

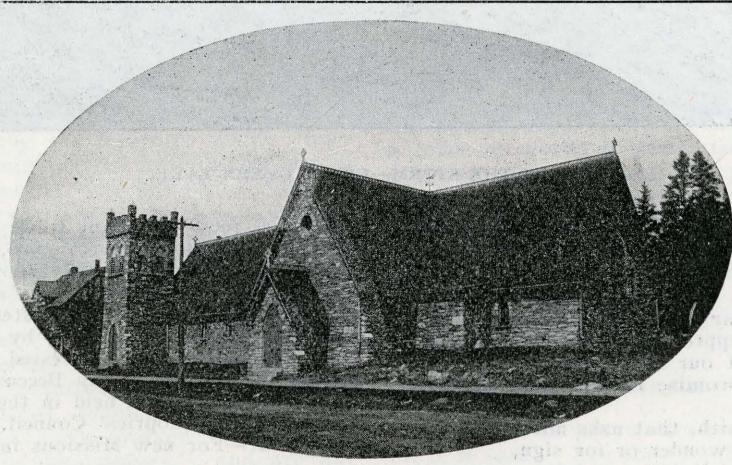
AUGUST, 1904

Now it is high time to
awake out of sleep.

He maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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Archdeacon of Algoma, - - Rosseau, Ont.

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GEO. LEY KING, Esq.,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.



TESTING THE STORM—UPPER GREEN LAKE.

St. BARTHOLOMEW, APOSTLE AND MARTYR.

(August 24.)

We must not mar with earthly praise
What God's approving word hath sealed ;
Enough, if right our feeble lays
Take up the promise He revealed ;

The child-like faith, that asks not sight,
Waits not for wonder or for sign,
Believes, because it loves, aright—
Shall see things greater, things Divine.

Heaven to that gaze shall open wide,
And brightest angels to and fro
On messages of love shall glide
'Twixt God above, and Christ below.
John Keble.

S.P.G. GRANTS TO THE CHURCH IN CANADA.

THE following are among the new grants made by the S.P.G. to missionary work in all parts of the world, and published in "The Mission Field" for June, 1904 :

New Westminster:—Towards completing the Endowment Fund of the Bishopric of New Westminster, on condition that the grant be met by £4,500 raised from other sources and invested to the satisfaction of the Society by

December, 1905—the grant to be payable in instalments of £100 to meet £900, £500.

Kootenay:—Towards the endowment of the new Bishopric of Kootenay (a sub-division of the Diocese of New Westminster), on condition that the grant be met by £9,000 raised from other sources and invested to the satisfaction of the Society by December, 1909—the Society's grant to be held in the meantime by the Colonial Bishoprics' Council, £1,000.

Algoma:—For new Missions in 1905; £80.*

FROM THE MARRIOTT BEQUEST.

Fredericton:—£50 towards the erection of a church at Queenstown.

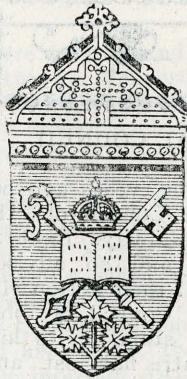
Rupert's Land:—£300 towards the erection of churches at Bonnie Doone, Miami, Medora, Napinka, Westbourne, Minnedosa, Gladstone, Holmfield, Westwood, Strathclair, Elgin, Glenboro', and Wakefield, to be appropriated in accordance with a scheme to be submitted by Bishop Matheson and approved by the Society.

Qu'Appelle:—£50 towards the erection of a church at Medicine Hat.

Keewatin:—£80 towards the erection of churches at Fort Frances, Stratton, Barwick, and Keewatin, to be appropriated in accordance with a scheme to be submitted by the Bishop and approved by the Society.

* In renewal of the expiring single-sum grants.

The Rev. J. P. Smitheman is busy with the proposed church at White River. Mr. Peck is giving him valuable assistance there.



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FORMS OF PRAYER—I.

[From "Church Difficulties," by the Bishop of London.]

IT is a curious thing that we have to reckon "Forms of Prayer" among Church Difficulties, and yet so undoubtedly it is. It is not our business to deal with what ought to be considered difficulties, but what as a matter of fact are, and in discussing the question, we are not for a moment denying the difficulty which may arise to the uninstructed mind by the use of old English words, which have a different meaning now to that which they once had. Such old English words, until they are explained, do constitute a difficulty and one that we should take more trouble than we do to dissipate. We who have been brought up to the Prayer Book and understand perfectly its meaning are probably much inclined to underestimate the difficulty which quite uninstructed people find when they hear, for instance, the prayer "*Prevent us, O Lord, in all our doings,*" and are not aware that "*prevent*" in old English means "*to help;*" or again, are unaware that "*wealth*" meant "*prosperity;*" that "*Hell,*" in the Creed, means merely the "*unseen world,*" and that "*worship*" in the marriage service simply means "*honour.*"

But the difficulty raised against forms of prayer goes far behind this; it is alleged that there is something unspiritual in them, that there is no authority for them in Scripture, or in history, and that they lead inevitably to formalism.

Now we contend, first of all, that forms of prayer are

A HELP TO UNITED PRAYER.

As we write there are still ringing in our ears the choruses of the Handel Festival, and we cannot help wondering how those magnificent bursts of united praise and prayer could have been uttered at all if

there had been no form of words or pre-arranged movements. How, for instance, could the deep pathos of the Confession, "All we, like sheep, have gone astray," have sounded from four thousand voices as from the one voice of humanity if there had been no prescribed form; or how without a form could all have united in the victorious shout of "He shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"? If, then, a form of words is absolutely essential in a united effort of praise and prayer such as was composed by the religious Handel, how can any one deny that it is also a help when, in our humbler way, we meet on Sunday morning and say together, "We have erred and strayed from Thy ways like lost sheep," or repeat together, "Our Father, which art in Heaven"?

ARE THEY NECESSARILY FORMAL?

But forms of prayer are necessarily formal, it is said. Are they? That is begging the question; they may become so, just as, if we are not attending, an extempore prayer may be formal; but that they must become so is a proposition which will not stand the test of common sense, experience, or history. It will not stand the test of common sense, for it is obvious that a man can say "I have erred and strayed like a lost sheep" as earnestly when a hundred are saying it as when he is saying it by himself; and it will not stand the test of experience and history, for as a matter of fact, the most spiritual people of which we have any record in history used a form.

A child is trained much more by example than precept. Parents should therefore be most careful to act up to what they profess, and to let their actions be a reflex of their words.

DIOCESAN NEWS

FIELD NOTES.

HE Bishop visited Chelmsford recently, and found a small, but earnest, body of Church people there anxious for the ministrations of the Church. Scattered along the railway west of that place are others in like condition. With a yearning heart the Bishop turns away. The problem here as elsewhere is a two-fold one, men and means—first and foremost *men!*

The Bishop is looking for several clergymen and several laymen capable of working in new fields among new and growing populations. He will be devoutly thankful to hear of such. The work is at a standstill in various quarters for lack of them. It is a grieved reproach to our cause.

Rev. J. W. Thursby of Port Arthur is still absent through ill health. It is not likely that he will be fit for work for some months yet. He needs the prayers of his brethren. He will surely have them.

The W. A. of Sturgeon Falls are giving no less than \$100 towards the erection of a new church at that place. Last year the women gave \$48 to the support of the Church in the mission, besides sending \$14.75 to the Diocesan Treasurer. For the contribution of \$100 above mentioned, the highest meed of praise is due to Mrs. Sandford, who has been the leading worker.

Ven. Archdeacon Gillmor is to remove to Copper Cliff.

The Rev. W. H. French will take Mr. Gillmor's place in Rosseau.

The Rev. S. A. Trotter has taken charge, for the present, of Port Carling.

Mr. W. S. Weary of Bishop's College, Lennoxville, is taking duty for the summer at Webbwood and the neighboring points.

Mr. Pennington has gone to help the Rev. H. G. King in the large Mission of Powassan, which now includes Callander and Chisholm.

Mr. Newton, of Trinity College, has been doing work in Cutler, where a small church is being built.

SEVENTH TRIENNIAL COUNCIL.



HOSE who three years ago believed that the Council of the diocese should always meet in the see town and so advised must surely feel their action vindicated by the Council of 1904. Algoma has reached that stage in its history when a revolving centre has lost any usefulness it might have had.

The Triennial Council has assembled twice at Parry Sound, twice at Sault Ste. Marie, and once each at North Bay and Port Arthur. That's pretty near all over the diocese. This year we began to more really look upon Sault Ste. Marie, the see town, as the diocesan centre. As time flies and all our people learn to look to a working centre we shall go from strength to strength.

Parishes and missions are parts of the diocese. Diocesan interests should be the concern of all clergy and laity, for the work done at our Council meetings is of the greatest importance to every part of the diocese. Its benefits flow out to all. In that case a

SUMMARY OF THE PROCEEDINGS

of the 7th Triennial Council will be of value to all Church people in the diocese and of no little interest, too, to many readers beyond our boundaries.

Most of the delegates arrived at Sault Ste. Marie by rail and water on the evening of Tuesday, June 7th. Others came by boat the next day. The business was preceded by a celebration of Holy Communion at 10 a.m. in St. Luke's pro-Cathedral, the Bishop being the celebrant. At its conclusion, the delegates assembled in the adjoining schoolhouse, when the Bishop took the chair and called the meeting to order. There were present twenty-seven clergy and fourteen lay delegates. It is noteworthy that at no previous Council were so many laymen in attendance. It is a good augury. When it is remembered that some of the gentlemen came from

POINTS 300 TO 400 MILES DISTANT

one feels a little pride at the zeal shown.

After organization and the re-election of Rev. C. Piercy as Secretary, the Council adjourned until 2.30 p.m. Meanwhile the ladies of the town had prepared a luncheon in a room adjoining the place where the Diocesan Branch of the W. A. was holding its sessions. To this the Council members

were invited and there were no absentees either on Wednesday or Thursday.

The Council, on re-assembling, listened to the Bishop's charge, which we cannot publish in our columns. Nor can we mutilate it by giving a brief and inadequate summary. Is it too much to hope that not only the clergy, but that church-wardens and all active Church people will read it carefully when it is printed in the "Proceedings of Council." Besides the members of Council present when the Bishop delivered his charge, there were the members of the Diocesan Auxiliary and so many townspeople that the schoolhouse was filled.

The remainder of the session was occupied by the presentation of reports of committees and of officers of the diocese. When the hour of adjournment came the house had begun the consideration of the report of the Standing Committee.

It will be better not to follow the business day by day, but rather to indicate the actions of the Council.

THE MOST IMPORTANT LEGISLATION

sprung from the report of the Standing Committee. The constitution of the committee was declared unworkable and it was so amended that while it remained representative of the several rural deaneries it has within easy reach of the see town a sufficient number of members to form a quorum for the transaction of business. At the same time it was decreed that the whole Committee should assemble once a year.

Another recommendation was that no mission should be entitled to the ministrations of a priest or deacon unless it contributed at least \$200 per annum towards the missionary's stipend.

The most noteworthy feature of the business of the Council was the step taken

TO ERECT A SYNOD,

enabling Algoma to take its place as a diocese within this ecclesiastical province. To this end, at the request of the Committee, the Archdeacon drew up a memorial (which was adopted) to present to the Provincial Synod, asking that body to pass the necessary legislation. After ten years of careful deliberation, the time is at last deemed to be ripe for Algoma to assume the mantle of manhood. The vote was unanimous.

A resolution was adopted to regulate the appointment of rectors to self-supporting parishes. No marked change was made. The method hitherto in use was crystallized in a formal motion.

After directing the attention of all concerned to the importance of making entries

promptly in and taking due care of all parish registers and vestry books, the Council spent some time in discussing the recommendation ament the

ASSESSMENT OF PARISHES AND MISSIONS

to provide a Diocesan Expense Fund. A minimum of three dollars per annum was adopted and every parish and mission and mission-station was considered and a sum assessed in each instance. The chief changes made in the scheme presented were made on the motion or suggestion of laymen and they were all increases. This is a move in the right direction. The necessary expenses incurred in the management of the diocesan benefit all, therefore all should contribute. In addition to the sum obtained by such assessment, it was resolved to tax the income of the B. S. M. Fund 5 per cent. for the same purpose. Another source of revenue for the fund is found in the offertories received at the annual visitation of the Bishop. Moreover, another resolution decides that no parish or mission neglecting to pay its assessment shall be entitled to lay representation in the Council.

The subject that occupied most time was the regulation of the

WIDOWS' AND ORPHANS' FUND.

The changes proposed were somewhat radical, but were in substance all approved by the Council. The discussion that ensued was very general and marked throughout by an evident desire to make the Fund of the greatest value. Hitherto subscription, though small, may be said to have been compulsory. This was thought unfair, since some objected. From this time forth subscription will be optional, at the same time it is not easy to see why any clergyman should decline to avail himself of its benefits.

The time was when we were able to say, once and again, that there were no pensioners on the W. and O. Fund. But the deaths in later years have changed all that, so that now the Fund would not provide another pension. None are willing to see the pensioners reduced pro rata to meet the emergency, so the subscription of the clergy has been increased and the

PAYMENTS GRADED

according to age and ranging from \$5 to \$15 per annum. Some other changes were made making the regulations more perfect.

The report of Mr. G. Ley King, the efficient Principal of the Indian Homes, was heard with sympathetic interest and when it came up for adoption, the Council named Rev. J. Boydell, Rev. E. H. Capp, and Rev.

C. Piercy as its representatives on the Indian Homes Committee.

The reports of the Rural Deans are almost invariably among the most valuable statements presented to the Council. This year was no exception to the rule. In them are to be found important data from every point gathered by personal inspection and inquiry.

An annual statement of the financial affairs of the diocese will henceforth be printed under the direction of the Standing Committee.

THE ELECTIONS

on the third day of the Committee always elicit a great deal of interest. This year the results are as follows:

Delegates to the General Synod—The Ven. the Archdeacon, Rev. J. Boydell, Rev. W. A. J. Burt, Rev. E. J. Harper, and Messrs. W. J. Thompson, C. W. Jarvis, Dr. Arthur and A. A. Mahaffy.

Substitutes for General Synod—Rev. A. J. Young, Rev. C. Piercy, Rev. E. H. Capp, Rev. A. H. Allman, Messrs. J. H. Young, J. F. Bartlett, S. H. Ferris and J. K. Ollis.

Delegates to Provincial Synod—Rev. J. Boydell, The Ven. the Archdeacon, Rev. C. Piercy, Messrs. F. H. Keefer, W. E. Thorneloe and A. C. Boyce.

Substitutes for Provincial Synod—Rev. A. J. Young, Rev. C. W. Hedley and Rev. W. A. J. Burt.

Rural Deans—Rev. A. J. Young, Algoma; Rev. W. A. J. Burt, Muskoka; Rev. A. H. Allman, Parry Sound; Rev. W. J. Thursby, Thunder Bay; Rev. A. J. F. Cobb, Nipissing.

The Standing Committee—The Archdeacon of Algoma, Rev. J. Boydell, Rev. E. H. Capp, Rev. C. Piercy, Rev. W. A. J. Burt, Rev. T. E. Chilcott, Rev. E. J. Harper, Messrs. H. Plummer, W. J. Thompson, A. W. Robarts, A. A. Mahaffy, C. W. Jarvis and Dr. Arthur.

An "order of business" for vestry meetings was adopted for the guidance of clergy and others and a resolution adopted ordering the reading in every church, on the First Sunday in Advent, in every year, or first Sunday thereafter when no service is held on that day, of the

QUALIFICATION OF A MEMBER

of a vestry. This will insure the giving of much needed information.

"The Algoma Missionary News" was prominently brought forward when the editor's report was considered. The circulation is large enough to meet all expenses and leave a balance if subscriptions were paid up. The weak spot is the difficulty of collection.

The editor's parochial and other duties forbid him giving to this matter all the time required. After some discussion, which evinced the value the

DIOCESAN ORGAN

is to the diocese, the matter was referred to the Standing Committee with full power to act as it thought in the best interests of the diocese.

It is impossible to enumerate everything done by the Council of 1904 in our columns, but mention must be made of a resolution favouring the reciprocity in beneficiary funds, motions conveying sympathy to the bereaved relatives of the late Archdeacon Lloyd, Rev. F. Ulbricht and Rev. J. Pardoe, clergy who were missionaries in Algoma, and to the Synod of Rupert's Land, lamenting the death of the late Primate. Nor may we omit the fact that resolutions of thanks were passed to the English Societies—S.P. G., S.P.C.K., and C.C.S.—the Algoma Society in England and the kind friends in Sault Ste. Marie for generous hospitality.

So from day to day the business was pushed on until Tuesday morning, June 14th, when the Council adjourned.

FUGITIVE NOTES

There are always some happenings which belong to the Council, though hardly of it. Among such is the Diocesan Missionary Meeting, at which this year the speakers were Revs. C. W. Hedley, C. E. Bishop and E. J. Harper, besides the Ven. the Archdeacon of Algoma and the Ven. Archdeacon Lord, of Sault Ste. Marie, across the river, in "Uncle Sam's" domain.

On Thursday morning, June 9th, a special celebration of Holy Communion was had in St. Luke's Church as an act of thanksgiving to Almighty God for the completion of \$50,000 for the B. S. M. Fund.

Daily services—Holy Communion, Morning Prayer and Evening Prayer were said in the same church. On the evening of the opening day the service was choral with a sermon by Archdeacon Gillmor.

On Sunday, June 12th, the Bishop held an ordination. As at the opening and all chief services, the clergy vested in the schoolhouse and marched in procession to the church. The preacher was the Rev. C. J. Machin, whose voice his old friends were again glad to hear. Those ordained were three deacons who were raised to the priesthood, viz., Revs. F. H. Hincks, B.A., Joseph Watling and H. G. King.

A new feature in the meetings was the mid-day intercession for missions. Every day when the hour of twelve struck business was suspended and the Council fell to its knees.



ON THE WAY TO GREEN LAKE.

Just one evening was devoted to play. It was on the Thursday when the Bishop and Mrs. Thorneloe welcomed the visitors and not a few townspeople to a reception at Bishophurst. With the sombre apparel of the parson were seen the bright colours of ladies' summer gowns. The delegates to the W. Auxiliary Triennial gathering were there as well as the members of the Council and all enjoyed themselves. Those who were able to judge pronounced the affair to be the best yet seen in Algoma. Our host and hostess seemed quite as happy as their guests.

The clerical and lay members of the Council who, for various reasons, were absent from the gathering certainly missed the best meeting of the kind we ever had. On the other hand those present missed the aid which the presence and judgment of our friends would certainly have rendered.

SUDBURY—CHURCH OF THE EPIPHANY.

CHIS Parish assumed all the responsibility of the incumbent's salary by adding \$150 to their former annual stipend at Easter-tide, making a total of \$800 per annum, and are thereby entitled to the privileges and responsibilities of a rectory. It is gratifying to know that the churchwardens, with commendable zeal, at once canvassed the members of the congregation and secured a weekly envelope subscription sufficient to meet the additional obligations which this step had entailed, involving, as it did, an average increase on the part of each individual subscriber through the offertory envelope of 25 per cent. In addition to this ordinary routine expense account, the churchwardens and W. A. unitedly undertook to build an addition to the rectory, comprising a kitchen, a commodious, convenient bedroom, a bathroom, with pantry, linen closet, sink, etc.,

making the rectory at once most comfortable and spacious. The total cost will be about \$700, all of which has been subscribed and guaranteed by the churchwardens and W. A. The building is in process of construction and is to be completed early in July.

On June 5th last, the Bishop confirmed nine candidates, two of whom were adults. Two out of a class of five were also confirmed at Copper Cliff on the same Sunday.

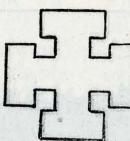
The "Willing Workers," (a band of the younger girls working under the direction of the W. A.) with painstaking energy, have earned the sum of \$165, which is placed at interest to their credit in the Bank as an incipitive fund for a Church hall, which we are in hopes may be built before long. We are thankful for these external indications of interest and progress in Church work and can only trust and pray that God the Holy Ghost inflames the hearts of His people to work earnestly for, and give liberally towards the support and propagation of that Church of which He, Who has given Himself for us, is the Life and Head.

The Very Rev. the Dean of Peterborough, journeying eastwards from British Columbia, spent Sunday, July 10th, in Sault Ste. Marie. He preached twice in St. Luke's pro-Cathedral. Dr. Barlow also paid a visit to the Indian Homes. He is taking a glimpse at dioceses which receive help from the C. & C.C.S.

We are grieved to learn that the home of Rev. J. P. Smitheman, at Schreiber, has been lost by fire. The parsonage was burned on Sunday, July 17th. It was insured for \$750. Mr. S. says that most of his furniture and books were saved, but in a damaged condition. There was no insurance on our friend's effects. No other particulars are at hand.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST



S the W. A. in our Diocese have recently undertaken a share in a general pledge for the salary of a teacher in Metlakatla, Caledonia Diocese, the following letter, lately forwarded by the General Corresponding Secretary will doubtless be read with interest :

LETTER FROM MISS WEST.

Metlakatla, B.C., April 7th, 1904.

Dear Mrs. Hall—Your kind letter reached me last mail and I hasten to reply and to thank you very much for the good news it contained, that the General Board of the Woman's Auxiliary had granted their sanction to the appeal for another helper in our half-breed house here. I cannot tell you how grateful I am, nor what a load is lifted off my mind. I have been obliged to get the services of a young lady for this past winter, as the work was more than we could do with two alone.

We have thirty-five children, boys and girls, of whom twelve are under ten years, seventeen, all orphans or motherless, and none over the age of fifteen, except one girl who goes out to work and earns enough to buy her own clothes. She is seventeen, and an orphan, with only heathen Indian relations, who are trying hard to get her.

They use every means in their power to entice these young girls to go back to their own heathen villages, and we have great difficulty in keeping them. But we feel that the only hope for the future is in getting and training the children till they are old enough to stand firmly by themselves.

We have ninety-one children altogether under training. An Industrial School for Indian boys and girls and two buildings for half-breeds accommodate them. The girls learn laundry work, cooking, dress-making and household work in all its branches. Those old enough to leave school also learn housekeeping. Several are and have been Sunday School teachers, and some are earnest, intelligent Christians.

Out of twenty-one children who have left this Home, when too old to remain, only one has turned out badly. "The Lord hath done great things for us, whereof we are glad," and we feel assured, "He will do great things."

One boy is a carpenter in Vancouver, another is learning farming; both are Christian lads. One girl is keeping her father's house in Victoria, another is a hospital

nurse. And so they are going out into the world to do, we hope, something to make the little corner of God's vineyard they may be in, brighter and better for their presence.

The boys learn carpentering, boot-mending, gardening and painting, besides carrying all the freight and doing the wood-chopping and sawing. They nearly all make bread and do it well. All work must be finished by 7.30 a.m., when prayers are held. The beds and rooms are then tidied, breakfast eaten, and cleared, and every child except the laundry girls and cook has to be ready for school by 9 a.m. in summer and 9.30 in winter. Again thanking you for your kindness, believe me,

Yours most sincerely,

(Signed) M. WEST.

At our recent triennial meeting the matter of regular Bible reading at Branch meetings was strongly urged. It is a lamentable fact that the Bible is shut out of our Public Schools. Let us beware, lest we also exclude it from W. A. meetings.

To be good auxiliary workers it is necessary that the motive, drawing us to the work, should be a high one. Love of Christ, love of our neighbour. As we exercise this love in practical work, so will it grow and increase in our hearts. In this way our work makes us better women. But we cannot afford to do without other help, such, for instance, as we can always find in our Bibles. A short passage of Scripture appropriately chosen, and read by the Parish clergyman or W. A. President is surely the right way for women to commence a meeting to which they have come for the purpose of working for Christ.

Before this reading comes prayer. Not merely prayer at the meeting, but in our own homes, before we leave. Prayer for charity towards one another, absence of self-will, or self-seeking. We then come to the opening prayer of our meeting with hearts attuned to higher things. And cannot these W. A. prayers have a wider scope? Our Secretary-Treasurer of Literature, Mrs. Piercy, Sault Ste. Marie, West, has a supply of Missionary Hymn-books, which contain, besides a Missionary Litany, many different prayers for our meetings. These little books can be had for the small sum of two cents each. We hope the Branches will procure and use them.

GENERAL CHURCH NEWS

THE OLDEST MISSIONARY SOCIETY IN ENGLAND.

LORD STAMFORD, who was in Canada visiting the Indian Schools and missions established by the New England Company, paid a visit to Sault Ste. Marie, Ontario, in June.

Arriving by C.P.R. boat from the west on the 11th, he was present on the Sunday in Council week. He paid a visit to the Shingwauk and Wawanosh Homes for Indian children, and continued his journey eastward on Monday, the 13th. Lord Stamford is a Vice-President of the S.P.G.

Although the oldest missionary society in England, hardly anything is known of its history and work. The society owed its origin chiefly to the work of John Eliot, known as "the Apostle of the North American Red Man," who for nearly fifty years worked among the Indians. Interest in England was aroused by records of his work, and parliament was urged to support it. Accordingly, in 1649, Cromwell's men passed an Act with that object, which, in a long preamble, recited the remarkable conversions among the Indians, and the desirability of assisting the good work. This could not be continued.

with that expedition and further success, as is desired, unless fit instruments be encouraged and maintained to pursue it, Universities, schools and nurseries of literature, settled for further instructing and civilizing them, instruments and materials fit for labour, and clothing, with other necessities as encouragements for the best deserving among them, be provided, and many other things necessary for so great a work.

To carry out this work a corporation of sixteen persons, consisting of President, Treasurer and Court of Assistants, was formed "for promoting and propagating the Gospel of Jesus Christ in New England." Among the first members were Sir Henry Pelham, first Treasurer of Harvard College, and Edward Winslow, Governor of Massachusetts, who had had a large share in obtaining the Act. A collection was ordered to be made throughout the country for the purposes of the corporation, which produced a large sum.

At the restoration there was naturally some fear whether the corporation, established on Puritan lines, would be allowed to continue its work, but, happily, the first translation of the New Testament into the language of the Indians arrived about this time, and was dedicated to Charles II. Shortly after, in 1662, a charter was granted

to the corporation, as the old Act was, of course, invalid. It enlarged the Court of Assistants, and placed the work upon a less narrow basis. Robert Boyle was the first Governor, and with him were associated other distinguished men. A collection on behalf of the corporation was ordered to be made by brief.

It is clearly impossible to give even a brief survey of the 250 years' history of the corporation, which has not been without its vicissitudes. Its work was carried on in New England until the Revolution, when it was removed to New Brunswick; thence it was extended in 1822 to other parts of North America. The affairs of the corporation have more than once been before the Court of Chancery, and five years ago an amendment was obtained to the charter. Education has always been a marked feature of its works, and a report of the Earl of Stamford's inspection should be of interest.

The Provincial Synod will meet for business on Tuesday, the 11th of October next.

Rev. W. C. R. Forster, who had been ordained in the English Church, but who some time ago joined the Church of Rome, was solemnly received back into the English Church in Wells Cathedral by Bishop Stirling, acting under instructions from the Bishop of Bath and Wells. In accordance with the service appointed by Convocation, Mr. Forster publicly renounced the errors of the Church of Rome in the presence of the Dean, Bishop Stirling, Canons Church and Scott Holmes, and before the congregation present.

In connection with the appeal made in the churches of London on behalf of the metropolitan hospitals, the other Sunday, the Bishop of Stepney, preaching in St. Paul's Cathedral, denounced, in scathing terms, the love of wealth and the attraction of speculation which are spreading among people of every rank, and attacked the all-pervading pursuit of pleasure which we see around us at the present day. His picture of the graceful lady in the beautiful dress, flitting among the stalls at a charity bazaar, while the bill for the dress remains unpaid, and the dressmaker and her assistants are driven to straits in consequence, is by no means an exaggeration.

CHURCH HISTORY NOTES

THE CHURCH OF ENGLAND AFTER THEODORE.

HE period of English Church history which was ushered in by the work of Theodore was one of splendid growth and achievement. The expansion in every direction was extraordinary. Schools were established in which languages and literature were taught, and great scholars raised up. "In a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missionaries, of strong, rich and pious kings."

"One thing," it has been well said, "deserves to be borne in mind regarding this period." Though the Kingdoms into which England was divided were continually warring with one another, the Church of England was the Church of the whole people united under the authority of the Archbishops. And there was no recognition of the right of Rome to hear appeals and settle disputes in England, although that right was coming more and more to be claimed.

From Theodore to the coming of the Normans under William the Conqueror was about four hundred years. It was not by any means a time of unbroken prosperity, either for the Church or for the kingdoms of England.

The Venerable Bede, a northcountryman, the learned and saintly writer of the earliest Ecclesiastical History of England, describes the condition of things in his day, and with unerring spiritual insight, dwells upon the signs of a coming reaction. He died in A.D. 735. And his anticipations were realized. The splendid advancement made in the seventh century was not sustained through the eighth. Internal warfare and disputing weakened both Church and State.

Then it was that the heathen Northmen and Danes came pouring down upon the coasts of Britain. The first appeared as pirates and plunderers in A.D. 787, pillaging and burning the houses of the priests and people; and killing not merely those who resisted, but even innocent clergy and children. At Bardney Abbey all the monks were slain. At Croyland all who were too old to flee, with their Abbot at their head, fell before the ruthless invaders. So in all directions, fire and the sword in the hands of those fierce Northmen devastated the land. Thus much of the splendid work

whose foundation had been laid by Theodore and Wilfred was swept away.

It is a sad story, yet God's hand may be traced all through it. He was shaping and training the Church which He had fostered and so wonderfully united into a glorious whole.

The story is relieved, however, by the wonderful career and achievements of that most noble of English Kings and heroes, Alfred the Great, by whose valour the tide of Danish invasion was finally checked and whose wisdom and piety laid the foundation of much that is still held precious in Church and nation. It was by the singular power and influence of King Alfred that the heathen invaders were induced to embrace Christianity.

The story of Alfred's flight from his enemies, his hiding in the swineherd's hut, where the good wife set him to watch some cakes that she was baking on the hearth, and scolded him soundly for allowing them to burn, is known to all. It is not known so well that he was under God one of the chief preservers of England and of England's Church.

Through all the succeeding century his influence was felt. And although England was not strong enough in arms to repel the recurring invasions of her enemies, yet in religion and civilization she was strong enough to convert the heathen leader, Canute the Dane, who eventually became sole King of England, and to bring about a peaceful union, religious and civil, between herself and her invaders.

So through these centuries England and England's Church lived on, disciplined yet protected of God and independent of Rome, until at length the days of the Norman Conquest came, A.D. 1066, wherein lay in store mighty and far-reaching changes.

An English Church paper records an interesting service held recently in the ancient parish church of St. Helen's, Auckland, Durham. The Rev. L. C. Perfumi, a native of Italy, and formerly a Roman Catholic priest and missionary in Travancore, preached the sermon, his text being the appropriate words of 2 Cor. vii. 4 ("Great is my boldness of speech toward you"). Mr. Perfumi was received into the Church of England by the Bishop of Durham last December in Auckland Castle Chapel, and expects shortly to sail again for India, this time as a missionary of the Church Missionary Society.

The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT.
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(Box 66), Sault Ste. Marie West,
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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.

BISHOP'S APPOINTMENTS FOR AUGUST, 1904.

- 1. Mon.— } Helen Mine.
- 2. Tues.— }
- 3. Wed.— } Wawa.
- 4. Th.— }
- 5. Fri.— Michipicoten Mission.
- 6. Sat.— Transfiguration of Our Lord.
- 7. 10th Sunday after Trinity.
- 8. Mon.—
- 9. Tues.—
- 10. Wed.—Train to Mattawa.
- 11. Thu.—On to Temiskaming Mission.
- 12. Fri.—
- 13. Sat.—
- 14. 11th Sunday after Trinity.—Haileybury, New Liskeard, Milberta, Dawson's Point, Hudson, etc.
- 15. Mon.—
- 16. Tues.—
- 17. Wed.—
- 18. Th.—
- 19. Fri.—
- 20. Sat.—
- 21. 12th Sunday after Trinity—Blind River, Algoma Mills, Cutler.
- 22. Mon.—
- 23. Tues.—Train westward.
- 24. Wed.—St. Bartholomew Apostle and Martyr.—Nepigon Station.
- 25. Th.— }
- 26. Fri.—Take canoe up the Nepigon River.
- 27. Sat.— }
- 28. 13th Sunday after Trinity—Ningwenenang.
- 29. Mon.—
- 30. Tues.— } General visitation of Nepigon Lake Mission.
- 31. Wed.— }

Bishop Tucker of Uganda says, that at his consecration, eleven years ago, there were 200 baptized persons in his field; today there are 30,000. Then but one church; to-day 700. At one confirmation class 412 candidates were confirmed, eighteen of the candidates having walked 100 miles. And yet, missions are a failure (?).

READ AND MARK.



ARDS have been printed from time to time, which set forth the days when offerings for special purposes are to be taken up. Such card is meant to be attached to the door of every church in the diocese, or within the entrance of the building—in a conspicuous place, where all may read it. The card last issued contains the following information:

DIOCESE OF ALGOMA.

The following Special Offertories and Collections are appointed to be taken up, annually, in each of the Congregations of the Diocese:—

1. CIRCUMCISION.....	S.P.C.K.
2. SUNDAY AFTER EPIPHANY.....	FOREIGN MISSIONS
3. ASH WEDNESDAY (or Winter Missionary Meeting).	ALGOMA MISSION FUND
4. GOOD FRIDAY.....	THE JEWS
5. SUNDAY AFTER ASCENSION DAY....	DOMESTIC MISSIONS
6. 4th SUNDAY AFTER TRINITY, (or St. Peter's Day).	DIOCESAN DEBT FUND
7. WEEK FOLLOWING TWELFTH SUNDAY AFTER TRINITY (a house to house collection).	ALGOMA MISSION FUND
8. THANKSGIVING SERVICE.....	SUPERANNUATION FUND
9. ST. ANDREW'S DAY.....	S.P.G. AND C. & C.C.S.
10. CHRISTMAS DAY.....	THE CLERGYMAN

All these offerings except the last (for the Clergyman), are to be forwarded without delay to the Diocesan Treasurer, H. Plummer, Esq., Sault Ste. Marie, Ont.

REMEMBER.

The rule of the Church is—That Baptisms, Marriages, and Funerals be solemnized in the Church. The Clergy and Laity are requested to obey this rule whenever possible.

The Clergy are not at liberty to officiate at Funerals on Sundays, if their attendance interferes with any of the Public Services of the Church.

Strangers are welcome, and are cordially invited to send their names and addresses to the Incumbent that he may visit them.

The Seats in this Church are Free.

The Church is largely supported by voluntary Contributions.

“Freely ye hath received: freely give.”

GEORGE ALGOMA.

ACKNOWLEDGMENTS.

Receipts by Treasurer to 30th June, 1904:—

DOMESTIC MISSIONS.

St. Luke Pro Cath., \$13.78; Bruce Mines, \$4; Novar, \$2.85; Sudbury, \$11.65; Copper Cliff, \$1.11; Victoria Mines, \$3.86; Uffington, \$3.70; Sundridge, \$3.40; St. John, Sault Ste. Marie, \$6.28; Powassan, \$2.70; Nipissing, 20c; Beau-maris, \$2.60; Falkenberg, \$2.40; Gore Bay, \$2.46; Fox Point, 42c; Thessalon, \$3.90; Blind River, \$6.20; Magnetawan, 60c; Midlothian, 9cc; Dunchurch, \$1.05; Haileybury, \$6.67; Dawson's Point, \$1.66; Hudson, 60c; Emsdale, \$3.45;

Kearney, \$1.75; Indian Schools, Nairn, \$3.50; Indian Schools, Uffington, \$4.30; Blind River, \$4.85.

SUPERANNUATION FUND.

Rev. W. A. J. Burt, \$5.00.

DIOCESAN DEBT FUND.

Novar, \$3.05; Powassan, \$1.50; Emsdale, \$1.60.

MISSION FUND.

Toronto, St. Luke's, 25c; W. A., Toronto, for Temiscamingue, \$25.50; W. A., Ontario, for Temiscamingue, \$8.77; House-to-house Collection, Midlothian, \$7.25; St. Luke's W. A., \$5; M.S.C.C. grant, \$950; Quebec and Niagara W. A., \$5.75; Mr. Rowsell, Midlothian, \$10; S.P.G., Nipigon, \$14.16; S.P.G., Indian work, \$1.84; through S.P.G., \$35.29; Ravenscliffe, \$3.90; Miss Bruce, \$24.25; C.C.C.S., \$394.29; S.P.G., \$549.32; Diocese of Montreal, \$25; M.S.C.C. grant, \$500; Diocese of Toronto grant, \$250.

SPECIAL PURPOSE FUND.

Bishophurst repairs, W.A., Pro Cath., \$75; Oliver Parsonage, Rev. G. Cook, \$5; J. H. Ashdown, \$25; Ilfracombe Church, per Mrs. Pardoe, \$29.11; Nipigon Boat, Toronto W.A., \$100; At Bishop's disposal, F. H. Keefer, \$20; L. F. Hardyman, Garden River, Ch. Redeemer, Toronto, \$10.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Per Mrs. Porter, Powassan, \$3; per Mrs. H. Plummer, Mr. Allsworth, Magnetawan, 50c; Mrs. Tarratt, Weymouth, \$48.64; Ottawa W.A., per Miss Carter, \$100; Mr. Ellsworth, Magnetawan, 50c.

SICK CATECHIST.

Miss Hale, \$5; Petrolea, \$3; W. A., Toronto, \$2; J. Matheson, Perth, \$2; Miss McLaren, \$5; Coaticoode, St. Stephens, \$5; per Dr. Tucker, \$9.25; Mrs. Gregory Allen, Gregory, \$2; Quebec W.A., \$138.25; Rupert's Land W.A., \$10; Montreal W.A., \$9.25; Toronto W.A., \$82; Fredericton and Quebec, \$17.50; Mr. Ard, \$5; Ottawa W.A., \$10.

DIOCESIAN EXPENSE FUND.

Emsdale, Assess., \$5; Gore Bay, Assess., \$3.75; Fort William, Assess., \$15; Bracebridge, Assess., \$15; Gregory, two years, \$5; Pt. Carling, \$2.50; Uffington, \$2; Gore Bay, \$3; Sudbury, \$15; Gravenhurst, \$4.75; Offerteries, services during Triennial Council, \$25.24; North Bay, Assess., 3 years, \$30; Seguin Falls, Assess., \$2; Haileybury, Assess., \$3; Grassmere, \$1.21; Quinn's, 82c; Fox Point, \$2.39; Baysville, \$3; Aspdin, 83c; Midlothian, \$1.30; Magnetawan, \$2.05; Dunchurch, \$1.40; Albeneo Harbor, \$1; Sprucedale, \$3.25; Burk's Falls, \$6.17; Nipissing, \$2.63; Trout Creek, \$1.25; Brunel, \$1.82; Seguin Falls, \$1.62; Dufferin Bridge, 85c; Broadbent, \$2.50; Cardwell, \$1.21; Eagle Lake, \$1.65; South River, \$5.

SPECIAL W. AND O. COLLECTION.

Aspdin, \$1.10; Baysville, \$6.45; Fort William, \$5.86; North Bay, \$6.80; Schreiber, \$3.10; Huntsville, \$6; Gore Bay, \$2.75; Kagawong, \$1.25; Ullswater, 70c; Cardwell, 91.50; Rosseau, \$1.80; Manitowaning, \$1.65; Richard's Landing, \$1.50; Marksville, \$1.15; Jocelyn, \$1.56; Bracebridge, \$6.30; Sundridge, \$3; Port Sydney, \$5.26; Gravenhurst, \$3.63; C.C.C.S., for Mrs. Pardoe, \$147.41; Seguin Falls, \$1.40; Broadbent, \$2; Dufferin Br., \$1.41; Oroville, \$1.15; Emsdale, \$5; Midlothian, \$1.55; Seguin Falls, \$1.40; Broadbent, \$2; Dufferin Br., \$1.41; Orrville, \$1.15; Emsdale, \$5.

MISSIONARY APPORTIONMENT.

North Bay, \$18; Murillo, \$8.25; Emsdale, \$3.55; Sand Lake, \$1; Kearney, 70c; Emsdale, \$6.01; Gravenhurst, \$12; Massey, \$5; Webbwood, \$5; Nairn, \$5; Kagawong, \$3.11; Kagawong S. S., \$1.50; Mills, \$1.17; Gordon No. 1, \$1.37; No. 4, \$1.25; Missionary meeting Triennial Council, \$9.20.

THE JEWS.

Bishop Blyth's Fund—Emsdale, \$1.45; Kearney, \$1; Kagawong, \$1.

INDIAN HOMES.

Mrs. Tarratt, \$24.14; Ch. of Redeemer, Toronto, \$50; St. Philip's, Toronto, \$5.65; St. Mark's, Toronto, for W. Sessevach, \$36.82; Christ Church, Deer Park, J. Adams, \$12.50; St. James, Orillia, for A. McAuley, \$24.75; Parkdale Ephy., for Charlotte Oak, \$37.50; Ottawa W. A., \$25; Ottawa W. A., for Wawanosh, \$21; Niagara W. A., \$1; S.P.G., for Wawanosh, \$13.51; Ontario W. A., \$6.20; Ontario W. A., Shingwauk, \$14.95; Diocese of Nova Scotia, Shingwauk, \$22.81; Diocese of Nova Scotia, Wawanosh, \$30.

Received by Principal direct, during May, 1904:—Port Sydney S. S., Muskoka, \$5; A member of the Cathedral Branch W. A., Kingston, \$2; Toronto W. A., "Thankoffering Gift," \$5; Blanche Kennedy, Ahmic Harbor, Muskoka, \$1.25; Grace Ellsworth, Ahmic Harbor, Muskoka, \$1.05; Trinity S. S., Galt, for Boy, \$37.50; St. John's S. S., Port Arthur, \$7.15; Algoma W. A., per Miss Begg, North Bay, for Girl, \$55; Algoma W. A., per Miss Begg and Mrs. Thomas, Bracebridge, for Francis Penance, \$47.70.

SHINGWAUK HOME.

Contributions received by Principal direct during June, 1904.

Ravenscliffe S. S., Algoma, \$3.25; St. Cyriacians' Guild, Toronto, \$3; Brockville, Trinity Church S. S., \$4.35; St. John's S. S., Truro, N.S., \$38; Christ Church Cathedral, Hamilton, \$12.50; West Fort William S. S., \$2; F. B., Toronto, \$25; Miss Jane Carruthers, N.B., \$5; Junior Auxiliary of All Saint's Church, Huntsville, \$14.60.

DIOCESIAN OVERDRAFT FUND.

For paying off the debt due by the Diocese.

English Association, per Miss Tucker, \$970.06; Toronto W. A., per Mrs. Webster, \$10.