

The Algoma Missionary News.

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The Algoma Missionary News

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

Notes by the Way.

A LITTLE more ease, a little more comfort, and this world would be our school no longer, but our home; the very thing which God never designed it for.

FROM the columns of *The Guardian* we learn that at the March monthly meeting of the S.P.C.K. a grant of £15 was made towards the church building at Webb-wood.

THE clergy of the diocese are kindly requested to fill in (every column) and forward the usual Easter return to the Rural Deans at the earliest possible moment after Easter.

SUNDAY, March 14th, was a terrible day—the most stormy of the winter. Wind and snow most effectively blocked the roads and cancelled services at points far from clergymen's residences.

Rev. C. H. Buckland writes to acknowledge a handsome Bible for use in St. Mary's Church, Powassan, the gift of Mrs. Summerhayes' Bible Class in connection with St. Matthew's Church, Toronto.

ON the Island of St. Joseph, near Sault Ste. Marie, there were large classes of confirmees presented to the Bishop upon his recent visit. The writer, who was a missionary there in 1880-90, retains a lively interest in the Church family there. May the zeal for the Church, now more than ever aroused, never decrease.

A DIOCESAN paper is becoming a need now-a-days. The last one to come to our notice is the *Church Record*, the monthly organ of the Anglican Church in British Columbia. We welcome it among the journals which are established both to record the work of the Church within a diocese and to instruct and broaden the sympathies of Church people by fact and figure.

It is not our intention to reply at length to the anonymous letter criticizing and censuring the clergy of Algoma, which appeared in the *Canadian Churchman* of March 18th, but we deem it wise to say that the epistle is full of errors. At least the lady who censures us so freely should come from behind the hedge. There is nothing lost by doing things in the open. Better still would it have been if the statements had been made in a kindly and sympathetic spirit and not in a manner calculated to injure the Church in Algoma. It is not more than just to say that some statements are "wild," based on lack of information. Nor is it unnecessary to say that the "opinions" of the anonymous writer, are only "opinions." Our friend was ill-advised in her zeal, to pen such an epistle.

It has generally been supposed that the S.P.G. is the oldest English missionary society. This is not the case. A writer in *The Churchman*, which is edited by Archdeacon Sinclair, of London, says that the oldest missionary organization known to Englishmen is the society now commonly called the New England Corporation, which owed its inception to the

work of John Eliot, the apostle of the Red Indians. The story of his labours reached the ears of the Long Parliament, which in 1649 established by ordinance "the Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." By Cromwell's directions a general collection produced the very large sum of £14,000. The Restoration put an end to the charter given by Cromwell; but in 1662 Charles II. revived the company and gave it a royal charter, which admitted both Churchmen and dissenters to the governing body. A governing body of forty-five members still administers the funds, but it makes no appeal to the public, and publishes no reports.—*N. Y. Churchman*.

Among the Indians.

BISHOP THORNELOE'S VISIT TO GARDEN RIVER.

To the Editor of THE ALGOMA MISSIONARY NEWS:—

SIR,—On March 8th, the Indian Mission at Garden River was visited by his lordship the Bishop of Algoma, accompanied by Mrs. Thorneloe, Miss Catherine Thorneloe, Rural Dean and Mrs. Renison, and Judge and Mrs. Johnson. Leaving Sault Ste. Marie at 9 a.m., the party hoped to reach the mission at 11 o'clock, but owing to the many previous snow storms the roads were very heavy and they were a little late. Nevertheless the Indians did not lose heart but met them with a pleasant smile and the word, "We expected you would be late; the roads are so bad." Everything had been arranged with an eye to comfort. The pretty little church was spotlessly clean and well heated. After a few minutes every one and all things were ready for service, the Bishop rendering part in English, and Mr. Renison the remainder in the Indian language, in which he is quite as much at home as in his own. Though many of the younger Indians understand English there are some who do not

and none of the older ones. His lordship preached a very appropriate sermon from St. John iii. 16, assuring and showing them the many ways in which God had and was proving His love to them; one of the Indians acted as interpreter. The choir was entirely composed of Indian men and the organist is the chief's grandson. Both hymns and chants were very sweetly sung. The congregation numbered about 110. There was a celebration of Holy Communion of which about fifty reverently partook. Indeed, throughout the whole service, the reverence and attention of the Indians were a pleasure to see and one could not help feeling that they were an example to many of their white brethren. Service ended, the Bishop and Mr. Renison visited and administered the Holy Communion to the Chief who is very old and ill, and a truly loyal, faithful soldier of the Church. He expressed great regret at not being able to be present with them during the day. On their return the party were driven to the "Council House," a spacious building put up by the Indians themselves and in which their various meetings regarding temporal affairs are held, and where on this occasion the Indians of all the Reserve, men, women and children of all ages, from above the "three score years and ten" down to infancy, had flocked to participate. It seemed a real "red letter day" in their lives. After waiting for some time dinner was announced. It had been provided and made ready by the Indians, and it certainly did them credit. As it was then about four p.m., it is needless to say that the party enjoyed what was set before them. When this was over they were invited to the "upper courts" for speeches, etc. His lordship first called upon Mr. Renison who gave his few words in Indian, and though I did not understand what he said, the Indians seemed highly pleased. Judge Johnson was next called upon. He addressed them in kindly terms of interest, telling them he would be pleased to assist them when and in any way he could. Then followed two of the Indians, one speaking in his own tongue, the other in English, stating that they were all glad to help on the Church work in any way they were able, and although they had done what work they could on the parsonage now in course of erection yet they were quite willing to finish it if lumber, etc., could be provided, as they were not able to give money. He closed his speech by paying high tribute to the

party, especially the ladies, for honouring them with a visit. Lastly, the Bishop spoke very encouragingly and in words of fatherly kindness assuring them that he wanted to be a true Father in God to them, and that he would try and procure means to finish the parsonage and send them a clergyman at the earliest possible date. The Bishop dismissed the assembly with the benediction. The party immediately turned their faces homeward, reaching the "Soo" at 9 p.m., feeling that they had enjoyed the day throughout and had also made happy those they left behind, which, after all, is the true essence of earthly happiness.

"MINWAHNBENOQUE."

The Bishop's Appointments for April.

1. *Thursday*—Bruce Mines.
2. *Friday*—Webbwood.
3. *Saturday*—Take train for North Bay.
4. *Sunday*—North Bay.
5. *Monday*—Sturgeon Falls.
6. *Tuesday*.
7. *Wednesday*—Sudbury.
8. *Thursday*—Powassan.
9. *Friday*—Burk's Falls (possibly).
10. *Saturday*—Bracebridge.
11. *Sunday*—Bracebridge.
12. *Monday*—Gravenhurst.
13. *Tuesday*.
14. *Wednesday*—Sault Ste. Marie.
15. *Thursday*.
16. *Good Friday*—Pro-Cathedral, Sault Ste. Marie.
17. *Saturday*.
18. *Easter Day*—Pro-Cathedral, Sault Ste. Marie.
19. *Monday*.
20. *Tuesday*.
21. *Wednesday*—Toronto.
22. *Thursday*—Address Toronto W.A.
23. *Friday*—Attend Social Gathering, Toronto W.A.
24. *Saturday*.
25. *Sunday*—Toronto.
26. *Monday*.
27. *Tuesday*.
28. *Wednesday*—Hamilton (possibly).
29. *Thursday*.
30. *Friday*.

Mission of Little Current.

REV. W. J. ECCLESTON, INCUMBENT.

A letter from the missionary at Little Current is our authority for the following:

On Shrove Tuesday a ten days' mission was commenced at Holy Trinity Church, Little Current.

On Sunday, March 14th—that stormy day—the Bishop had an appointment at Little Current. In driving from Sheguiandah he had one of those trying experiences which occasionally befall all travellers in the winter season. The unpropitious weather accounted for the absence of some persons who, under other conditions, would certainly have been out to church that day. Nine can-

didates were presented for confirmation by the incumbent.

Aspdin Mission.

REV. W. H. FRENCH, INCUMBENT.

Wednesday, February 24th, was a red-letter day in this mission—we being favoured by the visit of our new Bishop. Morning Prayer was read by the incumbent, and the Holy Eucharist celebrated by his lordship in St. Mary's Church, Aspdin. Owing to the large amount of teaming going on in the "bush," not many men were present. The fair sex, however, fully atoned for their absence, some driving over from Allansville to the service, which began at 10.30 a.m. There were thirty-two communicants. After the service the Bishop was introduced to all who were present.

In the afternoon a meeting of churchwardens of the four parishes in the mission, presided over by the Bishop, was held in the parsonage.

Evening Prayer was read at Allansville Church at 7 p.m., where a very large congregation assembled, who were all individually spoken to by the Bishop at the close of the service. All at both services were delighted with the able sermons preached by their Bishop, and one and all expressed their deep satisfaction with the affable and fatherly manner in which he received and addressed them.

It is the Bishop's intention to visit, at an early date, Lancelot and Stanleydale, the other two congregations in the mission, and we are looking forward to the event with no little satisfaction and expectancy.

Collections for the Indian famine were made and sent to the Montreal *Star*. The amounts were: Allansville, \$5.60; Aspdin, \$2.25; Lancelot, \$2.05; Stanleydale, \$1.70; total, \$11.60.

W. H. FRENCH.

P.S. I might add that having but lately entered upon the incumbency of this mission, which for some twenty months had been without a permanent resident clergyman, I find very much to be done in the way of repairs—building driving-sheds, etc. The tower of the stone church at Aspdin is in a dangerous condition, and unless taken in hand in the spring it will become a ruin. The amount required to set matters right, over and above what the people themselves can do, will be not less than \$350, or £70 sterling. Who will lend a helping hand to the incumbent

of four poor struggling congregations, to set things right and keep the houses of God and their accessories in decent repair?
W.H.F.

Diocesan Standing Committee.

This committee, which is Algoma's Advisory Board to the Bishop, was summoned to meet in Huntsville on Tuesday, February 16th, at 9 a.m. Promptly at the hour named the members assembled in the vestry of the Church of All Saints. There were present:

- The Bishop of Algoma (presiding).
- The Archdeacon of Algoma (Llwyd).
- Rev. Rural Dean Machin.
- Rev. Rural Dean Chowne.
- Rev. J. Boydell, M.A., Exam. Chap.
- Rev. Charles Piercy, Secretary.
- Mr. G. S. Wilgress, B.A.

Business was preceded by the shortened form of Morning Prayer, read by the Archdeacon. Mr. Piercy read the lesson.

The Bishop then addressed the committee, which he for the first time met, assuring his hearers that in his oversight of the diocese he would be guided by sound Church principles. He would need the advice of the committee on some questions. His desire was to see the field on every side in order that his administration might be marked by strict impartiality. He then enumerated a list of subjects upon which he wished to consult the committee, and asked for a most free discussion. The Bishop stated that he had received notice of reduction in grant to the diocese by the S.P.G.

A full and free discussion on several matters of great importance to the diocese followed, and was continued during the afternoon session from 2 p.m. to 5.3 p.m., at which hour the Bishop pronounced the benediction and the committee adjourned.

Magnetawan Mission.

REV. D. A. JOHNSTON, INCUMBENT.

The Bishop of the diocese was with us on Ash Wednesday. He arrived by rail at Burk's Falls on the previous evening remaining over night the guest of Rev. C. and Mrs. Piercy. On the same day the incumbent of this mission drove to Burk's Falls, in order that he might have fresh horses for an early start on the following morning. About 8 a.m. Mr. Johnston's "jumper" was at the door. No time was lost in getting away and the Bishop was soon on the road behind a fresh team on the way to Midlothian, the

most flourishing station in Magnetawan mission. By crossing the ice-bridged river and taking an "up-and-down" bush road the party reached their immediate destination after a drive of nine miles—fully five miles less than by the highway. St. Peter's, Midlothian, contained a hearty congregation. The service consisted of Morning Prayer with Litany, the Communion and sermon by the Bishop. Dinner was partaken in the house of Mrs. Gutteridge, where quite a few of the Church people came in to shake hands with and welcome their Bishop. On the way to Magnetawan in the afternoon a stop was made at the would-be village of Spence in order that the Bishop could meet and say a word of cheer and approbation to Mr. G. B. Black, the superintendent of the little Sunday School there. Then on to the village bearing the name of the river. There at the parsonage the not very weary travellers were welcomed by a few Church people who had a table spread for tea. Among those present we are given the names of Mr. and Mrs. Hunter, Mr. and Mrs. Cowan, and Miss Nichol. The Bishop preached after Evening Prayer in the Church of St. George. We are in a position to state that the visit of the Bishop to Magnetawan Mission pleased and encouraged both priest and people. Mr. Hay, the catechist at Dunchurch, was on hand to take the Bishop to that mission and about 10 p.m. the Bishop started on a lonely drive of some twelve miles.

D.J.P.

A new correspondent writes from Magnetawan: At Christmas St. George's Church was beautifully decorated with evergreens, white flowers, and red berries. The font was wreathed in evergreen berries and flowers, suitable mottoes graced the walls, the pulpit, the lectern, and the reading desk; vases of flowers adorned the holy table, above which was a cross of white flowers, and over all the painting of an angel by Miss Walton, of Gladstone, Man. (once of this place). The mottoes hanging from the lectern, the reading desk, and the pulpit were very tastefully fringed with cedar leaves, but the most striking part of the decorations was a framework across the church before the chancel, covered with evergreens, and bearing the text in large, bright characters, "Glory to God in the highest, peace on earth, good will towards men." Taken altogether, the decoration of St. George's Church reflects great credit upon Mr. Johnston's taste and untiring energy, for he worked upon them early and late till

they were all in place. St. Peter's Church, Midlothian, was also suitably and tastefully decorated.

The children of St. George's Sunday School gave a concert on Christmas night, in St. George's Hall, which was suitably decorated with evergreens, mottoes, and scriptural texts. The concert was a good one, consisting chiefly of Christmas carols and Christmas hymns, well rendered by children from four to twelve years of age. There were two Christmas trees hung with books, toys, cards, and other gifts, making a very pretty sight indeed. The thanks of this mission are due to the W.A. of St. George's Church and the Church of the Redeemer, Toronto, for the goods which they so liberally and freely gave, and which enabled Mr. and Miss Johnstone to give the children so much pleasure.

On the night of the 30th December, at North Chapman, another Christmas tree entertainment was held after ample justice had been done to the good things supplied by the ladies. The tree was well loaded, and the programme was well rendered.

Altogether the Christmas services, entertainments, trees, and decorations reflect great credit upon Mr. and Miss Johnston, who have been indefatigable in their efforts to make everything in connection with this most joyous season harmonious and successful. W.

Mission of St. Joseph's Island.

REV. ROBERT ATKINSON, INCUMBENT.

The Bishop visited this mission on the 17th of March and administered the holy rite of Confirmation as follows: At the Church of the Holy Trinity, Jocelyn, where a class of eleven persons was presented, six males and five females. In addition to giving a most impressive address to the candidates, the Bishop preached a powerful sermon from the words: "Be it unto thee even as thou wilt." After the service an informal reception was held at the house of Mr. Christopher Young, a most enthusiastic and firm Churchman. Here was noticed the national flag, hoisted in honour of the first visit of Bishop Thorneloe to St. Joseph's Island.

After a brief but very pleasant stay at this hospitable place, we proceeded to Emmanuel Church, Richard's Landing, where a crowded congregation was assembled, and a class of twelve persons received the apostolic rite of "the laying

on of hands," including Mr. and Mrs. John Richards, and other prominent people of this part of the island. His lordship's utterances were listened to with rapt attention, and produced a profound impression upon all present. It may be interesting to mention that the Bishop has kindly promised to return before he leaves for England and consecrate this beautiful church, provided that the remaining small debt is wiped out at once. We are pleased to mention that steps are being taken to accomplish this most desirable object.

The Bishop celebrated the Sacrament of the Holy Communion in Emmanuel Church on Thursday morning, the 18th, and also preached a most instructive sermon from the words, "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death until he comes."

In the afternoon of the same day the Bishop confirmed four persons at St. John's Church, Marksville, and preached from Heb. vi. 1. During this visit to the Island the Bishop confirmed twenty-seven persons, and before leaving very kindly expressed his pleasure upon observing evident signs of prosperity in this mission. The incumbent and the Rev. Mr. McConnell, of Bruce Mines, assisted the Bishop in all the above services. R.A.

Dunchurch Mission.

MR. T. J. HAY, CATECHIST.

Hearing that the Bishop was coming to Magnetawan on Ash Wednesday, a telegram was sent to ask if it would be convenient for him to visit Dunchurch. Having received a reply in the affirmative, naming March 4th, Mr. Hay drove over to Magnetawan the day previous to meet the Bishop, and returned from thence after the evening service. As this was the first visit of Bishop Thorneloe, of course everyone was anxious to meet him. By 10 a.m., the time appointed for the service, a congregation of fifty had assembled, of whom forty-two were Church people. The Sacrament of Holy Baptism was administered to one adult and one infant. Matins followed, and after an impressive address by the Bishop, the service was concluded with Holy Communion. The Bishop expressed himself as being much pleased with our church and the work that had been done, also with the heartiness in which the service was carried out.

After service an adjournment was made

to the house of Mr. Creasor, where introductions were given and welcoming words spoken to the Bishop. A small presentation was made on behalf of the congregation to Miss Good, as a token of their appreciation of her services as organist for the past five months. She has since left here for her home in Shanty Bay, Ont. All then sat down to a bounteous repast, which had been prepared by the ladies. The Bishop, accompanied by Mr. Hay, had to leave rather hurriedly in order to reach Burk's Falls in time to catch the evening train north. So ended a visit which will be remembered with much pleasure by all present.

At Whitestone, a station connected with this mission, good progress is being made. Twelve families have remained steadfast. Until Church services were commenced, a few months ago, by Mr. Hay, there has been no opportunity for the people to join in our glorious Liturgy since they settled here, more than fifteen years since, a fact which speaks well for their loyalty to the Church. One man of Presbyterian parentage has been baptized, and with his family will join the Church.

Services are being held at Dunchurch every Wednesday evening during Lent. On March 10th the Rev. D. A. Johnston, of Magnetawan, preached to a good congregation and also administered the Sacrament of Holy Baptism to two children. Mr. Johnston had the same day been with Mr. Hay to Whitestone, fourteen miles distant, and there also baptized one adult and two children. W. J. M.

Mission of Sault Ste. Marie.

REV. R. RENISON, INCUMBENT.

The congregation of St. Luke's pro-Cathedral is making steady progress. During the last month two new organizations have been added to those already existing, making six active, energetic societies, viz., W. H. Children's Guild, senior and junior branch of St. Andrews' Brotherhood, the new ones being Young Men's Association of Church Workers, and the King's Daughters.

Special services are being held during the Lenten season. Morning and evening service on Wednesdays, Litany service with short address on Friday afternoon. The incumbent is giving a special course of sermons on Wednesday and Sunday evenings.

Rev. Rural Dean Renison, on behalf of the congregation, recently presented

Miss Burden with a gold watch and an address, in recognition of her faithful services as leader of the choir for the past eleven years.

Baysville Mission.

REV. A. W. HAZLEHURST, INCUMBENT.

Christmas services here were well attended and were very bright. They were as follows: Celebration of Holy Communion, 8.30 a.m. (choral); Matins at 10.30 a.m.; Evensong at 7.30 p.m. (choral). The church was tastefully decorated. After Evensong the choir sang a selection of carols.

The Church people here have been very busy this last fall building a parsonage. It has been a big undertaking for our small congregation, as we have had no help from either diocesan or any outside source whatever. We have only some dozen Church families in the village, but all have done some little towards the erection of the parsonage. So far, we have a debt on the house of \$230, but that is comparatively small—the house, as it stands now, with the grounds, being worth from \$600 to \$650. When completed, it will be worth about \$950.

There is a little band of willing workers here, "The St. Ambrose Church Woman's Aid." They have been a great source of help to the clergyman and churchwardens during the building of the parsonage. I cannot speak too highly of them; they are always to the fore whenever anything is wanted, either for help in any good cause or work in the church, such as decorations, etc., during festive seasons. The band numbers fifteen. Officers: Mrs. Hazlehurst, president; Mrs. Burknell, financial secretary.

We had a visit from the Bishop on the 22nd of February. The Bishop was accompanied by the Rev. J. Boydell, M.A., from Bracebridge. They had a very stormy drive of sixteen miles from Bracebridge. They were the guests of Mr. and Mrs. Ellis, at whose house they arrived about 6.30 p.m., and found a good tea awaiting them, at which Mr. Hazlehurst was also a guest. After having done justice to the tea, his lordship, with Rev. Messrs. Boydell and Hazlehurst, wended their way to the Church of St. Ambrose for Evensong. The Bishop also held a Confirmation, for which Apostolic rite three candidates were presented to the Bishop by the priest in charge of the mission. I may here mention that there should have been five candidates for con-

Manitowaning Mission.

REV. H. C. AYLWIN, INCUMBENT.

The Bishop of the Diocese visited this mission last week. He had been expected about noon on Wednesday, March 10th, and Mr. William Cole kindly drove over to Sheguiandah to meet him; but, alas, the uncertainties of Algoma travel allowed Mr. Cole to return without his charge. A large congregation assembled in St. Paul's Church, but were satisfied with the usual service and the *promise* of the Bishop's presence on Thursday evening. Late on Wednesday night Mr. William Frost, son of our missionary, at Sheguiandah, drove the Bishop to the parsonage, or rather the pro-parsonage door. On Thursday, the Bishop and incumbent drove to "The Slash" and dined with Mr. William Leeson, on whose kindly hospitality the incumbent often depends. At one o'clock a very pleasant consultation with the Church people was held in the school house. The Bishop congratulated the congregation on its numerical strength, and urged the necessity of a simple church building, for the erection of which material might be collected. Mrs. William Leeson and Mrs. Richard Leeson were confirmed.

We returned to Manitowaning just in time for dinner, and service. The large church was crowded, and the service most enjoyable throughout, especially perhaps in the singing of God's praise.

Three candidates were presented for Confirmation, viz., Misses Ida Cole, May McLeod and Sibyl Ironside. After service the church members filled the incumbent's house. Out of respect for the memory of Dr. Stephens there was no music, but all enjoyed a quiet talk with their chief pastor. After refreshments, which were provided by the ladies of the congregation, an address of welcome was read, on behalf of the Church people, by the incumbent, to which the Bishop replied. A very pleasant evening closed with the national anthem.

On Friday there was a furious snow storm, but a pair of Indian ponies took us out in good time. The weather was such that few could venture out. Mr. Winchester Green was baptized, and Mr. John Ballentine and Miss Elizabeth Ballentine were confirmed.

On Friday evening the Bishop met the Manitowaning vestry.

On Saturday morning there was a celebration of the Sacrament of Holy Communion for the newly confirmed and

their friends. Fourteen partook of the Sacrament.

Over half the class prepared for confirmation were not presented. Sickness, absence from home, the snow storm, etc., being efficient causes, but we hope for another and a larger confirmation class next fall.

At three o'clock a.m. on Wednesday, March 10th, Dr. Stephens died at the residence of Mr. Ross, local Superintendent of the Indian Department. The deceased came to Manitowaning in 1882 and since that time has faithfully discharged his departmental duties, as well as doing a large practice amongst the white inhabitants. A good business man, kindly and quiet in his manner to all, he commanded universal respect and made many friends and well wishers. He will be greatly missed by the people at large. It is, however, by the congregation of St. Paul's that Dr. Stephens' death will be most felt. Until increasing infirmity rendered him unable he was a member our church choir, and always took an active interest in Church work, being ever ready both to advise and to contribute.

The Church service was read at Mr. Ross' house before the remains were taken to his old home in Collingwood in charge of a brother who had arrived just in time to say good-bye. The people at Sheguiandah and Little Current, through which the funeral passed, showed their respect by joining the funeral train; but, perhaps, the greatest tribute to his memory was the unwonted tears of Indians as their doctor left Manitowaning for the last time.

H. C. A.

Ilfracombe Mission.

REV. J. PARDOE, INCUMBENT.

A meeting was held at the residence of Mrs. De la Fosse on Thursday, February 25th, for the purpose of organizing a "Women's Church Aid Society" in connection with Christ Church, Ilfracombe. Owing to a severe snow storm the previous night, it seemed doubtful on account of the bad state of the roads whether anyone would be present or not. However, punctually at the time appointed a goodly number came and a very successful gathering was held. Rev. J. Pardoe opened the meeting with the reading and exposition of a portion of Holy Scripture suitable to the occasion, and prayer. He then explained the object of such a society and some of its advantages viewed

from spiritual, intellectual, social, and financial standpoints. Eight persons joined the society at once. Mrs. De la Fosse was appointed President, Miss Standley, Secretary, and Mrs. C. Smith Treasurer. It was decided to hold the first general meeting on the first Thursday in Lent at 2 p.m. At the close of the meeting Mrs. De la Fosse kindly had tea served, and those present expressed themselves as being hopeful for the bright future the society has before it. The incumbent wishes to thank Mrs. De la Fosse for so kindly placing her house at the disposal of the society for the meetings until the much-needed "church room" is erected (towards the cost of which subscriptions are solicited), also for her generous gift of a roll of material for making up.

Emsdale Mission.

REV. A. W. H. CHOWNE, INCUMBENT.

The Right Rev. G. Thorneloe, D.D., D.C.L., Bishop of Algoma, who is making a visitation through this part of the diocese before going to England in May to be present at the Lambeth Conference, arrived at Emsdale by the early morning train on February 25th. After a short rest, he and the incumbent of Emsdale proceeded to the Mission of Broadbent (incumbent, Rev. A. J. Cobb), where they were most hospitably entertained by Mrs. Cobb in her usual hearty manner. The station of Broadbent, though once the home station, has now become an outstation, as the clergyman has found that North Sequin is more convenient to live at, being more central. The Bishop was received by the members whom he visited in their usual kind way. Next day both returned to Emsdale. On Sunday morning the Bishop drove to Ebberston, an outstation of Emsdale, where Morning Prayer was said. The Bishop preached a most interesting sermon. In the afternoon (3.30) Evensong was said at Emsdale, the Bishop preaching again, and in the evening at 7 o'clock.

On Monday (11 a.m.) the Bishop visited (St. Mary's) Sand Lake, where Morning Prayer was said, and the Bishop preached a most appropriate sermon, which was listened to in a most attentive manner by all present. On Tuesday he visited several who were unable to be out owing to sickness, leaving in the evening for Burk's Falls and Magnetawan Mission next morning.

He has left upon the minds of all that he will soon raise the diocese to the level

of any in the Dominion. His return is looked forward to with anticipation.

ALFRED W. H. CHOWNE.

Our Work in Jerusalem.

Only recent arrivals in the diocese of Algoma are unaware of the fact that there is a rule of long standing that the offerings of the faithful on Good Friday are always devoted to missionary work among the people—the Hebrew nation—of whom, as man, our blessed Lord came. In Palestine the Anglican Church beholds a door open such as no other communion can, with so great benefit, enter. The appeal of Bishop Blyth, printed below, will, we trust, in Algoma meet with a liberal response. Recognizing that our offerings on Good Friday, when sent to him, will help on missionary work administered on lines in accordance with the teaching and practice of the branch of the Church to which we owe allegiance, there is a guarantee that it will be expended wisely by those whose knowledge gives the judgment necessary so to do.

The following is the appeal issued to every clergyman in the Anglican communion:

REVEREND AND DEAR BROTHER,—In making earnest request to you that (if you are not already pledged, through any other society or means, to assist Jewish work) you will kindly give me, as your representative at the Mother City of Christianity, an offertory for Jewish missions, I would urge the following plea:

We all know that it is incumbent on every baptized member of Christ to do something for missionary work in foreign parts; and it is the general conviction that God's blessing is on the family, parish, and nation that undertakes such work for Him. Since our missionary spirit revived, and we became a missionary Church, we have been enlarged into the Anglican Communion, including, with the Irish and Scotch Churches, the strong and loving sisterhood of the Churches in our own colonies and in America. And it is, indeed, a Communion powerful for good influence in the world which we represent at this city.

But being missionary we have a two-fold duty, to the Jew and to the Gentile—"to the Jew first," said the great Apostle to the Gentiles. The Christian Church has strangely forgotten this part of her commission. We cannot be faithful to our commission if we regard (how-

ever devotedly) only one side of it, the Gentiles. Will you kindly bring this before your people? Will you strengthen my hands here to develop and extend existing work, and to take up new openings which are so many and so urgent? May I press upon you the opportunity, of which you hold the key, to close or to open; and I would say, less the responsibility of closing than the happiness of opening this enterprise to your people?

I most gratefully acknowledge the support sent to me from every province, I may soon say diocese, of our Communion; and the growing sense that this work is that of the whole Church, and it emboldens me this year to make a more general appeal, for which Christ's service here has most emphatic need.

I am yours most truly in Christ,

G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.

Offertories should be sent to the Treasurer, D. Kemp, Esq., Synod office, Toronto, and marked: "For the Bishop Blyth Fund."

Flashes from the Speeches at S.P.G. Junior Clergy Association.

A few paragraphs are given from the utterances of those who addressed the enthusiastic gathering of the above association in Exeter Hall, in November last. We are all interested in the S.P.G. It has done so much for us in Algoma and Canada.

The Bishop of Rochester (chairman.)

"It means, I think, that we are slowly learning—how slowly yet!—what a great cause it is which calls for our help and which condescends to claim it. Slowly we are learning how great a cause it is in responsibility, in difficulty, but also in opportunity and in privilege. It seems to me as though the beginnings of our missionary work as a Church might almost be compared to guerilla fighting. Guerilla fighting, with this loose order, is sometimes a brilliant thing. It gives magnificent opportunities for personal prowess and individual distinction. Splendid dashes are made; positions are captured and then lost again; successes are won; but nothing in proportion seems to follow from them. But if, as the contest proceeds, that fighting develops into regular warfare, then things are done, sometimes it may seem with less of romance and less of halo about them, but with infinitely more of effectiveness and weight. I cannot help thinking that now the Church has, to some real extent, committed her-

self to this great warfare of the cross against the darkness and the evil of the whole world. And when that happens we begin to see what the measure of it is. For example, we find that it needs, as warfare does, different kinds of troops, and different kinds of methods. We feel to-day, as we did not feel a while ago, that there must be, for example, a steady call upon the Church for holy, devoted, and consecrated lives, if the harder work and the bolder ventures of mission-work are to be done. We feel, again, that those lives must, in some cases—we would gladly see them multiplied tenfold—be grouped and gathered together into brotherhoods, if they are to gain that force which union makes."

Sir Charles A. Elliott, late Lieutenant-Governor of Bengal, after pointing out that mission work was a more difficult task than some people imagined, said:

"I think that, generally speaking, there is a tendency to a mistaken impression that the habit of mind of the Hindu leads them to look up with great respect to the English officials or the English residents of the country, and that there is a certain tendency to accept the doctrines and the views laid before them—something, perhaps, of the relation which Man Friday bore to Robinson Crusoe. This view is not altogether without truth—or was not, at least, some years ago. There is no doubt that our position there as conquerors, and as the introducers of a new and most effective material civilization, led the people generally to view with acquiescence any principles which we might lay before them, and partly to look up to us as the most powerful race, and partly, perhaps, to bow themselves before us as the possessors of, and the persons capable of giving, wealth and position. But of late there has been a great change in that respect. A Hindu revival has set in, which has set the minds of the natives of India very much against European civilization in all or in many of its forms. Of course, there were always fanatical opponents of the Christian religion and of missionary preaching, but the fanaticism has now spread to a greater extent, and has taken a slightly different form, in creating a sort of incipient race hostility, and a tendency to oppose any idea because it is of English origin, and to boycott any attempt at introducing European forms of civilization."

Testimony to quality by Sir Charles A. Elliott:

"There was a very interesting case of the ruler of an independent principality in the Khasia Hills. It was a very small territory, but still the ruler held it by right of treaty with the British Government, and, technically speaking, he stood on the same basis and held the same independence as the great chiefs of Central India and Rajpootana. The heir to this chiefship had become a Christian in his youth. He had been converted by that excellent body of Welsh missionaries who

have occupied the Khasia country, and his wife also was a Christian. When the chief died the people came to the heir and said: 'We like you very much, but we cannot possibly allow you to be chief so long as you are a Christian. There are sacrifices to be performed to the tribal gods or the local gods, who will certainly send plague among us, and kill our children, and destroy our crops, if they are not propitiated, and you cannot perform those sacrifices. Give up your Christianity, and we will take you back with open arms.' But he steadily refused to accept this opportunity. He stuck to his Christianity, and gave up what was the greatest position and the highest rank that a native in his part of the country could possibly attain to. He gave up the kingdom for Christ."

The Bishop of Rockhampton :

"Let us do all that we can to unify and concentrate our resources. . . . The essence of missionary work is alike, both in principle and aim, whether among the coloured heathen races, or among our own countrymen in the colonies, or among those who live in the slums of our great cities. The claim is one of very special urgency at the present time, inasmuch as God has opened a very wide door of opportunity which is probably without precedent in the history of the world. Is it not almost literally true that God has given to the English people the heathen for their inheritance, and the uttermost parts of the earth for their possession? Vast dominions in Asia, Africa, Australia, and America either owe allegiance to the British Crown, or, at least, claim kindred with the British race. It has been computed that within the sixty years of the reign of the Queen no less than 6,000,000 square miles of territory have been added to the sway of the British Crown. That is an area equal to fifty times that of the United Kingdom. It is said that in a very short time the English-speaking races will constitute one-fifth of the whole population of the globe. This wonderful extension of the frontiers of this empire means that there is gradually growing up a primacy of English speech, of English thought, of English commerce, and of English power among the nations of the earth. What does this mean, but that God has willed to place England in the foremost position of responsibility in order that she may have at least a very large share in the evangelization of the world? As the English Church is faithful to that mission, God will, I believe, honour her by making her His minister in bringing about the reunion of Christendom."

In a look at his own diocese, by the Bishop of Rockhampton, there occurs the following: "Some people think that they have only to put a bishop down, and that the diocese and all its organizations will grow up like Jonah's gourd. I have tried it, but it did not succeed. I know what it is to be put down in a diocese like that, without a single halfpenny of diocesan

funds or of private means, and to be expected to make good bricks without straw. At times I have felt that I was really worse off than Hagar when she took her boy into the wilderness, for I had not even a piece of bread or a bottle of water. Three months after I started there came the great commercial crash, and eleven of the Australian banks suspended payment, and for a while the whole colony was seriously impoverished. Just at that time this noble society came to the rescue. The diocese is now getting on pretty well, and its head is nearly above water, though not quite. The number of clergy has been doubled, and now stands at twelve. However, more are wanted, and I am looking about everywhere for men of strong fibre, and, above all, with the fire of missionary zeal in their hearts, to go out and help me. I believe that before many years have passed the people of the diocese will be able to supply their own clergy, and provide means for their support; but at the present they could do neither, and *if help did not come soon it would come too late.*"

BE earnest, earnest, earnest; mad, if thou wilt; Do what thou dost as if the stake were heaven, And that thy last deed ere the judgment day. When all's done, nothing's done. There's rest above—

Below let work be death, if work be love!

—Kingsley.

THERE is no freedom like that which comes from the self-imposed acts of life. —Bishop of Ripon.

ACTS make habits, and habits constitute character. There is no fear of our overlooking the great things, but it becomes itself a great thing, and full of peril, when we undervalue and forget the little.

IN the parish books at Prestwich, under 1736, the following story occurs: "It is ordered that 13s. a year, and a new coat every other year, be given to George Grimshaw for his trouble and pains in waking sleepers in church, whipping-out dogs, keeping children quiet and orderly, and keeping ye pulpit and church walls clean."

THE minister of Christ who is to work on society should be himself a part of society, should stand in, and be a leader of, the same conflict in which all Christian society is engaged; whose influence will be not only precept personally illustrated, not only example in his family, but also—which is a most important element in the matter—will be extended and continued by the fact that he himself mingles in among the laity, those who have been born and fostered, as it were, under his roof, and in the light of his Christian character.—H. Alford.

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 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) Sustainment Fund, etc.

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Reference: I believe the Principals and Staff of the above college to be in every way efficiently equipped for successful work on the above subjects. The college has my full and hearty endorsement. I shall be glad to reply to questions on the part of parents or guardians.—THOMAS LLWYD, Incumbent of Huntsville and Archdeacon of Algoma