

NOVEMBER, 1904

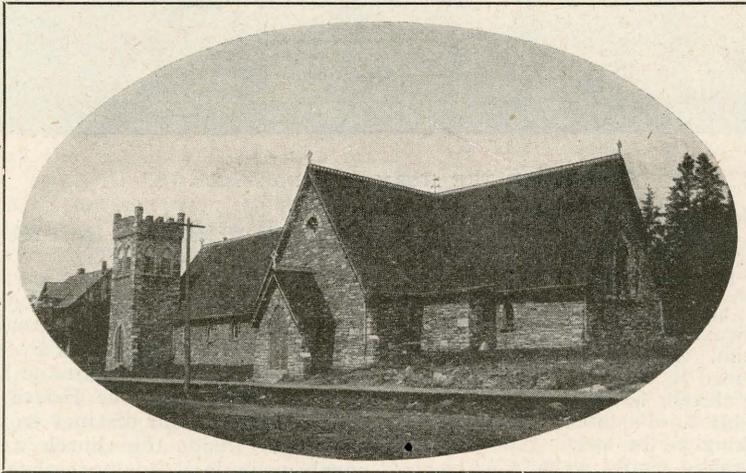
Now it is high time to
awake out of sleep.



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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TESTING THE STORM ON CANOE LAKE.

ST. ANDREW'S DAY

[November 30th.]

Whilst Andrew, as a fisher, sought
From pinching want his life to free,
Christ called him, that he might be taught
A fisherman of men to be.

And no delay therein he made,
Nor questionèd his Lord's intent;
But quite forsaking all he had,
With Him that called gladly went.

Would God we were preparèd so
To follow Christ when He doth call,
And could as readily forego
Those nets which we are snared withal!

Yea, would this fisherman of men,
Might us by his example move
To leave the world, as he did then,
And by our works our faith approve.

But precept and examples fail,
Till Thou, O Lord, Thy grace inspirest;
Vouchsafe it, and we shall prevail
In whatsoever Thou requirest:

Yea, we shall then that good perceive
Which in Thy service we may find.
And for Thy sake be glad to leave
Our nets, and all our trash behind.

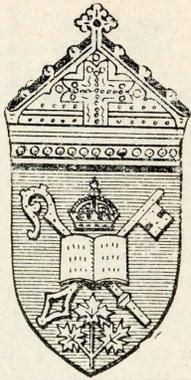
—George Withers, 1588-1667.

The man who renounces himself comes to himself.—Emerson.

REVERENCE IN CHURCH.

It is a good thing when you come to church to behave with the greatest possible reverence. Remember that by dedication or consecration, however humble the edifice, it is none other than the House of God, entirely different and distinct from any other building. Inside the church we are not to speak a single word more than is absolutely necessary. "Be silent, O all flesh, before the Lord" (Zech. ii). Silence is a great help to sincere worship. The noise of conversation is distracting, and a great hindrance; therefore, be silent both before, during and after the service. Give yourself up entirely to the service, body, soul and spirit; don't, on any account, gaze about. This is almost as distracting as speech. You come, or ought to come to church for one purpose only, viz., to worship Almighty God. If you do this at all properly, you will have no mind for anything else.

The earliest European paper mills were at Fabriano, in Italy, in 1150. The Arabs first introduced the secret of papermaking into Europe, they themselves having learned it from Chinese prisoners of war.



The Algoma Missionary News

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SUNDAY—THE CHURCH'S GIFT—I.

(From "Church Difficulties," by the Bishop of London.)

THE men of to-day—the men who are specially classed as working men—owe to the Church the Sunday, the

WEEKLY DAY OF REST.

Let us be fair to the Jews: they brought down the ages the theory and practice of a day of rest, and with the same indomitable perseverance and tenacity, which they show now, kept their Sabbath in the middle of the Roman Empire and in Rome itself as rigidly as they kept it in Jerusalem. But, on the other hand, we find not the slightest trace of any power on their part to extend this day to the workers of the world; the slaves toiled on just the same on the Jewish Sabbath; the roar of the waggons and carts bringing provisions and luxuries into Rome went on just the same. It is true that one of the Emperors altered the day of distribution of free corn, so that the Jews might not lose their share on account of the Sabbath; but so far from influencing the rest of the world, they were looked on, in this as in everything else, as a peculiar, exclusive and not too amiable race, who were to be rather disliked than imitated.

THE CHRISTIAN SUNDAY.

It was, however, very different with the Christians; if there is one thing certain in history, it is that they appear upon the scene with their one great sacred day, a different one to the ordinary Jews'; and we may say, in passing, that if the Resurrection never took place, no explanation has ever been offered of why they took Sunday for it, instead of the old Saturday, or—what would have been still more natural—Friday, the day of their Master's death.

This day of rest, at first, when they were a weak, struggling, persecuted body, they kept merely among themselves; they met, Pliny tells us, in his letter to Trajan, "on a stated day, early in the morning," for the Holy Communion; what that stated day was is told us by Justin Martyr, when he describes the same service; it was "a day called Sunday," the very name being taken with characteristic liberality of thought from the name of an old heathen festival and consecrated to the service of the Sun of Righteousness.

THE FIRST SUNDAY LAWS.

As with hospitals, however, it was not until the Church got a free hand, after the days of persecution were over, that she was able to win the weekly day of rest for the other workers. We can scarcely realize what the boon to the working classes of the day must have been when the first Christian Emperor—Constantine—issued an edict under the influence of the Church which he had so lately joined:—

"Let all labour cease on the venerable Sunday."

A law of the Emperor Leo says: "On the Lord's Day, eternally worthy of honour and of veneration, let no act of legal procedure be done, let no debtor receive a summons, let no pleadings be heard. . . . We make this a day of repose. On Sunday let all theatrical representations and races in the amphitheatre and lamentable combats of wild beasts be suspended; and if the solemnity of our birth or coronation fall on that day, let the celebration be deferred."

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

DIOCESAN NEWS

NOTES.

DURING the month of September the Bishop paid a visit to Port Arthur and consulted the people with reference to the filling of the vacant rectorship.

A good and growing work awaits the missionary in that stretch of country from Chappleau to Missanabie. There is sore need of an additional man to take it up.

The contract has been let for the proposed church at White River.

Ven. Archdeacon Gillmor took duty at Haileybury during the month of September, that mission being vacant.

The Annual Conference of the Woman's Auxiliary for the Deaneries of Muskoka and Parry Sound will be held in Gravenhurst on Thanksgiving Day, November 17th.

The post-office service in "New Ontario" is certainly capable of improvement. It is very, very poor.

The members of the different congregations of the Mission of Port Sydney presented the Rev. R. and Mrs. Atkinson with substantial tokens of their esteem and affection upon their removing to York, in the Diocese of Niagara. Mr. Atkinson had entered upon his sixth year of service and it is pleasing to note that the Mission has gained in numerical and financial strength. Mr. Atkinson will not forget the interests of this diocese in his new sphere of labour.

Good progress is being made in the erection of a rectory at Fort William.

The parsonage at Olliver is completed.

GRAVENHURST.

THE little log church of St. John's, Northwood, on the Lake Shore road between Gravenhurst and Bracebridge, was re-opened early in the summer, after an interval of some three years, with most encouraging results. Afternoon service has been held each Sunday, preceded by a short instruction for children, and the attendance has averaged over fifty. The Harvest Thanksgiving was held on the last Sunday in September with a crowded con-

gregation, and the little church was beautifully decorated for the occasion.

Rev. C. W. Hedley has been assisted in keeping up the services by Mr. Harry Duncan and Mr. R. T. Williams, lay readers, and Miss Nellie Suttaby has played the organ during the summer months. The number of Anglican families is very small, but most of the people within a radius of three miles attend, as this is the only service in the neighborhood. The road between Gravenhurst and St. John's, seven miles, is one of the most beautiful in the country. Difficulties of travel may require the reduction of the services during the winter, but it is hoped that a permanent Sunday School work may be organized in the interval. The little church was in bad repair, but the men of the neighbourhood held a logging bee and succeeded in cutting and placing new foundation logs, and a shingling bee is promised in the near future.

BEAUMARIS.

THE Bishop has received, through the Rev. C. J. Wachin, towards the Mission Fund of the Diocese, the following generous gifts from priests residing during the summer at this place:

Mr. Reuben Miller, Pittsburg, Penn.,	\$100 00
Mr. Wilson Miller,	20 00
Mr. McKay,	5 00
Miss McKay,	5 00
Mr. Robt. McKay,	5 00
Mr. Irving,	5 00
Mr. Craig,	5 00
Miss Craig,	5 00

\$150 00

Let us hope that this liberality may prove contagious.

RURAL DEANERY MEETING.

A CONJOINT meeting of the Rural Deaneries of Algoma and Nipissing was held on September 28th and 29th, at Sudbury. Evening Prayer was said in the Church of the Epiphany on the evening of the 28th, when a sermon was preached by Rev. A. J. F. Cobb, R.D. of Nipissing.

The 29th (St. Michael and All Angels) was a busy day. First came the celebration of Holy Communion at 8 a.m. Then, breakfast over, from 10 o'clock to noon was spent in the saying of Morning Prayer, following by "quiet hour" under the guidance of the Bishop. The afternoon was filled, with a couple of hours spent upon a Greek Testament reading (Romans I.) and

the discussion of Sunday School problems and the ordinary business of the chapter. It was much to be regretted that the attendance was so meagre. Rural Dean Young sent word that he was ill and could not attend. There were present Rev. A. J. F. Cobb and Rev. J. Boydell, of Nipissing Deanery; and Rev. C. Piercy, Rev. F. H. Hincks, Rev. P. W. P. Calhoun and Rev. E. P. Spencer, of Algoma Deanery. There was a missionary meeting in the evening, at which Messrs. Hincks and Piercy were the speakers. The collection was a little in excess of \$17—but then Sudbury Church people were always liberal givers.

NEPIGON.

IT was on Tuesday, August 23rd, the Bishop left Sault Ste. Marie en route to the mission to the Indians in the neighbourhood of Lake Nepigon. He arrived at Nepigon Station, on the C.P.R., on Thursday night, the 25th. There he found awaiting his arrival Rev. F. Frost and the Nepigon missionary (Rev. B. Fuller) with four Indians and two bark canoes. Preparations were completed that night and an early start was made up the river the next morning. The weather, which had been wet hitherto, fortunately cleared up. Good runs were made that day and the next, the party reaching Flat Rock on Lake Nepigon at 5 p.m. on Saturday. After tea they

CROSSED THE SOUTH BAY IN THE MOONLIGHT and camped at Point Portage within ten miles of their destination. Next morning, everyone rose early for service. The total population turned out to take part in a service of thanksgiving for the safe arrival of the Bishop and his companions, and for the many blessings which the mission has received.

The Church properties have been greatly improved by Mr. Fuller. Instead of living in a tent as hitherto, the Bishop was comfortably housed at the little parsonage, which is the handiwork of Mr. Fuller himself, assisted by Indians. It is a log house. The main part of it is 24 x 16 feet and the L addition 14 x 14 feet. It is not yet finished, but it affords shelter and comfort to the missionary's family, which consists of his wife, his mother-in-law, and two children. The church has also been improved by the addition of a vestry. The amount of labour involved in all this has been very considerable, but those who know the missionary are not surprised at what he has accomplished. "There is

NOT A LAZY BONE

in that man's body," said an onlooker, as

the party was busy making preparations for the journey. And it is true.

On Sunday evening there was a second service, wholly in Ojibway except the Bishop's sermon, which was interpreted by Mr. Frost. During the Bishop's stay at "the mission" Morning and Evening Prayer was said daily with an instruction at each service. The preparation of two young men for confirmation was completed and on the Wednesday morning they were confirmed.

A most interesting service was held on Monday afternoon on the shores of the lake, when the mission boat, given by the W.A. of Toronto, and called

THE ELLEN MARY WILLIAMSON,

was dedicated. She lay close to the little dock, the people partly on the dock and partly on the boat. The Bishop and his fellow-missionaries—one a priest and one a deacon—vested in their robes stood on the boat. Appropriate prayers were offered and brief addresses were made by the Bishop and Rev. F. Frost in English and Ojibway.

On Thursday afternoon the party sailed in the mission boat with a fair wind for Nepigon House, some 40 miles to the north. The boat proved an excellent sailer, which was fortunate, as the motor was temporarily disabled, and the wind was wholly depended upon. It was a splendid run. The craft passed Big Point and Caribou Island and the party encamped for the night about dusk upon an island within eight miles of its destination. Arriving the next morning at Nepigon House, a hearty welcome was extended, by the authorities of the Hudson Bay Company. In the absence of Mr. and Mrs. Patterson, the honours were done by Mr. Murchison. He made his visitors very comfortable. They felt quite at home. The Bishop and his companions devoted all that remained of the day to the visitation of the Indians encamped in the vicinity. There were 20 wigwams within a mile of the post. Some of the Indians were Roman Catholics, some were pagan. A few others had been baptized by our missionary, Rev. R. Rennison, at one time resident at Nepigon. The Bishop

HELD A TOUCHING SERVICE

in one wigwam on an island opposite the Post. The space was very limited. It was almost impossible to stand upright. There were 13 Indians present—10 Christians and three pagans. Mr. Frost said prayers in Ojibway and interpreted the Bishop's words. Immediately after this service two children were baptized. So we passed, says the Bishop, from camp to camp, speaking a word or two in season

where possible, explaining the elements of Christianity to such as were pagan and inviting them to accept it. It is slow work. There is little opportunity for continuous teaching. The missionary must often be heartsore and discouraged. The people rove from place to place, living in a state of filth and wretchedness. The results must necessarily be slow and scanty.

One interesting visit was made to a pagan Indian named Duhzwaig, whose little grandchild—about 3 or 4 years of age—lay dying within the wigwam. The Roman missionary had been there and baptized the little one. Over her head, suspended from one of the poles of the wigwam, hung a tiny crucifix and a little charm suspended on a ribbon—memorials of the visit of the Roman priest. She was the only Christian in the group. The others were

ALL AVOWED PAGANS

and Duhzwaig said he was content to remain so. It was a sign of grace, however, that he added as his reason for refusing Christianity that he did not think he could live a good enough life; he was bad. But he would like his boys to be Christians and he would gladly give Mr. Fuller every opportunity of teaching and training them.

Engaged in this work the time passed rapidly, and was all too short for the purpose which we had in view—to reach Virgin Falls at the foot of the lake by Saturday morning. A start was made on Friday at about 10 o'clock a.m., the wind blowing half a gale. By the time the little ship emerged from the shelter of the islands into the open water, a terrific northeaster was blowing, and with difficulty a neighbouring island was made. Nor was it a minute too soon, for it was reached only just in time to enable the party to get under canvas before the pelting rain began to fall. Here they were imprisoned for 24 hours, the storm raging continuously and even on shore threatening to interfere with safety by hurling trees upon the tent. Fortunately no tree fell near enough to do harm. Next morning the journey was continued under more favorable circumstances; but, alas! the wind almost completely died away, and the little bark rolled for hours, on the waters still disturbed by the recent storm. Not more than 20 miles were made the whole day long. At dusk it was found necessary to steer for another island to escape a second storm, when the experiences of the previous night were to some extent repeated. Fortunately a land-locked bay was found where the boat could rest in safety, but unhappily the land was very marshy—lying

low. It was therefore concluded that it was better to remain on the boat all night, making things as comfortable as possible.

The next day (Sunday) it was necessary to make ten miles to reach Virgin Falls. The wind was fresh and vigorous and the sea high. Good progress was made and Virgin Falls reached in time for service. There is no settlement here of a permanent character. Some half dozen wigwams were all that was found. Three of them

WERE OCCUPIED BY PAGANS,

with whom the Bishop and his fellow-missionaries had earnest conversations and arguments upon religious questions. There was one particularly interesting man with whom Mr. Frost argued at some length. The sum total of the man's expressed views was: "That the Indian religion had been good enough for his fathers and was good for him and he would like to go where they went." The other wigwams were occupied by Christian Indians. With them divine service was held both morning and evening, giving as much instruction as was possible under the circumstances. A little child was baptized. The pagan Indians did not accept an invitation to attend the services. There were no less than 19 souls gathered together in one wigwam—and pretty closely packed they were. The gathering would have been out doors but for the fact that there was a sick woman in the wigwam very desirous of being present at the service. For her sake the missionaries endured the stuffiness and smoke with patient fortitude. She had not been confirmed. But she had been baptized and had been subject to Christian training for some years. Now, being very ill, and after further instruction, confirmation was given on the following morning, after which she was admitted to Holy Communion.

About 10 a.m. on Monday morning a start was made southwards. After entering the river some glorious runs down successive rapids were enjoyed by the party, which reached Victoria Falls in time for the evening meal. That night found our friends half-way down the river and towards evening of the next day they stood on the platform of the railway station, having travelled over 200 miles in bark canoe and sail boat without a mishap.

One cannot make a trip of this sort without being impressed with the

ARDUOUS CHARACTER OF THE WORK.

laid upon the missionary in these parts. To make these trips in bark canoes, carrying heavy weights over long portages, and enduring vicissitudes of weather incidental to these northern climes, has a suggestion

of hardship in it to one who goes in the midst of our balmy summer weather. But it is the missionary's life at all seasons. This is what he has to endure. What it must be in winter time, when the water becomes an icy prairie, covered with drifting snow, and the comfortable canoe is exchanged for the rude sled, drawn by dogs, beside which the missionary is fain to run a good part of the time to keep himself warm, is left for the imagination of the reader to picture for itself. It should be added, too, that not the least hardship is found in the fact that in winter the missionary has to sleep out of doors—well wrapt up, of course—under the clear sky or in the storm and in the winter's frost. Mr. Fuller has borne the burden without a murmur for two years. He looks forward cheerfully to a few more years of such service. Assuredly he deserves our heartiest sympathy, encouragement and support.

THE "ELLEN MARY WILLIAMSON."

THIS is the name of the mission boat presented by the W.A. of Toronto to the Nepigon Mission in Algoma. The boat is 25 feet long, equipped with fore and aft sail and an auxiliary gasoline motor. She has a little cabin, large enough to accommodate two persons. She is neatly, but plainly furnished, and bears over her cabin door a brass plate upon which is inscribed her name and the fact that she is a memorial gift from the W.A. of Toronto Diocese, in recognition of their late President's warm interest in the Nepigon Mission. The sailing qualities of the boat are excellent and with the motor, when he comes to understand it thoroughly, it will be a great boon and comfort to the missionary, Mr. Fuller. At present he is engaged in the traditional struggle for mastery, which all who attempt the management of these motors, are required to pass through.

CONDITIONS AT COPPER CLIFF.

The immense works of the Canadian Copper Company at Copper Cliff, Ont., are frequently complained about in the matter of Sunday work. Some days ago, one of the workmen wrote in these words:

"I make bold to ask you if the Lord's Day Alliance could not do anything toward stopping the Sunday work here. Construction work goes on Sundays like other days, and men are compelled to work greatly against their inclination. Many a weary worker would be glad of the day of rest, and would be grateful to you if by your influence you could stop

the Canadian Copper Company from working on Sundays."

The Alliance has not been inactive regarding the work being carried on at Copper Cliff. Interviews have been held with Mr. Turner, the Superintendent, and he has assured us that he was anxious to reduce Sunday work to a minimum. He claims that it is necessary to do some work on that day in connection with the smelter furnaces, roast beds, and elsewhere, but no more would be done than was absolutely necessary. Yet we are informed that the men were on Sundays ordered to work as on other days at the construction of the new plant, laying of switches and extending railway tracks, general repairs, and many other kinds of work. These complaints were carried to the Attorney-General's department and would probably have been before the courts ere now, only for the difficulty of finding a relator to institute the charges. We trust that in the near future steps may be taken which will result in restoring the privilege of the weekly rest day to hundreds of loyal Canadians. We might add that this company has, for the most part foreigners for its superintendents and foremen. Surely neither the wealth of the shareholders, with their greed for large dividends, nor the habits of the foreigner will be permitted to defy good Canadian law, or rob our citizens of one of their highest privileges.—From the Lord's Day Advocate.

The above corroborates what we have so many times said concerning the difficulties the Church encounters in communities at the mercy of large corporations. It is the worship of the dollar.

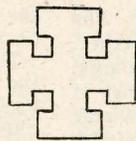
We rarely hear of an occurrence like the following, and no doubt many Vicars would like to have similar experiences. The Vicar of Stoke, Coventry, has received the following letter from a parishioner: "Dear Dr. Blyth,—As I have been a very bad attendant at Church, I have enclosed £5 for the plate, if you will kindly take charge of it." The cheque has been endorsed by the Vicar, and handed to the Treasurer-Churchwarden.

The real purpose of life is not getting, but giving. "I came not to be ministered unto," said our Lord, "but to minister." The spirit of His life was not gain, but use; service, not selfishness. Life is not for acquisition. It is a sacrament of sacrifice. Its real meaning is known only by those who use it for its real end. When life is directed to wrong ends, it produces friction and waste. It is because we live for wrong ends, for ourselves rather than for others, that our lives get awry, and that discontent and remorse come in.

What the world calls the best company is such as a pious mechanic would not condescend to keep.—Richard Cecil.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST



OMAN'S Auxiliary Branches, who suspended work during the summer, have re-commenced their meetings with, we trust, fresh zest and interest. Your Secretary looks among her mail matter every evening for communications from branches containing promised assistance in our pledges. Many liberal promises have been received and appreciated, but several branches have not yet sent any answer to the circular sent them last July.

We would ask these branches to kindly consider this important matter at once, as the Board of Management must know how much they can rely upon.

During the past year there has been a wonderful increase in the number of our Senior and Junior Branches, but only three new Girls' Branches have been added to the two we had a year ago. One of these is the Girls' Auxiliary at Parry Sound, notice of whose affiliation has just come to hand.

This matter of Girls' Auxiliaries is most important. It is from the Girls' Branches throughout Canada that our W.A. lady missionaries and teachers should principally come forth. This noble work is in need of fresh, young effort, unweakened by years or suffering, unencumbered by family ties. Surely there must be plenty of material amongst our Algoma girls!

Then, too, girls are more easily influenced than older women, more quick to learn, more eager to undertake. Missionary knowledge is more readily absorbed by them, enthusiasm and energy more spontaneous and facile. It is, also, to the girls that we look to recruit the ranks of the senior branches when we shall have passed to our rest. Our diocesan officers will, in future years, be those who are now members of the Girls' Auxiliary.

In view of all this the direction of the Girls' Branches should be in wise, careful hands. Their presidents should be women of consecrated life, tact and keen insight into character, who fully realize the importance and responsibility of their office. The mere getting together of a number of young women to sew for charitable objects is a small part of the work. The girls want teaching, guidance, influence, and happy is she who is entrusted with their over-

sight, and brings loyal, prayerful, endeavour to the task.

Girls are naturally sociable, and like to talk freely among themselves, but where this is allowed at their meetings, evil results. Intimate friends get together, cliques are formed, and harmony is missing. Their presidents should encourage them to begin with a hymn; some girl to play an accompaniment. Prayers follow, in which our W.A. Collect should be used. Then, following minutes and business should come missionary intelligence. Readings should be given from some missionary magazine or book. Some of the girls capable of the task, should be encouraged to write a short paper on Mission Work. This would necessitate study and thought—ultimately interest and enthusiasm.

The closing prayer would rise from quiet hearts, which have been thus, for a short space, withdrawn from earthly pleasures and occupations to study the work appertaining to Christ's Kingdom. More devoted lives would assuredly result.

Readers of these words are entreated to believe that they have not been written merely to fill a given space. They come from the heart of the writer, and are penned with earnest prayer and hope that they may accomplish their purpose. The training of the young is the most important work of the Church.

We older women who have been striving to do what God has deigned to give us as our work, till our fresh enthusiasm and former ardor is apt to grow weary and easy of discouragement, look to our daughters to come forward, and fit themselves to carry on our imperfect work, so that when our tired eyes and hands and brains are still in death, the glorious work of the "faithful women" shall not languish.

We take care to train our daughters to be good wives and mothers: we are anxious that they shall be so educated as to fill the position in life to which God may call them. In all this do we not seek to be better Christians, more faithful workers, more spiritually minded, better missionaries. For the life of every good woman is a missionary life. Missionaries to husband, children, society. We cannot get away from this fact. Let us then strive to make our daughters shine in the world to come, as "the polished corners of the temple."

GENERAL CHURCH NEWS

BISHOP CORFE has found the difficulties of the Corean language insurmountable and has resigned the see. His successor will be the Rev. Arthur Beresford Turner, who has been working in the Corean mission since 1897.

The Ven. Archdeacon Worrell, M.A., D. C.L., on St. Luke's Day (Oct. 18) was consecrated as Bishop of Nova Scotia in Christ Church Cathedral, Montreal. Ten bishops took part in the consecration. Bishop Brent of the Philippine Islands was the preacher. Immediately before the bishops and clergy entered the church the priests of Ontario diocese, in which Dr. Worrell has served so long, presented him with a handsome pectoral cross.

The Right Rev. Maurice Baldwin, D.D., third Bishop of Huron, died at London, Ont., on October 19th.

The Society for the Propagation of the Gospel has just entered on a new venture, trusting to God to prosper it. It has become more and more clear of late years that there are many men and women ready to offer themselves for God's service in the mission field, if only the cost of training can be met. The Society is now prepared to help suitable candidates in the cost of such training for the ministry—and for lay service.

Rev. Edward W. Osborne, S.S.J.E., of Boston, has been elected Bishop-Coadjutor of the Diocese of Springfield, U.S.A.

Carlisle is another English see vacant through the death of its bishop, Dr. Bardsley.

In England the Prime Minister recommends to the King the name of a suitable person for a bishopric. The Crown having expressed approval recommends the name to the Dean and Chapter for election, and the election has to be confirmed. The election of a bishop is entirely the work of the spirituality, and the consecration of a Bishop—which is the real "making" of a Bishop—is a purely spiritual act. It is well that these facts should be known, for persons ignorant of Church history and Church polity are liable to be led into error by mischievous misrepresentations of the enemies of the Church.

On an average four new churches were erected in London during every years of the nineteenth century.

Dr. Hoskyns, the Suffran Bishop of Burnley, succeeds Bishop Ridding in the Bishopric of Southwell.

The Russian missionary diocese of Alaska was organized in 1840, under Innocent, Archbishop of Kamtchatka.

The Kensitite-Orange mob in Liverpool, during the Church Congress held there last month, by its revolting behaviour, richly merited the rebuke administered by the Bishop of Liverpool, and the condemnation of all Christian people.

The Church Army is an increasingly aggressive force, under the guidance of the Church of England, against "the world, the flesh and the devil." At the same time that it combats sin it is striving to help the sinner. Though it works with little noise, it accomplishes no less than organizations that attract by trumpet and drum. Unlike the Salvation Army it makes for reverence for holy things.

The Rev. F. H. DuVernet, B.D., of Toronto, is to succeed Bishop Ridley in the see of Caledonia, B.C., vacant by the resignation of Dr. Ridley. The appointment is in the hands of the C.M.S. in England. Mr. DuVernet has been long interested in C.M.S. work in Canada. He is the son of the late Canon DuVernet, of Montreal, and was ordained in 1883.

By the death of Mrs. Bishop, the well-known traveller, the Church loses one of the best-informed, zealous and able advocates of Missions.

It is anticipated that the first portion of Liverpool Cathedral, which will be capable of accommodating a congregation of 3,500, will be finished in about seven years' time. It will cost £240,000, the greater part of which has been already raised.

John Wesley said: "I know of no liturgy in the world, ancient or modern, which breathes more of solid, Scriptural rational piety than the Common Prayer of the Church of England."

CHURCH HISTORY NOTES

THE REFORMATION.

THE cup of Rome's monstrous abuses was at length full to overflowing; and the Church of England seized her opportunity to be free. This opportunity came in an unexpected manner through the personal dispute of Henry VIII. with the Pope.

To attribute the Reformation to Henry VIII. is to show gross ignorance of the facts. He was only an instrument and a bad one at that. A change had long been inevitable. And when at length Henry's quarrel afforded the opportunity the Church was ready and prompt to take advantage of it.

After a series of Acts of Parliament designed to repress the Papal power in England, the Convocations of the English Church in 1534 decreed as follows: "The Bishop of Rome has no more authority given him by God in this kingdom than any other foreign Bishop," and from this decree, says Blunt, may be dated the actual independence of the Church of England.

Then followed in order the removal of the great abuses and errors in doctrine and practice which had been introduced by Papal authority and influence. And in due course the services were translated out of Latin into English that worshippers might offer to God an intelligent worship.

So the Reformation came about. It was not the pulling down of one Church and the setting up of another. It was, as Dr. Freeman has said, the "putting to rights" of the old Church. Tyranny, abuses, and superstitions were done away and things were brought back to the ancient primitive model.

The Reformation was not one act, but a series of acts. It was a slow process going on through the reigns of Henry VIII., Edward VI., Mary and Elizabeth, and covering a period of about 150 years.

The Church of England was never identical with the Church of Rome. It was Romanized, subjected to Rome, by reason of the Papal usurpation and tyranny. It has been said that England in medieval days "became the milch cow of the Papacy." But the Church, though Romanized and corrupted, was the same Church before the Reformation that it was after it. It is simply preposterous nonsense to say that the Church of England began when it was reformed. And when the Romanists ask "Where was your Church before the Reformation," we may answer by asking "Where was your face before it was washed?"

It is often overlooked that the Church of England has never separated from any other body, though other bodies have separated from her. At the Reformation she had no thought of separating from the communion of the Roman Church, but only of correcting abuses. She would have no more of the Papacy, because she could find no proof of its claims in Scripture or history. But she was willing to acknowledge the Primacy of St. Peter, and to continue in communion with the Churches of the Roman allegiance. But this would not satisfy the Pope. She must submit to his authority absolutely or he would have nothing to do with her.

And so it came about that in 1570 Pope Pius excommunicated the Queen of England, called on her subjects to rise and dethrone her, and established a new Church in England in opposition to the old Church of the land. Thus because the English Church was determined to reform herself the Roman Church separated from her and started an English schism, which is the only Church of Rome there has ever been in England.

We have reason to be thankful that in a period of great trial and untold perplexity God so guided His servants the English Reformers that they preserved all the essential features of their Church and have handed down to us a pure, Scriptural and Apostolic branch of the Catholic Church of Christ, free alike from medieval and modern innovations, the best and most primitive form of Christianity to be found to-day.

Let us prize and defend with loyal devotion this priceless heritage we have received.

POINTS.

For nearly one thousand years—from 601 to the Reformation—the English Church did not cease to lift her voice against the usurpations of Rome. Her protest only ceased when there was no longer occasion for it.

The Church of England was never under the lawful authority of the Bishop of Rome. His claims in England, not being righteous at the first, could never be made righteous by the lapse of time. Hence, Henry VIII. did not found the English Church.

The instruments which God uses to accomplish his designs are not always the good and upright. God could use even an evil king to free the Church of England from a foreign yoke.

THE FOREIGN MISSIONARIES OF
THE FUTURE.

IT is instructive to notice how many of the most successful missionaries became interested in Missions when they were children. Bishop Patteson decided to go to the foreign field while listening to an address from a returned missionary. His first interest in Missions dated from the time when, at an early age, he had listened to stories of Missionary heroism related in his home. But it was while at Eton that he first heard God's voice calling him to the foreign field. One Sunday afternoon, in company with his fellow-students, he went to hear Bishop Selwyn tell of his work in the Southern Seas. As he listened to the burning words of the great missionary he determined to follow in his steps. Twelve years later he accompanied him to his distant field.

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

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

Judson, Livingstone, Henry Martyn, and Marsden became missionaries as a result of reading missionary literature.

At a conference on Missions those present were asked to tell what first interested them in Missions. Some of the answers given were these:

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

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

"Realising God's love for all mankind."

"Fulfilling the dying request of my mo-

ther to see that her Missionary money was paid."

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

"Reading Missionary periodicals that came into our home."

"Writing a paper on child widows in India."

"Coming into contact with missionaries from the field."

"Reading Missionary letters received by a neighbour."

There never has been a time since Christianity was introduced into England in which the threefold ministry of Bishops, Priests and Deacons did not exist in the Church of England.

Hitch your waggon to a star.—Emerson.

It is better to be nobly remembered than nobly born.—Ruskin.

I don't want to possess a faith; I want a faith that will possess me.—Chas. Kingsley.

A little thing is a little thing, but faithfulness in little things is a very great thing.—St. Gregory.

Spotlessness may do for angels. Repentance unto life is the highest that belongs to men.—F. D. Robertson.

ACKNOWLEDGMENTS

Receipts by Diocesan Treasurer to 30th Sept., 1904:

DIOCESIAN EXPENSE ACCOUNT.

Beaumaris, assessment, \$10; Murillo, assessment, \$2; St. Luke's Pro Cathedral, \$20.

MISSION FUND.

Blind River, house-to-house, \$5.45, Cutler, do., \$2.25; Uffington, \$5; Thessalon, \$5; Webbwood, \$2.50; S.P.G., \$547.43; C.C.C.S., \$423.12.

MISSIONARY APPORTIONMENT.

Blind River, \$2.40; Cutler, \$2; Thessalon, \$16.95; Webbwood, \$11.

SUPERANNUATION FUND.

North Bay, \$3.

The Bishop acknowledges the following:

OVERDRAFT FUND.

Mr. Beddoe, Sandy Point, O., \$2.75.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

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