

The Algoma

News.

of Algoma.

1897.

Published Monthly
50 cents per annum.

Diocese of Algoma.

MY BRETHREN :

The Reverend Charles Piercy, who has for some years past devoted himself to the editing of THE ALGOMA MISSIONARY NEWS—our official diocesan journal—and to whom, on that account the diocese owes a large debt of gratitude, is about to visit the chief centres of population in the diocese in the interest of our paper.

I commend him and his work to the clergy of the diocese, one and all, and trust they will do all they can to aid him.

I say this feeling that THE ALGOMA MISSIONARY NEWS is a very important part of our diocesan machinery, and a part which receives far too little consideration and support.

Mr. Piercy's business in his contemplated visits—undertaken at my instance—will be (1) to state the case for THE ALGOMA MISSIONARY NEWS in public, and (2) to obtain further subscriptions to it. I hope, in both these objects and in every way they can, the clergy will aid him.

It seems to me a grievous pity that so excellent an agent for bringing the ends of our scattered diocese together; informing our people of each others' doings, needs and experiences; and for cultivating that brotherly sympathy which depends so largely upon mutual knowledge and the sense of common interests should not be in every Algoma household. If it were I believe it would help greatly towards a unity of feeling and of action which would tell in the Church's work.

It seems to me above all a grievous pity that this journal, which if taken in by half our people would more than pay its own way, should remain as it is to-day a source of expense to our sorely overtaxed and impoverished Mission Fund.

To clergy and people alike I commend Mr. Piercy's mission.

GEORGE ALGOMA.

Sault Ste. Marie, Ont.
October, 1897.

MR. F. R. GODOLPHIN has left the Mission of Sturgeon Falls, where he has fulfilled with acceptance the duties of a catechist. He was there about twenty-seven months.

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is the common term by which ministers of all bodies are known. Though this is not the teaching of the Church and is the result of training in all forms of dissent, yet some people who claim to be children of the Church are wont to speak in the terms so common around them. We of the Church stand to combat this error among others. But

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what human hope have we of much success unless missionaries of the Church are multiplied throughout the diocese. "The preacher" is an evidence of that undenominationalism which knows no vital difference between the faith given once for all to the saints and that use of private judgments in holy things, which rends the robe of Christ. Not a missionary in Algoma but has, perhaps, four or six ministers of Christian societies who are perpetuating the systems that cry "preach, preach." In attempting to resist this overbearing tide and by his ministry to restore devotion—worship of God—to its rightful place in the assembling of men together on the Lord's Day, he might despair unless held up by the sense that he is divinely commissioned for his work, and the promise of the Head of the Church is, "I am with you always, even unto the end of the world." In Scripture we read that when men "went up to the temple" it was "to pray," and when "the disciples came together," though St. Paul was to be there, it was "to break bread," "to pray," "to eat the Lord's Supper."

Ordination.

On Sunday, September 19th, the Bishop of the diocese held an ordination at the Pro-Cathedral of St. Luke. There were two candidates—one for the priesthood and one for the diaconate. The former was Rev. C. H. Buckland, deacon-in-charge of Powassan mission; the latter was Mr. James Hickland, a catechist stationed at Temiscamingue—the mission on the lake of that name. These gentlemen arrived at the beginning of the week previous in order that they might undergo examination by the Bishop and by Rev. James Boyde, M.A., of Bracebridge, Exam. Chaplain. The

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The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, BURK'S FALLS, ONT.

PUBLISHERS:

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Bishop's Appointments for October.

1. Friday, Manitoulin Island.
2. Saturday, St. Joseph's Island.
3. Sunday, St. Joseph's Island.
4. Monday, train for Mattawa.
5. Tuesday, proceed to Haileybury.
6. Wednesday, Haileybury, Lake Temiscamingue.
7. Thursday, Liskeard.
8. Friday, return to Mattawa.
9. Saturday, Novar.
10. Sunday, Novar.
11. Monday, train for North Bay and east.
12. Tuesday, Montreal.
13. Wednesday, attend meeting of D. and F. Mission Board.
17. Sunday, Lachine or Toronto.
21. Thursday, Toronto, Woman's Auxiliary.
24. Sunday, Uffington.

Notes by the Way.

A MEETING of the clergy of the Rural Deanery of Parry Sound is announced for October 12th at Magnetawan.

HARVEST thanksgivings will occupy the attention of Church people this month. At such the offertories are devoted to our infant Diocesan Superannuation Fund.

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Sound Districts, and evidently enjoyed as we believe they were benefitted by the ozone of this beautiful lake region.

You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will alone gentile, if unmixed with cant; and I know nothing else that will alone.—Coleridge.

REV. C. J. MACHIN left Gravenhurst on September 9th. He was to sail on Saturday, Sept. 11th, per Allan steamer *State of California*. During his absence Archdeacon Llwyd will perform the duties of Rural Dean of Muskoka.

THOUGH the wet weather in haying time prevented the preservation of some hay, the month of September has been so fine that the harvest will be gathered in in good condition. The frost has nipped tender vegetation and has painted in brilliant tints the leaves of the forest. There are few more beautiful sights than the gold and red and green of the bush on a hill-side. A few days more and the leaves will carpet the earth and the trees stand tall and bare.

IT is no novel experience for an Algoma missionary when he visits some family which has recently located in his mission or whom he visits for a first time to be told: "Oh, yes; I'll come and hear you." So deeply has the idea that "preaching" is the beginning and end-all of church-going been ingrained in people. One so often hears of "the preacher." It is the common term by which ministers of all bodies are known. Though this is not the teaching of the Church and is the result of training in all forms of dissent, yet some people who claim to be children of the Church are wont to speak in the terms so common around them. We of the Church stand to combat this error among others. But

what human hope have we of much success unless missionaries of the Church are multiplied throughout the diocese. "The preacher" is an evidence of that undenominationalism which knows no vital difference between the faith given once for all to the saints and that use of private judgments in holy things, which rends the robe of Christ. Not a missionary in Algoma but has, perhaps, four or six ministers of Christian societies who are perpetuating the systems that cry "preach, preach." In attempting to resist this overbearing tide and by his ministry to restore devotion—worship of God—to its rightful place in the assembling of men together on the Lord's Day, he might despair unless held up by the sense that he is divinely commissioned for his work, and the promise of the Head of the Church is, "I am with you always, even unto the end of the world." In Scripture we read that when men "went up to the temple" it was "to pray," and when "the disciples came together," though St. Paul was to be there, it was "to break bread," "to pray," "to eat the Lord's Supper."

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work of each day was preceded by Matins and closed by the usual Evensong, at which both candidates officiated. Saturday, the 18th, was set apart by the Bishop as a day of special devotional preparation for the solemn act in which they were so soon to participate. The day was opened with an early celebration of the Sacrament of Holy Communion, followed in due course by Evensong and Compline. In the intervals the Bishop interviewed the candidates, helping them to realize the solemn nature of the step they were preparing so shortly to take.

The Lord's Day following was a day long to be thankfully remembered by all who were privileged to take part in the solemn services at which men were set apart to serve in the sacred ministry of Christ's Church. First, there was a celebration of the Sacrament of the Lord's Supper early in the morning; later, followed Morning Prayer; then the ordination service. The latter was participated in by a large congregation. The sermon was preached by the Examining Chaplain (Rev. J. Boydell), who, taking for his text, 2 Tim., i. 14: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us," sought to impress upon the candidates the nature and reality of the solemn obligations to the Church, the Spouse of Christ, which at this time became theirs. Emphasis was added by a reference to the commission given in the words of the Great Head of the Church: "As the Father hath sent me, even so send I you"—a commission both real and holy. The preacher drew attention to the fact that the faith was a "good thing," or treasure, committed to their charge and keeping; they had no right to add to or take from the doctrine delivered into their charge and care by the authoritative action of the Church.

There was another large congregation in the evening, when the Bishop preached an able and devotional sermon upon the spirit and power of prayer. The attention of the hearers was marked with an intensesness that cannot fail to bring forth fruit in due season.

Unless a word or two were added concerning the music at the above services we might easily be charged with wanting in that due appreciation of the help which hearty choral music gives to the solemnity and fulness of

Christian praise. It is then only justice to acknowledge the services of those who rendered the choral portions of the liturgy, together with the hymns, in a manner that was Churchly.

The ordinees—Rev. W. H. Buckland, now a priest; Rev. J. Hickland, now a deacon—have returned to their separated yet united work; the former, in his priestly capacity entitled and commanded to bless in His Name from Whom all blessings flow, the people committed to his charge, the latter to the wilds of Temiscamingue—into a country which on the Ontario side is only now beginning to be settled—there so to serve in his office that he may gain to himself a good standing.

That the blessing of God Almighty, Father, Son and Holy Ghost, may rest upon them both is the sincere prayer of all—especially of those privileged to participate in the sacred festivities of the day now numbered with the past.

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

His Lordship the Bishop made his first visit to this parish, arriving on Saturday, September 11th. The Sunday following, Morning Prayer was said in St. John's Church, at 11 o'clock, at which fifteen candidates were presented for the rite of confirmation. The Bishop addressed some very helpful and stirring words to those presented, and subsequently preached from I. Corinthians xii. 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: So also is Christ." At the conclusion, the Communion Service was proceeded with, sixty-two persons partaking thereat. The hymns were (A. and M.) 322, and 348, while No. 255 was sung, previous to the reception of the sacrament.

In the afternoon His Lordship held a service at Fort William West, and in the evening at Fort William.

On Monday, the Bishop drove to the (Township and) Mission of Oliver, accompanied by the Revs. J. W. Thursby, and E. J. Harper, and were received by Mr. Bell, who is in charge, during the absence of the Rural Dean (Mr. Kirby), in England. The same evening, the Bishop held a reception, in the schoolroom, Port Arthur, when a large number of parishioners had the pleas-

ure of meeting him. The Bishop returned to Sault Ste. Marie, by the steamship *Alberta* on Tuesday.

Amongst the visitors to the parish during the past month were: Miss Day, an English lady, one of the originators of the Algoma Association, who has been travelling through the diocese, inspecting its progress, and noting its wants and requirements, in the interests of our English subscribers; and Mr. Becke, a Finnish missionary, who held a service here, and was most attentively heard by a large congregation of our Finn population, to whom he preached in their native tongue.

On August 16th, a branch of the Church Boys' Brigade was instituted, and so popular is it, that it now numbers 31 members. Mr. R. B. H. Bell, of Trinity College, Toronto (also of Oliver Mission), has given valued assistance to the incumbent in connection therewith. The brigade marched to camp, where they were quartered for about two weeks, a daily routine of work, drill, and recreation being carried out. The results have been most beneficial. The first church parade was on Sunday, Sept. 12th, the occasion of the Bishop's visit to the parish.

A pleasant addition to the vestry, are the portraits of the incumbents of this parish, since its commencement: the Rev. C. B. Dundas, 1872 to 1877; Rev. J. K. McMorine, 1877 to 1885; Rev. C. J. Machin, 1885 to 1893; Rev. W. C. Bradshaw, 1894 and 1895. The grounds surrounding the church and parsonage look particularly well, and reflect great credit to the energy of Mr. Thursby and his family.

It is my painful duty to record the death of a staunch Churchwoman, Mrs. W. H. Langworthy, which occurred on Sept. 7th. For over thirteen years, since her arrival, a regular attendant at services and at the Holy Table, an indefatigable worker in the Woman's Auxiliary, in district visiting, and amongst other parochial organizations. Her place, will, indeed, be hard to fill; nor is it only from the church, but from her own domestic circle that the void is most severely felt, and the sympathy of the whole town has gone out to Mr. Langworthy and his family in their distressing bereavement. H. B.

He who will not answer to the rudder, must answer to the rocks.—*Herve.*

Gravenhurst Mission.

REV. C. J. MACHIN, INCUMBENT.

The Bishop of Algoma paid a visit to St. James' Church on Tuesday evening last, when the incumbent presented a very interesting class of seven candidates for confirmation. The Bishop's address to the candidates previous to the "laying on of hands" was exceedingly simple and practical, and eminently judicious, encouraging and helpful. The demeanor of the candidates was very thoughtful and reverent. The service was read by the incumbent, and the sermon was preached by the Bishop from the text: "Let this mind be in you which was in Christ Jesus," emphasizing the qualities of patience, endurance, and self-sacrifice. Before the sermon the Bishop expressed his pleasure at being again in his diocese after his return from England, having re-entered it only that afternoon, and his thankfulness for so many blessings vouchsafed to him of health, safety in travelling, and fair success in his efforts in behalf of his diocese while in England. He also gave words of approbation and encouragement to the confirmation class of last year for fidelity, and for the help rendered by them to the incumbent. The congregation was not large (not more than seventy-five) on account of the heavy downpour of rain just before the service, which continued almost to its close. The church was in excellent order and beautifully decorated with flowers, the result of arduous labors on the part of the Misses Miller, the Misses McLean, Readshaw, Firman, and (Alice) Passmore. Miss Marter assisted materially by a spirited handling of the organ in the chants and hymns.—*Gravenhurst Banner*, Aug. 26, 1897.

Fort William.

REV. E. J. HARPER, INCUMBENT.

Pastor and people of St. Luke's were much pleased to receive their first visit from the Right Rev. Dr. Thorneloe, Bishop of the diocese, on Tuesday, Sept. the 12th—just a year, lacking a day, since Dr. Sullivan visited and confirmed in the neighborhood. The church was taxed to its utmost capacity to provide room for the large number of worshippers anxious to be present. The people's warden, Mr.

Fryer, reported quite 280 in the congregation. Six candidates were presented for confirmation, two others being absent from unforeseen circumstances. Before the rite the Bishop spoke very touchingly and beautifully to the class, laying stress upon the necessity and honesty of a religious life.

Afterwards, from the choir steps, he preached from Phil. ii., 5, a sermon full of force and earnestness.

Owing to the kindness of F. Keeper, Esq., of Port Arthur, the Bishop was driven over to the West Fort in the afternoon, where Evensong was said in the Church of St. Thomas by the incumbent and a sermon preached by the Bishop to a very full church.

Two years ago the busy workers among the women of this mission realized about \$34.00 as the proceeds of a sale of fancy work. This amount, supplemented by a few small contributions, enabled the wardens, Messrs. Armstrong and Ollis, to have the exterior of the church nicely painted. A new altar, a gift from Mr. J. K. Ollis, will soon be placed in this church. The work of the Sunday-school at this station still devolves upon Mrs. Cleaver and her little staff of teachers, who faithfully attend to the wants of the little ones.

An effort will shortly be made by the incumbent to catechize the children of St. Thomas', as also those of St. Luke's, on one Sunday during the month at a public evening service.

In July the incumbent visited the Mission of Oliver, celebrated Holy Communion, and preached for the catechist in charge, Mr. Bell.

E. J. HARPER.

An Encouraging Trip.

I was standing outside the little Church of St. John, at Eagle Lake, on the morning of July 12th, whither I had driven from Burk's Falls, in order to administer the Sacrament of Holy Communion to the few Church folk who belong to the congregation there. The service was over. There had been few present. It was Monday. I was talking to Rev. G. Gander, the deacon-in-charge of the South River Mission, and had proposed that, as I had arranged to be at South River on the morning of the last Sunday in August to celebrate the Holy Communion at

that station, I could be at Eagle Lake on the same day, if he would arrange for an 8 o'clock celebration.

"I don't know," he said, "it will be quite a new thing."

"Let us try it," I replied. "Opportunities for a Sunday celebration are very few; it is difficult for me to leave my own mission."

Good-byes were said. I went for my horse and buggy and drove home, wondering how the venture would succeed.

On Saturday, the 28th of August, I left Burks' Falls early in the afternoon for a 22-mile drive to Eagle Lake, to be there for early service next morning. The day was fine, but the wet weather that had prevailed of late, caused me to take a waterproof in the event of a storm before I got home.

The first 11 or 12 miles was familiar road, travelled once or twice a week for more than five years. Then came from two to three miles of exceedingly bad road. It is seldom travelled, and from neglect had become so rough—stones, broken corduroy, and mud holes—that one could not put a horse off a slow walk. And yet, on this occasion, the only vehicle I met on my whole journey, was on this part of the road. It was a waggon, having a span of horses and about half a load of tan (hemlock) bark. I drew up on the best spot I could see, and awaited the waggon, which, having passed by, I again got into the ruts.

However, I soon got to better road and pushed on. Some six miles further on I came across a girl who was evidently trudging home from the neighboring post office—Uplands—with the weekly paper. It was just getting dusk when I turned into the gateway of the house where I was to stay the night. Driving up into the farmyard I looked to see some one come from the house. In a minute or two the old lady of the house came to the garden gate with a welcome, and the information that, "all the men are away, Mr. Piercy; they are drawing in peas; the weather has been so catchy that they are trying to get them all in."

That decided my action. I unhitched my horse and led him to the stable. Having taken off the harness, I tied him securely, and went out to pull the buggy out of the way. I then carried to the stable a couple of forkfuls of hay, and went into the tea that Mrs.

Smythe had so kindly kept waiting for me. The old lady had a trouble that night. Her husband and her eldest son, who was staying with his parents a few days, had gone across the lake to see another son, whose farm was some miles away. It was dark by this time, and she was fidgetty about their absence, fearing that, if the boat were left to enable the visited son to get to church next morning, and her husband came home by way of the bush he might get astray. But all ended well. Soon voices were heard. The two sons, who were bringing in the peas, came and with them the father and eldest son. It was now after 9 o'clock, yet the fear of rain caused the farmers to unload the wagon, and again go to the fields and get the last load. It was well they did, for it rained heavily next day. The work being done and the horses (mine included) provided for, we all sat in the kitchen for half-an-hour and enjoyed a pleasant chat. Then prayers were said, we bade each other good-night and retired soon after 11 p.m.

Next morning the air was beautiful, just a little breeze came over the lake from the south. The scene is one of the prettiest in this north country. At the church I found Mr. Gander who had, that morning, driven from South River. The congregation was a good one—seventeen persons; the communicants numbered twelve. It was a delightful service, and though time was short, I could not forbear saying to the people that I was so much encouraged that I would try to be with them again as soon as possible. This little church in the backwoods has a history of which I will write another day. Now, let me only say, that there was no organ, no choir—it is not expected—but there is no proper “holy table,” or frontal—that I hope will soon be supplied by the kind gifts of some who read this. I returned to the house of my host to find that three persons came too late for the service—among them the son for whose benefit the boat was left, and his wife. They were undoubtedly disappointed. Bidding my hosts good-bye, and thanking them for their kind hospitality, I started for South River—eight miles distant. I was in good time for the service at 11 a.m. When I alighted at the church door my horse and buggy were taken care of by a son of Mr.

Gander. Grace Church, South River, is also in need of a “holy table” and frontal. Altar linen is also needed for both churches. The service here was brightened by the aid of a small organ, played by one of Mr. Gander's sons, then home from school. Mr. Gander read Morning Prayer, I read the lessons. When reading the first lesson, and uttering the words “a sound of abundance of rain,” attention was diverted to a heavy downpour then beginning to descend outside, and “humming” upon the roof. I again celebrated the Blessed Sacrament of Holy Communion, being assisted in the administration by Mr. Gander. The church was fairly well filled, eleven staying to communicate.

Mr. Ard, one of the churchwardens, entertained us to dinner. Both he and his wife seemed most happy at having an opportunity of showing us a kindness, nor did I leave without a warm invitation to return. As the rain ceased only for a few minutes at a time it seemed unwise to wait for a clear sky. Therefore, about 2.30 o'clock I started for home—distant fully 20 miles. A few minutes were spent in Sundridge, as I drove through. I was more than half way home when the storm caught me. First it seemed but a gentle rain, the patter of the raindrops on the overhanging trees being scarcely enough to deaden the rattle of the buggy wheels. But before long the rumble of thunder gave warning of a good drenching if I could not get home quickly. It was within three miles of home that I fairly got into the storm, or rather that the storm caught me—the lightning clave the heavens in twain, and so dazzled my sight that for a moment I sometimes could see nothing. I hurried along, urging the horse to his best speed, and just got home in time to escape one of the heaviest downpours of rain I ever saw. It came with a sweep, that washed the roads and levelled vegetation to the ground. It was then after 6 o'clock. There was a small congregation at 7 p. m. at Evening Prayer at Burk's Falls.

I would not have written the above at length unless I had been convinced that it is some of this every day incident that many of our readers ask for. It was a harder day than usual, however. It is not often that two services require a 50-mile drive. CHARLES PIERCY.

Korah and Goulais Bay Notes.

The following is from a description of the Goulais Bay road by the editor of the *Sault Star*: “To describe the road to the Goulais settlement as bad would be far short of the mark. It is simply dangerous, and will soon be utterly impassable. Why this road was placed where it is is inconceivable. In many places the gutter is in the centre of the road and from one to three feet deep. Boulders and rocks are strewn thick for miles. The hills are numerous, very steep and rough.”

On Tuesday, Aug. 24th, a successful social tea and sale of work was held on the grounds of the Korah parsonage.

Gore Bay Mission.

REV. LAURENCE SINCLAIR, INCUMBENT.

The services are being carried on regularly in All Saints' Church, Gore Bay, every Sunday, and every alternate Sunday in Trinity Church, Mills, and in the Union Church at Kagawong. The attendance at each place during August has been very encouraging to the incumbent.

The Ladies' Aid of All Saints' Church have placed a beautiful cloth on the altar, with I. H. S. wrought in needle work in the centre.

The mail steamer, *City of Windsor*, was chartered for Saturday, August 21st, to take the Sunday-school from Gore Bay to Kagawong, and the plan proved very successful.

LAURENCE SINCLAIR.

English Letter.

By the time this letter appears in THE ALGOMA MISSIONARY NEWS, its numerous readers will have heard something of the Bishop of Algoma's visit to England; of the annual meeting of the Algoma Association, and of the Intercessory services in Bristol and Gloucester Cathedrals, and the Church of St. Mary Abbots, Kensington, and I think we may fairly say that it is hardly possible to over-estimate the pleasure and the help it has given to the officers and associates to meet the Bishop, and to hear all that he has told them of his Missionary Diocese. His strong and earnest words have stirred the hearts of many. Already more interest and more energy are being shown, and we may thankfully

feel that the Association, as a consequence of it all, is lengthening its cords and strengthening its stakes. Besides the Central department, it now has sixteen branches, and the number of these will, it is hoped, be shortly increased. The past eight years have witnessed a steady growth in knowledge and work, and in contributions to the Diocesan Funds, the total for 1896 falling not very far short of £1,000. [Strictly speaking, the help sent last year was more than this, if the anonymous gift of £500 sent direct to Bishop Sullivan by an Associate be included.]

But no boastful spirit prompts these remarks. Far from that, we are sure—all of us—that we might do more, and, please God, we intend to do more for the work to which we are pledged. First of all, we hope to pray more, and to realize more, that nothing we can do for it will so effectually help the Diocese, its Bishop, its clergy, its people, as our constant individual and united prayers. And then we hope to give more, *and really to bear on our own shoulders a little of that immense financial burden which must weigh the Bishop down if we do not share it with him.*

And to this end we would entreat the clergy in Algoma to try and realize how very greatly they can help us to take an intelligent and practical interest in their work if the columns of THE ALGOMA MISSIONARY NEWS are filled with such details of it as are likely to bring home to us—in England—the daily life in Canada. True, it may be that some of us are content to work without these details, and feel that to ask them is making almost too great a demand upon the missionary's time and strength, but again, there are many who are stirred to fresh exertion by that "flesh and blood" interest which brings us so closely into "touch" one with another all the world over. In fact, we almost must begin to take an interest in Mission work through these personal sympathies, and most surely they lead us onward to the higher and deeper realization of the whole world as God's Kingdom, and ourselves His servants, to minister to His glory. Then no corner of the earth, and no individual in it can be subjects of indifference, and we begin to learn how poor a Christianity is that which does not, above all things, concern itself, intimately and directly, with and for the souls of others.

Amid all the rejoicings at the Diamond Jubilee of our beloved Queen, one infinitely sad fact must have come home with intense force to all those who love their Lord. It is the fact which the Church Missionary Society has put before us (in one of those telling ways, the unfailing use of which, so largely accounts for the Society's widespread influence), just at the right moment, to check our national self-complacency and to stimulate our zeal for God. A colored diagram printed on a small card, gives us the number of our Queen's subjects in 1837 as 130,000,000, in 1897 as 350,000,000. But of these, alas! only 50,000,000 are even nominal Christians, whilst 60,000,000 are Mohammedan, and the remaining 240,000,000 are in the darkness of heathenism. Figures like these may well appal, but they call, and that with a voice which pleads, to every man and woman who professes the name of Christ, to fulfil His parting command.

"We need to be roused,"—says the Archbishop of Canterbury—"we need to be roused to the very bottom of our hearts, to be stirred to our very depths in soul, concerning that about which we ordinarily think so little, and yet is so essential for that communion of saints in which we declare we believe whenever we repeat the Creed."

But, "abstract resolutions at Exeter Hall are of no use to God or His Church," writes the Bishop of Mashonaland, "unless they are followed up by concrete facts of entire dedication of your own lives and families. . . . If you want to save the world you must die for it, *and there's no other way.*"

What can we add to words like these? We know their truth, and we know that our colonial and missionary Bishops have appealed, and for the most part, appealed in vain this summer for men to do the work that is waiting to be done, and we also know that it is the slackness of Christian people, our slackness and neglect of prayer, and miserable alms, and self-pleasing lives, and imaginary needs, and want of zeal, which do more than anything else to hinder the spread of God's Kingdom, and the hallowing of His name in the hearts and lives of men.

To come back to Algoma, hundreds of Indians, still in their pagan state, roam its forests. These Indians are

the noblest type of savage on the face of the earth, so the venerable Bishop of Minnesota and the apostolic Bishop of Caledonia have told us. Honest and truthful, they are never known to tell a lie. What a splendid, natural groundwork on which to build the Truth! We have heard from Bishop Thorneloe of the appeal for help which reached him from a chief before he came to England. He has also told us that a special missionary is needed for these roaming Indians. If the Bishop had the means of support in his hand, it would, perhaps, enable him to find the missionary. Might not the Algoma Association guarantee the stipend? Better still, might it not give both man and means?

Lay Delegates at the Next Provincial Synod.

It is Canon XX of the Provincial Synod that gives to Algoma representation in the Lower House of the Provincial Synod of Canada. The same legislation provides for the election of three clerical and three lay delegates thereto. A word to our brethren with regard to the election of the latter, and that word by way of a reminder. It is not so long before January, A.D., 1898, will be upon us. Then it is that the lay elections begin, for during that month *all* nominations *must* be made. Below we print the sections of the Canon XX, which determine the mode of electing the lay delegates of this missionary diocese and ask all interested carefully to carry out the law:

(2) The lay delegates shall be male communicants in good standing, *i. e.*, shall have communicated at least three times in the year.

* * * *

(3) The lay delegates shall be elected in the manner following:

(a) During the month of January preceding the meeting of the Triennial Council a vestry meeting shall be held (seven days' notice being given) in each regularly constituted station in missions for the purpose of nominating persons for said office. The clergyman in charge shall preside at such meetings, but shall have no vote thereat. In the absence of the clergyman, a chairman shall be elected by the meeting. Those present and entitled to vote (*i. e.* communicants in good standing) may nominate one person for election as lay delegate to the Provincial Synod. Should the meeting not be held within the period mentioned, said station or mission shall be held to have made no nomination.

(b) It shall be the duty of the incumbent of a mission, or, in his absence, the chairman of the January meeting, to forward the names of the nominees to the Secretary of the Council within seven days.

(c) The Secretary shall have printed a ballot paper containing a list of all persons so nominated, with the names of their respective missions attached, and shall forward to the clergyman in charge a copy for each regularly constituted station in his mission at least two weeks before Easter in said year.

(d) At the Easter vestry meeting following the reception of ballot paper for each station in each mission, those present and entitled to vote shall, by a majority vote, select three names from said list as their choice for lay delegates to the Provincial Synod. The marked ballots shall be forwarded within seven days by the clergyman or chairman to the Secretary of the Council in a sealed envelope, and shall be by him transmitted, unopened, to the scrutineers appointed at the Triennial Council.

(e) At the meeting of the Triennial Council, the scrutineers shall examine the lay vote immediately after the clerical delegates are elected. The three nominees having the highest number of votes shall be declared the elected lay delegates, and the three having the next largest number of votes shall be declared substitutes. In the event of an equality of votes, the lay scrutineer shall have a casting vote. In case of any "deadlock" in the election of lay delegates, the decision shall rest with the Triennial Council.

(f) All lay nominees, at the time of their nomination, must signify to their own vestries their willingness to attend the Provincial Synod, if elected, and, without such signification, no nomination shall be received.

Attention is directed particularly to section 2 and to sub-section f of section 5. The former provides for the qualification and the latter seeks to protect the diocese against the election of delegates who would not attend the Synod, while at the same time it requires the nomination of a gentleman at the hands of the Church people who form the congregation with which he habitually worships, to whom he would signify his willingness to attend the Provincial Synod if elected.

Llandaff Cathedral.

We print below a portion of the letter of "Anthropos" in the *Daily Mail* (London Eng.), who writes of the above cathedral in a series of articles on "Typical Churches":

"The birthplace of Christianity in Britain.' This is the description by an eminent writer of the site whereon now stands the Cathedral of SS. Peter, Paul, Dubritius, Teleiau, and Odoceus. Unquestionably it is the oldest ecclesiastical foundation in either England or Wales, and its records, which are fairly well authenticated, date back at least as far as the end of the second century after Christ.

* * * *

"The tradition connected with the cathedral takes us back, and there is collateral evidence that some reliance may be placed upon it, to the days of Bran, a British patriot, who was father of the famed Caradoc, and who was held prisoner at Rome from A.D. 51-58. While at the Imperial City he was converted to Christianity, and on his return laboured on this very spot as the first missionary to the nation of the Cymry, his countrymen. Welsh ancient history was written in poetry, the poems being called 'Triads,' on account of the facts therein recorded being grouped in threes. It is in one of these folk-songs that we hear of the doings of Bran. Certain it is that the British, the Celtic, Church was early in history one of importance, for at the Council of Arles, which was summoned by Constantine A.D. 314, there were present three bishops from Britain. One of these, Adelfius, is described as the Bishop of Colonia Londinensium, which is generally supposed to be Caerleon-on-Usk.

"This last is an authenticated fact, and does not belong to the region of Fairyland, to which delightful place the Bishop of Bristol assigned the Joseph of Arimathea legend the other day at Glastonbury. So much has been said lately of St. Augustine and his work that it is worth while placing on record that at the time of his landing there were seven British bishoprics in existence, viz.: Tavensis, Llandaff; Paternensis, Llanbadarn; Banchorensis, Bangor; Elviensis, St. Asaph; Vieciensis, Worcester; Herefordensis, Hereford; Morganensis, Morgan, all subject to the Archbishopric of Caerleon.

Dubritius is the first recorded Bishop of Llandaff. He resigned his see in A.D. 521, and was succeeded by Teilo, who established both a market and mint at Llandaff. Teilo also founded in the same city the college which made this

ancient diocese the first to attempt to establish a centre having as its primary aim the development of higher education, and to this college came not only sons of British soil, but thousands of men from distant countries, who sought knowledge of the highest order, then attainable only at Llandaff.

Stirring scenes, too, have taken place around the old cathedral. Archbishop Baldwin, in 1187, preached the third crusade, standing in front of the west door, the English being placed on one side, and the Welsh on the other. Says the ancient chronicler: 'Many persons of both nations took the sacred ensign.'

"And Llandaff of to-day. It is the smallest 'city' in Christendom. Two miles away from it is Cardiff, geographically and really the London of Wales, a town which, before the century closes, will have its 200,000 inhabitants, which ere long will have swallowed up the cathedral district. 'City' and 'town,' 'past and present,' was there ever a more vivid contrast?"

The Responsibility of England's Church and Nation to the Native Races.

A NATIVE'S OPINION.

By the kindness of the Bishop of Mashonaland we are able to publish the following extracts from a Lenten sermon preached by a South African native priest on the Bishop's request to an English congregation at Salisbury, Mashonaland. They will be interesting to those who care to hear the views of educated and thoughtful natives on the growth of the Anglo-Saxon race, and the continued extension of its sway through the length and breadth of Africa.

After an able exposition of the passage (Exodus iii.) describing God's call to Moses, his hesitation, his humility, and then his co-operation with the will of God, the preacher showed its bearing on the responsibility of a Christian nation in delivering from the bondage of national and social tyranny and corruption, the weaker races of the world, and proceeded as follows:—

"To many of you it might seem that I was speaking to you outside the range of thought or lessons that should occupy our minds at this special season of Lent. First of all, brethren, it is because, as a native missionary, when the opportunity to speak to you was

given me, I could not help wishing to do so from a native standpoint. Of course, in one sense, and that a true one, we are all missionaries. The Church of Christ will always be a missionary Church if she is true to Him. Indeed, she could be nothing else, if, in the language of the Epistle for the day, we are truly workers together with Him, who is the greatest missionary that ever trod this earth, Christ the Son of God. And then, in the next place, you remember that during Lent we are specially called upon to do certain duties to God, to ourselves, and to our neighbours, as means to an end.

"Have you no work to do, brethren, as a nation, Church or individual? Yes, you have, and I happen to know that you are proud and boast of this superior privilege, although it has been simply God's choice, and on your part nothing done to deserve it. I, for one, have not the slightest doubt (until indeed we have reasons to know that God has changed his purpose) that, as a nation, He has committed to England the government, the education, the care, and the bringing up of the weaker nations of all lands. What He has not called upon you to do, is to lead His own counsels. He calls on no one to do that. He alone is the leader, and when you hear of men being called leaders of thought, or leaders of the day, and so on, that is only the language of the world and not of Heaven. 'Bring up,' that is what God has said, and not lead up this people. And, now, my friends, you know that at the present moment you are surrounded by thousands of those people, whom many of you are inclined to look down upon. I mean those people whom you delight to call niggers. What are you doing to bring them up? Brethren are you bringing up this people? Because, if not—worse still, if you are doing all in your power to shut out, or keep God away from them, then you would be guilty of a worse sin than that of Moses—the sin of the murder of the souls of your weaker brethren. A sin that has no name, amongst all the classical names descriptive of various kinds of murder, because you would not be guilty of crucifying God in yourselves and others. Lent, then, comes round in mercy to remind us of our duty of repentance, in order that we may know God, whom to know is eternal life, before we can

attempt to bring others to know Him.

"As the governing people, or a nation, as individuals, or a Church, have you no sins to repent of? What, then, about those gigantic forces of evil, ready to burst forth whenever material self-interest is concerned, in the competitive contests of race against race, government against government, or country against country? Are the means always justified in God's sight? What about the caricatures of legitimate enterprise in your stock-jobbing or gambling speculation, not seldom involving human lives, and too frequently compromising public honor? Is it not, in the language of the Communion Service, making gods of gold to ourselves to worship? What about dishonest or merely expedient legislation, perverted judgment towards the weak and the poor—dishonest, because not founded on God's law of righteousness, and perverted because the case was not sifted to the bottom, and the judgment not given or based on God's law of equity, justice and truth? What about illicit, reckless, or monopolous trading? What about unfair wages, or even deliberately unpaid-for labor? What about these half-caste children in native locations or heathen kraals? Whose are they? Is it not, brethren, the leading of the blind out of his way, removing a neighbour's landmark, or slaying the souls of the innocent? Or as individuals, or society—what about our examples? Why do we often hear—oh, such a family, such a people, are a disgrace to the place! such a town is a disgrace to the country! or as a Church, who is responsible for the consequences of unfair or lax discipline on the part of the Church towards her children? Who is responsible for our sad divisions and false teaching, which give cause to the enemy and the unbeliever to laugh contemptuously:—'What must be the true faith, after all this,' or 'first agree amongst yourselves as to what the faith is, before you can tell me about your God.' If these things are imitated by our native converts, who know no better, we all know which side the example comes from. Have we no cause, brethren, to go down on our knees, and lament our manifold sins? Now, Lent comes round to put us straight with God. I am unwilling to say anything that may cause bad feeling, or controversy; and so, in conclusion, would

rather speak to you on what is more pleasant to speak about to you as Christians and as a Church. My advice, if you are willing to have any from me, is a very simple one, as simple as when Elisha advised Naaman to go and dip himself seven times in the Jordan, in order that he might be healed of his leprosy, and I pray that you may not have Naaman's mind. You know how he nearly made matters worse for himself by a carnal mind, or, in plain language, by pride. But his servants, perhaps coloured men, or perhaps the little Jewish slave-girl, spoke to him: 'My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, wash and be clean? And that is my advice to you as Christians and as a Church—let us wash and be clean. For remember, brethren, in the first place, that at this present time, to us as individuals and as a Church, men and the heathen world do come still and say, 'Sir, we would see Jesus.' Is it Jesus alive in us, or Jesus crucified by us that we should show them, whilst we are casting lots on the garment He is no longer shrouded in, as to whose it should be? For remember, brethren, in the next place, and now, 'without controversy, that truly great is the mystery' with which we are charged. It is no less than God manifest in the flesh, manifest in our lives and the life of the Church, which is the extension of His incarnation, that we have to exhibit to the world. This is the same Jesus that must be justified in the Spirit, made visible to the angels, preached to the Gentiles, believed on in the world, and at last received up into glory."

The Bishop of Mashonaland comments thus on this remarkable utterance:

"In my judgment the sermon ought to do good, and quotations from it in mission sermons and speeches would be effective. We must make England realize these things: Her empire is either making or marring native races—either taming and refining them into a nobler, purer manhood, or degrading them till they become the dregs and drainage of humanity. Educated natives, and especially Christian natives, are observing and drawing conclusions; they are, in fact, measuring us by our own bushel of the Gospel,

and testing us by its standard. Let people who come from home remember this—legislators, think of it—and the faithful pray over it.”—*The Mission Field*, July, 1897.

The Peace of God.

With the pardon of his sins the converted sinner comes into the possession of peace. Our Lord is the great peacemaker; and the Holy Ghost is declared to be the great peace-bringer. “My peace,” said Jesus, “I leave with you.” If restfulness of soul, contentment of life, ceasing from worry, satisfaction in the midst of perplexity—if this which we now experience be the earth side of peace, what must the heavenly be? He who accepts the offer of Christ has a right to be at rest here, and on the basis of God’s fidelity, he can be sure of receiving that peace that passeth understanding, that the world cannot give, nor take away.

Then, too, in yielding to the glorified One he is brought into direct personal relations to him. Pardon would be nothing, peace would be nothing, separated from Christ. How cheerless is the happiest home when the loved one is absent. Home is love. Love is not an indefinite, it is not an impersonal thing. Al. there is in any home abides in some one person, from whom the influence goes forth. “I, if I be lifted up,” said Jesus, “will draw all men unto me.” That is the glorious syllable in which the joy of the believer is centred. That is the one expression which he can never fully comprehend until he sees the Master face to face. Those who have been drawn to Christ as their Saviour cannot but regard this promise of being taken to where He is, there to be forever with their Lord, as the most precious of all thoughts in the divine Word. We know not when we shall depart, but of every one who has yielded to this Saviour, sooner or later the Master’s word shall be fulfilled, “Where I am, there shall my servants be also.” Nay, no longer servants, He will count us his friends. And this is glorious heritage, if he will but accept it, of the vilest sinner that walks the earth. He has but to come to the foot of the cross as did sinners to the feet of him who was nailed to the tree for their transgressions, to receive from his lips full pardon, and thenceforth to go forward glorifying only in the fact

that he is held safe by the attraction of His dying love.

But this peace can only be found in following the things which make for peace—the things of righteousness and truth, the things approved of God and acceptable to Him. And this is attained through the work of the Holy Spirit in the soul. Let then our chief aim be to walk in the way of those things by which we may edify and strengthen one another. It is the office of the Spirit to deal with the heart directly, to take of the things of Christ and show them to us, and to communicate their meaning and significance. Without this heart experience and understanding all our mental researches and intellectual knowledge will profit us but little. They only truly advance in the Christian life and fathom the deeper things of God, who submit themselves to this instruction and guidance of the Holy Spirit. We must have a proper conception of the truths revealed to us, and this must be duly certified to us. “Ask and ye shall receive,” said Jesus. God is more willing to give the Holy Spirit to them that ask Him, than we are to give good things to our children. We have but to ask in order to obtain. Peace is the gift of God; whoever would have it must receive it from Him, or forever remain without it.

There are questions which nothing can answer but God’s love, which nothing can meet but God’s promises, which nothing can calm but a perfect trust in His goodness. . . . There is a shadow and a mystery upon all the creation till we see God in it; there is trouble and fear till we see God’s love.—*Dr. Dewey*.

Have something to do, something to love, something to hope for.—*Dr. Chalmers*.

Never address the vilest outcast as you would not speak to your dearest friend.

Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO,
FOR DIOCESE OF ALGOMA, for
August, 1897.

FOR GENERAL FUND.

From *W. A.*—Thank offerings, \$10.25; Peterboro, \$10; Avon, \$10; donation, per Mrs. Williamson, \$10; Toronto, All Saint’s, 75c.; Canon Bull, \$10; a friend, \$5; a friend, \$1.

FOR SHINGWAUK.

Toronto, St. Luke’s W.A., for Ruby May, \$6.25; Trinity Church S.S., Galt, \$18.75; York Mills, St. John, \$3; St. Stephen’s, Lower Lachine, \$15 for Elijah Ponana; Miss Day, England, \$7; Parkdale, Epiphany S.S., \$15; Berlin, St. John’s, for E. Ryckman, \$9.38; Toronto, All Saints, for Barry Logan, \$25.

FOR WAWANOSH NEW GIRLS’ HOME.

Miss A. Tanatt, per Bishop Sullivan, £16.
Good Friday Collections, for London Society.—Dunchurch, \$1.10.

FOR DOMESTIC MISSIONS, GENERAL FUND.

Dunchurch, 92c.; Whitestone, 25c.; Maple Island, 15c.; Ahmic Harbour, 20c.

FOR EPISCOPAL INCOME.

Diocese of Huron, \$525.

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) Sustentation Fund, etc.

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