

“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.



May, 1903



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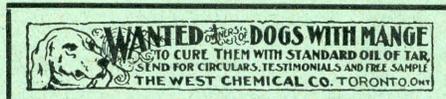
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5. Increase in amount of Insurance in force	1,399,466
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The Rev. CHARLES PIERCY,
Sault Ste. Marie West
Ontario.

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.

THE VEN. THOS. LLWYD, D. C. L.
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Secretary Diocese of Algoma
Sault Ste. Marie West
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Homes,
Sault Ste. Marie, Ont.

NOTICE.

The Rev. Charles Piercy, Editor and Manager of the Algoma Missionary News, has removed to

Sault Ste. Marie West
Ontario

All communications should be addressed to him there from this time forward.

Bishop's Appointments for May

1. Fri.—*St. Philip and St. James; Apostles and Martyrs.* Sudbury.
2. Sat.—
3. 3rd Sunday after Easter.—Ottawa; preach in Grace Church in the morning and in the Cathedral in the evening.
4. Mon.—Attend meetings in connection with the Missionary Society.
5. Tues.—Travel westward.
6. Wed.—Sault Ste. Marie.
7. Thur.—Sault Ste. Marie.
8. Fri.—Sault Ste. Marie.
9. Sat.—
10. 4th Sunday after Easter.—Gravenhurst and Bracebridge. Take part in these visitations with the Rev. L. N. Tucker, Secretary of the Missn'y Soc'y.
11. Mon.—
12. Tues.—North Bay.
13. Wed.—Sudbury.
14. Thur.—Schreiber.
15. Fri.—
16. Sat.— } Travelling westward.
17. 5th Sunday after Easter. Port Arthur and Fort William. Visit various points in the vicinity of Port Arthur.
18. Mon.—Rogation Day.
19. Tues.—Rogation Day.
20. Wed.—Rogation Day.
21. Thur.—Ascension Day.
22. Fri.—
23. Sat.—
24. Sunday after Ascension. Sundridge and vicinity.
25. Mon.—Sundridge.
26. Tues.—Sundridge.
27. Wed.—Sault Ste. Marie.
28. Thur.—Sault Ste. Marie.
29. Fri.—Sault Ste. Marie.
30. Sat.—Sault Ste. Marie.
31. Whitsun Day. Mission of Korah.

Notes By the Way.

It is hoped that annual returns to rural deans will be made promptly.

Our Sudbury article this month is especially good and worthy of the attention of all our readers.

The Rev. C. E. Bishop, M.A., has been appointed missionary at Thessalon. Mr. Bishop comes from the Diocese of Quebec.

Our sympathy is extended to Rev. W. H. Hunter, the missionary at Korah, and to Mrs. Hunter, in their grief by the death of their little daughter.

The Ascensiontide Appeal for Domestic Missions will probably be in our hands in a few days. A liberal offering will help to reach the high pitch to which Algoma's apportionment has been tuned.

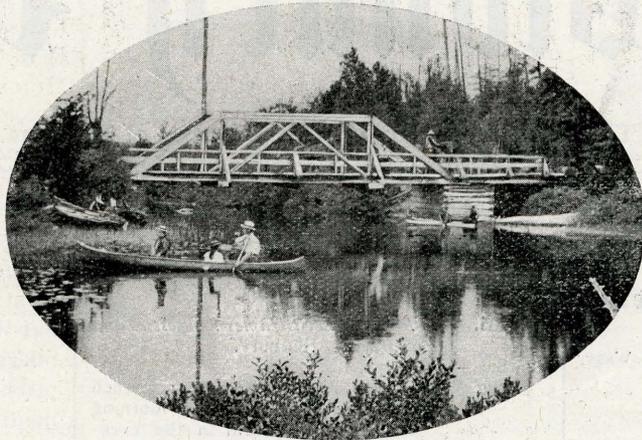
To-day the Church in Uganda, with 31,000 baptized Christians and 2,500 native teachers, self-supporting and self-extending, and to a great extent self-governed, is a living evidence that in these last days God can work spiritual miracles as great as in the apostolic age.—C. M. Gleaner.

Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion, and it is the peculiar happiness of the Anglican branch of the Church Catholic to possess, in her authorized formularies, an ample and secure provision of both.—Keble.

The men—they, after all, are the true test. It is easier far to give our money than ourselves or those we love. Let all pray the Lord of the Harvest to make plain who are to go, and to give a ready will to those so sent. Let gratitude, devotion, conviction, be the motive forces.—Mission Field.

Our illustrations are of points some five hundred miles apart. The bridge at Ilfracombe is situated in the well-known District of Muskoka. The church depicted in the other view is erected near Nepigon Station on the C.P.R., not in the region up the Nepigon River where our Indian Mission is, but near the railway track.

Hilly Grove is an outstation of the Mission of Manitowaning, which is under the care of Rev. A. J. Young, Rural Dean of Algoma. Services have been held in houses at Hilly Grove,



Bridge at Ilfracombe, Muskoka

but now a site has been given for a church and Mr. Young hopes, and we with him, that funds will soon be forthcoming for the erection of the building.

The recent census of churches and schools in Uganda Protectorate, taken at the instance of the British Commissioner, reveals the remarkable fact that there are 1,070 church buildings, having a seating capacity of 126,851, with an average Sunday attendance of 52,471. All this in a country where the first baptism took place only twenty years ago.

Whilst about half of the people of Jamaica are under Church influences, the number of accredited members is much smaller. But to be an accredited member of the Church is in itself a very real test of stability, for unless especially excused on the ground of poverty, every male member subscribes 13s. a year to the Church and every woman 7s., and this in a country where many of the people earn, in money, less than £10 a year.

Mr. Saunders, the Civil Commissioner of Zululand, says: "Civilisation and progress amongst the natives are due in a very great measure to Mission work. There is practically no crime amongst Christian natives in Zululand." Sir H. Singh, a dis-

tinguished Indian native, says: "The greatest good has been done to India by Christian Missions, and the people of this country owe a deep debt of gratitude to missionaries and missionary societies."

The Cambridge Mission to Delhi is in sore straits, not so much from lack of funds at this moment as for workers to fill the gaps caused by death or ill-health. Mr. Wright died a few months ago. Mr. Allnutt, the head of the Mission, is in very poor health. There are several vacancies on the women's side of the Mission, and the hospital, for which three lady doctors are required, is left in the hands of one, herself in frail health owing to the breakdown of her colleague.

The Parry Sound "Canadian" reports the Easter vestry meeting at Parry Sound. It is evident that Church affairs were never in a more healthy condition. The churchwardens' report showed that the finances were reaching up to a point from which a little jump will take Parry Sound town into the increasing number of parishes we call rectories. The debt on the parsonage is also being reduced. The churchwardens for the current year are Messrs. Sarney and Muckleston.

Repeated efforts have been made to

enter the Hausa country since the days of Bishop Crowther, by Graham Brooke, and the Rev. John Robinson, by Canon Robinson and others, but no Mission has been established in that country. Two devoted men have laid down their lives for Christ's sake in Hausaland, and their bodies lie side by side at Gierko—viz. Gowans, a young Canadian, who died in 1895, and Dudley Ryder, who died in 1900. The capture of Kano by Colonel Morland's expedition on February 3 is an event which must, under God, have important consequences for missionary work.

Just the other day a gentleman from Montreal, who is looking forward in the not distant future to the completion of his college course and then to his ordination, comparing the Diocese of Algoma with the dioceses in the West, spoke of us as the "poor" diocese—having no great future ahead of it, probably—a field hard to work and not favourably looked upon by many students. And the gentleman had some knowledge of Church work here and in the western mission field. He had, of course, also, the view prevailing in some divinity classes. Nor was he far wrong. Compared with the other dioceses in the Canadian mission field—with an eye both on things as they are to-day and as the future May will probably show Algoma is a "poor" diocese.

We may be pitied. But some danger may lie in the direction of being proud of our poverty.

It is pleasing to report that the Church in Sturgeon Falls is growing stronger through the advent of new Church families.

The report of the Council of the Homes of St. Barnabas suggests to us that these institutions, founded so lately as 1898, may likely be unknown to Canadians. It is an institution for aged and disabled "Home and Missionary Clergy." The practical love of English Church folk finds expression in many ways, and this is but one of them. Among its patrons are friends of Algoma missionaries, whom we hope may live for many years, but not to see any of our missionaries an inmate of the homes. However, we do not know what is before us. What we do know is that we appreciate the interest our "Home" friends have in our work and in our persons.

On April 5th (Palm Sunday) the Bishop was at Parry Sound. Trinity Church was well-filled both morning and evening. Rev. T. E. Chilcott presented sixteen candidates for confirmation. Rev. R. Clarke assisted at the services. One who was present when the Bishop visited the Sunday School in session, refers to it as a school well-equipped with teachers and productive of the "hum" inseparable from life and work. On the day following the Bishop had a conference with the Christie Road people concerning the erection of a church. No little zeal is exhibited in this outstation. It is shown by the presence of the men at the meeting, the acquiring of a site, and the collection of about \$130 by the women. The foundation of the building is built and in another six weeks all hope to see the frame erected and roofed in. We may add to the above by saying that the debt on the parsonage at Parry Sound is diminishing and that the local branch of the W. A. has recently affiliated with the Diocesan Branch. Altogether Mr. Chilcott may be congratulated at the state of affairs in his important mission.

The Bishop and Mr. G. L. King were in Ottawa in the interest of our Indian Homes on April 1st. They interviewed the acting Minister and the

Deputy Superintendent-General of Indian affairs. It is not generally known, we are sure, that the Dominion Government pays to Indian Homes or Industrial Schools in Ontario less than one-half of the per capita grant paid to Indian Industrial Schools in the West. There may be a difference in the cost of maintenance between Sault Ste. Marie and the West, but the difference is very slight. However that may be, there is no doubt about the fact that with the increase of other missionary claims our Indian work at the Shingwauk and Wawanosh Homes is much harder to maintain. Year by year it is growing more difficult to meet the absolutely necessary expenses—the bare cost of living—while there is no money to spend on keeping articles of equipment in good repair, to say nothing of additions to it. The appeal is made to the Dominion Government to increase the grant to the Shingwauk Home. If the Bishop's request is not acceded to, it is extremely difficult to see how our schools for Indian children can be continued.

The Rev. John Hurst, D.D., Rector of St. Swithin, London Stone, and Canon of Huron, died recently at his residence, Hawthorne House, Greenlanes, N., having been in the City on business during the morning of that day. Canon Hurst, who was seventy-eight years of age, was ordained in 1858 by the first Bishop of Huron (Dr. Cronyn). In 1859 he was appointed rector of the parish of Windsor, Ontario, and for fifteen years did good service as a pioneer of Church Missions in the Far West. In 1874-5 he was assistant-minister of Huron Cathedral, London, Ontario. On coming to England he became assistant-secretary to the Colonial and Continental Church Society. In 1881 he was appointed to the vicarage of St. Mark's, Tollington-park, and in 1889 accepted, in addition, the secretariat of the Colonial and Continental Church Society. In 1892 Canon Hurst was nominated to the rectory of St. Swithin, London Stone, with St. Mary, Bothaw, a small city parish. He retired from the secretaryship of the C. C. C. S. about a year ago, and has survived his wife by only a few weeks. In 1900 he received an honorary D.D. degree from the Western University of Canada.—*Guardian*.

Our Indian Homes.

THE BISHOP'S LETTER IN THE ANNUAL REPORT.

In publishing this letter we only say that no more deserving part of our missionary work in Algoma exists than the Shingwauk and Wawanosh Homes:

To the Clergy and Laity of the Church of England in Canada:

My Dear Brethren,—I always esteem it a privilege to bear witness to the good work being done in the Shingwauk and Wawanosh Homes, for I can do so without the least hesitation or reserve.

Under difficulties of no ordinary character the Principal and Mrs. King have again, during the past year, maintained the moral, educational, and economical efficiency of the Homes in a very wonderful way. Only those who come into close contact with the work, and reflect upon its varied and trying character, can grasp the full meaning of such a statement. It were easy indeed for a casual observer of the Homes to be misled by the smooth and quiet way in which the wheels of management revolve.

I feel convinced that the Church in general appreciates very imperfectly the work which is going on in these Homes. It is by no means, as many seem to imagine, a mere Diocesan work. It is rather Provincial in its character. For the pupils in attendance are drawn from various parts of Ontario,—a few, indeed, from beyond the Ontario boundary,—and quite as many from outside as from within the Diocese of Algoma. On this ground alone the Homes have surely a special claim upon the Church of the entire Province. And then the work itself—the civilizing and Christianizing of these poor Indian children—should serve to interest all good Christian people.

On the whole our financial anxieties have been greater than ever this year, so great indeed that the strain has been a very severe one for all those in authority. Each year that passes I hope for better things. Each year I hope that the claims of these splendid institutions—so many of whose pupils are orphans, some quite friendless and homeless—will find their way into the hearts of our well-to-do Church people; and that the flood-gates of their sympathy and liberality will be permanently opened to the final removal of all our financial trials and the consequent relief of our anxiety. I wonder if the ensuing year will witness even a partial realization of my hope.

Be this as it may, I once more heartily commend the Homes to the interest, the liberality and the prayers of all our Christian friends.

I am,
Very faithfully yours,
GEORGE ALGOMA.

Bishophurst, Sault Ste. Marie, Ont.
March 16th, 1903.

Notes of Progress

The Mission of Emsdale reports an increase of \$25 per annum to local quota to the missionary's stipend.

The above may not be all the "notes of progress" to record, since reports from most missions are not to hand.

The Mission of Sudbury and Coppercliff is now to be numbered among the self-supporting parishes, making six of such parishes in the diocese. Sudbury has seen continuous progress since May, 1890, when the first incumbent of the mission arrived there.

Still another parish is to be added to the list of those which stand alone. The Church people of the growing town of North Bay has sent to the Bishop a guarantee that it will pay its clergyman \$800 per annum. This is the seventh. All extend congratulations.

Huntsville has certainly suffered loss in consequence of the continued illness of the rector, Archdeacon Lloyd. But at its Easter taking of account it was found that there was a fair sum on the right side of the ledger—a state of affairs that gives much joy to churchwardens.

St. Luke's, Sault Ste. Marie, was conspicuous, too, by having a surplus at Easter. This is a unique condition of affairs, according to the statement of an old resident. Certainly all concerned are to be congratulated. The sum total at the foot of the list of receipts, however, is apt to mislead, as it includes the money received from insurance company for damage by fire. On the other hand we point out—from a general knowledge that little fears contradiction—that if St. Luke's has a surplus for a first time it has also a better record for aid extended to missionary work both within the diocese and beyond.

Bishop Sullivan Memorial Sustainment Fund

The following sums have been received by the Bishop for the "Bishop Sullivan Memorial Sustainment Fund," since the last report:—

Life Membership in W.A.—	
Mrs. Ironside, Sault Ste. Marie..	\$25 00
Toronto W. A.—	
Bishop Strachan's School.	\$7 00
St. Margaret's.....	1 00
General.....	3 00
	11 00

Rev. W. J. Eccleston.....	5 00
Mrs. Edward Jones, per Professor Jones.....	50 00
Per H. Plummer, Esq.—	
Sudbury.....	\$ 75
Copper Cliff.....	2 21
Bracebridge.....	5 92
Broadbent.....	1 72
Dufferin Bridge.....	1 26
Victoria Mines.....	3 01
Baysville.....	4 72
Port Arthur.....	14 45
St. John's, S. S. Marie....	5 25
Mrs. Fuller, Shenguiandah.	2 00
Falkenburg.....	2 00
Sundridge.....	3 55
Eagle Lake.....	1 95
South River.....	2 10
Girls' Auxiliary, Port Arthur.....	10 00
Sucker Creek.....	2 00
Green Bush.....	1 25
Thessalon.....	1 46
St. John's W.A., Port Arthur.....	10 00
Burk's Falls.....	2 00
	76 70
Toronto W. A.—	
St. James' Girls' Aux.....	\$10 00
Christ Church, Deer Park..	1 00
St. Matthias.....	1 00
St. Luke's W.A.....	89 73
Church of the Redeemer....	12 00
	113 73
St. James' Church, Toronto, Anon.	10 00
Mrs. S. Edgell, Sherbrooke.....	5 00
St. Luke's W.A., Sault Ste Marie.	35 00
Miss Mason, Toronto.....	5 00
Huntsville W.A.....	25 00
Miss Tucker, Eng. Association.....	777 24
	\$1,138 67

Sudbury.

REV JAMES BOYDELL, M A, RECTOR.

Eastertide presents a favourable opportunity for reviewing the works of the Church, not only in its financial but, as far as the limited and imperfect vision of man can scan, in its spiritual aspect.

The ministrations of the Church extended to Sudbury, Coppercliff, Victoria Mines and other parts adjacent have been as follows:

Church of the Epiphany, Sudbury (Sundays), Morning Prayer, with celebration of Holy Communion at 11 a.m. Sunday School at Coppercliff at 2 p.m. Evening Prayer and sermon at Coppercliff at 3 p.m. Evening Prayer and sermon at Church of the Epiphany, Sudbury, at 7 p.m. On every alternate Sunday there is an early celebration of Holy Communion at 8.30 a.m., and the celebration after Morning Prayer is omitted. A monthly celebration of Holy Communion is also observed at Coppercliff.

The incumbent has also been enabled to celebrate five times at Victoria Mines, his place being filled meanwhile by Mr. Colloton, from the Mines, whose devoted assistance has been most comforting and helpful to him.

The peculiar difficulties of Church work in Coppercliff are due to the constant employment of the men on Sunday and week-day alike. The most

zealous and devoted Churchmen have for the most part to snatch an hour or two from their hard-earned rest to attend the services of the Church. Work on Sunday seems to be the settled policy of the company. Let the work be slack or brisk it makes no difference in regard to Sunday. How injurious this is to the spiritual interests of our Church people needs not to be described. Habits of non-attendance and worldliness become more and more fixed, and the only external reminder of their privileges and blessings are, in too many instances, the voice of their clergyman reminding them from time to time, and the absence of their families enjoying the blessings denied to themselves.

We have been enabled, I am thankful to say, to meet all engagements and pay all our debts at all the stations in the mission, which rightly takes its names from the largest centre and congregation, Sudbury.

The vestry of the Church of the Epiphany reported a balance of \$9 on hand over all expenses and by a united vote undertook a further addition of \$50 towards stipend fund for the forthcoming year.

This mission, or rather parish, has raised for all Church purposes, from Easter, 1902, to Easter, 1903, the sum of \$1,352. Of this sum \$248 have been extra-parochial, to help the work of the Church in the diocese and in the Dominion.

Coppercliff has signed an agreement to raise towards the stipend fund the sum of \$150, so that the united parishes of Sudbury and Coppercliff have assumed the responsibility of self-support, entitling Sudbury to the privileges and name of a rectory.

But the rector feels, and feels most keenly, that there is very much to be done among the people scattered in all directions at our door. The ministrations that he has been enabled to afford to the surrounding district have been totally inadequate. House-to-house visitations at long intervals, prayers and occasional ministrations of the Holy Communion, visitations of the sick and private baptisms, the preparation of scattered children of the Church for participation in the full blessings of Church privileges, have been attempted in various localities, but, oh! what little he has done only seems to intensify the conviction of the greatness of the work that remains to be done.

To be of permanent and vital value we need to occupy—not merely to visit but to "occupy" the ground. Presbyterians and Methodists have both had men at Coppercliff and here in Sudbury, each busy with his own charge. Stobie, Murray Mine, Chelmsford, etc., have each had those whom their people regarded as set over them in the Lord to minister to them on Sunday—as well as week-day—and number amongst their flocks the children of our Mother Church.

Need the people in our city palaces

of churches wonder that the Church in rural parts is weak? When the ministrations of the sects stands three to one can we be surprised that the ratio of Church people soon falls in line with the proportion of the respective ministry?

Let the regular Sunday ministrations of the Church be proportionate to dissent and the equilibrium will be restored. It is impossible to retain a fixed grasp upon the churchmanship and loyalty of those whom we are content to hand over for Sunday ministrations to any form of religious persuasion that happens to predominate in any given locality.

In Coppercliff the Church has one service on Sunday—in the afternoon.

The Roman Catholics, Presbyterians and Methodists have each their morning and evening services. Our Church people largely attend one or other of these services and come under the influence of the particular denomination they happen to prefer (next to their own).

In the surrounding country places the influence is still more apparent. True, they appreciate the visit and counsel of the parish clergyman at their homes. But where are they to go on Sunday? And then they teach and are taught just what the man who "holds the fort" on Sunday puts into their minds.

I travel in and out amongst many of these people on my bicycle—(over 2,000 miles each year)—and my conviction is stronger each year that the power to gather these people regularly on the first day of the week for the Breaking of the Bread and the Prayers is the power, and the body that will succeed in winning them and stamping them with its name whether that agency be Methodist, Presbyterian or, as it ought to be, our beloved Church. J.B.

The Indian Cabin on the Shore.

About thirty years ago, I used to go to teach a few Indian children in an Indian hut at a small Indian village on the shores of Lake George. I went to the same place the other day, but, alas! the village had disappeared. The hut was gone—only a few logs scattered about showed where the Indian cabins once stood. All was desolation and decay. The lake was there as of yore. The steep bank that the children used to slide down with such enjoyment was there. Some raspberry bushes, the lineal descendants of the ones that were there thirty years ago, very likely, and from which I used to eat the berries, were there still; but the Indians were gone, and very few descendants were left. The old man at whose hut I used to teach had been frozen to death out on the lake. He was seen to stop and slip down in a recumbent position as if exhausted. They ran to his help, but before they

reached him he was dead and the corpse had commenced to freeze. It was a long way out on the ice of the lake.

The few descendants of the old inhabitants of the village moved away from that spot to a locality a mile or so further along the shore, and there built themselves some huts. It was to one of these cabins on the bank that I went to visit the other day and it was the son of the old man that died on the ice whom I went to see, who, together with his family, was living in the little hut on the shore.

I had met the wife near my home, and enquired for Joe, and she told me almost with tears that Joe had been sick for some time and unable to work. This was why he had not come to church at Christmas, and why they were poor. I felt sorry for them and said, I would go over and see the sick man. The Indians had heard of the poverty of this family, and report had it that they were starving, but I did not believe this. However, the Indians made a contribution of food of different kinds for the poor people and asked me to carry it to them. There was flour and tea and sugar, and candies for the children and some garments to cover the body, and also to cover the bed.

The next day I set out on my long journey across the ice and through the woods to the bank of the lake. I found, by enquiry, that there were no roads in a direct line the whole distance that I wished to go, so I had to go round till I found a road to carry me through. Part of the way I was following a snow-shoe track, but it was where a road has been, and I found it at intervals. I recognized, in some small measure, the country that I knew of old, though time has made great changes in the appearance of the woods even, for where the hard wood had been cut down thirty years ago, it was now grown up to trees of considerable size, though maple and birch are not trees of very rapid growth. It was nice to recall events, though sad to some extent, and when I came to the place where the old village used to be and it was not there—only desolation and decay—these experiences are not such as to excite cheerful thoughts in the mind. However, I knew there were Indians living farther on.

It seemed a long, long way, yet at last I saw the cabin on the bank that I knew was the residence of my sick friend. It was a poor, little shack, yet it sheltered the family. The wife was busy making baskets, and I did not all at once disclose my errand. They thought I had come just to make a personal call and pray for their souls.

After a while I told that I had brought them something. I fetched in the flour and tea and sugar. They were pleased, and the woman remarked that flour was not a very familiar

article there or had not been for a while. I fetched in the garments and quilt, but the candies were most effectual in moving the young children. They literally jumped for joy at the sight of the candies. It is pleasant to see children enjoying themselves. There was a nice little baby about six months old, named Mary. She was laced up in her Indian cradle, and was too small to eat candies, but the other two were begging for them, but the mother only administered them in judicious instalments, telling the children that they must not eat the waush koobingamsebuhgudoonsem too fast, because they would not last long, and in that case their pleasure in the consumption of them would be short lived. Indian children are very much like other children, of course.

These matters occupied some time, and I said as I had come so far to see them, we must pray before we separated, and so we read "The Word" and prayed that the sick might recover and be able again to work and hunt and fish and provide for his family; and we prayed for spiritual blessings, too, using Evening Prayers in the services.

I took some observations from the high bank where the cabin was built. One could see a long way across and down the lake. I then turned my steps toward home, and went part of the way on the ice along the shore, finding it better travelling than in the bush, and at length, just as the sun had set, I arrived opposite my home on the St. Mary River. The mare was so eager to get home that she wanted to go through the open water, and I had hard work to keep her away until I reached a part of the river where it was frozen right across. F. F.

Baysville.

The missionary, Rev. A. W. Hazlehurst, writes:

There has been a sad accident here lately. Two well-known and respected men, one of them a Churchman, started out from their work to cross the ice on the 21st of March, on their way home. They never reached their destination. They have never been seen or heard of since. In each case they leave a widow, and in one case six little children, and in the other two. Neither of the men were insured. We are doing what we can in both cases. In one case we have a subscription out to buy the widow's home for her—her husband was paying for it by instalments. In the other, the home is paid for, but unfinished. The husband was a hard-working, honest and God-fearing man. He was putting his earnings into the home. He leaves his widow with the unfinished home and no money. He was about joining the I. O. F. In another week or so, he would have been insured. His widow also has to be helped.

Huntsville.

VEN. T. LLOYD, ARCHDEACON OF ALGOMA
AND RECTOR.

The Bishop returned home on Thursday in Holy Week, expecting to spend Easter at home. But duty forbade it this year. The illness of the Archdeacon of Algoma is of a grave character. He is laid aside in a little private hospital in Huntsville, and was doubtless worrying himself about his parish work. We feel sure he could not help doing so. It is not an easy matter for a missionary to obtain assistance in a missionary diocese. So the Bishop, though suffering from a severe cold, took the train on Saturday morning, travelling until the "wee sma" hours of Easter Day, in order that he could take the Archdeacon's duty. The services at All Saints' Church, Huntsville, were bright and well attended by worshippers. There was a celebration of Holy Communion at 8 a.m. At 11 a.m., Morning Prayer was said, followed by a second celebration of the Sacrament of Holy Communion. There were eighty-four communicants. The Bishop addressed the pupils of the Sunday school in the afternoon. At 7 p.m., Evening Prayer was said, the Bishop preaching for a second time. During the interval between the 8 a.m. and the 11 a.m. services, the Bishop administered Holy Communion to the Archdeacon and his family in the sick room.

On Easter Monday, the annual vestry meeting was held, and the Bishop remained over to preside at it. It is gratifying to note that it was well attended and marked with harmony. The statement of accounts presented by the churchwardens showed healthy growth. The total receipts are \$100 in excess of the previous year, though there has been a falling off in some directions. But the latter was counterbalanced, and the surplus produced by the increase of nearly \$200 in the offertories.

Since writing the above, we hear the Archdeacon is somewhat improved in health. During his enforced rest for the next three months, Rev. T. J. Hay, Deacon-in-charge of Blind River, has gone to Huntsville to take temporary duty.

Aspdin Mission.

REV. L SINCLAIR, INCUMBENT.

The Woman's Auxiliary, of St. Mary's Church held the monthly meeting, as usual, in the Parsonage on Friday, April 3rd. The following officers remain the same for the year ending March 31st, 1904: Mrs. Edward Waterhouse, president; Mrs. Millward, first vice-president; Mrs. Harry Dixon, second vice-president; Mrs. Lalor, secretary; Mrs. L. Sinclair, treasurer. Miss Lawrence, of Allensville, was a visitor at the meeting. The Rev. L. Sinclair opened the

meeting with prayer. The ladies of this auxiliary have done much good work—some of which has been to repair the stone tower of the church, line the inner walls of Clifton Hall with lumber, paint the roof of the parsonage and pay the taxes.

A Letter From Nepigon Mission.

The Bishop received the following from the missionary, Rev. B. Fuller:

I have just returned from Gull Bay. I found the Indians very sociable, but also quite firm in their strange ideas in respect to Christianity. I am more and more convinced that nothing short of a life given and consecrated to the work will overcome them—bring them to the faith and fit their souls for heaven.

We baptized one man whom we found far back in a deep bay in a poor sort of camp without any kind of food and very little clothing. He had been sick and could not hunt, and all they had in the shape of food was a rabbit. Thanks to those who send us bales, we were able not only to minister to their spiritual needs, but also to a certain extent the needs of the body. I was unable to carry much with me, for we have lost nearly all our dogs with distemper. I have only three left. Many of the Indians lost all. I intend to return to Gull Bay shortly and supply a few needs, and I shall try to induce the Christian Indians to leave their wigwams and come to the Mission.

Some of the Indians in the Mission have been very sick, but are nearly well again. The Chief enquires very often about the Bishop. No later than to-day, he asked if you were well and where you were.

"English Church Mission,"

Grand Bay, Lake Nepigon,
March 25th, 1903.

W. A. Notes

It is proposed, that the W. A. Conference for the Deaneries of Algoma and Nipissing, be held this year at Blind River, on June 4th. That for Thunder Bay Deanery will be at Port Arthur, while the conference for Muskoka and Parry Sound will meet at Parry Sound.

Parry Sound W. A. which has been long doing valuable work as an independent branch, applied immediately after the conference last autumn, for affiliation with the diocesan organization. This brings the number of our branches up to thirty-six.

The Fourth "R."

It is much to be regretted that the efforts of Mr. Lawrence Baldwin and others to attract public attention and sympathy to the cause of voluntary schools are not meeting with the success which undoubtedly they deserve. It is widely felt that our purely secular system of education is radically

defective, and that if the national character is to be built up on religious and moral lines, something must be done to familiarize the pupils of our public schools with the principles and precepts of Holy Scripture. The Sunday School is hardly adequate to the task which it is now expected to perform. It is impossible in a half hour on Sunday afternoons, to counteract the secularizing tendencies of a whole week. Home training in the principles of religion has been sacrificed to the hurry and bustle of this materially minded age. The results are seen in a lowering of the social and political moralities, a degradation of the national temper, and the growth of silly superstitions. There is no reason in equity why voluntary schools should not be promoted and encouraged by the State. The desire of the Roman Catholic for religious instruction in the schools is respected and fair play demands that where voluntary schools can be established with reasonable prospects of success the State should concede to Anglicans what it does not deny to Romanists. We trust that Mr. Baldwin will persevere in his good work and that our ecclesiastical leaders may give him their active sympathy and support.—Ontario Churchman.

Indirect Gain.

The fact that the progress of Christianity is not to be measured by the number of professed converts made, is illustrated by the following story, which appears in the "Punjab Mission News:"—

"Not far from Lahore five men met together a short while ago. One of the five was a Christian. Owing to his presence the discussion soon worked round to Christianity. One of the non-Christians expressed approval of the Bible. A second opposed him and attacked the Bible and Christianity with much warmth. The Christian was about to reply, when a third chimed in, begging that that privilege might be given to him. Word for word he answered the opponent of Christianity. Finally, the other responded with, 'What do you know of these things? Have you read the Bible?' 'Read it?' said he, 'I have read it from end to end, and know many of the chapters by heart.' Only one Christian present; yet three out of the five were in favour of Christianity. We may well take heart when we hear of these things."

The Importance of Interesting the Young in Foreign Missions

In the course of an article in the "American Missionary Review of the World" on great missionaries and the causes which induced them to take an interest in the work to which they afterwards devoted their lives, the writer gives a number of instances which are well worthy of study by those who are trying to teach the young.

Bishop Patteson decided to go to the foreign field while listening to an



The Church near Nepigon Station on the C.P.R.

address of a returned missionary. His first interest in Missions dated from the time when, at an early age, he had listened to stories of missionary heroism related in his home. But it was while at Eton that he first heard God's voice calling him to the foreign field. One Sunday afternoon, in company with his fellow-students, he went to hear Bishop Selwyn tell of his work in the Southern Seas. As he listened to the burning words of the great missionary he determined to follow in his steps. Twelve years later he accompanied him to his distant field.

The first flame of missionary zeal kindled in the heart of William Carey was the result of giving daily lessons in geography in his little school at Moulton. As he studied the map of the world, with its vast regions lying in spiritual darkness, his heart was overwhelmed, and he began to gather information about various heathen lands. A copy of Cook's "Voyages" falling into his hands about this time fanned the flame and fed the growing impulse, until his whole mind became absorbed with the thought of preaching Christ to all the world.

Writing an essay on Missions made John Ludwig Krapf, the great African explorer, a missionary. When about fourteen years of age the principal of the school which he attended read to the pupils a pamphlet on the spread of Christianity in heathen lands. Never before had young Krapf heard anything of Missions, but the subject took such a hold upon his mind that he at once asked himself the question, "Shall I be a missionary and go to the heathen?" This question was answered in the affirma-

tive, and shortly after he offered himself as a missionary student at Basel.

Adoniram Judson, David Livingstone, Henry Martyn and Samuel Marsden became missionaries as a result of reading missionary literature. Buchanan's "Star of the East," telling of missionary work in India, changed the whole course of Judson's life, and led him to give up the pleasant prospect of an assistant pastorate in Boston for the hardships of a missionary career in foreign lands. Gutzlaff's "Appeal in Behalf of China" falling into the hands of David Livingstone led him to offer himself for work in the Middle Kingdom, but the Opium War blocked the way, and Robert Moffat won him for Africa.

Jonathan Edwards' "Life of David Brainerd" sent Henry Martyn to India. Previous to this his heart had been deeply stirred by the missionary sermons of Charles Simeon, but it was the self-denying life and heroic labours of the "Missionary of the Wilderness" that gave him courage to break the dearest ties of earth and bury himself in a heathen land. This same "Life of Brainerd" was also the means of inspiring Samuel Marsden to undertake his great work for New Zealand. While sailing across the sea to take up his heavy task as chaplain to the convicts of New South Wales, he read the story of Brainerd's work. So deep was the impression made that, in addition to his appointed duties, he began to work for the Maoris also.

At a recent conference on Missions those present were asked to tell, very briefly, what first interested them in Missions. A large number of respons-

es were given, among them the following:—

"Writing missionary papers and studying Missions in a study class."

"Helping to support a boy in a Mission school."

"Realizing God's love for all mankind."

"Fulfilling the dying request of my mother to see that her missionary money was paid."

"The influence of my teacher at school, who was preparing to go to the foreign land where she is now at work."

"Reading missionary periodicals that came into our home."

"Writing a paper on child widows in India."

"Coming into contact with missionaries from the field."

"Reading missionary letters received by a neighbour."

Chalmers of New Guinea

Danger was a familiar form of excitement to Chalmers from his earliest days. He was, on three separate occasions, picked up on the seashore by friends who imagined that he was drowned. His first religious impressions dated from the day when, as a boy, he heard his minister read an extract from a missionary paper describing the difficulties of work in Fiji. "It spoke of cannibalism and of the power of the Gospel, and at the close of the reading, looking over his spectacles, and with wet eyes, the minister said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by-and-by bring the Gospel to cannibals?' And the response of my heart was, 'Yes,

God helping me, and I will.' " After being trained as a missionary, he was sent out by the London Society in 1865, and worked for ten years in one of the South Pacific Islands, called Rarotonga.

Long Sermons

The cannibals of New Guinea do not apparently share the English objection to long sermons. Thus Chalmers writes: "My two native helpers, Aruako and Aruadaera, preached in the huge temple to a crowd of savages, real cannibals. It was a weird scene, and it was the most attentive congregation of the kind I have ever met. They listened well. Soon after sunset it began, and when I sought sleep it was still going on. When I awoke, and the sun had preceded me, they were still talking and listening. Looking at Aruako, who was quite hoarse, I said, 'Have you been at it all night?' 'Yes, but I am now at Jesus Christ, and must tell them all about Him.'" When Aruako had finished there was but one response from all their lips, 'No more fighting, no more man eating; we have heard the good news and we shall strive for peace.' " — From "The Church Abroad."—(S. P. G.).

Central Africa.

The Bishop of Bath and Wells, preaching for the Universities' Mission in Central Africa, quoted the following statistics from Bishop Montgomery's valuable little book on Foreign Missions:—

"In 1900 about 865,000 was spent on its missions by the whole Anglican Communion. But by English-speaking non-Episcopal Missionary Societies, outside Rome, and by a few Continental Protestant Societies, German or Swiss, which are in communion with each other, £2,130,915 was spent. Outside Rome, missionary societies, nearly all English-speaking, number 14,050 missionaries. Out of this number, all branches of the Anglican Church and Churches in full communion with her claim 2,600— which is less than one-fifth of the whole. Adherents in non-Christian lands of the above bodies are returned as 3,375,000. And of these Anglican Churches claim 465,050—about one-seventh!"

Do we not need to be stirred up?

Flashes

As intercession is the sovereign remedy for selfishness, so thanksgiving is the sovereign remedy for despondency.—Sursum Corda.

The Bishop of Carpentaria tells us that Mr. Foston (Home Secretary for Queensland) stated that he had personally visited seven out of their eight missions, and was satisfied that

real and genuine progress had been made in the task of teaching and elevating the blacks. So impressed was he with the work done that he said his Government would in future give encouragement and assistance to missionary efforts among them. The Bishop hopes "that we have heard the last of the old slander about the impossibility of doing anything with the blacks."

Another gift equally interesting in its way is that of a property, yielding an income of £100 a year, given by a man and his wife to the Society for work in East Africa, while that which they retain for themselves yields little more than £1 a week.

The Church at Thessalon.

Not long ago your correspondent was at the village of Thessalon, in the Diocese of Algoma, and the next day being Sunday he attended the services in the very pretty church which he found there, because he is a member of the Church of England and prefers her services to that of any other communion.

The church at Thessalon is a very neat structure not very large and a good proportion of it is taken up with the chancel—about one fourth of the building, I should think, although, as I found out afterwards it was not too large for the choir when all were present. There is a good sized organ, too, of fair power and tone, which, of course, takes up some room. The rest of the church is seated so as to accommodate a greater number than one would think at first sight.

In the morning of that Sunday when I was at church the real incumbent of the parish was not there, but a neighbouring clergyman officiated and a fairly good congregation was in the church. The singing was good, although only a part of the choir was present, indeed this is the great pity in church choirs, it is very seldom that all come. Perhaps the singers do not realize their duty in this respect as much as they ought.

The service was well read by the clergyman who was taking the service, and the lessons particularly so. The congregation said the responses with some amount of vigour, very much more indeed than one finds in some churches, yet even here there was room for improvement in this respect also. When will our people understand how grand and glorious is the service of the English Church when it is heartily and intelligently joined in by the congregation?

The sermon was a very good one and I hope it did me and everybody else good at the time though I am ashamed to say that I do not remember a word of it not even the text, now. Perhaps some other time it will come to my mind with great power but I cannot, for the life of me, re-

member what it was about. Well I have just the very faintest recollection that it was about the evils of bad temper, but my mind is not clear on this point even.

I remember that notice was given that there would be a missionary sermon in the evening and I went to church again. I think the choir was larger in the evening and the congregation about the same. They sang the old missionary hymns and the sermon was a real missionary sermon of the old-fashioned kind. I do not remember the words of the sermon, I remember the subject and that it was instructive and useful. Altogether I had spent a pleasant and profitable day at the church in Thessalon, and I shall always remember it with pleasure.

I found it the same at Thessalon as at other places that I am acquainted with of the same size and quality. The whole religious element of the place, I mean the sum total of the religious people in the place, would only fill a building of ordinary capacity (it would not need to be very large) and these are divided up so that they have to support and attempt to fill several places of worship.

Com.

Acknowledgments

Receipts by the Diocesan Treasurer to April 15th, 1903:—

MISSION FUND

Jocelyn, \$1.31; Schreiber, \$25.00; Victoria Mines, \$2.60; C.C.C.S., \$393.56; S. P.G., \$597.21; Diocese of Toronto, grant, \$250.00; Toronto W. A., \$123.00; Toronto W. A., for Temiscamingue, \$148.59; St. Luke's Pro-Cathedral, Sault Ste. Marie, \$7.89; Copper Cliff, \$12.50; Sudbury, \$6.80; P.M.C., Toronto, \$52.30; Midlothian, house-to-house collection, \$9.00.

SPECIAL PURPOSES.

C.C.C.S., for Novar new church, \$4.85.

MISSIONARY APPORTIONMENT

Schreiber, \$10.00; Midlothian, \$2.00; Dunchurch, \$7.60; Magnetawan, \$8.00; Korah, \$7.60; Goulais Bay, \$2.40; Port Sydney, \$12.55.

INDIAN HOMES.

Christ Church S.S., Deer Park, for J. Adams, \$12.50; Bracebridge S.S., \$3.76; Falkenburg, \$1.97.

FOREIGN MISSIONS.

Blind River, \$4.95; Spragge, \$2.98; Algoma Mills, \$2.07; St. Luke's Pro-Cathedral, Sault Ste. Marie, \$10.17.

BISHOP SULLIVAN FUND.

St. Luke's Pro-Cathedral, Sault Ste. Marie, \$6.29.

GENERAL EXPENSE ACCOUNT.

St. Luke's Pro-Cathedral, Sault Ste. Marie, \$20.00.

THE JEWS.

St. Luke's Sault Ste. Marie, \$7.78; St. John's, Sault Ste. Marie, \$6.51; Gravenhurst, \$2.20; Huntsville, \$3.68; Sudbury, \$17.45; Marksville, 15c.; Richards' Landing, \$3.00; Aspdin, 64c.

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