

APRIL, 1910

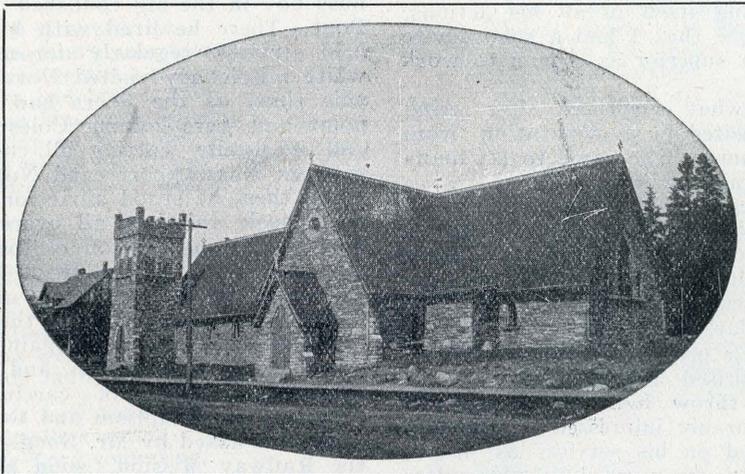
Now it is high time to
awake out of sleep.



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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Archdeacon of Algoma, Sault Ste. Marie, Ont.

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REV. B. P. FULLER,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

A NATIVE CATECHIST.

[By Eustace Hill, C.R., in "The Kingdom."]

I WAS talking at table the other day about my old friend Josiah, and was asked by those present to commit my recollections of him to writing, which, in deference to their wishes, I now attempt.

It was during the latter part of the late war that I was sent as chaplain to Naauwpoort and first met Josiah, who was working as catechist amongst the natives in the location and the camps there. His appearance struck me at once as being different from that of the average natives; his high forehead, his stern, dignified expression, which was continually softening into the merriest lines of good humour, and the energy revealing itself in all his actions, made me realize that I had a subordinate in office but a superior as a man to work under me.

I was somewhat surprised, after seeing him, to be visited by a deputation from the Native Church, who came to lay many complaints against him.

I did my best to get to the bottom of their accusations, asked for expert advice and summoned the deputation a second time, but could only gather that perhaps some of his sermons hit too hard, and that one in particular, on drunkenness, had hurt the feeling of a prominent Church official.

I was surprised that Josiah did not volunteer to throw light on the matter, but was favourably impressed by the fact that he carried on his services as usual, obviously quite unconcerned by the agitation against him.

I was sitting one evening quite at a loss as to how to deal with these natives when my orderly came in and said, to my consternation, that a lady wished to see me. I told him to put the room straight and show her in, expecting some officer's wife. To my surprise, it was Mrs. Josiah in the plainest of dresses and an old shawl over her head, but, like her husband, she too was possessed of a dignity which involuntarily compelled the orderly to tell me a lady wished to see me. She hadn't much to say, only that I would never find out what it was the congregation really had against Josiah, as the deputation had no intention of telling me, but now that she heard that they intended burning his hut down that night, she thought she ought to tell me that the opposition was due to

his being a Zulu, and his congregation belonging to some other tribe apparently not having an entente cordiale with the Zulus.

Even this threat failed to disturb Josiah's quiet unconcern and calm carrying on of his duty; but it agitated me, and caused me to agitate the whole deputation in a way which greatly relieved my own feelings.

The way Josiah behaved made me ask him about his past history, and I ascertained that he was the son of a chief, who had won much cattle in war and gained several wives, and was looked up to as a great warrior. Josiah had left him when he was a youngster. He had been converted somewhere in Zululand or Natal, and had eventually made his way along the Cape Government Railway and become boss boy in the big coal-shed at Norval's Pont. There he lived with his wife, and held services regularly for natives. No white missionary visited Norval's Pont at this time, as the Boers had passed this point and were holding Colesberg beyond, and effectually cutting all communication between Naauwpoort and Norval's Pont. Here, then, he stood alone for the Church, courteously refusing all overtures from a flourishing congregation of Dissenters. He prepared men and women for Baptism, and Christians for Confirmation, and when the Colony was reconquered by the British and communication secured again, Josiah received his first visitation, and was able to present a number of carefully prepared candidates for Baptism and Confirmation.

He was asked by Mr. Douglas Ellison, of the Railway Mission, soon after this to give up his lucrative billet as boss boy of the coal-shed and come to Naauwpoort for a greatly reduced salary as catechist, with a sail hut, costing 20s., to live in, and the use of a schoolroom for a church. He readily consented to come; and when I once asked him if he regretted the change and loss of money, he merely said: "No, boss, I get more time for prayer now." Prayer was the secret of Josiah's strength, and even gave him that expression of reserve power which one could not fail to be influenced by.

Josiah not only had the gift of personal devotion himself, but he also was able to inspire his flock with the same spirit. This was brought home to me one Lent when I had told him that, for a Lenten discipline, I would put an extra Eucharist at 5 a.m.

[Continued on page 47]



The Algoma Missionary News

New Series—Enlarged
VOL. 7 NO. 4.

TORONTO, APRIL, 1910.

Published Monthly
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ST. GEORGE.

[April 23]

LOUD in exultation
England's sons, to-day
Fain to England's patron
Praise and honour pay.
Praising him they render
Worship to his Lord,
Whence alone all virtue
On His saints is pour'd.

Sing we of his courage !
When his Master's Name
Evil men were loading
With contempt and shame,
He the royal edict
Dauntless flung aside,
Fearless e'en of dying,
As his Lord had died.

Sing we how believing,
At Apollo's shrine
He, his Lord confessing,
Made the holy sign
Bade depart the demon
Who the idol filled,
And the shattered image
Showed his word fulfilled.

Sing we his endurance ;
Firm he bore his pain,
Glad by Martyr's torment
Martyr's crown to gain ;
Thankful that his Captain
Gave to him a draught
Of that cup of sorrows
Which He once had quaffed.

Wide his fame resounded ;
Him—the lordliest knight,
Him—the lowest soldier
Called on in the fight.
"Good St. George for England,"
Was our battle cry ;
"Good St. George for England,"
Brought us victory.

'Neath the red-cross banner
Of the soldier-saint
Who can fail or falter
And what heart can faint ?
While it floats o'er England
Calm be her repose ;
Only be she faithful,
God will quell her foes.

—From "Legenda Monastica."

DIOCESAN NOTES.

For the balance of the present term the Bishop has appointed Rev. Canon Young, of Blind River, to be Rural Dean of Algoma, vice Rev. F. H. Hincks, removed to the Rural Deanery of Muskoka.

On February 20th the Bishop inducted Rev. Canon Young into the cure of Blind River mission, going hence to Webbwood for the evening service, at which he received a candidate from the Church of Rome, and confirmed another person.

On Sunday, February 27th, St. Joseph's Island had a visit from the Bishop, who was there to introduce the new missionary, Rev. H. C. Dunn. All the three churches were visited—at Jocelyn, Richard's Landing and Hilton. The roads were heavy, but well-filled churches greeted the Bishop at the two first-named places, where the singing of the people was hearty and the best of spirit prevailed. Mr. Dunn, who is living at Richard's Landing, is likely to do a good work on the island.



DIOCESAN NEWS

ELK LAKE.

DURING the closing days of February the Bishop was in the Temiskaming region. He was at Elk Lake on the 23rd, where he was present at a service held in the still incomplete church. It was an excellent service—Evensong—and the congregation had a large percentage of men. Excellent progress has been made in raising funds for the building, but the building still needs inside work and paint for the whole. It is, indeed, difficult to know whence money is coming for this work, though the people are enthusiastic. Certainly great credit is due to all concerned when it is remembered that two churches have been erected within a year. Our readers will remember that the first structure was burned down almost as soon as it was up. The incumbent is living in a "shack," 14 x 16 feet in size, and divided into two rooms. To this he hopes some day to attach a parsonage. Elk Lake, notwithstanding fires and a slackening of the rush so much in evidence twelve months ago, is still a live place and fairly busy. It is affected by the present rush to the Porcupine country.

CALLANDER, ST. PETER'S CHURCH.

THE Bishop paid his annual visit here on Saturday, March 5th. At Evensong, which was largely attended, he confirmed 6 candidates, and delivered an impressive address on the nature of the Apostolic rite in their regulation of life, based on Psalm xxix: 10.

Since being a separate Mission, within the past couple of years, the Church has made progress in its average attendance and finances, and is now fairly complete in its appointments. In addition to the new pews provided by the Ladies' Guild, some handsome choir stalls with front panelled railing have been made through the exertions of three members of the Vestry—Messrs. Scanlon, Johns and Reid, after the design of the former. The new Girls' Auxiliary now consists of 16 members, and has rendered much assistance financially. [Mr. Bartels deserves very creditable mention for the advance made in his Mission].

ST. JOHN'S, PORT ARTHUR.

THIS church, not long since the best in the town, is now inferior to several recently erected, and its neighbourhood is being deserted as a residence district for the higher elevations, while shops and warehouses encroach. Under these circumstances the site question came before the last Easter Vestry meeting as one to be faced and settled. Recently a member of the Church Committee, Mr. F. H. Keefer, K.C., secured a valuable central and commanding site, which he will hold in trust for the Church until finally paid for, or required for building. St. John's is to be greatly congratulated on the guarantee of a site for the future that is second to few in Canada, and on the possession of a Churchman like Mr. Keefer, who ever sets the Church's work and welfare in the first place.

STATEMENT OF TREASURER OF SYNOD.

IN compliance with Canon 4, the statement of the accounts of the Treasurer of the Synod of Algoma, duly audited, is published below.

BALANCE SHEET, 31 DEC., 1909.

Dr.	
Savings Bank, General Account	\$ 1,615.21
Savings Bank, Divinity Students' Account.....	1,990.95
Savings Bank, Church and Parsonage Loan Account	1,184.17
Investments	155,041.81
Expense Account	286.71
Missionary Apportionment	19.36
Mission Fund overdrawn.	8,768.80
	\$168,907.01
Cr.	
Canadian Bank of Commerce, overdraft	\$ 6,488.86
Episcopal Endowment ...	61,059.83
Bishop Sullivan Mem. Sus. Fund	64,144.32
Episcopal Income	411.63
Domestic Missions	5.00
Foreign Missions	1.40
W. and O. Fund.....	23,777.42
Church and Parsonage.....	98.76
Superannuation	6,771.62

Special Purposes	\$ 2,973.05
Divinity Students' Fund...	1,990.95
Church and Parsonage	
Loan Fund	1,184.17
	<u>\$168,907.01</u>

We certify that we have audited the Books of the Treasurer of the Diocese of Algoma for the year ending December 31st, 1909, and that the above Balance Sheet correctly expresses the condition of the Diocesan affairs as on the date thereof.

We have, however, not in any manner verified the amount or securities held by the Honorary Treasurer as shown in the Investment Account.

P. H. B. DAWSON,
C. M. PIERCY, Auditors.

Sault Ste. Marie, Ontario,
March 1st, 1910.

RECEIPTS AND SOURCES, 31 DEC., 1909.

Diocese of Algoma.....	\$ 6,258.85
" Toronto	334.44
" Huron	28.00
" Hamilton	20.00
" Quebec	45.35
" Ontario	20.00
" Ottawa	1,893.12
	<u>\$ 8,599.76</u>
M.S.C.C.	\$ 5,995.00
English Association	4,324.22
English Collections	342.39
Edinburgh Association ...	76.35
S.P.G.	1,314.52
C. and C.C.S.....	1,597.67
S.P.C.K.	145.45
Income, Epis'l. Endow't.	2,288.41
" B.S.M.S. Fund...	2,423.71
" W. and O. Fund.	625.00
Divinity Students' Fund,	
transferred by the	
Bishop	2,115.95
Church and Parsonage	
Loan Fund, transferred	
by the Bishop.....	1,584.17
Refund Expenses, General	
Synod	105.05
Legacy, late A. H. Camp-	
bell, Esq.....	500.00
Special donations	250.00
Thankoffering	4,051.94
Indian Homes, all sources	3,088.07
	<u>\$ 39,427.66</u>

RECEIPTS AND EXPENDITURES, 31 DEC., 1909.

	Receipts.	Expend.
Investments	\$ 7,691.47	\$ 7,691.47
Expense Account.....	996.04	1,176.34
Episcopal Endowment ...	1,151.04	
Bishop Sullivan Mem.		
Sus. Fund	6,647.58	
Episcopal Income	2,562.27	2,360.86
Domestic Missions	302.64	300.11
Foreign Missions	407.14	427.55

Missionary Apportionment	1,536.46	1,589.50
Widows' and Orphans'		
Fund	837.50	625.00
Superannuation Fund	173.27	
Church and Parsonage		
Fund	537.34	714.25
Special Purposes Fund ...	2,364.42	2,829.82
Mission Fund	14,973.77	19,192.77
Alg. Divinity Students'		
Fund	2,265.95	275.00
Church and Parsonage		
Loan Fund	1,584.17	400.00
Indian Homes	3,088.07	3,118.90
	<u>\$39,427.66</u>	<u>\$40,701.57</u>

WIDOWS' AND ORPHANS' FUND, 31 DEC., 1909.

Receipts.

Balance, 31 Dec., 1908.....	\$ 23,186.57
Received from Clergy	12.50
Hon. Treas., to pay an-	
nuities	625.00
A member of the Church	
of the Epiphany, Sud-	
bury	200.00
	<u>\$ 837.50</u>
Accrued interest...\$345.10	
Collected from	
Clergy	81.25
	<u>426.35</u>
	<u>\$ 1,263.85</u>
	<u>\$ 24,450.42</u>

Disbursements.

Mrs. Pardoe	\$ 100.00
Mrs. Llwyd	150.00
Mrs. Sullivan	125.00
Mrs. Ulbricht	100.00
Mrs. Chowne	150.00
	<u>625.00</u>
5 per cent. commission	
on income	48.00
	<u>673.00</u>
Balance, 31 Dec., 1909.....	<u>\$ 23,777.42</u>

SUPERANNUATION.

Receipts.

Balance, 31 Dec., 1909.....	\$ 6,161.77
From parishes	173.27
Accrued interest...\$297.88	
From Clergy	150.00
	<u>447.88</u>
	<u>\$ 6,211.65</u>
	<u>\$ 6,782.92</u>
	<u>\$ 11.30</u>
Balance, 31 Dec., 1909.....	<u>\$ 6,771.62</u>

EXPENSE ACCOUNT, 31 DEC., 1909.

Receipts.	
Parochial assessments ...	\$ 616.28
Parochial visits by the Bishop	269.71
Refund by General Synod	105.05
Miss Mason	5.00
	\$ 996.04
5 per cent. commission on income of trust funds	168.80
	\$ 1,164.84

Disbursements.	
Ordination expenses	\$ 5.00
Rural Dean's expenses ...	6.80
Travelling expenses, delegates to General Synod	89.05
Taxes, Bishophurst, etc...	159.10
Printing and Stationery...	103.40
Travelling and petty expenses, Canon Piercy, Secretary	35.19
Treasurer's salary	200.00
Treasurer's postage, bank commission, etc.....	36.70
Expenses, attending funeral of the late Archbishop	15.00
Insurance, Sheguindah launch	10.00
General Synod assessment	284.00
Algoma Missionary News	150.00
Telegraph account	7.10
Treasurer's bond.....	20.00
Rev. C. W. Balfour, reg'n. of deeds	20.00
Rent, Diocesan room	25.00
Telephone, Canon Piercy, Secretary	10.00
	\$ 1,176.34
Dr. Balance, 31 Dec., 1908	275.21
	1,451.55

Debit Balance, 31 Dec., 1909	\$ 286.71
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CHURCH AND PARSONAGE FUND, 31 DEC., 1909.

Receipts.	
Balance at credit, 31 Dec., 1908	\$ 247.84
Miss Wicksteed50
Sherbrooke Church Soc... ..	41.35
Mrs. Martin	20.00
Mrs. Malony	9.58
St. Luke's, Toronto	10.00
St. Simon's, Toronto.....	3.00
English Assoc'n., Tyne-mouth	56.58
Mr. Elliott, Belleville.....	20.00
Refund, Emsdale building sold	40.98
Refund, Chisholm deed ...	1.50
Mrs. Edgell	4.00

Mrs. Tarratt.....	\$ 36.50
Bishop Williams' Chapel. J. K. Wilson, for Desbarats	25.00
Mrs. Davidson, for Nepigon	24.20
Mrs. Davidson, for England	50.00
Algoma W.A., Sheguindah parsonage	50.00
Algoma W.A., Sand Lake Church	94.00
Algoma W.A., Elk Lake Church	35.00
	15.15
	\$ 537.34
Transfer from Special Purposes Account	27.83
	565.17
	\$ 813.01

Disbursements.	
Restoule Site title	\$ 3.00
Green Bush Church site... Registration, Victoria Mines and Cutler deeds	80.00
Thessalon site grant	6.95
Registration, Nepigon and Green Bush deeds	100.00
Balance of Torrance lot. Grant to Garden River... Desbarats deed	3.85
Nepigon parsonage	64.77
Desbarats Church	50.00
Silverwater parsonage	2.40
Echo Bay Church, insurance	150.00
Buckley & Harris, insurance	161.60
	75.00
	11.60
	5.08
	\$ 714.25

Credit Balance, 31 Dec., 1909	\$ 98.76
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MISSION FUND, 31 DEC., 1909.

Receipts.	
Diocese of Algoma.....	\$ 1,073.68
" Toronto	35.00
" Huron	28.00
	\$ 1,136.68
M.S.C.C.	5,995.00
English Association	2,391.13
English Collections	24.36
C. and C.C.S.....	1,573.47
S.P.G.	1,256.08
Edinburgh Association ...	76.35
Income, B.S.M.S. Fund...	2,423.71
Stipends returned	96.99
	\$ 14,973.77
Transfer from Special Purposes	32.00
	\$ 15,005.77

Disbursements.

Stipends	\$ 19,192.77	
Transfer for Clergy Super'n. Fund ...	\$135.00	
Transfer for Clergy W. and O. Fund	71.25	
Transfer 5 per cent. on Income, B.S.M.S. Fund.	109.50	
		315.75
Debit Balance, 31 Dec., 1908	4,266.05	
		\$ 23,774.57
Dr. Balance, 31 Dec., 1909		\$ 8,768.80

ALGOMA ASSOCIATION IN ENGLAND.

THE annual meeting of this Association was held on Thursday, February 10th. There was a celebration of the Holy Communion, in the morning, at Christ Church, Victoria Street.

At 3 o'clock, a well-attended meeting took place at 38 Grosvenor street, by kind permission of the Earl and Countess of Ronaldshay.

The Bishop of Gloucester, who presided, spoke of the special claim which Algoma had on the Church at home. There was no greater problem before the Church than how to deal with the inrush of population into Canada; this inrush was going on in Algoma as well as in other parts, for the mines there were bringing in large numbers of prospectors and settlers, but the diocese had suffered because it was not in North-West Canada, and had, therefore, been ineligible for help from the appeals that had been made for that part. The Bishop of Algoma, to whose devotion and power he paid warm tribute, had spent all his working life in Canada; there was, therefore, no ready-made circle of supporters at home, such as had proved so great a strength to many Bishops who had occupied posts in England. He appealed for help in prayer, in sympathy, and in offerings for the diocese.

Canon Welch, vicar of Wakefield, late Principal of Trinity College, Toronto, and Rector of St. James' Church, in the same city, said the subject of Canada was of the most tremendous importance in many ways. The imperial idea appealed to most people in political matters, and it should do so also in Church matters, yet few people realized the true conditions of Canada, about which there was an abysmal

ignorance. It was a country in which a new and great nation was being born and built up; it now had 6,000,000 inhabitants, but there could be little doubt that by the end of this century it would number 60,000,000. The problem for statesmen and for Churchmen was what sort of nation this was to be. There were two main factors in the formation of a nation, "climate" and "religion." In Canada there was not one climate but many—3,500 miles across the Continent—in British Columbia, it was much like England, but in many places there were great extremes of temperature; he instanced one town where 97 deg. in the shade was registered in the summer and 57 deg. below zero in the winter. The outstanding feature, however, in most parts was the winter cold, and this was a valuable asset in forming a hardy nation, for only the strong and vigorous survived. Sir John Seeley said that religion was the most important factor in building up a nation. For the future of Canada there were three alternatives as to religion:—

(a) That there might be no religion, but that seemed unlikely.

(b) That there might be a religion far less complete than we as members of an ancient and historic Church could wish to see.

(c) That the Anglican Church might have something like as large an influence in forming the Canadian nation as it had had in forming the English.

This last was the alternative which, as patriots and Churchmen, we should strive for; the influence of the Church had a value incalculable in building up the tone and temper of a nation, for in our system and teaching we had things which were simply priceless, and which no others could supply.

The problem which the twenty-three Canadian Bishops had to face in different ways was how this could be done, and the task was especially great in missionary dioceses such as Algoma. On his journey of 175 miles from Wakefield that day he had passed through no less than seven dioceses; he would contrast this with the one Diocese of Algoma, which was 800 miles in length. Fourteen years ago it was looked on as just a vast area containing rocks, rivers, lakes, forests and some barren farms; an ideal holiday ground inhabited by a few settlers and by Indians whom we had dispossessed, and to whom, therefore, we owed a debt.

Now a great change had come, owing to the discovery of minerals and other developments. The 36 missions had grown to 60; instead of 32 priests there were 48; 12 catechists instead of 3. Many large mining villages were springing up, and the population pouring into these centres must be followed up by Church ministrations, or it would lapse into heathenism or into the hands of other religious bodies, who, to our shame, were generally in the field before us. But help for Church work must come from outside, because the capital for the industrial development came largely from outside the country, chiefly from the United States, and, therefore, the profits of the mines, etc., went back to the owners outside Algoma, since the people who made the money do not live there. So the diocese must need help for some few more years; and if this was given generously now, strong parishes and even congregations should be built up able to support themselves in the future. There was great need at present for help for missionary work and for the Indian schools, which have no future but that which we give them. Interest in the Far West must not be allowed to crowd out interest in Algoma, where two Bishops had laid down their lives for the work, and where the people were our own kith and kin, whose isolation it was so hard for us to realize.

The Rev. W. G. Boyd, who had visited Canada last year and was going out again next autumn, described the beauty of Algoma through which he passed. From conversation with miners on the train he had learned the mining importance of Algoma, and Churchmen whom he met told him how Algoma was the one diocese in Eastern Canada which could not possibly support itself as yet.

The Rev. W. G. Woolsey, in proposing a vote of thanks to Lord and Lady Ronaldshay, mentioned the serious deficit in the Mission Fund, from which the clergy were paid, and also that further subscriptions were needed for the Travelling Archdeacon's Fund. He urged mothers to set before their sons work in the mission field as the highest service.

Mr. Stow seconded the vote.

The Rev. L. C. Streatfeild proposed a vote of thanks to the speakers, which was seconded by the Rev. C. E. Hewitt, fresh home from Algoma on leave. He said the future of the Church in Canada hangs in the balance. Her influence is very great,

she represents the Holy Catholic and Apostolic Church, but she is very poor, and her people are often led away from her by organizations, especially by the Roman Catholic, possessing more money, and, therefore, able to present more attractive services.—From "The Church Times," Feb. 18, 1910.

DIOCESAN NOTES.

Rev. L. Sinclair is leaving the Mission of Aspden.

Mr. T. H. Young goes in April as lay missionary to Massey and Walford.

Rev. W. E. Phillips has removed from Massey Mission to take charge of the new Mission of Echo Bay.

Mr. George Thom has organized a new mission station at Dorion Siding. It is proposed to dedicate the church to be erected by the name of St. Clement's.

Mr. H. Godfrey Watts, the student catechist who has worked in the mission of Echo Bay, in which are now two neat churches—at Echo Bay and Desbarats—has been moved to Victoria Mines.

A very nice, convenient and suitable house has been built close beside St. Paul's Church, Fort William, and is serving as a rectory. We understand it is a private enterprise, but is held for the Church, and the congregation entertains the hope of being able in time to secure it as their own.

A correspondent tells us that the Bishop had a pretty rough time on Sunday, March 6th, while visiting the mission of Sundridge. What with soft roads, heavy snow, thunder, lightning and rain, it taxed both human and equine endurance to the full to keep four appointments and hold four services.

In the month of February our missionary up the Nipigon made a trip to Dorion and found some Church people among those now there. They are most anxious to have regular services there. Mr. Thom had a service in a school-house and hoped to continue them on Wednesday fortnightly until the season broke up. He also gets to Grand Bay occasionally.

GENERAL CHURCH NEWS

THROUGH the death of Dr. Edward King, Bishop of Lincoln, the Church of England loses one of her most saintly Bishops. During his episcopate of a quarter of a century he did much to advance the conception of a Bishop as a father in God, a shepherd of the flock. Among other things it may be noted that the good man was the subject of a trial for illegal practices before the Court of the Archbishop of Canterbury, whose judgment, subsequently upheld on appeal by the Privy Council, was mainly in favour of the practices complained of. The venerable prelate was a man much beloved.

The Rev. W. G. Boyd, who some time ago resigned the position of Domestic Chaplain to the Archbishop of Canterbury to which he was appointed in 1905, will be leaving England shortly to help forward the work of the Church in Alberta. Mr. Boyd will be accompanied by a band of workers who will make Edmonton their headquarters and will work in and around that city.

The S. P. C. K. grants to Canada in February were certainly much smaller in number than usual, presumably because applications were at a minimum. There was a grant for a Theological studentship (£30 a year for 3 years), for Mr. C. G. D. Longmore—Diocese of Algoma. A grant of £25 was voted towards the erection of a church at Crown Point, East Hamilton—Diocese of Niagara.

The Australian Board of Missions has been reorganized. The General Secretary, whose duties include deputation work and care of "Mission Notes," is to receive not less than £300 per annum and travelling expenses. The Assistant Secretary is to receive £100 less. These offices are held for a period of three years. The appointments rest with the Bishops.

"I have a horror," a recent letter from the King ran, "of gambling, and I shall always do my utmost to discourage others who have an inclination for it, as the spirit of gambling is like intemperance, and

is one of the greatest evils that can afflict the country."

A. H. Whitman has subscribed \$1,000 to the Halifax (N.S.) cathedral fund to meet the conditional gift of the Bishop. The five subscriptions of \$1,000 each are now in— from the Bishop, the Dean, Archdeacon Kaulbach, Mrs. Rosenberg and Mr. Whitman.

A tablet in remembrance of the late John Rose Holden, once mayor, and his wife, has been erected at St. Mark's, Hamilton. The women of the congregation presented a purple silk altar frontal and a dossal and wing in memory of Mrs. Charles Ambrose.

St. Mark's Mission is situated in what is Winnipeg's disreputable area and has a splendid opportunity for aggressive work. A move in the direction to uplift the masses in a large city.

Westminster Abbey will soon possess a window to the memory of John Bunyan. The Committee having the matter in charge have received subscriptions amounting to £1,400.

At the Ottawa Diocesan W.A. Annual the Bishop of Algoma will be the preacher. The date is May 17-20. The thankoffering is to go to the Yukon Episcopal Endowment Fund.

The Synod of Quebec is summoned to meet on May 18th next for the election of a coadjutor bishop. Bishop Hall, of Vermont, U.S.A., is to preach at the opening service.

The new Church of the Epiphany, Toronto, is to cost \$40,000, and St. Ann's Church, in the same city, is to have a \$30,000 Sunday School building.

The Diocese of Calgary has been divided into nine missionary districts with an experienced priest as chief missionary in each of them.

Canon Ellegood, of Montreal, has given \$1,000 to the Superannuation Fund of Montreal Diocese.

CHURCH TEACHING

UNCTION AND FAITH HEALING.

IN a much neglected, and too often forgotten passage, the Apostle St. James (St. James 5 : 14, 15) says :—

“Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

These words became not unnaturally the basis upon which was built up in due time a practice of the Church—“the anointing of the sick.” They are evidently an appeal to the faith of the suffering Christian. And for ages the practice built up on them was a recognized means of grace, and an effective ministry of healing throughout the Christian world. Indeed so well established was the practice in the Middle Ages, that the first Prayer Book of the Church of England at the Reformation naturally included “Anointing of the Sick,” among the forms and ceremonies to be retained. Any one examining the First Prayer Book of Edward VI., put forth in 1549, will find a provision for anointing embodied in the Service for the Visitation of the Sick. It is an interesting and instructive passage well worth reproducing. It ran as follows :

“If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus” :

“As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength, to serve him; and send thee release of all thy pains, troubles and diseases, both in body and mind. And howsoever His goodness (by his divine and unsearchable providence) shall dispose of thee; we his unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all sins

and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the devil, sin, and death; through Christ our Lord: Who by his death hath overcome the prince of death; and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.”

But in subsequent revisions of the Prayer Book this passage was wholly omitted, so that in our Prayer Book of to-day we find no reference to the “Anointing of the Sick.” This is beyond doubt a distinct loss. But it may well be that our Reformers were not without justification in omitting it. For superstitions had grown up around it; and it had been perverted by the mediaeval Church into a preparation for death rather than a means of prolonging life and health. And should it be revived in the Church, as a regular ordinance, care will be needed to prevent the recurrence of the evils to which the practice was given over in earlier days, and is still in the Roman Communion.

All this may and probably will come about naturally in due time. For people are beginning to realize that Faith Healing is a reality; and the desire for some recognition of it, such as is provided for by the words of St. James, is growing apace. In the meantime it is something to be thankful for that the matter has been considered carefully by the Lambeth Conference which met in 1908, and that anointing, as a ministry of healing in special cases, if earnestly desired by the sick person, is not prohibited.

Rev. Canon Young, of Blind River, would be pleased to learn that some brother priest had some Sunday School library books which he would like to exchange for others. Canon Young says he has a number of books which have been well read, but are in pretty good condition. An exchange of book titles might lead to a profitable move for all parties.

The Algoma Missionary News

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The REV. CANON PIERCY,
Sturgeon Falls,
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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

A NATIVE CATECHIST.

[Continued from page 38]

on Tuesday. To my surprise, I heard his church bell ringing at 4 a.m., and on arriving at five and asking the reason for his ringing an hour too soon, he said, with many apologies, that the boy had forgotten it was their late morning. I then discovered that in Lent his custom had been to hold service every morning from 4 a.m. to 6 a.m., and it was not a case of his holding a service in an empty church by any means.

His influence for good over his flock soon had a still more striking illustration. Martial law obtained in the camp, and a military P.C. used to inspect the location and bring the natives up to the Commandant's Court for fines, if they broke certain regulations. The native P.C. happened to be a heathen with a grudge against the Church, and so was continually running Christians in under false accusations, and getting them fined 10s. by a commandant who had enough to do without investigating these charges. While this was going on, Josiah came down to me and asked me if I didn't think the Gospel which exhorted us to forgive our enemies seventy times seven a splendid Gospel? I said yes, and he left. He repeated this inquiry with little variation once or twice more until I got tired of him, and thought he was a bit unlike his natural self. However, when he came down again about this old Gospel I told him to either tell me what he had at the back of his mind or to clear.

He cleared, but on second thoughts ran back and went to my colleague, Mr. Skey, and blurted out: "Please, how many times may the heathen fine us 10s. for nothing? I've asked the boss if seventy times seven is correct, and he says it is, but the people say they can't pay any more." It was a long speech for old Josiah, and fairly mystified Mr. Skey, until he got up to the location and secured evidence of a prolonged persecution, patiently borne in obedience to Josiah's forcible rendering of the Gospel. Skey prevented a repetition of this, and its heavenly value remains where old Josiah told them to lay it up in generous forgiveness.

It was some time after this that I noticed Josiah woefully thin, and felt he was no credit to our Mission. His larder seemed in a chronic state of emptiness, and his purse equally bare. I couldn't get anything out of him as a satisfactory reason. However, when he told me he must go down country to get his father-in-law out of prison, I gathered that his father had something to do with his empty purse. On his return, he told me his father had been imprisoned on the evidence of lying witnesses, and he had paid for his release, after giving true but unsuccessful evidence in court. He bore no grudge against the liars, merely said he had three witnesses who lied against him, and so naturally had the case given against his father. He paid the damages for his father, and had to walk much of the way back. This was the beginning of a time of hardship for Josiah, because the £31 this law case had cost him had been borrowed, and Josiah was repaying it by stinting himself in the very necessities of life. I thought that at last old Josiah had been wicked—borrowing with no chance of repaying. I called a meeting of his creditors and asked them why they lent to a man who had no reasonable chance of repaying them for years, and what they thought of his borrowing. To my surprise they all said he was right to do as he had done. One said he was too good. Josiah then said to me that heathen law told you to help your parents at any cost to yourself, and that I had not taught him that the Christian law had altered that heathen custom. I had no answer at the moment, and have not had one since. The creditors assured me they were satisfied with their security—namely, Josiah's honour: and, if he hadn't paid before his death, his sons would pay after him.

Josiah never lost his influence over his flock, and the candidates he asked me to examine for Baptism or Confirmation always astonished me. Once, when he gave me a list of over ninety Confirmation candidates, I reduced it to fifty, having ploughed forty in their knowledge of Christian doctrine. He said nothing to me about these forty until ten days before the Bishop's visit, when the whole party were again produced for another trial, which they all passed, thanks to Josiah's determined efforts. Josiah was hard to beat, and I never remember him losing a single Communicant. He was a shepherd who led them and sought them out and never failed to watch.

It was natural that a character like his should have an influence further afield than his own flock, and at the King's Coronation festivities I was not surprised at its being Josiah who was asked to divide all the provisions, sent for the whole location, into portions proportionate to the varying sizes of the different denominations.

If the business affairs of the location ever rendered it necessary for him to visit the District Engineer's office, he always met with the consideration his courtesy and self-possession invited, and at his funeral many white people were present to show their respect for a noble man and a true Christian.

His death did not come until he had seen a church—St. Agnes—and it was under the shadow of this church that he breathed his last, just retaining consciousness long enough to receive telegrams from two old friends of "Well done," and "God be with you till we meet again."

He was buried under the east wall of St. Agnes, and as one stands before his grave one feels how cheap and vulgar is this shallow-pated criticism which says you can't make a native a real genuine Christian or fit to be a minister.

Josiah was a man, a Christian, and a loyal Churchman, and I know not only his native converts, but more than one white man owe more than they can say to that faithful and true life.

Several new churches are expected to be built this summer, operations to begin as soon as the season permits. They are to be situated at Charlton, Thorneloe, Temagami Station, in Nipissing Deanery; Parkinson, in Algoma Deanery; and at Chisholm, in the mission of Powassan.

ACKNOWLEDGMENTS.

Receipts by the Treasurer of Synod to 28th February, 1910:—

FOREIGN MISSIONS

Baysville, \$4.87; Christie Road, \$9.39; Gore Bay, \$3.10; Kagawong, \$1.65; Mills, 65c.; Hudson, \$1.80; Blind River, \$8.50; Powassan, \$7.85; Uffington, \$1.65; Vankoughnet, \$1; Associated Missions, \$8; Burk's Falls, \$2.41; Port Arthur, St. Ansgarin's, \$2.55, St. Michael's, \$2.25; West Fort (St. Thomas'), \$6.

SPECIAL PURPOSES

Newholme Church—A. S. Houston, \$14.61; North Cobalt Church—S.P.C.K. (£30), \$144.94; West Fort William Church—S.P.C.K. (£20), \$96.63; S.P.C.K.—Associated Missions, \$3; St. John's, Port Arthur, \$1; Elk Lake Church—Algoma W.A., \$27.16.

M.S.C.C.

Elk Lake, \$2.50; Meldrum Bay, 99c.; Silverwater, \$1.16; Jocelyn, \$6.75; Englehart, \$9.59.

MISSION FUND

From envelopes, 1st Sunday in Lent—Bruce Mines, \$7.05; Rydal Bank, \$2.30; Massey, \$4.60; Bracebridge, \$22; New Liskeard, \$12.20; Schreiber, \$10.10; Uffington, \$2.20; Vankoughnet, 65c.; Falkenberg, \$7.35; Beatrice, \$2.18; Ufford, \$8.16; Sudbury, \$111.53; Emsdale, \$15.85; Kearney, \$8.35; Sturgeon Falls, \$11.70; Englehart, \$5.70; Burk's Falls, \$7; Jocelyn, \$4; Port Carling, \$10; Gregory, \$3.60; Port Sandfield, \$2.50; Parkinson, \$1.75; Dean Lake, \$1.25; St. Luke's, Fort William, \$15.69; Richard's Landing, \$5.70; North Cobalt, \$2.05; St. John's, Port Arthur, \$40; Callander, \$11.66; Callander Girls' Auxiliary, \$5; Port Sydney, \$1.66; Newholme, 40c.; Copper Cliff, \$2.70; Charlton, \$1.65; Garden River, \$3.05; Baysville and Dorset, \$7.05; Sundridge, \$1.70; South River, \$3.85; Rosseau, \$11.30; Ullswater, \$2.25; North Cardwell, \$2.80; Harley, 70c.; Hudson, \$7.70; Byng Inlet, \$3.05; West Fort, \$6; Silverwater, \$1.71; Meldrum Bay, \$1.84; North Bay, \$33.55; St. Luke's Pro Cathedral, \$117.67.

EXPENSE FUND

Sturgeon Falls, \$10; Hudson, \$1.

SUPERANNUATION FUND

Burk's Falls, \$3.70; St. John's S.S., Port Arthur, \$2.65; Rev. C. W. Hedley, 1909, \$5.

WIDOWS' AND ORPHANS'

Rev. F. H. Hincks, 1909, \$5; Rev. D. O. Johnston, 1909, \$7.50.

INDIAN HOMES

Burk's Falls, \$2.15; Church of Ascension, Hamilton, for Jacob Obotossaway, \$37.50.