have a North American Indian regiment? Once formed, there would be no difficulty in maintaining its strength. Excellent material in the way of recruits would be found in many of the time expired pupils of the Shingwauk—and many other similar institutions throughout this Dominion.

"That there is a natural fitness in the Indian for such a life will be readily admitted—his loyalty is unquestioned. It is my hope that some such projects as these will eventually be devised by a wise and generous State in the interests of our Indian wards."



The Pride of the Wigwam.

Aspdin Mission.

REV. W. H. FRENCH, INCUMBENT.

We were favoured by the visit of our Bishop to this mission, which lasted from 12th to 15th of May. On Friday, the 12th, divine service was held at Lancelot, at 3 p.m., thence a journey to Aspdin, where our people had provided for a reception, and a very pleasant and, let us hope, profitable hour was passed in our noble Church Hall. On Saturday the writer drove the Bishop to Stanleydale for an interview with the members there. On Sunday, the 14th, divine service, with a confirmation and Holy Communion, was held at Aspdin at 10.30 a.m. At 3 p.m. there was a service and confirmation at Stanleydale, after which we took a fourteen mile drive over shocking bad roads to Allansville, for another service and confirmation. The attendances were

large at the two previous services, but at this place it was simply overwhelming—the vestry and porch, as well as the body of the edifice, being packed, and quite a number of people standing outside, for whom it was impossible to find room. In all, nine were confirmed—five males (among them a father and son) and four females. Of these three had been brought up outside our communion, one being from the Methodist, one from the Presbyterian, and one from the Quaker denomination.

On Monday, the 15th, after a business meeting at Allansville, where a small increase towards stipend was promised, the Bishop and incumbent drove to Huntsville to take the train for the Eastern convocation at Sundridge.

It was with intense surprise and no small grief we in this mission heard of the sudden death of the late Rev. H. P. Lowe, M.A., at Calgary. Old friends of the

mission will remember that our late brother began his career in this mission, first as lay reader, then as deacon and priest. The remembrance of his work and sojourn here will endure. R.I.P.

Temiscamingue Mission

A correspondent writes that St. Paul's Church, at Haileybury, was opened for divine worship on Sunday, June 18th, last. Though it was the first projected church building in the Temiscamingue country, many

numerous delays have prevented its completion until now—if it be really finished now. Its site was the choice of Bishop Sullivan, and is on a hill. At that time the Romanists alone possessed a church in a circle with a 100 mile radius. The community around Haileybury is said to be growing, and, if small to day, may in the not distant future, be a portion of a well-settled country. It was a red letter day for the Church people when, instead of going to the school house, which had served so long, they wended their way for the first time to the new church. The Rev. F. Brittain-Storer was unfortunately absent. The service was therefore taken by Mr. Paul Cobbold, who has done yeoman's service as lay-reader. Before another winter is past the seating and other interior work absolutely needed will doubtless be finished. Mr. Cobbold's sisters have presented a handsome altar cloth, while Mr. Charles Johnson, who, with his



family, has been untiring in his efforts to push forward the good work, has presented a reading-desk and sectern, both of which are perfect of their kind.

### Webbwood Mission.

REV. E. LAWLOR, M.A., INCUMBENT

The Mission of Webbwood extends fifty miles along the Sault Branch of the Canadian Pacific Railway. There are six stations, namely, Whitefish, Nairn Centre, Webbwood, Massey Station, Spanish Indian Reserve, and Walford. There are two churches, one at Nairn Centre, the other at Webbwood. They were erected during the time Rev. S. H. Morgan, B.A., had charge of the mission. Mr. Morgan came here as a student. Though he had much opposition to contend with he did a grand and noble work, and the name of Morgan will be remembered as long as the churches stand. Services are conducted as follows: Weekly, Nairn Centre; fortnightly, Massey Station, Walford and Webbwood; monthly, Spanish Reserve and Whitefish. At Nairn Centre and Webbwood services are conducted in churches, at Massey Station and Walford in Union meeting houses. At Spanish Reserve and Whitefish in school-houses. There are Confirmation classes at Nairn Centre, Walford and Webbwood. The Bishop is expected about the last of August or beginning of September. The Rev. James Boydell, M.A., of Sudbury, recently visited some of his old parishioners who now live at Whitefish. The ladies of the congregation at Webbwood hope to hold a sale of work towards Christmas for the purpose of paying off a small debt on the church. There are working on the same ground as the clergyman, two Roman priests, three Presbyterian ministers, two Methodist preachers, besides a number of local preachers, which at one time included a woman. No doubt many who praise the work of the various sects would not be so ardent in their praises were they to work in rural districts and have the same opposition to contend with, for the city clergyman does not always realize it as much as the country does.

E. L.

### Protestantism.

The Right Reverend W. Stubbs, D.D., Lord Bishop of Oxford, one of the foremost prelates in England and a historian of note, has recently delivered a Visitation Charge in sections at different centres in his diocese. Among the sections of importance to the above mentioned is one under the heading: Protestantism. We are pleased to be able to give below this section of the Bishop's charge. It is printed from the *Guardian*, May 17th, 1899:

"I now come to the consideration of what I have called the literary or academic side of what we are calling the crisis, that which concerns the present state and origin of parties in the Church of England.

"Under this head I propose to make a few remarks on only two points—the use of the word Protestant in reference to the history and doctrinal attitude of the Church of England, and the place which what is called the Oxford Movement had and has in the development of the Church work of the present century.

"1. I may as well put in the forefront of my remarks that I think that there ought to be no hesitation in admitting that the Church of England, since the Reformation, has a right to call herself and cannot reasonably object to be called Protestant. Her attitude in relation to the see of Rome has been, from the reign of Henry VIII., with the exception of the reign of Queen Mary, an attitude of protest. It would be an interesting inquiry to ascertain exactly the dates at which the term Protestant in its original limited sense, beginning at the Diet of Speyer, became a part of the English language, and by what stages the original limited sense, early enough applied as a designation of individual professors or reformers, was extended collectively to all the confessions and communities that adopted this attitude. Probably in the writings of theologians it retained its limitations, as contrasted with the denomination of Reformed, until the Thirty Years' War had shown to Lutherans and Calvinists alike the oneness of their cause as against Rome. It was only in a loose way that in the days of Hooker our Church could have been called Protestant; by the time of Cullingworth the transition of meaning must have been accepted, and when in the Declaration of Charles in 1642, and the Coronation Oath of William and Mary, the religion of the Church of England is described as Protestant Reformed, the word was simply meant to denote the denial of Roman claims. There can be no doubt that the English Reformation owed a good deal to German Protestantism. The text of the Book of Common Prayer, and some part certainly of the personal history of our Reformers, would be quite sufficient to prove this. In the same way the hand of the Reformed or Geneva school, in both discipline and doctrine, appears undeniably in the Church politics in the century of Puritan struggles, and in the history of the Lambeth Articles and of the deliberations of the synod of Dort, the Calvinistic influence more nearly affected the doctrinal views of English theologians than that of the Lutherans as such had ever done.

"And yet the Church of England, Protestant as her attitude was, and strongly inclined to the reformed dogmatism as her theologians occasionally were, was never committed by any act of her own, or by the nation speaking through

her or for her, to any of the confessions which in doctrine or discipline competed for the leading place among Protestant communities; still less did she commit herself to any discipline that would have robbed her of her Catholic and historic character. That the action of the Puritans was sufficient to forbid.

"Whilst then her whole history for the last three centuries is in continuous protest against Papal assumption, usurpation, and false doctrine, it cannot for a moment be maintained that she is or ever has been bound to any of the dogmatic utterances or disciplinary machinery of any of the communities that have called themselves Protestant, or that in her nearest approach to them has done anything inconsistent with her independent and Catholic identity. Her history and her symbolical books are her own; within these terms various doctrinal influences and more or less intimate sympathies, Lutheran, Calvinist, Zwinglian, have had their range; but by God's mercy she has been kept from such corporate identification with any of them as would imperil her status as a member of the Catholic Church judged by the true Catholic standards. She may be a Protestant Church, but her Protestant attitude is the complement of her Catholic history.

"I protest most strongly against the use of the venerable word as a colourable description of a negative and persecuting policy, a policy which is proceeding to assail one after another the great historic and theological truths on which the character of the Church of England is based, and a policy which just now is trying to force into every country parish the elements of controversy, the suggestions of treachery and falsehood which are to poison the whole relation of the pastor and his people.

"Whilst, however, I distinctly claim for our Church her full Catholic character unembarrassed by any such committal, I would in the strongest way condemn the idea which would repudiate the name of Protestant as a mere name of negation as well as the idea that the maintenance of Protestant negation is the whole, or the most important part, of our religious work and history, I should unhesitatingly reject the theory that regards Protestantism by itself, either at home or abroad, as a religious system devoid of spiritual constructive energy.

"I do not like the term Protestant faith or Protestant Church; Protestant religion is, I think, the historical and reasonable form of expression, but if these words mean anything they must mean the Catholic faith and the Catholic Church set free from Roman subjection and what that subjection implies—the Catholic faith and the Catholic Church system in various combinations, with various limitations, and various sad variations in doctrine and discipline, organic imperfections also.

"Protestantism liberated, in the age of the Reformation, energies of religious

working which had long been cramped and repressed. It was not done without much of the risk of reaction; it was done with much waste of time and strength and logic, and with much loss of charity as in the controversial struggles that have gone on ever since.

"But it was done. The theology, even through the miserable caricature of controversy, began the great work of realizing the truth and efficacy of the Word of God. Even the rivalry of competing and contending confessions deepened and widened the knowledge of the law of God. One to another and to the watching Churches the bearers of the light ministered light even through contention and strife, and the missionary work of the Gospel has gained, it may be surely said, more than it lost, far off as we may still be from that unity in which the world shall know the Gospel of Him who was sent for the saving of it. It cannot be maintained that Protestantism even in its most meagre aspect can be regarded as outside the discipline by which good has been worked, within and without the Church, in the changes of the years of the right hand of the Most Highest."

### Loyalty to the Church.

We ought to be loyal to the Church. We ought, as St. Peter says, to love the Church. The customs of the Church ought to be as dear to us as the customs of the family. We ought to try to learn all that we can about the Church, its history, its interpretations of doctrine, its way of helping people, its place in Christendom.

I am sorry for anybody who belongs to a sect whose membership is in a narrow, exclusive religious society which was established for the emphasizing of some one fragment of Christian doctrine, or for the sake of protesting against some old departure from the truth.

I am sorry for anybody who cannot be enthusiastic about his Church, who does not honestly believe that it is the very Church itself, that Christ was the actual founder of it, and the apostles the first ministers; and that there is room in it for the whole circumference of Christian truth, and that all Christians of all names can find in it all that is best in each of their denominational positions, and a great deal more.

Something is the matter, either with the Church or with the Christian, when the Christian does not love the Church.—*George Hodge.*

### The Bishop Sullivan Memorial Sustentation Fund.

Amount required	.....	\$50,000.00
Amount received	.....	8,555.24
Yet needed	.....	41,444.76

This month we do not chronicle so large an increase to our much needed

Sustentation Fund. The several items are given below:

Little Current, Algoma	\$2 50
Bidwell, Algoma	1 00
Shequindah, St. Andrews'	\$1 24
" St. Peter's	.72 2 16
Sucker Creek	1 25
	\$ 7 21
St. Luke's, for Welheim, Algoma	43 75
St. James' Cathedral, Toronto:	
Offerings of congregation in response to Bishop's appeal	\$175 00
Sunday school	10 00
	185 00
Collected by Miss Hawley, diocese of Ontario, per D. Kemp, Toronto	10 00
All Saints Branch of W.A., Peterboro'	2 00
Rev. F. Frost, Garden River, Algoma	5 00
Miss Macklem, Sylvan Towers, Toronto	10 00
Port Arthur W.A., Algoma	10 00
North Bay W.A., Algoma	2 50
Seguin, Algoma	\$1 41
Dufferin Bridge, Algoma	1 00
Broadbent, Algoma	2 30
	5 31
G.P.G. special	5 10
	\$ 285 87
Previously acknowledged	\$2,269 37
	\$3,555 24

Perhaps our English friends will better appreciate the figures at the head of this item if they are reduced from dollars and cents to £ s. d. Well, a sovereign is equal to four dollars and eighty-six cents. Put another way, we can say that five dollars is equal to twenty shillings and sixpence. For our immediate purpose we may divide our dollars by five and give the results in English currency:

Amount required	.....	£10,000 0 0
Amount received	.....	1,711 1 0
Yet needed	.....	8,288 19 0

### Garden River Mission.

REV. F. FROST, INCUMBENT.

Some news of this mission and adjacent fields will be acceptable I have no doubt to readers of THE ALGOMA MISSIONARY NEWS.

I might mention in beginning that the Indian churchwardens brought the quarterly quota to the missionary just a little after it was due and minus a small amount which would be paid in a short space of time. The warden asked for an opportunity after church on Sunday to exhort his brethren to give more liberally in the offertory. The missionary thought it would be slightly out of order, but gave permission. I might also say that the Indians have paid the amount of insurance fee that they promised. The work, I am happy to say, is prospering in spite of some troubles. We had a funeral the other day. A very good young fellow died and was buried, a very large concourse of Indians attending and singing hymns in procession to the grave. The missionary addressed the young men particularly in the funeral service.

I had an experience a week or so ago of missionary work of the old orthodox kind. An old friend of the missionary had come to settle in this neighbourhood and chose for his home a secluded spot in the middle of a dense wood, and asked for a visit from his pastor. He gave definite instructions to find the place, which all depended on reaching a small river, where the boat was to be left, and a tramp in the woods began. The poor missionary could not find the small river, so he went ashore as near as possible to where he thought the place would be and explored. He had passed the wood, and, as is nearly always the case, he went east instead of west, but fortunately met with men working in the bush, one of which knew where the path was that led to the wigwam. My friend was living in a finely-built bark wigwam of large size, the best I ever saw, of Ojibway shape. They had a nice garden in the clearing that had just been made. I was made welcome and something was given me to eat. Then we had family worship, then the old man led me through the woods to the place where I had left my boat.

F. F.

### Crumbs.

Spectres rule where there is no God.—*Novalis.*

Virtue, like fire, seeks to turn all things into itself.—*Seneca.*

Order and system are nobler things than power.—*John Ruskin.*

Life never dies; matter dies off it, and it lives elsewhere.—*H. Taylor.*

I count that all men downward go with the upward strife.—*G. Macdonald.*

The shock of a lost faith often restores sooner than the reproach of a neglected faith.—*Hutton.*

Good luck is the willing handmaid of upright, energetic character and conscientious observance of duty.

Nothing is more pitiful than a man who has lost his ideals, unless it be a nation that has lost its ideals.

Advice is like snow—the softer it falls, the longer it dwells upon, and the deeper it sinks into, the mind.—*Coleridge.*

Excitement is not enjoyment, in calmness lies true pleasure. The most precious wines are sipped, not bolted at a swallow.

When Jesus Christ lingered among teachers of the Bible, He unquestionably taught that religion was an essential part of education.

It is as easy to deceive ourselves without our perceiving it, as it is difficult to deceive others without their perceiving it.—*Duc de la Rochefoucauld.*

Prayer is so mighty an instrument that no one has thoroughly mastered all its keys. The sweep along the infinite scale of man's wants and God's goodness.

The best way to remember anything is to thoroughly understand it, and often to recall it to mind. By reading continually, with great attention, and never leaving a passage without comprehending it well, we cannot fail to improve the memory.

People who are in earnest are apt to be a little one-sided, narrow and fanatical. But the Lord uses such agents to move the world. Do not oppose them, but endeavor to moderate them, and, like Paul, to show, if you can, a more excellent way.

"Is it asked whether Episcopacy exists by Divine ordering? It is enough to reply that Christ framed the pattern of it in the college of the Apostles; that the Apostles followed that example, and that the consent of the universal Church is indisputable."—*Grotius*.

It is better to be defeated than to conquer by unfair means. Whether it is in a parlour game or a matter of statecraft, dishonourable practices are, in the long run, and in the noblest interests, a losing business. Character is won where "points" are lost, and defeat is an honour when it comes through being honourable.

Shall courtesy be done only to the rich, and only by the rich? In good breeding, which differs, if at all, from high breeding only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights, I discern no special connection with wealth or birth; but rather that it lies in human nature itself, and is due from all men towards all men.—*Carlyle (Sartor Resartus)*.

If you want amusement you must pay for it—25 cents, 50 cents, or even \$1 a seat. If you want medical services you must pay for them—\$1, \$2 or even \$5 a visit. If you want legal services you must pay for them—\$1, \$2, or even many dollars each consultation. Then, when you want religious services, why, in the name of justice and common sense, should some folks expect to get them for nothing or next to nothing? Is it reasonable?

"The Reformers contemplated a *weekly* Communion for all communicants, as being nearer the model of the primitive Church, and more agreeable to our Lord's own teaching. The troubles that arose in Scotland after the Reformation produced great laxity, and communions became rarer than ever. What has to be kept in mind is this: That frequent communion is the standard set up for all Christians, and that infrequent communion is not, as many suppose, a peculiar mark of the Reformed Churches, but had beginning in days long before the Reformation, and was, in fact, one of the many causes of the Reformation. To bring Christians back to what the Church—by its providing a weekly communion—contemplates, must be the aim of every one of us."—*From the Scottish Standard Bearer*.

## The S.P.G.

EXCERPTS FROM THE ANNUAL MEETING OF  
1898.

(From the Mission Field.)

Rev. Mr. Whitehead, the Bishop-designate of Madras:

"I do not think that the destruction of Hinduism and Mohammedism is at present the main work which has to be done, for the simple reason that the downfall of Hinduism and Mohammedanism will be brought about by the vast and powerful forces of Western science and Western civilization. It is only within the last fifty years that Western science and Western literature and Western civilization have been brought to bear with any real power and force on the thought and the social life of India. Colleges and schools in which English is taught, and in which the pupils learn a certain acquaintance with European science and English literature have been established not only in the great cities, but also in the village districts. Everywhere the post, the railway, and the telegraph are establishing a perfect network of lines of communication along which science and civilization will soon penetrate to every corner of the great Indian Empire. It is simply impossible that a popular religion like Hinduism can in the end maintain its ground against these aggressive forces."

But, Hinduism being destroyed, what is to succeed it?

"The one question—and it is a question of very deep interest—is, when the crisis comes will the Church in India be prepared to meet it? It is difficult to realize what the break-up of a great system of religion like Hinduism really means. I can only compare it to the break-up of the Roman Empire. In India religion dominates and controls everything to an extent which the Englishmen of the nineteenth century find it very difficult to realize. If there were no power of reconstruction in the country such a catastrophe would be absolutely appalling to be contemplated. The people of India will never base their social system on anything except religion. The State, though she is powerful to destroy, is powerless to reconstruct. It is to the Christian Church alone that we must look for the one power that is able to do the great work that is required in the future of India."

A matter of the utmost importance is the education and training of the native Christians.

"Do not judge of the success or failure of missions by the number of converts, or by the size of the church. Simply judge by the spiritual power of the Church, and by the success of those institutions which are established, whether in parochial work or in the schools and colleges for the better training and the building up of the native Christians themselves. One of the great needs of the Church in India in the future will be the need of freedom

and independence. We require in India freedom to develop, and freedom for an Oriental Church to develop upon Oriental lines. And, above all, be hopeful and trustful. The one unpardonable sin in missionary work is to lose heart. After all the work is the work of Christ, and He will bring it to a successful issue in His own time and in His own way."

The Rev. A. N. Banerjee, a Bengali clergyman of Calcutta, spoke of the way in which modern and Western influences in India were going down deep and sapping the very foundation on which the religious beliefs and the social customs of the people stood. Some of the adherents of the great religious systems had been compelled to adopt Christian truths and Christian doctrines and to fabricate new systems out of the old ones.

"Many in India are of opinion that the crisis is not so far removed as is sometimes thought. The building up of the infant Church is certainly and absolutely the greatest work that has to be done at the present time. I am thankful to say that the number of native missionaries is increasing. More than half of the 600 missionary clergy employed in the Province, which includes India, Burma, and Ceylon, are pure natives of the country. It is almost an axiomatic truth in the present day that if India is to be evangelized it must be evangelized through the people of the country. If that is to be the case, it must be done through men who have been ordained for the ministry and duly trained for it."

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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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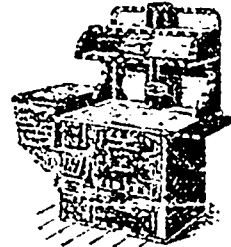
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