

OCTOBER, 1904

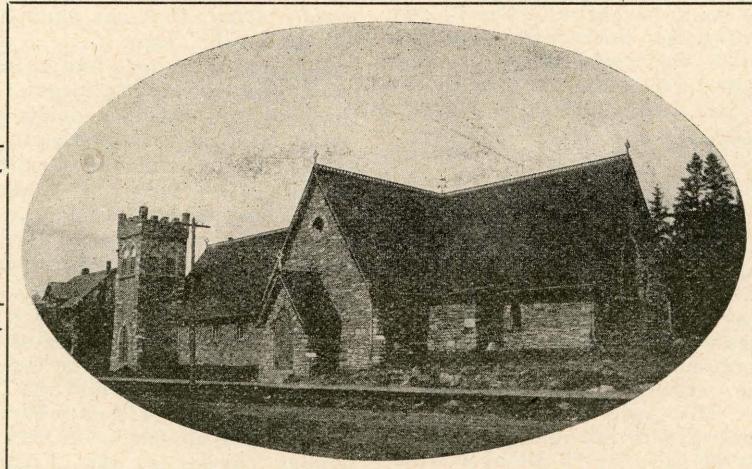
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

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ST. LUKE THE EVANGELIST.

(October 18.)

Lord, what off'ring shall we bring,
At Thine altars when we bow?

Willing hands, to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.

Teach us, O Thou Heavenly King!
Thus to show our grateful mind,
Thus the accepted off'ring bring,
Love to Thee and all mankind.

—John Taylor.

ST. SIMON AND ST. JUDE, APOSTLES.

(October 28.)

O may Thy pastors faithful be,
Not labouring for themselves, but Thee;
And may they feed with wholesome food
The sheep and lambs bought with Thy Blood,
And, tending Thy dear flock, may prove
How dearly they the Shepherd love!

—Bishop Christopher Wordsworth.

THE ARCHBISHOP OF CANTERBURY.

CHE visit of the Archbishop of Canterbury to Canada has drawn forth no little enthusiasm on the part of Church people—and others, too—in the three cities which His Grace visited during his eight days' stay in the Dominion of Canada. The daily press gave many columns to chronicle his presence at places of interest as well as at the cathedral churches in which he preached. His speeches and his sermons were published in full and pictures of him were seen in newspapers all over the country. The impression he made upon young Canada is a very favourable one. On the other hand it is evident that the Archbishop has learned much of us that struck him with some force. After Quebec, where he preached in the Cathedral on the 100th anniversary of the opening of the church, he went to Montreal, where he was welcomed by Archbishop Bond, now in his 90th year, on behalf of the Church in Canada. Then he journeyed to Toronto. There he preached in St. James' Church, received an honorary degree from Toronto University, and was entertained by the Canadian Club. These engagements and many minor ones kept Dr. Davidson on the "rush" all the time. He is now the guest of the Church in the United States. It is to be hoped that he may pay us another visit and that we have seen but the beginning of the coming to our shores of Bishops in the old lands and the consequent growth of the oneness which is common to us all.

ZEAL AND PLAIN SPEAKING.

From "Central Africa".)

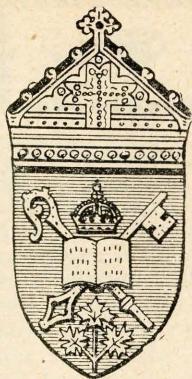
A little while ago a correspondent sent us a note about the missionary zeal of the Moravians. Dr. Stewart, of Lovedale, in his book, "Dawn in the Dark Continent," gives us, I think, at least one of the reasons for this zeal. He writes: "They are remarkable for their unworldliness. In one of their forms of prayer they say, 'From the unhappy desire of becoming great, do Thou preserve us.' . . . The proportion of Moravians who go out as missionaries is very interesting. One in every sixty communicants becomes a missionary, as compared with one in every 3,500 in other communions." After this it is interesting to turn to the Moravians' own account of the same characteristics in their teaching: "We frequently speak plainly to the people about their many faults, the *worldly spirit* that has again manifested itself amongst them, . . . a spirit that seeks after the goods and riches of this life, but is only too apt to forget to strive after the Kingdom of God and His Righteousness—a spirit that induced them to spend their money on quite unnecessary things, whilst unwilling to contribute to the support of the Gospel among them. . . . Many things were said, doubtless, which were not pleasant to the ear, but nevertheless they, many of them, thanked us."

Great interest was manifested when it became known, that on the eve of his departure to visit Canada and the United States, the Archbishop of Canterbury had offered his services as mediator between the contending parties in the Free Church case, which was lately before the House of Lords for judgment.

The Indian Government has placed a tablet on the outer wall of the Baptist Missionary Society's house at Serampur, where Dr. William Carey, its early missionary, lived. It bears the following inscription:—"This house was occupied from 1823-1834 (the year of his death) by Dr. Carey, missionary, philanthropist, and Oriental scholar."

Much to the relief of all concerned in the newly-created diocese, the Southwark and Birmingham Bishoprics Bill received the royal assent just immediately before the prorogation of the English Parliament.

At Sudbury it is proposed to hold a joint meeting of the Rural Deaneries of Algoma and Nipissing. The date selected is Sept. 29th (St. Michael and All Angels).



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FORMS OF PRAYER—III.

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

ANCIENT LITURGIES.

But from an historical point of view the crowning proof, of which we shrewdly suspect many are entirely ignorant, is the existence of so many ancient liturgies or forms of service for the Holy Communion. That ascribed to St. James was certainly used in the third century, that of St. Mark was used in Alexandria, St. Chrysostom's in Constantinople, St. Basil's in Cappadocia, and others in Spain. Any one who has studied the liturgies cannot fail to be struck by their similarity, and also by the fact that the distance from one another of the Churches, where they are found, points to the origin of their liturgies in a common source. We actually find a decree of an early council "that the same liturgy or form of prayer should be always used both at the ninth hour and in the evening."

PRACTICAL ADVANTAGES.

If, however, the historical and Scriptural evidence of the use of forms of prayer is of this immense strength, scarcely less striking are the practical advantages. What a blessing not to be at the mercy of any man's powers of extempore composition, great as they may be! How far more democratic it is that the people should have their share in the prayers! And a large share it is too that is allowed them in the Prayer Book; the responsive nature of the service, where minister and people answer one another, the blending of prayer and praise, and the constantly varied posture of the worshipper, all tend to make it easier for the ordinary Christian to take his part in the worship of his God.

AN AID TO WORSHIP.

For we must never forget that the object of the service is to worship, not to hear a

sermon, nor to listen to something interesting and exciting, but ourselves to worship God. We are not saying a word against extempore prayer; we use it constantly in mission services, in sick visiting, and in private prayer; but for the times when we all meet in public to join in a great act of worship on earth, corresponding to the worship going on at the same time in heaven, when we all wish, like the Apostles, "with one accord" to offer the same prayers, we feel we can do it best in those forms of prayer and praise, hallowed by the use of generations of saints, which have already sustained the faith and comforted the sorrows of millions of souls, and will continue to do so for the generations which are yet unborn.

A COMMON MISTAKE.

It is a serious mistake to push the financial side before laying the foundations for a deep and abiding interest in the cause. In too many churches m-i-s-s-i-o-n-s spells money. The people hear nothing whatever of the work, save in connection with the contribution box. Mission literature, mission meetings, and mission preaching have had so much of the ring of silver in them that people have begun to shun them. We who push the work must never lose sight of the silver, of course; but the sooner we learn to bait the hook so that people will not see the silver until they are on it the better it will be for the work. We should have more mission sermons, more missionary meetings without collections, more deepening of the spiritual life, more to interest and instruct pleasantly without bringing up the idea of finance—until missions have such a hold on the people that they will not shrink from "closing the bargain" when we name to them the price.—Illustrated Missionary News.

DIOCESAN NEWS

NOTES.

It is by the kindness of Mr. C. A. Bramble, of the C.P.R. offices, Montreal, that we have been able to print during the past six or seven months photographures of scenes in this "new" country of Northern Ontario. All our readers will agree that the cuts are excellent. Many thanks, Mr. Bramble.

All along the Sault branch of the C.P.R., from Sudbury to Thessalon, a distance of over 100 miles, the Church is most seriously undermanned. We may instance such growing places as Massey, where real estate is advancing in price, and Watford, the centre of a good farming district.

A few days previous to Rev. G. Cook's departure from Murillo, some of his friends met at the house of Mr. J. C. Greer and, after the reading of an address expressing sorrow at the missionary's early departure for Kaslo, B.C., presented him with a "well-filled" purse.

Dr. Codd having resigned the mission of Haileybury, the Bishop is seeking a man to replace him.

Mr. Chas. Clarke, of Bishop's College, Lennoxville, has been taking duty in the Parry Sound District under the direction of the Rural Dean (Rev. A. H. Allman, B.Sc.), and his work has been very acceptable. Mr. Clarke has worked well at Emsdale, and points adjacent, and will finish his vacation at Depot Harbour, returning to college towards the end of September.

The Rev. E. R. Allman, who formerly laboured as a teacher and catechist on the Manitoulin Island, is returning home to Emsdale for a month on a visit to his parents and friends. Mr. Allman is the eldest son of the Rural Dean of Parry Sound, and returns from Kansas, to which place he went two years ago.

At Sault Ste. Marie there is a revival of activity. The steel plant has begun again to turn out rails. It is hoped that from this time forward the town will show a steady growth.

Reports come to us that at Copper Cliff there is practically no Sunday. A foreign company of capitalists with foreign managers really defy and set at naught the laws of the Dominion.

The "Proceedings of the Seventh Triennial Council," now in the printers' hands, will soon be issued. Each clergyman in the diocese will receive one copy free. Extra copies will be forwarded upon the receipt of the sum of ten cents each. Parishes and missions should have their own copies. The recent Council adopted some resolutions of much importance.

The Standing Committee of the diocese will meet at Sault Ste. Marie on Tuesday, November 8th, for the transaction of general business. The meeting is postponed because the Provincial Synod assembles in Montreal on the second Tuesday in October.

Mr. J. T. Peck, the student lately at White River, has left for Montreal, there to begin a course in the Diocesan Theological College.

A conference of W. A. workers is announced for Thanksgiving Day. It will be composed of representatives in the Districts of Muskoka and Parry Sound, and will, it is understood, assemble at Bracebridge. It is a splendid use to make of a holiday, when the railways give reduced rates.

Some of the clergy interested think the day is not far distant when the Rural Deanery of the Manitoulin Island will be revived.

It is with regret that we record the resignation of Rev. J. W. Thursby, on account of ill health. Mr. Thursby held the rectorship of Port Arthur, his only appointment in the diocese, for a number of years. He was also the Rural Dean of Thunder Bay.

On the evening of September 9th the Bishop visited Missanabie and preached for Rev. F. Swindlehurst.

The Bishop spent Sunday, Sept. 11th, in Chapleau Mission, preaching both morning and evening.

The Rev. J. P. Smitheman has resigned the Mission of Schreiber.

Young Canada is not afraid to speak in public an expression of his thoughts and interests in things political, industrial or social. No village but contains one or two with the gift of the tongue. Surely some of them would take a place on our missionary platforms. From some points of view the laymen can admirably appeal for and elicit interest in the great cause of Missions.

GIFT OF A CHURCH AT CUTLER.

CHe Bishop had a unique experience when he visited Cutler in August, for it is not every day that a church is given to him by one party. Messrs. Loveland & Stone, the lumber mill firm operating at Cutler, have built at their own cost a very beautiful little church, capable of seating eighty persons. Having finished the building it was formally presented to the Bishop the evening before it was opened, the firm drawing up a deed for that purpose. The cost was about \$1,000. Such munificence should stimulate others. Above all, the people who are to be benefited in Cutler should show appreciation of the gift by their faithful use and diligent support of the ministrations. The church was

OPENED ON SUNDAY, AUGUST 21ST.

Mr. Stone sent a lot of beautiful and costly flowers for the decoration of the church, which looked very lovely in its bright array on the occasion of the opening service. The interest of the occasion was increased by the baptism of a child and by the confirmation of a class of five. Altogether, the day was a memorable one for the Church in Cutler. So long as the present management continues the Church is sure to find support and to enjoy prosperity, and we hope that the village, though entirely a lumbering settlement, may become permanent in its character. This is a centre from which several other places might be served if only the Bishop were able to send a missionary there.

MICHIPICOTEN.

LEAVING Sault Ste. Marie on August 6th, the Bishop went to Michipicoten. There among the mines and at the Harbour he spent four days. On the morning of the 7th (Sunday) the Bishop held a service at the Harbour in the parlour of the Algoma Inn. There were very few people to attend it. Certainly it is not a lively place. Accompanied by the student on the field, Mr. McGregor, he made

HIS WAY BY A HAND CAR

to Wawa station, and in the little church held an afternoon service and baptized a child. Wawa, like the Harbour, is extremely quiet. The gold mines are still awaiting development. The gold is there, but money is not forthcoming to bring it to the surface.

A walk over the trail took the little party to Helen mine in time for a service in the evening. This place is the most populous in the vicinity at the present time and a

hearty service was held in the dining-room of the men's camp.

The Church of England student is the only official representative of religion in the neighborhood at the present time. Even the Roman priest, for the time being, is absent.

The mine seems to be going on in a healthy way. Fewer men than formerly find employment, but excellent work seems to be done. Two shafts are opened to

A DEPTH OF 200 FEET

and several drifts penetrate the body of ore in various directions at that level. By the kindness of Mr. Sceli, the manager, the Bishop was permitted to inspect these depths and was greatly impressed with the vast body of ore exposed to view. He was also impressed with the thorough-going character of Mr. Sceli's management. Every man seemed to know his job and to have his work well in hand. Lawlessness and drinking have been put down with a firm hand, yet the best of feeling apparently prevails between manager and men. Already large shipments of high grade ore have been made. The daily output of the mine is very considerable. This is evidently a very important and valuable asset of the Algoma companies.

The Bishop went out into the bush in various directions, looking up stray sheep in the wilderness. In doing so he found abundant evidence of the zeal of Mr. McGregor, the student before mentioned.

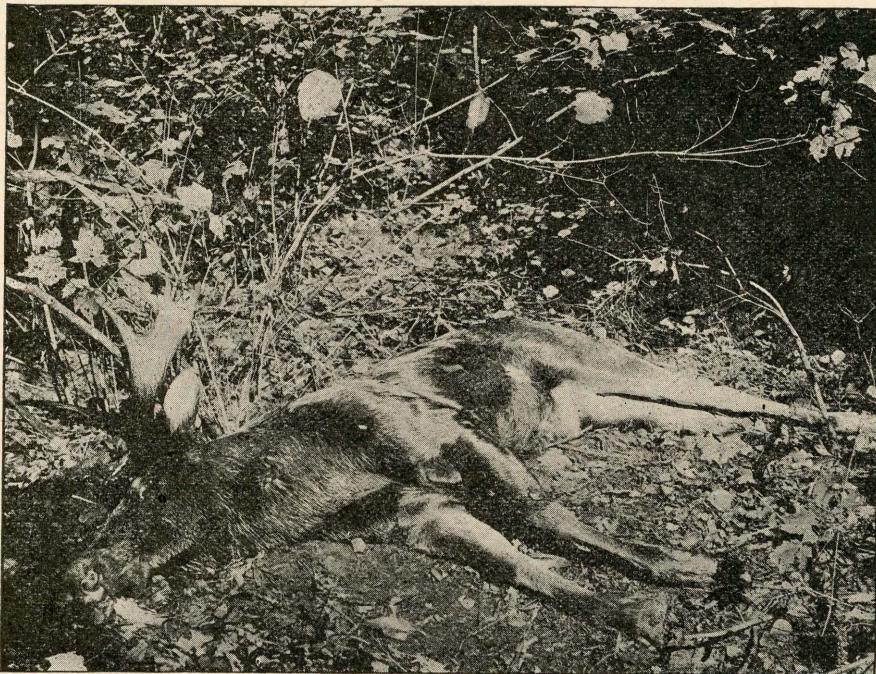
MICHIPICOTEN FALLS.

ONE of Algoma's sights. When making his visitations at Michipicoten and parts adjacent this year, the Bishop one day found himself near to the celebrated Michipicoten Falls, so went to see them. He describes the sight as magnificent. The falls are composed of

THREE LEAPS, DOWN

which the Michipicoten River descends 170 feet in the course of 120 feet. Certainly it is well worth a trip from Sault Ste. Marie to view them.

There is a report current that certain capitalists had recently paid a visit to the place with a view to the development of power. Should this be accomplished it would materially aid many operations in this vicinity. The general conclusion to which the Bishop came regarding the district was that although at present quiet and inactive there is almost certain to be a revival of progress and activity in the near future. Meantime he feels that the Church is right in doing what it can for the few people living there.



BIGGER GAME IN NEW ONTARIO—THE MOOSE.

BRACEBRIDGE.

SUNDAY, August 28th, saw the completion of our church by the addition of a tower built of brick with a belfry of Roman stone. The church was built about eight years ago when the Rev. James Boydell, M.A., (now rector of Sudbury), was in charge.

It was a proud day for the Church people of Bracebridge when their new church, in style and architecture a mixture of gothic and classic, was opened by Bishop Sullivan, assisted by the Incumbent and four other priests, on Sunday, Dec. 6, 1896.

If possible the 28th day of August, 1904, was a day to make us still prouder when we were permitted to see the completion of that beautiful church. It was hoped that the Bishop's Commissary, the Rev. Jas. Boydell, would be present for that auspicious occasion, as it would have gladdened his heart to see that his plans had been perfected and it certainly would have been pleasing to his many friends to have seen and heard him once more. The rector, Rev. W. A. J. Burt, was celebrant at the early celebration of the Holy Eucharist. At the 11 o'clock service the Rev. E. A. Vesey was the preacher and delivered an appropriate and eloquent sermon. In his sermon Mr. Vesey referred to the new bell and the new parish hall, both gifts of Mrs. R. M. Browning, but his remarks were directed

more particularly to the tower. At the 7 o'clock Evensong, the Rev. Rural Dean Allman preached an eloquent and instructive sermon on the bell. The preacher referred to the tower and also gave utterance to a few words of well-merited praise to Mrs. Browning for her liberality as evidenced by the parish hall and the new bell, both memorials of her late husband. Mr. C. C. Wallace sang a sacred solo, entitled "I am a Pilgrim," at the last service. Mr. Wallace is always happy in his selections and his execution is well received.

The following gifts have been made to the Church during the incumbency of the present rector, who has just completed his fifth year: Font and pulpit, the gift of Mr. Cox, a member of the congregation; sanctuary chairs for south side, the gift of Mr. Aulph, a member of the congregation; altar hangings, gift of Mrs. Geo. Sibbett, a member of the congregation; markers and festival hangings, gift of the Chancel Guild; pulpit antependium, the gift of Mrs. (Judge) Mahaffy, a member of the congregation; brass altar cross and vases, the gift of Miss Nasson, of Toronto, in memory of her parents, who were members of the congregation some years ago; east window—subject The Ascension—the gift of the Bridgland family, who reside in the parish, and the new bell and parish hall, the gifts of Mrs. Browning, a member of the congregation.

Mr. Kirk, who has been choir-master throughout nearly the whole history of the parish, having held this position for over 36 years, was at his post on August 28th, of this year, and it must have been a cause of much satisfaction to him to take part in the services of thanksgiving on that red-letter day and look back in memory to the many similar days of rejoicing which evidenced the onward march of progress of the Church in Bracebridge.—*Laus Deo.*

TEMISCAMING.

DEVER before was the Bishop so impressed with the progress and prospects of this wonderful region as he was on the occasion of his visit some six weeks ago. Haileybury is as large again as it was last year. It has added to its buildings a second hotel, a fine brick schoolhouse, many private houses and a Baptist chapel. Of course much of this activity and growth is

DUE TO THE NEW RAILWAY

The track is graded far into the wilderness to the north and the metals are laid down from North Bay to Montreal River, but a few miles south of Haileybury. One result of the opening of this line has been the discovery of a valuable deposit of silver. Nuggets of native metal have been obtained in great abundance. Many claims have been staked and considerable excitement reigns in consequence of the discovery. Great hopes are entertained that development will disclose very valuable deposits of the precious metal. Much of it is mingled with cobalt and from this fact the place is to be known by the

NAME OF COBALT.

It is about five miles from Haileybury. The Bishop's visit to Haileybury was upon the same day as the townspeople for the first time elected a mayor.

New Liskeard has made more remarkable growth. From a mere village it has sprung up into a town of 1000 people at the least. It boasts of four places of worship, two or three hotels, a number of shops, a branch of the Union Bank and many residences.

HERE ARE SITUATED THE DOCKS

which receive the merchandise destined to supply the back country. Roads have been made for many miles through the forest in various directions and the country is being rapidly cleared and much brought under cultivation. Very few lots, comparatively speaking, are now in the market in the thirty surveyed townships of this region.

Considerable progress has been made by our mission during the past year. Mr. Southey (student during the year) has done

good work. In his time a bell and a turret were added to the church, the building sanded and painted and seats and chancel furniture provided.

Mr. Dunn, who has been in charge during the summer, has done equally telling work. With him the Bishop visited many families in Hudson, Harley, Brethour and other townships—penetrating

FAR INTO THE BUSH

to look up isolated people. It is most important that a push forward should be made at once. Two clergymen, at the very least, are required, and a student should be added as an assistant.

IF WE FAIL

in the immediate future to take such steps it is to be feared that many of our people will be irrevocably lost to the Church.

Where are we to obtain the men?

Never since the Bishop took charge has there been such a dearth of suitable men. It seems almost impossible to induce men of the right stamp to come into these new regions. Quite as much as money we need men at the present moment.

ST. JOSEPH'S ISLAND.

ON Friday, 26th August, the congregation of Holy Trinity Church, Jocelyn, held a farewell gathering to their clergyman, the Rev. P. W. P. Calhoun, and Mrs. Calhoun, on the eve of their departure to the Mission of Little Current.

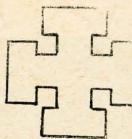
Tea was served at 7 o'clock, and afterwards everybody entered with zest the several games suggested. Towards the end of the evening the wardens read an address expressing their regret at the departure of their Incumbent and his inestimable wife, and they presented him with a beautiful silver pocket communion service, and Mrs. Calhoun with a handsome hand bag and exquisite sterling silver spoon. The Incumbent being surprised inadequately expressed his deeply-felt thanks on behalf of his wife and himself, but there is no doubt the good people of Jocelyn fully understood the position and the gratitude felt, and the pleasure it gave to the recipients.

In the Temiscaming Lake region smallpox has prevailed for some weeks. New Liskeard, the outlet for all the country north, has been quarantined. However, before we publish this issue the Provincial Board of Health will probably have removed all restrictions. The attack seems to be over.

Lord, make my heart a place where angels sing!—John Keble.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

THE Diocesan W. A. Board is anxious that our Branches should endeavour to do what lies in their power toward the evangelization of the Chinese found in their midst. Several of this nation reside in our larger towns, and probably others are scattered through the diocese.

This is a truly missionary work, lying close at hand, and surely we are responsible if these Chinese remain longer in the darkness of heathenism. Our efforts to bring them under Gospel influence would be unattended by the dangers with which our missionaries in foreign lands are beset, for the Chinese in Algoma are a gentle people, naturally courteous, ready to learn, and of civilized habits. Moreover, (a great advantage to those who have so many calls made upon them) the work proposed calls for no outlay of money.

It is suggested that those competent should form Sunday Bible Classes for their Chinese brethren, connected with the Sunday School.

Answers to the circular letter lately issued to branches respecting their several contributions to our various pledges, come in but slowly. Your Corresponding Secretary is very anxious to get this matter in shape as soon as possible, in order that our Diocesan Treasurer may know what funds to reckon upon.

Those representatives present at our recent Triennial Meeting in Sault Ste. Marie unanimously voted for the adoption of the new pledges. By their action in this, the Branches to which they belong stand pledged to assist to the best of their ability in raising the necessary money.

A largely-attended drawing-room meeting of the Pro-Cathedral Branch was held at Bishophurst on the sixth of September and a generous vote of money for this purpose was made.

Promises have been received from Fort William, Gravenhurst, Emsdale, Allensville, and Murillo Girls and Juniors. It is hoped that when meetings are renewed after the summer visiting and absence from home, this important business will be brought before the Branches by their Presidents and the matter definitely settled for the year, which, we would remind you, ends on next March 15th.

Pledges are an annual affair. Some Branches have written to your Secretary, saying, in effect, "We are already pledged to give so much to Mr. Peck's (our catechist's) salary and so much to our Shing-

wauk pupil." Now that promise was for last year. This year is a different matter altogether. The Board is not at liberty to assume that because certain Branches gave certain sums last year, therefore we can reckon on the same assistance in the current year.

What your Secretary asks for is a sheet, with the names of the different pledges written thereon by the Branch Secretaries, and the amount the Branch can give for the year, distinctly noted opposite each.

Every Branch has a right to discriminate between the pledges and give more to one and less to another, but at the meeting of the Pro-Cathedral Branch above mentioned, an excellent plan was followed and a lump sum promised to the pledges in general.

This is a most excellent arrangement, and saves both Secretary and Treasurer of the diocese much labour. These two officers have to see that the requisite sums are ready for each pledge, and the reconciling of the different amounts promised to the various separate sums required bids fair to be no easy task.

We do not feel that we can claim from each Branch this general subscription to the pledges as a whole without specifying any special object, but we do affectionately urge all Branches who can follow this method adopted by the Pro-Cathedral Branch, to be kind enough to do so. It will greatly simplify the work of the diocesan officers.

Some of the money to be promised should be sent in as soon as possible, for different dates. For instance, your Treasurer must hand over one hundred dollars for our two Shingwauk pupils in the beginning of December—otherwise the gift is not included in the Principal's Annual Report, which runs from January to December.

This pledge is adjusted as follows—Algoma and Nipissing Branches raise thirty dollars; Thunder Bay Branches twenty dollars; while those in the Deaneries of Parry Sound and Muskoka raise fifty dollars.

The child supported by the first three Deaneries is Dora Isaacs, whose clothing is provided by the Pro-Cathedral girls. The other two Deaneries support a boy and also clothe him.

Money for the two catechists must be paid by your W. A. Diocesan Treasurer to the Treasurer of the Diocese, H. Plummer, Esq., by each quarter day, as this is the date on which he has to pay out the salaries. Therefore it will be seen that these several amounts must be promptly sent in.

GENERAL CHURCH NEWS

THE census of 1901 gives some idea of the progress of Christianity in India. From $1\frac{1}{4}$ millions in 1872 the number of native Christians rose to $2\frac{3}{4}$ millions in 1901. In the period between 1872 and 1881 the increase was 22 per cent., in the next decade 33 per cent., while in the decade between 1891 and 1901 it was found to be 30.8 per cent.

The late Sir H. M. Stanley was never afraid to allow their full value to Christian missions. "The best way to stop the slave traffic," said he, "is to multiply mission stations in the interior. You will never stop slavery in Africa until you mark the country with the sign of the Cross. Wherever the missionary goes, slavery is doomed."

The census of 1901 shows nearly three millions of Christians, as compared with more than two hundred millions of Hindus, and over sixty millions of Mohammedans. Christianity, in fact, is still a scarcely appreciable quantity in India, though no doubt its influence extends much more widely than its numbers imply.

It is very interesting to hear that the Japanese military authorities have ordered that all interpreters supplied to the foreign correspondents with the army are to be Christians. It is said that certain interpreters during the Chino-Japanese war were untrustworthy, and this order shows a marked confidence in the character developed by Christianity. The Japanese Christians are displaying great loyalty during the present war, and many of the soldiers are Christians. The missionary problems involved in the issue of this war are deep and far-reaching.

The following statement is interesting:—"In no non-Christian land, except possibly Japan, is education so well cared for as in India. This does not prove that education is widely disseminated, however; for in 1901 there were only 147,344 institutions all told, with 4,417,422 scholars. That means that but one person out of every sixty-six is under instruction."

"The Churchman" (N. York) is authority for the expectation of the Bishop of Ripon to be a third dignitary of the Church of England in attendance at the General Convention of the Church in the United States in Boston. The others are the Archbishop of Canterbury and the Bishop of Hereford.

Dean Hole, of Rochester, who is not unknown on this continent, died on August 26th. Besides being known as a preacher and theologian, he was a capital speaker and lecturer and was well known as a first authority on the culture of roses.

Perhaps to Episcopalians the most interesting feature of the Church crisis in Scotland to-day is the almost universal repudiation of Calvinism. Dr. Robertson Nicoll in The British Weekly tries to show that the Confession is capable of a mild, indeed, almost of an Arminian, interpretation. But most writers assume that once venerated document to be entirely on the side of the extreme Predestinarians, and promptly proceed to throw it overboard. We may now believe that Scotland will never again have to endure the abominable doctrine of the predestination of men and women to eternal torments for the praise and glory of God. In one point at any rate the teaching of the Church has triumphed; always Episcopacy has meant opposition to the dominant Calvinism, and at last Episcopacy has won. Perhaps in one or two other points our Presbyterian friends will come to welcome the doctrines of the Church.—The Scottish Guardian.

According to the Berlin correspondent of a London daily, considerable stir has been occasioned in religious circles in the German capital in consequence of several public men having abjured Romanism. The Professor of Theology in Breslau, Dr. Schmidt, has resigned his post owing to a change in his views, and his example has been followed by two Roman Catholic teachers in the same city. A similar step has been taken by Dr. Kurz, a highly placed Roman Catholic clergyman in Rosenstock. In Western Germany several well-known merchants in the Archbispicric of Cologne have also abjured Romanism.

The Ven. Archdeacon Worrell, of Kings-ton, Ontario, has been elected to the see of Nova Scotia and has accepted the bishopric. Dr. Worrell's elevation to the episcopate brings to the front a man of intellectual power and many attainments. He was born at Smith's Falls, Ontario, in July, 1853, is a graduate of Trinity University, Toronto, and was ordained in 1881. His brother, Mr. J. A. Worrell, K.C., is a well-known barrister and the Hon. Treasurer of Invested Funds for the Diocese of Algoma. His father is the Rev. Canon Worrell, of Niagara Diocese.

CHURCH HISTORY NOTES

THE GROWTH OF PAPAL POWER.

THE growth of the Papacy is a wonderful story. But it is not an unnatural one. That the Church planted in Rome should conquer the heathen forces of the world is wonderful indeed. But it is not unnatural that having done this the Church of Rome, seated in magnificence and breathing the atmosphere of earthly ambition, should seek to make herself mistress of the world.

There is no sufficient foundation for the theory of Papal supremacy. It finds no adequate support in Scripture or in history. Our Lord gave to St. Peter no such authority as is claimed by the Papacy to-day.

In the New Testament we fail to find St. Peter established as Supreme Pontiff over the Universal Church. Neither the Acts nor the Epistles know anything of his supremacy. It is St. James, not St. Peter, who presided in the Council of Jerusalem. St. Paul could never have written as he did to the Christians at Rome had he known anything of St. Peter's local episcopate and supreme authority there. Moreover, the records of the first three centuries afford no evidence to convince an unbiassed mind that in those early days the Pope exercised authority over the whole Church of Christ.

No ! The Papacy is a growth. It came about naturally through the pre-eminence of the Church seated in the world's most famous centre.

And in England, as elsewhere, the growth of Papal power may be readily traced. First came such intercourse as is natural between a new and obscure and an ancient metropolitan Church. Then, as one side and the other, in the ceaseless struggles of early days, appealed to Rome for support, the idea of the Papal authority took shape and grew. Presently it was claimed as a right and in the great crises of our history no opportunity was lost of asserting the claim. And when the Norman conquest brought into England hosts of his loyal supporters, the Pope's aggression, and our Church's submission to it, grew apace.

Thus despite recurring protests, the Pope obtained ever increasing recognition in England, until at length, his tyranny becoming intolerable, our Church was driven to assert her rights as an independent Branch of the great Catholic Body of which Christ alone is Supreme Head.

It was a wonderful period that stretched for 500 years from the Conquest to the Re-

formation. It brought to the Church of England much that was good, rousing her to more vigorous life and reforming not a few of her abuses. Yet it was none the less a time of gradual enslavement. On the pages of its history are recorded stirring tales of conflict and heroism, of grand Christian enthusiasm and splendid progress in literature and arts, of marvellous conquests and discoveries and of the upbuilding of our English constitution and laws,—in all of which the Church of England played a noble part.

But most prominent through all those centuries was our struggle against the aggressions of Rome, the never-ending fight for national and ecclesiastical freedom.

Two well-known stories are worth repeating.

In 1170 the struggle between Henry II. and Archbishop Thomas a Becket regarding the freedom of the clergy, and the right of appeal to Rome came to an issue. An impatient utterance of the king—"Will no man rid me of this turbulent priest?"—led to the foul murder of a Becket in Canterbury Cathedral. All Christendom was indignant at the crime. And the Pope, seizing his opportunity, claimed the right to impose upon the king a most humiliating penance.

In the next generation we find King John vainly resisting Papal demands, and in 1213 actually surrendering his crown to the Pope that he might receive it back again in token of his submission to Papal authority.

It is some relief to this dark picture that two years later the best men of England, with Archbishop Langton at their head, rose and compelled King John to sign that bulwark of England's liberties, "Magna Charta," whose opening words declare "The Church of England shall be free."

It was in this period that the Church of England became so completely identified with such Roman innovations as "the worship of the Virgin," the doctrine of transubstantiation, the withdrawing of the sacramental cup from the laity, the enforcing of celibacy upon the clergy and of confession, as a term of communion, upon all.

Organized resistance availed little. We know the work of Wycliffe and his followers. We know also that statutes were passed from time to time checking Papal interference,—for example, the famous Statute of Provisors, regulating the appointment of clergy, and that of Premunire, forbidding appeals to Rome. But in the main resistance seemed unavailing. Our cup was not yet full. We had to wait for freedom. Only at the end, and in an unexpected manner, it came.

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.

BISHOP'S APPOINTMENTS FOR OCTOBER, 1904.

1. Sat.—		
2. 18th Sun. after Trinity		
3. Mon.—		
4. Tues.—		
5. Wed.—		
6. Thur.—		
7. Fri.—		
8. Sat.—		
9. 19th Sun. after Trinity.		
10. Mon.—Train for the East.		
11. Tues.—	Attend Provincial Synod in Montreal.	
12. Wed.—		
13. Thur.—		
14. Fri.—		
15. Sat.—		
16. 20th Sun. after Trinity.	Preach in St. Luke's Church, Montreal.	
17. Mon.—		
18. Tues.— <i>St. Luke, Evangelist.</i>		
19. Wed.—		
20. Th.—		
21. Fri.—		
22. Sat.—		
23. 21st Sun. after Trinity.	Brockville.	
24. Mon.—		
25. Tues.—		
26. Wed.—		
27. Thur.—		
28. Fri.— <i>St. Simon and St. Jude.</i>	Sault Ste. Marie.	
29. Sat.—		
30. 22nd Sun. after Trinity.	St. Joseph's Island.	
31.—Mon.		

Bishop Tugwell, of the Niger, Canon Sell, of India, Dr. Miller, of Hausaland, and others working on the spot, urge that unless Christianity be brought immediately to the West and West Central Soudan, these immense and populous regions will in a few years become Mohammedan. Canon Sell writes that he considers the evangelization of the Pagan Hausa tribes "the most urgent work of the Church of Christ at this time."

ODDS AND ENDS.

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers Him no place.—Ruskin.

'Put a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again, and say nothing about it. Love hides even from itself.—Drummond.

The members of the Masonic Order are showing much zeal in the scheme of raising £10,000 for the erection of the future Chapter House of the new Liverpool Cathedral, in memory of the late Earl of Lathom. The brethren hope to arrange for a special Masonic ceremonial stone-laying of the Chapter House by H.R.H. the Duke of Connaught, M.W.G.M., with the warm approval of the Bishop of Liverpool.

A good heart is like the sun; for it shines bright and never changes, but keeps its course truly.—Shakespeare.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens.

How many of us have even a desire to forget an unkindness. For this desire we should pray.—Spurgeon.

The supernatural does not contradict our reason, though it may transcend it, but the unnatural does.

Mr. Charles Booth, in his great work on the London poor, tells us that the number of Roman Catholics in the British metropolis is a little less than 200,000, and that of these a considerable number are Irish-born or foreigners.

The tercentenary of the birth of Bishop Morgan, of St. Asaph's, was observed on Saturday, September 10th, at Penmachno, Carnarvonshire, the Bishop's native place. The Dean of Bangor preached at the service in the parish church. The Bishop's memory will ever be cherished in the affections of Welsh Churchmen, on account of his Welsh translation of the Bible, which is the standard translation in that language; it has even been maintained that the work surpasses the English authorized version in accuracy of expression.

ECHOES OF THE S.P.G.
ANNIVERSARY.

The Archbishop of Canterbury—

Above all, he was thankful for the greatly increased circulation of the society's publications. This, he considered, was a real mode of doing the society's work; nothing was so fundamentally important as that their work should be rightly known and understood. In 1902 the circulation of their two magazines was 15,000 and 20,000 respectively; now they could point to four magazines—one of which, the "Church Abroad," had a circulation of 330,000. This meant much in making people know and understand what was being done for the Master's cause.

He desired to deprecate the constant appeals for deputations, in which he saw something undignified. It was a good work, but surely the right "deputation" was the parish priest. Think of the early days of the Church, and picture her delivering the Gospel message through "deputations"—the idea jarred; we should return to the old ideals, when the support of Mission work was an inherent part of the duties of the Christian ministry.

The Bishop of St. Alban's—

Did we, as we should do, give our hearts, ourselves, and our substance? Were the parish clergy doing their duty in this matter? Were the parish priest was really afire the parish was afire too; if any man ought to know what was being achieved in the Mission field, it was the parson of the parish. He had once been a deputation. The parson of the parish would take the chair and would say, "I don't know much about Mission work, but here is a deputation who will tell you all about it"; "and I wondered," said the Bishop, "how many years that good man had been going on saying the same thing!"

Admiral Gibson—

He was unable to understand the attitude of people who valued Christianity at home, and thought that Missions were not worth supporting abroad.

The Bishop of Tinnerelly—

Those who scoffed at missionary results reminded him of the thief who, when convicted on the evidence of three witnesses of stealing a horse, complained that he could easily have produced a hundred witnesses who did *not* see him do so.

The Bishop of London—

I look upon all we can do for foreign Missions as an elementary act of gratitude on behalf of the home Church. We are keeping next week—and I know that all here, whether belonging to this diocese or not,

will sympathize with the event—the thirteen-hundredth anniversary of the diocese of London. And I feel a deep sense of responsibility to-night in addressing you as the 106th Bishop of London. And when we ask how we ever got this position, when we ask how it was that God through His Church had been guarding and caring for London for 1,300 years, and when we ask who it was that brought us the light, we know perfectly well, when we think of it, that it was the laborious and self-sacrificing efforts of a band of foreign missionaries which brought it. They brought it from a poverty-stricken country, ten or twenty times poorer than our own; and we ourselves, who rejoice in the light of the truth to-night are the results of a successful foreign Mission.

The Bishop of Southwell (Dr. Ridding) has resigned, his health being too poor to permit of the full performance of his episcopal duties. Since writing the above the Bishop has died.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 31st August, 1904:

MISSION FUND

Edinburgh Association, \$32.83; W. S. Dent, Esq., \$243.31; Quebec W. A., \$25; per Diocese of Toronto, \$20; D. W., Quebec, \$213.32; Mission Board, \$450; Victoria, \$1.06.

DIOCESAN EXPENSE ACCOUNT.

Kagawong, \$6.72; Gordon No. 1, \$1.05; Gore Bay, \$2.90; Silverwater, \$1.06; Meldrum, \$1.11; The Slash, \$1.22; Hilly Grove, 90c; Manitowaning, \$2.06; Walford, \$3.22; Webbwood, \$2.02; Port Carling, assessment, 1904, \$2.50.

FOREIGN MISSIONS.

Spragge, \$8.41.

INDIAN HOME.

S.P.C.R., for Scholarships, \$485.55; Edinburgh Association, \$4.84; Toronto, St. Philip's, for a Friend, \$5.35; Toronto, St. Peter's, \$18.34; Toronto, All Saints', \$50; Toronto, St. Philip's, Louisa Shebagegis, \$5; St. Paul's S. S., Port Dover, \$6; Petrolea S. S., \$30; Listowel S. S., \$8; Trinity, St. Thomas, \$35.15; Port Dover, \$6; Port Coborne S. S., \$14.76; Grant, M.S.C.C., \$910.

DIOCESAN OVERDRAFT FUND.

Gore Bay, 60c; Mills, 92c; Kagawong, \$4.06; Garden River, \$4; Fort William, \$2.

FOR SICK CATECHIST.

Rev. Mr. Harper, \$1; per F. R. Cartwright, Esq., \$25; Mrs. Grasett, Simcoe, \$5.

DIOCESAN OVERDRAFT FUND.

The Bishop has received \$5 from Miss Alice Mason.