

JANUARY, 1905

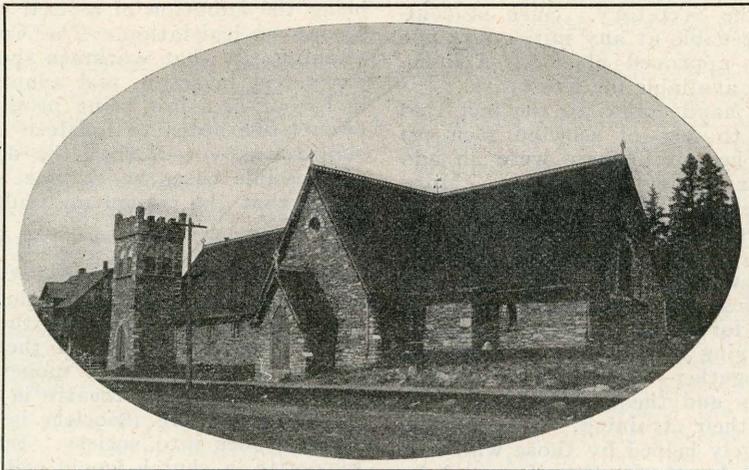
Now it is high time to  
awake out of sleep.



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

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



#### Bishop :

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

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### THE S. P. G. SCHEME TO TRAIN MISSIONARIES.

**T**HIS well-known Society, which has aided this and many other dioceses in the planting of the Church and in the maintenance of her ministrations, is making a new departure in the way of training missionaries. The great lack to-day is the need of reapers for the great harvest field, white in its ripeness.

It can be said with certainty that many men and women are ready to offer themselves if means can be provided to defray the cost of their preparation and training. This applies not only to those who enter the sacred ministry, but also to doctors, teachers, nurses, evangelists, craftsmen, etc.

To accomplish this end the S. P. G. seeks to provide a sum annually for students requiring help, which would be distributed in accordance with the circumstances and requirements of each candidate, under the supervision of the Secretary. Such studentships will be tenable at any missionary college or other approved place of training, and should be available for five years.

Evidence to hand points to the fact that hundreds—up to 400—of selected men per annum could be got if there were an adequate plan for dealing with them. Moreover, the experience of the C. M. S. in the working of its system warrants the hope—it may be said, the certainty—of complete success. In humble trust that God will abundantly bless the scheme, the S. P. G. is to launch forth and asks for contributions for carrying it out. The two purposes go forward together—the caring for promising candidates and the raising of funds to provide for their training. The scheme should be largely helped by those who have been benefited by S. P. G. gifts, and because its success will re-act again and again in the propagation of the Gospel at home and abroad.

### A CHINESE GOVERNOR AND CHRISTIANS.

**C**HOW FU is Governor of the great province of Ching Chou Fu, with a population of thirty millions. In a letter to the Rev. T. Richard, published in the current number of the Missionary Herald, he says: "I want you to write in my name to all the missionaries in Shantung Province and say that I am anxious to promote a better understanding between them and the authorities; but as there are over a hundred Protestant missionaries in the province I cannot see them all separate-

ly. It is my most earnest desire that they should elect three men of age, experience, and influence, so that we may talk over all matters of mutual interest. If the plan proves successful I shall memorialize the Throne, that it may be adopted in other provinces throughout the Empire. Meanwhile you may please get me copies of your Scriptures, so that I may present them to my subordinates for their study. When they understand Christianity better anti-Christian feeling will all die away."

### THE FRENCH SUNDAY.

**T**HERE is now before the French Senate a Bill tending to secure for every workman one day's rest in the week.

The reform is, of course, supported by Sunday Closing and kindred societies, and the other day the Superior Council of Labour, at the Ministry of Commerce and Industry, discussed the question, the result being the adoption of several resolutions in favour of legislation. The Council agreed unanimously that workmen should have one day's rest in seven, and adopted a motion in favour of a law being promulgated. By twenty-five votes to fourteen an additional clause was voted, that the day should in all possible cases be Sunday. It is to be hoped that the reform may not be long delayed.

Did you ever notice that the man who says that he is kept out of church by hypocrites is not influenced by them anywhere else? Business is full of them, but if he sees a chance to make money, he doesn't stop at that. The theatre is full of them, yet he goes there. Society is full of them, still he goes into society. But to meet a hypocrite in church would soil his purity.—Church Times.

A certain lady disciple of Mrs. Eddy was walking abroad one day when she happened upon a small boy writhing in considerable anguish. He stated, in reply to a question, that he had been eating green apples. "My boy," said the Christian Scientist, "you are not really suffering; it is imagination; there is no such thing as pain." "You may think so, mum," replied the boy, tying himself into a double bow, "but I have positive in side information to the contrary."

### DIOCESAN OVERDRAFT FUND.

The Bishop has received from Miss Gregory-Allen the sum of \$8.50 towards this fund, which exists to meet a debt which the Bishop inherited when he came to us.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 2. No. 1.

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## A LAY MOVEMENT IN FAVOUR OF SUNDAY WORSHIP AND REST.

**A**S was announced some time ago, an influential Lay Committee has been formed in England to promote Sunday worship and rest. In connection with the movement sermons were preached by the Archbishop of Canterbury, the Bishops of London, Stepney, and Kensington, and a large number of clergy, in the principal Churches of the metropolis.

The Primate preached at St. Edmund's, Lombard Street, from Rom. xiv. 7. His Grace said it was true that the whirl of modern life concentrated men's thoughts on the present hour, but he did not agree with the modern writer who recently declared that the English working man had ceased to care about the past, and regarded appeals to history as the stock-in-trade of the imposter or the obstructionist. He believed with all his heart that the Christian faith would be handed on to the succeeding generation a stronger, nobler and manlier thing. The strength of English life depended upon the strength, piety, and purity of English homes. We had been entrusted with, among many other great gifts, the priceless heritage of our English Sunday. That gift, above all others, was fitted to meet our modern needs, to purify and upraise our daily life. Let us beware lest, thoughtlessly, and without at all intending it, we allowed that magnificent heritage to be in any way marred. Let everyone throw his strength on the side of its maintenance. Wise men, who saw the danger, had banded themselves quietly and unobtrusively to

stand firm against it. In this thing pre-eminently men had to look not alone to their own needs, but to the needs of others.

The Bishop of London preached to a large congregation, which included several members of both Houses of Parliament, at All Saints' Church, Ennismore Gardens. Selecting for his text, "This is the day which the Lord hath made; we will rejoice and be glad in it," his lordship said this passage from the Psalms struck the key-note of Sunday—it was a day of spiritual joy and gladness. It was not too much to say that the future religion in this country depended in a very large measure upon the future of the Sunday. They all remembered what Mr. Gladstone made of his Sundays, and possibly that one thing was the secret of that great man's wonderful life. It was impossible to blame those who, wearied by business or by work for the State, took what was called a week-end holiday; but the manner in which the week-end was spent made all the difference in the world. It was rarely that he himself got away from London on a Sunday. A week-end in the country, which included attendance at the village Church on the Sunday morning, and a walk in the afternoon or evening to admire some lovely scenery—a week-end like that, so far from harming a busy man, was bound to refresh and invigorate him. But a week-end which included crowded parties and social life going on just the same as during the week was restful to neither body nor soul. It was impossible for a Christian man to think he was spending the Sunday aright if he took away boys from the Bible-class to carry his clubs at golf in the afternoon. It was impossible for a Christian woman to think she was spending her time aright if she reserved her largest dinner-party for the Sunday night. The souls of servants were just as important as the souls of masters and mistresses.

# DIOCESAN NEWS

## NOTES.

**B**OTH at Gravenhurst and Burk's Falls the parsonages are being sold with a view to the purchase or erection of better buildings.

At Sheguindah, the Indian mission on the Manitoulin Island, the missionary would be much helped if he had a small boat to enable him to reach points at which the lake steamers never touch, but at which some Indians live.

Mr. F. Major, who was disabled some thirty months ago while at Michipocoten, has gained some power over his limbs, though very far from being whole. During the autumn he has tried again to act as a lay-reader. Indeed, he has pleased all whom he could serve, for while unable to get about much in consequence of his disability, he has taken services on Sundays for several months. First he went to Desbarats and lately has been at Depot Harbour.

Our missionary at Haileybury, Rev. R. A. Cowling, is happy in his field of labour and finds much to encourage him. But the mission is a large one and should be served by three missionaries. At Haileybury the Church people are procuring a graveyard or burying-plot in conjunction with other religious bodies. The portion reserved for the Church will be, it is hoped, consecrated during the coming year.

Two things are this month to be mentioned with regard to the Manitowaning mission. One is that the new parsonage—a commodious house—has been completed, and is, we trust, now in the enjoyment of Rev. A. J. Young and his family. The other note of progress is seen in the erection of a church at Hilly Grove, where the Church's influence is growing.

There is some likelihood that Rev. J. C. Robinson, once a missionary to Japan, will visit several points in Algoma during the winter.

All his friends will regret to learn that Rev. A. H. Allman, of Emsdale, has been quite poorly again.

The Standing Committee will meet at Sault Ste. Marie on the 10th of January.

## STUDENTS' EDUCATIONAL FUND.

**T**HE following sums have been received by the Bishop towards the "Students' Educational Fund":

Magog, St. Luke's .....	\$ 5 00
Sherbrooke, St. F. Dist., Aux.....	\$54 69
Miss Rose Bowen .....	1 00
	55 69
Compton, St. James' .....	10 43
Dr. King .....	1 00
	11 43
Coaticook, St. Stephen's .....	14 00
Ch. Church .....	2 00
	16 00
Kirkdale .....	3 90
Richmond, St. Anne's .....	13 01
Windsor Mills .....	14 70
A Friend .....	100 00
Special .....	27
	\$220 00

The above are sums which go towards the foundation of a Fund, the lack of which was thrust upon the attention of the Diocese by the Bishop in his charge to the Triennial Council of 1904. We quote in part:

"But when men offer themselves I am often compelled to refuse them because they are untrained, and we have no means to train them.

"What we require is an Education Fund for candidates whose resources are inadequate. From such a fund I would be disposed to make loans to deserving men at low rates of interest, the same to be repaid by instalments after the borrower is ordained. Such a system of management would have the double advantage of saving the student's self-respect and of maintaining the fund in perpetuity. The money would go and come in a continuous circle of blessing. I would further require the student to remain in the Diocese until the loan is repaid."

## A MUSKOKA THEOLOGICAL LOG-HOUSE.

**A** LOG school. Such a building is not seldom described as existing years ago in the older parts of the province for the accommodation of children. Nor is it by any means a thing of the past in "New" Ontario. But a log-house for use by young men in training for matriculation in the University as a necessary part of their preparation for Holy Orders is a new thing. Such a building, however, has been erected in the thick of the bush in

Muskoka, where Rev. R. Clark has settled and made himself a home. Mr. Clark, unable to perform the ordinary duties of a parish priest, has interested himself in the preparation of young men for the ministry. Near to his house his son and Mr. T. H. Young have erected a log-house, about 12 feet by 20 feet, in which they are to live and study. The young men have also chopped their winter's wood and are doubtless before this busily engaged with their books. Mr. Clark devotes a part of each day as tutor. Who knows but that he may be the founder of a diocesan school, in which students reading for Holy Orders may be trained? Certainly he is doing a good work. At present there are but two students, though room for one or two more.

Besides, it is learned that Mr. Young is zealously engaged in gathering the settlers of the country round about in a school-house on Sundays for public worship—establishing a new mission, in fact. So many places are untouched by the Church.

#### EMSDALE MISSION.

**A** SPECIAL harvest thanksgiving service was held in St. Mark's Church, Emsdale, on Thursday evening, Oct. 13th. Decorations therein were very tastefully carried out by various members of the congregation, displaying grain, fruit, flowers, and vegetables. The seats were encouragingly filled, and the service was inspiring, whilst the singing was feelingly and heartily rendered. The prayers having been said by the Incumbent, the sermon was delivered by the Rev. T. E. Chilcott, M.A., rector of Parry Sound, which was excellent, both in spirit and matter, being also listened to with earnest appreciation. The offertory amounted to \$6.10, and was devoted to the Superannuation Fund.

On St. Luke's Day (Oct. 18th) a special harvest thanksgiving service was held in St. Luke's Church, Kearney. The decorations were simple, but effective, and betokened many pains on the part of the faithful few, who had employed both skill and taste in the disposition of grain, fruit, vegetables and plants. A really good congregation assembled at 8 p.m., the responses were devoutly and firmly taken up, and the singing was hearty and good. The Incumbent having said the prayers, the Rev. C. W. Balfour, B.A., rector of Huntsville, delivered an eloquent and instructive sermon, which was much enjoyed. An offertory of \$2.26 was given to the Superannuation Fund.

The annual harvest thanksgiving service

in connection with St. Mary's Church, Sand Lake, was held on Sunday morning, Oct. 30th, at 10.30 a.m. The church was prettily decorated by loving hands with grain, fruit, and evergreens, and an encouraging congregation was present. The Incumbent said the prayers, delivered the harvest sermon, and celebrated the Holy Communion. The service was both solemn and refreshing, and an offertory of \$1.50 was given to the Superannuation Fund.

#### HUNTSVILLE—ALL SAINTS.

**T**HIS parish began the new Christian year under most favourable circumstances, having the presence and help of his lordship the Bishop. Services as usual were at 8, 11 and 7 o'clock. At the 11 o'clock service the Bishop celebrated the Holy Communion and preached a most timely sermon on the season's call from slumber to activity. At the evening service his lordship confirmed thirteen candidates and preached a forcible and impressive sermon on the necessity for faith in the religious as in the secular life. The Bishop's words at both services and in the Sunday School in the afternoon were most helpful and listened to most attentively by all. We know they cannot have been uttered in vain. All will look for the Bishop's return and will gladly welcome him when he comes again. May that be soon.

#### STURGEON FALLS MISSION.

**R**EV. D. A. Johnston, the incumbent of this Mission, sends to us the following: The

NEW CHURCH OF ST. MARY MAGDALENE, Sturgeon Falls, which was opened by the Bishop on Sunday, Oct. 9th, is a beautiful and commodious building, and takes the place of a very small and inferior one, which has been pulled down. Occupying a prominent site, it presents a handsome appearance, and is an ornament to the town. It is veneered with red brick, pointed with black mortar, and has a basement school-room and vestry. One of the chief features of the interior, which is quite in keeping with the outside, is a chancel arch of artistic design. The whole building might be described in one word—unique.

The basement supplies a long-felt want, that of a meeting place for the different organizations in connection with the church work, besides being used as a schoolroom.

We have a flourishing Girls' Guild, which contributed the first money towards the building fund, and presented a handsome

pair of solid brass altar vases at the opening of the church.

We have also a newly organized Young Men's Club, which promises to be a success.

And I must not forget to give favourable notice to our branch of the W. A., which has done so much in the past, and is now more energetic than ever.

ST. BARNABAS, CACHE BAY.

This neat little church, erected about a year ago, is now completed, well furnished, and nearly out of debt. The ladies of this congregation organized under the name of the W. A. (not yet affiliated) are doing a noble, self-sacrificing work, and their labours have been attended with uncommon success.

The people of both congregations have reason to return thanks to God for having so abundantly blessed and crowned their efforts.

#### ORDINATION.

**O**N Sunday, December 18th, the Bishop held an ordination in the pro-Cathedral of St. Luke, Sault Ste. Marie, when Rev. T. J. Hay, of the mission of Bruce Mines, was advanced to the priesthood. The sermon was preached by Rev. M. O. Smith, M.A., of Webbwood, and it was much appreciated by all who heard it. Other clergymen assisting were Rev. E. H. Capp and Rev. C. Piercy. In the evening Mr. Hay occupied the pulpit of St. Luke's.

#### ANOTHER EPISCOPAL VISITATION ON THE MANITOULIN.

**W**HEN the Bishop made his earlier visitation of the Manitoulin Island the Mission of Sheguindah was omitted to suit the greater convenience of the missionary and his charges. But a special trip was made in September, when on Sunday, the 18th of September, the Bishop spent a busy day at three points. The first to be mentioned is Bidwell, some twelve miles of a drive from Sheguindah. Here there is a nice little congregation which is talking about the erection of a church building on a site offered by Mr. Body. It is evident that a good work is going on here among the settlers. Three persons were confirmed at the morning service.

In the afternoon was held the annual visitation of the Indian mission at the Church of St. Andrew on the Indian reservation. There was an unusually large congregation present, and the state of affairs there may be characterized as being very happy. Rev. Mr. Prewer is gaining a strong influence over the Indians for their good. He presented five of them for confirmation.

In the evening there was a third confirma-

tion—two persons. It was at St. Peter's Church, which serves the white residents, and is situate two miles from St. Andrew's Church. This was the last of the Bishop's services for the day. He was unable to stay longer, and so made haste away next day.

#### ST. JOHN THE EVANGELIST, SAULT STE. MARIE.

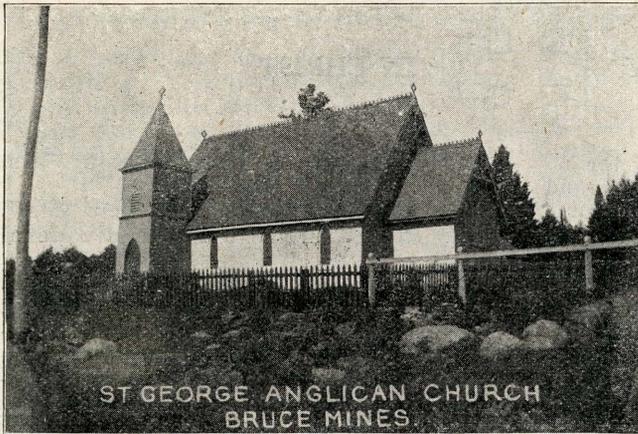
**T**HE Mission Church of St. John the Evangelist is struggling to meet its debts. The current account, in consequence of last year's stress and the fact that the mission has undertaken from its own resources to pay \$400 per annum towards the clergyman's stipend as well as contributing to other Church objects, has fallen into arrears over \$200. Since the departure of Mr. Cyril Rounthwaite, an energetic and zealous Churchwarden, things lagged, until the clergyman was able to fill the vacancy by the appointment of Mr. Geo. F. Daniels. Now again things are moving onwards. Mr. Daniels has already proved himself a capable as well as a zealous officer. The sum of about one hundred dollars has been secured towards liquidating the debt referred to, while at the same time efforts are put forth to increase the weekly income.

This was all a-doing while the women of the congregation—the W.A.—were striving to procure money by means of a sale and supper to reduce the debt on the church building. By the kindness of Rev. E. H. Capp the sale was held in the schoolhouse of St. Luke's, for which due thanks are given. By dint of hard work, our few women made for themselves a good reputation—the supper was by everybody pronounced to be excellent and the articles for sale reasonable, if not cheap, in price—and over \$100 towards the sum being raised to pay the debt on the church building. With all the drawbacks which at times loom so big, a look back over the past thirty months discovers a steady advance.

#### THE SAULT REGION A PROMISING AGRICULTURAL DISTRICT.

**B**ETWEEN Webbwood and Sault Ste. Marie, on the Sault Ste. Marie branch of the C.P.R., there are arable tracts of land capable of sustaining a large population; when cleared and drained the soil is easily worked and is very fertile.

Thriving settlements are springing up here and there, most of them possessing schools and places of worship. Some of these settlements already present a most promising appearance and compare favorably with what is found in the older parts of Canada.



About Walford, Thessalon, Desbarats and Bar River, as one may see from the train in passing, there are farms and groups of farms which would do credit to any part of the province.

Being in the midst of what is rapidly becoming a noted mining region, these lands are bound to settle very quickly, not only because of their fertility, but because an excellent market is afforded for their products. Settlers may now obtain farms at a reasonable rate, but in a few years it is not unlikely that the best farms will be taken up and the price will be much higher.

Add to these considerations the advantages of a fine bracing climate, splendid water, and easy access by train and boat, and last but not least, most picturesque scenery, and one has reason to expect a large influx of people in the near future.

The Bishop of Algoma will be glad to do what he can for any who may be thinking of coming into this locality if they will write to him at Sault Ste. Marie. He will gladly put them in communication with the clergyman nearest them, and so secure to them reliable information and advice, together with the privileges of religious supervision.

It is known that the different bodies of Christians are doing their utmost to secure suitable homes for their people in new localities, and look after them when they get there, lest they wander into other folds. The Church of England should not be indifferent in this matter.

#### A LOOK BACK AT 1904.

**A** GLANCE over our columns during the past year reveals many marks of substantial progress in this diocese. The Church's work is being extended—very slowly—into new centres in this vast terri-

tory and the task of diocesan organization is being carried forward in a careful manner. Then there is the Kaleidoscopic change in the personnel of the missionaries in charge of missions. "Men may come and men may go," however, but the Church goes on for ever. Nevertheless, all should strive against that self-will and spirit of restlessness, characteristic of the day, that tends to frequent changes and the absence of any conception of what is meant by the "cure of souls."

The ranks of the clergy were invaded by death last winter, when Rev. J. Pardoe entered into rest, while not a few of our loyal and older lay people crossed the bar, too. Changes were made by the resignations of Revs. J. W. Thursby, Rev. J. Ecclestone, Rev. H. Cook, Rev. W. Smithe-man, Rev. R. Atkinson and Rev. H. Codd. New and welcome fellow-workers are Rev. C. W. Balfour, Rev. L. A. Trotter, Rev. J. T. Larzen, Rev. R. A. Cowling and Rev. M. O. Smith. During the past year three Deacons were raised to the Priesthood in the persons of Rev. F. H. Hincks, Rev. H. King and Rev. T. J. Hay.

New churches were erected at Sturgeon Falls, Cutler, and at Christie Road, near Parry Sound. At Bracebridge the new church was completed and a fine parish hall erected. The Church of St. John, Northwood, has been re-opened. Parsonages have been erected at Fort William and Murillo.

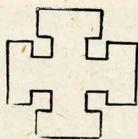
Several advances were made last Easter by missions in the way of increased self-support, while Sudbury and North Bay assumed the full support of their clergymen.

At the Triennial Council held in June last it was felt that the time was ripe to take the initial steps towards the erection of a Synod for Algoma. The first move has been made with the result shown by the resolutions of the House of Bishops, and published in our columns last month. The Standing Committee has in hand all the preparatory work and should, before it is completed, have done not a little in the way of training gentleman to be valuable members of an Executive Committee for the Synod.

We record with thanks to God the completion of the Sustentation Fund to the sum of \$54,000. Subscriptions to it are not closed, for \$100,000 is needed. But a halt is called to enable other work to be taken in hand, chiefly now the Overdraft Fund.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

**T**HE Third Annual Conference of the W. A. in the Deaneries of Muskoka and Parry Sound was held in Gravenhurst on November 17th. The evening before, a thanksgiving service was held, and an address given by Miss Etches, on Uganda, with limelight illustrations.

Holy Communion was celebrated in St. James' Church at 8 a.m. on the morning of the 17th. The Conference opened at 10 a.m., when twenty-eight delegates answered to the roll call, as follows: Bracebridge—Mrs. Thomas, Miss Bridgeland and Miss Beaumont; Emsdale—Mrs. Allman and Miss Collinson; Gravenhurst—Seniors, Mrs. Hedley, Mrs. R. Fielding and Mrs. Johns; Girls, Miss Castle and Miss E. Johns; Juniors, Miss S. Fielding and Misses T. and E. Palmer; Huntsville—Seniors, Mrs. Duncan, Mrs. Trimmer, Mrs. Norton, Mrs. Thomas and Miss Balfour; Juniors, Mrs. Tudhope and Miss Thomson; Novar—Mrs. Thomas; Parry Sound—Seniors, Mrs. Hoppins; Girls, Miss K. Jukes; Juniors, Miss Delamere; Powassa—Mrs. King; Rosseau, Mrs. Ditchburn and Miss Holton; Visitor—Mrs. Smith, Nairn Centre.

There were present three officers of the Diocesan Board: Mrs. Gossage, First Vice-President, who conducted the Conference; Miss Delamere, Dorcas Secretary, and Mrs. McPhee, Secretary-Treasurer for Junior Branches, also sixty members of the three resident Branches.

After the W.A. hymn, "The Love of Christ Constrains," Missionary Litany and Prayers, Mrs. Hedley read the address of welcome, which was responded to by Mrs. Norton of Huntsville. Mrs. Gossage gave her address, and annual statements were read, also a communication from Mr. and Mrs. King of the Shingwauk Home. A message of greeting was given from Mrs. Davidson of Toronto.

A paper, "The Golden Link Between Seniors and Juniors, the Girls' Auxiliary," by Miss Suttaby, was read by Miss Trenamen. It urged that the chain between Seniors and Juniors be not broken, but that Girls' Branches be formed, and all Girls' Guilds affiliated with the Diocese. Discussed by Miss Jukes, Miss M. Fielding and others.

A pleasant incident then took place in the presentation to Mrs. R. Johns, Gravenhurst, by the members of the Branch, of a Diocesan W.Q. Life-Membership. The gold badge was printed on by Mrs. Cossage, and

an address from the givers read by Mrs. Firman.

After the noon prayer, the Rev. C. W. Hedley entered and gave a short devotional address.

At 2 p.m. the afternoon session began with a hymn and prayers, including that for members in affliction, Mrs. Allman having previously moved a resolution of sympathy with Mrs. Pardoe, Mrs. Gregory-Alten and Mrs. Tool, which was carried.

A report of the W.A. Triennial meeting held at Sault Ste. Marie last June was given by Mrs. McPhee. A paper on general Junior work followed by Mrs. Tudhope, Huntsville. Miss Delamere's paper on "Dorcas Work" was read, and much appreciated. Mrs. R. Fielding led the discussion.

Miss Etches of the deputation staff of the M.S.C.C. then gave an interesting address on "Work Among Chinese Women," illustrated with curios, which was much enjoyed and appreciated, especially as the W.A. of Algoma has recently taken up a pledge to train a native girl as Bible-woman in the Foo-Chow Training School.

After sundry resolutions, an invitation to hold the next Conference at Bracebridge, and the reading of the minutes, the general thanksgiving and prayers terminated a most profitable and successful meeting.

The following letter has been received from Foo-Chow:

FOO-CHOW, Oct. 29th.

DEAR MRS. IRNSIDE,—The promise to support a woman in our school will be a great help. The woman we have chosen for you is Ning-daik, or "obtained brightness" Enoh. She is very poor, a widow with one little boy, blind in one eye. She heard the gospel while in the hospital here, with her boy, and is now an earnest Christian and anxious to train as a worker. She has no relations but one sister, and is much persecuted in her village. She is a quiet, earnest woman, and makes lace with which she will pay her two shilling entrance fee. Could you buy what she makes in her holidays? I will send you a photo of her, as soon as I can. Again thanking your W.A. for interest and help, I remain,

Yours sincerely,

E. M. PAKENHAM-WALSH.

We are glad to report that the thirty dollars for the training of this woman is all promised. Our Treasurer asks that it be paid as soon as possible.

## GENERAL CHURCH NEWS

IT is understood that Dr. Gore (Bishop of Worcester), if requested by the Crown, will accept the office of Bishop of the new Diocese of Birmingham. The appointment would undoubtedly be popular. It is stated that the first Bishop will also be the first Dean, owing to economical considerations. A site for the Bishop's throne has been selected in the chancel of St. Philip's Church, and carvers are at work upon the structure.

The election of Archdeacon Williams to the Bishopric of Huron is evidently viewed with pleasure on all hands. His consecration is to take place on the Feast of the Epiphany.

The Ontario Churchman bids fair to become a widely circulated Church paper beyond the boundaries of the Diocese of Ontario.

This is the jubilee year of the Sabrevois Mission College, Montreal. The work of the Church among the French Canadians has had many ups and downs. Yet it is marked with much to encourage those engaged in it. Fifteen converts are clergymen in the Anglican communion.

There are said to be over ninety churches and chapels in the Liverpool and Manchester districts, in which the services are conducted entirely in Welsh.

Within ten years the Australian Church has received 364 ministers of other religions.

A marked feature of missionary enterprise in England is the increasing use of missionary literature. It is literature that does so much to give a permanence to the work done at missionary meetings.

The late Bishop of Chota Nagpur (Dr. Whitley) went out to India as a priest missionary in 1862. He spent his whole life in India.

The American Church in convention in Boston elected five Missionary Bishops—for Salt Lake, Cuba, Mexico, Hankow and an Assistant-Bishop for South Dakota.

The Bishop of Stepney, preaching at St. Paul's Cathedral, declared that unless some-

thing serious and deliberate was done we might find hereafter that a generation had arisen which knew not the English Sunday. He was not at all sure that the Sunday in London to-day was not worse than what was called the Continental Sunday, for whilst the morning was spent in sloth in London, it was devoted to religion in France, though in both countries amusement might obtain in the afternoon.

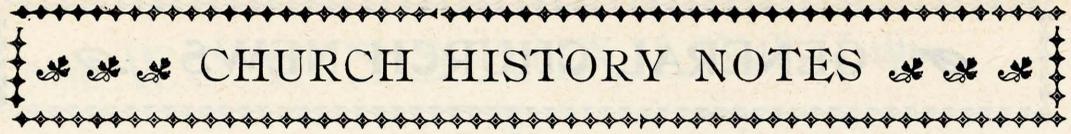
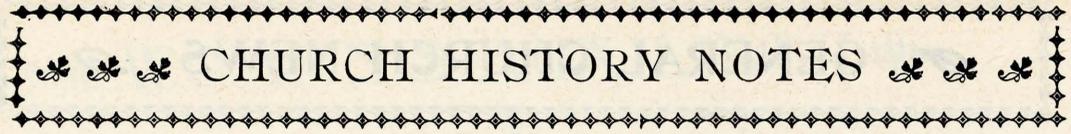
### LORD SELBORNE AND MISSIONS.

AT a certain missionary meeting at Oxford, a short time ago, the First Lord of the Admiralty (Lord Selborne) expressed the following sentiments: "I have no difficulty in stating the impression left on my mind after eight years in the Colonial Office and the Admiralty, and that is the profound contempt, which I have no desire to disguise, for those who sneer at Missions. If a man professes to be a Christian, it is absolutely impossible for him to deny the necessity of the existence of Missions. Therefore, the critic is driven to pass his sneers on the actual missionaries who go to do the work, and I have noticed that a standard is set up for them so high that nothing can be said against it. The critic expects every missionary to be as saintly as St. John, as wise as Solomon and as great a statesman as St. Paul. The labour market does not supply such men, and if the critic will be good enough to apply the same test to himself, and to his own profession, whatever it is, perhaps he will see that the standard is a little too exacting."

### SOME S.P.C.K. GRANTS.

The monthly report of the S.P.C.K. for December, 1904, tells of grants made to the Church in Canada. Mention is made of a grant of £28 towards a new church at Sturgeon Falls, Diocese of Algoma; of £40 for a church at Plumas, of £25 for a church at Grandview, and of £40 for a church at Snowflake, all in the Diocese of Rupertsland; also of £20 and £45 towards new churches at South Cowichan and at Duncan's, Cowichan, respectively, both in the Diocese of Columbia.

There was also voted a renewal grant of £50 per annum for three years to provide five scholarships of £10 each for Indian or half-breed children in the Diocesan boarding school, Carcross, Diocese of Selkirk.


**CHURCH HISTORY NOTES**


THE CHURCH OF IRELAND.

**I**T is said that in A.D. 431 a bishop named Palladius was sent to Ireland as a missionary by Pope Celestine. But he met with no success, and soon left the country to its heathenism.

The conversion of Ireland was brought about a few years later by the celebrated missionary St. Patrick, the Apostle of Ireland. It was from Britain and not from Rome that the work was accomplished. Patrick, or properly speaking, Patricius, a name given to him because of his noble birth, was a native of North Britain, probably of a place called after him, Kilpatrick, near Dumbarton. His father was Calparnius, a deacon (in those early days there was no objection to a married clergy).

When sixteen years of age he was carried away by pirates and sold to an Irish Chief, who put him to tend his swine. He spent six years in this slavery, and was deeply impressed with the spiritual needs of the people, who were utterly heathen. Obtaining his freedom, he resolved to devote his life to the evangelization of Ireland. And in A.D. 441, having been trained in the meanwhile and made bishop, he went forth, and for some fifty years laboured unceasingly as a missionary to the Irish people. In 454 he fixed his see at Armagh, which has ever since been the seat of the Irish primacy. So successful were his efforts that by his instrumentality the Church of Christ obtained a firm and permanent foothold in the island; and at the time of his death, it is said, possessed a native priesthood and episcopate.

The system of the early Irish Church was not parochial, but, at least to a large extent, monastic. The clergy, among whom were many who were invested with episcopal authority, lived much together, and their houses became centres of light and influence whence radiated the knowledge and practice of the gospel.

Aided by the character of the people, St. Patrick succeeded in infusing into them to a remarkable degree his own ardent spirit; and in due course the Church of Ireland became famous for its learning and missionary zeal.

Beyond the above very little is known of the beginnings of Christianity in Ireland, though there is much legendary material to draw upon.

The character of St. Patrick and of his work is to some extent shown in his con-

fession, which reveals him as "meek and humble, always descanting on his own unworthiness." He speaks of baptizing many thousands. And lest he should appear to boast, he says: "It is grand that God hath wrought such a work through such a lowly instrument, enabling one to spend and be spent, and neither for baptisms nor for ordinations to have received even the price of my shoe-leather (vel pretium calciamenti mei)."

St. Patrick's hymn, his only other work of unquestioned authenticity, is in Irish and is called also his Breastplate, because repeating its stanzas was supposed to protect like a breastplate. It begins something like this:

- "I bind to myself to-day
- "The strong power of an invocation of the Trinity,
- "The Faith of the Trinity in Unity,
- "The Creator of the Elements.
- "I bind to myself to-day
- "The power of the Incarnation of Christ with that of His Baptism,
- "The power of His Crucifixion with that of His Burial,
- "The power of the Resurrection with the Ascension,
- "The power of the coming to the sentence of judgment."

FACTS TO NOTE.

In England, the Church was not "established," or set up by the Parliament. She existed long before it.

Earliest Recorded Bishops in Britain	A.D. 314
First Archbishop of Canterbury	597
First King of England	827
First Complete Parliament	1295

The position of the Church of Rome, as regards doctrine, was not the same before the English Reformation as it is now. Her erroneous doctrines, which were then also held by the Church of England, were not put forth as necessary articles of faith, though enforced by Church censures. But after the separation between the two Churches, the Church of Rome formed them into a new creed, and said of that creed: "This is the true Catholic Faith, without which no one can be saved." This difference in the Creeds held by the Roman Church, and those held by the rest of the Catholic Church, gave rise to the distinguishing term Roman Catholic. Hence, the Church of England, never having held that new Creed, was never Roman Catholic.

**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  
 JANUARY, 1905.

- 1 *Circumcision of Our Lord and 1st Sunday after Christmas.* St. John's Church, and Pro-Cathedral, Sault Ste. Marie.
- 2 Mon.—Sault Ste. Marie.
- 3 Tues.—Sault Ste. Marie.
- 4 Wed.—Bruce Mines : Induction of Rev. T. J. Hay.
- 5 Thur.—
- 6 Fri.—*Epiphany of our Lord* : Anniversary celebration in St. Luke's, Sault Ste. Marie.
- 7 Sat.—Sault Ste. Marie.
- 8 *1st Sunday after Epiphany* : Pro-Cathedral Sault Ste. Marie.
- 9 Mon.—
- 10 Tues.—Preside at meeting of Standing Committee.
- 11 Wed.—Preside at meeting of Standing Committee.
- 12 Thur.—
- 13 Fri.—Train westwards.
- 14 Sat.—Proceed westwards.
- 15 *2nd Sunday after Epiphany* : Fort William : Confirmation.  
 Port Arthur : Dedication of new Font.
- 16 Mon.—Visitation of Oliver, West Fort, etc.
- 17 Tues.—
- 18 Wed.—
- 19 Thur.—Schreiber.
- 20 Fri.—White River.
- 21 Sat.—Missanabic.
- 22 *3rd Sunday after Epiphany* : Chapleau.
- 23 Mon.—Biscotasing.
- 24 Tues.—
- 25 Wed.—*Conversion of St. Paul.*
- 26 Thur.—
- 27 Fri.—
- 28 Sat.—Train eastwards.
- 29 *4th Sunday after Epiphany* : Powassan, Trout Creek.
- 30 Mon.—South River.
- 31 Tues.—Sundridge.

THANKS.

THE Editor, Rev. C. Piercy, desires to make known his gratitude to the kind friends in the Old Land who have so regularly sent him Church missionary periodicals and newspapers. The literature sent has been of much value. He can venture, too, on behalf of his brother missionaries, to express their thanks for papers sent to them. We look back in these last days of 1904 and, remembering privileges and blessings, deem the receipt of Church literature from friends across the sea not the least of them all.

EPIPHANY—JANUARY 6th.

O haste we then to-day to greet  
 Him Who is born our glorious King :  
 Of gold and myrrh and incense sweet  
 Your treasures to His cradle bring.  
 The Virgin Mother waiting by,  
 Your offering scans with zealous eye ;  
 Angels and Saints with zealous need  
 Watch if you bring your best indeed.

—Lyra Innocentium.

THE CHURCH AND THE COLOURED PEOPLE.

ARCHDEACON RUSSELL, Principal of St. Paul's Industrial School, Lawrenceville, Va., told of the effective work done through the industrial training of young coloured men and women. The expenditure of the Church for its work among the 9,000,000 negroes was at the rate of two-thirds of a cent a head, or as someone has put it "eight cents a dozen." Nevertheless, the Church commends itself to the negro. The Prayer Book has been a vast help in developing a type of religion which is temperate in worship and closely identified with morals. Virginia alone has about 1,500 coloured communicants of the Church, while throughout the country there are 8,000 or 9,000 more. After giving a capital description of the Lawrenceville school and its achievements, Archdeacon Russell said that, greatly as he desired the Christian development of his own people, he was unalterably opposed to a separate bishop, whether black or white, for them.—Spirit of Missions.

The wheels of the Church do not carry us to new scenes, new truths, new doctrines. We keep to the old paths and the old ways. We turn again the leaves of the old, old Prayer Book, and the moment we end the season of Trinity we turn back to Advent.

## THE ROMANCE OF MISSIONS.

**T**SOMETIMES wonder why it is that, whereas everyone agrees in calling the Crusades one of the most romantic features of modern history, many of these very persons will confess that they "take no interest in Missions."

I suppose part of the glamour which encircles the Crusades comes out of that strange reverence for the past—as past—which is very good to contemplate. But then there are romantic enterprises thousands of years older, and far less alluring. And so I think I am not wrong in believing that part, at least, of this glamour comes out of the motive power of the Crusades themselves—the high and holy purpose of the war.—From "Central Africa."

## DR. SAYCE AND HIGHER CRITICISM.

**T**HE Christian Commonwealth publishes an interview with Professor Sayce, in the course of which the learned professor observed: "Dr. Driver holds, and has accepted, the so-called critical analysis of the Pentateuch. According to this, the modern Hebraist is able to dissect the Pentateuch into its several original sources. Bits of verses are split up into A, B, and C, and the critics are able to fix the date when A, or B, or C lived and wrote. I believe the whole thing to be a fantastic mirage, a medley of impossibilities. For it is utterly impossible for any modern critic to distinguish the separate portions of a so-called composite ancient work." It is a fallacy, Dr. Sayce believes, to assume that the study of the grammar and dictionary alone will enable the scholar to draw historical conclusions. To a question as to what was his view of the vitality of the Higher Criticism, Dr. Sayce answered: "I believe that the extreme Higher Criticism will share the fate of that Tübingen School which referred the books of the New Testament to the latter part of the second century, excepting the four Epistles of St. Paul. That school and its results have passed away, and the same fate will overtake the modern school. Four archaeological discoveries, so far, are dead against the so-called Higher Criticism. Each fresh discovery goes to show that the assumption of the supposed results of the Higher Criticism are not in agreement with archaeological facts." Professor Sayce, it may be mentioned, has resided in Egypt six months every year since 1888, and has made many notable discoveries there.

It has been noticed how frequently, in the Bible, women are mentioned in connection

with some national deliverance. So while in the book of Esther "there is no mention of God, no miracle, no prophecy, one might almost say no example or precept of holy living," yet the story is full of interest. It shows a danger threatening the whole of the chosen people, from which they are saved by the faith and obedience of one weak woman. The whole may be taken as a type of the one great Deliverance wrought by the faith, humility, and obedience of another woman. Like the Blessed Virgin in implicit obedience, Esther carried out her uncle's injunction, at the risk of her life. With full knowledge that unless the capricious fancy of the Eastern despot should stretch out the golden sceptre toward her, her life must pay the penalty, she trusted in the might of her own prayers and fasting, in the power of the intercession which her whole people was making for her, and went in, "unmasked for," to the King. Truly she built herself an everlasting name; for the Feast of Purim commemorated her heroism and her people's rescue.

## ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer, to 30th November, 1904 :

## DOMESTIC MISSIONS.

Spragge, \$2.85 ; Huntsville, \$2.30.

## MISSIONARY APPORTIONMENT.

Sundridge, Eagle Lake, and South River, \$25.70 ; Sturgeon Falls, \$11.30 ; Cache Bay, \$10.60 ; Haileybury, \$4.10 ; New Liskeard, \$13.75 ; Port Carling, \$11.75 ; Gregory, \$10 ; Port Sandfield, \$10 ; Huntsville, \$30.65 ; Uffington, \$9 ; Bracebridge, \$30 ; Depot Harbor, \$25 ; Gravenhurst, \$10.

## DIOCESAN EXPENSE ACCOUNT.

Sundridge, assessment, \$5 ; Thessalon, \$4.25.

## SUPERANNUATION FUND

Garden River, \$2 ; Depot Harbor, \$1.75 ; Emsdale, \$6.05 ; Kearney, \$2.25 ; Sand Lake, \$1.50 ; Sturgeon Falls, \$1.60 ; Cache Bay, 60c. ; Broadbent, \$2.05 ; Baysville, \$1.60.

## MISSION FUND.

House-to-house collections—Sundridge, Eagle Lake, and South River, \$32.80 ; Sturgeon Falls, \$3.50 ; Cache Bay, \$3.50 ; Haileybury, \$3.40 ; New Liskeard, \$5.25 ; Huntsville, \$10 ; Depot Harbor, \$4.25 ; Gravenhurst, \$11.71.

Algoma W.A., for Catechist, \$75 ; Grant from M. S. C. C., \$1,000.

## INDIAN HOMES.

Contributions received by Principal direct, during November, 1904 :

Per Mrs. Webster, Treas. St. Luke's St. Agnes Guild, \$6 ; Christ Church, Toronto, W. A., \$1 ; "A Friend," Ottawa, per Miss Greene, \$75 ; Gregory, W.A., Algoma, \$34.