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"Go ye into all the world
and preach the gospel to every
creature."



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.



December, 1898



CONTENTS:

DIOCESAN—Our Work Among the In-
dians at Sheguiandah—The Bishop
at a Feast—New Church at Silver-
water—Consecration of Graveyard
at North Bay—Notes, Etc.

Religion in Schools—D. & F. M. B.

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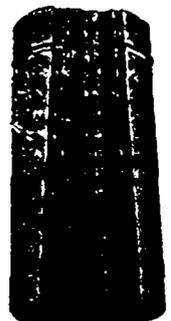
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Close and Tight.

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. X. No. 12

TORONTO, DECEMBER 1, 1898.

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The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese every where 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.

DECEMBER.

1. Thurs.—Take train for Sturgeon Falls.—Meet the Sturgeon Falls congregation.
2. Fri.—Sturgeon Falls and Warren.
3. Sat.—Train to Sudbury.
4. 2nd Sunday in Advent.—Take duty in Sudbury and Webbwood.
5. Mon.—Webbwood: Examination of Candidate for Deacon's Orders.
6. Tues.—Webbwood: Examination of Candidate for Deacon's orders.
7. Wed.—Return to Sault Ste. Marie.
10. Sat.—Train to Garden River.
11. 3rd Sunday in Advent.—Confirmation on Garden River.
12. Mon.—Return to Sault Ste. Marie.
14. Wed.—*Ember Day*.—Sault Ste. Marie.
16. Fri.—*Ember Day*.—Sault Ste. Marie.
17. Sat.—*Ember Day*.—Sault Ste. Marie.
18. 4th Sunday in Advent.—Ordination in St. Luke's Pro-Cathedral, Sault Ste. Marie.
19. Mon.—Sault Ste. Marie.
21. Wed.—*St. Thomas, Apostle and Martyr*.—Celebrate Holy Communion in St. Luke's Pro-Cathedral. Take midday train for North Bay.
22. Thurs.—Return to Sault Ste. Marie.
- 25.—*Sunday, Christmas Day*.—Celebrate Holy Communion and preach in St. Luke's Pro-Cathedral, Sault Ste. Marie.
26. Mon.—*St. Stephen, the First Martyr*.—Sault Ste. Marie.
27. Tues.—*St. John, Apostle and Evangelist*.—Sault Ste. Marie.
28. Wed.—*Innocent's Day*.—Sault Ste. Marie.
29. Thurs.—Sault Ste. Marie.
30. Fri.—Sault Ste. Marie.
31. Sat.—Sault Ste. Marie.

Notes by the Way.

THE BIRTH OF CHRIST.

Open thy portals, life, behold!
A King in thee His course would hold;
Ah! who shall tell His worth!
A King, before Whose glorious light
And gorgeous splendour, shrink from sight
The meaner kings of earth.

Oh, see
How He,
In royal state,
Now through the gate
Descends, and how
The Heavenly choir before Him bow!

As ready there He stands, all round,
The heights of heaven with song resound,
And palms bestrew His way;
But ah, how strange! as near the earth
Approaching, all this sacred mirth
Grows dim and fades away;
And palms,
And psalms,
And crowns of gold,
And thrones, behold,
All, all are gone,
A little Child is found alone!

No splendour here adorns His brow,
Of glorious state we hear not now,
Po r straw His bed supplies;
O happy he who findeth grace,
Beside this Infant's resting-place.
To ponder and be wise!
Oh, see
How He,
Within us, mild,
And like a child,
His work begins,
And heirs for heaven thus daily wins.

—Translated from Dr. A. Tholuck.

HE who acquires his learning at the expense of his morals is the worse for his education.—*Æcclumpadius*.

WE are informed that the postoffice known as Liskeard, in the Temiscamingue district, has been renamed, and is now known as Thornloe.

WE may challenge the proof from Scripture of any plurality of Churches, except such as is local only.—*Gladstone, "Church Principles."*

A SILENT but most effective missionary is to be found in the Book of Common Prayer. Make a present of a copy to your sectarian friends.

THE ALGOMA MISSIONARY NEWS is rapidly widening its field in Canada. If our subscribers who are in arrears will kindly pay them we shall end the year with a balance that will be of service to the diocese.

REV. FRANZ C. H. ULDRICHT, of Sudbury, is but slowly recovering from his painful affliction of rheumatism. All who know him join with his parishioners, who are much attached to him, in their sympathy and hopes for his recovery.

MAY we remind our readers in the diocese that the offertories on Christmas Day are among those devoted to special objects—on this occasion for the clergyman of the mission? By your cheerful liberality show your appreciation of his work and encourage him with a knowledge of it.

SPEAKING at the opening of a new synagogue at Leicester the other day, the Chief Rabbi, Dr. Adler, alluding to the Sirdar's victory, said it was a remarkable fact that, near the scene of the late battle, Moses won a great battle when connected with the Egyptian Court. Atbara also bore the same name to-day as it did in Moses' time.

AS in mines of gold, any one who is skilled in such matters could not bear to overlook even the slightest vein, inasmuch as it is capable of yielding great riches; so in like manner in the Divine Scriptures, we cannot pass over one jot or one tittle without loss; but it is necessary throughout to investigate all things. For all these things are spoken by the Holy Spirit; nor is there in them anything which is superfluous.—*St. Chrysostom*.

IT is but a few weeks since that Rev. E. Lawlor again undertook duty in the diocese, going to the mission of Broad

bent and Seguin. However, it seems certain that he has not entirely recovered from the serious illness that prostrated him for so long. Mr. Lawlor, though not strong enough to take duty in a country mission, may, perhaps, be able to perform some lighter work for a time. We should be pleased to hear that he has recovered.

THE Bishop of Korea, while in England during the summer, referred to the difficulty he experienced in adapting European church music to the Korean language. He had tried some modern tunes for hymns and found the Koreans absolutely incapable of understanding them. Apparently they have no scale. How great a part in revivals of religion hymn-singing has played is known to all who have any knowledge of the history of Christianity.

THE "Old Hundredth" tune was known in England as early as 1561, when it appeared in the edition of Sternhold & Hopkins' Psalms of that year. From this time forth it was included in every edition of that work. It has been shown that most of the strains in the tune are taken from ancient hymn tunes of the early Church and had been sung by Christian voices not only a thousand years before Luther was born, but for centuries before the Papal system was developed.

REV. R. GOMERY, who from August 15th to September 19th visited a number of missions in this diocese as the Canadian representative of the S.P.C.K., in due course made his report to the Bishop. He visited twenty-five stations in twenty-one parishes and missions, and spoke at twenty-eight services or meetings, from which was handed to him the sum of \$70.94. Mr. Gomery acknowledges receiving "the very kindest reception and hospitality" from every one of the clergy at the points visited.

WE regret to learn that the Qu'Appelle *Messenger*, the interesting journal published in the interests of that diocese, is to die with the year. Our regret is intensified by the statement that the decrease is mainly due to the indifference of the clergy of the diocese. The efforts of Rev. Mr. Teetlebaum deserved better results at this time. However, in the near future it is possible that the loss will be so much felt that *The Messenger's* resuscitation

will occur amid circumstances that will promise a more vigorous life.

THE October report of the S.P.C.K. acknowledges Bi-centenary offerings from Canadian dioceses as under:

Algoma.....	\$ 55 61
Huron.....	32 65
Montreal.....	151 62
Niagara.....	5 32
Nova Scotia.....	222 54
Ontario.....	36 47
Ottawa.....	113 24
Quebec.....	382 74
Toronto.....	80 78

	\$1080 97
Deduct printing, postage, etc..	8 32
	\$1072 65

THE problem regarding cheap and rapid transportation from the western and northwestern portions of Canada and the United States is capable of solution by the building of a canal that would connect Lake Huron with the port of Montreal. According to surveys made this is possible by way of the French and Ottawa Rivers, Lake Nipissing, and the building of twenty-nine miles of canal. Should navigation to the seaboard take this course an enormous tonnage would traverse waters embraced by the boundaries of this diocese.

MRS. ATKINSON, the wife of the incumbent of St. Joseph's Island Mission, gave an address on St. Joseph's Island and Garden River Mission before the Church of St. Thomas' Branch of the W.A. at Belleville during her recent visit to that city. Canon Burke, rector of Belleville, and his congregation are much interested in Algoma missions, and will not forget to do all in their power to sustain the same. The venerable Canon visited these parts in his earlier years, and appreciates the importance of the work of the Church in this vast diocese.

THE Sunday-school as the handmaid of the Church of England will not be raised to a condition of efficiency commensurate with this high calling until it is more widely recognized that one of its peculiar and special functions is to set forth and extend the *distinctive principles of that Church, and not only to train up the scholars in the nurture and admonition of the Lord*, but, as best tending to realize that aim, to make them intelligent members of the Church of which they form a part; in other words, not only to train to be Christians in the full and

highest sense which that name implies, but Christians of the Church of England type.—*Prebendary Beresford.*

The *Letter Leaflet* of the Woman's Auxiliary came to us in November in a somewhat altered form. It is an admirable and sympathetic vendor of news of work women are doing for missions in Canada, and long ago justified its existence as a medium through which the women of the Church in the Dominion were able to work more intelligently, and, therefore, more successfully, as an auxiliary to the Mission Board. We rejoice to learn that its monthly circulation is increasing, and hope that there will be no branch of the Woman's Auxiliary in our missionary diocese without its quota (even if a small one) of subscribers to and readers of *The Letter Leaflet*.

AN error crept into our publication of last month of the Bishop's report to the Metropolitan of the Province. We said, referring to the "Mission Sustentation Fund," that "the fund now stands at \$2,857.32, a little more than half the sum which will be required *annually* if we are to raise the whole amount within the five years assigned to us." For "half the sum," read "one-quarter the sum." This means a redoubling of effort to provide for the maintenance of our missionaries when the S.P.G. grants are wholly withdrawn. We hope the Church people of Canada, as well as our friends in the "old country," will deal with us generously in this matter. Is it not of vital importance?

NOTWITHSTANDING that the postal service in Canada is generally managed in a manner creditable to the Administration and to the satisfaction of the people there is room for no little improvement in the handling of mail matter in some parts of this diocese. Ever and anon one wonders how letters reach their destination when is witnessed the carelessness of stage-drivers, little tug captains and other conveyors of Her Majesty's mail to small, though not unimportant places. Pitched anywhere on the boat or anyhow on the seat of or into a stage waggon anybody may sit upon it, while it is often left without a semblance of guardianship. And on the railway trains our letters are not seldom carried past their destination to return by the next day's train.

In a "Letter from the East," by Rev. A. C. Headlam, in *The Guardian* of November 2nd, are several statements of more than passing interest. For instance, speaking of a visit paid to the Coptic Patriarch of Cairo by the Bishop of Salisbury and some English clergy, he says: "It is not, I think, generally known that Khartoum was once the centre of an important Christian kingdom; it had as many as two hundred churches, which were subject to the authority of the Coptic Patriarch. Up till the evacuation of the Soudan it, too, had contained, I believe, a small relic of those black Christians, and there were several congregations of Copts who resided there in the service of the Government. The Coptic Bishop of Khartoum had succeeded in escaping, and died some little time ago. The Patriarch consecrated his successor fifteen years ago, Swapammon, who was present during our interview."

The following is an extract from the letter of an adventurous gold seeker, journeying down the Mackenzie River in the diocese of the same name. Writing from Fort Simpson, where Bishop Reeves lives when at home, to a Hamilton paper a long letter descriptive of his trip, the writer gives evidence of appreciation of the missionary labour there. He says: "We attended divine service on Sunday morning, and much enjoyed the simple service which was warm and hearty throughout. Including the Bishop, who rang his own church bell and stood at the open door to give us welcome, there were but four and twenty worshippers in the little sanctuary. Some were pure Indians who understand the English language, others were dwellers at the fort, and the rest miners like ourselves, dressed in the roughest of clothes, and so thoroughly shabby, as far as appearance is concerned, as to make welcome the thought that there was one roof at least under which all men are equal."

REV. R. RENISON, M.A., incumbent of Sault Ste. Marie, Ontario—one of Algoma's self-supporting parishes—the see city to be—is shortly not only to sever his connection with the Church in Algoma, but with the Church of England in Canada. He leaves at the beginning of the year—1st January, 1899—to take charge of a large missionary district in Arizona, one of the south-western states

of the neighbouring republic, situate immediately north of Mexico and adjoining California on the west. Our friend has done yeoman's work in this diocese, in which he was ordained. He is well known as the missionary who spent a number of years among the Indians up the Nepigon. Candidly, we would rather see him among the ranks of the clergy in the Dominion of Canada, or in a place where floats the imperial flag, but, though he feels he should go elsewhere, our regard is not lessened nor our good wishes less hearty. It goes without saying, we are sure, that his friends in Algoma, both clergy and laymen, trust that he may be spared for many years of usefulness in the Church.

OUR missionary in Temiscamingue, who went home to Ireland on leave, is trying to interest his fellow-countrymen in Ireland in the work of the Church in Algoma. We have received a brief report of a lecture given by him in October in Belfast. The Very Rev. the Dean of Connor presided, and urged upon his hearers the duty of providing spiritual ministrations for their brothers and sisters who left their native land to seek a living in the colonies. Mr. Hickland described his work in the backwoods and referred to his impressions of the change from life in the midst of every comfort in Ireland to a large mission field in Algoma with its many hardships, giving an interesting description of the country and "the habits of the natives." By the latter we suppose he meant our improved way of doing many things and the ability we possess of making no small tale of bricks with little straw. In concluding, the lecturer made an earnest appeal for help, being confident that when the facts concerning Algoma were known Belfast people would not be slow in coming to our assistance.

FROM an interesting account of the Dreer collection of autographs, in the *New York Evening Post*, we quote the following "Agreement" contained in a letter written by Charles Wesley in 1752:

We whose names are underwritten, being clearly and fully convinced, (1) That, the success of the present Work of God does in great measure depend on the entire Union of all the Labourers employed therein; (2) That our present Call is chiefly to the members of that Church wherein we have been brought up, are absolutely determined by the Grace of God.

1. To abide in the Closest Union with each other, and never speak, do, or suffer anything which tends to weaken that Union.

2. Never to leave the Communion of the Church of E. without the consent of all whose names are subjoined.

CHARLES WESLEY, JOHN JONES,
WILLIAM SHINT, JOHN DOWNES,
JOHN WESLEY, JOHN NELSON.

Wesley goes on to say: "I sh^d have broke off from the Methodists & my Bro' at that time" (he is writing in August, 1755) "but for the above agreement, which I think every Preacher should sign or leave us."—*Living Church*.

LORD NORTON has just put up in Lea Marston Church a brass tablet to the memory of Dr. Bray, who began, as the incumbent of this little parish, a great career of beneficent work in this country and in America at the time of the Church's greatest need two centuries ago. The tablet bears the following inscription:

THE REV. THOMAS BRAY, DD.,
Chief of the Founders of
the Society for Promoting Christian
Knowledge, 1698, and 1701 of the Society
for the Propagation of the Gospel.
Was for several years Incumbent of Lea Marston.
Lord Norton places this Memorial of
his great service to Religion in England and
America on the Bi-centenary of the
S.P.C.K., 1898.
Died 1734. Aged 74.

Lord Norton's action in erecting a tablet to the memory of Dr. Bray will, no doubt, set a good many persons to ask who Dr. Bray was. One of the greatest of the splendid band of Churchmen who flourished between the Restoration and the paralysis of the Church which came with the suppression of Convocation in 1717, he illustrated a life of good work, exactly the kind of character which we maintain the English Church is certain to produce when her system has fair play and is honestly applied.—*Church Times*.

Intercession for Missions.

The Bishop has addressed the following letter to the clergy of the diocese:

Bishophurst, Sault Ste. Marie, Ont.
November 15th, 1898.

REV. AND DEAR BROTHER:

St. Andrew's Day has long been set apart as a day of Intercession for Missions. It is my wish that it (or one of the seven days immediately following it) should be so observed this year.

Will you be good enough, at that time, to have public worship (if possible beginning the day with a celebration of Holy

Communion) in your chief centres of population, and thus give your people an opportunity to offer, in common, their intercessions for the vast work of Missions?

Knowing as we do that the Lord has commanded His Church to evangelize the world, we should beware of indifference to that great work. And believing as we do that prayer is essential to our success in this as in all other good works, we should not dare to be careless in our use of that mighty instrument for good.

Will you then, at this time, both set forth the claims of the mission field, and urge your people to give their prayers? Will you ask them to pray for missions, not only in Church, but in their family worship, and in private?

Will you ask them to pray for the three hundred millions of misbelievers and unbelievers in India; for the spiritual occupation of the vast district in China, which recent political events have opened to trade and to the Church; for the work of the Church in the vast regions of Western Australia, and in Madagascar; for the missions in the great North West and in our own Diocese of Algoma?

And will you ask them to pray in general for a greater spirit of self-sacrifice among all members of your church, whether clergy or laity?

I am, very faithfully yours,
GEORGE ALGONA.

For Algoma's W. and O. Fund.

The Bishop has received the large sum of \$450 towards the W. & O. Fund of the Diocese. It is a legacy of \$500, less \$50, succession duty paid to the Government of Quebec, left us under the will of the late T. H. Dunn, Esq. Mr. Dunn was one of those faithful and ever generous Churchmen who have made the Church of that city so justly famous for good works.

Would that others inspired by such examples would give in like manner to our Sustentation Fund.

Truth crushed to earth will rise again.

Mission of Webbwood.

MR. F. B. STORER, CATECHIST.

His Lordship, the Bishop of the Diocese, visited this mission from the 12th to 15th November. He was able to visit four of the six centres, viz.: On Saturday, 12th, the Bishop arrived in the afternoon by the east-bound train at Walford. At 7.30 p. m. we had a well-attended and bright Evensong with sermon by his Lordship, and four infants were baptized.

On Sunday morning at 8.30 we started to drive to Massey, a distance of eight miles, over very rough roads, where we arrived at 10.30 a. m. At 11 o'clock Matins were said, followed by a sermon

members of our congregation and then took train for Massey. From Massey we drove to the Indian village on the Spanish River, about 4 miles from Massey. At this mission a new schoolhouse is being built to replace the one so unfortunately burnt last spring. Evensong was read at 7 p. m. and three Indian infants baptized, and an address delivered by the Bishop. We were met here by the Rev. F. Frost, missionary to the Indians, who read Evensong in the Indian language and interpreted the Bishop's address. After Evensong some necessary business was transacted in connection with the missionary and school work, which school work is so faithfully done by Miss Morley. The Indians were delighted to see the Bishop and ourselves, and gave us a very hearty reception, and crowded the temporary schoolhouse, at Evensong there being over forty present.

The accompanying photo of the Indians will give a good idea of the children and adults who are connected with the Church's mission here. About 10 o'clock we returned to Massey, having a pleasant drive in the calm and clear evening.

At noon on Tuesday, the 15th, we all took train west, the Bishop returning to Sault St. Marie, the Rev. F. Frost to Garden River, and Mr. F. Brittain-Storer, catechist, to Walford. Throughout the



Group of Indians.

whole visit the Bishop was most gladly welcomed, and very kindly and hospitably entertained. The visit has cheered, helped and strengthened the people and workers here.

from the Bishop and a celebration of the Holy Communion. After luncheon several brief visits were paid to members of the church here. At 4 p. m. we took train for Nairn Centre, where at 7 p. m. the Sacrament of Holy Baptism was administered to an adult. At 7.30 followed Evensong, when ten children were baptized, and a most useful and powerful sermon, preached by the Bishop, on Baptism. The pretty little church was crowded by an attentive and reverent congregation.

On Monday morning, after an early breakfast, several brief visits were paid to members of the church and congregation. At 10 a. m. there was a celebration of Holy Communion by his Lordship, after which several more brief visits were paid. We partook of luncheon with one of the

whole visit the Bishop was most gladly welcomed, and very kindly and hospitably entertained. The visit has cheered, helped and strengthened the people and workers here.

Shingwauk Notes.

The work has gone on very satisfactorily during the past month.

On the 10th of October, Mr. McCaig, the Public School Inspector, paid his semi-annual visit of inspection to the school, and was much pleased with the progress made by the pupils in class work.

We are much encouraged by the substantial evidence of sympathy and interest in our work as shown recently in the kind gifts of \$25.00 from a "life member" of

the Montreal W.A., and a generous donation of \$25.00 from an "old Shingwauk boy," for the Shingwauk Home.

On the 11th of October the Bishop of Algoma spent a few hours at the Shingwauk Home, and left Sault Ste. Marie the following day for the Manitoulin.

Our carpenter boys are at present engaged in the erection of a 120 x 36 frame addition to the laundry, to serve when completed as a drying and ironing room, the need of which, especially during the winter months, has been a long felt want.

The increased room will facilitate the unavoidable heavy work in this department, some idea of which will be gathered from the fact that from four to five hundred articles of clothing and bedding are sent to the laundry each week, and which keeps eight boys (under the instruction and with the assistance of an experienced laundress) hard at work four and a half hours each day of the week.

Our farm boys have been chiefly employed in pulling roots, taking up the potatoes (unfortunately a light crop), teaming wood, attending the stock, and fixing up the buildings for the winter, and are now preparing for the bush work.

The following letters from two recently discharged pupils will be of interest :

Hintonburg P.O.,
October 12th, 1898

DEAR MR. KING,—Your most kind letter received some time ago, and was more than pleased with all your encouragement that you gave me.

I am glad to say that I am getting on fine with Mr. Gamble. I am doing my utmost to please him in regard of working well, as you advice me, and as well at home I do as mother tells me, so I am to please to whom I am working for.

I am glad to inform you that I am keeping myself on the right side, attending the church regularly, and keeping away from bad company as much as I can.

I am going to try to join the Y.M.C.A. if I am able to this fall. I will enclose you a circular of the Y.M.C.A. to give you just an idea what the Y.M.C.A. do for young men, and to where I intend to spend my evenings this winter coming if all is well.

I am still living with mother in Hintonburg and working in city; it's only $\frac{3}{4}$ of a mile from where I live.

Hintonburg is outside the corporation line.

I remain,

From your ex-pupil,
(Sgd.) JOHN ANGUS.

P.S.—Please remember me to Mrs. King and the two boys.

—
Moravian Town, Ont.

DEAR PRINCIPAL,—Well, Mr. King, I have to remain home for good, although I like Shingwauk very much. As you know, when I left I didn't like to leave the place; but I like this place very much.

I may visit the Shingwauk next summer for a while, if I am able. Before I stop I must thank you for all your kindness during my stay at the Home.

I remain,

Yours respectfully,
(Sgd.) FRANK STONEFISH.

Two boys absent on sick leave; sixty-two in residence; nine applicants applying for admission. G L.K.

The Bishop with the Indians at Sheguiandah.

On Thursday and Friday, the 13th and 14th of October, a conference and reunion of the Indians in connection with the English Church missions of this vicinity was held under the direction of the Bishop of Algoma at Sheguiandah.

Rev. Frederick Frost, formerly incumbent of Sheguiandah, acted as the Bishop's chaplain and interpreter.

All arrangements were made by the Rev. W. J. Eccleston, the present incumbent of Little Current and Sheguiandah, and were most complete and satisfactory in every way.

Messrs. B. Fuller and S. Ferris, teachers of the Indian schools at Sheguiandah and Birch Island respectively, were present and, notwithstanding the inclemency of the weather, some 115 Indians gathered to take part in the proceedings, including representatives from the missions of Birch Island, Whitefish River and Sucker Creek.

Owing to the intermittent character of the boat service the Bishop would have found it impossible to attend the conference had not the Spanish Lumber company and Messrs. Sims Bros. kindly placed their tugs at his disposal, thus enabling him to reach the scene of action about midday on Thursday.

The appointments each day began with a celebration of Holy Communion. On Thursday morning a public service with an address followed at 10.30. In the afternoon a conference was held at which the Bishop and others gave addresses and various matters of practical importance were discussed. On each occasion the little church was crowded. At the close of this conference a double Indian wedding was celebrated, Rev. Mr. Frost performing the ceremony and the Bishop pronouncing the benediction.

At six o'clock a supper or feast was given at the Council Hall, the Chief being master of ceremonies. The people were placed in due order at the table and

everything was done with great propriety. An abundance of "good things" were provided. This was followed by a social evening, the Indians singing in a very hearty manner and vying with one another in making the occasion pleasant and successful. In the course of the evening the Bishop again addressed the Indians on practical topics.

On Friday morning, in addition to the celebration of Holy Communion, the Bishop held a confirmation and baptized Chief Ogemah's child. This was followed by a final conference which lasted to midday and concluded the proceedings.

The interest manifested by the Indians throughout the conference was most gratifying. A spirit of true loyalty and devotion seemed to pervade the gathering. Much kindly and warm feeling was evinced in connection with the practical topics discussed and much good seems likely to result.

From Sheguiandah the Bishop accompanied Rev. Mr. Eccleston to Little Current, where he preached in the evening.

North Bay Mission.

—
REV. W. A. I. BURT, INCUMBENT.

The annual Harvest Festival of St. John's Church was held this year on Sunday, Nov. 6th, 1898. The services of the day were ushered in by a celebration of the Holy Eucharist at 9 a.m., when the Lord Bishop of the Diocese was celebrant, assisted by the incumbent. At 11 a.m. Matins was said by the incumbent, and the Bishop read the lessons and preached. In the afternoon his Lordship was driven to Callander, the out-station, where the incumbent officiated at Evensong, and the Bishop delivered the sermon and pronounced the benediction.

In the evening, at North Bay, at 7 o'clock, a service of a special character was observed. The rubric having been complied with by having had full Matins and Evensong said in the mission, the Bishop and incumbent were free to observe the form of service drawn up by the House of Bishops for Thanksgiving Day. At this service, which was rendered most devoutly and heartily, the Bishop delivered a stirring and instructive sermon from the words, "What mean ye by this service?" All the services of the day were well attended, especially that at 7 p.m., when the church was packed. At this service, during the offertory, a sacred

quartette was pleasingly rendered by Mesdames Hannen and Montgomery, and Messrs. Hannen and Begg. The offerings for the day at St. John's Church amounted to \$50.

On Monday, the 7th, the Bishop consecrated the graveyard, which has lately been cleared and fenced. It was not the most pleasant season of the year for an outdoor service, but we were all pleased that the sky was clear, even though there was a bleak wind blowing. Shortly after 2 o'clock the clergy and some members of the congregation drove from the church to the location of the graveyard. There the Bishop, Revs. W. A. J. Burt and C. Piercy (Sturgeon Falls) put on their vestments. The requisition to the Bishop for the consecration of the ground was read by Mr. Wilson, churchwarden. Assent being given the Bishop, preceded by the two priests, and followed by the people present, proceeded around the ground reading the appointed Psalms. Then were recited the proper prayers, followed by an address and benediction by the Bishop. The Church people of North Bay are to be congratulated on the possession of a place duly set apart for the burial of the dead.

At 8 p.m. Evensong was said, and a short sermon preached by the incumbent of Sturgeon Falls.

Gore Bay Mission.

REV. LAWRENCE SINCLAIR, INCUMBENT.

The Bishop of Algoma visited this mission and was present at 10.30 a.m. service in All Saints' Church, Gore Bay, on Sunday, Oct. 16th. His Lordship preached and celebrated Holy Communion. Two candidates, who had been prepared at Silverwater by Mr. W. H. Hunter, were confirmed. On the evening of the same day the Bishop preached and confirmed two candidates in Mills.

On the following evening His Lordship opened the new Church of St. Peter in Silverwater, confirming five candidates prepared by Mr. Hunter. The Bishop said some words in commendation of Mr. Hunter's good work during the summer, and expressed his regret that Mr. Hunter was not present in consequence of his having had to return to Toronto for his studies. His Lordship also expressed some kind remarks on the work accomplished by the people, especially in regard to the new church, and made reference

to the beautiful altar cloth and other good gifts from friends in England. The Bishop's energy in getting the church furnished, an altar prepared and covered and the chancel otherwise made very presentable is worthy of record.

Next morning the Bishop baptized three children before leaving. The journey to Gore Bay was very unpleasant so far as the roads and weather were concerned; the rain was heavy and the air cold. In the evening the Bishop, although he was greatly fatigued, spent the time chiefly in trying to get a tug to convey him to the north shore of the lake, and the following day from an early hour was occupied in a similar purpose, but all efforts failed until the arrival of the steamer *City of Midland* at 4.20 a.m. on Thursday, when His Lordship left for Sault Ste. Marie.

I had the honour of being with the Bishop during his visit and assisting at all the services. I take this opportunity of thanking the good people of Mills and Silverwater, who gave us refreshment on our journey. I cannot help remarking that it would be vain to venture an adequate description of the Bishop's efforts and anxiety to keep his next appointment, but sail-boat and tugs that could not be procured, combined with a stormy sea and ships far behind time, all joined to prevent it.

LAWRENCE SINCLAIR.

Canadian Church Mission Board.

At the triennial meeting of the General Board of Missions of the Domestic and Foreign Missionary Society of this ecclesiastical province, recently held in Montreal, the Diocese of Algoma and its needs was among the missionary objects considered. The Bishop submitted an estimate for the current year, as follows:

REVENUE.	
English Algoma Association.....	\$ 3,000 00
Canadian Dioceses.....	4,500 00
Domestic and Foreign Missionary Board.....	2,000 00
S. P. G.....	3,000 00
Colonial and Continental Church Society.....	1,378 00
Algoma .. .	8,000 00
	—————\$21,878 00

EXPENSES.	
Stipends of twenty-nine missionaries at \$600....	\$17,400 00
Stipends of three self-supporting parishes....	2,600 00

Management of Diocese..	1,500 00
Balance towards debt....	378 00
	—————\$21,878 00

This, however, does not cover the accounts of the Shingwauk Home for Indian boys, nor the debt (\$4,000) of the Diocese.

On motion it was resolved, "That the Board recommends to the dioceses of this ecclesiastical province that the several amounts which they formerly gave towards the Bishop of Algoma's stipend, and which for the last three years they have given towards the Mission Fund of the Diocese, shall be given by the said dioceses towards the Mission Fund for the next three years."

We trust the above recommendation will emphasize to our brethren in Canada and abroad the desirability—yes, the necessity—of helping us to reach a position from which we shall not know what debt is, when the Bishop will not be worried nor worn by efforts to make up for necessary expenditures of the past. With no debt and a growing Mission Sustentation Fund, it is certain that all concerned could throw into our missionary work a zeal not divided or hampered by financial troubles.

At a meeting of the Board of Management held on September 20th, it was resolved that \$500 be granted to the Shingwauk Home from the fund for Indian schools, and that further appropriations be made by the Executive Committee after receiving the report of the Indian Committee, if in the judgment of the former it be deemed advisable.

On the day following, the treasurer having reported a sum of \$3,200 on hand for Domestic Missions, it was resolved that a grant of \$1,600 be made to the Bishop of Algoma for work in his diocese, and that the Executive Committee be empowered to make appropriations out of the Domestic Mission Fund to the several different missionary dioceses after consideration of the reports from the Bishops, and if possible to make an additional grant to Algoma, so as to make up its appropriation to \$2,000.

The Religious Education Question.

There is, perhaps, no question which has so steadily and with increasing power come to the front among Church people in Canada as that of the religious education of our children in our common schools in this Province. And surely

there is nothing foreign to real missionary work in the continuous urging to a foremost place the absolute need of teaching what has well been called "the fourth R." Indeed, from its greater importance, religion might well be called "the first R." That religion should be taught to our children daily in school is now the opinion of nearly all Church people; that the Church on this subject is practically united is a subject for congratulation; that this condition of affairs has been reached is an encouragement to those who for some years have never lost faith in a good cause; yet much is yet to be done in the way of educating the people of the Province before the powers that govern will move in the direction desired.

Statesmen need to learn that the safety of the State depends very largely upon the teaching of morals in the schools. And there are no morals, in the proper use of the term, divorced from religion. Neither is there any religion except the Christian religion.

Not only in Canada is this a live question. It is to the front in several portions of the Empire, and is an evidence of vitality. However, since the difficulties in securing the teaching of the faith of their fathers to children in the public or common schools are everywhere much the same, opinions from elsewhere concerning the best way to meet them are of no little value to us. With this idea we publish some utterances made at a public meeting held at Dundee, Scotland, in October last, in support of definite religious education. The meeting was one preliminary to the meeting of the Representative Council of the Scottish Church, and was a decided success. The chair was occupied by the Marquis of Lothian, K.T.

The chairman, in a speech that primarily had reference to school boards in Scotland and to Scotch regulations, said there were not wanting signs to show that in these days of pressure for secular education there was a serious danger of religious education being pressed out of the field altogether. He could not understand why in this Christian country all this pressure should be put by school boards and by everybody else upon secular education, which was necessary only for the temporal good of those who had it, while leaving out of sight altogether that which was for eternity.

The Bishop of Rochester, speaking for the first time in his life to a Scotch gathering, said they had to recognize, whether

they liked it or not, that in the matter of religious conviction a great deal was due to the fact that they been brought up to that which they believed, and it occurred to him that the members of the Christian Church should have schools belonging to their Church, and that in these schools the whole life should be fashioned by the influence of the Christian creed and character, and that in these schools the teachings and truths of the Church should be communicated. It seemed to him that the system of what they now ordinarily called voluntary or denominational schools was a system which came very near their ideal in the matter. He ventured to say that where they had a school belonging to their Church they should not undervalue, far less throw away, so invaluable an instrument, but by all means stick to it. No doubt there were difficulties, but difficulties seemed to be inherent in modern conditions, and he said so because he recognized the difficulties were not manufactured for controversial purposes, and were not due to the shallowness or the perversity of their opponents, as in all matters they were ready to think, but were due to real causes. To recognize that always was good for the temper and the dignity of their discussions.

The Bishop of Bristol, in the course of an interesting address, said it was impossible for them to regard any one as equipped for the battle of life who was merely prepared for the business side of the world. To educate just that part of the man which was the most mechanical—which alone separated him from the machine and from the animal—was no doubt a duty; but he denied that the man was educated when that softer and gentler part of him which ought to be a garden of the Lord was left to be a mere wilderness. That was not even to know how to spell the word education. Therefore, when they talked of definite religious education, they talked of that without which no man or woman was properly educated. They must also realize that this was an age of great and marvellous discoveries, and some of them thought they were on the eve of discoveries that would pale all past discoveries, and would produce results in their ordinary life that they could not dream of. This would be an addition to the material, and how were they to meet that? The real danger was lest man should become more and more materialistic, and therefore more and more separate from his Maker. The only way in which they could deal with

that was to educate that part of man which tended towards religious feeling and religious sentiment. He denied that religion could be taught like arithmetic, and claimed that religious education must be definite, otherwise it was vague, and that was not religion. In Scotland, as in England, it was a question—such as foreigners said all British questions were—it was a question of money. They could have their voluntary schools. The Government was willing for that, and he might say that the last and best improvement of their Scotch possibilities of religious education was obtained for them by the Marquis of Lothian. Was the British man to be beaten by a difficulty? He said No. They had got their children in the board school, and they did not get the education they wanted. That was no reason why they should sit down and whine about it. The Bishop afterwards referred to the establishment of Saturday schools, in which he found that a number of his clergy were doing very excellent work, and where school board children were getting a kind of definite teaching that he was afraid they sometimes did not get even in voluntary schools; and proceeded to argue that they should never be satisfied in Scotland nor in England until they got an arrangement made that would not require tinkering according as one government or another came into power, and when they should not have to fight for whether it should be 5s. from this government or 4s. 9d. from the other. They wanted an arrangement that would work automatically. It seemed to him that the problem in Scotland was simpler than in England. The Scottish Episcopal Church was relatively a small body, and they found in all walks of life that a small body, if a respectable body, was treated with more consideration than a body ten or twelve times its size. He believed that one reason why the Church of England people were not treated with as much consideration as they desired was that they formed so large a body, and that all the others put together came so nearly to a level of power with them. Therefore, there was a certain amount of jealousy and a certain amount of unwillingness to give more help. In England they suffered much because they did not pull together—they actually pulled against one another, which surely was the very acme of folly.

Lord Hugh Cecil, who was the next speaker, spoke of the supreme importance of religious instruction, showing that in

the interests of the State the teaching of morality could not be divorced from the tenets of the Christian religion, inasmuch as these tended to a devotional attitude on the part of children. Denominational teaching was necessary, inasmuch as it attached the young to some of the outward forms of the Christian Church. Under the system of undenominational teaching there was a tendency for the children after they left school to go elsewhere than to the church or the chapel. There were plenty of undenominational places besides Board schools. There was no haunt of vice or crime which was not strongly denominational, and there was no religious test to keep people out of the public-house. The best solution of the difficulty of religious instruction, in his opinion, was the one which gave absolute religious equality to every denomination, securing that the children belonging to every denomination were brought up in the faith of that denomination whatever it might be. That was what he called the pan-denominational solution, because it was equally fair to all denominations—not by levelling them down to a common residuum, but by giving to the children of all denominations the best religious education in their power. He could not conceive of any proposal more progressive than that, because its aim was to bring up Protestant children as good Protestants as possible, Episcopalian children as good Episcopalians as possible, and Roman Catholic children as good Roman Catholic children as possible. If he dwelt on the importance of teaching children some new art or craft—wanting to make them physically or mentally better—the House of Commons would have cheered to the echo; but the souls of children might be left to take care of themselves. If there was a danger that children were going to be converted to Roman Catholicism in the elementary schools, they should hear about it; but the difficulty was to make people understand that the danger was of the children being converted to the system of indifferentism in which they were being brought up. This was not a matter which ought to divide Christian sects. He felt quite certain, whatever else the people of these islands became, they would never become Roman Catholic. Roman Catholicism was fundamentally opposed to the British frame of mind. English and Scotch people were religious by tradition, and a great deal of neglect of religious worship might go on for years without subverting that religious character. But as generation gave place to generation, and as

parents brought up children to do the like, the natural consequence was that there would get to be a cessation of that religious sentiment, and there would be something resembling that rejection of religion which was so prominent a feature in the politics of foreign countries. That was a peril beyond any comparison greater than any Romanizing tendencies. Were they going to suffer that the elementary school system of the country was not to be used as it ought to be used—as the first bulwark of the religious life of the country? Were they going to allow this vast machinery to be useless or positively harmful at a time of critical importance? That was the education question considered in its most tremendous aspect. The strength of the country did not lie in its armies or navies, in its system of government, but in the character of its people, and the character of the people depended far more on Christianity than upon any other cause whatever.

Acknowledgments.

The Bishop of Algoma desires to acknowledge the following sums towards the new parsonage at Sturgeon Falls: Mr. Smith, Ingleside, Compton Que. (per Rev. G. H. Parker), \$10. Collected by Mrs. C. H. Bowen, of Sherbrooke, Que., \$3; Woman's Auxiliary of Niagara (per Mrs. Webster), \$6.

The Bishop of Algoma begs to acknowledge with sincere gratitude £5 from C. L. England, towards defraying the expenses of a sick clergyman.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR
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1898.

FOR MISSION FUND

Lachine, St. Paul's W.A., \$50; collected in England by Rev. R. Renison, \$400; Manitowaning, \$1.00; Sharon, \$1.60; Mrs. and Miss Threlkoc, \$20; English Algoma Association, £39 7s; Diocese of Montreal, quarterly grant, \$125; from W.A., Barrie, \$3.95; Port Hope, St. John's, \$7.05; Toronto, All SS., \$4.05; St. Barnabas, 30c; St. Margaret, 55c; Redeemer, \$2; St. Stephen's, Soc. Trinity, \$4.55; St. Paul, 30c; Deer Park, \$1.45; Oliver and Stanley, \$4.56; Christ Church, Dartmouth, \$1; Toronto, St. George, \$20; Collingwood, \$3.54 and \$1; Toronto, All Saints', \$1; Mrs. Oser, \$2; W.A. thankoffering, \$1.

FOR MISSION SUSTENTATION FUND.

English Algoma Association, £15 10s. 6d.; Allansville, \$2.88; Stanleydale, 15c.

FOR NIINGWAUK.

Niagara Falls, St. Stephen's and Christ Church, for David Sinterham, \$12 50; Toronto, All SS., for Barney Logan, \$25; York Mills, St. John S.S., \$3; Harmon School, Ottawa, B.N.C. Class, \$2 50; Dartmouth, N.S., Christ Church S.S., to June 30th, 1898, \$11 83; half-year grant S.P.C., to July 1st, 1898, £50; Toronto, St. Paul's, for Frank Day, \$37.50; Parkdale, St. Mark, for Eli Fenwick, \$2 95; Thorold and Port Robinson, \$4 95; Toronto, St. Philip, \$6 25; Orillia, 25c; St. Stephen's Lachine, W.A., for Elijah Pauance, \$12; English Algoma Association, 15s. 7d.; Trinity Church, Brock-

ville, \$5; Molsons Bank Dividend, \$16; Windsor, All SS., for Willie Sands, \$20; An English clergyman, \$10; Walkerton, S. Thomas' S.S. for do., \$3; Port Dover, St. Paul's S.S. for Hymen Smith, \$6; Lonsville Blanch W.A. for Samuel Lucotte, \$25; Toronto, St. Luke for Ruby Day, \$6 25; St. Philip, \$6.25.

FOR WAWANOSH.

English Algoma Association, 15s. 7d.; Toronto, St. Stephen, \$25.

FOR SUPERANNUATION FUND.

Huntsville, \$4 05; Ilfracombe, \$2; Novar, 91c.; Rive-neuve, 55c.; Powassan, \$3.70; Emsdale, \$2.71; Allansville, \$1.15; Aspdin, 83c.; Stanleydale, 66c.; Lancelot, 16c.; Baysville, \$1.53; Sand Lake, 92c.; Trout Creek, \$1.64; Uttington, \$2.35; Sundridge, \$4.02.

FOR DOMESTIC MISSIONS.

Allansville, \$1.36; Aspdin, 46c.; Lancelot, 11c.; Stanleydale, 61c.; Bracebridge, \$3 and \$3, and additional \$1.30.

FOR INDIAN HOMES, N.W.T.

Port Arthur, St. John's S.S., \$3.07.

FOR SPECIAL PURPOSES FUND.

Mr. Renison for Nepigon Fund—English Algoma Association, 21s.

North Saguin Parsonage—W.A. thankoffering, \$1.35; Mrs. Oser, \$2.

For Tevintaming—Parkdale, Epiphany W.A., \$15; St. Saviour's, 18c.; Redeemer, \$5; St. Luke's \$2.20; All Saints', \$2.25; Thankoffering, \$10

Church and Parsonage Fund—English Algoma Association, 5s.

Episcopal Endowment Fund—English Algoma Association, £2.

D. KEMP,
Treasurer.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

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

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

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

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

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

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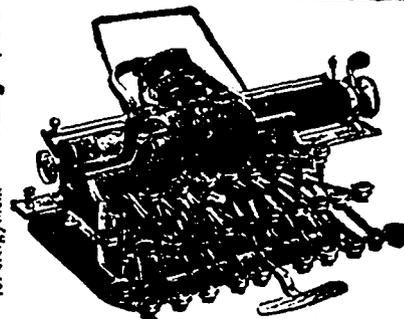
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