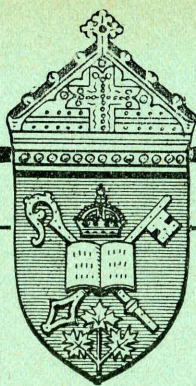


“Go ye into all the world  
and preach the gospel to every  
creature.”



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

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma.



April, 1902



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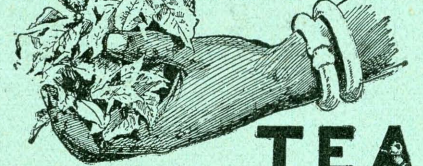
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## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, SAULT STE. MARIE, ONT.

PUBLISHERS:

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,  
Bishop of Algoma,  
Sault Ste. Marie, Ont.

J. A. WORRELL, ESQ., K.C.,  
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Principal of the Shingwauk and Wawanosh Indian  
Homes,  
Sault Ste. Marie, Ont.

### Please Note.

1. Be prompt in remitting for renewal or arrearage, and thus aid us in making THE ALGOMA MISSIONARY NEWS better and better.

2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

3. No paper should be ordered stopped until all dues are paid.

4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

6. Send money to Rev. C. Piercy, Sault Ste. Marie, either by P.O. Order, Express Order, or Postal Note. We cannot be responsible for loose change or stamps.

### NOTICE

The Rev. Charles Piercy, Editor and Manager of the Algoma Missionary News, has removed to Sault Ste. Marie, Ontario. All communications should be addressed to him there from this time forward.

### Bishop's Appointments for April, 1902.

1. Tuesday in Easter Week : Sault Ste. Marie.
2. Wed.—Missionary Meeting under auspices of the W. A.
3. Thur.— } Train via. Sudbury to Chapleau.
4. Fri. — } "
5. Sat.
6. 1st Sunday after Easter.
7. Mon.—Travelling eastward.
8. Tues.— " "
9. Wed.— } Attend Meetings of the Dom. and
10. Th. — } For. Mission Board in London, Ont.
11. Fri.
12. Sat.
13. 2nd Sunday after Easter: } Toronto.
14. Mon.—
15. Tues.— } Algoma Central Line.
16. Wed.— } "
17. Th. — } "
18. Fri. — } "
19. Sat.—
20. 3rd Sunday after Easter. Thessalon.
21. Mon. Sault Ste. Marie.
22. Tues. "
23. Wed. "
24. Th. "
25. Fri.—St. Mark Evangelist and Martyr. "
26. Sat. "
27. 4th Sunday after Easter. "
28. Mon. "
29. Tues. "
30. Wed. "

### Notes by the Way.

NOTEWORTHY DAYS IN CHURCH HISTORY.

April 1.—Common Prayer Book in English, 1548.

April 4.—James II. Declaration of Indulgence, 1687.

April 12.—Church Missionary Society founded, 1799.

April 19.—Lutheran Protest at Spire, 1529.

April 30.—Edict of Nantes, 1598.

The number of branches of the W. A. in the diocese is increased by the addition of new branches at Sundridge and Jocelyn.

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.  
—John Wesley.

The snow went away this year two or three weeks earlier than usual. The thaw broke up the roads everywhere, and operations in the woods ended rather abruptly.

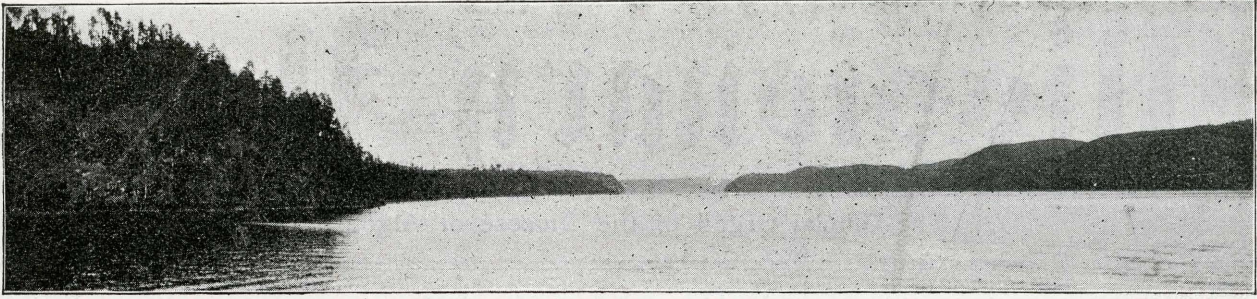
The annual meeting of the Algoma Association in England is fixed for May 16th. The Bishop of Newcastle will take the chair. Through the kindness of the Marchioness of Zetland the meeting will be held at her house in Arlington square.

The opening up of the Lake Temiscamingue region will bring us into closer touch with the Indians who roam about to the north, selling their furs to the Hudson Bay Company, which has several posts between Fort Temiscamingue and Abitibi.

The Diocesan Librarian (Ven. Archdeacon Lloyd), has issued a new catalogue of books in the Diocesan Library, giving a complete list of all books on the shelves to date. Copies of the catalogue can be obtained at the price of ten cents each.

Port Arthur rejoices in a Parish Leaflet, which is published monthly. It contains a list of all services, etc., during the month, the amount of offerings, the register of baptisms, marriages and burials, and a number of paragraphs of interesting parochial news.

The Bishop visited Gravenhurst mission on Monday, February 24th. The Rev. C. A. Buckland presented eight candidates for confirmation, after Morning Prayer had been said. The Rev. A. H. Allman, of Emsdale,



LAKE TEMISCAMINGUE—LOOKING DOWN.

was present and took part in the service.

The Bishop paid a visit to his old parish of Sherbrooke, Quebec, where he has so many friends. The occasion was the consecration and opening of a new church erected at a cost of over \$30,000. The Bishop was the preacher on the evening of the local festival.

It is reported that a large number of people are going into the Temiscamingue region this spring to take up land or to settle on land already located. Thorneloe will be a bustling place as soon as the ice breaks up and boats can get up the lake. A good many people are waiting for the first boat.

In the year 1800 there were 14,000 Jews in Great Britain, in the year 1900 there were 150,000. The Church of England reaches a large number of them, influences many, and receives continually converts to Christianity into the Church by Holy Baptism. Not a few Jews, something over a hundred, have received Holy Orders in the Church of England.

The Synod of the Diocese of Montreal held a special meeting and elected the Very Rev. Dean Carmichael to be Co-adjutor Bishop. Though advanced in years, Dean Carmichael, who received a large vote, may have some years of usefulness ahead. A dispute as to legality of the procedure will be settled, it is only right to suppose, before the consecration of the bishop-elect.

The Bishop of Algoma has become one of the patrons of the Church Emigration Society. As honorary local representatives for the Society, within the Diocese of Algoma, the Bishop has named the Ven. Archdeacon Lloyd, Huntsville; Rev. J. W.

Thursby, Port Arthur; Rev. Charles Piercy, now of Sturgeon Falls, but soon to remove to the see town, Sault Ste. Marie, Ontario.

The Right Rev. Dr. Gore, the newly-consecrated Bishop of Worcester, has made many friends by his manly bearing during his period of trial at the hands of those who, being of a different school of thought in the Church, sought to prevent Dr. Gore's occupancy of the See. The delay has, no doubt, been a factor in the heartiness of the general welcome which has been extended to him in his diocese.

The late Rev. Dr. Newman Hall, the distinguished dissenting minister, in London, whose death recently occurred and whose obituary appeared in the Canadian daily press, has two sons who are clergymen in the Church of England. One, the Rev. F. H. Hall, is the Dean of Oriel College, Oxford. The other son is the Rev. F. V. Hall, one of the minor Canons of Worcester Cathedral and a composer of Church music.

At Sturgeon Falls recently, the Public School Board decided to ask the pupils in the senior and intermediate rooms to bring Bibles to the school to be used daily at the opening of the school. Copies of tablets containing the Lord's Prayer and the Ten Commandments were also ordered for each room. An idea of matters may be gleaned from the fact that the above are absolutely new moves.

It is the Bishop's intention to authorize a form of service for the day of the Coronation of His Majesty King Edward VII. The service will probably be printed or outlined in The Algoma Missionary News for May. It is substantially the service arranged for the South African Church under the authority of the

Most Reverend the Archbishop of Cape Town. The simplicity of the service renders it unnecessary to obtain copies. Still they may be obtained, if desired, from Messrs. Noreles & Co., Burneis street, London.

Haileybury, on Lake Temiscamingue is a village destined to be a distributing point in the newly-opened country to the north of the diocese. Long have been the delays in surveying this country. It is asserted that it was only because of the persistent efforts of a mere handful of settlers that the Ontario Government at last moved. It was to the interest of the Hudson Bay Company to keep settlers out, and keep a fine preserve there as long as possible. Did not the same company block our great Northwest, the best hard wheat belt of land in the world, by saying it was of no use?

At Thorneloe the local Church people have a splendid opportunity, if they will but grasp it. Among the new settlers some will be Churchmen. They should feel the welcome and see a stir which will encourage them to be discontented in their new homes until the ministrations of the Church are within reach of all. Of course this will mean additions to the missionary staff. And that is much more probable to be a fact if those ministered to strain every nerve to fulfil their duty. Thorneloe should be a village—(some day, a town)—from which should radiate a warm and strong throb of Church life.

The copy for the Journal of Proceedings of the Sixth Triennial Council is in the hands of the printers, and copies will soon be forwarded to those in the Diocese who have ordered them. Clergy who have omitted to order copies should at once send to the Secretary, Rev. C. Piercy. The price is ten cents each. Every station of every mission should have the

"Proceedings" of the Councils on file. Besides, no churchwarden can well do without the book. This issue will contain a valuable appendix, which contains not only committee reports and valuable statistical information, but also a codified digest of rules, etc., now in force in Algoma.

Dr. Baronian, an Arch-Priest of the National Church of Armenia, travelled from Paris lately to London on two occasions to take part, or perhaps we should say, to be present at important English Church functions. The first time was to be present at Westminster Abbey when, on the Festival of the Conversion of St. Paul, the Bishops of Likhoma and Sierra Leone were consecrated. The second occasion was on the occasion of the consecration in Lambeth Chapel of Dr. Charles Gore to the Episcopate. On the latter occasion the representative of the Armenian Church was of the number of the communicants. It is reported that this is the first time a representative of the Armenian Church has communicated in an English Church.

The annual meeting of the incorporated members of the Society for the Propagation of the Gospel in Foreign Parts was held at the Society's house, 19 Delahay street, Westminster, on Friday, the Bishop of Winchester being in the chair. There was an attendance of 81 members, and much interest was evinced in the proceedings. The audited accounts for the year 1901 were presented, showing an increase under every head except the Special Funds contributions. The General Fund rose in 1901 from £102,275 to £129,712. Legacies amounted to £35,839, as against £11,852 in 1900. The total from all sources was £206,799, as compared with £178,396 in 1900. The Bicentenary Fund reached a total of £84,028, of which £44,563 was received in 1901. The Secretary, Bishop Montgomery, then made a statement regarding the development of the Society's work, and it was announced that the Standing Committee had approved in principle the following developments and appointed sub-committees to consider the details of the schemes: (1) The necessity of obtaining a fresh house, since the Government would ere long need the site of the present premises; (2) the creation of an editorial department, with an editorial secretary and staff; (3) the development of children's work throughout the United

Kingdom under a special department. It was further stated that the Standing Committee had issued an appeal for a regular yearly income of not less than £200,000.

At the Jubilee celebration of the Cambridge-Delhi Mission, recently held in London, the new Secretary of the S. P. G. (Bishop Montgomery) was one of the speakers. In the course of a warmly-sympathetic address he said: "We thank God that the Cambridge-Delhi Mission has faced one of the most difficult problems of the mission field. It is a fact that the two fields of mission work most often shirked by Christian people, are missions to Jews and Mohammedans, who hold as strongly as we do the first article of the Creed—one only God. We thank God that Cambridge has from the first taken up that position and faced that difficult question. And now I venture to speak of a boon which we ask of the Cambridge Mission, and, indeed, of all missions in India at this time. I do not think I should have ventured to speak of it, had it not been that about two weeks ago I was speaking to a Bishop in India, and I said to him, 'Has not the time come when we ought to claim from missions in India a native Bishop; I know the risks.' 'Yes,' he said, 'I know there are risks, but I think the time has come, and that we ought to risk a great deal for that consummation.' A whole century has passed; Cambridge, Oxford, Dublin, C. M. S., S. P. G., and many other societies have sent their best men to India; it is certainly the greatest mission field in the world and staffed by the greatest number of our finest men; and is not a century enough to produce at least a Christian Bishop? Bishop Lefroy, writing to me last week, said that India at this time seems to be full of combustible material; something will happen before long if the spark can come, and he suggested the spark might be a great English missionary; but I wonder if, after all, what is wanted is just what we have never had—a native Bishop leading his own people."

#### Bracebridge.

REV. W. A. J. BURT, R.D., RECTOR.

Sunday, the 23rd of February, was a red-letter day for this parish. At 10 a. m., Matins was said by Rev. C. H. Buckland, of Gravenhurst, the first lesson being read by Rev. A. H.

Allman, of Emsdale, and the second lesson by Rev. Geo. Gander, of Uffington. After Matins followed the office for Confirmation, when the Rector, Rev. W. A. J. Burt, presented the candidates to the Bishop.

At 11 a. m., the Office of the Ordination of Priests was proceeded with, the clergy entering during the singing of "The Church's one foundation." Rev. A. H. Allman, B. Sc., then delivered the sermon which did credit to the preacher and the occasion. Then, in the absence of both the Archdeacon and Chaplain, who were unavoidably detained by pressure of work in their respective parishes, Rev. Rural Dean Burt presented the candidate for the office of a priest—Rev. Geo. Gander—to the Bishop sitting in his chair at the chancel steps. In the Office for the Holy Communion the Bishop was celebrant, Rev. C. H. Buckland, gospeller, and Rev. W. A. J. Burt, read the epistle and served.

In the afternoon a special service was held, conducted by the rector, and the Bishop addressed the Sunday school teachers, children and friends assembled.

Rev. A. H. Allman took Mr. Burt's work at Falkenburg in the afternoon, and the Revs. C. H. Buckland and George Gander returned to their respective missions for Evensong. In the evening at 7 o'clock, Evensong was said by the rector, assisted by the Rev. A. H. Allman, and the Bishop preached a most instructive and stirring sermon, giving some good practical suggestions in regard to a right use of the solemn season of Lent. The Bishop was greeted by large congregations, chairs being brought into requisition for the overflow in the evening.

#### Sturgeon Falls Mission.

REV. CHARLES PIERCY, INCUMBENT.

At last we are rejoicing at the possession of a font in the Church of St. Mary Magdalene. For a small church and small church population, it is a very good article and adds to the beauty of the Church. That it will long be an object lesson to all who cross the Church's threshold it is hoped. In such a place as this people have lived for a number of years—fifteen to twenty—and have children who had no idea of what a font was. There is a dense ignorance of religious things born of indifference and ignorance. Vague, indefinite Church teaching is responsible for much of it.

For the font we are indebted almost wholly to a band of girls, who a little more than two years since organized as a Church Girls' Guild, and at the clergyman's suggestion have worked for the money to buy a font. Under the direction of Miss Richardson, the leader or president, the girls continued to gather money together, and would have obtained every cent need-

ed, only they wanted the font to be in its place before Mr. Piercy left Sturgeon Falls for the See town.

The font was made in Montreal and cost \$65.00.

When Sturgeon Falls has become a larger place and needs a larger and better-constructed church edifice, the font can be erected within the portal of the new building.

The Lenten week-day services have been very well attended this season. It is true there are but two—one on Wednesday and one on Friday evenings. Nor is the attendance numerically large. But relatively, it is good, there being an average of about a dozen present. The weekly celebrations are maintained again this year during Lent.

After a period of dormancy or suspended animation, the local branch of the W. A. is again holding up its head. At a meeting held on March 19th, nine or ten women being present, it was decided to start again. With regard to the past the decision was to blot out all debts due. The following officers were elected: Mrs. Piercy, president; Miss Gill, vice-president; Mrs. Sanford, secretary; Mrs. Charles Britton, treasurer. Regular meetings are to be held on the first Thursday in each month.

### Michipicoten — A Harvest Ready for the Reapers.

A letter from Michipicoten Mission, one of our isolated missions, tells us of the loyal and strenuous work being prosecuted there by the catechist on the spot. Though tired with long journeying, he sees much to be done and many places to reach where the gospel is never heard. He can yet feel a pleasure in knowing that he is doing all it is possible for a man to do. Writing on another occasion—at the beginning of the year—from Anjigimi, he says: I left Helen Mine on January 1st and visited several places on the way in here. This is my first visit to Anjigimi and I am exceedingly glad that I came. I have been here two days and had a very nice service last night. I was welcomed by everyone. The people are anxious to have a service, therefore, I have promised to give them one once a month on Sunday during the winter, if possible. That means I can only give one service a month at the Harbour. Of course, this is only a temporary camp, and when the construction is finished it may be left without an inhabitant. There are as many people here now as there are at the Harbour. There are several hundred men all along the line between this place and Agama, and I hope to visit them soon. The work is multiplying every day. I am wanted in so many places that I scarcely know how to arrange for a visit to them all without neglecting the places I have already organized. I find so many people who should be Church

people, but who are drifting away from the Church because they seldom have the opportunity of attending a service. One woman here told me that if ever she gets to a place where she can attend a Church service she will be confirmed, and her children with her, as her parents wished she should do so, but all her life she has lived in railway construction camps and has had no opportunity of doing so. I have been able to help her a little in her preparation for confirmation.

The catechist, Mr. Major, wishes the Bishop could send an ordained man up to take charge of the organized stations next summer and let him go out—up and down the line of railway construction and among the scattered mining camps. Next summer, he says, there will be hundreds of men in the country developing their mining claims. He adds: I don't think the financial part would trouble us. At services in the camps the men give very liberally. Last night I got \$7.50 from a handful of people, and on Sunday last I got \$3.85 from a few men in a camp by the road side. I think that with two men here we could obtain from \$12 to \$15 per week, and perhaps more. I find the leading men, wherever I go, are churchmen and they give me their liberal support.

It is such experiences as these which make us in Algoma bold to ask for help to take the country and which make us pretty gloomy when the help we hope for fails to come and we have to give up promising fields where the harvest is ripe and the labourers very, very few.

LATER.

The catechist at Michipicoten writes: I went out to Ryerson (that is some forty miles) for the books, and had as pleasant a journey as could be expected under the circumstances. The roads were good, the weather was excellent. I went clear through in a day and took two days to come back. I walked nearly all the way back. I have already placed most of them in the camps and have secured reliable men to take charge of them. The men were delighted to get them. The ladies who furnished them are certainly doing a good work. Many a man is persuaded to go to the gambling room or the saloon simply because he has nothing else to occupy his attention, and he is lonely. On Sunday, and in his spare time, he can read, and will do so if the reading matter is furnished for him. I am sending some to the hospitals at Helen Mine and at Anjigimi. I made a second visit to Anjigimi and was well received. I visited several of the camps along the line of construction and found that there were a great many foreigners, especially Finns and Swedes. I am going to the Frances Mine to-morrow. I have sold my dogs for what they cost me, and I have the privilege of using them till spring.

### Broadbent Mission.

REV. J. WARING, DEACON IN CHARGE.

The Bishop visited this mission on Monday, February 24th, 25th, and 26th, and the services were held as follows:

February 24th, 7.30 p. m., at Seguin Falls.—Evening Prayer.

February 25th, 11 a. m., Dufferin Bridge.—Morning Prayer with Holy Communion.

February 25th, 7.30 p. m., Broadbent.—Evening Prayer.

February 26th, 10 a. m., Broadbent.—Morning Prayer with Holy Communion.

February 26th, 7.30 p. m., Orrville.—Evening Prayer.

The attendance and contributions were excellent. The Bishop's sermons were both of a practical and doctrinal character and very appropriate for the season of Lent. His Lordship, at Broadbent, preached to a crowded church, and his sermon, which was based on the 73rd Psalm, was treated most intelligently and he endeavored to explain, as far as human intellect will allow, the mysterious workings of Almighty God towards the human family.

I ought to mention that the musical part of our services at Broadbent Church, was conducted most efficiently by Mrs. Henry Broadbent. No small praise is due to her for her indefatigable zeal and labours both for the temporal and spiritual welfare of the Church.

Orrville lies between Seguin Falls and Parry Sound. It is a new station. It has been added to Broadbent mission since the appointment of the Rev. J. Waring, and he is the first of the clerical staff of the Diocese of Algoma who began services there and continued them. The annexation of this station makes his mission consist of an area of about 200 square miles.

He began services there on the 4th of August of last year. It is a matter for regret that the late Bishop Sullivan did not send a clergyman there when he was asked some 6 years ago, for a better report could have now been given. However, the present time only concerns us, and we must, with patience, look forward to a time not far distant when our Church members at Orrville will have the privilege of worshipping God in their own Church. At present we hold our services in the Town Hall. A service was held on the 26th, at 7.30 p. m. There was an excellent congregation and, of course, an offertory. Rev. J. Pardoe, of Novar Mission, read the prayers, and the Rev. J. Waring read the lessons. The Bishop again preached a most forcible sermon and quite suitable for the occasion. His Lordship dwelt for a time on the visible Church and her desire to bring her children to Christ. He also gave them to understand that he was desirous that the Church people at Orrville should have the Eng-

lish Church services given to them. The Bishop brought his discourse to a close by speaking to them of the spiritual life of the Church. The congregation was very deeply interested.

The service on this occasion was a very bright one. Dr. Thorneloe is the first Bishop who visited Orrville to hold a service and I am convinced, that on account of his sermon and visit he has made such an impression that he will not be forgotten for many years to come.

Church life in Broadbent Mission is on the increase. Seguin Falls intends ere long to pull down the old church and to place it in a more convenient part of the village. This will practically mean to build a new church.

Some time ago, at Dufferin Bridge, Mr. Waring, with the co-operation of the people, purchased an organ, and afterwards raised money for the re-seating of the church.

At Broadbent the Church has increased most amazingly.

On Thursday morning, February 27th, the Bishop left Orrville for the north, feeling deeply gratified at the great success in this mission.

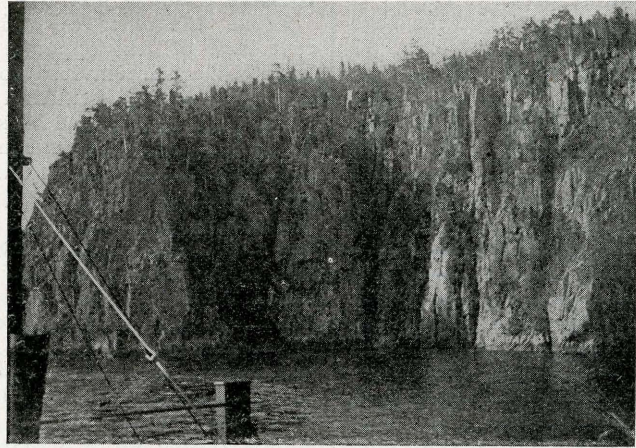
I ought to mention, ere this report is closed, that the Bishop was warmly received and entertained by the people of each station; Mr. and Mrs. Vren, of Seguin Falls, Mrs. Vigross, of Dufferin Bridge, Mr. and Mrs. Henry Broadbent, Broadbent, and also by Mr. and Mrs. John Orr, Orrville. Neither must I forget to mention the kindness of Mr. R. Fry for conveying the Bishop from Seguin Falls to Dufferin Bridge, and to Mr. William Bartlett for conveying the Bishop from Dufferin Bridge to Broadbent, and to Mr. Henry Broadbent for conveying the Bishop from Broadbent to Orrville.

J. W.

### St. Joseph's Island Mission.

REV. P. W. P. CALHOUN, LOCUM TENENS.

Wednesday, the 5th of March, was a day to be remembered by the members of the W. A. of Richard's Landing, of the mission of St. Joseph's Island. The Bishop arrived at Marks-ville on Tuesday, the 4th inst., from Desbarats, being driven from there by Mr. Bert. Eddy, one of the members of S. John's Church. There was a service the same evening at Marks-ville, at which the Bishop gave an inspiring and helpful address. The offertory was devoted to the Bishop Sullivan Memorial Sustentation Fund. The attendance was very good considering the short notice in regard to the announcement of said service. On Wednesday, the Bishop and missionary and wife drove to Richard's Landing and were hospitably entertained by Mrs. Richards. At three o'clock in the afternoon there was a meeting for women in Emmanuel Church. The Bishop gave a most helpful and stirring address. Two of the women walked five miles, the roads being very slushy and in some



THE FROG, OR CASTELLATED ROCKS—FROM STEAMER.

places muddy, but they said they were well repaid and would not have missed the Bishop's address for a good deal. There were members of the Jocelyn congregation also present. At about six o'clock in the evening, Rev. Mr. Frost arrived from Garden River and joined the party at Mrs. Richards. The missionary service, or meeting, was held at eight o'clock in Emmanuel Church, and after a shortened form of Evensong, Mr. Frost gave us an address on his work in the Diocese, both at Garden River and Sheguiandah, covering in all a space of thirty years. If I may quote from an article in February number of this paper, which I am sure is very true, i. e., "When the story is some day written, the indefatigable labors of Mr. Frost on the Manitoulin, will be no small item in the recital," and I venture to say that the same may be said in regard to Garden River.

The Bishop's address was as usual one of great helpfulness and at the same time instructive. Although he spoke for sixty-five minutes it seemed really but a short half hour, and I am sure it will bear fruit in raising zeal and enthusiasm in the missionary spirit in this mission, as now we are awake to the difficulties and the nature of the work of our devoted Bishop. The offertory in behalf of the B. S. M. S. Fund amounted to \$12.73. The meeting was held under the auspices of the W. A. and it may be said it was a delightful success. Mrs. Richards very kindly entertained the Bishop and Mr. and Mrs. Calhoun, and Mrs. Shipman, a member of the W. A., very kindly entertained Mr. Frost. Both the Bishop and Mr. Frost left early the next morning for Desbarats and from there to Sault Ste. Marie.

P. W. P. C.

### Our Illustrations.

The illustrations in our pages this month are those of views on Lake Temiscamingue, a portion of our Province of Ontario which is highly praised as a hunter's paradise as well as for its purity of atmosphere. One of our pictures looks down the lake, showing the steep hills on the shores

which from base to summit are clad with coniferous trees. The other picture represents The Frog or Castellated Rocks, some three or four miles south of Haileybury, on the Ontario side. The rocks rise perpendicularly out of the water to a height of at least two hundred feet. Close to the rocks the water has been sounded and no bottom found at 160 feet. The rocks, too, figure in the legendary lore of the Indians.

Into this country the projected railway will penetrate on its way from North Bay to Thorneloe.

### A W.A. Visit to a Lumber Camp.

Rev. T. J. Hay, Deacon in charge at Blind River, sends the following:

Within a radius of fifty miles of Blind River over a thousand men have been employed in the lumber camps. At one of our W. A. meetings it was suggested that we make up a party and visit the nearest camp, twelve miles away. We decided to contribute twenty-five cents each, to pay for teams. However, Mr. John Hawkins kindly let us have his team gratis. So we only had one team to pay for, and when the money was collected, one lady very kindly put in an extra "quarter" to pay for Mr. Hay, and someone else paid for Mrs. Hay. We left here on a beautiful afternoon at half-past three, twelve of us—all women but Mr. Hay and the drivers. After we got two or three miles out of town, there was not a house to be seen, except a deserted lumber camp, consisting of a few log buildings. Miles and miles of bush, the pine nearly all gone, but huge trees of hemlock and black birch towering far above our heads, with a sprinkling of white birch, the bark of which is used by the Indians for baskets, and many pretty articles. Before I proceed any further, I want to tell you that I was informed by one of the lumbermen, that there are seven different varieties of birch. Our road was very narrow, winding in and out amongst the giants of the forest, and at times it seemed as though we would run right into some of them. It might be a pretty drive in summer, though they say the road is

very rough, but at present, there is really nothing to admire but the bare trees, entirely bare of foliage. We drove up hill and down hill, in and out of pitch-holes. Several little lakes were pointed out in the distance. And we saw many well travelled roads, looking so much like the one we were on, that we wondered how our driver knew which road to take. We met a few teams, which we passed without any difficulty, but it began to get rather exciting, when we got so near the camp. We were in danger of meeting a load of logs, and our driver had to stop and listen, to see if there were a load coming. It wouldn't be very interesting to meet one of those huge loads in a road only wide enough for one. There are certain places where you can turn out, but you must be on the alert in order to meet in the proper place. The first sign of approaching the camp was a storehouse, at the head of Granery Lake (I believe the tugs run up to that in summer), which we crossed at a narrow point. Then we came to a log road, or, in fact, two roads, one for the logs to go down and the other for the empty sleighs to come up. Just there we met a man, who was so astonished at the sight of so many ladies, that he inquired if there was to be a "dance to-night." The road for the logs to go down is a down grade and in order to keep the loads from running into the horses (the sleighs alone weighing forty hundred weight), a man stands shovelling sand on to the road and the driver lashes the horses to keep them from holding back, as they are taught to do as a general thing. We saw one load go down, and it was a horrible sight, but nothing, I presume, to what one might see in the course of a day.

At last we came to another little lake. Just across it was the camp we were looking for. High up on a rise of ground stands the office. At the left the dining camp, a little further to the left the laundry, where a Swedish woman and her husband have spent the winter, she washing for the men, otherwise, they would have been compelled to wash their clothes on Sunday. At the right, and close to the edge of the lake is a stable, where there were a few pigs, and a couple of cows, which supply the milk for the porridge; a little higher up were two sleeping camps, one for the French Canadians, the other for the English-speaking men. We were driven right to the office, where we were welcomed by the foreman. A warm fire greeted us, and seats were provided, consisting of benches, trunks, etc., covered with blankets, and made as comfortable as possible. The office is a large building, one corner of the front part is used as an office, and a sort of general store. Two home-made bedsteads are in the back part, where the foreman and clerk sleep. Everything was so clean and tidy that we were all filled with admiration for the place and one lady said that she would like

to have a house just like that.

From the office we had a magnificent view of the opposite side of the lake. We were invited to the dining camp, where a beautiful supply of good, substantial food was served to us on tin plates, and tea in tin basins, to which we did ample justice. Sausage, beef, pork and apple sauce, warmed-up potatoes, good bread, butter and cheese, buns, cakes, etc.—all but the proverbial pork and beans, which I thought were always found in a lumber camp. I believe they were afterwards served to the men. We returned to the office to give the men an opportunity to eat their suppers, with the understanding that we should return for a short service, before starting for home. In due time we were summoned to the dining camp again, where we found nearly all the men assembled. There are fifty in that camp. I don't know whether they were disappointed because it was a Church service instead of a dance. However, they were all well behaved, and very attentive, as many as could joining in the singing. We were told that some of the men were sleeping, as they were obliged to get up at three o'clock in the morning so as to work while the ground is hard, the weather being so warm. After singing and prayers, Mr. Hay addressed the men from these words, "Behold I stand at the door and knock," and "Come unto me and rest," mentioning at the close, the evils that assail them, especially when the camps break up, and they come out to town again, telling them of One to whom they can look for guidance and assistance in the hour of temptation. After the service, a collection was taken up in aid of our Building Fund, and the ladies shook hands with a number of "the boys," inviting them to come to Church when they came to town. I was very much interested in the faces of those hard-working men of the forest. So many young men looking like mere boys, with just a few older men, with grey hairs. One of the lumbermen said to me: "Don't you know we have the scum of the earth in our camps?" I replied: "Yes, and I know too, that you have some very respectable, well-educated men there, who go to the camps as a last resort to earn money," that which, alas! we can none of us do without. Unfortunately, so many of the poor fellows, even those with the bright intellects, seem to think that a good time consists in going to the hotel and drinking all the whiskey they can.

I must not forget to mention that in connection with all the camps near here there are hospitals, that is buildings set apart for the sick, and doctors in attendance are making periodical visits. Fortunately the one where we were has not been called into requisition and the men have the privilege of using it for a reading-room. We took out a parcel of reading matter, and have from time to time been sending it to the different camps, thanks to the Bishop, the In-

ternational Sunshine Society, of Montreal and Westmount, and other friends.

On our return, our obliging and courteous driver entertained us with a description of the lumber camps twenty-five years ago, contrasting them with the comfortable, and one might say luxurious camps of to-day. When one realizes that twenty-five years ago the food consisted of pork and beans, and potatoes for breakfast, dinner and supper, and tea was out of the question, unless a man supplied it himself. And then wages were from five to ten dollars a month, while now a man gets from twenty to thirty dollars a month, according to what he can do, and the length of time he stays. Many of them seem tired of the life, though, so that they are constantly coming and going, and I am glad to say that some take the train as soon as possible after they arrive in town, instead of remaining here and drinking up the little they have earned. We were sorry that we did not start in the morning and visit other camps close by.

However, we started for home, feeling that we had had a very enjoyable drive and an interesting trip, and hoping that we might have been the means of brightening their lives a little. It is so difficult to reach them when the camps are so far away and the managers as good as tell you that they have no time for religion; that they have to work on Sunday as well as week day, and that they will be ruined if the soft weather continues so that they are not able to get their logs out, and look upon the men as mere machines or beasts, judging from the way they speak of them. I couldn't help thinking when I saw the man shovelling sand on the road to keep the sleighs from running on to the horses, what a contrast it was to another log road I had seen where they were using a sprinkler on a level road when the weather was colder, and the water froze as soon as it touched the ground, enabling them to draw larger loads. We arrived home at 11:30 at night, tired and able to sleep without any rocking.

### The Objector Silenced.

A gentleman who had been at a missionary meeting was met the next day by a man of opposite habits, who began to chide him with the folly of sending out such sums abroad, when there was so much to be done at home. The gentleman calmly replied, "I will give five pounds for our poor at home, if you will give the same."

"Oh! I didn't mean that," said the objector; "but if you must go from home, why so far? Think of the poor in Ireland."

"I will give five pounds for the poor in Ireland," said the gentleman, "if you will give the same."

"No, I don't mean that either," said the man.



## A Presbyterian Minister on the Anglo-Catholic Movement.

We reproduce with much pleasure the following interesting letter, from the pen of a well-known and respected Presbyterian minister in Scotland, which appeared in St. Andrew of September 20th, under the heading "A High Church View of Theology." The writer is referring to a work recently published by Messrs. Hodder & Stoughton, entitled "Evangelical Doctrine: Bible Truth," by the Rev. C. Anderson Scott, M.A., Kensington Presbyterian Church, and, as will be seen, no better or more sympathetic review of the Catholic Revival could have been given by an Anglican Churchman.

Sir,—The title is attractive. It raises hope of a restatement of evangelical belief; a work for which many have been long looking. That hope is disappointed. We have here no statement of any system. The work claims to be "a criticism of the principles of the Anglo-Catholic movement." It is in reality a polemic, a polemic against a book, a book familiar in Anglican circles—viz., Sadler's "Church Doctrine: Bible Truth"; which being presupposed, the title is intelligible. The book took its origin in a correspondence which the author had with one of the Tractarian school, and in form it bears the impress of its origin. Its chapters are letters. This fact, perhaps, accounts for its very personal and popular tone. Herein also lies its first defect. The second defect is the absence of the opponent's letters. We are left largely in doubt as to the positions attacked, and even when they are stated in the words of the party attacking them. The device is, of course, as old as Origen against Celsus, and as irritating. There is a third defect more serious than those two—the incapacity to understand either Sadler or Anglo-Catholicism as a tem, and to meet them with a system. Anglo-Catholicism, like Augustinianism, or Scholasticism, or Calvinism, is a coherent whole—i.e., a system; and no system of doctrine can be proved unscriptural until its principles and method—the principles and method on which it is based—are proved to be unscriptural. A fourth defect is the arbitrary selection from and use of authorities. "Even the devil can quote Scripture." With as great justice the author quotes many, including Laud himself, of the fathers and founders of "High Churchism" against "High Churchism." The very fact that Anglo-Catholic divines lend themselves to such a use might have induced the author to reflect whether he rightly apprehended their doctrine. On these grounds he cannot, in our judgment, be regarded as having made any serious contribution to the important controversy in view. Both in matter and style the work is that of the superficial volunteer.

The Oxford movement here in view is one of vast interest. Its advocates

claim for it the highest place among the movements within English Christianity during the nineteenth century. No movement in its beginnings seemed less likely to succeed. It had arrayed against it the most characteristic traits of English social and religious feeling; the strong evangelical faith, the conservative temper, the traditional horror of Popery so readily chargeable on the nascent school, as well as novel features of its own. Yet it is now confessed on all hands that it, and it only, has succeeded in transforming the outward aspect—nay much more, the inner temper—of the Church of England, and the more far-seeing spirits both in the Presbyterian Church, of which the author is a member, and in the lesser bodies of Dissent, have been glad to admit that the future of their own Churches depends on their having the wisdom to copy some of the very methods which have been the subject of their fervid denunciation. The author himself shows occasional traces of an interpretation of his Confessional formulas derivable alone from the principles he denounces. The Pall Mall Gazette once said that "the Ritualists have made the Church of England interesting." Not without reason. What has the High Church revival done? It has made the English Church stronger in public respect, in seemly dignity, in stately worship, in practical activity now than at any time since the fourteenth century. In so doing it has emphasised both the beauty of holiness and the holiness of beauty. It has made it the one Church identifiable with the British people. It has made it the one form of Christianity feared and cordially hated by Rome. It has made it the one Church having a direct influence in the politics of the the Empire; and the one Church which the poorest in the slums, and on the other the representatives of culture. It has rendered religion in this land both fashionable and popular in the best sense. It has again made religion what it ought always to have been, a high concern of the nation. Looking back on a king who was martyred for its tenets and another who was exiled it has done more than any other religious school to bring, with impressive sanction and effective method, into the national life those principles of righteousness which alone exalt a nation. And it is urged further that this success is only a repetition of similar success in previous periods when the same principles directed Church activity; and that in the only period when those principles were ignored—viz., the Georgian—the Church was dead. Now, this success decides something. It points to some vital force in the movement. It proves that there is at least in English Christianity, some natural affinity for its principles; that the latter are not an alien or casual intrusion. And we are confirmed in this view when we remember that the Oxford divines made no claim to create, but only to re-

store what had been for the time lost. They sought to revive Church principles which had once been dominant but were then dormant. Keble and Pusey and Church and Liddon and Wilberforce claimed to be in the same line of descent with Andrewes and Laud and Jeremy Taylor and Bramhall and Bull and Cosin, the great exponents of High doctrine, and at the same time the most famous worthies of Anglican tradition.

What, then, is the vital principle of Anglo-Catholicism? It is the idea of the supernatural foundation, character and mission of the Church. There is a letter extant of Pusey, written in answer to a lady who inquired what Puseyism meant. Pusey strongly objected to the term "Puseyism," and answered that what was so called "was a temper of mind rather than any peculiar doctrine; that, generally speaking what is so designated may be reduced under the following heads:—(1) High thoughts of the two sacraments; (2) high estimate of the Episcopate as God's ordinance (3) high estimate of the Visible Church as the body wherein we are made and continue to be members of Christ; (4) regard for ordinances such as daily prayers, fasts, feasts, &c.; (5) regard for the visible part of devotion, such as the decoration of the house of God, which acts insensibly on the mind; (6) reverence for the ancient Church, of which our own Church is looked upon as the representative to us; reference to the ancient Church instead of to the Reformers, as the ultimate expounder of the meaning of our Church." It is a high estimate of the Church, her officers, and ordinances, based on the belief that these convey the supernatural virtue of Christ to men, joining on things seen the pregnant realities of the unseen. In giving His power to His Church Christ does not part with it, He puts it forth. When the deputies of the king administer law in distant lands they do not dethrone the king, they maintain and exercise his authority. It is so with the Christian ministrv. Ubi sacerdos ibi Christus. Herein lies the fundamental controversy. This is Sacerdotalism, and it involves as necessary corollaries Apostolical Succession and sacramentarianism. These ideas are the chief tenets of High Church teaching. There is nothing in the work before us to lead us to believe that they are unscriptural. Rightly, i.e., spiritually conceived, they are profound truths, to be found not merely in the New Testament, but in all religions of any growth. Wherever in religion we have the conviction of the self-communication of the Deity, there we find this type of thought. Let us look for a moment at the three words. (a) Sacerdotalism. What is it? No priesthood is but a mode of the exhibition apart from Christ's. All priesthood is but a mode of the exhibition of His. He is not only the Supreme Priest, He the only priest. The thought of any priesthood apart from His, much more rivalling His, is theologi-

cally absurd. This one and only priesthood must for us on earth be visibly exercised and exhibited. How? By the delegation of His powers to His body—the Body joined to Him the Head in indissoluble vital union, so that its life and action are one with His. The visible priesthood of those called official priest, the ministers of Christ, is but the practically needful and orderly executive whereby the body performs its worship. (b) Apostolic Succession. Stripped of technicalities and put into everyday language, what Apostolic Succession stands for is that that rule holds good in the Church as in every well-ordered secular government—viz., that officers cannot appoint themselves, but must derive their commission from the supreme central authority. Civil and military officials are named by the Crown; ecclesiastical by those alone entrusted with the requisite authority. Presbyterians hold by this principle so far at least as ministerial as distinct from Episcopal succession; but historically, as compared with Episcopacy, their position is precarious. The Episcopal form has tradition in its favour, not merely up to the sixteenth century, but up to the third, beyond all honest question: its Scriptural claim is as good as that of the Presbyterian: for practical efficiency on any catholic scale Presbyterianism has not been tested, and some of her wisest sons have had grave doubts of her ability to stand such a test. The Episcopate on the other hand has manifested considerable genius for comprehension and unity. (c) Sacramentarianism. The sacramental principle has its *raison d'être* in the fact that man is not spirit only. In his nature spirit and matter are so closely blended that it is not possible to distinguish them: the scientist declaring matter to be endowed with all the potency of mind, and the philosopher conceding that thought itself cannot exist apart from material agency. The sacramental principle implies that man's access to the Creator is never independent of a material medium; to this implication no reasonable objection can be taken. The question must simply be—Are the sacramental channels of the Church natural, appropriate, efficient? Finally, in respect of all the above three, are they liable to the charge of being substitutes for Christ? This is a common libel: they interpose a barrier between the soul and the Saviour; they prevent "direct access." But surely the manner, the freeness, the unimpeded closeness of the recipient's approach to Christ depend on the state of his own heart. The feeling of directness varies as faith and sincerity vary. The ordinance and its officiant do not determine its measure: on the contrary, granted that the sacraments bring a blessing, the facts of the ordinance and the officiant are the arrangement divinely made to teach the recipient that the source of the blessing is spiritual, and not natural. Heaven grants a boon, and prescribes a method, a

method outwardly incidental to its basically absurd. This one and only stowal; a gift and its safeguard. Let us acknowledge and venerate both. So High Churchmen plead, and no cogent refutation of their plea is in this book, provided.—I am, &c.,  
A. S. Martin.

Scone.

We may be sure that our troubles come because God wills us to learn something that it will be good for us here and hereafter to know. I know when I look back on my life it is never the hard things that I regret, but always my not having turned them, as I might have done, to good account. Even six months hence you won't care a bit whether things at this moment were pleasant or not, but you will always—for ever—be glad if you feel that, with God's blessing, you have tried to learn, and have, in part at least, succeeded in learning, the special lessons of the time. What we fail to learn to-day we shall feel the want of always.

\* \* \*

Not patriarchs only and prophets, but apostles, martyrs, teachers, saints, all of every age and tongue and people and nation, who have been perfected, young and aged, boys and virgins, the early perfected and grey-haired holiness, the poor and they who have made themselves poor for the kingdom of Heaven, call us by their faithful lives and peaceful deaths beckon us, as it were, from Paradise, and tell us, "We know whom we have believed."

\* \* \*

Our minds are holy things; they are the temples of God; and so for His honour's sake who has so hallowed them, we should be on our guard what we allow to enter there.

\* \* \*

Not one hard thing comes to us for which we may not have cause to give thanks.

Pusey.

\* \* \*

Drinking is the devil's key, and there is not a lock of evil that it does not unlock.

\* \* \*

The shells which the sea rolls out on the shore are not its best; the pearls have to be dived for.

Ounces of Fact.

(Milliner's Shop, Swansea. Enter "Lady.")

Lady—"I want to look at some blouses, please. . . . How much are they?"

Shopman—"One-and-eleven, madam."

Lady—"Dear me! how ever can they be made at that price?"

Shopman—"Well, it's this way, madam: Some poor women have to make them for a shilling a dozen, and find their own cotton."

Lady—"Really, what a shame it is!" Then after consideration: "Well, I think I'll have this blouse—one-and-eleven, you say? *Is that the very lowest you can charge?*"

Bishop Sullivan Memorial Sustainment Fund

Provincial W. A. (Magnetawan)	\$ 3 00
Rev. A. W. H. Francis	5 00
Huron W. A.—	
Tyrconnell	3 25
Woodstock, New St. Paul's	30 00
Dresden	4 75
Eng. Alg. Assn., part proceeds of	
Nov. sale (£72 6s.)	351 04
Montreal W. A., per Mr. Marling	15 00
Interest on Bonds	396 08
Thomas Gornall, Lennoxville	3 00
Rev. J. Pardoe	1 20
St. James' Cathedral pledges, Toronto: Mr. T. Shortis, \$5; Miss L. Barnham, \$5.	10 00
Pupils of King's Hall, Compton	5 00
Marksville, St. John's offertory	1 80
Richards' Landing—Mr. Richards, \$5; Missionary Meeting, \$12.73.	17 73
S.P.G. instalment of grant	£100 485 55
	\$1,332 40

Acknowledgments.

MISSION FUND.

Receipts by the Diocesan Treasurer:—  
Chester S. S., per Diocese of Toronto, \$5.42; English Association, \$190.06; Little Current, 86c.; Sheguiandah (Indian) 16c.; Birch Island, 36c.; Sheguiandah (white), 39c.; Victoria Mines, \$4.06.

GENERAL FUND—EXPENSE ACCOUNT  
Sudbury, \$3.85; Copper Cliff, \$1.76; Brunel, \$1.87; Port Sydney, \$4.56; Ufford, \$2.05; Beatrice, \$2.03; Falkenberg, \$3; Baysville, \$5; Dorset, 1.71; Gravenhurst, \$6.67; Grasmere, \$2.25; Sundridge, \$2.45.

CHURCH AND PARSONAGE FUND  
Rev. E. T. Gurney, \$48.51; English Association, \$27.54.

FOR MRS ULBRICHT  
Manitowaning, \$1.50; Sundridge, \$6.40; Eagle Lake, \$1; South River, \$1.

INDIAN SCHOOLS.  
Richards' Landing, \$1.05.

SHINGWAUK HOME  
Lennoxville W. A., per Mrs. Sharples, \$25; Parkdale, Epiphany, for W. Bond, \$19.50; Toronto, St. Phillip's, \$17.54; English Association, \$65.48.

FOREIGN MISSIONS  
Powassan, \$1.50; Nipissing, \$2.40; Trout Creek, 95c.; Burk's Falls, \$4; Sundridge, \$4; Eagle Lake, 93c.; South River, 40c.

W. AND O FUND.  
English Association, \$4.85.

SUPERANNUATION FUND.  
English Association, \$2.54.

SPECIAL PURPOSES.  
Seguin Falls' New Church, \$130.

INDIAN HOMES  
Contributions received direct by Principal during February, 1902, on account Shingwauk Home:

Christ Church and St. Stephen's S. S., Niagara, per Rev. Stewart Houston, M. A., on acct. David, \$12.50; Shawville S. S., P.O., per Ven. Archd. Naylor, M.A., acct. Pahlumsa, \$15; Allen Gregory-Allen, 50c.; per Mrs. Marling, treasurer, as follows: Tuyo, for Andrew Johnson, \$6.25, and St. Stephen's Branch W. A., Lachine, acct. Lanson, \$30; St. Luke's, St. Agnes' Guild, Toronto, per Mrs. Webster, acct. Ruby Day, \$12.50; St. Paul's, Toronto, per Miss Watson, acct. Frank Day, \$37.50; "A Friend," Sault Ste. Marie, \$5; St. Luke's S.S., Sault Ste. Marie, \$3.56; All Saints' S.S., Huntsville, per G. L. Wilgress, \$2; Church of the Redeemer S.S., Toronto, per A. G. Piper, treasurer, \$75.

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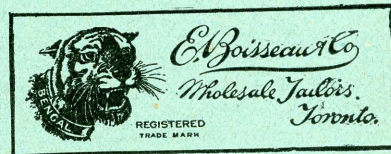
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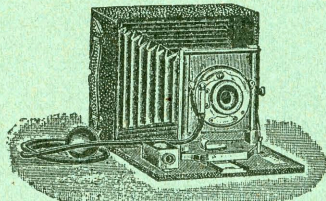
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