

OCTOBER, 1909

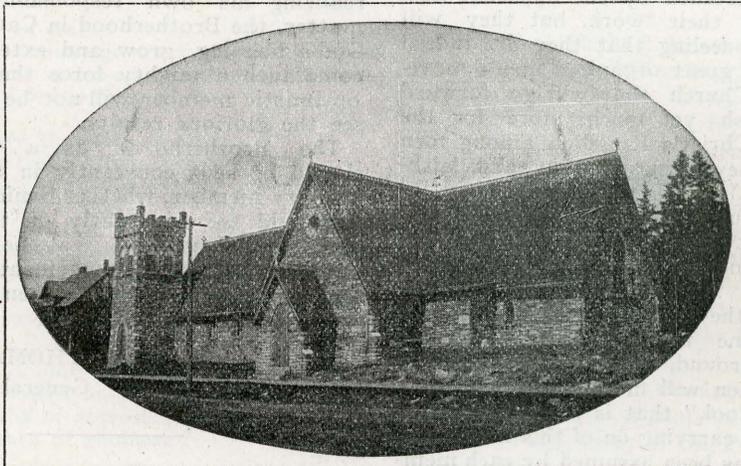
Now it is high time to  
awake out of sleep.



Let 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 BROTHERHOOD OF ST. ANDREW AS A MOVEMENT.

**N**OTHING needs to be impressed upon our members more emphatically, or more often, than the fact that they are part and parcel of a great movement in the Church, and not merely members of a local society. The realization of this will mean that the members will be encouraged and inspired and sustained in their work by the thought that thousands of other Brotherhood men are praying and serving, and daily asking God's blessing upon the Brotherhood of St. Andrew—world wide. They will no longer complain about the small number of members in their chapter—no longer will they become disheartened by the apparent lack of results in their work, but they will press forward feeling that they are indeed members of a great organized men's movement in the Church that will go forward and accomplish yet much more for the extension of Christ's Kingdom among men exactly as they earnestly pray and faithfully serve. Just as the one lone soldier on outpost duty, in the campaign, feels that the safety and security, yes, the very lives of the men of the army in the field, depends upon his vigilance, so will the members of the little chapter of 6 or 8 men, determine to hold their particular part of the ground, for Christ and for His Kingdom. Men will in this way get that "broader outlook" that is so necessary for the successful carrying on of this important work, that has been assumed by each member of the Brotherhood of St. Andrew. They will then be concerned about the Churchman who is but a visitor in their place, doing their best to bring the message to him, and not questioning as to whether he belongs to their parish or not, or if he ever will be. While it is quite true that the first call upon the Brotherhood man is to his own parish, that should not limit his activities for the extension of the Kingdom, but he should cultivate that idea of the Brotherhood as a movement in the Church, and use every opportunity that presents itself. Members should do everything possible to visit other chapters, either in their own town or city and especially when travelling either on business, or pleasure, in that way encouraging the chapter visited, and at the same time getting points and ideas for the better carry-

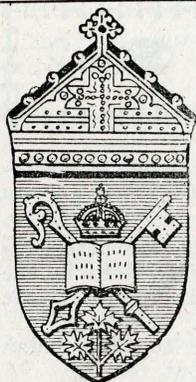
ing on of the work in their home chapter. One of the most encouraging things in connection with the Brotherhood in Canada is that scores of men are doing this on every possible occasion, and it is to be hoped that their numbers will increase as this idea is brought more prominently before all our members. Men will then, in greater numbers, put themselves to personal inconvenience in order to attend Conventions and Conferences—members will be even more particular about always wearing the Brotherhood button—every member will realize the importance of reading the "St. Andrew's Cross" that he may know how the "movement" is growing, and the members (and especially the officers), will keep in closer touch with the Head Office in Toronto. By each individual man and boy realizing his own responsibility in this matter, the Brotherhood in Canada will, by God's blessing, grow and extend, and become such a mighty force that the most optimistic member will not be able to foresee the glorious results.

The Brotherhood as a "movement" should be kept constantly in the thoughts of every member, whether Senior or Junior; it should be constantly in their prayers that Almighty God may be pleased to abundantly bless the movement as a whole, and each member will then go into the work, seeing new visions.

FRED W. THOMAS,  
General Secretary.

The Emperor of Japan has conferred the Order of the Sacred Treasure on the veteran and well-known Anglican missionary to the Ainu in Northern Japan, the Rev. J. Batchelor. The intimation of the honour intended was conveyed to Mr. Batchelor—at present on furlough for a well-earned rest in England—in the following terms:—"I have great pleasure in informing you that on the merits of your self-sacrificing labours among the Ainu for the last thirty years, and of your contributions to the knowledge of the Ainu language and traditions, our Emperor has decorated you with the Fourth Order of the Sacred Treasure (Zui-hô-shô)."

The cathedral at Topeka, Kansas, is to cost \$90,000.



# The Algoma Missionary News

New Series—Enlarged  
VOL. 6 No. 9. 10

TORONTO, OCT., 1909.

Published Monthly  
50 cents per annum in advance

## HOLY COMMUNION.

IT is a day of fear :  
Rise up betimes, go forth alone  
With tongue fast sealed and heart bowed down,  
Because thy Lord is near.

Leave not thy thoughts to roam  
Hither and thither, where they would ;  
Lest fretful cares on thee should crowd,  
Forgetful of thy Home.

Let not thine eye go free ;  
Look on the earth beneath thy feet,  
The pit that for thy sins was meet,  
Had God been just with thee.

Yet, not in gloomy sadness  
Be thy heart bowed and eye downcast ;  
Is not the night of sorrow past ?  
Is't not a morn of gladness ?

Think on the Holy Feast,  
On His dear Love and gracious Name  
Who sanctifies Himself, the same  
Both Sacrifice and Priest.

Go, and be one with Him ;  
Dwell thou in Him, and He in thee,  
Him freely love Who sets thee free,  
Though but in shadow dim.

—W. G. Tupper.

## OUR PLACE.

WELL, God, you see ! God plants us where  
we grow :  
It is not that because a bud is born  
At a wild briar's end, full in the wild beast's  
way,  
We ought to pluck and put it out of reach  
On the oak-tree top—say, "There the bud  
belongs !"

—R. Browning.

## "HERE IS A CHRISTIAN."

THE Rev. Michael Rosenthal, Vicar of St. Mark's, Whitechapel, who died in 1904 at the age of 63, was a converted Jewish Rabbi, and for thirty years carried on an earnest missionary work among the Jews of East London. The story of his conversion is a remarkable one. Young Rabbi Rosenthal, a Hebrew of German extraction, was a profound Talmudist, and as strict and zealous a Jew as was Saul of Tarshish before the journey to Damascus. Some time after his arrival in England, Rosenthal became acquainted with Dr. Wilkinson, the late Primus of Scotland, formerly Bishop of Truro, and some years ago Vicar of St. Peter's, Eaton Square, London, and was tremendously impressed by Dr. Wilkinson's great abilities and spiritual earnestness. "Here is a Christian," he said to himself, "who is absolutely sincere and of great intellectual power. Can Christianity be merely a modern form of Paganism when such noble souls as these profess it ?" By Dr. Wilkinson's advice he consulted the learned Dr. Ewald, a celebrated Jewish convert, for the solution of certain difficulties which only a great Hebraist could hope to deal with successfully. Rosenthal was eventually baptised by Ewald. In 1881 he was admitted to the priesthood, and served for thirteen years as curate to the Rev. S. J. Stone, author of "The Church's one Foundation," at St. Paul's, Haggerston, devoting himself chiefly to mission work among the East End Jews. His work was attended with success, and of his converts he himself baptised over 600 Jews and Jewesses.

## DIOCESAN NEWS

### THE BISHOP ON THE GREAT MANITOULIN ISLAND.

FOR two weeks or more—the latter part of July and the beginning of August—the Bishop was on the Manitoulin Island in Lake Huron, making a visitation of the Church's missions thereon. It was on July 27th that he was at

#### PROVIDENCE BAY,

where the people were anything but cheerful in consequence of the long drought. Indeed, all over the island people are discouraged. This is the fourth year they have suffered from partial crops. In the middle of the island the crops are by no means a total failure, though a gloomy spirit is pretty general. It was a Tuesday evening that the Bishop had services with a good congregation. There were five baptisms. Next morning the Bishop celebrated Holy Communion, there being 13 communicants. Afterwards he took part in the marriage of Charles Wesley Strain and Emma Thessa Lowry in Trinity Church, Mills.

Returning over the road to Gore Bay he journeyed to

#### LITTLE CURRENT

by boat on July 29th, where Evensong was said and nine persons confirmed. The service was described as excellent. Mr. Wallace, a very competent organist, has introduced a choir of boys. The missionary, Rev. C. Simpson, is evidently getting along nicely. Next day an early drive took the Bishop to

#### SUCKER CREEK,

where at 10.30 was held a good service with the Indians. Seven of them were confirmed, one of them—Chief Obotosway, who has recently become a citizen—is one of our successful Indians. He has a nice farm, is doing well and is a credit to Sucker Creek. The service over, the Bishop was, as usual, entertained by the Indians. There was the usual speechmaking. The Indians, who have so far had nothing but a schoolhouse in which to worship, are anxious to have a church. The Bishop gave encouragement to their desire, and they promised to see what they could do in the way of raising money for the purpose.

At 2.30 p.m., the Bishop could have been

found at the service held in a newly-acquired building at

#### GREEN BUSH.

Only a few Church people are here. No other religious body holds services in the place, and the people seem to appreciate the Church's ministrations.

Thence the Bishop drove to Sheguindah for tea and then started out to

#### BIDWELL

for an evening service. A log house has been leased at Bidwell and fitted up as a chapel. It was a little crowded on the occasion, perhaps, and not as churchly in appearance as it might be, but it is a great improvement on a schoolhouse or other building. There were 40 persons present.

The next day, July 31st, the Bishop was at

#### SHEGUINDAH.

He paid a visit to some neighbouring farmers, interviewed Mr. Major about the Indian Schools and looked into the accounts of the new parsonage. It is a very substantial concrete building, nicely furnished and commodious. Unfortunately, a debt of \$800 rests upon it. A new building was certainly necessary by reason of the decayed condition of the old house. It was but a poor affair when it was purchased. The weakness of the congregation financially and the strain put upon the people by the shortness of the crops makes the debt a heavy burden.

On the Sunday morning the Bishop was at St. Peter's Church (white), and in the afternoon at St. Andrew's Church (Indian). Both the services were interesting and hearty, but that with the Indians was especially so, the church being filled with an earnest congregation.

Both here and at Sucker Creek the greatest pains were taken to make the church look clean and neat. The congregation waited outside St. Andrew's Church to shake hands with the Bishop, and Papewash, their usual spokesman, added words of welcome and thanks to the Bishop.

The Bishop drove away from Sheguindah to

#### MANITOWANING

for the evening service, where he dedicated a new brass altar cross, the gift of an English friend. There was a good congregation and excellent music. The town is not growing, yet the Church manages to live.

The next morning (Monday) the Bishop drove to

THE SLASH.

where he found the church furnished with seats, some church furniture and altar rails and better books, etc. At 10.30 the service was held—a confirmation of two candidates and Holy Communion. The Bishop was as usual received hospitably by Mr. William Leasons, whose doors are always open to the clergy. The afternoon was occupied with visits at some of the farmhouses, and the evening saw a service at

HILLY GROVE,

where an excellent congregation greeted the Bishop. The singing was good and hearty, though unaided by an organ. Four persons were confirmed. After the service the Bishop drove back to Manitowaning to sleep. The little church at Hilly Grove still lacks seats and paint, but otherwise is fairly comfortable and complete. It is a great comfort to have so good a building in which to worship.

Thence by way of Gore Bay the Bishop journeyed to

SILVERWATER,

taking in a concert on the evening of Tuesday, August 3rd, at Gore Bay, at which was Mr. Fox, a well-known violinist, who was assisted by Miss Tate, Mrs. Hewson and others. The entertainment was very pleasing and a credit to the place.

He drove on to Silverwater next morning with Mr. H. A. Sims, who has worked there diligently for a year and has done good work. The service was well attended. At it six persons were confirmed and three were admitted to the Church by Holy Baptism (one being the child of Mr. and Mrs. Sims). An effort is being made to secure a parsonage here. It is a question whether it will be better to build or to buy. A lot is secured, but a house ready built is offered at a low figure.

The next morning, after a celebration of Holy Communion, the Bishop and the catechist drove on to

MELDRUM BAY,

a distance of 18 to 20 miles, for a service in the evening. At this point the Bishop confirmed five persons and baptized four. Results show Mr. Sims' diligent work. He has won the affection and respect of the whole population and deserves encouragement.

At midnight the Bishop took the boat for Gore Bay and Cutler.

BURK'S FALLS MISSION.

THURSDAY, July 29th, 1909, was a memorable day in the history of All Saints' congregation, for it was the occasion of the laying of the corner stone of the new solid brick structure now in course of erection on the corner of Ontario and Queen streets. On the 20th of June, 1908, the former church edifice was reduced to a heap of ruins, as a result of the disastrous fire which swept through the village on that day, when the work of years was swept away in a few hours. Canon Allman was at the Pan-Anglican Congress in England at the time, but ever since the sad news reached him until now no opportunity has been lost of securing aid for the new church, and his efforts have been well seconded by the Bishop of the Diocese.

Everything being in shape for the purpose, the ceremony of laying the corner-stone was carried out without the slightest hitch, in the presence of a large crowd of people of all denominations. On the platform were Hon. Frank Cochrane, Minister of Lands, Forests and Mines; John Galna, Esq., M.P.P. for Parry Sound; Rev. Canons French and Allman, Rev. L. A. Trotter, and Messrs. Jas. Sharpe and W. A. Kelsey, two of the first members of All Saints' Church (which was organized in 1881), with church officers, and many others besides. After prayers, reading of Holy Scripture, and the singing of suitable hymns, Mr. Jos. Hilliar (warden) read a brief history of the Church in Burk's Falls, after which he deposited the M.S., and copies of the "Globe," "Mail and Empire," and the local "Arrow," with some coins, in the cavity prepared in the stone. Mr. John Galna paid a fitting tribute to those concerned in the erection of the church edifice, and then introduced the Hon. Frank Cochrane to the assemblage. Mr. W. A. Kelsey then presented a superb silver trowel to the Minister of Lands, Forests, and Mines, who proceeded with the ceremony of laying the corner-stone, and declared the same well and truly laid, "In the Name of the Father, and of the Son, and of the Holy Ghost." That was followed by a short, but stirring and practical address, in the course of which he paid a glowing tribute to that grand historic old Church, the Church of England. He also congratulated both incumbent and congregation on recovering so quickly from

the disaster of last year. The collection amounted to \$70. Another hymn having been sung, the benediction was pronounced by the Rev. Canon French and the large audience dispersed.

BYNG INLET.

**T**HE Parry Sound "Canadian" says:— "One of the most successful garden parties ever held here took place on Thursday evening, on the lawn of Mr. and Mrs. W. E. Bigwood, under the auspices of the ladies of the Anglican Church. At the entrance gate one was greeted by an arch of colored electric lights forming the word Welcome, and when on the grounds one could not help but feel that it was a pleasant sight to see. The different booths were prettily decorated with lights and green boughs. The numerous lights scattered over and around the premises, and music coming from every corner of the grounds, added greatly to the pleasantness and animation of the scene. Great credit is due to the ladies, and thanks to Mr. and Mrs. W. E. Bigwood for throwing open their house and grounds to the people. The amount taken in by the ladies was three hundred and twenty-five dollars.

SUNDAY SCHOOL COMMISSION.

To the Clergy, Catechists, Sunday School Superintendents and Teachers:

**D**EAR Brethren,—Last June our Diocesan Synod passed a resolution rejoicing in the formation of a Sunday School Commission under a Canon of the General Synod of the Church in Canada and declaring itself ready to cooperate with the Commission in its important work.

The Synod also approved of the third Sunday in October being set apart as a day of special intercession for Sunday Schools, when Children's Services could be held and offerings be taken up in aid of the Commission's work. The Synod also appointed the undersigned as Diocesan members of this Sunday School Commission.

Addressing you, therefore, as your representatives, we would call your attention to the pastoral letter on this matter, sent out by the House of Bishops, as containing much information and offering many suggestions. And we would respectfully urge that those suggestions be carried out as far as possible.

Pledged to this new and greatly-needed movement, we are also, of course, pledged to its financial support. We are asked as a Diocese this year to contribute fifty-four dollars. We hardly think it necessary to divide this sum among our various parishes and missions, believing that it will easily be forthcoming from the givings of the children and those interested on October 17th, as suggested. The Rev. C. W. Balfour will act as treasurer for our Diocese, and we ask that all offerings be sent to him. These offerings will be printed in the A.M.N., besides being privately acknowledged. Hoping that our Diocese may with all others experience a great advance and uplift in this most important part of the Church's work, we remain,

Very truly yours,  
 REV. C. W. BALFOUR,  
 Huntsville, Ont.  
 REV. H. A. BLOOKE,  
 Sault Ste. Marie, Ont.  
 J. B. WAY,  
 Sault Ste. Marie, Ont.  
 W. J. THOMPSON,  
 Sault Ste. Marie, Ont.

September, 1909.

COPPER CLIFF.

**N**OTICES have several times appeared in the A.M.N. of the new church which the congregation propose to erect here. A long step forward was made at a vestry meeting held on August 7th. We were fortunate enough to waylay the Bishop on his journey to Sudbury and brought him to our meeting almost willy-nilly. There was a very good attendance of men at the meeting, and several ladies were present also to show their interest in the proceedings.

The business was to consider the plans which the Finance Committee had submitted and to try to agree on some forward movement. The plans, which were by an American architect, came in for considerable criticism and various improvements were suggested. There was also some discussion as to the ability of the congregation to raise so large a sum as the church was estimated to cost, even in a period of five years or so. But eventually two important resolutions were carried: Firstly, to build a church on the instalment plan, bit by bit as the money came in; and, secondly, to proceed with the laying of the foundation this autumn.

In this great venture of faith the congregation has to depend upon itself alone; for it can look for no help from the English Societies, as it has no title to the site. The vestry was very grateful to the Bishop for his presence and advice.

#### DIOCESAN NOTES.

**S**UNDAY, August 8th, found the Bishop at Sudbury. In the morning there was a confirmation (six persons) and a celebration of Holy Communion. In the evening the usual service. The building was filled at both and brightness and heartiness characterized them both. That is the usual thing at Sudbury. Next evening the Bishop met the vestry to discuss certain proposals looking towards a new church and hall. The congregation, however, has not fully made up its mind, so nothing could be finally settled. The immediate need is a hall for use of the Sunday School and of the societies connected with the parish. There are two proposals. One is to build a new hall. The other is to make a hall of the present church building and erect a new church. Each proposal has its difficulties and more thinking and planning must be done before a final decision is arrived at. When it builds a new church, Sudbury should have a first-class structure.

On Saturday, August 7th, on his way to Sudbury, the Bishop stopped at Copper Cliff and met the vestry there to discuss the proposed new church. A plot of land, free of cost, has been provided by Mr. Turner, the manager of the great nickel works. Certain modifications in the terms were suggested. The Company does not give a deed of the land, therefore no assistance can be looked for from English Societies, but the people are taking up the project with a will and the vestry decided to build by stages, as they get money. They are determined to have a good church.

Rev. B. P. Fuller has vacated the mission of Nepigon, in which he has been so successful a missionary, and has taken charge of the Indian Homes at Sault Ste. Marie. Under his vigorous management it is hoped that the Homes—with their limited scope—will be able to make ends meet. It is a big task, though.

Mr. George Ley King, who for so many years was the Principal of the Shingwauk and Wawanosh Homes, has gone to St. Joseph's Island for rest and quiet. For a long time he has suffered from a prostration which his many friends hope will soon come to an end in a complete restoration to health. His name will always be remembered in connection with the work of the Church in Algoma in its effort to teach Indian children in our industrial homes.

Rev. W. Hardy Johnson has arrived in the diocese from the parish of Newcastle, England. He brings with him the warm greetings of our many friends in that great parish. It will be remembered that Rev. Mr. Ballard paid a visit to Algoma and did a splendid two months' work for us in 1907. He was also from the same parish, to which we owe much. They could give us no greater gift than one of their clergy to take up work in our midst.

At a vestry meeting held at Copper Cliff at the end of August, a contract was accepted for building the foundations of the new church together with the concrete walls of the basement. So in a month's time there will be something to show for all the deliberations and efforts of the last two years, and a pledge of a (hoped for) speedy completion.

To help meet pressing debt, the women of the Church in Sturgeon Falls held a social on July 19, which was a marked success, despite the fact that things are very dull in the town on account of the long suspended operations of the paper mill.

The parish hall being erected in the parish of St. Luke, Sault Ste. Marie, is well under way. It will be a handsome structure and a credit to the people of the pro-cathedral.

We regret to say that Rev. Canon Machin is not enjoying very good health, and that Rev. Canon Allman has not fully recovered from his siege of rheumatism.

The Bishop went up the Nepigon River in August to visit our Indian mission up on Nepigon Lake. That far-away post is now coming into touch with civilization.

The Archdeacon has gone on a mission to some parts of the diocese to solicit funds to help meet the heavy deficit in our Diocesan Mission Fund. It is no easy task. He can accomplish more than any one else can. He knows the diocese so well and is such a general favorite with all. All have the utmost confidence in him and affection for him. So we think the work is in the best of hands.

It will be well for clergy and others in office to bear in mind that collections for our missionary apportionment should not be postponed. The Church in Canada has increased the amount asked of us and we must use every effort to make up the required sum.

The Canadian Church Hymn Book—called "The Book of Common Praise"—was published on September 7th. Gradually it will doubtless be generally adopted throughout the Dominion.

Rev. R. A. Cowling leaves the parish of Haileybury and takes charge of the parish of Parry Sound, which has become vacant through the resignation of Rev. T. E. Chilcott.

Rev. F. H. Hincks, who has done such good work in the mission of Blind River, has gone to Bracebridge, where, as rector, he succeeds Rev. Canon Burt.

Rev. Canon Piercy left Sault Ste. Marie in the middle of August and has taken charge of the mission of Sturgeon Falls and Cache Bay.

The newly-erected church at Elk Lake was destroyed by fire on a Sunday late in August. It is a very serious loss to the mission.

The Sunday Schools at Sault Ste. Marie had a pleasant picnic at Garden River, going there and back by boat.

Rev. W. H. Johnson has assumed charge of the parish of St. John the Evangelist, Sault Ste. Marie West.

Reports reach us that there is much typhoid fever in the Cobalt region.

Mr. E. Montizambert, the student who has filled a gap at Sturgeon Falls, has been sent to Torrance.

The Editor asks that all communications be now addressed to him at Sturgeon Falls, Ontario.

W. A. DOTS.

**B**EFORE this issue of The Algoma Missionary News is in the hands of its readers, the Annual Meeting of the Woman's Auxiliary will be over, though the report of it must necessarily be delayed until the November number. We would ask for continued and earnest prayer that it may be abundantly fruitful in good results, and that all who are present may feel their hearts stirred by its inspiring influences and carry back such reports to their respective Branches that the effects may be widespread and lasting. Mrs. Greene, Convener of the Chinese Committee of the General Board, has kindly consented to be present and deliver an address.

With deep regret we record the calling away of Mrs. Davidson, of Toronto, mother of Mrs. Gossage, our first Vice-President. Mrs. Davidson was well known in Algoma, having attended the Triennial meeting held at Sault Ste. Marie in June, 1904, when she contributed an inspiring paper, entitled "What is our Aim," and she has also addressed several Conferences of the W.A. in the eastern Deaneries of the Diocese. As Convener of the Literature Committee of Toronto Diocese, she used her best endeavors to develop and sustain an increased desire for missionary knowledge. The termination of her valuable life makes a gap in the Auxiliary work in Toronto that will not be easily filled, and our deepest sympathy is extended to the members of her family and her fellow-workers in the W.A.

Our loving sympathy is also extended to our Junior Secretary-Treasurer, Mrs. Andress, in the great sorrow that has come to her in the death by drowning of her youngest brother, Mr. R. G. Evans, accountant of the Eglinton Branch of the Bank of Montreal.

## GENERAL CHURCH NEWS

THE results of the census of religious bodies in the United States, taken in 1906, have just been published in Washington. Church members formed 39 per cent. of the total population—an increase on the figures of 1890 of 6 per cent., of which the Roman Catholic Church is credited with two-thirds. The total number of members of religious bodies was 33,000,000, of whom 20,000,000 were Protestants—including 5,000,000 of Methodists and 5,000,000 of Baptists—and 12,000,000 Roman Catholics. Females formed 57 per cent. of the total Church membership.

The Bishop of London recently spoke of the growing tendency to keep clergymen out of the sick room. He had consulted physicians and they agree that they "had never traced the slightest harm to the spiritual attentions of the earnest, tactful minister." It was the duty of clergymen to make a protest against the exclusion.

By the death of Archdeacon Roe, of Quebec, the Church of Canada loses one of its oldest and distinguished priests. Born in 1829, he reached the age of 80 years. Ordained in 1852, he had been in Holy Orders for 57 years.

Rev. C. A. Magee, lately a Presbyterian minister, who has been confirmed at Chicago, holds several degrees from Princeton University. He is doing work at Trinity Church and will apply for Holy Orders in the fall.

Bishop Greer, of New York, on Trinity Sunday ordained to the priesthood Mr. George E. Talmage, formerly a Reformed Church minister, and nephew of the famous Presbyterian divine of Brooklyn.

Mr. Henry Claude Abbott, formerly a Baptist minister, was ordained to the Diaconate on June 2nd by the Bishop of Connecticut.

Another anonymous gift of \$4,840—a thousand pounds—has reached the S.P.G.

The Rev. Frank Robert Cocks, vicar of New Buckenham, Norfolk, has forwarded £1,000 to the Society for the Propagation of the Gospel, as a thank offering for 13 years' ministry in the parish.

By the death of the Very Rev. William Lefroy, D.D., Dean of Norwich, the Church of England has lost one of its most valued clergymen in the higher ranks of the ministry.

Four English collegians are soon to leave for India, to join Mr. Stokes in a brotherhood of friars. Six natives will be accepted, after a year's probation.

Mr. Henry C. Craner, formerly a Methodist minister, was recently confirmed by Bishop Whitaker, of Philadelphia, and has been licensed as a lay reader.

The Rev. B. A. Warren, formerly a Congregational minister, was advanced to the priesthood at Dallas, Oregon, by the Bishop of Eastern Oregon.

The Bishop of Liverpool warns his clergy against the renewed efforts of Mormon agents to entrap young men and women to join this mischievous body.

Canon H. C. Pollock, of Rochester Cathedral, has been chosen to proceed to New Zealand, to organize a great mission of help, similar to that held in South Africa some time ago.

Eight of ten of Bishop Iliff's native students in China are preparing for Holy Orders.

The English Church Union has been keeping its jubilee in London.

The S.P.G. fund, collected in Ireland, started with a \$500 gift, has reached \$5,600, for Northwest Canada.

# CHURCH TEACHING

## ROMAN EXAGGERATIONS.

**T**HE Roman system is essentially a system of exaggeration. In maintaining her claim to supreme authority, the Roman Church has not scrupled to distort facts, and to add to the truth wherever and whenever it has seemed likely that such a course would serve her purpose. And so it has come about that the Romanist presentment of Christianity is an almost grotesque series of grievous exaggerations.

St. Peter from being, as Scripture and history present him, merely a leader of other Apostles, by force of character and circumstances first among equals but nothing more, is made, by Romanist exaggeration, a supreme Pontiff, the divinely appointed Vicar of Christ, the Infallible Head of the whole Christian Church.

The Bishops of Rome, from being merely prominent members of the Episcopate, chiefs among their brethren by virtue of the commanding influence of their see city, have been exaggerated into authoritative successors of St. Peter, from whom they are supposed to derive supreme and infallible powers.

The Church of Rome, from being merely a metropolitical church, of great importance because Rome was the centre of the world's greatest Empire, has been exaggerated into the so-called Mother and Mistress of Churches, the centre of the whole Christian world.

The Christian Empire, from being a spiritual authority residing in the body of Christ as a whole, has been exaggerated into an imperial sway, seated in Rome, and fashioned after the pattern of the material empires of the world.

And in the exercise of her assumed sway, the Church of Rome seems to have acquired a habit of exaggeration. For there is hardly an important point of faith and practice which she has not, in the course of ages, distorted and deformed well nigh beyond recognition.

She has exaggerated the doctrine of our Lord's presence in the Holy Communion until her teaching has come close to the confines of materialism.

She has exaggerated the danger of irreverence towards the consecrated elements

till for fear of it she has withdrawn the cup altogether from the laity and gives them only a mutilated sacrament.

She has exaggerated the respect due to the Blessed Virgin Mary and other saints until she has made the mother of our Lord a rival of her Divine Son, and the saints in general possessors of some of the attributes of God.

She has exaggerated the need of separateness, and the virtue of celibacy, in the clergy, till, defying Scripture and reason, she has altogether forbidden the clergy to marry.

She has exaggerated the doctrine of the intermediate state, wherein departed spirits await the day of final judgment, a doctrine entirely Scriptural, till, without regard to Scripture, she has created a realm of purgatorial fires from which the souls of the departed must be delivered by the prayers and offerings of the Church on earth.

Not content with the doctrine of our Lord's immaculate conception, so clearly set forth in Holy Scripture, she has added the needless and baseless dogma of the Immaculate Conception of the Blessed Virgin, as though in order to establish the sinlessness of her Divine Son, it were necessary for the Virgin herself to be sinlessly conceived.

And not satisfied with the reasonable and scriptural tenet that there is comfort and benefit in unburdening our troubled consciences before the duly appointed minister of God's Church, that he may give us counsel and assure us of divine forgiveness, she has adopted, as a matter of universal obligation, the objectionable, not to say pernicious, practice of compulsory auricular confession.

Thus the spirit of exaggeration has so possessed the Roman Church that her whole presentment of Christianity has become disfigured by it. And it is well for us to remember that exaggeration may readily become, and indeed as a matter of fact often is, the subtlest and most fatal form of falsity. For the error which contains no truth need not be feared by any one. But the error which is half a truth is deadly.

Steps are being taken to secure a cathedral for the Diocese of Aberdeen.

## 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,  
Sturgeon Falls,  
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.

All communications to the Editor or to the Secretary of the Executive Committee should now be addressed to

REV. CANON PIERCY,  
STURGEON FALLS,  
ONTARIO.

### THE LEAVEN.

REV. H. S. NICHOLSON, one of the Anglican mission priests in India, writing from Poona City to the Cowley Evangelist, says :

You know that one of the great scandals connected with Hinduism is the system of marrying children to the gods in the temples, which is a euphemism for dedicating children to a life of shame. Although the evil is admitted by many Hindus, there is no public opinion sufficiently strong amongst the Hindus to put a stop to the practice. When, a short time ago, the Government were petitioned on the subject of introducing legislation to deal with the matter, the reply was that to do so would be to legislate in advance of public opinion, which amongst Hindus tolerated the practice. It was reserved for a Hindu State to get the credit of legislating on the matter, and last year the Rajah of Mysore put forth an Act forbidding the dedicating of children.

The Bombay Government has now taken a further step. The Governor has issued a memorandum, in which he points out that no further legislation is required; that the practice is illegal according to existing law; and he quotes a case in which a conviction had been obtained, and ends by ordering all Government officials to enforce the law and to endeavour to stamp out the practice. One would doubt how far this action will be really effective, as in all probability every obstacle will be put in the way of enforcing the law, and attempts will be made to evade it.

It is, however, a great thing that this, which is probably the worst abuse connected with Hinduism, should at last be dealt with. It very likely will take years for much to be done, because it is a most deep-seated evil that is struck at. One regards the whole thing as an indirect result of Christian missions; nothing is more remarkable than the gradual leavening of India with moral ideas, which can only come from Christianity.

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

Diocese of Algoma—For a church at North Cobalt to cost \$1,300—a grant of £30.

Diocese of Saskatchewan—Block Grant for Church-building.—The Standing Committee informed the meeting that the sum (£1,500) voted in March, 1907, for church-building in the Diocese of Saskatchewan, was exhausted, and they gave notice of a proposal to vote a further £1,050 for church-building within the diocese. This vote, if passed by the General Meeting, could not be made effective till October next, and they therefore placed before the meeting a proposal that £450 should be voted for immediate purposes for church-building within the diocese, on the same conditions governing the grant of March, 1907. The grant was voted as proposed.—S.P.C.K. Report for July.

It is good news that a great demonstration of English feeling with regard to the condition of affairs in the Congo will take place during the course of the autumn, and Churchmen are glad to learn that the Primate is expected to preside on the occasion.

## A MEMORIAL TO REV. JOHN WESLEY

**T**HE recently erected chapel at the Bishop of Truro's residence, Lis Escop, Truro, Cornwall, was dedicated by the Bishop a few weeks ago. A description of the building says that on the south wall is placed a bust of John Wesley, "in commemoration of his visit to Kenwyn, and in reverent memory of a great Evangelist and Reformer." Beneath the stone panel is placed the following notice:—

JOHN WESLEY—1703-1791

In his Journal under date Monday, September 10, 1787, John Wesley wrote:—"Thence I went to Mr. Mills, the Rector of Kenwin, half a mile from Truro, a house fit for a nobleman, and the most beautifully situated of any I have seen in this country." In commemoration of this visit, and in reverent memory of a great Evangelist and Reformer, this bust of John Wesley is placed on the south side of this Chapel, being the original wall of the guest-chamber of the old vicarage of Kenwyn. The bust is a copy, by Mr. John Harvey, of Truro, of that place over the porch of the old meeting-house at Altarnon, carved in 1834 by the Cornish sculptor, Nevil Northey Burnard, then a boy of sixteen. In almost the last important letter which Wesley wrote, a year before his death, he said, "In God's Name stop there. Be Church of England men still. I never had any design of separating from the Church; I have no such design now. Nevertheless, in spite of all I can do, many will separate from it, although I am apt to think not one-half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party; in flat opposition to these I declare that I live and die a minister of the Church of England, and none who regard my opinion will ever separate from it."

## NOT TWENTIETH CENTURY FREEDOM

**R**OMAN Catholic journals complain bitterly of attacks upon their religion at Liverpool and other points in the old lands and attribute riotous conflicts to that provocation. But there are other attacks, reaching up to the level of persecutions. Lately one of these was reported in these columns from Peru. There

Canon Trotter has for some time been ministering to English people resident at Caracas, in Venezuela, but those attached to the Roman Church are making it increasingly difficult for him to carry on his work, which is in no wise of a proselytising nature. A correspondent of the Trinidad Diocesan Magazine writes:—

"It is unfortunate, but not perhaps surprising, to have to report very objectionable opposition to our services. Stones are thrown in at the front door, whenever it is open, and at it when shut, and there is quite a good-sized heap. All kinds of interruptions go on outside during service, not by the gamins of the streets but by well-dressed boys and youths, evidently sent by those who ought to know better. The walls and doors outside are daubed with filth. The Government of Venezuela has been informed, both officially and privately, that we go there only to minister to our own people, and to interfere with none else. In four instances Canon Trotter visited in the Caracas hospital his own people, and in each case the patient was turned out of the hospital the next morning."

## ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to the 31st August, 1909:—

## EPISCOPAL INCOME

Murillo, \$2; Uffington, \$1.50; Purbrook, \$1; Vankoughnet, \$1; Richard's Landing, \$3.50; Powassan, \$7.25.

## MISSIONARY APPOINTMENT

St. John's, Port Arthur, Chinese Class, \$7.

## BISHOP SULLIVAN MEM. SUS. FUND

New Liskeard, \$4; Port Carling, \$2.55; Gregory, \$5.32; Port Sandfield, \$2.15; Webbwood, \$1.

## SPECIAL PURPOSES

S.P.G., £10, for Rev. T. N. Munford, \$48.37.

## EXPENSE FUND

Sudbury, at Bishop's visit, \$7.72; Novar, \$1.22.

## MISSION FUND

Algoma W.A., \$112.50.

## INDIAN HOMES

S.P.C.K. Grant, \$483.25; St. Cyprian's S.S., Maisonneuve, \$15.