

JULY, 1905

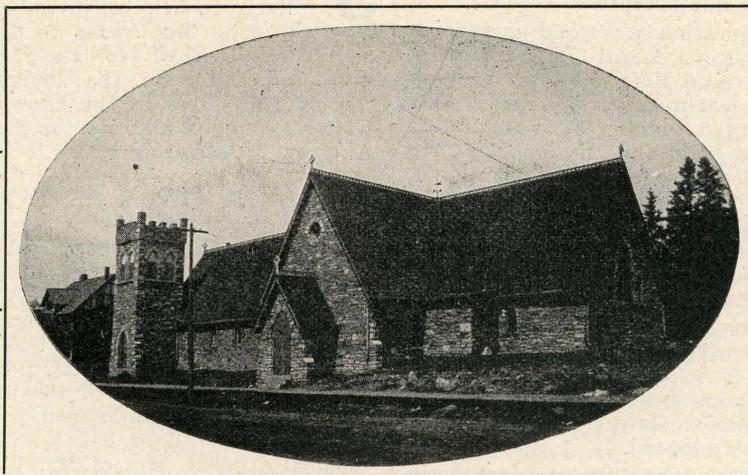
Now it is high time to  
awake out of sleep.



The 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.

## Diocesan Officers:

The VEN. GOWAN GILLMOR,  
Archdeacon of Algoma, - - Rosseau, Ont.

The REV. JAMES BOYDELL, M.A.,  
Bishop's Commissary and Examining Chaplain,  
Sudbury, Ont.

The REV CHARLES PIERCY,  
Secretary of the Diocese,  
Sault Ste. Marie West, Ont.

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18-20 King St. West, Toronto, Ont.

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Sault Ste. Marie, Ont.

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

## STANDING COMMITTEE MEETINGS.

A SPECIAL meeting was held on March 27th, when several matters of urgency were dealt with. After opening in the usual way, the Bishop introduced the subject of the purchase of a boat to enable the missionary at Sheguindah to more effectively minister to outlying settlements.

A long and sympathetic discussion ensued in which there was unanimous recognition of the need of such a boat. The Committee thought the best craft would be a gasoline launch, quite "up-to-date," many improvements having been made during the past two years. Such a boat, too, should be at the disposal of the Bishop for work beyond the boundaries of Sheguindah Mission and the Manitoulin Island. An offer of a second-hand boat from Mr. Neilson, of Gore Bay, was not accepted.

The second question was one concerning the stipend of Rev. Rural Dean Allman, about to remove to Burk's Falls. In view of exceptional features, as well as of the resolution adopted making \$400 maximum sum to be paid from the Mission Fund to any white mission over three years old, the Standing Committee recommended a deviation from the rule on the understanding that Burk's Falls Mission would gradually reach a local quota of \$350 per annum within three years.

A sub-committee appointed to purchase a safe for the security of diocesan documents reported that a second-hand safe, of suitable size had been secured for \$85 and arrangements made to place it at Bishophurst. The report was adopted.

To secure within the diocese a larger circulation of THE ALGOMA MISSIONARY NEWS, the Committee recommended to the Bishop Mr. H. W. Ievers as a canvasser.

The regular quarterly meeting of the Committee was held on the second Tuesday after Easter (May 9th).

After prayers had been said and minutes confirmed, a resolution was carried endorsing the proceedings of the special meeting above referred to.

In the matter of a boat for Sheguindah a letter was read from Mr. Neilson, offering his boat at a reduced figure, but the Committee did not entertain the offer.

A letter from Rev. Mr. Prewer gave particulars of repairs much needed to the parsonage at Sheguindah. It is an old building. The Committee were convinced that the needs were urgent but in view of the fact that the Church and Parsonage Fund of the diocese was overdrawn \$250, could only commend the case to the Bishop as one deserving immediate relief.

Some time was spent in the consideration of the pay list from the Mission Fund, which the Bishop submitted for the information of the Committee. Certain changes were proposed in the boundaries of missions which by sub-division and readjustment of stations add four missions to our number. They are Falkenberg, Nipissing, New Liskeard and White River.

The remainder of the day and the whole of the following were devoted to the work of preparing a constitution and canons for the Diocese. Great care is devoted to this matter. It is fully realized that the time is well spent in carefully drafting legislation of a permanent character.

## DIDN'T SIGN HIS NAME.

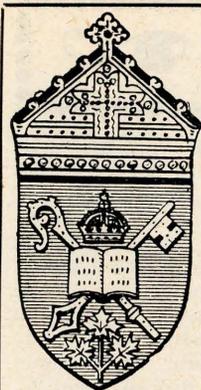
JUST before leaving for England the Bishop received a letter from Cope's Falls P.O., asking for information likely to help an intending settler in New Ontario. But owing to there being no signature attached to the letter it was quite impossible for the Bishop to reply. Should this come to the knowledge of the writer he might address the Editor of THE ALGOMA MISSIONARY NEWS.

## MIGHT HAVE BEEN FATAL.

A serious accident happened to Rev. T. J. Hay, of Bruce Mines about a month since. It was on Sunday, May 21st. While driving to Rydal Bank, seven miles from Bruce Mines, the loss of a bolt caused the shafts to drop and frighten the horse. Mr. Hay was thrown out of the buggy, falling on his head. He managed to get to the nearest house about half a mile away. A medical student, son of Mr. W. R. Smyth, M.P.P., was near at hand. Being sent for he came and dressed Mr. Hay's head, putting in no less than eighteen stitches. Loss of blood was great. There is every hope that after a few weeks Mr. Hay will be on duty again as usual, though some Sunday services have to be "blanked" meanwhile. The friends of Mr. Hay will, with us, sympathize with him in his trouble and be pleased to know that he is fully recovered.

"The Ontario Churchman" for June is as newsy a paper as ever. It is doing a good work. "The Canadian Churchman" is another of our Canadian Church papers which deserves support. Good rivalry is healthy, and our Church press deserves and would rapidly improve if it only got the loyal support it is reasonably entitled to.

The Bishop of Toronto (Dr. Sweatman) has gone on a trip to England. It is hoped he will return safely and much restored in health.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 2. No. 7.

JULY, 1905.

Published Monthly  
50 cents per annum in advance.

## Feigned Excuses

"I CANNOT LEAVE MY CHILDREN."

**C**ERTAINLY, children should not be left alone, particularly an infant. But is there no mode of removing this difficulty? Could not the father take care of them, while the mother is at church for an hour or two, and he, in his turn, have an opportunity of going? Is there no relative, no woman friend, who has the Christian charity to send the mother to church? No relatives! Why, what do relatives avail? She cannot get any assistance, and of course she never gets "down street," never gets to the store, never gets to the Society; but stay! She does occasionally go to these latter places, and the reason of the difference is this:—to go out on week days there is a will and a way, but to attend church there is no will, and consequently no way. No! the mother has allowed her child to become an idol, and hence she thinks it will die if she should leave it for church. She may say her creed, but she does *not* "believe in God the Father Almighty, Maker of Heaven and Earth" for if she did believe it, she would occasionally trust His providence.

It is melancholy to see women, diligent Christians before marriage, spiritually insensible afterwards. On becoming mothers, they should become more grateful to God, and require more grace to meet their increased responsibility; but frequently they are less grateful, and less sensible of their need of grace; both which are the result of long indulged absence from worship. The mother of an infant may not be able to attend regularly, but to stay away altogether for months is a great mistake, changing, as it does, the intended blessing of the marriage relation into a curse.

"I WILL GIVE AS MUCH AS 'WILLIAMS.'" "

**A**ND Williams, who is thus chosen as the standard of contribution, is known to give as little as any member of the congregation; so that this is an excellent mode of refusing to give for the maintenance of your church, or for the mission work of the Church, or for some charitable object, and at the same time retaining the credit of liberality. But who is Williams, that you adhere so closely to him? Christ says we are to give from self-denying ability, and not according to the deeds of others. Besides, you do not understand his accounts. He may really be unable to give half as much as you think he should, and he may have perfectly satisfactory reasons for his conduct, which he does not think it necessary to disclose. And supposing him to give far less than his ability; if you insist on reaching his standard of contribution, you must also expect to reach his standard of contractedness, and consequently be exposed, as he is, to God's displeasure.

No! let Williams do as he pleases, do you act as responsible for yourself to God. As it is when the Church asks an offering from you for its maintenance in your midst, or for the extension of the blessings of our holy religion to those who know it not, or for the assistance to a brother in need or distress you look around to notice how much some neighbor will give, thus showing a much more liberal disposition of your neighbour's money than of your own. Your purse is closed until another person opens his, and consequently Christian and benevolent enterprises languish and sometimes die, because one stands looking at another.

## DIOCESAN NEWS

### GLIMPSES AT THE BISHOP IN THE MISSIONS.

THE BISHOP went to Walford in Easter week and had a nice service in the "Union" Church. One person was confirmed. There are signs of advance in this place. Something should be done here in the interests of the Church. Mr. J. T. Peck, under the supervision of Rev. M. O. Smith, B.D., is temporarily doing missionary work at Walford and other points adjacent.

The persons confirmed at Blind River at the Bishop's last visitation were two business men and the mother of a family. This speaks volumes for the character of the work being done by Rev. F. H. Hincks.

When the Bishop was last at Webbwood he paid a visit to the Shakespere gold mine, situated three miles back. There are there ten stamps and employment given to from twenty to twenty-five men. It is a rugged country, seemingly possessed of abundance of ore. Concerning this hopes are great and strong. This industry and others that may be established should build up Webbwood.

An apology may be offered for delay in recording the confirmation at Sudbury on March 5th last. There were four confirmees. The services at the Church of the Epiphany are always hearty and the prevailing spirit in the congregation can only be characterized as excellent.

At Coppercliff it is very difficult to secure the attendance of men at church. There is so much Sunday work. The nickel mines seem to be in the hands of the most grasping, grinding class of American capitalists, who have no care for the human factor save as a money-getter. The church was full when the Bishop was last there. Mr. Youmans is the lay missionary. Among the perplexities of such a new and unformed mining town is the removal from one point to another of the centre of operation. The changes made of late mean the removal of the church building.

The Bishop had some unhappy experiences during the past winter on bush roads. They form a perfect maze to the ordinary traveller. It is no wonder that drivers lose their way. On the journey from Aspdin to Huntsville the episcopal party was lost for a while.

There was a class of ten confirmed at Huntsville. The people there sorely regret the removal of Rev. C. W. Hedley.

The Burk's Falls people have purchased for a parsonage a property near the Church. The sale of the old parsonage and large grounds enables them to pay a large sum down. The Burk's Falls people can easily meet all claims made of them. It is one of the oldest missions in the diocese, and by no means the poorest.

The question of a parsonage agitates our Gravenhurst friends. The old building had become unfit for habitation. A final settlement of the problem—a new parsonage—is hoped for in the early summer.

On March 5th the Bishop held a confirmation in Sudbury.

Uffington Mission has not a bright outlook. If things generally do not go back there are no signs of advance. The lumbering operations are now so far back that the population is dwindling away. When the Bishop was there one Sunday during the winter he had a busy day—two services at Uffington and one at Oakley. He was the guest of the missionary, Rev. Geo. Gander, who, our readers will remember, suffered lately the loss of a grown-up son by an accident on the railway.

Mr. Lowe is a layman who has shown much zeal in the Church's cause at Milford Bay, Muskoka. The Bishop when he was there had a crowded service in the local schoolhouse, during which there were two baptisms. Unless we are much mistaken, Mr. Lowe is a brother of one of Algoma's missionaries, the late Rev. H. P. Lowe, M.A.

Port Carling Mission is thriving again. The episcopal visitation last winter included Port Carling, Port Sandfield and Gregory. The Bishop stopped the night over at Gregory and after a good night's rest drove to Foote's Bay.

Foote's Bay is a new region as far as the Church's work is concerned, and is situated in the Township of Freeman, Muskoka. Here it was that Rev. R. Clark came to settle on a farm for the benefit of his health. In a log cottage near by lives Mr. T. J. Young, a devoted young man and student who hopes someday to be qualified to receive Holy Orders. The whole region, as we say above, is new to the Church. A few

of our people are scattered in the neighborhood. More may come. Mr. Young has begun a Sunday service in the back woods schoolhouse. The field may be looked upon at the present moment as an experimental mission, Mr. Young serving it, under the supervision of the Rural Dean of Muskoka. In this connection we owe much to Rev. R. Clark.

On St. Patrick's Day the Bishop, after a long drive, arrived at Ufford, where the church is in a very delapidated condition. It is hard to know what to do. Certainly the best remedy is a new church. But it is a question of money. The attendance at the service was very good and the singing vigorous.

To Beatrice the Bishop drove from Ufford, having the Archdeacon as a companion. Of Beatrice congregation much is to be hoped for in the future. Here, too, is felt the need of a better building in which to worship God. If the people in these two places had faith in themselves and faith in God they would not long continue to worship in such buildings as they now have.

The Bishop, while visiting the two places just mentioned, was entertained by Mr. Kay at Ufford and by Mr. Hamilton at Beatrice. It is said to be hard to get away from the overflowing hospitality of the latter place. It was ten o'clock p.m., after a long and tiring day before the Bishop arrived at Bracebridge.

To the town of Bracebridge the Bishop made his visitation on Sunday, March 19th. Morning Prayer was said at 10 a.m., after which seven persons were confirmed. At 11 o'clock was a celebration of Holy Communion. In the afternoon came a drive to Falkenburg, when seven persons were confirmed at 3 o'clock service. Evening Prayer was said at Bracebridge at 7 o'clock. The whole day was one of uplifting, warm and inspiring services. One cannot speak too highly of the work Mr. Burt has done and is doing.

From Bracebridge the Bishop went to the Mission of Magnetawan, via Burk's Falls. Our last number gave some particulars of his visit.

Back to Burk's Falls on the G.T.R. to North Bay, thence on the C.P.R. to Sturgeon Falls, arriving at 1 a.m. A wait of five hours at the station at North Bay was alleviated by observing a party of Scotch immigrants on their way to the Northwest. The number of sturdy immigrants which

for several weeks poured into the Northwest was phenomenal. There were hundreds of a type higher than usual, and a much larger proportion of them were our own countrymen from the Old Land. Many Scandinavians were among them, and they make excellent settlers.

At Sturgeon Falls 10 persons were confirmed, and at the out-station of Cache Bay 14 more—in all 24. This is a wonderful record. The growth of the Church as well as of the town has been surprising. The promise for the future is excellent. The new churches in both places have done much to encourage our people there.

Saturday, March 26th, saw the Bishop at Massey, a point in Webbwood Mission, now under the charge of Rev. M. O. Smith, B.D. The people there desired a church. Various sites were looked over and a meeting held in the evening resulted in the adoption of a resolution to secure one of two sites. Ultimately choice was made of a site in the centre of the village, on the main street, large enough for a church and a parsonage. Efforts were at once put forth to raise the necessary money, with every prospect that the final payment would soon be made. Without being quite certain the writer has some evidence that the purchase has been completed. This step will give immense impulse to the Church's work here. Massey is a growing place; the mining in the vicinity will help it along. The people have confidence in the place. Next day, the 26th, the Bishop confirmed two persons at the morning service. The services are now held in an upper room over a store. Not a very convenient place, but it is better than sharing a "Union" church with others. A student, Mr. J. T. Peck, is assisting Rev. M. O. Smith in his large mission.

Webbwood was the next point reached, where a large congregation gathered for divine service and where three persons were confirmed. There has been a great revival of interest in this mission since Mr. Smith's advent. It shows itself both in the increased interest in public worship and in the increase in the people's offerings.

Next day (Monday), still within the Mission of Webbwood, six persons were presented for confirmation at Nairn. Here, too, was an excellent congregation, and much improvement in every way manifest.

The Indian Mission at Garden River was visited by the Bishop on Sunday, April 2nd. Rev. F. Frost, the veteran missionary to the Ojibways, presented a class of eight for confirmation—thought by the Bishop to



INTERIOR OF THE MISSION CHURCH OF ST. JOHN THE EVANGELIST, SAULT STE. MARIE

be one of the best classes ever here prepared. All seemed intelligent, thoughtful and fully cognisant of what they were doing. The offering of \$2.88 (for the Diocesan Expense Fund) was not bad from the Indian congregation.

North Bay is a town which has experienced phenomenal activity during the past two years in consequence of the construction of the Temiskaming Railway. It is now settling down to a somewhat normal condition, though there is still no little congestion and activity. The Bishop had a very busy day there on Sunday, April 9th. At 9 a.m. he assisted at Holy Communion. At 10 o'clock Matins were said and at 11 o'clock there was a confirmation—14 persons—and Holy Communion. At 3 p.m. a visit was paid to the Sunday School where were a fine number of children. Subsequently the Bishop went to the Victorian Hospital—an excellent institution under the direction of the Victorian Order. Evensong was said at 7 o'clock.

Journeying homewards the Bishop left the train at Victoria Mines, where he was the guest of Mr. Nixon, the manager of the mines, and of Mrs. Nixon. This is a spot where admirable work has been maintained by Mr. Colloton, the chief clerk in the company's office. Two persons were confirmed at a service held in a school room, which the thoughtfulness of Mr. Colloton had made ready for such use. The next morning at 6 o'clock there were eight communicants at a celebration of Holy Communion.

#### A BEAUTIFUL STAINED GLASS WINDOW.

**S**TAINED glass windows are luxuries which few Church people in Algoma can hope to enjoy for some time to come. More especially such a window as that which has been placed in the east end of the Mission Church of St. John the Evangelist, Sault Ste. Marie West.

The engraving above shows the window in place above the altar of the church, and

while it fails to give any conception of the grouping of the figures and coloring, certainly might lead the reader to think the building and its few furnishings to be better than they really are.

The subject of the window is The Ascension of our Blessed Lord. In the upper part of the centre panel is a representation of Jesus ascending into heaven, the panels on either side, above the cloud circle being filled with figures of angelic musicians. Below and upward looking, grouped across the five panels are the Blessed Virgin Mary and the Twelve Apostles. In the quatrefoils on either side above the lancets are figures of Moses receiving the Tables of the Law and of Elijah in a fiery chariot. The circle above—obscured in the picture—has six sections—in three of which are angels, while the other three each contain a "Sanctus," making a Thrice-Holy read around the circle.

The window came to us from England, through the solicitation and zealous interest of Miss Gurney. It was intended that it should find a place in the pro-cathedral Church of St. Luke, but the rector and the churchwardens came to the conclusion that it was too large, the building being far from lofty. The Bishop offered it to the other church in Sault St. Marie—St. John the Evangelist—and it was thankfully accepted. That was some time ago. The means to put it into place were lacking, and the church in debt.

But when it was known that the Bishop would soon start for England, the Rev. C. Piercy, the priest in charge, and his churchwardens, all desirous of accomplishing the desired object if at all possible, placed the matter before the vestry. All present at the meeting became enthusiastic and by delaying a payment on the church debt for a year it was thought the necessary cost could be ventured upon.

Very fortunately a workman was found who, having had some experience, was free to do the work, and a substantial frame of good workmanship was made and placed in position. It cost \$140. To this must be added the cost of insurance and repairs—the window suffered damage in transit to Montreal—and freight—\$83. Then there is the cost of insurance and wiring, making a total of \$271. The W.A. of the Mission gave \$100; subsequent subscriptions have reached the sum of \$86. To meet the balance one of the members of the W.A. lent \$100 without interest for a year. Altogether we feel we have done well and are justified in our action.

It was a great pleasure to have the Bishop with us on Sunday, May 14th, to dedicate the window. The church was filled to the doors that morning. After Morning Prayer had been said and before the Bishop

began the office of Holy Communion he conducted a short service of dedication in which after the prayers came a short and excellent address. The Bishop told his hearers some interesting facts concerning the window, which had been consecrated in the parish church of Hurstpierpoint, Sussex, England. It had been taken from its place to make room for a more costly one and had been sent to Algoma through the kind efforts of some of the devoted friends of the diocese resident there. Not the least interesting fact in its history is that it came from the parish church in which the Hannington family regularly worshipped, and therefore must often have fixed the gaze of the youth who in after life became known to the world as a Christian martyr—Bishop James Hannington, a reader of his life will remember that when dragged forth to die he spoke a few last words, so full of meaning that the men who heard them, savage though they were, could repeat them afterwards word for word. "Tell your King," he said, "that I am about to die, but that I have purchased the road to Uganda with my life."

Such missionary associations should inspire us to cheerfully obey our Master's "marching orders."

#### NOTES.

The 30th annual report of our Indian Homes is to hand. Space this month forbids further reference than to say that Mr. King's report shall not be passed by next month.

Rev. T. J. Larzen remains in Port Arthur as missionary among the large Scandinavian population there and in Fort William. The Board of Management of the M. S.C.C. has made a grant of \$500 for this work for one year.

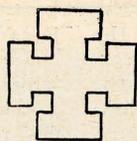
Rev. C. Piercy, Diocesan Secretary, has sent to the clergy throughout the diocese copies of the Interdiocesan Scheme of S.S. lessons.

The Bishop made a quick trip to England and enjoyed a pleasant voyage. Our friends in England are delighted to have him with them for a few weeks.

Some of the clergy and others will remember Rev. James Hickland, one-time missionary at Haileybury and at Aspdin. We are sorry to say that he has had to leave the old country and go to Colorado, U.S. He informs us that a cold developed into pulmonary tuberculosis and that he fears he will have to live and die in Colorado.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

THE W.A. Board meeting was held at Sault Ste. Marie on May 23rd. After prayer and reading of minutes, Mrs. Ironside reported that she had sent letters about pledges to all senior and girls' branches, except those formed this year. She also reported an application from the school teacher at Garden River, for \$15 to build a cow shed. The Board instructed her to tell Mr. Haydyman that they regretted they could do nothing at present. Mrs. Ironside stated that she had received a letter from Mrs. St. George Baldwin, Convener of the Indian Committee, asking for some one to be appointed from Algoma on that committee. The President had appointed Mrs. Ironside, and she had written Mrs. Baldwin to that effect.

The Treasurer, Mrs. Campbell, reported that the year had begun with a balance of \$241 on hand. She had since received from St. Luke's Branch, Sault Ste. Marie, \$75 for St. Stephen's Mission and \$100 for this year's pledges, and \$10 from Gravenhurst (girls) for pledges, and a donation to the Bishop of \$50 from St. Luke's, Sault Ste. Marie (girls) requesting it should be used for Temiskaming. The receipts this year, \$238.75; expenditure, \$134.52.

Mrs. Capp read Mrs. McPhee's annual report, which had arrived too late for the April meeting. She reports 15 Junior Branches and 357 members. Amount raised in year, \$343.49; of this \$50 were given to diocesan pledges. The Algoma Juniors also share in a General Junior Pledge in support of a kindergarten in Nagoya, Japan. Systematic missionary teaching is given in every Branch. Mrs. McPhee asked for supply of junior members' cards, and for permission to undertake a Junior Foreign Pledge.

Mrs. Ironside was instructed to order both senior and junior cards. Moved by Mrs. Campbell, seconded by Mrs. Ironside, That Mrs. McPhee be authorized to undertake a Junior Foreign Pledge, choice of the same to be left to her discretion.—Carried.

A letter was read from Miss Halson, General Dorcas Secretary, suggesting that Algoma send a bale to some outside point, by preference, Metlakatla. She thought such work would bring our W.A. into closer touch with the General Dorcas Department. Extracts from a letter from Mrs. Gossage urged the same point, saying Gravenhurst Branch was prepared to give money and material to such a bale, if sent to Metlakatla. The President said the Bishop had

informed her that goods needed at Metlakatla could be purchased at Vancouver for less cost than they could be bought and sent from Ontario, and that she thought money, not garments or material, would better meet their needs.

The general opinion was that it would be unwise to send any bale or money for the same to Metlakatla at present, as the branches should not be asked to give more money outside their own missions than they now do. As Mrs. Gossage thinks some outside Dorcas work should be done, and Miss Watson recommends it, it was

Moved by Mrs. Capp, seconded by Mrs. Piercy, That Mrs. King be asked to furnish a comprehensive list of articles required at the Shingwauk Home to Miss Delamere, and that branches desiring to hold sewing meetings be asked to supply some of these needs.—Carried.

Mrs. Ironside said that although the General W.A. Treasurer, had not hitherto, in spite of frequent representations, seen her way to include our Shingwauk pledge in her reports, probably Miss Halson might be persuaded to recognize that the Shingwauk is not merely a Diocesan but a Provincial Institution, and therefore give us credit for work done for the Home.

Mrs. Ironside was requested to answer Miss Halson to this effect, and to write Mrs. Gossage, that although the Board could not sanction a diocesan bale being sent to Metlakatla, Gravenhurst Branch was at liberty to do what it saw fit in that direction, provided application for assistance was made to no other branch.

Mrs. Ironside strongly urged that the attention of the branches should be drawn to the United W.A. Thankoffering to be presented at the General Triennial meeting next October. Pamphlets had been sent her on this subject from the General Board, and she asked permission to send a mite-box, with a letter from herself and pamphlets to each senior and girls' branch.

Moved by Mrs. Campbell, seconded by Mrs. Capp, That the Cor. Sec. be authorized to do as she suggests, also to request Mrs. McPhee to do the same by the junior branches.—Carried.

Mrs. Ironside stated that twenty mite-boxes had been sent out in 1901 and since. The President did not favour more being sent before now.

A Babies' Branch will be organized in Algoma, Mrs. Hunter of Korah being asked to undertake the work.

## GENERAL CHURCH NEWS

**N**O doubt our readers are aware of the bitter persecution which dogged the steps of Churchmen in the New England Colonies of the seventeenth century. Severe penalties were the result of any attempts to use the Book of Common Prayer. But a great change has come over the spirit of New England. There, and elsewhere in the United States, a strong tendency towards liturgical worship has developed among the various Christian bodies commonly known to us as Dissenters. The General Convention refrained from securing a copyright for the revised Prayer Book in 1892, in order that Dissenters might be free to print and make such use of its contents as they saw fit.

On June 4th the Primate consecrated the Church of St. John the Evangelist, Montreal. To free the edifice from debt the congregation subscribed more than the necessary \$10,000. The action was the result of a movement to honor the rector, Rev. E. Wood, upon the completion of fifty years of his ministry. Father Wood, as he is commonly called, must have experienced the greatest joy at this evidence of the affection in which he is held by those to whom he ministers. We desire to express our congratulations.

News comes of another missionary diocese in China being sub-divided. The Archbishop of Canterbury has arranged for the creation of a new missionary Bishopric out of a portion of the Diocese of Victoria, Hong-kong. The missionary work in the latter diocese is carried on in the three mainland provinces of Kwang-tung, Kwang-si, and Fuh-kien by the Church Missionary Society. The province of Fuh-kien, which is famous as the scene of much persecution of native Christians, contains over 10,000 baptized converts. The Archbishop of Canterbury has appointed the Rev. Herbert Gresford Jones, vicar of St. John's, Keswick, to be first Bishop of Fuh-kien.

In his address at the opening of Synod the Bishop of Niagara said: "If the future hopes of any country are much centred in the young and uprising generation, then, indeed, It becomes an alarming reflection that the public education of the land has little or nothing of God in it. Would it be at all unnatural if it produced a race devoid of reverence and open to every temptation? The growing tendency in these directions is painfully evident. We are being warned by the num-

ber of youthful criminals and by the increasing inclination toward extravagant worldliness. The races, which a few years ago in the neighboring city of Toronto occupied four or five days, now cover three weeks; after that we have another meet here, while at Fort Erie and Windsor such scenes are prolonged and conducted as they dare not be on the American side. When it is remembered that the influence by which this has been gradually accomplished is that of the bookmaker and the gambler, and that men and boys and girls are known to put up their earnings in betting and gambling, then it becomes very plain that our national life needs all the guardianship which the Church of God can devote to it."

In the "General Review of the Year" (1904-5) of the C.M.S. it is stated that "during" the year two new recruits have been sent forth by the Canadian C.M.S. Both are ladies and trained educationalists. Miss C.V.B. Harris is now at work in the Egypt Mission, and Miss L. L. Shaw, B.A., was located to Japan.

### VISIT OF A CHINESE VICEROY TO A MISSIONARY COLLEGE.

**S**T. JOHN'S College, Shanghai, has recently received a visit from Chou Fu, the newly-appointed Viceroy of Nankin. This is one of the most important posts in the Chinese Empire, and the man who fills it is generally a person of wide and commanding influence. His Excellency was received by the uniformed battalion of the college, with a band at its head, and was escorted to the grounds. He was greatly pleased by this mark of respect, and spent the entire morning in inspecting the various departments of the college and observing the classes in their work. He not only inspected St. John's, but made time to visit St. Mary's Hall to see what was being done for the girls and young women. The Viceroy expressed his great appreciation of all he saw, and on the following day gave practical evidence of his interest by sending a gift of \$350, to be used in providing prizes for the best essays written by the students of the two institutions. Before leaving Shanghai, Chou Fu ordered 200 copies of the New Testament, which he said he intended to distribute among the subordinate officials in his district. Such a visit as this is of great significance and value to St. John's College in particular, and to the cause of Christian education in China.—Churchman (N.Y.).

## CHURCH HISTORY NOTES

### THE SCOTTISH CHURCH.

**S**T. COLUMBA began his Scottish work in 563; he laid it down with his life in 597. The same year that he died St. Augustine landed in Kent, sent by Gregory I., Bishop of Rome, to preach the Gospel to the English.

We cannot give the details of St. Columba's work in Scotland; it must be enough to say that he is more particularly the Apostle of the country north of the Forth and Clyde, though his influence was also felt throughout Southern Scotland as well, especially in the eastern or English part of it. The position of the Scottish Church at this time was one of complete independence, both towards the Church of Rome itself and towards the Church which Rome founded at Canterbury. The old Scottish Church claimed to be entirely free from all control on the part of the Roman Church; of this we have the plainest evidence:—

(1) The Bishops of Wales would not have Augustine for their Archbishop and there was no difference between the Welsh and the Scottish Church.

(2) St. Columbanus, an Irish missionary, who was almost as famous as St. Columba, and whose work lay in France, Switzerland and Northern Italy, openly set the Bishop of Rome at defiance. Some of his letters to Pope Boniface IV. still remain, and they are written with the utmost freedom. Writers on the Roman side are obliged to allow that they are "disrespectful." They show that in Columbanus' opinion the Pope had no power over Scottish Churchmen.

(3) Gregory I, the Pope that sent Augustine to England knew perfectly well that the Scottish and the Welsh bishops did not acknowledge him as their superior. His words to Augustine were that, with respect to the British bishops, he was to "teach the unlearned, strengthen the weak, and correct the wayward." This is not the way in which the Pope of Rome would have spoken of the bishops of Wales, Ireland, and Scotland, if they had not denied his authority.

Although the Scottish Church of this age rejected the authority of the Roman Church, yet the faith of the two churches was the same. We have no reason to be afraid of admitting this; for all that we thereby allow is that the two churches had the Apostles' Creed and the Nicene Creed.

Since that day the Roman Church has introduced the doctrines of transubstantiation

and of the Pope's infallibility, and has ruled that our Lord's mother is no longer "blessed among women", but is raised to a position in heaven which to us seems blasphemous. There are, besides, several abuses which the present Roman Church allows, but which did not belong to the Roman Church of the sixth and seventh centuries. We, therefore, need have no fear in saying that although the Scottish Church looked on itself as independent of the Roman, yet it was one in faith with it for the simple reason that at this time the whole Christian world had the same faith.

There are several points, however, in which it differed from the Roman Church; we will mention two of them: the two Churches calculated the coming of Easter Day in a different way, and the clergy of the two Churches wore their hair differently. We may consider these matters of very small importance, but that is not the point; whether they were of small or of great importance, the Scottish Church, when it came in contact with the Roman, had no intention of making any change in them; it thought that it had the right to do as it pleased; and so when it was asked to change its Easter Day, and to let its clergy look like the Roman clergy, it bluntly refused. The early Church of Scotland, therefore, was Episcopal (for it had bishops), but it was not Roman.

—Selected.

In his recent book Dr. Abraham is careful to point out that the Statute of Royal Supremacy, passed in 1534, did not create a new position for the king. It only re-asserted the principle set forth in the laws of Edward the Confessor, and solemnly accepted by every subsequent king in his Coronation oath. We quote the noteworthy declaration of the Confessor:—"The King, who is the Vicar of the Highest King, is ordained to this end, that he shall govern and rule the earthly kingdom and people of the Lord, and above all things the Holy Church, and defend the same from wrong-doers."

Australia began to be regularly peopled by "whites" in 1788. The first Bishop of the Church of Australia was consecrated in 1836. From that date the true history of the Australian Church begins. Gradually a complete system of Church government on primitive Church lines has been evolved.

**The Algoma Missionary News**

EDITOR:

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

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The REV. CHARLES PIERCY,  
(B.x 66), Sault Ste. Marie West,  
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**THE BISHOP'S APPOINTMENTS FOR JULY.**

[The following is not complete. They are extracts from the suggested and incomplete plans for the Bishop's visit to England.]

1. Sat.—
2. 2nd Sunday after Trinity—M. Preach for C.C. C.S. E. Beckenham.
3. Mon.—Beckenham.
4. Tues.—S.P.C.K. Committee.
5. Wed.—
6. Thurs.—Annual Meeting, Church House, Bishop of Stepney in the chair.
7. Fri.—
8. Sat.—
9. 3rd Sunday after Trinity—M. Hurstpierpoint. E. Keymer.
10. Mon.—
11. Tues.—Leamington.
12. Wed.—Leamington.
13. Thurs.—Gloucester. Meeting, Bishop Mitchinson in the chair. Evensong in Cathedral.
14. Fri.—Bath.
15. Sat.—
16. 4th Sunday after Trinity—M. Tynemouth Priory. E. Parish Church.
17. Mon.—
18. Tues.—Morpeth J.C.M.A. Sunderland Meeting.
19. Wed.—
20. Thurs.—
21. Fri.—S.P.G. Committee.
22. Sat.—
23. 5th Sunday after Trinity—M. Preach for S.P.G. E. St. Paul's Cathedral.
24. Mon. Lynn J.C.M.A.
25. Tues.—St. James, Apos. and Mar.—North Creake. Garden Party at Bishop of Thetford's.
26. Wed.—Weasenham.
27. Thurs.—
28. Fri.—
29. Sat.—
30. 6th Sunday after Trinity.
31. Mon.—

On July 6th there will be a celebration of Holy Communion at St. Luke's pro-cathedral, Sault Ste. Marie, with special intention for God's blessing on the meeting held that day in London.

**B**ISHOP CASSELS (Western China), speaking at the monthly S.P.C.K. meeting, said that he came from the most remote mission field in the world. His diocese comprised the provinces of Se-Chuen and Quei-Chow, north of the 28th parallel of latitude; but the chief sphere of work was in the north part of Se-Chuen province. This was said by Colonel Manifold to be one of earth's richest spheres, and supplied with all possible resources. It had from 50 to 70 millions of people, and covered 218,000 square miles. The nearest point to the coast was 1,100 miles, and it bordered on Thibet. He went out to this distant land in 1885, with a licence from Bishop Moule, of Mid-China, and settled in Pao-ning; and in 1895 he was consecrated Bishop. Thus the work was recent, but it had some special features. It was carried on on native lines. The Bishop and missionaries lived in native houses, and adopted the native dress worn by Confucian scholars and the literary classes. At first there were great difficulties and constant riots, and their houses had been wrecked; but since the last Boxer massacres the work was advancing, and he was constantly receiving requests for teachers from people living many miles away from the nearest mission station. To show how the work had grown, the Bishop mentioned that in 1891 there were only 10 converts, while in 1903 there were 700 Communicants at some 40 centres; and last Christmas there were 100 adult baptisms. Probably the Communicants now numbered 1000, and there was every prospect of further increase.

The Bishop mentioned that this was the only work of our Church in the interior of China. The American Church worked in a neighboring province, but there were 12 or 14 Provinces without any work of our Church.

His thanks were also due to the Society for printing the Prayer-Book in Mandarin, and he hoped that the Dioceses of North China and Western China might unite in the use of a common Prayer-Book, about which he was in correspondence with Bishop Scott.

**PRESBYTERIAN PRAYER BOOK.**

**T**HE movement toward more defined ritual in the Presbyterian church found expression at the recent General Assembly. A committee, appointed in 1903, reported that letters of inquiry had shown a tendency toward a service with responses in three-fourths of the Presbyterian churches; that nine-tenths of the ministers desired change in this direc-

tion; that almost all wished a service in which the people should take part, and that more than four-fifths felt the need of a book of forms. The committee presented a book, therefore, for voluntary use. The services follow in general the arrangement of our prayer book. As a liturgical compilation the book was much admired. Provisional publication "for voluntary use" was authorized.—Ontario Churchman.

#### BROTHERHOOD OF ST. ANDREW.

The Fourteenth Dominion Convention of the Brotherhood of St. Andrew will be held in the city of Ottawa from October 5th to 8th next, both inclusive.

The Brotherhood of St. Andrew is an institution composed of men of the Church of England banded together for the one and only object of promoting the spread of Christ's kingdom among men, especially young men. There is little doubt probably in the mind of any thinking man that there is a real necessity in these rushing days to introduce a little more practical religion into the affairs of every-day life; and laymen in the Church have found that they can on Brotherhood lines, do a work which the clergy unassisted can hardly hope to accomplish. Although the Church in the past has not been without her devoted and active laymen, still their efforts have lost much through being individual, and the discouragements of unassisted work have too often forced them entirely to desist. In the Brotherhood, however, these same men have found all the helpfulness and encouragement of a mutual co-operative society, with the added stimulus of the knowledge that large numbers of men the world over are working along the same lines and in the same Order.

Great preparations are being made locally for the Convention while the Dominion Council at headquarters in Toronto is actively engaged in preparing a programme which it is expected will contain the names of a number of the leading Bishops, and clergy, and prominent laymen of the Church. Delegates are expected from the majority of the 200 active chapters scattered throughout the Dominion, while large numbers of visitors will attend from many parishes not having Chapters.

Ottawans are noted for hospitality, while the capital has a wide fame as an ideal convention city. These facts with the additional inducement of reduced rates on all railways will insure a largely attended and successful gathering when brown October comes round.

Rev. D. Lariviere has resigned the charge of the Sabrevis Mission College, Montreal.

#### ACKNOWLEDGEMENTS.

Receipts by Diocesan Treasurer to 15th June, 1905.

##### MISSION FUND

Fort William, \$4.25; Silverwater S. S., \$3.68; Quebec W. A., per Miss Carter, \$12.20.

##### DIOCESAN EXPENSE ACCOUNT

Ulleswater, Assess't, \$1.50; Blind River, \$2.00; Silverwater Assess't, \$1.50; Meldrum Bay, Assess't, \$1.50; Bracebridge, Asses', \$18.00; Elmdale, Assess't, \$4.00; Port Carling, Assess't, \$2.50.

##### DOMESTIC MISSIONS

Indian Schools, Rosseau S. S., \$6.50; Richard's Landing S. S., \$10.50; Silverwater, \$0.45; Meldrum Bay, \$1.20; Fox Point, \$1.00; Bracebridge, \$7.00; Dawson's Point, \$0.25; Haileybury, \$6.28; Gore Bay, \$2.40; Sucker Cr., \$0.89; Little Current, \$5.43; Beaumaris, \$3.55; Falkenberg, \$2.00; Victoria Mines, \$2.12; Aspden, \$1.45; Port Carling, \$1.75; Pt. Sandfield, \$1.55; Gregory, \$1.03; St. Luke's Pro-Cathedral, \$9.11; Sturgeon Falls, \$4.00; Cache Bay, \$1.90.

##### THE JEWS

Sundridge for Bishop Blyth's Fund, \$2.80.

##### MISSIONARY APPORTIONMENT

Little Current, \$12.00.

##### CHURCH AND PARSONAGE FUND.

Quebec W. A., per Miss Carter, \$19.00.

##### INDIAN HOMES

Quebec W. A., per Miss Carter, \$10.00; Gravenhurst S. S. (Lent), \$12.00; Miss F. E. Suttaby, Gravenhurst, \$1.50.

Contributions received by Principal direct during May, 1905:—

Toronto W. A., per Mrs. Webster, \$162.00; Toronto W. A., per Mrs. Webster, \$25.35; Sudbury, Ch. of Epiphany S. S., \$20.17; Port Sydney S. S., \$4.00; Durham, Ont., Trinity Church S. S., \$10.00; Rothesay, St. Paul's S. S., \$10.00; Burk's Falls, S. S., \$5.50; The Misses Acworth, Eng., (10s.), \$2.43.

Rev. E. H. Capp left Sault Ste. Marie for Ottawa militia camp, being chaplain to the 97th Rifles.

Young men in China who have some smattering of English are opening what they call Anglo-Chinese schools in Shanghai and neighboring towns. One of these schools, says the Bureau of Missions Bulletin, thus frankly advertises its limitations: "English taught as far as the letter G." The foolishness of the advertisement is in itself a proof of the ardor of Chinese in that region to get hold of knowledge that comes from the West.