

DECEMBER, 1908

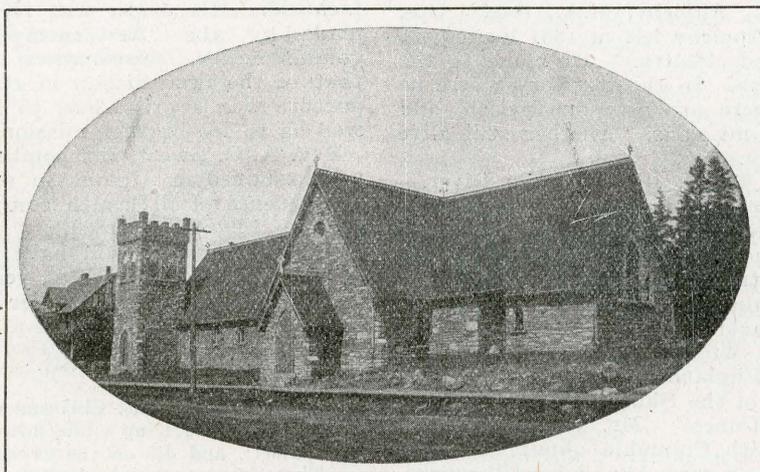
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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A LOOK BACK TO 1880.

WE published last month the clergy list of the Missionary Diocese of Algoma. Exclusive of the Bishop, it contained the names of 44 clergymen at work within this jurisdiction. Had we delayed a few weeks we should probably have counted 46 names, since it is likely two gentlemen will be ordained to the diaconate by the Bishop on the Fourth Sunday in Advent—December 20th next.

We since were led to look at our earliest copy of the A. M. News, which bears date of January, 1881. In it we find a clergy list. Exclusive of the Bishop (Dr. Fancher) it has 12 names. Of them all there is not one remaining on the scene. We reproduce the list with brief notes to each name:—

Rev. T. H. Appleby, M.A., Sault Ste. Marie.—Mr. Appleby left in 1881 for a post in the United States. He came to the Diocese in 1876. In the territory where he ministered there are now one parish and five separate missions. Whether still alive we cannot say.

Rev. P. T. Rowe, B.A., Garden River.—Ordained deacon and priest by the Bishop of Algoma. For some years was missionary to the Indians at Garden River, at the same time travelling through the early white settlements. Now the well-known Bishop of Alaska.

Rev. E. F. Wilson, Sault Ste. Marie.—Ordained in England. Founder and Manager-General of the Shingwauk and Wawanosh Indian Homes. Mr. Wilson left for work in British Columbia about 15 years ago, where at Spring Island he still works.

Rev. J. K. McMorine, M.A., Prince Arthur's Landing.—Now the Archdeacon of Kingston, in the Diocese of Ontario. The village of Prince Arthur's Landing is now the city of Port Arthur.

Rev. Rowland Hill, B.A., Sheguindah, one of the two missionaries on the Manitoulin Island.—Mr. Hill in 1882 left for another diocese.

Mr. R. Mosely, Parry Sound.—Mr. Mosely was superannuated in 1892, being fortunate enough to be entitled to receive a pension from the Toronto Commutation Fund, having been a missionary in the originally undivided diocese. He died several years ago.

Rev. J. S. Cole, B.A., Bracebridge.—Mr. Cole left the diocese about a year later—in 1882. He died in Toronto about two years ago.

Rev. W. Crompton, Stisted.—Mr. Crompton, who was ordained in the diocese, was for years well-known in the eastern part of it. Seventeen or eighteen years ago he went to England, where at last reports he still ministers.

Rev. Thomas Lloyd, Gravenhurst.—One of our veteran missionaries. He moved to Huntsville, where he ministered for some twenty years and died in July, 1904. He was appointed the first Archdeacon of Algoma. He was trusted and beloved by all who knew him and was prominent in every work for the extension of the Church in Algoma.

Rev. A. W. H. Chowne, Rosseau.—Another veteran missionary who ended his life and work together at Emsdale in 1899, whither he had removed from Rosseau. He was in English orders, having been ordained by the sainted Bishop Selwyn, of Lichfield. His death was the first break made by the "last enemy" among Algoma's active missionaries if we except that of the first Bishop in 1881. His departure was a great loss to his people as well as to his brother missionaries.

Rev. A. O. Sweet, Ilfracombe.—Mr. Sweet was ordained in Algoma in 1880. Was in consequence of ill health compelled to return to England in 1884.

Another day we will have another look at our old fyles of 25 to 28 years ago. Not to forget the days of smaller things.

BECAUSE.

BECAUSE of that Christmas long ago,
When the King came down from heaven
To dwell, and die on the Cross below,
That our sins might be forgiven,
Let us seek once more those friends of old
Whom we've learnt perchance to scorn,
Or how can we go our Lord to greet
In the early Christmas morn?

Because He stooped from His heights above
To a life amongst the poor,
And taught that poverty, lived in love,
Gives hope of heaven most sure,
Let us share our Christmas joys with those
Whose lives are sad and cold,
Or how shall our plenty blessed be
Midst the want of sick and old?

Because, when the sinners sought His side,
Christ never said them Nay,
But sent them cleansed and purified,
From His Presence whole away,
Let us gently deal with those who err,
Remembering, without grace,
Which is none of ours, but given of God,
We ourselves should fill their place.



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CHRISTMAS.

THE Son of God is born for all
At Bethlehem in a cattle stall
He lieth in a crib full small,
And wrapt in swaddling-clothes withal.

Rejoice to-day for Jesu's sake,
Within your hearts His cradle make :
A shrine, wherein the Babe may take
His rest, in slumber or awake.

Beneath Him set His crib, of tree ;
Let Hope the little mattress be,
His pillow Faith, full fair to see,
With coverlet of Charity.

In bodies pure and undefil'd
Prepare a chamler for the Child :
To Him give incense, myrrh, and gold,
Nor raiment, meat, and drink withhold.

Draw nigh, the Son of God to kiss,
Greet Mary's Child (the Lord He is)
Upon those lovely lips of His :
Jesus, your hearts' desire and bliss.
—From a xvii. Century Carol.

A CHURCH PAGEANT.

AN effective method of teaching is the pageant. How Canadians and visitors from abroad flocked at Quebec last summer to witness the exhibition there given to illustrate Canadian story. In England there has been a number of these "live" pictures to illustrate periods of English history, which, however full of interest they each and all have been, must surely be willing to yield the palm to the Church Pageant, which is to be held in the grounds of Fulham Palace in June of next year. It promises to be a most interesting and picturesque function. The Bishop of London has entered heartily into the spirit of the movement and has written a letter to the public commending it to their attention. "We want this pageant," says the Bishop, "to be an education for old and young; and

we hope that it will show, by its pictures of bygone life and the influence which religion had upon that life, something of the struggles and the trials of those who fought for the faith."

A meeting of the executive committee took place on November 10th. The Rev. Walter Marshall presided, and Mr. Frank Lascelles, Master of the Pageant, was present. Owing to the difficulty of compressing into one performance the wealth of historic incident connected with the Church of England, it was decided to introduce a novelty in the pageant by dividing the performances into two sections—afternoon and evening—the whole to consist of upwards of twenty scenes.

The following were the episodes decided upon :—

Afternoon—

1. Introduction.
2. Augustine's arrival in Britain.
3. Early Saxon scene.
4. Dunstan and the monks, 970.
5. Anointing of William and repudiation of Papal claim, 1066.
6. Becket's return and martyrdom.
7. Magna Charta, 1215.
8. Foundation of Sarum, 1228.
9. Funeral of Henry III., 1272.
10. Miracle play and pilgrimage scene, 1350.

Evening :

11. Trial of Wycliffe.
12. Founding of a college.
13. Suppression of monasteries and Pilgrimage of Grace, 1539.
14. Coronation procession of Edward VI.
15. Consecration of Parker.
16. Translators presenting Bible to James I., 1611.
17. Laud's execution.
18. Trial of the seven Bishops.
19. Scene from the life of John Wesley.
20. "Throughout all the World," and Te Deum.

DIOCESAN NEWS

ALGOMA DEANERY.

A VERY cheering and well-attended meeting of the Chapter of the Rural Deanery of Algoma was held at Thessalon on November 3rd and 4th. There were present: The Right Rev. the Bishop, the Ven. the Archdeacon, Rev. Canon Piercy, (Rural Dean) of St. John's, Sault Ste Marie West; Rev. W. H. Hunter, of Korah; Rev. T. B. Holland, B.D., of Garden River; Rev. A. P. Banks, L.Th., of Bruce Mines; Rev. P. W. P. Calhoun, of Thessalon; Rev. F. H. Hincks, M.A., of Blind River; Rev. A. J. Oakley, of Webbwood; Rev. H. Frankland, M.A., of St. Joseph's Island; Rev. C. Simpson, of Little Current; and two lay missionaries—Messrs. J. Tate, of Gore Bay, and H. G. Watts, of Echo Bay.

Algoma is a large deanery and now contains some eighteen missions and the pro-cathedral parish.

The first service was Evensong, in the Church of the Redeemer, Thessalon, at which Rev. C. Simpson was the preacher. Next morning (the 4th) there was a celebration of Holy Communion. The Bishop was the celebrant, assisted by the Archdeacon.

After breakfast we again assembled in church for Mattins, which being said the Chapter began its business session, continuing until 1 o'clock, with an interruption at noon for intercession for missions. The incumbent and Mrs. Calhoun very kindly entertained all the visitors at luncheon, to which full credit was done, to the pleasure of our host and hostess. Business was continued from 2.30 to 5.30 p.m., when Evensong was said.

Concerning the business—Well, the Rural Dean welcomed his brethren and expressed the hope that such a good attendance augured well for future meetings. He specially welcomed the lay missionaries and hoped they would consider themselves quite at home. Among the absentees mention was made of Canon Young, two of whose daughters were ill with typhoid fever. The Rural Dean was asked to extend to Canon Young the sympathy of his brethren assembled.

After routine were read three papers—by Rev. F. H. Hincks on "Faith Healing," by Rev. T. B. Holland on "The Pastoral

Teaching of St. Paul," and by the Rural Dean on "Tracts." There was no formal but there was a conversational discussion after the reading of each paper.

The last half-hour was occupied in preliminary arrangements for the mid-winter meeting. The date is to be the middle of February, and the place, Bruce Mines. A small committee was appointed to complete the programme.

In the evening we had a missionary meeting in the church. For a week night no doubt the attendance was good, but if the townspeople—be they Church people or not—could have had any idea of the quality of the speeches to be made, the church would have been crowded. After a hymn and a few prayers said by the Rural Dean, speeches were made by Rev. A. P. Banks and Rev. A. J. Oakley. Capital speeches—of splendid material, and uttered in a manner both fluent and forceful. Then followed the Bishop with a speech in his best style. Everybody was attentive from beginning to end. Really some of us thought that we could remember missionary addresses by well-known speakers in bigger places and more encouraging surroundings which did not, to say the least, more completely capture the listeners than did those uttered on this occasion in Thessalon.

The incumbent of Thessalon and his kind people are assured that the generous hospitality meted out to their visitors was gratefully appreciated. Next day, some by rail, some by water, we all journeyed back to our everyday work.

AN ORDINATION.

TO the Order of Deacons in the pro-Cathedral of St. Luke, on All Saints' Day, (Nov. 1st) Mr. Harold C. Dunn was ordained by the Bishop of Algoma. Mr. Dunn, who is a graduate of Cambridge, is the youngest son of the Bishop of Quebec. His father came to Sault Ste. Marie to preach on the occasion of his son's ordination. He again filled the pro-cathedral pulpit in the evening. The candidate was presented by Archdeacon Gillmor. Rev. H. C. Dunn left on the Wednesday following for Port Arthur, where he will assist and work under the direction of Rev. C. W. Hedley.

BEAUMARIS.

WHILE in Muskoka District last month and on his way from Rosseau to Torrance, the Bishop spent three hours with Canon Machin at Beaumaris. The Canon was in fairly good health, though not able to get abroad easily in the wintry weather. It is a pleasure to think of him as still so vigorous in mind and spirit.

He was grieving over the loss by death of Mr. Wilson Miller, of Pittsburg, U.S.A., one of the regular summer visitors to Beaumaris. Mr. Miller had a cottage at this place and made himself widely known and respected by his quiet devotion to good works. Many a good act and generous contribution came from him in time of need. His memory, like his example, will be helpful. The Canon will miss him sadly.

PORT SYDNEY.

ON Saturday, November 21st, the Bishop proceeded by boat and train from Torrance to Port Sydney. Here since May last Mr. Hewitt has been working. He is a man of no little experience, and has made his presence felt. Mrs. Hewitt, who joined him in the summer, is an able helper in good works. Together they are doing an excellent work.

Three services were held in Christ Church, Port Sydney, next day—Sunday—at 8 and 11 in the morning and 7.30 in the evening. At 11 o'clock eight persons were confirmed and admitted to Holy Communion.

In the afternoon the Bishop and Mr. Hewitt went to Newholme, stopping on the way to give Holy Communion to a parishioner who is grievously ill. An excellent congregation assembled in the pretty little church at Newholme, where Mr. Ferguson and others are still as devoted as ever to the cause. Many little additions have been made of late to the church appointments, and the little building is now very attractive and devotional.

On Monday evening, after a day of correspondence and visiting, the Bishop addressed an interesting gathering of the A. Y.P.A. in the Cheese Factory Hall at Port Sydney. This little association bids fair to do much good. The interest in it was general and marked. Mr. Hewitt manages it with a firm experienced hand. He has a trustworthy helper in Mr. Sydney Smith. It would be a good thing if we could have more of these associations in the diocese.

BRACEBRIDGE.

ON Sunday, November 15th, the Bishop was at Bracebridge. Mattins was said at 10 o'clock, followed at 11 o'clock by a confirmation at which eleven candidates were presented by the rector, Rev. Canon Burt. Of course, a celebration of the Holy Eucharist followed. It was a stirring service—a good congregation and excellent music.

In the afternoon the Bishop gave an address to children in the Browning Memorial Hall on his visit to England last summer and the Pan-Anglican Congress held in London. In this hall, fitted up with every convenience, is carried on a large and promising Sunday School.

At 7 o'clock p.m. Evensong was said in the church, which was filled with a congregation which participated heartily in a service which, while it was characterized by good music, glowed with warmth and earnestness of spirit.

Canon Burt is to be congratulated on a parish brought up to an excellent state of efficiency and full of promise for the future.

PORT CARLING.

AFTER an absence of eight years in England Rev. W. Evans returned to this diocese in May last, and was placed in charge of this mission. He is doing a very excellent work and has the confidence and respect of all. He was at hand last month to meet the Bishop who visited the mission last month. On the evening of Monday, the 16th, the Bishop was at Port Carling for Evensong. But the congregation was not large. The roads were bad; the weather was stormy. Nevertheless a prevailing good spirit was evident.

The next day the Bishop drove to Gregory. Here, too, only a fair sized congregation assembled. A storm of snow and the very bad road hindered not a few people who otherwise would have been at church. In summer this place is full of life, but our own people are then too busy to attend the Bishop's visitation—for it is a summer tourist centre. In winter they are more accessible. The same is true of all this Muskoka region.

In the evening the Bishop was at the service held at Port Sanfield. It was hearty and well attended. There were no confirmations. The permanent residents here are very few.

SCHREIBER.

SEVERAL points of improvement are to be noted in this mission since Easter last. A concrete foundation under the church was a great necessity, the floor having lost its level. This has been put in by the W.A. of the mission and is a mark of their activity in parochial work. They have also installed a good furnace in the basement, which is an immense improvement on the old box stove in every respect. The cost of these additions has been over \$300.

Also a new organ has been purchased to replace the old one in use hitherto. It is one of the Bell Co's. Cathedral Model organs with 17 stops, catalogued at \$225. The choir has undertaken to find the funds for this needed improvement, which speaks well for their enthusiasm and energy in the service of the church. The town itself shows considerable growth, and both the new station and the Y.M.C.A. building are great additions to the local architecture. Prohibition under the local option by-law is reported as working well. Has this something to do with the appearance of increased prosperity?

FALKENBURG MISSION.

FROM Port Sydney, on Tuesday, November 24th, the Bishop was driven to Uford, Beatrice and Falkenburg, the Rev. Joseph Waring's field of labour. Here he found a real work going on. At Uford the church was filled with people. Two persons were confirmed. At Falkenburg, despite pouring rain, there was a full church and the heartiest of services. Here ten persons were confirmed. Surely all this bears testimony to the effectiveness of Mr. Waring's work. The visit was very cheering to the Bishop.

ROSSEAU.

OUR old friend, Canon Frost, is holding his own here very well. A large and earnest congregation assembled in the church on the evening of Thursday, November 19th, when two candidates were confirmed. The Archdeacon is still remembered with great affection. The church looked very beautiful with its complete and churchly appointments. It is evidently cared for and loved.

TORRANCE AND VICINITY.

ON his way to Torrance on November 20th, the Bishop stopped at Mortimer's Point to inspect and accept a site for a church given by Mrs. Mortimer, whose loss by the death of her husband a short time ago, all her friends deplore. Two children were baptized. A service is held here fortnightly by Mr. Young, of Torrance. With a church at this place a good number of residents and visitors may be gathered in for worship.

After some vicissitudes, due to the irregular behaviour of a gasoline launch, the Bishop reached Torrance at 8 o'clock p.m. There he confirmed four persons and preached from Acts viii. 14. A site for a church has at last been agreed upon in this place, and it is hoped a church will go up in the spring. It is never easy to decide the question of sites in a new place like this. There was, as usual, a good attendance of people and much heartiness was shown by them both in the service and the general work of the mission. Mr. Young against great odds has done a good work.

DIOCESAN NOTES.

ON Christmas Day it is a custom in this diocese to give the offering of the people to the clergyman of the parish or mission. Indeed, where it happens that a family cannot be present at a service that day, gifts are sometimes sent to the missionary.

Rev. H. C. Dunn is in active work in the parish of St. John's, Port Arthur, where his services are much appreciated. He is taking special charge of the mission of St. Michael and All Angels out on the Dawson Road. This mission is setting to work with renewed enthusiasm to finish their building. Hitherto services have been held in the afternoon after Sunday School, but following the general desire evening services were begun on Advent Sunday.

Church people of Port Arthur and Fort William have contributed \$125 towards the purchase of a horse and necessary equipment for the use of the missionary in Oliver mission.

There is less lumbering than usual this season. Fewer men employed and lower wages paid.

BROTHERHOOD OF ST. ANDREW.—
THREE WEEKS IN ALGOMA.

By the Travelling Secretary.

GRAVENHURST was the first place touched at, when Mr. Fred. W. Thomas, Travelling Secretary for Canada, of the Brotherhood of St. Andrew, started on a three weeks' trip through the diocese. The date was Tuesday, Nov. 10th. He was met at the station by Mr. Alfred Ditchburn, one of the active members of the Chapter there, and was the guest of Mr. Thos. Greavett, another earnest Brotherhood worker. The boys of the Junior Chapter were first met, and were greatly helped by the talk given by Mr. Thomas, and at 8 o'clock an address was given to the men, the Juniors also remaining. St. James Chapter, Gravenhurst, (Senior and Junior) have made a splendid record for themselves, and the outlook ahead is very bright.

The next stop was at Bracebridge, a kindly welcome being given by the Rector, Canon Burt, and every hospitality was shown at the rectory. A meeting was held in the Church Hall, on Wednesday, the 11th, the men of the Chapter, with others, being present. An address was given by the Travelling Secretary. Considerable discussion took place as to what part St. Thomas' Chapter would take in the coming world-wide week of prayer. Later, a number of calls were made with the Rector. The Chapter will undoubtedly be strengthened by the visit paid.

The next day Emsdale was reached, where there has been a Chapter working for some time. Owing to the short notice given, it was impossible to have a regular meeting, but a most interesting and helpful conference was held with Canon French and the Chapter secretary. The local conditions were more fully understood by the Travelling Secretary as a result of the visit.

On Friday, 13th Nov., a visit was paid Huntsville, which is quite a strong Brotherhood centre, having two Chapters in active service—one of the members a member of the Dominion Council—a Rector strongly attached to the Brotherhood work—one of the members present at the Dominion Convention at Hamilton—and being the place of a successful local conference held some time ago. The usual calls were made upon men. Service was held in All Saints' Church in the evening, the address being

given by Mr. Thomas, and at the conclusion of the service, the men and lads adjourned to the rectory, where a most interesting meeting was held. The Junior Chapter carried through their regular meeting. Then a number of practical points and ideas were given by the visitor. The matter of the week of prayer received attention and a committee appointed to form a plan. That committee met the same evening, when it was decided to have a short prayer service each day commencing Nov. 30th, the hour being from 6.10 to 6.30 p.m. Both Chapters in Huntsville are doing good work, men and boys of just the right type are members, and the visit will mean that still better work will be done, and other men and boys will, after due consideration, become members. Every kindness and hospitality was shown by the Rector, Rev. C. Willfred Balfour.

Early next morning a start was made for North Bay, on the way to the famous town of Cobalt, and Saturday afternoon a hearty welcome was extended by Rev. E. P. S. Spencer, as the train drew in to Cobalt station. A conference was held Saturday evening with the Rector and some leaders, and the plans for Sunday discussed. On Sunday morning, the 15th, an address was given at St. James', Cobalt, on the work of the Brotherhood, and in the evening an address was delivered to a large congregation. A number of men were met after the service and a "talk" given.

Latchford was visited on Monday, the student in charge, Mr. C. G. D. Longmore, (an old Brotherhood man) accompanying Mr. Thomas in his calls upon men. An address explaining the Brotherhood was given in Christ Church and a Chapter will probably be formed in due course.

On Tuesday a stop was made at Haileybury, where a Chapter has been formed for some time, the address being given at Evensong at St. Paul's Church. The Travelling Secretary also gave the boys and girls preparing for Confirmation a most helpful and interesting talk.

New Liskeard was the next place visited, Rev. A. T. Love, an old friend of Mr. Thomas, extending a hearty welcome. Service was held in St. John's Church, when a clear and comprehensive address was given to the men present. An adjournment was made to the parsonage, where the matter was thoroughly discussed, and it was decided to form a Chapter.

On Thursday, the 19th, the Travelling Secretary paid a visit to Englehart, ac-

accompanied by Rev. A. T. Rowe, who was kind enough to give up the whole day. We met the student in charge, Mr. John Leigh, and a good number of men were visited and the Brotherhood of St. Andrew work brought before each of them. It is probable that a Chapter will develop in that growing place. It was impossible to hold an evening meeting at Englehart, owing to train arrangements. Later, train was taken for North Bay for an over-night stop. At North Bay Mr. Thomas was met by Rev. C. E. Bishop, the Rector, and by Mr. Robt. Harris, a Brotherhood worker, from West Toronto.

Copper Cliff was the next point of call, the incumbent, Rev. T. N. Munford, welcoming the Travelling Secretary at the station, and plans were discussed as to calling on the men, and with respect to the meeting at night. A great number of men were called on, in that "men's town." A good meeting was held in the Orange Hall, and the Chapter, which has been formed there for some time, will go forward with renewed activity as a result of the visit.

Sudbury was reached Saturday evening, and a hearty welcome was given and the kindest hospitality shown by the Rector, Rev. Canon Boydell, and plans for the following day were discussed. On Sunday Holy Communion was attended at 8.30, an address was given at Morning Prayer and at Evensong, and a good gathering of men heard an address at 4 p.m. At the conclusion of evening service, a number of men remained, and got into closer touch with the Travelling Secretary, who gave them many useful hints and ideas, and the Chapter at Sudbury will now go forward with greater activity.

On Monday, 23rd Nov., Thessalon was reached. A service was held that evening in Church of the Redeemer, an address being given to the good number of men and women present. The members of the Chapter were afterwards met with.

Sault Ste. Marie was next visited, two days being given to that important centre. On Tuesday, 24th, a good number of earnest, sincere men were present (despite the storm) to hear the Travelling Secretary, and at the conclusion of his address a number of those present expressed their intention of becoming members of St. Luke's Chapter. Every kindness was shown by the Rector, Rev. A. H. Brooke, and while in Sault Ste. Marie Mr. Thomas was the guest of Mr. A. C. Kinnear, an old friend

and Brotherhood worker. Next day a call was made upon Canon Piercy and Brotherhood matters discussed. It is not unlikely that the Chapter at "St. John's," which has been dormant, will be revived in due course. On Wednesday evening the Travelling Secretary gave a short address on "Optimism" at the St. Luke's Men's Club. A short call was made at Bishophurst to pay respects to His Lordship the Bishop of Algoma, and then train was taken for the next point.

At Blind River a meeting was held on Thursday evening, a few picked men being present to hear about Brotherhood work. Blind River is growing and becoming an important centre, and steps will be taken to form a Chapter there. The next day (Friday) a call was made at Sturgeon Falls, where a Chapter has been doing good work for some time. An address was given at the evening service, the members of the Chapter and other men being met later. One of the direct results of the visit was the formation of a Girls' Guild, with good prospects ahead, the encouraging and stirring words of the Travelling Secretary about church work generally leading the girls to take definite action.

North Bay was reached on Saturday evening, 28th November, the Travelling Secretary having the pleasure of meeting the efficient local secretary, Mr. Robert Harris, at the station. The rector was got in touch with and arrangements made for the services for the following day. Holy Communion was attended at 8.30 a.m., and at Morning Prayer Mr. Thomas read both lessons. At the evening service an address was delivered on Brotherhood work to a congregation which completely filled St. John's Church. At the rectory a number of men and boys met after the service and enjoyed the hospitality of the rector and Mrs. Bishop. The Travelling Secretary gave those present a short and interesting "talk". The Brotherhood idea is quite strong and active in this growing parish—splendid work has been done, especially in cottage meeting work, and the outlook ahead both for the Juniors and Seniors is of the brightest possible kind. The rector is such an ardent Brotherhood clergyman that he speaks of his Chapters as being his right arm and that he could not get along without them. As a result of the visit other men will be added to the ranks and the boys will take up Junior work.

The visit to Algoma has been a very successful one.

GENERAL CHURCH NEWS

THE clergy and laity of the Diocese of Montreal, in Synod assembled, have elected the Very Rev. Dean Farthing, of St. George's Cathedral, Kingston, to the bishopric, vacant by the death of Bishop Carmichael. Dean Farthing has accepted.

Bishop Tugwell is in correspondence with the Archbishop of Canterbury looking forward to the setting apart of the Gold Coast as a separate diocese.

The nucleus of an organization similar to the English Church Union has lately been formed in the United States.

At the great annual missionary meeting of the Diocese of Glasgow, held last month, one of the selected speakers was Bishop Montgomery. In a speech, punctured with applause, he took his hearers all over the world. In the course of it he said there is one thing that India, China, Japan, and countries all round the world want at present—education for our clergy to make them better-trained men; for our white boys and girls in all lands, such as Africa, Australia and Canada; for our catechists and native priests in India. You remember three or four years ago we asked everybody all round the world, in preparation for the Pan-Anglican Congress, What ought we all to do working as one? No answer came. It was too hard. Now we know the answer that God by His grace gave to us, and that answer is—Education.

At a meeting of the clerical and lay representatives of the Central Rural Deanery of Tasmania a resolution was carried unanimously affirming "the undeniable truth that all marriages solemnised by clergy of the Church of England, whether such marriages are 'mixed marriages'—i.e., when either the man or the woman belong to a different Church—or not, are true Christian marriages, and are valid and binding in every sense throughout the whole of the world." Of this resolution the Bishop of Tasmania has expressed his cordial approval.

A priest of the Scottish Church proposes to publish a Penny History of the Scottish Church.

It seems that South Tokio is to elect a bishop to succeed Bishop Awdry, who is suffering from cancer. He is advised not to attempt to make the journey back to Japan.

The late Archbishop Benson said: "I believe there has never been in the hands of any church any manual representing the doctrines, the true spirit of the Bible, to compare with the Catechism of the Church of England.

The Diocese of Perth, Australia, has reached the position of financial independence, no longer needing grants from English societies.

One day last month (a correspondent writes to the Manchester Guardian) the Rev. R. D. Stamer, a son of the late Bishop Stamer, sat down in the kitchen of a Canadian North-West ranch to a lunch cooked by Captain How, a son of the late Bishop Walsham How, the host being Mr. George S. Legge, son of the present Bishop of Lichfield. Mr. Stamer recently resigned the living of Leek, in Staffordshire, to take up mission work in Canada.

"If the Church and Diocesan papers were properly supported, subscribed to, and read, one would not be asked so many strange questions that reveal an ignorance about the Church and Church affairs that no one would admit for a moment in regard to secular things." This is a quotation from the message of a Bishop of the Protestant Episcopal Church of the United States.

The influence of the Church's Creed is of wider character than might be imagined when the question is viewed only in its controversial aspect. On a recent Sunday night at a Manchester Baptist Chapel the minister preached on the Apostles' Creed and declared that it contained the fundamental teaching of Christianity. It is interesting to note that during the service the congregation recited the Apostles' Creed, which was specially printed for the purpose, and the Te Deum was sung.

Very Rev. Dean Farthing is to be consecrated Bishop at Christ Church Cathedral, Montreal, on the Feast of the Epiphany.

CHURCH TEACHING

WHAT ARE THE FOUR GREAT MARKS OF THE CHURCH ?

UNITY is one. Holiness, Catholicity and Apostolicity are others.

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We have dealt with unity.

That the Church is holy does not mean that she is spotless and perfect. It means that holiness is one of her proper characteristics ; that her aim is to be holy ; that her influence promotes holiness and that when her work is done she will be all holy.

From the beginning people have made the mistake of regarding the Church as intended to be composed only of persons already holy. Instead of that it is a sort of training school to make people holy. Here we find the answer to those who are disheartened by the blots and blemishes which stain the lives of Christians, and the warning needed by those who would leave the Church and thus break her sacred unity, because of her imperfections. The Lord surely made this clear in His parables of the tares growing in the wheat, not to be rooted out until the final day, and of the net gathering all kinds of fishes, good and bad, to be separated only on the shore.

We may well beware, however, lest we grow lax and careless. Wherever men listen to the Church's teaching and imbibe its spirit, they grow holy. If we do not so grow we shall have to answer for it at the great day.

Again, the Church is Catholic. It is important to consider what is meant by that. Quite too commonly, even amongst Church people, the word Catholic is used for Roman Catholic. A Romanist is called a Catholic. Many people speak as if there were but two forms of Christianity, Catholic and Protestant. This is, of course, very gratifying to Romanists. It is exactly what they claim. Church of England people should know better. They would if they studied their Prayer Books ; for in them we profess the "Catholic Faith," and are taught to pray for the "Catholic Church." To give the title exclusively to the Romanists is to wrong and belittle our own cause.

The Catholic Church is the historic Church which teaches the historic faith and is linked on to all the generations of Christian people the world over. The Catholic Faith is the Faith given by Christ

through His Apostles once for all, the Faith which is suited for every race and every clime, the old Faith, the true Faith, to be kept inviolate. Believing, as we do, that we hold this faith in its pure and primitive form while the Roman Catholics have overlaid it with error, we should be nearer the truth to call ourselves Catholics and to speak of them as Romanists.

The word Catholic is abused by being made to signify toleration of everything. They who are so broad that they include as Christian all phases and degrees of faith, even down to practical Unitarianism, are spoken of as Catholic-minded. As a matter of fact the Catholic Faith is a very definite thing. It is that sacred deposit which men are to defend with their lives as did the martyrs of old. And the Catholic-minded man is the man who holds loyally to that faith as a precious heritage handed to him through generations of saintly people from the Apostles themselves. So with the Catholic Church. It is not a body composed of people gathered together anyhow and believing anything, everything or nothing, but an organic body whose members are knit together by the grace of the Holy Spirit ministered through sacramental ordinances and profess the one Faith once delivered to the saints.

Finally the Church is apostolic, by which, as we have already been reminded, we mean that she can trace her descent, her Faith, her Orders, her Sacraments, her Scriptures, back without a break to the holy Apostles and through them, as a matter of course, to her Lord.

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"The province of the Church paper," says an American prelate, "is to enable the parish to see the Church. Just that ! If every family in the American Church subscribed to a general Church paper, and read it, the Board of Missions would have little difficulty in greatly enlarging its appropriations." What we hold is that if the Church press were supported as it ought to be, if the officials of every Diocese made it their business to increase its circulation and influence, the Church as a whole would be handsomely repaid.

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The ordination on Sunday, the 20th inst., will take place at Sudbury.

The Algoma Missionary News

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

DIOCESE of Toronto—Towards erection of new church of St. Anne, Toronto, to cost £8,000, the Committee voted £200.

Diocese of Rupertsland—Towards new church of St. Margaret, Winnipeg, to cost, with site, \$5,150, the Committee voted £100.

Diocese of Qu'Appelle—Towards a new church at Riga to cost \$1,030, the Committee gives £20.

Diocese of Saskatchewan—Towards a new church at Pelicon Narrows, to cost £200, the Committee grants £20.

Diocese of Saskatchewan—Towards a new church at Lac la Ronge to cost \$1,500, the Committee gives £30.

Diocese of Calgary—For a new church at Didsbury to cost \$1,500 the Committee gives £30.

Diocese of Saskatchewan—Towards a boarding school for girls to be erected at Prince Albert at a cost of £3,000, the Committee gives £300.

Diocese of Niagara—For a theological studentship for Mr. D. M. Rose, the Committee gives £30 for three years (£90 in all).

Diocese of Huron—For theological studentship (3) for Messrs. H. B. Ashby, C. C. Brett and G. T. Rickard. Voted £10 a year for three years for Messrs. Ashby and Rickard, and £10 a year for two years for Mr. Brett (£80 in all).

Grants of books recommended by the Standing Committee include donations to parishes and clergymen in the Dioceses of

Fredericton, Algoma, Ottawa, Niagara, Qu'Appelle, Saskatchewan, Calgary, and Caledonia.

Usually the Bishop is able to arrange his journeys about the diocese so as to enable him to keep a blank day for the Executive Committee meeting. However, it is impossible this month, as he is so far from home. Therefore it has been postponed from the 3rd to the 10th.

Rev. A. P. Banks has organized the Church family at Desbarats. The Churchwardens appointed on November 23rd are Messrs. Jonathan Hussey and George Linklater. The people are keenly interested in the proposed erection of a church. We sadly need a building at Desbarats. The possible accommodation there is meagre, not to say miserable.

After beautiful November weather this month is ushered in with high winds, frost and snow.

ARROWS FROM BISHOP MONTGOMERY'S MISSIONARY QUIVER.

THE following are extracts from a speech made at a great missionary meeting held in Glasgow City Hall, the Bishop of Glasgow in the chair.

MARTIN'S "FAILURE"

Sometimes people say to us—"I am not a great philosopher, I am not learned; am I any good for Christ's cause in a place like India, full of philosophers and so on?" The answer may be found in another tale. You have heard of Henry Martin, who went there about a hundred years ago, stayed four or five years, and came back saying, "I have been a failure, I only made one convert." A few years afterwards a clergyman met a group of men who had been Mohammedans, and now were Christians. "Who, under God," he asked, "made you Christians?" and the reply was, "Martin, sahib." "That can't be," he said again, "because he only made one." "O! sahib," they said, "you may think so, but we will tell you of it. We went day after day to see the missionary. We asked him hard questions as an intellectual treat, and he answered them, and we went away amused. One day we went to him, when we could see he was very tired. We asked a question; for the moment he did not an-

swer, and then, sahib, the missionary did a very strange thing, he burst into tears. We went away quietly, and said to each other, 'This man believes very much indeed in the Name which he speaks of so much. Just fancy! because he was tired and could not answer at once he burst into tears. Let us go home and read the Book he speaks from in another spirit, and try and find out the secret of that man's love.' We went home and did so, and became Christians." The point to mark is this, that all the intellectual arguments of a senior wrangler only made one convert in four years, and a burst of simple devotion made twenty converts.

THE MOSLEM INVASION

As to Africa, I want to tell you some things I never heard before which lately came to my knowledge. You know that one of the great questions in Africa is that of the Mohammedan Invasion, if I may call it so, from the north tending south-west. People have said the Houssas in Nigeria are being converted as Moslems. The same is said of Zanzibar. How can we stay that invasion so that the Christians may fill up the places before they come? Lately we had some hope that the Mohammedan incursion is not so serious as we thought. I was speaking to one who lives in Khartoum, whose word has reliable authority on these subjects, and he said—"I know a good many of the leaders of the Moslems in Cairo, where there is a mosque with ten thousand students, who are supposed to become missionaries to the number of 1000 a year being scattered through these lands to raise the Moslem flag, but I am not so sure of that. In the presence of Western civilization these Moslems, even at the head of this mosque, are becoming unitarians and losing their idea of deism. There is no missionary force in deism or in unitarianism; that is left for the Christian Church." Then I said to him—"What about that wonderful Arab tribe in the west of Egypt called the Sinoosi, who at one time were considered a tremendous force for the Moslem cause?" He replied—"I do not think so. The French on these borders have given them a sort of dressing down, and there is not much force left in them." Then I said—"We hear that near Khartoum there are numbers of heathen tribes; are they being turned into Moslems?" "Not a bit of it," he replied; "they have suffered such awful things from the Mahdi that nothing will induce them to turn to it. One of these men came to Khartoum and became in a sense a Mos-

lem, and when he went back to his people they said—'Don't come near us again, we hate you for this?'" My friend has a school in Khartoum, which is supposed to be the most fanatical place in the world. There are 94 Mohammedan girls sent there to be taught, and he said to the parents—"This is a Christian school; any girl who comes must learn among other things the whole Christian faith; remember we are religious people and believe in our blessed Lord and God just as much as you believe in your Prophet. Do you mind?" "No," they replied, "we don't mind." And that they agreed to, knowing that the teachers were gentlemen and gentlewomen and Christians, and that the children would get a first-class education.

ENGLISH GENERALS, THE MOSLEMS AND "TOMMY"

There was another significant episode after a great battle in the time of General Kitchener, when the Egyptian officers, all Moslems, came to my friend and said—"Will you start a school here?" "But," he said, "I am Christian, and you are Moslems." "We know that," they replied, "but will you start the school?" "And teach them the Christian faith?" he asked. "Yes," they said, "we will build the school, pay for the teacher, and you will get anything you want." That is a remarkable fact, for it shows how the Englishman is loved and trusted when he has religion. Now, I may tell you an episode that particularly appeals to me. The other day the Sirdar, Lord Grenville, went south to a province up the Nile called Darfur, where the Baggara Arabs, the fighting men of the Mahdi of the old days still live, and fourteen thousand of them came to meet the Sirdar, saying, "Sir, there is one thing we implore you to let us do. We want to kill somebody, we don't care where, or whether black or white, for we are at our wits' end." The Sirdar replied—"No, I am sorry I cannot, but why do you want to kill anybody?" "We can't," they replied "get any wives, because when we go to the girls of our tribes they say, 'How many men have you killed?' and when we reply 'None,' they say, 'Go away, go away.'" Is not that a pathetic story? You understand all the better how it is on the frontier of India when an African says to himself, "Here am I in this miserable village of mine, my courage doubted, and no honour; I will go and kill a Tommy." Really, as an Irishman, I cannot help rejoicing over that sort of thing.