

JULY, 1907

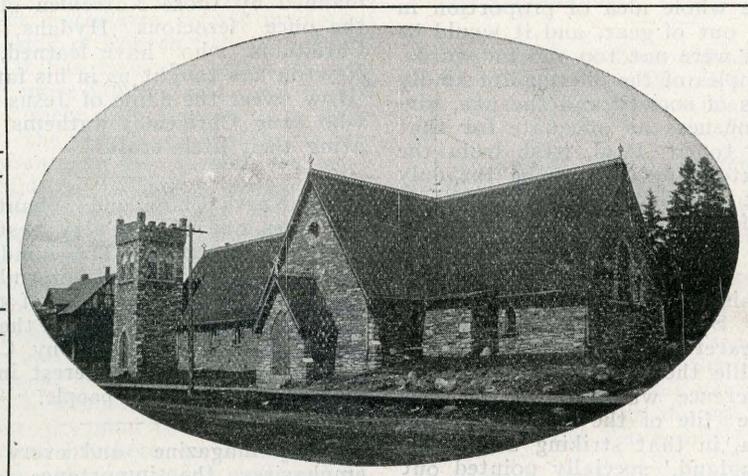
Now it is high time to
awake out of sleep.



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



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FUGITIVE FIELD NOTES.

AMONG the gifts to the new S.P.G. building in London, the foundation stone of which was laid by H.R.H. the Prince of Wales, was £750 as a "token of gratitude" from Churchmen in the United States.

The Bishop of Rochester, formerly an Australian Bishop, in his sermon at the 206th annual service of the S.P.G. in St. Paul's Cathedral, said: "Amusements are organised to-day on so expensive a scale that it has been seriously asserted that in England more money is spent, not in golf but simply in golf-balls, in a year than in the advance of the Cross in heathen lands for the same period. We have millionaires among us who appear to find a difficulty in persuading people to accept their benefactions; but no millionaire gives to Foreign Missions. The whole idea of proportion in expenditure is out of gear, and it would be ludicrous, if it were not too sad for words, to quote examples of the offerings of kindly people, leaders of society and the like, given in all seriousness as adequate for that cause, which, to St. Paul, fresh from the Damascus gate, appeared to be the only worthy object to which he could dedicate his future life, the extension of Christ's Kingdom."

The Archbishop of Canterbury, in his speech at the S.P.G. annual meeting, reminded his hearers that there "existed in the Church's life the very thing which the Colonial Conference was seeking to bring about in the life of the Empire. John Richard Green, in that striking book 'The Making of England,' specially pointed out that when the Church had been federated under the guidance of Archbishop Theodore, the nation during the next hundred years gradually followed the lead of the Church."

(And in Canada there was a United Church before there was a Dominion. Also in Australia there was a United Church before there was a Commonwealth, while in South Africa there has long been a United Church, planted by Bishop Gray.)

The S.P.G. looks for £200,000 as a minimum income to spend for the Propagation of the Gospel in Foreign Parts. Last year its income £192,436.

After the disastrous fire at Latchford steps were soon taken to rebuild. By the end of the summer the village will again have enough buildings to house the population.

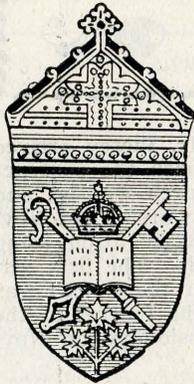
In the Church Missionary Society's general review of the year past the following reference is made to Canada. "While the work proper to the C.M.S. in Canada is nearly finished, and the Society hopes in a few years to be relieved of a great part of its heavy annual expenditure in that field—still £15,000,—the Committee cannot but feel deep interest in the efforts made by the sister societies, the S.P.G. and C. & C.C.S., to provide the Church's ministrations for the hosts of immigrants pouring on to the Western Plains. Nevertheless, self-denying missionary work in the Farther North and Farther West has still to be done, as is illustrated by Bishop Stringer's graphic accounts of his life on Herschel Island in the Arctic Ocean, and by Bishop Du Vernet's experience of spending last Christmas Day on the stormy Alaskan waters, returning from a confirmation tour in Queen Charlotte's Islands in a native boat,—a boat manned by those Norsemen of the Pacific, the once ferocious Hydahs, now earnest Christians, who have learned, what John Newton has taught us in his familiar hymn, 'How sweet the name of Jesus sounds,' and who sang Christmas anthems while navigating their little craft."

The North China and Shantung Mission possesses one of the very best missionary magazines entitled "The Land of Sinim." The letters in it are uniformly good and present so vivid a picture of the Church's work in North China that the publication should be widely read by Canadians to stimulate and incite interest in missionary work among foreign people.

Every magazine and every newspaper emphasises the importance of the great awakening in China, and the value of the best help that can be given by Western nations. We cannot insist too emphatically upon the importance of the call to the Church of Christ to give to the Chinese now of the best which she alone can give for time and for eternity.

Among the names of men who "know" of what they speak, as advocates of foreign mission work, is to be added that of Sir Ernest Satow, who has been British Minister in both China and Japan, and who by voice and pen has been hearing valuable testimony.

It is a matter for regret that because difficulty exists about the ownership of land in the Temagami country, the Church cannot secure a site for a church. The law's delays are proverbial.



The Algoma Missionary News

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JUDGES ON RELIGIOUS LIBERTY.

AN English paper says: "The West Riding County Council has certainly gained notoriety by its intolerant harassing of Church Schools. In its latest effort it has fared no better than in its first and more famous suit, and it will undoubtedly incur the censure of a large majority of the people of the county, its action in summoning two parents for sending their children to church instead of to school on Ascension Day. The justices inflicted a nominal fine and stated a case. The appeals were heard before the Lord Chief Justice, Mr. Justice Darling and Mr. Justice Phillimore, and were allowed, and the convictions quashed. The Court was unanimous, and each judge expressed his opinion in strong terms. Mr. Justice Phillimore, whose Liberalism is well known, said that "he was very glad to be able to agree with his learned brothers, as, if they decided otherwise, the cause of civil and religious liberty would suffer very much." It is to be hoped that the West Riding Council and others who have used the cry of "civil and religious liberty" in the political campaign against the Education Act and the Church will lay these words to heart and see whither they have been led by their party bias.

The C.M.S., no longer deeming it wise to accumulate debt has been compelled to reduce expenditure, thus keeping back a considerable number of missionaries. This decision has been come to after all estimates have been cut down and revised. Yet the estimated expenditure for the current year is £400,000.

Bishop Stringer (of Selkirk) says that he will make Dawson his headquarters. Unless there is a misprint in "The Church-

man's Pocket Book," the missionary bishop of Selkirk has by far the largest income of any Canadian Bishop, viz. £1,500, or about \$7,300 per annum.

Polynesia is to have a Bishop to organize and administer the Church's work throughout its many groups of islands.

The C.M.S. in its review of the year counts Miss N. Bowman and Dr. G. B. Archer as two new missionaries of the Canadian C.M.S. These names are in the "New Era" among those of the foreign missionaries of the M.S.C.C.

Mr. M. S. Barnwell, a student from Virginia—the Theological Seminary, Fairfax County—is spending his vacation as a mission student in this diocese, being located in the beautiful Temagami Lake country.

It has been suggested that the name of the Diocese of Selkirk should be changed to that of Yukon.

The Glastonbury Abbey estate, which was sold last month, was purchased by Mr. Jardine, of Nottingham, for £30,000. He has generously entered into an arrangement with the Bishop of Bath which shows that he purchased the property with a view to its being acquired by the Church of England. The Bishop of Bath has made himself responsible for the payment to Mr. Jardine of the £30,000 in addition to the expenses and a reasonable rate of interest upon the money advanced. In response to a private appeal, the Bishop has already a guarantee of £15,000. So the site of this cradle of English Christianity is to be in the care of our Mother Church—surely its proper guardian.



DIOCESAN NEWS



SUDBURY.

A communication recently received from Rev. Canon Boydell, the rector of the Parish of Sudbury, gives so many facts about the Church's work in that part of the diocese that one is tempted to try and weave them into a story of the new parish—now existing where less than twenty years ago there was no mission even.

Sudbury was and is a mining town having a large Roman Catholic population—at one time quite a dominating influence and to-day in point of numbers having a considerable majority of the population. There are some fifty Church families in the town, but they are surely of the best when one looks at the works they have accomplished and still maintain. Mining towns are proverbially uncertain. They go up and go down. The population is more or less unsteady. And Sudbury has been no exception. But in the near future one looks for a growth and steadiness there, since it will become a railway junction of some importance—two new lines of railway being in construction.

When Sudbury became the junction of the C.P.R. transcontinental line and the line from Boston to St. Paul, commonly called the "Soo" line, and the prospects of the nickel mines were growing apace the late Bishop Sullivan decided to establish a mission there.

Occasionally, Rev. G. Gillmor, of North Bay went up to Sudbury (79 miles) and had a service. For two or three summers there were college students on the ground, while from November, 1889, to April, 1890, Mr. J. R. Johnston was the duly appointed catechist or lay missionary.

The first resident missionary arrived in May, 1890, in the person of Rev. Charles Piercy, whose license to "Sudbury and parts adjacent" covered territory beyond Cartier on the C.P.R. main line west and beyond Algoma Mills on the Sault branch. The first services were held in what was then the new schoolhouse. They comprised Morning and Evening Prayer on Sundays, with a monthly celebration of Holy Communion. In the afternoon the missionary took service at Copper Cliff or at the Murray mine, usually walking out to these points. On week days occasional services were held at points along the railway line.

Steps had been taken for the erection of a church to seat about 150 persons and a

site decided upon before Mr. Piercy arrived on the spot. Within a month the contract for the erection of the church was let and it was opened for public worship on November 9th, 1890, the congregation using temporary seats meanwhile. The first service, however, ever held in the church was that on the occasion of the funeral of the little daughter of the missionary on November 7th, 1890.

Before Christmas following the seats were made, as well as an altar, sanctuary rails, prayer desk and lectern. A handsome frontal and super frontal was given by an elderly lady friend in England, whose work it was. Over ninety years of age this lady still lives in Devonshire and takes an interest in Algoma. Silver communion vessels and altar linen were the gifts of other friends in England, from whence came, too, more than half the cost of the building. The first celebration of Holy Communion in the Church was on Christmas Day, 1890.

At this period the Church property in the town was fenced and levelled and a small building put up for the missionary and his family. It was a "shack" 12 x 20 with a "lean-to." But it was a home in those days of scanty and crowded accommodation. An acre of land was secured for a burying ground. It was surveyed and roughly fenced and about half of it stumped.

Just previous to his departure on May 3rd, 1892, Rev. Mr. Piercy was able to announce that the church was entirely free of debt.

Rev. L. Sinclair became incumbent in June, 1892, but did not stay long. He was succeeded by Rev. C. Lutz, whose tenure lasted but three months. Then temporarily the mission was served by Rev. E. Lawlor. Following came Rev. W. H. French, in February, 1894. In his time were added a bell tower and a fine-toned bell to the church and the church was consecrated on September 16th, 1894, on the last day of which month two years later Mr. French severed his pastoral relationship to the mission.

The late Rev. Franz C. H. Ulbricht followed immediately. During his incumbency several improvements in the way of ornamentation were made to the church, including an altar cross. A library was also added to the Sunday School equipment. The greatest undertaking was the erection of a substantial brick rectory. Mr. Ulbricht did not enjoy robust health and was at last taken ill and resigned in September,

1898. After giving up his work every effort was made to regain his health, but without avail.

He entered into rest on Sunday, 15th September, 1901, after three years of much suffering, borne with Christian patience. His life and work at Sudbury remains a fresh and inspiring memory in the minds and hearts of his flock.

On May 3rd, 1899, the Rev. James Boydell, M.A., Examining Chaplain to the Bishop of Algoma was appointed to the mission, which as in time past included stations at Copper-Cliff, Murray Mines, Stobie, Victoria Mines, Wahnapita, and Cartier—from 4 to 40 miles distant. But these outstations except those near by could never have attention save at long and irregular intervals. The town of Sudbury was growing in importance and the church family there required so much of the missionary's time. At length the Bishop placed a catechist (or series of catechists) under the supervision of the incumbent to work these outstations and bring under the notice and direction of the incumbent candidates for Confirmation, Baptism, etc., and prepare the way for the administration of the Holy Communion in church or school house, as opportunities would arise. Thus the various dependencies of Sudbury, were brought into touch with the centre. Copper Cliff, being the most important station outside of Sudbury, was selected as the place of residence for the catechist.

At Easter, 1902, the missions of Sudbury and Copper Cliff conjointly assumed the responsibility of raising the whole stipend of the incumbent, \$800 per annum, thus reducing the area of the mission as such to these two places. Nevertheless, the incumbent to the best of his ability, continued to superintendent the working of the smaller dependencies. In 1903 at the Easter vestry meeting the Parish of Sudbury unanimously and voluntarily assumed the responsibility of providing the whole of the incumbent's stipend of \$800 and so became a self-supporting parish or rectory. At Easter, 1907, the rector's stipend was raised to \$1,000.

Victoria Mines deserves particular and grateful mention, for the rector has had all along the benefit and help of the worthy and indefatigable lay reader, Mr. Fred Colton, who has in a most conscientious manner kept alive and prospering the services of the Church and Sunday School. The duties could not have been more faithfully, more reverently carried on than they have been. The rector says: "I cannot say what I would like to say in praise of his efforts and work, for I know he would not like me to do so. Suffice it to say that regular and hearty services, well con-

ducted and attended Sunday Schools, have been kept in active and prosperous condition from the inception of the mission to the present time. Candidates for baptism and confirmation have been sought for and prepared. The sick have been visited, and the rector has been kept in constant touch with the people through his self-denying activity. Would there were more like him and the Church would not suffer loss even in the waste places of the earth."

When the mission was started (1890), it contributed \$250 per annum towards the missionary's stipend. In 1893 that sum was raised to \$300. In 1899 the quota had come to \$450, in 1901 \$500 was contributed and in 1902 \$550. The next year Sudbury people gave \$600 and Copper Cliff \$200 making the mission self-supporting. Two years later (1904), Sudbury assumed the responsibility of the whole stipend of \$800 and became what in the diocese is termed a rectory.

Rev. Canon Boydell has, since his advent eight years ago, seen many changes and a substantial growth of his Church family. Improvements have been made to church and rectory, involving a large sum of money. A very important work is the addition to the graveyard. At the outset many obstacles had to be overcome to get a burying ground. For some years past the congregation has tried to secure some additional land to add to it. The former land, owing to its rough condition, is totally inadequate to supply the needs of the immediate future. After long and tedious negotiations, the congregation has managed to secure and pay for an additional acre at a cost of \$150 for which they have the clear deed in the right of the Church. The Wardens and Cemetery Committee also has had the whole cemetery, old and new, stumped and covered at a cost of another \$250. An excellent iron posted fence has also been purchased and is now in its place. The total amount expended on the cemetery last year was about \$600.

This sketch cannot well give statistics to show the changes in numbers of Church people in Sudbury, since the first missionaries included in their lists all people known to them within the mission of Sudbury and 'parts adjacent', and to-day the rector can only count upon the people in the town. He counts 50 families and 80 communicants. The population is about 3,000. There were entered in the register 250 baptisms, 136 marriages and 227 funerals up to end of 1906—that is, during 16½ years.

COPPER CLIFF

So closely associated has Copper Cliff mission been and is with Sudbury that it

is proper to give it a few lines. The land is all the property of the Canadian Copper Company and we can therefore only have the site of the Church on a short lease. The company neither sells nor gives land. The present church building was erected in 1900 under the supervision of Rev. Canon Boydell, and opened on February 10th, 1901. Of the cost (\$800), the congregation has given \$600. It is now out of debt, and is pretty well supplied with absolutely necessary furnishings. It seats 75 persons. Mr. Charles is the present student-missionary.

The first regular services were held in the old school house—now a forgotten building—by the first incumbent of Sudbury mission, Rev. Canon Piercy—on Sunday afternoons.

The local quota for stipend of missionary is \$250. There are 35 communicants. From June 3rd, 1890, the register shows 100 baptisms and 5 marriages. The funerals are included in the Sudbury total, as the bodies are interred in the graveyard there. The population is in a state of constant flux. "Here to-day and gone to-morrow." Another feature of the place becoming better known, is seen in the fact that the mining and smelting operations here, under the management of the United States corporation called the Canada Copper Company means almost as much work on Sunday as on other days of the week. There are some large corporations which act as though the laws of the country were not made for observance by them.

Of the clergy mentioned above, besides the present rector, Rev. Canon Boydell, there are still in Algoma, the Revs. Canons Piercy and French and L. Sinclair.

GARDEN RIVER.

THE Bishop went to Garden River on Sunday, June 2nd to take the morning service and give Holy Communion to the Indians there. In the absence of a clergyman Mr. Hardyman, the schoolmaster, reads the service in St. John's Church on Sundays. Early in July Rev. T. Bird Holland is expected to arrive and begin his missionary work here. It may be remarked that the Bishop expresses his pleasure at the work done by Mr. Hardyman, especial mention being made of his taste and care shown in and about the school.

During the vacancy Rev. Canon Piercy and Rev. H. A. Brooke have visited Garden River when necessary. About the middle of the month both clergymen went there and were present at a meeting of the In-

dians held in the church, at which the Indians agreed to whitewash the interior of the church and gave the Rural Dean (Rev. Canon Piercy) a promise that if he would have a suitable altar made they would bear the cost. Gifts of an altar frontal and a dossal have been made through the Bishop.

DIOCESAN NOTES.

REV. Canon Piercy went to St. Joseph's Island on Saturday, May 12th. On the next day he took Matins and Holy Communion at Richard's Landing. Thence after dinner, in company with Mr. Brewin, the earnest and much-liked catechist resident there, he drove for an afternoon service to Marksville. At 7:30 p.m. they were ten miles distant at Jocelyn, where a full church greeted them. The night was spent there and at 9 o'clock next morning there was a celebration of Holy Communion, which was fairly well attended, notwithstanding that the farmers—and they are all farmers there—were busy and that the weather was threatening, with some showers of rain. Mr. Piercy returned to Richard's Landing but could not get away until the boat arrived next day.

Next month we expect to give some particulars of the "annual" of the Algoma Association (England). At this moment we can say it went off well. Dr. Parkin presided and made a splendid speech. Bishop Montgomery also spoke. Among those present were our friends Rev. W. Evans, Rev. T. J. Hay, Rev. J. E. Cheese and Mrs. Sullivan.

Mr. Wilson, a Trinity Collee student, is at work at Desbarats, Echo Bay and neighbourhood. There is much need of a missionary in this section of Algoma. Our information is to the effect that Mr. Wilson will not be able to stay—to his regret. However, a vacancy is avoided by the incoming of Mr. Philips, a fellow-student at Trinity.

Callander, a few miles south of North Bay, shows decided signs of a Church revival. The people there promise to pay \$200 towards a missionary's stipend. Mr. R. C. Bartelles, from Montreal Divinity School, has been sent there.

Improvements at North Bay may be noted. The church has a brass lectern and electric light has been installed in the parsonage.

Mr. Richard Haines, a divinity student at Trinity College, Toronto, has arrived at Sault Ste. Marie. Under the supervision of Rev. H. A. Brooke, rector of the pro-cathedral, he will work in the Township of Tarentorus, the north of Sault Ste. Marie, where are a number of families who are Church people or whose antecedents are all of the Church but who have not been ministered to in the past. They are scattered along the country roads too far distant to come to town to church, unless they were very eager. The older people retain some loyalty to the Church, but there is such feeling among the youth, especially as they know of no religious services except those of the Methodists. Now a move is being made to reclaim all our people in this section and if high hope would attain the end the desired object is already accomplished. At any rate we are doing our duty and shall reap some reward.

In the vicinity of North Bay work has this summer been found for a student. The post is occupied by Mr. H. Hutton, of Huron College.

THE EXECUTIVE COMMITTEE.

THE Executive Committee has met regularly month after month, with the exception of June, when it was impossible to obtain a quorum from members at or near Sault Ste. Marie. The cost of transportation of members from a distance is a real obstacle to their attendance. Individuals cannot afford the money, nor sometimes the time occupied in travel. The diocese has no money for the purpose. Indeed the Expense Fund is not easy to collect. There are missions—and clergymen, of course, too—which fail to realize that the management of diocesan affairs is impossible without money and that each and every part of the diocese should readily contribute to costs which are incurred in the interests of all.

It will be seen that the work and the responsibility falls upon few shoulders. The members of the Committee in Sault Ste. Marie are not unwilling to do what in them lies, but it may be said that the gentlemen in question take their position seriously and feel more and more how great responsibility attaches to their judgment in the various matters coming before the committee. Their view is widening; it is for the diocese they act; it is felt that their action makes precedents; their actions must be carefully weighed and decisions reached without the aid of a past and a training they are now receiving which

will make them valuable advisers in Church concerns as long as they live.

Some of the graver problems that demand a solution have arisen in connection with the Swedish Mission at Port Arthur, the mining rights under the surface of the church lots at Cobalt, the securing of money for Bishophurst repairs to meet a balance between estimated and actual cost and the default of some cures in paying the share allotted to them, the erection of a new parish at Fort William, the grants from the Mission Fund to the several missions of the diocese, the consideration of mortgages upon church property, during which it was learned that a mortgage given by the Synod per the Executive Committee covers all the property held in trust by the Synod.

Business grows apace, demanding sometimes more than one day's work in committee. There is now only a bare quorum on hand and the feeling grows that some relief must be given. Perhaps it could be found in the election of gentlemen living in or near Sault Ste. Marie, who would give their services, as the representatives of the several deaneries, say, one from each deanery. Since the registrar and the lay secretary are resident at the Sault it might be deemed wise to add them to the committee. Certainly this matter will come before the Synod next year.

WORK YET UNDONE.

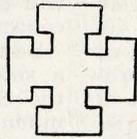
THE Synod last year pledged itself to augment the Episcopal Endowment Fund until it provided an income of \$3,000. Little has yet been done in this direction. A sub-committee of the Executive Committee has the matter in hand, but are held back from a canvass of the diocese on account of the pressure of the Diocesan Expense Fund and that for Bishophurst repairs. But not a few of the cures are defaulters to these accounts yet.

Another reason for delay is found in the canvass now being made by Archdeacon Gillmor for the Thanksgiving Fund.

However, it will not do to withhold action much longer, and every parish and mission will be asked to contribute liberally to the Episcopal Endowment Fund. We owe it to ourselves. We are pledged to it. We owe it to the Bishop, who should not be permitted to work this diocese of great distance and consequent expense on so small an income. We owe it to the Church, which set Algoma apart as an independent diocese in consequence of our promise. Much more and above all, like all our obligations to the Church, we owe it to God.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

THE annual conference for the Deanery of Nipissing will be held at Sudbury on August 7th and 8th, 1907, when an instructive programme containing many useful and helpful subjects for discussion will be participated in by those present. These annual Conferences are important events, and have always proved to be a stimulus to greater effort and a renewed awakening of the missionary spirit on the part of the members attending. The opportunity thus afforded for the members of the various branches to meet for interchange of views and mutual assistance, is most valuable and contributes largely to the success of the work undertaken by the Branches, by creating among the members a deeper interest and greater enthusiasm. It is therefore desirable that every Branch in the Nipissing Deanery be represented at the Conference in August of this year and also that as many individual members as possible attend.

The announcement of the resignation of Miss Delamere, of Parry Sound, as Diocesan Dorcas Secretary, will be received with regret by all the Branches. Owing to her removal from the Diocese, Miss Delamere was unable to continue in charge of the work of the Dorcas Department, and therefore tendered her resignation, which was reluctantly accepted by the Board at the April meeting, and a resolution adopted recording the disappointment of the Board at losing an efficient and popular officer and expressing high appreciation of the valuable services so willingly rendered the Diocese by Miss Delamere during her term of office. The departure of Miss Delamere is a great loss to the Branch at Parry Sound of which she was an active parochial officer for many years, and as a mark of the esteem and affection in which she was held by her fellow workers she was presented by them with a purse containing \$30 in gold.

St. Luke's Branch, Sault Ste. Marie, has been suddenly called upon to part with a most faithful and valuable member through the death of Miss Fuller, sister of Mrs. Thorneloe, who after a brief illness passed to her final rest on the 13th May. Miss Fuller took a deep and personal interest in all matters pertaining to the welfare and progress of the W.A., being ever ready to assist in its work with her kind presence and encouraging words. She gave liberally

in support of the various objects and undertakings of the Branch, and her ready sympathy and winning kindness endeared her to all the members, who entertained for her the warmest affection and regard. The members of the W.A. throughout the Diocese extend to our Bishop, Mrs. Thorneloe and family, heartfelt sympathy with them in their sad bereavement.

The Diocesan Secretary-Treasurer of Literature has received from Miss Cartwright, General Convener of Literature, a supply of Prayer Cards for the use of aged and invalid members. These Prayer Cards have been prepared for the purpose of encouraging the first and greatest object of our W.A. Association, viz.: "To pray for Missions", and are specially adapted to the requirements of those W.A. members, who through age or illness are incapacitated from engaging in active work. The cards together with a Leaflet prepared by Miss Cartwright, on the subject of The United Service of Intercessory Prayer, may be obtained for the small sum of 10 cents, by applying to Mrs. Piercy, Secretary-Treasurer of Literature. This leaflet emphasizes the necessity and importance of prayer as the primary obligation of W.A. members, and it is hoped the Card and Leaflet will have a wide distribution and use in Algoma.

In a letter from Rev. C. Ryan, Maganetawan, addressed to the Corresponding-Secretary, an interesting account is given of a combined meeting of the W.A. Branches of Dunchurch and Maganetawan, in which the women from Midlothian Mission, joined. The meeting was arranged for by Rev. Mr. Ryan and held at his mission on 4th June, 1907. Proceedings were opened by Morning Prayer and a celebration of the Holy Eucharist at 11 a.m., each of the three missions being well represented. In the afternoon a business session was held in St. George's Hall when an interesting and instructive paper on the purposes and methods of the W.A., prepared by Mrs. Ironside, was read. Excellent papers on W.A. work were also read by the visiting clergy, Rev. C. Simpson, of Novar, and Rev. A.P. Banks, of Sundridge. The results attained are very encouraging, showing a widely increased interest in W.A. work, and Rev. Mr. Ryan and those associated with him have the gratitude of the Board for their efforts on behalf of the local Branches.

GENERAL CHURCH NEWS

REV. Dr. Paterson Smyth, sat as a member of the General Synod of the Church of Ireland just before he came to Canada to become rector of St. George's Church, Montreal. He was one of the speakers to a crowded assembly met to hear about the Irish Church Auxiliary Fund. A report says he based his appeal for support of the fund on the fact that the Church was a Divine Society, and that loyalty to our Lord involved loyal and faithful support of His Church. If the Irish Church could succeed in drawing within her fold all the Christians in the land, or even the Dissenting brethren, there would be no need for any Auxiliary Fund. Dr. Smyth exhorted us to realize the greatness of our spiritual inheritance, and to shake off the yoke of those Canons which were such a reproach to the Irish Church. He trusted that the time would soon come when the Sign of our Redemption would be seen on every Holy Table throughout the land.

The statement of the Bishop of Durham at Sunderland that he knew on private authority that John Stuart Mill died a Christian believer having aroused considerable interest and controversy, and request having been made for the Bishop's authority, Dr. Moule has authorised publication of the following note on the subject:—"The late Dr. Gurney, of Nice, a man eminently qualified by character to bear such witness, was called in to attend J. S. Mill in his last illness. Intimate friends of my family then resident there were told by him when Mill had passed away that, in his full conviction, Mill died a believer."

Speaking in his Synod the Archbishop of Toronto said he had for several years refrained from mentioning St. Alban's Cathedral in the Synod. There was no question that the Church of England in this diocese, if the members were worth millions, could, if spending less on automobiles, etc., relieve this banner diocese of the Dominion, if not of the colonial Church, from that scandal of being without a cathedral.

Religious education is a "question" in Scotland. A "School Catechism" has been drafted by a representative committee for use in the schools there. It is hoped thereby to overcome the difficulty now felt when all school children in the common schools have to learn the Presbyterian Shorter Catechism or nothing.

In his sermon at the opening service of the Synod of Huron Rev. J. Paterson Smyth, rector of St. George's, Montreal, referring to Church union, said:—"Before we can proceed with a scheme for Church union we must have clear views of what the Church really is. We must see that it is not an appendage to the Bible, that it is a definite, visible, organized society, that it was to be one body, and that it was never intended as a glass case for the exhibition of saints but as a place where saints might be made from sinners. It was to be a missionary and a sacramental church," he said, "and I warn you that if you are offered union at the price of sacramental religion, you are better without it."

In the Toronto Synod Mr. Blake objected to the report on Trinity College saying that it was the authorized university and divinity college of the Church of England in Ontario. He claimed that the Western University and Wycliffe College were also authorized, but Canon Macklem said the Western was under diocesan control and Wycliffe not even that, while Trinity was under the control of the whole of the Bishops of Ontario. The report was adopted by 74 to 49.

Rev. E. A. Anderson, who has been engaged for the past two years in canvassing the Diocese of Ottawa in behalf of the Augmentation Fund was by the Synod of Ottawa unanimously elected a delegate to the Pan-Anglican Congress which meets next year in London.

Montreal and Ottawa have missions to the Jews in the cities. The Church people of Toronto, Hamilton, London and Winnipeg must surely soon see their duty to foster similar missions to our Hebrew population.

It is proposed to erect a new bishopric in Central Africa. The Universities' Mission will then see three dioceses within the sphere which it has made its own.

Bishop Reeves resigns the see of Athabaska and Mackenzie River and becomes assistant to the Archbishop of Toronto.

The Archbishop of the West Indies has returned to Jamaica.

June is the month when most of our diocesan synods meet.

CHURCH HISTORY NOTES

GREAT CHURCH MUSICIANS—VII.

THE WESLEYS

SURELY nearly every one must have heard of the celebrated brothers John and Charles Wesley.

Our Church is indebted to Charles Wesley for some beautiful hymns, such as "Jesu, Lover of my soul," "Lo! He comes," and the joyful one for Christmas-tide, "Hark! the herald-angels sing." He was the father of Samuel and grandfather of Samuel Sebastian Wesley, two of England's greatest Church musicians.

Samuel Wesley was born at Bristol on February 24th, 1766, and as a child showed wonderful musical ability. His biographers tell us that he was only eight years old when he wrote music to the story of Ruth, which was his first attempt at an oratorio. Dr. Boyce was much pleased with his melodies, calling him the little Mozart, and said the boy wrote by nature as true a bass as he did by rule and study. That Samuel Wesley's youthful talent developed as he grew to manhood we know by his fine anthems which enrich our Cathedral libraries; but above all he was one of our greatest organists, and the composer of many fine compositions for the organ. He possessed the great gift of extempore fugue playing, which alone can be appreciated by one who knows what is required for such an attainment, not only in the thorough mastering of the instrument, but in the ready application of a profound knowledge of harmony and counterpoint. He died in 1837.

His son Samuel Sebastian was born in 1810, was a chorister boy at the Chapel Royal, and remained there for some years, during which time he showed considerable musical ability. In the "Annals of the Three Choirs Festivals" we are told that it was part of his duty with another chorister to journey to Brighton every Saturday at the expense of the King (George IV.) to sing on Sunday before the Royal Family. On one of these visits, Dr. Wesley used to say, he heard Rossini sing before his Majesty. The two choristers were entertained at the Pavilion, and returned in a postchaise to London on Monday morning. The King once inquired what was the relationship between the young chorister Wesley and the celebrated men the Revs. Charles and John Wesley, and his Majesty was told that the youth who sang before him was grandson and grandnephew of these eminent divines.

Samuel Sebastian Wesley was appointed organist of Hereford Cathedral in 1833, and of Exeter Cathedral in 1835. His degree of Bachelor and Doctor of Music was given him by special favour of the University of Oxford. Dr. Wesley was afterwards elected organist of Winchester Cathedral, and the "Annals of the Three Choirs Festivals" tell us that in 1865 he was invited to preside at a trial of candidates for the post of organist at Gloucester, and on his arrival at that city surprised the Dean and Chapter of the Cathedral by saying he would like to accept the position himself. We need not say that of course they were only too willing to accede to the great man's request.

We believe that at the beginning of Dr. Wesley's career his compositions were not appreciated, and that it was his fine service in E that marked his genius. But who can hear his anthems "Ascribe unto the Lord" and "Blessed be the God and Father" without feeling their beauty and power? His splendid anthem "The Wilderness" alone would make his name famous. How especially touching is the quartet "And sorrow and sighing," and how striking is the opening bass solo! Listen only to the accompaniment, which is an organ solo in itself, and quite independent of the voices. How fine is the pedal part also! None but one thoroughly proficient in his art could have written such a masterpiece, which requires no little skill and neatness in performing. But Dr. Wesley was a finished organist, and no one who has ever had the privilege of hearing him play will readily forget his wonderful gift of extemporization. How easily the sounds seemed to flow from the instrument, as if his inmost thoughts were carried to his listeners through his music.

He died in 1876, and in one of the many lovely chapels surrounding the choir of Gloucester Cathedral there is a small stained-glass window to his memory, a just and fitting tribute to one whose melodies often echoed through the arches of the grand church.

Next month we shall devote our page to the Church in Wales.

Many dissenting places of worship in England enjoy endowments. The political dissenter, however, is very silent about them. Not a word about disendowment of such. And in Wales the same may be affirmed and made good.

The Algoma Missionary News

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

THE CALENDAR.

—
JULY
—

7—6 Sunday after Trinity.
14—7 " " "
21—8 " " "
25—St. James, Apostle and Martyr.
28—9 Sunday after Trinity.

WOOD AND CLAY.

LUMBER is becoming a high priced article in Canada. Here in Algoma from which so much pine and other timber has been cut, and is still cut, the cost is so great that it is more and more difficult to erect frame houses and churches. True, it grows at our doors, but the great lumber men in Canada and the United States purchase large areas of timber land to supply the markets in the populous centres. The day is at hand when bricks and mortar will be used generally.

However, the people in this diocese need have no fear of that day. The material is at our doors in many places. In not a few localities brick yards are established and they will increase in capacity and number. A cursory glance at the report for 1906 of the Ontario Bureau of Mines on "Clay and the Clay industry of Ontario" gives interesting particulars concerning clay and its manufacture throughout the province. Our immediate object is served if we point out that it tells of brickyards at Sudbury, Whitefish, and Sault Ste. Marie in the District of Algoma, at North Bay, New Liskeard and Sturgeon Falls in the District of Nipissing, at Powassan and Burk's Falls in the District of Parry Sound, and at Huntsville and Bracebridge in the District of Muskoka. The clay is that known as Saugeen clay,

belonging to the later glacial period. It is plentiful in "New Ontario", and found more red in color as one goes west from North Bay to Sault Ste. Marie. There the report says: "The deposit of clay at the Pulp and Paper Company's works is the thickest one yet seen in the province, there being fully 25 feet of clay which is already fit for working into brick, etc., or easily made so by the addition of sand.

One opportunity slipped by. We forgot. But this issue must contain the announcement that the Executive Committee offered to Mr. Andrew Elliott, barrister, Sault Ste. Marie, the position of honorary registrar of the diocese and he has accepted it. Not once, but often, has the committee had reason to thank Mr. Elliott for services cheerfully rendered the Church at its request.

By the death of Mrs. A. Kerr, late of Seguin Falls, the Church family there has lost a woman zealous in good works. Indeed, the erection of St. Paul's Church was chiefly due to her efforts. Now she rests from her labours. "She hath done what she could."

Last month the Bishop made a flying trip to Haileybury and Cobalt. While there he found that steps are being taken to enlarge the church at the first-named place and to improve the parsonage at the latter.

"ESTABLISHED."

IN the course of his judgment on the West Riding case. Mr. Justice Phillimore made a clear pronouncement upon the establishment and the continuity of the Church of England which should be perused carefully by the advocates of disestablishment, the fallacy of some of whose statements it exposes. He said: "A church which was established was not thereby made a part of the State. The phrase meant that the State had accepted the Church as the religious body truly teaching the Christian faith, and gave a certain legal position to its decrees. The accepted legal doctrine, as to which there was no controversy, was that the Church of England was a continuous body from its earliest establishment in Saxon times." (Times Report). It is interesting to note that, in a letter in the "Guardian", Dr. John Massie, the archadvocate of disestablishment and disendowment, referred to Mr. Justice Phillimore as "one of the highest living authorities on ancient Church law."—Dawn of Day Supplement.

The opium traffic in China is surely coming to an end. The Chinese Government are beginning to close the opium dens. In Tien-Tsin alone 500 were to be shut up on May 17th the last one in Pekin was closed. And the Government of India presents a change of attitude on the subject. All Christian people will hope that the fear of the importation of morphia from Japan and Germany to China is ill-founded. All the other manufacturing powers have agreed not to send this terrible drug to China.

In Egypt the rumour has been circulated that the Emperor of Japan is about to become a Moslem. There is not a shadow of truth in the rumour. A Japanese citizen of Tokyo says there is not a single Japanese Mohammedan in the empire.

Among the few states closed against Christian Missions Afghanistan is one.

S.P.C.K. GRANTS TO CANADA.

THE monthly report for May gives the following:—

Diocese of Ontario—For a church at Mowen, £30.

Diocese of Calgary—For a church at Tabor, an additional £20, making £40 in all, and for a church at Arthurvale, £10.

The Society also provided for the payment of the following chaplains: Rev. Dr. Fyles, Quebec, £200; Rev. Canon Renaud, Montreal, £40; Rev. G. F. Scovil, St. John, £20; and Rev. H. W. Cunningham, Halifax, £20.

Grants of books were made to parishes and individuals in the Diocese of Qu'Appelle, Saskatchewan and Nova Scotia.

At the April meeting grants were made as below:—

Diocese of Montreal—For a church at Masham, £60.

Diocese of Huron—Towards a new brick church (St. John's) at Sarnia, £100.

Diocese of Rupert's Land—For a church at Minitonas, Swan River, £30.

Diocese of Qu'Appelle—For a church at Manor, £60.

Diocese of Athabaska—For a church at Athabaska Landing, £75.

Diocese of New Westminster—For a church at Greenwood, £30.

Diocese of Caledonia—For a church at Prince Rupert, £50.

Diocese of Mackenzie River—Renewal of scholarship for Indian children resident in the Diocesan School, £75 voted for one year to provide 15 studentships at £5.

Diocese of Montreal—£100 (£20 each) for five Canadian-born students at the Diocesan College.

Book grants include £3 for a library at Kearney S.S. (Algoma) and valuable grants to missionaries in the Diocese of Huron, Qu'Appelle and Saskatchewan.

ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to 15th June, 1907:—

DOMESTIC MISSIONS.

Missanabie, \$1.85; White River, \$4.30; Sturgeon Falls, \$2.20; Cache Bay, 50c.; Huntsville, \$13.10; Bracebridge, \$2; Richard's Landing, \$1.05; Hilton, 71c.; Burk's Falls, \$13.56; Parry Sound, \$13.18; Beaumaris, \$3.86; Blind River, \$7.41; Cutler, \$3.16; Spragge, \$1.90; Fort William, \$14.45; Harley, 90c.; Hudson, \$1.40; Emsdale, \$5.85; Kearney, \$2.20; Sand Lake, 95c.; Victoria Mines, \$2.05; Fox Point, \$1.40; Sudbury, \$16.37; New Liskeard, \$7.32; Dunchurch, 10c.; Magnetawan, 30c.; Midlothian, \$1.45; South River, \$2.75; Powassan, \$2.60; Trout Creek, \$1.20; North Bay, \$18.15; Schreiber, \$4.50; West Fort William, \$7; Eagle Lake, \$1.56; Nipissing, 91c.; Hotham, 30c.; Restoule, \$1.17; Falkenberg, \$2.69; Beatrice, \$1.46; Ufford, \$2.92; Sundridge, \$11.05; Massey, \$3.40; Walford, \$3.60; Port Carling, \$1.89; Port Sandfield, \$1.55; Gregory, \$1.35; Sucker Creek, 84c.; Haileybury, \$22.40; Seguin Falls, \$1.12; Broadbent, \$1.05; Dufferin, \$1.52; Orrville, \$2.02.

EXPENSE ACCOUNT

Beaumaris, \$3.34; Haileybury, \$12.67; Uffington, \$2; South River, \$7.25; Sheguindah, \$2.25; Bidwell, \$1.25.

THE JEWS.

Powassan, \$2.60; Sheguindah, 67c.; Burk's Falls, Bishop Blyth's fund, \$3.56.

MISSIONARY APPORTIONMENT

White River, \$5.50; Burk's Falls S.S., \$8; Bracebridge S.S., \$22.30; Manitowaning S.S., \$6.88; Dunchurch S.S., \$1; Powassan S.S., \$5.76; Chisholm S.S., \$1.93; Trout Creek S.S., \$2.75.

SPECIAL PURPOSES

Seguin Falls, sale of wood, \$30. Bishop-hurst Repairs—Blind River, \$8; Sheguindah, St. Peter's, \$4.50, St. Andrew's, \$2.56; Bidwell, \$2.50.

BISHOP SULLIVAN MEMORIAL SUS. FUND

Sheguindah, 21c.

SUPERANNUATION FUND.

Sheguindah, St. Peter's, 30c., St. Andrew's, 92c.; Bidwell, 76c.

INDIAN HOMES

Contributions received by Principal of Shingwauk Home direct during May, 1907:—The Misses Acworth, Eng., £1 10s., \$7.31; the W.A., Algoma Deaneries, \$75; the W.A., Selkirk Diocese, for boy, \$26; Miss Fulton, Brockville, \$1; the Pembroke W.A., for boy, \$12.50; St. John's S.S., Truro, N.S., \$37.