

NOVEMBER, 1906

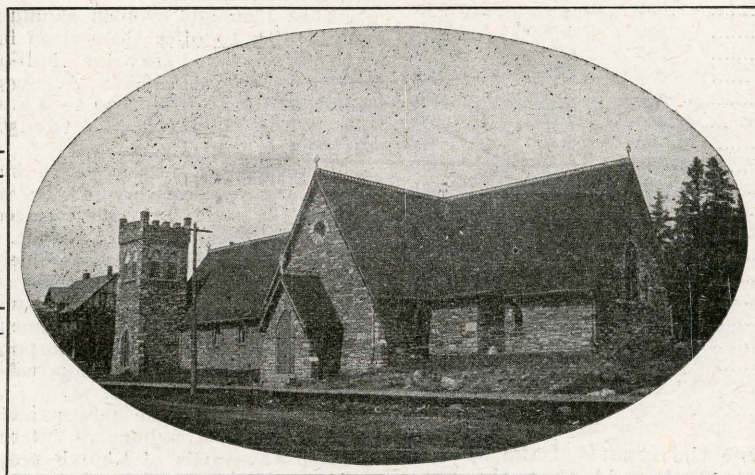
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

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Archdeacon of Algoma, - - Rosseau, Ont.

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Indian Homes, - - - Sault Ste. Marie, Ont.

M. S. C. C.—BOARD MEETING.

LONDON was the point at which the Board of Management of the M.S. C.C. met on the 11th of last month. The Bishop of Toronto occupied the chair, until the departure of the deputation to attend the funeral of Archbishop Bond. Then Archbishop Matheson presided. There was a pretty full meeting. Reports were read. That of the Secretary by himself. That of the Apportionment Committee by Mr. S. H. Blake. In connection with this we are able to give some particulars of the apportionments and grants adopted by the Mission Board.

Diocese.	Appor'mt.	Asked.	Given.
Algoma	\$ 1,800	\$12,887	\$6,900
Athabaska	100	5,000	2,400
Caledonia	200	3,200	2,900
Calgary	12,000	16,877	8,400
Columbia	1,000		2,550
Keewatin	300	4,500	3,900
Kootenay	700	5,600	3,400
Mackenzie River	100	5,000	2,950
Moosonee	200	5,000	3,000
New Westminster ...	1,200	2,900	2,700
Rupert's Land	3,500	8,400	7,000
Qu'Appelle	1,000	8,500	7,500
Saskatchewan	700	10,000	9,000
Selkirk	500	5,000	4,500
Fredericton	4,725		
Huron	16,800		
Montreal	14,175		
Niagara	7,875		
Nova Scotia	6,825		
Ontario	6,300		
Ottawa	7,875		
Quebec	7,350		
Toronto	24,675		

Following came the report of the special Indian Committee. It said that the present condition of the schools were unsatisfactory; reviewed the relations of the Government to the schools, for which larger grants had been asked; the committee had acted in conjunction with other religious bodies. The Roman Catholics declined to act in concert. Finally the report advised the giving up of the Indian Schools to the Government, if such could be done. The Committee was re-appointed to take up its own suggestions.

Really this is a report, the adoption of which must cause a shock to many Church people. It raises the gravest questions as to the true principles of our Indian work and in view of the present enormous difficulties of maintaining such schools, instead of helping, simply hands the future training of the young Indian over to the Roman Catholic Church. For, depend upon it, that Church will not give up the work.

It comes with a shock that any leader in the Church's cause should propose a course that on the face of it must violate trusts and bring discredit upon us. However, the end is not yet.

INTERCESSION FOR MISSIONS.

A world-wide missionary prayer league has been formed in England and has put forth the following leaflet:

FOR CHRIST AND EMPIRE AND THE WHOLE WORLD.

A SUGGESTION.

1. That in every cathedral or church, in town or country, throughout the length and breadth of our land and Empire, a continuous volume of prayer and intercession for missions should go up on some specially appointed day, let it be St. Andrew's Day.

2. That men and women should be asked in every parish to offer themselves for this work by promising to pray for half-an-hour or a quarter-of-an-hour. Thus A. would be in Church and pray from 8.30 to 9 a.m.; B. would take up the prayers from 9 to 9.30, and so on till 8 p.m.

This suggestion need add no burden to the clergy, any earnest layman or woman could arrange the time for each interceder. All we would ask them is this: that, if possible, they would have an 8 a.m. Celebration from which the chain of prayer would start, and an 8 p.m. Evensong, at which the work of faith would be gathered up and commended to God. In cases where these two corporate Services might for any reason be impossible, the laity could still do their part.

Who dare limit the power and widespread results of such a volume of intercession going up from thousands of Church people of every kindred and tongue throughout the Empire?

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

Such a plan of prayer might well employed by us in Algoma, especially in the larger missions and parishes. We might well make it an occasion for appealing to God to send more labourers into this part of His vineyard. Such an appeal could not fail to be attended with blessed results.

The recently held annual convocation service of Trinity College, Toronto, was marked by a ceremony of interest in the history of the intellectual life of the country. This was the unveiling of a medalion to the memory of the late Archibald Lampman, one of the few Canadians who have achieved the right to be called poets.



The Algoma Missionary News

New Series—Enlarged
Vol. 3. No. 11.

NOVEMBER, 1906.

Published Monthly
50 cents per annum in advance.

A SERIOUS OUTLOOK

THE Mission Board, at its recent meeting in London, made the following grants to the various Missionary Dioceses:—

Algoma	\$6,900
Athabaska	2,400
Caledonia	2,900
Calgary	8,500
Columbia	2,350
Keewatin	3,900
Kootenay	3,400
Mackenzie River	2,950
Moosonee	3,000
New Westminster	2,700
Rupert's Land	7,000
Qu'Appelle	7,500
Saskatchewan	9,000
Selkirk	4,500

A comparison of these figures with those of last year shows that Algoma has been reduced \$1,000. This is serious enough! But when it is considered that the Bishop, this year, was compelled by the pressure of his work, old and new, to ask for over \$1,000 more than was given him last year, it becomes more serious still! We receive over \$2,000 less than the sum the Bishop asked for as being absolutely necessary for the proper maintenance of his work!

Let us put it more definitely. The Bishop asked for \$7,618 in aid of work now going on; and for \$1,900 in aid of extension work, that is for opening up new and promising fields into which the Church is being called at the present moment, but from which she may soon be excluded. In all he asked for \$9,518. The Board has given him \$6,000. That is \$2,618 less than he requires; and \$1,000 less than was given him last year!

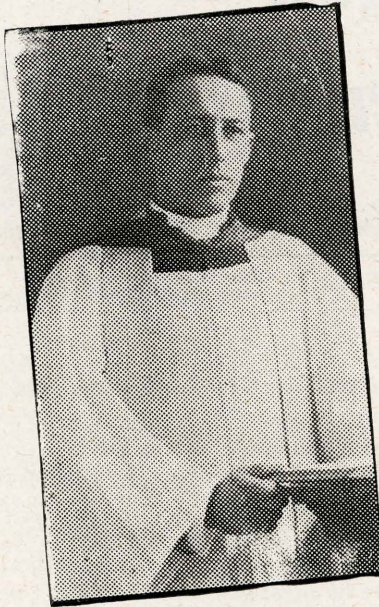
How serious this is will be realized when it is considered that *for work actually going on* the grant is *short* \$718; and that *for new work* there is *absolutely nothing given!*

It means simply this, that the Bishop has before him the sad duty of closing up existing work to the extent of \$718; that is he must give up *two missions*. And further, it means that he must give up all idea of opening missions in certain new fields upon which his eye and his heart have been fixed, e.g. (1) *Providence Bay*, (2) *St. Joseph's Island*, (3) *Dear Lake*, (4) *North Temiskaming*, (5) *Freeman Township*, (6) *Desbarats*. In other words, the Church in Algoma must *not merely stand still*, it must *go backward*.

But even this is not all. In addition to the sum he asked for on account of ordinary Mission work,—i.e., \$9,518,—the Bishop appealed to the Board for \$3,369 towards the support of our Indian Schools, the Shingwauk and Wawanosh Homes. He hardly dared to expect the whole of this sum, for the Board has never granted anything to these schools! Still, he hoped that something might be possible. But he was doomed to disappointment. The Board felt it necessary to refuse all aid to Indian Schools. Moreover, a resolution was passed to the effect that money given in aid of these schools was not henceforth to be counted as part of the mission apportionment! Thus, unless the various Sunday Schools and other benefactors continue to give us their aid (over and above their mission apportionments) the Indian Schools will be left high and dry, stranded, and will probably have to be discontinued, at any rate, as Church Schools!

The outlook is, indeed, a serious one! Yet, perhaps, in the Providence of God, the way may open before us. Let us hope and pray!

DIOCESAN NEWS



REV. H. A. BROOKE, M.A.
Rector of St. Luke's Pro-Cathedral.

THE PRO-CATHEDRAL, OF ST. LUKE, SAULT STE. MARIE.

DEDICATION festivals are seldom recorded in our columns. It is not assumed that they are as seldom observed: nevertheless, at all times such festivals have a proper place in our Diocesan News.

Of course all the churches within the Diocese dedicated to St. Luke would this year observe the day, since it happened to be that selected by the Governor-General as the day to be set apart for a General Thanksgiving to Almighty God. At the Pro-Cathedral there were two services. The first was a celebration of Holy Communion at 10 a.m. at which the Rector was both celebrant and preacher. In the evening at 8 o'clock (notwithstanding that the weather was most inclement, a cold rain making people fearful of going out of doors), a congregation of nearly two hundred people were gathered to mark the double festival. The service was choral Evensong, the special preacher being the Ven. Archdeacon Lord, Rector of S. James Church, "across the line." The first part of the service was taken by the Rector, the Rev. H. A. Brooke, M.A., the second part by the Rev. Canon Piercy, while the

lessons were read by Mr. Leo D. Griffith. The choir rendered their portion of the service, including the anthem, with credit to themselves and to Mr. Holgate, who, since his arrival to take the post of organist, has obtained marked improvement in the rendering of the music of the Church. The Church was decorated with flowers and grain. No attempt is made to epitomize the sermon. It must suffice to say that it was as forceful as the preacher's known gifts would warrant one to expect, securing the attention of all the hearers. The offertories during the day, in accordance with Diocesan regulation, were given to the Superannuation Fund.

The Rector intends to keep St. Luke's Day every year as the great parochial festival, commemorating the saint, by whose name the church is dedicated. This will be a step in which he will surely have the loyal support of a congregation now showing signs of growth in numbers and in a deeper interest in the services of the Church.

There are not a few little indications to show that the Rector's guiding hand is readily followed, while one of the best possible signs is found in the large attendance of men at the Sunday services. Mr. Brooke, too, will soon have a Sunday School so large in numbers that the present building will be too small to contain it.

These are encouraging signs of the times.

SPANISH RIVER INDIANS.

TOWARDS the end of October, Rev. Canon Frost made his quarterly visit to the settlement of Indians at the mouth of the Spanish River. He had two services: Evensong with sermon, on the evening of his arrival, and on the following morning a celebration of Holy Communion. These services were held in the school house and were much appreciated. Mr. Trickett, the teacher and catechist, is doing an excellent work in this out-of-the-way place. It is no easy task to secure the regular attendance of the Indian children, but he seems unusually successful in this regard. He loves the work. In addition to this Indian Mission, he has two white missions on the Sault branch of the C.P.R., at Massey and Walford. He is, therefore, a very busy man. The visit of Canon Frost was a great help and encouragement to him.

PROVIDENCE BAY.

ON Saturday, Oct. 27th., having arrived at Gore Bay the previous evening, the Bishop drove to Providence Bay, on the Manitoulin Island, for a special visitation. Providence Bay is separated from Gore Bay by twenty-six miles. There is no regular service held in this region. The Rev. E. P. Spencer visits it from time to time as circumstances will allow. He tries to go once a quarter. It is a grievous pity that this interesting and out-of-the-way centre of population should be neglected by the Church and that the few families belonging to the Church within its limits should be driven to attend the worship of other Christian bodies, or to neglect religion altogether.

Notwithstanding the inclemency of the weather (the heavy rainstorm had been turned in the night by the keen north wind into a downfall of snow, the ground was white) an excellent congregation assembled in the Presbyterian place of worship, where Matins were said, and Holy Communion celebrated by the Bishop, there being nine communicants. The service was of such a character that it saddened one's heart to think of leaving people so interested without the means of grace for the next three months. This is one of the points which should be supplied at once.

CON-JOINT DEANERY MEETING.

PARRY Sound was ecclesiastically en fete on Thanksgiving Day, October the 18th, when were held in the town a conjoint chapter meeting of the Rural Deaneries of Muskoka and Parry Sound and the Eastern Conference of the Diocesan W.A. We shall not here say anything concerning the latter nor much concerning the former because of the paucity of information at hand. The chapter meeting was opened by the celebration of Holy Communion at 8 o'clock. After Matins at 9.30 the first session was held. The chief topics were (1) the pastoral office, with special reference to the visitation of the sick, and (2) the Church's work among young men and women, including the Brotherhood of St. Andrew and the Anglican Young People's Association. The Brotherhood of St. Andrew may be described as an association limited to men well qualified to be operated by young men for young men. Its aims are exclusively spiritual and its limitation with respect to sex is well founded on those traditions of the Church, which mark its cautious treatment of the sexes. The A.Y.P.A. occupies larger

ground embracing both young men and women. The Church would seem to have failed in keeping up the interest of its young people in anything like the degree which has followed the efforts of others, where there has been no restriction as to sexes. This newer association, founded in the Diocese of Huron, permits the mingling of the sexes, throwing around them such safeguards as seem prudent and possible. Both of these institutions have the hearty commendation of the Bishop.

On Friday the Bishop conducted a Quiet Day for the clergy. There was a celebration of the Holy Communion at 7.30 a.m., Matins and address at 10 o'clock, 11.30 Litany and address.

GORE BAY.

THIS Mission was visited by the Bishop in the evening, on Sunday Oct. 28th. The little church has been greatly improved, a new coat of paint has been put upon the outside, the chancel and walls have been touched up and made neat and trim. An excellent congregation attended, the service was extremely hearty and nine persons were presented for confirmation. It is interesting to note in connection with this service that a family consisting of father, mother and two children were all confirmed. They had been drawn to the Church by the clergyman's promptness in calling upon them, and by his evident interest in their welfare.

KAGAWONG.

FROM Gore Bay, the Bishop drove on Monday, the 29th of October, to Kagawong, twelve miles distant, where service was held in the "Union" Church. It is impossible to carry out the Church's services according to the Prayer Book rules and regulations, and upon the principles of our most Holy Faith in a building arranged as these "Union" churches are. The fixed desk in the centre of the platform; the row of chairs, or other seats around it; the absence of a proper altar, or holy table; the lack of any suitable provision for the rendering of our service in the customary manner, or for the accommodation of communicants, make it impossible for us in a dignified and impressive manner to carry out the service of the Church. This alone is a sufficient reason for our disapproval of the "Union" Church idea. But there are of course other and graver objections which thinking Church people will at

once understand. The service was well attended, considering the blackness of the night and the rough condition of the roads. This mission, if it only had a Church of its own, would be the most encouraging mission in the island.

ALGOMA OIL, WELLS.



THE accompanying cut represents an oil well recently drilled at Wickwemikong, on the Manitoulin Island. It is situated within the limits of the Indian Reserve. Quite recent drilling at other points on the island has been successful. The capital for this enterprise is supplied from the United States, presumably by the Standard Oil Co. Great hopes are entertained by those interested that the venture will be eventually successful.

THE APPORTIONMENT FOR THIS YEAR.

AGAIN the Bishop wishes to urge upon the various missions and parishes of the Diocese the necessity of making up *at once* whatever is lacking in their apportionments. And as there seems to be, in certain quarters, some doubt as to the amount required of them this year

it may be well to remind all concerned that a detailed statement of the apportionment for each parish and mission appeared in the March number of the A.M.N. Every clergyman is supposed to have the News and may find out what is required of his people by turning up the number referred to.

It is most earnestly hoped that every parish and mission in the Diocese will do its duty.

NOTES.

MISS Halson, the well known and indefatigable General Dorcas Secretary, spent a few days in Sault Ste. Marie on her homeward journey from the far West, whither she had spent several months in gaining information at first hand about the conditions of the Missions in which the W.A. are now or may be interested. Arriving in Sault Ste. Marie on the 2nd of October, Miss Halson, the day following, met the local members of the Diocesan Board of the W.A. at Bishophurst, whom she addressed in the interests of her department of work. She received a very hearty reception. The Bishop drove Miss Halson to Garden River, but Rev. Canon Frost was away from home, Miss Halson is deeply interested in the Church's work among Indians and again visited this Indian Mission on the 6th of October, being present at the following morning's service. She also had a glimpse at the Indian Homes at the Sault, then in a condition of unsettlement on account of the repairs and additions being made this summer. While on the spot, too, a visit was made after sunset to the steel rail works with the Rev. Canon Piercy as escort. Altogether it is hoped Miss Halson thoroughly enjoyed her short visit with us. She was the guest of Mr. and Mrs. W. J. Thompson.

During the summer extensive changes and repairs have been going on at the Shingwauk and Wawanosh Homes. The repairs and changes were made imperatively necessary in the interests of the health of the inmates and have been carried out under the direction of the Department of Indian Affairs. It includes the erection of recreation rooms for winter use, the installation of town water, and a better system of drainage. The changes also include all minor work necessary to obtain an improved sanitary condition.

When the new Campbell School was opened on Monday, October 22nd, by Mr.

Borden, M.P., the leader of the Conservative Opposition at Ottawa, the Bishop was one of the speakers and took occasion to point out that he believed the time would again come when the education of the children of the land would not be considered complete without daily religious teaching in the public schools.

To every clergyman in the diocese has been sent a copy of the "Instructions to Rural Deans," lately issued, in order that he may see what is required to be done and supplied in preparation for the rural deanal visitation. There is little doubt but that the clergy as a whole will realize that they have a real responsibility in assisting their rural dean to make a perfect return in all matters.

With sorrow we are this month compelled to say that Rev. S. M. Rankin, of Fort William West has been claimed as one of the victims of the typhoid epidemic there. Our latest reports are that he is doing well and his recovery is confidently expected. He may be assured of the warmest sympathy of his brother clergy.

We direct attention to the circular letter issued by the Executive Committee and printed in another column. It is addressed to the Incumbents and Church Wardens of cures within the diocese and has reference to the visits of supervising priests.

The repairs at Bishophurst are completed. The Executive Committee urge all parishes and missions which have not paid their assessments to do so at the earliest moment, so that all claims may be met.

The Bishop on his way from London spent Sunday at Georgetown (Diocese of Niagara), where he preached morning and evening and gave an address on the day following.

Mr. Leo. H. Griffith has arrived at Sault Ste. Marie and entered upon his work in connection with the out-posts of the parishes of St. Luke and St. John.

The vacancies in the diocese are Schriber, Coppercliff, St. Joseph's Island, Magnetawan, Falkenburg, Uffington, Cobalt and Bruce Mines.

The Bishop is appointing four men as members of the Council of Trinity College according to the recommendation of the college authorities.

WHO WILL GO?

THE number of vacancies in the diocese at the present moment is causing supreme anxiety to the authorities. Most of the vacant fields require young, energetic, and by preference unmarried men. Some few are discouraging fields; others are full of fair promise. But as usually happens, the places which are difficult to fill are least promising. Where are the young men of real devotion and earnestness of spirit, who should be giving themselves to such work? Surely in our great communion the call of God must have come to many a young man among us who should be alive to the peril of resisting the motions of the Living Spirit of God. If these lines catch the eye of any young man who has felt this spiritual impulse, let him consider within himself whether it is not his bounden duty at all costs to offer himself for such work as is described above. Not where we would like to go and what we would like to be are the considerations which should move us, but where God would send us and what God would have us become.

ARCHBISHOP BOND DEAD.

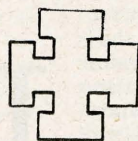
ON Tuesday, October 9th, Archbishop Bond, of Montreal, Primate of Canada, entered into rest. A grand man, a fearless Christian, he leaves behind him an example that will long exert an influence for manly Christian citizenship. In the Church his life will diffuse a fragrance that falls on all spheres of Church work. In the field of charitable enterprise and social advancement his memory will last as that of one whose interest in man's welfare was hallowed by an unfaltering faith in the love of God.

Our columns have no space for a sufficient memoir of Archbishop Bond. But it is impossible not to note the passing of so great a Christian leader. The daily press—and all the papers published in the country—have devoted columns to his memory. His was a long, full life and he left this world with a good report from all sorts and conditions of men.

He was buried from Christ Church Cathedral, Montreal, on Friday, October 11th, with the simple services he desired. There was no pomp. Only the grandeur of the Church's service and the throngs of people who represented many nationalities and Christians of many names, together with the deputations from civic, legal and collegiate institutions.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

W. A. CONFERENCE AT PARRY SOUND

SINCE we do not receive a communication this month from our regular correspondent, we give from the columns of the Gravenhurst Banner, an epitome of a communicated article published therein.

The Woman's Auxiliary conference for the Rural Deaneries of Muskoka and Parry Sound was held this year in Parry Sound on October 18th. A large attendance and great enthusiasm marked the meeting as being one of the most successful in these Deaneries.

The day began with a celebration of Holy Communion in Trinity Church by the Bishop of the Diocese, assisted by the Ven. Archdeacon Gillmor, of Rosseau, and Rev. T. E. Chilcott, Rector, of Parry Sound.

The morning session began at 10 o'clock in the Oddfellows' Hall. Mrs. Gossage, 1st Diocesan Vice-President, presided and with her on the platform were Mrs. Ironside, Diocesan Corresponding Secretary, Miss Delamere, Diocesan Dorcas Secretary, Mrs. Haight, the local President and Mrs. Chilcott. After roll call, Mrs. Chilcott, on behalf of the Parry Sound branches welcomed the delegates in the most kindly manner, to which Mrs. Norton, of Huntsville replied. The annual reports then followed. Great progress was noted in every part of the work. The greatest step in advance was that reported by Miss Delamere. For the first time a co-operative bale had been sent outside our borders from these Deaneries. These bales were sent to the Indian School at Metlakatla, Diocese of Caledonia. The Junior report by Miss McLeod was very encouraging and there are now over 100 babies belonging to the Babies' Branch.

The vice-president then gave her annual address which touched on the changes in our ranks during the past year: the work done, the improvements needed in the coming year in every branch of our work; our privileges in having had visits in many Branches from the Diocesan Secretary and in two Branches from the General Dorcas Secretary. She appealed for more of the Girls' Auxiliaries to follow the example of Miss Gardiner, who has gone from this diocese to Wapuscow Indian School, and give themselves wholly for Christ's service.

The correspondence, read by Mrs. Haight, was most interesting and included letters from Mrs. Pakenham-Walsh and Mrs. Goldie about the Bible woman, Ning Daik, Foo Chow, China, supported by the Algoma W.A.; from Rev. Heber Hamilton, Japan, thanking the Junior branches for the gift of a communion service for his church; three from the Indian boy, Jacob Mecowatch, supported by these Deaneries, and his reports, which showed wonderful progress in the short time he has been at the Shingwauk Home; a letter from Mrs. Thorneloe, Diocesan W.A., President, regretting her absence, and also from Mrs. Address, Junior Secretary-Treasurer.

It being 12 o'clock, the Bishop read the mid-day prayers for missions and gave the devotional address on I Cor. i, 4, 5.

The afternoon session began at 2 p.m. with the hymn for absent missionaries, the Creed and prayers. A paper was read by Mrs. H. C. King, of Gravenhurst, on "Missionary Study." This paper created great interest, evidenced by the animated discussion that followed. The next paper "General and Diocesan Pledges" by Mrs. Thomas was in her absence, read by Miss Beaumont. Mrs. Ironside led the discussion on this paper pointing out clearly that we were not taking our proper part in the general pledges and ended with an earnest appeal to increase our work in this way.

Rev. Macqueen Baldwin was then introduced and gave an address on work in Japan. Following this was Mrs. Ironside's interesting and instructive address on the growth of the W. A. in Algoma. Mrs. Ironside was able to give most useful information and in a very forcible manner traced the great changes in the W.A., showing what has been done and what should be done in the future.

The Annual Thankoffering was taken up and the Doxology sung. This year it was voted to furnish for the Indian School at Chapleau to be opened in December.

On behalf of the Huntsville Branch, Mrs. Morton then gave a warm invitation for the next conference to be held there, which was accepted. The minutes of the meeting were then read by Miss Delamere who kindly acted as Secretary for the day. The Vice-President made a short address, said the closing prayers and the conference adjourned.

GENERAL CHURCH NEWS

THE will of Col. Henry P. Martin, formerly commander of the 71st New York Regiment, bequeaths \$500,000 to the American Church Building Fund Commission of the Protestant Episcopal Church in the United States, and \$100,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. The income of the latter fund is to be divided among the Missionary Bishops in foreign lands and in the United States.

Dr. W. E. Taylor, of Hankow, writes, "There is no doubt that this new search for learning is opening up an avenue of approach to the official and literary classes of the Empire—a state of things absolutely unique in the history of Missions in China. There is simply a tremendous need for Christian leaders to guide them. One cannot put the case too strongly, there is no fear of over-statement."

The business men of Liverpool have long been known for their munificence in support of Church objects. The late Mr. Imrie, of Ismay, Imrie, and Co., owners of the White Star line, has left a will under which Liverpool Cathedral is ultimately to benefit to the extent of £100,000.

"I unhesitatingly state my conviction that the missions which have preached Christianity in Africa since, let us say, 1840, constitute the one feature of the white man's invasion of this continent which history will rank as of unquestionable good."—Sir Harry Johnston.

"There are great questions before us now, the most important perhaps of all, the proposed conference of our Bishops in China in the spring of 1907, fortified as we greatly hope by a representative gathering of clergy from all the dioceses meeting with the Bishops."—Bishop Scott.

It is no exaggeration to assert that the influence of Christianity in Japan is a hundred times its statistical strength. The only religion that is a spiritual force in Japan is that of the God-man Jesus Christ.—Japan Times.

The Church of St. Peter and St. Paul, Chester, England, celebrated the completion of its 1000th year this summer.

Bishop Gore, when preaching recently at St. Aiden's, Small Heath, declared in favor of a "restrained ceremonial," reverent and plain, including the moderate use of vestments, incense and candles, and the presence of acolytes, crucifer, candlebearers. It was loyal to the Prayer Book throughout and free of continental innovations. Thus is sanctioned by the Bishop of Birmingham several practices which have led to prosecution and severe disability.

"As to the nature of the opium trade as judged by the effects of its use in China, the conclusion is simply irresistible to anyone who knows the facts, that the effects of opium as used in China are so pernicious that the British trade in it stands condemned as immoral."—Rev. F. L. Norris.

Archdeacon Page, for so many years the incumbent of St. Alban's, Kenora (Rat Portage), leaves for England shortly, where he has accepted a living in the Diocese of Norwich. His place is to be filled by Rev. C. W. McKim, of Winnipeg.

The Missions under the special care of the Australian Church are those in New Guinea and Melanesia, and among the Aborigines, Chinese, Japanese and South Sea Islanders.

There is some prospect that a new cathedral for Nova Scotia will be erected at an early date—or, rather, that it will be begun. Not less than \$150,000 will be expended upon it.

Sir Geo. Martin, one of the most famous English organists of the day, is to be the musical editor of the new Canadian Hymnal.

Bishop Scott (North China), has completed 25 years of his episcopate.

The Church of England is actively engaged in the fight against the Education Bill for England. Earnest efforts are being made in the House of Lords to amend the Bill, so that children may be taught the religion their parents desire.

A union for mutual intercourse between the Anglican and eastern Orthodox churches has been formed in England.

Bishop Stringer has gone to England,

CHURCH HISTORY NOTES

A SCRAP OF CHURCH HISTORY WELL TOLD.

THE Church of England stands the one Church which has never separated from any Church or person."

We find this remarkable saying in the writings of the late Right Rev. George Ridding, Bishop of Southwell in England; remarkable not only by its clear, strong utterances, but for its perfect truthfulness. And in thinking of it, we must remember that the Church of England, and the Protestant Episcopal Church in this country are, as declared by our own civil laws, "the same Church." The Church in this country is the "Old Church in a New Land." And the honor claimed for that Church in England belongs as much to the Church in this land. It is the one Church which has never separated from any other."

It did not separate from the Presbyterians, or from the Methodists, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out, they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth and for some years during her reign, there was but one Church in England; and although they differed somewhat in their teaching, those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church, and worshipped together. And Lord Chief Justice Cook asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book, if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organization.

It is well that these historical facts should be known. It has been common to charge the Church of England and its daughter in this country with being uncharitable and excluding others.

But it never excluded any of them, they

went out voluntarily. She stands where she has always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.—Bishop Paret.

LITTLE KNOWN FACTS BRIEFLY TOLD

BELOW is given the historical preface to a paper read at the recent Church Congress at Barrow-in-Furness by the Right Rev. A. J. Maclean, Bishop of Moray, Ross and Caithness:

In order that the present relations of the Episcopal Church in Scotland to the State may be understood, it is necessary for me to give a very brief résumé of the relations from the Disestablishment of the Episcopal Church in 1689 to the Repeal of the Penal Laws in 1792. William of Orange expressed himself as desirous of continuing the Episcopal Establishment if the Scottish Bishops would support him (Grub, "Eccles. Hist. of Scot.," iii. 297). This they refused to do, and the Church was disestablished and disendowed. There was, however, no immediate persecution for opinion from the Government, and in 1712 Queen Anne's Toleration Act prevented disturbance of Episcopal congregations, provided that the clergy took the oaths of allegiance and abjuration and during service prayed for the Queen and Royal Family (Grub, iii. 363). But the Jacobite risings in 1715 and 1745 led to severe persecution of the Church by the Government. Penal laws were passed, forbidding, under penalty of six months' imprisonment for the clergy (or for a second offence deportation to the plantations for life), and of fines for the laity, meetings for worship where more than nine (or later, five) persons were present besides the household, unless the oaths were taken and prayers offered for King and Royal Family. These penal laws were only repealed in 1792, and even then after much opposition. At the same time, disabilities with reference to Scottish clergy officiating in England were for the first time introduced. These disabilities were grudgingly removed in 1840 and 1864; and even now some traces of them remain.

"The Church of the first generation is given us by God as an example and a pledge of what the Holy Ghost can do in men wholly possessed by Him. To know what Pentecost means, to have its faith and its spirit, is the only power to evangelize the world."—A. Murray.

The Algoma Missionary News

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PUBLISHERS :

THE ALGOMA MISSIONARY PRESS,
44 RICHMOND ST. WEST, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

The REV. CANON PIERCY,
(Box 66) Sault Ste. Marie West,
Ontario.

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 NOVEMBER.

1. Mon.—All Saints Day Sault Ste Marie, Ont.
2. Fri.— " " " "
3. Sat.— " " " "
4. *21st Sunday after Trinity:* St. John's Church Sault West, morning and afternoon—Tagona Mission in evening.
5. Mon.—Sault Ste. Marie.
6. Tues.— " "
7. Wed.— " "
8. Thur.—Examination of Candidates for Holy Orders.
9. Fri.—Examination of Candidates for Holy Orders.
10. Sat.—Sault Ste. Marie.
11. *22nd Sunday after Trinity:* St. Luke's Pro-Cathedral.
12. Mon.—Sault Ste. Marie.
13. Tues.— " "
14. Wed.— " "
15. Thur.— " "
16. Fri.— " "
17. Sat.— " "
18. *23rd Sunday after Trinity:* St. Luke's Pro-Cathedral.
19. Mon.—Sault Ste. Marie.
20. Tues.— " "
21. Wed.— " "
22. Thur.— " "
23. Fr.— " "
24. Sat.— " "
25. *24th Sunday after Trinity:* Sturgeon Falls ; Congregation Cache Bay.
26. Mon.—Train to Webwood, Special Service.
27. Tues.—Train Eastwards.
28. Wed.—Huntsville, opening of B. S. A. Conference.
29. Thur.—Charge of B. S. A. and conduct preparation for H. C.
30. Fri.—St. Andrew Ap. and Mar. Cel. Holy Com. for B. S. A. Preside at Public Meeting.

DIOCESE OF ALGOMA.

EXECUTIVE COMMITTEE.

TO the Incumbents and Churchwardens of the Parishes and Missions in the Diocese of Algoma:—

Dear Sirs,—Inasmuch as there is doubt in the minds of those concerned and some irregularity in the payment of the charges connected with the visit of the supervising priest to missions that are vacant or served by Deacons or lay-readers for the purpose of administering the Sacraments, this Committee resolves that when such visitations are made it shall be the duty of the mission visited to provide the necessary expenses of the visitation.

It is understood that the above resolution does not apply to a mission forming an integral part of the charge for which the supervising priest is responsible.

Yours faithfully,

CHARLES PIERCY,
Secretary.

Sault Ste. Marie, Ont.,
Oct. 24, 1906.

MAQAMUSELA, THE FIRST ZULU MARTYR.

[FROM "LEBOMBO LEAVES."]

KING Mpande, of Zululand, was less fierce than his predecessors and permitted missionaries to live in the country, even giving them stations in different places. When the old king died he was succeeded by Cetsewayo, who trod in the steps of those who came before King Mpande.

After he had established himself in the kingdom, he addressed the missionaries, and told them that, as his predecessors had let them come into the country, he did not intend to turn them out; but he wished them to clearly understand that he was a man of war, and that he wanted his soldiers to be men of war too; he did not want them to be men of books and men of prayers. He told them that they could do as they pleased about teaching the old men and the old women, and the little boys and girls, but that if any of his soldiers became Christians, he should have them killed. The result was, that a visitor going from station to station would have found a few old men and women, and a few children, but no middle-aged Zulus.

MAQAMUSELA.

About the year 1877, one of the missionaries, Mr. Ofterbro, of Eshow, had a class of people preparing for Baptism. The class was held in the church, and consisted of a

few old people, and some little ones. The door of the church was, of course, open, and if anyone liked to come in for a few minutes to listen, they could do so. Some who were not members of the class did drop in, in a casual way, and go out again. Among the people who did so was a middle-aged man, Maqamusela, one of the king's soldiers, but he differed from the others in that he did not hurry away, but came regularly, time after time, and stayed till the end. Being a soldier, his name was not put down as belonging to the class.

At last the time arrived when some members of the class were baptised. After the Baptism, Maqamusela came to Mr. Offerbro and said: "You baptised so-and-so and so-and-so, why did you not baptise me?" Mr. Offerbro asked him if he had not heard of the king's word, that if any of his soldiers became Christians, he would have them killed; and told him not to be in a hurry but to think about it, and pray about it. He finally came back and said that he believed that Jesus Christ wished him to be baptized, and he wanted Mr. Offerbro to do it.

There was nothing more to be said; he had counted the cost; he knew what it might involve, and he had made up his mind. So it was arranged that he was to be baptized on a certain day. But the king got to hear about it; and one evening, just before the day for his Baptism he was walking home from church; and, coming into a valley with some trees in it, he met the soldiers of the king; and they told him for what they had been sent. One of these men afterwards told Mr. Offerbro what happened.

"Oh, yes," said Maqamusela, "but you must give me time to pray first."

They made no objection, and, being merely rough, raw Zulu soldiers, they sat down in a ring round him, to prevent his running away, and began to make themselves happy by taking snuff and talking.

Maqamusela stood in the middle, and began to pray. He prayed for himself, that God would have mercy upon him; and that, although he was not baptized, He would receive him among His children.

He prayed for his wife and children, whom he was leaving behind. He prayed for the missionaries who had taught him.

He prayed for his king, who had ordered him to be put to death.

He prayed for the soldiers who had been sent to do it.

He prayed for many Zulus by name.

And finally he prayed for Zululand, that it might become a Christian country.

When he had finished, he said: "Now I have done."

Those soldiers, being merely raw Zulus, had sat down prepared to enjoy themselves; but when he began to pray, they began to look and to listen; and, as he went on praying, they looked and listened harder; and they thought that there was something uncanny about it; and when he said, "I have done," not one of them durst lift his hand to kill him.

But they dared not go back to the king until that had been done for which they had been sent. It so happened, that, on one of the hills near, there was a herd of cattle in charge of a young man; so they beckoned to that young man to come, and put a weapon into his hand, and told him what to do; and Maqamusela died.

Like S. Alban of England, he died before he was actually baptized; but where is S. Alban now? We call him Saint, because we believe that he is with Jesus the Chief of the Martyrs. And where is Maqamusela now? Unless we are very much mistaken, he is there too; and is still praying the prayer which was on his lips shortly before he died: "That Zululand may become a Christian country."

It may be news to some of you that the Church of South Africa is represented among the "Noble Army of Martyrs"; but there is Maqamusela; and he is not the only one. About the same time, several other Zulu Christians, whose names are known, and probably others who are to us unknown, shed their blood for our Blessed Lord.

There was one who was kept tied up to a verandah post at one of the stores all day; and in the evening was thrown into a pool full of crocodiles.

There are others whose history you can read for yourselves, if you can read Zulu, in the pages of "Ikwezi."

When you read or sing of the martyrs, and your thoughts go back to S. Stephen, and the noble "warriors" of olden time, do not forget our own brothers and sisters in Christ, who laid down their lives for him in this South Africa of ours, so recently as thirty or forty years ago.

The Son of God goes forth to war,

A kingly crown to gain;

His blood-red banner streams afar!

Who follows in His train?

A noble army, men and boys,

The matron and the maid,

Around the Saviour's Throne rejoice,

In robes of light arrayed.

They climb'd the steep ascent of Heav'n

Through peril, toil, and pain;

O God, to us may grace be given

To follow in their train. Amen.