

March 1904

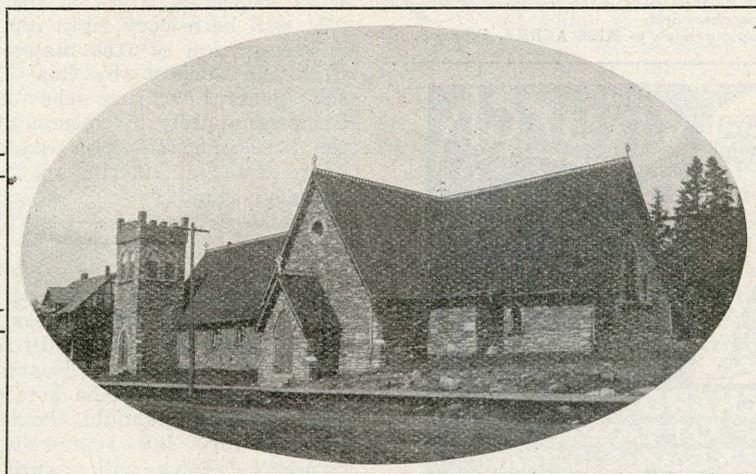
Now it is high time to  
awake out of sleep.



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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## THE B. AND F. BIBLE SOCIETY.

THE clergy are reminded of the Bishop's wish, as expressed in the "A. M. N." for December last, that the work of the British and Foreign Bible Society should be brought before their various congregations on Sunday, the 6th of March.

While the Church of England has her own Bible Society—the S. P. C. K.—which she is in all honour bound to support loyally, she may well recognize also the claims of a Society which is going so wonderful a work as the B. F. B. S. the world over.

It will be a very right and proper thing, in recognition of the many gifts received from the Society by this Diocese, and of the general claims she has upon the Christian public by reason of the blessings she has conferred upon many nations, for us to make an offering on that day to the Society's funds.

## NOTES.

THE Secretary is preparing the ballot paper for the election of lay representatives to the Provincial Synod. The vestries at Easter will vote on it and send it back to the Secretary. The envelope should bear the words: "Ballot for lay representatives to P. Synod." That will secure it being unopened.

At the approaching Easter will be elected in every parish and mission the lay delegates to our Triennial Council which meets in Sault Ste. Marie during the early summer. It is to be hoped that a very large contingent of laymen will be present at the Council.

The well-being of the Church in Algoma depends largely upon the intelligent interest which our laymen take in our diocesan concerns. Therefore the educational advantages of our Council meetings are of prime importance.

Let the Council of 1904 have a larger lay element than any of earlier date.

To secure the attendance of a lay delegate would it be unwise if vestries saw their way to offer the cost of travelling expenses? It is but a suggestion.



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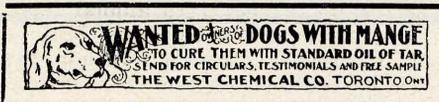
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# The Algoma Missionary News

New Series—Enlarged  
Vol. 1. No. 3.

MARCH, 1904.

Published Monthly  
50 cents per annum in advance.

"I CAN READ MY BIBLE AT HOME."

**W**HEN you have cause for gratitude that you can read and that you have the Bible, of both of which privileges thousands are deprived, and you should express your gratitude by keeping all God's ordinances. But by your excuse, you mean that you purpose not to go to church, because you can read the Bible at home. You can, but do you read it? No! for it would be strange to see one not taking pleasure in public worship, yet delighting to read the Bible that enjoins that worship. To stay at home when opportunity is afforded for public worship, is in direct opposition to the Apostle's direction, "Not to forsake the assembling of ourselves together, as the manner of some is," and if they were not to neglect it when persecution raged against the Christian assemblies, how can you omit it, who have none to molest you? To read the Bible at home, instead of assembling for worship, would destroy the Church, which can be known to the world only by the visible acts of its members. Then we could not know that Christ has any friends or who they are. Let the members of any other society make the experiment of neglecting the times of meeting, on the plea that they can read its constitution and history at home, and soon they would have no society to neglect. No! You can, indeed, read the Bible at home, but you do not, and will not, so long as with such an excuse, you break the Lord's Day.

Questions of great moment and lasting interest come up for decision. The sanctified common sense and wisdom of all are necessary to the best deliberation concerning them. We cannot hope to perform the duties of a synod, which will come in time, without the valuable apprenticeship our Councils afford.

"STOOD UP FOR HIS RELIGION."

**O**NE of the Bishops of the Church in Australia (Carpentaria) relates some incidents of his work, one of which is given below:—

One man told me he was a "real Protestant member of the Church of England and that he always stood up for his religion."

"But," I said, "I understand that you are married to a Roman Catholic wife?"

"Yes."

"And your children go to a Roman school?"

"Yes, they do."

"And you never enter your own church?"

No, he could not remember when he had been to church last.

"And you never subscribe anything to the funds of the Church?"

No, he could not say that he did.

"And you give regularly to the Roman Catholic priest?"

"Oh, yes. Of course, I have to give for my wife."

"Well, then, will you kindly explain how you stand up for your religion?"

But I got no answer.

Mixed marriages are the curse of this country. The wives are Irish Roman Catholics and the husbands members of the Church of England. They often talk loudly of their Protestantism, but meekly sign away all rights in their children's faith in order to be married by a Roman priest. In the end both parents usually become utterly irreligious while the children are brought up as nominal Roman Catholics, but practically under no real religious influence at all.

The receipt of the 15th annual report of the Jerusalem and The East Mission reminds us of the claim of Bishop Blyth's work upon our offerings on Good Friday.

## DIOCESAN NEWS

### ANNUNCIATION OF THE BLESSED VIRGIN MARY.

(March 25th.)

Ave Maria! blessed Maid!  
Lily of Eden's fragrance shade,  
Who can express the love  
That nurtured thee, so pure and sweet,  
Making thy heart a shelter meet,  
For Jesus' holy Dove?

Ave Maria! Mother blest,  
To whom, caressing and caress'd,  
Clings the Eternal Child!  
Favour'd beyond Archangels' dream,  
When first on thee with tenderest gleam  
Thy new-born Saviour smil'd:—

Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine;  
For He, thy Son and Saviour, vows  
To crown all lowly lofty brows  
With love and joy like thine.

John Keble.

### AN EPISCOPAL VISITATION IN MID- WINTER.

**I**N Tuesday, Jan. 12th, the Bishop, accompanied by Rev. J. Pardoe, (acting as Chaplain) and Mr. J. H. Bourne, catechist at Franklin, drove from Huntsville to Grassmere, for morning service. The bitterly cold weather prevented a number coming out. Some of the younger men were in lumber camps and consequently absent from service. Nevertheless a good number assembled in the little wayside church and nine of the number communicated. The fabric of the church has been improved by the addition of a vestry, erected by Mr. Morgan, one of the members of the congregation, which, as soon as it is warmed, will be a convenience to the clergymen. This little centre of worship is

#### DELIGHTFULLY SITUATED

on the shore of Peninsula Lake, and a good farming country surrounds it. The usual religious rivalries, however, keep our numbers down. Mr. Morgan is a type of those farmers who resist the enticements of lumber camps and stay at home and farm. He has lately removed from his little log house to a substantial house built of stone.

After lunch at the hospitable house of Mrs. Green, the episcopal party pushed on to Quinn's schoolhouse settlement. The tremendous hills never seemed steeper than on this occasion, and the hills were heavy with snow. A small but earnest congregation gathered for the afternoon service. This place rejoices in a variety of names—

(Maple Hill, Quinn's and Stoney Lonesome, of which titles the last is by no means the least appropriate)—yet it is a picturesque spot in summer time. The little log schoolhouse, about 20 x 14 feet, was heated to excess, alternately

#### CHILLED AND FEVERED

as the door was opened and shut. These experiences are unavoidable in these small places. A service in this out-of-the-way spot is a great event, and is much appreciated by the few who can attend it.

Making a short cut from this point over a road well-nigh unbroken and all but impassable the party drew up at length at the little village of Dwight, at the end of one of the long bays of the Lake of Bays. Dwight is an out-of-the-world centre in the winter, but in summer it is favorite resort with a few tourists—chiefly Americans—who come seeking rest and the refreshments of the out-door life. The party stopped at the post-office for a little chat with the only two Church people in the vicinity, who seemed very glad to see their visitors.

From there in the gathering darkness the travellers made their way heavily through the deep snow for 6 or 7 miles to Ronville, the beautiful summer resort of Messrs Charles and Harry Crump. It is a question whether the party would have reached Ronville that night if Mr. Crump had not turned out with his

#### LANTERN TO SHOW THE WAY.

All was well when his hospitable house was reached. Winter loneliness prevailed at Ronville. Snow and ice are the principal features of the scene. Yet one may realize how beautiful it must be in the summer. There can be no doubt but that in the near future this region will become a popular resort for tourists. For the last several years there has been a growing increase in the number of tourists to this point.

Next day a delightful service was held in the Church of St. John the Evangelist, Fox Point. The church is romantically situated. Not a house is in sight. Nothing meets the eye but the water of the bay on the well-wooded village shore. One could not help wondering where all the people assembled on the occasion came from. The church was full, although the roads were at their worst. A very hearty service was held, Mrs. Crump being organist. The interior of the church has been much improved since the Bishop's last visit by the addition of a carpet in the chancel. In various ways the congregation has been doing its best at

moderate expense to complete and beautify their little church. There are few in the Diocese of its kind that present a more attractive appearance. The number of communicants was a surprise and pleasing to the Bishop and his party. Mr. Bourne, the catechist, has evidently been very diligent in the discharge of his arduous duties. His mission stations involve a journey every Sunday of not less than from 12 to 15 miles, which he accomplishes for the most part on foot. It is no light matter this winter owing to the depth of snow.

The Bishop's next point was

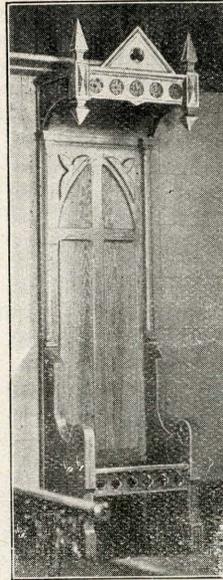
#### BAYSVILLE,

also on the Lake of Bays, and not more than 12 or 15 miles from Fox Point. To reach it, however, it was found wise to go round by Huntsville and Bracebridge—over 60 miles. This was owing to the lack of proper roads and the unsafety of the ice. In most winters the ice is good in every direction, but the depth of snow has prevented the ice forming to its usual thickness, consequently driving over it is not unattended with danger. Baysville is one of our most successful missions in the sense of being united and progressive. It has a beautiful church—the Church of St. Ambrose. Its clergyman holds the esteem and affection not only of his own people, but of the village at large. He wields a very considerable influence in matters which concern the general welfare of the community. The Sunday School, under Mrs. Hazlehurst's direction, is large and thriving, having about 50 pupils. Nevertheless, the place is small and not very accessible and there is very little growth in the country round about. The chief hope of Baysville lies in the growing tourist business, and that depends largely on the carrying out of a railway scheme to connect Baysville with the G. T. R. at Bracebridge. There can be no doubt that such facilities—bringing the place into easy touch with civilization—would at once bring popularity and prosperity to this whole region. A very delightful Evensong, at which six persons were confirmed, was held on the evening of Thursday, January 14th.

The next morning the Bishop drove back to Bracebridge, where he inspected the splendid new Church Hall, built by Mrs. Browning in memory of her late husband, and in the evening took train en route to

#### STURGEON FALLS

Reaching Sturgeon Falls the day following at about noon, he interviewed the incumbent and wardens in regard to a plan of church enlargement, designed to give accommodation to the growing congregation



BISHOP'S CHAIR, ST. LUKE'S  
PRO-CATHEDRAL.

there. A plan had been devised by the incumbent which would nearly double the seating space of the church without involving any very great expenditure of money. It included the erection of a chancel 16 feet square. There seemed to be a reasonable hope of obtaining the money required for these improvements in the near future and the Bishop gave his consent to the proposed work.

On Sunday morning a walk of three miles took the Bishop and the Rev. D. A. Johnston to

#### CACHE BAY,

where the new church stood ready for occupation. The chief business of the day was the opening of this new building for public worship. It is a plain but churchly edifice, measuring 33 x 21 feet and having a seating capacity for about 80 persons. It is neatly finished inside with pine on walls and ceiling. The church was really

#### ERECTED WITHIN A MONTH.

It is now within \$300 of being paid for, and has cost \$670. Not less than \$393 was raised on the spot and so far not a dollar has been received from outside sources. Considering that the village has a permanent population of about 400, this may be regarded as a very satisfactory bit of work. The Bishop stayed at Cache Bay all day. The services, both morning and evening, were admirable. The musical portion was helped by the services of Miss Davidson and Mr. Rowsell, of Midlothian. To all concerned in this forward work at Cache Bay very much credit is due.

A beautiful white altar cover, worked by the Misses Swinburne, London, England, was used for the first time on Christmas Day in St. Saviour's Church, Blind River.

Lack of space this month precludes any particulars of the meeting of the Rural Deanery of Algoma, held at Bruce Mines on February 2nd and 3rd. It was very successful.

NEW RECTOR FOR ALL SAINTS' CHURCH, HUNTSVILLE.

THE Rev. Chas. Wilfred Balfour, B. A., late curate of St. Peter's, Sherbrooke, Que., was inducted in the rectorship of All Saints' Church, Huntsville, by the Bishop on Sunday morning Jan. 10. The ceremony was witnessed by a large congregation, who later listened with wrapt attention to the sermon preached by his lordship, "Wist ye not that I must be about my Father's business." The new rector comes to Huntsville highly recommended and the congregation are particularly fortunate in having secured one of whom the St. Peter's "Parish Visitor" says: "Mr. Balfour is so thoroughly well known to us that we do not fear for the outcome of any work to which he may be called, for it will be undertaken prayerfully and prudently and be carried on with energy and trust in God."

An unusually large attendance at the evening service (at which the Bishop again preached) evidenced the keen interest taken in the matter, not only by the members of the congregation, but by other townspeople.

An invitation having been extended to the parishioners for the purpose of a personal introduction to their new rector, they gathered in the Church Hall on Monday evening, at eight o'clock, to the number of about 160. After everybody had shaken hands with everybody else the proceedings were formally opened by the Bishop, who introduced Mr. Balfour to the gathering in a short address in which commendation of Mr. Balfour and good sound advice to those whom he addressed, had about an equal share. Rev. J. Pardoe, of Novar, followed in his usual humorous style and Rev. L. Sinclair, of Aspdin, made a few well-chosen remarks. Rev. Mr. Balfour then took the stand and his hearers were quite captivated by the manner in which he told of his regrets at separating from those with whom he had been working and of his strong hopes and faith for the future. Short addresses by Messrs Duncan, (sen.), Oscar Weiler, Mackie Kinton, and Harry Duncan, interspersed with instrumental and vocal numbers by Mrs. Fisher, Miss Annie Thomson and Mr. E. H. Flaxman, and a recitation by Mrs. T. D. Llwyd brought the proceedings to the "light refreshment stage." After everybody had partaken of cakes, sandwiches, tea, coffee, etc., the National Anthem was sung and the proceedings closed with the benediction by the Bishop.

A WEEK WITH THE CLERGYMAN OF GORE BAY.

SINCE the arrival of the clergyman at Gore Bay, in May last, not much has been heard of that large Mission, which includes the whole of the Manitoulin Island from Little Current westward. Nor have we any startling intelligence to forward to "The Algoma Missionary News" at the present moment. However, to let you know that we are not altogether dead may we take this opportunity of giving a short account of the work of the clergyman at the Christmas-tide?

The season's festivities began on

CHRISTMAS EVE

with the Sunday School entertainment and Christmas tree which consisted chiefly in the production of the comedy entitled "Gyp the Heiress," supported by a talented local orchestra. In the large audience were men from the shanties and others from the surrounding country, who, coming in for their holidays, enjoyed that evening in the time honoured fashion. The proceeds amounted to about eighty-five dollars. Next morning the festival began by a baptismal service at ten o'clock when Julia and William—two children of Mr. Dennis Wright—were admitted to the privileges of the Church. This was followed by the usual bright and hearty

CHRISTMAS SERVICES

in the neatly decorated All Saints' Church. Then after the Christmas dinner, provided chiefly by the kindness of two faithful parishioners of Gore Bay and Mills, the clergyman took leave of his sister and little brother, on his mission to feed the "Bread of Life" to the stations at the western end of the Island. Picture to yourselves the Missionary clothed in the warm fur collar and cap of one of the young men of his congregation driving behind as noble an animal as ever crossed the North Channel. Thanks to the generosity of the medical profession, this faithful horse has transferred his allegiance to the doctor to become the partner of the doctor's young clergyman. With the thermometer 20 degrees below zero most of the time Mr. Spencer and Bonner started on

A WEEK'S VISITATION

to Silverwater and Meldrum Bay—that part of the Mission served by the promising and earnest young student, Mr. T. H. Young. That night they reached Burpee,

twelve miles on the road, when a small congregation had the opportunity of hearing the Christmas tidings from the Church. Here the clergyman sought shelter under the roof of the "Half Way House," when at family prayer next morning, he heard the head of the family make one of the most beautiful extemporary prayers he ever listened to. Driving eighteen miles that morning they reached Silverwater at noon, receiving instructions from the catechist, who was about to start for Gore Bay, to take Mr. Spencer's Sunday duty. After dinner, at the hospitable house of the clergyman's warden, they proceeded through the green bush, white with falling snow, to Meldrum Bay, twenty-two miles further on the road, and at the end of the Island. As the snow was very deep and the road not very well beaten it was nearly eight o'clock before they came to their destination. As they travelled the lonely road on that cold stormy night they saw through the bush the

#### WARM GLOW OF LIGHT

shining from half a dozen or more windows of a large substantial stone house. Here enquiries were made for the house of one of the Church members to whom Mr. Spencer had been directed by the student. So cordial was the invitation to stay all night, and so inviting did things look from the open door, that he abandoned the idea of going further. Here he found a pretty picture of health and prosperity in the midst of a family of eleven English-Scotch children. Sunday morning, in cold and stormy weather, everything was prepared in the little "Union" church for a celebration of the Holy Communion. But on this occasion the one thing lacking was the communicants. With a congregation of 17, therefore, the usual Matins was read.

Upon the last visit to Meldrum Bay arrangements were made after Evensong at a mid-week service to marry a young couple the next morning before the celebration of the Holy Communion, which was to be at 9 o'clock. The groom and bride, with her mother, were present in good time for the wedding, and all things were ready, when it was discovered, upon enquiry, that the

#### LICENSE HAD NOT BEEN PROCURED.

As there was no means of getting one any nearer than Gore Bay, which was over fifty miles away, the couple had to leave unmarried; and it would be hard to say which was the most disappointed, the groom, the bride, her mother, the clergyman or the congregation. But, fortunately for the clergyman, the next day after arriving home, in the quiet hours of the

night, a rap came to the door of the parsonage—the signal that the bridal company had come to Gore Bay, and this time with the license, were ready to be married.

But to return from this little digression. After travelling over a road but partly broken, in a snow storm, with the thermometer very low, Mr. Spencer was again in Silverwater to officiate at Evensong. Here he remained at the above mentioned church warden's house, enjoying his best hospitality,

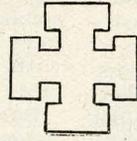
#### VISITING FROM HOUSE TO HOUSE

each day until New Year's eve. Then, as chairman at the Sunday School entertainment, he entered into the pleasure of, and enjoyed a joke with, the warm-hearted people of that prosperous settlement. Next morning—a perfect, bright, clear New Year's day—the congregation, the student and the clergyman joined together to begin the year in that highest of all worship, the Holy Eucharist. After enjoying the sumptuous New Year's dinner of "mine host" the clergyman and his faithful horse started once more on their long trip home, laden with good things for his table at home. Not very far on the way he called a halt to wish a family a Happy New Year, and found as pretty a scene of home life as ever was seen. Around the kitchen fire were sitting the men, brothers and brothers-in-law of the householder, and the old father of some of them, with a little child beside him listening to their merry laughter and genial conversation; while in the sitting-room, the women, with their little ones, were "hugging the bright fire enjoying their happy New Year's pleasures. The clergyman left with a feeling of thankfulness for the wonderful message of love which the Christmas season brings to us all. He makes Burpee before dark to feed his horse and take "a cup of tea" with a good family that has ever been true to the Church. Then, after two hours' rest, the remainder of the thirty miles to Gore Bay is made on a beautifully clear moonlight night, to the ring of the sleigh-bell chimes, over the crisp snow, with the flaky white frost sparkling on every thing. For ten or more miles not a soul was to be seen, and uppermost in one's mind was the thought "alone with my God." At ten o'clock Bonner is once more in his stall and the clergyman at his fireside.

On the occasion of the Bishop's recent visit to Kirkwood, a new centre back from the north shore of Lake Huron, a keen and furious north-west storm filled the roads and kept all but a few away from service.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

**B**EFORE this issue of our diocesan magazine reaches the subscribers' hands, each of our Algoma W. A. Presidents will have received a copy of our Provisional Junior Constitution, with a letter asking her to endeavour to form a Junior or Childrens' Branch of the Auxiliary.

We have forty senior branches at present, and only five junior branches.

The Diocesan Board is very anxious that the children of the Church should have a share in our work. To this end, as before stated, a Junior Secretary has been appointed, in the person of Mrs. W. W. McPhee, Gravenhurst, a Junior Constitution has been drafted, and Junior Cards and Badges provided. All we now lack is the children, and our Sunday School statistics tell us that they form a goodly portion of our Church population. One would almost venture to say there is no reason why the number of junior branches should not equal the number of senior branches. We ask all W. A. presidents to consider this matter, to appoint some member of their own number to superintend such a branch, and to gather the little ones in.

We not only owe this to the work—we owe it to the children themselves. As we would seek to gain for them any earthly advantage it was in our power to give them, so we should also endeavour to train them in the work that always brings the Divine blessing on those who engage in it.

Every mother teaches her child The Master's prayer with the petition, "Thy Kingdom come." These words are the children's motto; it is printed on their badge, and on their membership cards. Prayer and effort must go hand-in-hand. Teach the children to work for the coming of that kingdom, and their prayer will have real meaning.

We must consider the future. In the course of time, either sooner or later, we women, who form the W. A. in this Diocese, will be called to go up higher. Who will carry on our work? Shall we not train our children to do so by giving them the privilege of joining in that work now as Juniors, while we are still with them as guides and helpers?

The children will not be found backward. They are enthusiastic in the work; like to feel that they are helping; that they are

part of the great organization to which their mother and older sisters belong. They value their cards and their badges. They love to sell their work at sales. They enjoy their meetings.

We find, by last year's report, that we have 191 Junior Branches in Canada, with 4,184 members. These children raised in the year \$2,033.97. Shall not Algoma's children take their full part in this work?

The great thing, however, is not only to organize these branches, but to keep them going after they are formed. To succeed in this, they must be made interesting. It is not in the nature of children to persevere in what they find tiresome. Their sympathies and their interest must be aroused and not allowed to flag.

Arrangements are being made by our Board to supply suitable missionary literature to our branches, and an officer will shortly be appointed to attend to this department. A good story-teller, who can make missionary subjects interesting, is a most valuable assistant, and maps of the Mission field should be provided for the juniors' use. Above all, let the children work for some definite object.

The meetings will do them good in every way; it teaches them needlework, which should be part of every girl's education. Now-a-days, when sewing machines are in every home, and the public school lessons take up all the child's time during the week, except that which is necessary for recreation, the teaching of sewing is apt to be neglected. It was not so in other days; our grandmothers prided themselves on their skill as needle-women.

But more important even, the children learn by this work to think of, and work for others. A woman whose thoughts centre in self is always unhappy and dissatisfied; a trouble to herself, and all around her. A good Auxiliary member, from the nature of her work, cannot be thoroughly selfish.

Do not shut out the boys. They do not sew, but they can help in other ways. A little wood split for a neighbour can provide funds to give to the work; a few vegetables and flowers raised and sold; a hen, whose eggs are W. A. eggs; these are only a few of many ways in which ready-witted, and handy boys can help.

And our boys, more than our girls, as every mother knows, need training in unselfishness.

## GENERAL CHURCH NEWS

“THE Church Abroad” (S. P. G.) says: “At the beginning of last century the amount contributed annually towards Foreign Missions, other than those of the Roman Church, was fifteen thousand pounds; the annual contributions to-day are nearly four million pounds. In 1800 the number of mission stations abroad was one hundred, to-day it is fifteen thousand five hundred. Nevertheless, it is the case that more than half of the subjects of the British Empire have never heard of the love of God revealed in Jesus Christ. To proclaim the Christian faith to all within this generation we should need 50,000 missionaries. The whole amount which would be required to cover the cost of their work would be defrayed if every professing Christian would contribute one penny per week.

From among the Congregationalists in England comes the proposal for a liturgy—an authorized form of worship for their use.

Mr. T. J. Draper, lately a Congregational minister at Andover, has joined the Church of England and has been confirmed by the Bishop of Salisbury.

At Westminster Abbey on the Feast of the Conversion of St. Paul, the Rev. W. E. Collins, D. D., Professor of Ecclesiastical History in King's College, London, was consecrated Bishop of Gibraltar, and the Rev. H. H. Pereira, Honorary Canon of Canterbury, was consecrated Bishop of Croydon, by the Archbishop of Canterbury.

The movement to extend to women the initial franchise as lay electors in the National Church Council is gaining strength in England. Among its advocates are the Bishops of Worcester, Guildford and Kensington, Sir Lewis Dibdin, K. C., and Mrs. Benson and Mrs. Creighton.

On Christmas Day was unveiled in the Church of the Ascension, Hamilton, Ontario, a stained glass window in memory of Rev. Canon Hebden, who was the first rector of the parish.

The Bishop of Mauritius (Dr. Pym) has been appointed Bishop of Bombay, and Bishop Green, of Ballarat, has been elected Bishop of Brisbane.

The Queen sent a Christmas gift of £50 to the Church Army.

The Vicar of Croydon has become the second suffragan Bishop to the Archbishop of Canterbury.

The Bishop of Norwich, who has addressed a letter to his clergy on the subject of temperance, remarks in it that intemperance is no longer regarded with leniency, as in former times, but is generally looked upon as a disgraceful and degrading vice.

In Australia religion is in no way regarded as in America, for instance, as being identified with the well-to-do classes. Many of the labor leaders are sincerely religious men, and Church work is supported not by the few contributions of the rich, but by the general offerings of the working classes.

The Bishop of London has arranged to commemorate on May 5th, the thirteenth centenary of the restoration of the ancient Bishopric.

A second English confirmation was held this year in Christ Church, Yokohama, which has considerable interest; one of those confirmed was to leave Japan in a few days. The other two are still with us, as they have been all their lives, and they desired to be confirmed together that they might receive the Holy Communion together at the time of their marriage a few days later. Would that more so felt the desire to consecrate the events of their daily life. I trust they will be quite willing to be thus mentioned.—Bishop's Letter in South Tokyo Magazine.

The King and Queen hope to be present at the morning service in St. Paul's Cathedral on Sunday, March 6, when the Archbishop of Canterbury is to preach on behalf of the British and Foreign Bible Society.

The consecration of Dr. Robberds to the Bishopric of Brechin, Scotland, on Jan. 6th (Feast of Epiphany), in St. Paul's church, Dundee, was the first occasion since pre-revolution days, says “The Dundee Advertiser,” that the consecration of a Bishop has been held in Dundee. In those troublous days the solemn rites of consecration were celebrated in secrecy and privacy.

The income of the S. P. G. during the year was confidently expected to exceed £100,000.

# CHURCH HISTORY NOTES

## WHAT IS THE CHURCH ?



We have traced the Church's progress from Jerusalem, through Syria, Asia Minor, and Europe to Britain. We have seen it flourishing in Southern Britain in

the 2nd Century, sending Bishops to councils, and giving the light of the Gospel, by the agency of St. Patrick, to Ireland, whence in A. D. 563, Columba bore the sacred flame across the sea to Iona on the shores of Northern Britain (now Scotland).

Let us now pause and look about us. It is a critical time for the Church in Britain. There are now two centres of Christian light in the land. (1) The old British Church in the south. (2) The Irish Mission of Columba in the far North. But the former of these, the old British Church, has been driven into the fastnesses of the west and south-west (Wales and Cornwall) by hordes of invading Saxons. And, since these Saxons are heathen, the larger part of Southern Britain (now known as England) has been turned back into heathenism.

The story is as follows:—

In the year of our Lord, 43, about the time St. Paul began his ministry, the Roman armies entered Britain. And in the 2nd Century it had become a Roman Province. Hadrian's wall, stretching from the Tyne to the Solway in the north of England, still remains to show how far the Roman rule extended. These armies of Rome were withdrawn A. D. 409, and the Britons were left to take care of themselves. No wonder their enemies prevailed against them. So long accustomed to rely upon their Roman rulers for protection they could not hold their own against the powerful tribes which now invaded their land. And in due time these invaders—Jutes, Saxons, and Angles—took possession of all Southern Britain (England) and the British were compelled to flee into the west and south-west.

Thus the whole of what is now called England was covered with the darkness of heathenism. And there seemed little prospect of the stubborn Saxons and Angles being converted to the true Faith. The British Christians in exile in the west and south were not likely to win over the tribes that had expelled them. The Irish Mission in the north, though its people had never been conquered, could hardly expect to make headway against the sturdy Saxon tribes accustomed to conquer. To human eyes the cause of British Christianity might well have seemed hopeless. But man's extremity is God's opportunity. And God's

preparations were already being completed.

There was first the Irish Mission in the north with its centre on the little Island of Iona. Columba had breathed his spirit into his followers and by the blessing of God a wonderful influence was wielded by this band of saintly men through all the north.

Then in another quarter God had been making preparations of a very different kind. In the year of our Lord 568, Ethelbert, King of Kent, of course a heathen, took to wife Bertha, the daughter of the Frankish King. And she was a Christian. At her marriage it was agreed that she should bring with her, as chaplain, a Christian Bishop whose name was Luidhard, and that the old Church of St. Martin, in Canterbury, a relic of the days of British Christainity, should be restored and used by him for worship. This old Church of St. Martin, though it has seen many vicissitudes, is still standing.

Yet, again, somewhat later, God made preparation of still another kind. Some little Saxon children, captured by the Romans, were being offered for sale in the market place at Rome, when a warm-hearted priest named Gregory, chanced to pass that way. He was attracted by the beauty and intelligent appearance of the children. And touched by their forlorn condition he asked who they were. Being told that they were Angles (English) he said, "Angles! they ought to be heirs with the angels in heaven." He asked further of their country, and learned that though it once had been Christian, it now was entirely overrun by these Saxons who were entirely heathen.

He never forgot this incident. And when later on he became Bishop of Rome, he lost no time in sending Augustine with 40 devoted companions to re-establish the Christian religion on the shores of heathen Britain.

Augustine landed on the Island of Thanet in Kent, early in the summer of A. D. 597. Ethelbert, no doubt influenced by his Christian wife, Bertha, was ready to receive him, and to listen to his teachings. And at an early day these teachings bore fruit, and Ethelbert, the Saxon King of Kent, was baptized into the Church of Christ.

At the same time in the far north, his work done, his torch handed to others better able than their aged master to bear it through the land, a glowing flame of Missionary zeal having been kindled by him throughout those northern regions, Columba lay dying at Iona. He passed away on the 9th of June, in the year of Augustine's coming, 597, A. D.

**The Algoma Missionary News**

EDITOR:  
 REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT  
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The REV. CHARLES PIERCY,  
 (Bcx 66), 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.

**BISHOP'S APPOINTMENTS FOR MARCH, 1904.**

- 1. Tues.—Sault St. Marie.
- 2. Wed.— “ } Meeting of Standing
- 3. Thurs.— “ } Committee.
- 4. Fri.— “ }
- 5. Sat.—Train to Powassan.
- 6. 3rd Sunday in Lent.—Powassan, Nipissfrg, Trout Creek.
- 7. Mon.—
- 8. Tues.—
- 9. Wed.—Rosseau,
- 10. Thur.— } Ullswater.
- 11. Fri.— } Cardwell.
- 12. Sat.—Train to Scotia Junction.
- 13. 4th Sunday in Lent.—Sundridge, Eagle Lake, S uth River.
- 14. Mon.—
- 15. Tues.—
- 16. Wed.— } Sault Ste. Marie.
- 17. Thur.— }
- 18. Fri.— }
- 19. Sat.—Travelling Eastwards.
- 20. 5th Sunday in Lent.—Callander.
- 21. Mon.—Callander.
- 22. Tues.—
- 23. Wed.— } Sault Ste. Marie.
- 24. Thurs.— }
- 25. Fri.—Annunciation of the Blessed Virgin Mary. Sault St. Marie.
- 26. Sat.—Sault S'e. Marie.
- 27. 6th Sunday in Lent.—Confirmation, St. John's,
- 28. Monday before Easter. } Sault St Marie.
- 29. Tuesday “ }
- 30. Wednesday “ }
- 31. Thurs'ay “ }

**OUR ENGLISH CO-WORKERS.**

**T**HE Indian work from Manitowaning, Sheguiandah, Little Current and the Sault was much admired and found ready purchasers at the Algoma stall at the Church House Sale. The Ladies Amherst were indefatigable in their work of selling on both days, and friends, both those of the Association and others, most kindly came and

left sterling coin in place of all the wares which made the stall attractive. The net result was £100.

On November 23, Canon Ainger, Master of the Temple, very kindly gave a reading on the poet Cowper. It was arranged by the Rev. E. Tritton and Mr. Gurney, who obtained for it the loan of the Indian room at Lord Brassey's beautiful house in Parkham. The room was filled and all present had a very real and rare treat in the account of Cowper and his works and especially in the dramatic and pathetic rendering of his poems given by Canon Ainger. The sale of tickets made £20 for the general Fund of the Diocese.

**THE BISHOP IN DANGER.**

**T**HE Bishop was a passenger on the train westbound which was in the head-on collision on the C. P. R., on February 8th. He was returning from Quebec and was accompanied by his daughter. How thankful we are that by God's providence he was spared from injury in that terrible wreck which cost fourteen lives and injury to many passengers. Then it has helped us to realize how dear he is to all—clergy and laymen alike.

**BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.**

Miss C. Gill.....	\$ 50
Rev. A. W. Hazlehurst.....	3 00
Sherbrooke W. A., per Miss Edith Carter.....	35 00
Burk's Falls, per Mr. Pringle.....	1 50
Toronto W. A.....	2 55
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	\$42 55

**ACKNOWLEDGEMENTS.**

Receipts by the Diocesan Treasurer to 31st January, 1904:—

**SPECIAL PURPOSES.**

Sick Catechist, Miss O'Brien, \$5.00; C. B. B. E., \$1.00; H. H., \$5.00; Murillo Parsonage, per Rev. G. Cooke, \$6.00; Christie Road Church from S. P. C. K., \$77.31; Blind River Church, per Toronto W. A., Mrs. Loomis, \$5.00.

**SPECIAL W. AND O. COLLECTIONS.**

Bidwell, \$1.10; Sheguiandah Indian, 50c.; do, White, 40c.

**MISSIONARY APPORTIONMENT.**

Fox Point, \$5.00; Sault Ste. Marie West, \$3.50; Sheguiandah, \$10.00; Sundridge, \$10.50; Aspdin, \$2.00; Depot Harbor, \$21.65; Sudbury, \$3.00.

**BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.**

St. Stephen's, Toronto, \$5.00.

## MISSION FUND

Orillia, \$7.00; Kinmount, 70c.; Burnt River, 50c.; Toronto, St. Peter's, \$2.00; Toronto W. A., \$3.00; Toronto W. A., for Temiscamingue, \$120.31; Algoma W. A., for new catechist, \$75.00; Parry Sound, house to house, \$10.00; Busy Bees, Sturgeon Falls, \$2.00; St. Luke's W. A., Sault Ste. Marie, \$5.00; English Association, \$241.87.

## INDIAN HOMES.

Uffington S. S., \$2.00; St. Luke's S. S., Fort William, \$10.16; Copper Cliff S. S., \$1.25; Church of Redeemer S. S., Rosseau, \$1.14; English Association, \$73.16; Haileybury S. S., per Mrs. Probyn, \$9.10.

## FOREIGN MISSIONS.

Pro. Cathedral, \$12.76; Fox Point, 93c.; Thessalon, \$5.00; Marksville, \$1.54; Richard's Landing, \$1.70; Jocelyn, \$1.67; St. John's, Sault Ste. Marie, \$2.66; Blind River, \$8.00; Haileybury, \$6.06; Liskeard, \$1.66; Dawson's Point, \$1.66; Sudbury, \$5.20.

Contributions received by the Principal direct during December, 1903:—

All Saints' S. S., Collingwood, \$9.37; St. Paul's W.A., Lachine, P.Q., \$15.00; W. A., Lacolle, P.Q., special, \$1.25; St. Paul's S. S., St. John, N.B., \$12.50; Trinity Church S. S., Brockville, \$5.00; Miss A. E. Mason, Toronto, \$5.00; Lennoxville W. A., \$25.00; Christ Church S. S., Dartmouth, N.S., \$8.08; the M. C. L. of St. Philip's Church, Toronto, \$5.00; Miss M. C. Whiteside, Toronto, \$5.00; St. Mark's S. S., Parkdale, \$6.73; per Miss H. Gurney, England, \$33.68; Christ Church S. S., Hamilton, \$17.50; Church of Ascension, Hamilton, \$37.50; St. Mark's W. A., Niagara, \$25.00; St. Patrick's S. S., Saintsbury, special, \$1.08; Gregory W. A., Gregory, \$22.00; W. A., Brome, P.Q., special, \$3.00; Mr. and Mrs. Cook, Murillo, \$2.00; St. Paul's S. S., Port Dover, \$8.00; St. Luke's S. S., Toronto, \$12.50; Mrs. Osler, Toronto, \$5.00. During January, 1904:—St. John's W. A., Thorold, \$5.00; C. A. Kinnear, Sault Ste. Marie, \$5.00.

Contributions received by the Principal direct in response to Algoma appeal:—

## ALGOMA S. S.

St. Mary's S. S., Novar, \$1.00; Ravenscliffe S. S., 26c.; Novar, 75c.; Nairne S. S., 31c.; Little Current S. S., \$1.67; Church of Epiphany S. S., Sudbury, \$10.20; Schreiber S. S., \$2.10; Bracebridge S. S., \$2.45; Gravenhurst S. S., \$1.24.

## HOUSE TO HOUSE COLLECTIONS.

GORE BAY—Collected by Misses J. Allen and F. Proctor: \$5, E. P. S. Spencer: \$1, Jessie Allen and Mrs. (Dr.) Johnston: 50 cents—Mrs. Francis, S. J. Allen, Mrs. W. Buffey, A. S. Maxwell, Mrs. P. McRae, Mrs. N. McIntosh, Mrs. J. Loughed and Mrs. J. Conner;

25 cents—Mrs. R. McQuarrie, Mrs. Hunt, Mrs. G. Peters, Florence Proctor, R. O. White, J. A. Kinney, C. F. Hayes, Harry Bull, Mrs. Jennings, Mrs. G. Burns, Mrs. W. Dinsmore, Mrs. D. Wright and Mrs. A. Casson; 20 cents—Mrs. D. Currie; 10 cents—Mrs. G. Buffey. Total, \$14.55.

KAGAWONG—Collected by Miss Agnes Pierce:—\$1.50—Smith Bros; \$1.00—Mrs. T. N. Pierce, Mrs. J. Carter, Gus Buck, W. M. Boyd, Mrs. Hilliard, G. N. Buck, J. Buck, M. Lloyd and Chas. Snow; 75 cents—J. M. Allan and W. M. Lloyd; 50 cents—Mrs. C. Hunt, F. Carter, J. McKenzie, Mr. Dickhout, R. Lloyd, W. McGuagby, Mr. Rivett, Wm. Graham, Mrs. Wm. Graham and M. Graham; 35 cents—Mrs. Kendrick; 25 cents—Mrs. Love, Mrs. R. Graham, Mrs. W. Graham, A. W. Fraser, F. W. Fraser, Mrs. Johnson, G. B. Thompson, Mrs. T. J. Thompson, Mrs. LeRush, Mr. King, W. Wilson, W. Graham (Jr.), Mrs. Jas. McGuaghy; 15 cents—anonymous.—Total, \$20.75.

ST. JOSEPH'S ISLAND—JOCELYN—Collected by M. J. Young: 25 cents—Mrs. C. Young, Jennie Young, Mrs. Heber Young, Mrs. E. Kent, and Annie Young; 20 cents—a friend and Mrs. Humphrey Young; 10 cents—Annie Young.—Total, \$1.75.

Collected by Mrs. F. Kent:—50 cents—J. Campbell; 25 cents—F. B. Kent and E. M. Kent; 10 cents—Mrs. D. Carmichael and E. Barton.—Total, \$1.20.

ST. JOSEPH'S ISLAND—MARKSVILLE—Collected by Mrs. Calhoun—\$1.00—W. Tremlin; 25 cents—a friend, W. Whybourne, H. S. Chappell, S. T. Bowker, Mrs. Chappell, Mrs. Eddy, and Mrs. Harrison.—Total, \$2.75.

ST. JOSEPH'S ISLAND—RICHARD'S LANDING—Collected by Miss M. Smedley: \$1.00—Miss Roundwaith; 50 cents—Mr. Briggs; 25 cents—Mrs. Smedley, Mrs. Heath, Mrs. Barton, Mrs. Walker, Mrs. Sheer, R. J. Brandon, Mrs. Shipman and Mrs. Forbes.—Total, \$3.50.

DUFFERIN MISSION—BROADBENT—Collected by Mrs. John Magee: \$2.50—Harry Ashton; \$1.25 Willie Ashton and L. Ashton; \$1.00 J. Magee, Thos. Canning, A. J. Ball, C. J. Vincent, J. Bartlett, and W. Bartlett; 75 cents—Alf. Parton; 50 cents—R. Renbottom, D. Patterson, S. Steward, D. N. Giles, John Angst, G. Sheridan, F. Turner, C. Smith, Mrs. T. Irwin, S. Higgins, M. Tennant, H. E. Broadbent, Jas. McComb, C. M. Leash, J. Magowan, E. Buchner, G. Taylor, S. A. Clark, Jos. Lawrence, and a friend; 25 cents—A. Hotten, Isaac Francom, J. Thompson, a friend, M. Vowells, Mary Parton, Jenny Parton, Mr. Burns, R. Moffat, J. Moffat, J. V. Giles, C. Teneycka, C. Katcha, a friend, a friend, H. Johnston, Mr. Condon, A. Matchett, Mrs. Burns, Mrs. G. Fisher, C. Flessing, Mr. Milov, H. Fromley, J. May, J. McArthur, S. J. Malkin, Mrs. May, E. Howard, N. J. Brown, G. Bennett, W. Wright, T. Cassidy, V. Fisher, J. Hudson, Nelson Payne, Mrs. J. Lawrence and D. J. Lanier.—Total, \$31.00.