

JANUARY, 1910

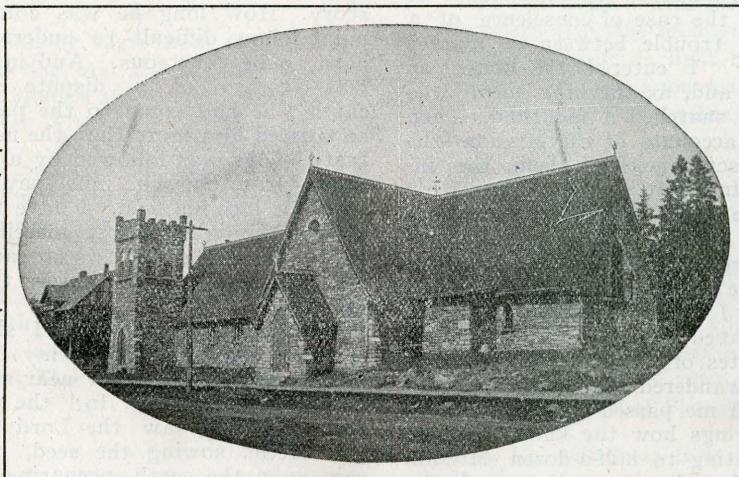
Now it is high time to
awake out of sleep.



Let maketh this 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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A SCRIPTURE MESSAGE.

The multitude cometh together again so that they could not so much as eat bread. Mark. 3 : 20.

MIDNIGHT is past and I fear I may fall asleep if I kneel ; therefore, O Thou Who slumberest not, Almighty God and Father, hearken to me as standing, I tell Thee the tale of the day's work. I waked at five and was passing in peace to the chapel to be with Thee awhile in the blessed silence. But a form rose out of the darkness and spoke : he had been waiting an hour for me to go to his sick son. I went, of course, and it was half-past six ere I returned. Prayer was almost at an end and the worshippers needed me for other things—repairs to a building, the price of provisions, the misconduct of a catechumen, the case of conscience of a Christian, the trouble between a master and his class. I entered the house at length weary, and, as the first meal was almost ended, snatched a mouthful. Then the quarter's accounts of the Mission—the bewildering discrepancies of them, the inability of my friend to see the necessity for accuracy. The hours passed, the sun smote upon the roof. I questioned myself : is this a priest's work ? Is it spiritual ? There was no escape from what seemed petty detail ; I fear I called it trivial. About mid-day I escaped into the chapel to have the first minutes of prayer in silence. But my thoughts wandered : backwards and forwards through me passed the questions of detail, wonderings how the knots were to be united relating to half-a-dozen Mission stations, the health of one or two of the brethren, the deficiency in the funds, the doubt whether I had rightly advised the brother yesterday who came in sore distress. A quarter of an hour had passed. I had knelt indeed, but I had not prayed. I stood, and still I could not collect my thoughts. Then a footfall—someone approaching me as I stood. I looked, and it was he who was to conduct me to the distant village in time for the evening preaching. There was just time for the hurried meal, and we started in the cart ; and there was nought to do but to endure physical discomfort, the heat, the gentle gossip of my comrade of another race.

"The preaching was not successful : not because I had lost my preparation time, that I knew could be made up to me by Thee, since duties had conflicted, but it

was the ill-temper engendered. I did not commence well, that was all, I think ; but it was sufficient to spoil the effort. My comrade felt it as we passed on to our tent. He said nothing, but his gentle silence was vocal to me. The time of evening prayer was at hand and I repeated the words. I wished to mean what I said, but dulness descended, no peace came from evensong. So I laid me down, but I could not put my pain into language. I thought of the letters I ought to have sent off and had not ; of the morning devotion I longed for and obtained not ; of the study I had hoped to secure for the continuance of the translation ; of my shortness of temper with the account-keeper ; of the impatience I had shown with the timid request of a brother Christian who had shrunk away at my irritation. And as I brooded, a man approached me to beg me to listen to his story. How long he was coming to the point ; how difficult to understand ; how hard to be courteous. And in the end it was a story of a dispute about some cattle ; he had come to the padre because he trusted him more than the native magistrate. This was followed by a request for money from one who must pay a debt that night or lose his field. I have told Thee, O Father Almighty, most merciful and patient, all my day as it is spread out before me. No prayer is it—simply the story of my day."

I ceased speaking, then I slept and I dreamed that the Lord, my Master, appeared to me. He drew near and laid His hand upon me, and lo ! the pain passed and I saw. I saw the Lord God feeding the cattle, sowing the seed, pouring the rain upon the earth, preparing the ground for growth, nursing living things, blowing away evil vapours with the wind, filling the wells, tending the flowers. Then also I heard voices. I heard the tones of men and women complaining of their lot ; of being called to do common things in place of great things ; of being farmers only or servants or traders, in place of being kings. I saw myself with other priests joining in the wailing because we had marked out our own course loftily and would not walk in God's way and do the little things.

Once more I saw in a flash the form of the Lord, my Master, with the disciples moving about the multitude, doing just what I had been called to do ; no time for going aside to pray, only the press and heat of crowds, their cries and struggles. Yet

(Continued on page 12)



The Algoma Missionary News

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EPIPHANY HYMN.

I am the root and offspring of David, and the
bright and Morning Star.—Rev. xxii: 13.

The wondering sages from far
Bright in the west the Morning Star;
A Light illumes the western skies,
Seen never in the east to rise.

Eternity produced its blaze,
Time's Fulness hails its nearer rays;
Its brightness chases night away,
And kindles darkness into day.

O Jesu! brightest Morning Star!
Shed forth thy beams both near and far,
That all, in these our later days,
May know Thee and proclaim Thy praise.
—F. E. Cox, from the German.

EPIPHANY.

WESTERN MISSIONS

Then thou shalt see and flow together, and thine heart
shall fear and be enlarged; because the abundance of
the sea shall be converted unto thee, the forces of
the Gentiles shall come unto thee.—Isaiah lx: 5.

Lord, when Thou didst come from Heaven,
Edom sought Thee from afar
With her gold and incense given,
By the leading of a star;
Westward then from Eden guiding,
Was the light of Bethlehem shed;
Like the pillar'd blaze abiding
O'er the wandering Hebrews' head.

Westward still the world alluring,
Hath the risen Day-star beamed,
And, the sinking soul assuring,
O'er the world's wide ocean streamed
Westward still, the midnight breaking,
Westward still its light be poured!
Heathen thy possession making,
Utmost land Thy dwelling, Lord!

* * * * *

Westward where the wavy prairie
Dark as slumbering ocean lies,
Let Thy starlight, Son of Mary,
O'er the shadowed billows rise!
There be heard ye herald voices
Till the Lord His glory shows,
And the lonely place rejoices,
With the bloom of Sharon's rose.

Where the wilderness is lying,
And the trees of ages nod;
Westward, in the desert crying
Make a highway for our God.
Westward—till the Church be kneeling
In the forest aisles so dim,
And the wild-wood arches pealing,
With the people's holy hymn.

Westward still, O Lord, in glory,
Be Thy banner'd cross unfurl'd,
Till from vale to mountain hoary,
Rolls the anthem round the world;
Reign, oh, reign, o'er every nation,
Reign, Redeemer, Father, King,
And with songs of Thy salvation
Let the wide creation ring.

—Arthur Cleveland Coxe.



DIOCESAN NEWS

SPADE WORK.

FROM the 24th of November to the 6th of December I had great honour and happiness given me in accompanying the Bishop as his chaplain through the Temiscaming country, which forms the vast north-eastern section of this Diocese. We commenced at Temagami, a station on the Temiskaming and Northern Ontario Railway, and a small village where the railway touches the Temagami Lakes, renowned for their beauty, and now rapidly becoming known to thousands as a charming summer holiday camping place.

It was of this realm of beauty our Canadian poet, Archibald Lampman, not many years ago, wrote :

Far in the grim Northwest, beyond the lines
That turns the rivers eastward to the sea,
Set with a thousand islands, crowned with
pines,

Lies the deep water, wild Temagimi :
Wild for the hunter's roving, and the use
Of trappers in the dark and trackless vales;
Wild with the tramping of the giant moose,
And the weird magic of old Indian tales.

All day with steady paddles toward the west
Our heavy-laden long canoe we pressed ;
All day we saw the thunder-travelled sky
Purpled with storm in many a trailing tress,
And saw at eve the broken sunset die
In crimson on the silent wilderness.

The Bishop went around and visited the people, and held a very bright and hearty

SERVICE IN THE SCHOOL-HOUSE

in the evening. The young men of the place took a prominent part, and one of them played the organ, and we used the S.P.C.K. Little Prayer Book. This service was made full of life by the young men, and the Bishop held them in the deep interest of his sermon. He has great power with the men, and can draw them always in the roughest of lumber, railway and mining camps in the far away parts of his big Diocese. It is a good thing to see their eyes earnestly fixed on the Bishop's face, or if those eyes should wander, it is down to his golden jewelled cross, the emblem of the faith, shining out on his breast from the folds of his pure white rochet.

The next service was at Latchford, a larger village further up the line, situated on the now celebrated Montreal River. It

is here the boats and canoes go up to Elk Lake, and further to Gowganda, which are trying to be a great extension of Cobalt.

AT LATCHFORD,

also, the Bishop visited the great bulk of the Church people, and held a similar very hearty service in the church. As the place for resting in many of these small country churches or school-houses is at the entrance door, the Bishop takes advantage of the opportunity, and stands there, and says good-bye to all the people individually as they pass out. The result of all this, together with his visiting at their houses, has made the Bishop the most thoroughly well known and beloved of all in his big Diocese, which would easily cover over the whole of England and Scotland, and not leave even Land's End or John O'Groats sticking out ! But it is hard to remember all these people, their faces, their names, and the locality ; yet they fully expect it. The next place was

NORTH COBALT,

a village some three miles north of the great Cobalt, and quite a new place, with many residents. Here also the Bishop visited at their houses, with unwearied patience, and over* terrible sticky, deep mud. The service in the church was, likewise, very hearty, Mrs. Sherlock, the railway agent's wife, playing the organ. The number of the Church people is not large, but they have succeeded in building a good church, and well appointed for services.

The next place, for Sunday morning, was

HAILEYBURY,

with a stone church, good brick rectory, and some four thousand inhabitants. This stone church was built years ago, when the place was young, and before Cobalt, five miles distant, was discovered. It is now a great deal too small, and under the new rector, the Rev. E. J. Harper, M.A., late of Fort William, it will be augmented by a new Church Hall, and later on an enlarging of the church. The services here were early Celebration and Matins ; and Even-song, with Confirmation, at

NEW LISKEARD,

five miles distant. The churches were packed full for these services, especially at New Liskeard, and the Rev. A. T. Lowe is

to be congratulated on the work in his mission. On the day following Mr. Lowe drove us to

HUDSON,

an out-station, with service in the little church at 10.30 a.m., Matins, Confirmation, and Holy Communion, and good congregation. A very pleasant reception for the Bishop was given the same evening at New Liskeard by Mr. and Mrs. C. B. Taylor. The next day Mr. Lowe drove us to

HARLEY,

another out-station, with service in the little church at 10.30 a.m., Matins and Holy Communion. The people in all these places do not go away at once when the services are over, but surround the Bishop, and he has a busy time greeting them. So very many of them are from England, and it reminds them of the dear Old Church in the dear Old Land, and it does their hearts good! Mr. Lowe drove us back from Harley, and then we went on by train, and visited

ENGLEHART,

with Evensong and Confirmation in the church there, under the Rev. Mr. Leigh.

The next day we walked on the railway track, eight miles, to

CHARLTON,

and looked over lots for a church to be built there, and held Evensong at 3 p.m. in a private house. We returned by train to Englehart, and a very pleasant reception was given for the Bishop in the house of Mrs. Browning, where he was stopping. The next day we visited

THORNELOE,

some twelve miles on the line south from Englehart. This is a small village, called Thorneloe, after our Bishop; and it did seem familiar on the part of the brakeman, passing through our car, and calling out the Bishop's name, as the train was nearing the place. The Bishop looked at the lots for a church to be built there, and visited the people, and held Evensong in the Orange Hall, in the house of the postmaster, Mr. Brittain, who was a sergeant in the same regiment with the Archdeacon, who was chaplain, in the Rebellion in the North West in 1885. There was a very good mixed congregation at Thorneloe, and

they warmly greeted the original of the name of their place.

The Bishop next took a little flying trip up further north, even to

COCHRANE,

which is the present terminus of the T. and N. O. Railway, where it reaches, north of Lake Abbitibi, the great transcontinental line, the Grand Trunk Pacific. We got into Cochrane after dark, and left next morning at 8 a.m., so could not see very much; but we visited the new church, Pro-Cathedral of the Bishop of Moosonee, and we visited the student in charge, Mr. Fricker, at the parsonage just beside the church. Of course here our Bishop was outside his own jurisdiction, having crossed the border, which is the height of land, some 75 miles south. Cochrane is at present a place of some nine hundred inhabitants, and it is all new and very much in the rough, with stumps everywhere through the streets, and the mud, for the last few months, very great, now fortunately frozen and covered with snow. Over the height of land in Moosonee we passed by Matheson also, to the west of which is Porcupine Creek, where the new gold-field lies, and into which people are pouring. The Bishop, last of all, on this trip visited

COBALT,

the richest silver camp in the world; and the town itself is now grown to about seven thousand inhabitants, with the mines clustering all around, and rearing aloft their tall shaft houses. They have been very seriously afflicted there with typhoid fever, some three hundred cases in their hospitals, and fourteen deaths a week. This, fortunately, with the cold weather, is now nearly over.

At Cobalt, Sunday, the services were Matins and Celebration, an afternoon service again at North Cobalt, the Bishop walking back to Cobalt on the railway track, three miles, in the dark, and very tired, only in time for Evensong, with Confirmation; and, although so tired, a most beautiful sermon, and such a large congregation, packing full the church. Here again the Bishop stood at the door, and I am sure it must have been an hour after the service was over before all had left the church.

Farewell, Dear Editor.

Faithfully yours,

G. GILLMOR,
Archdeacon.

GARDEN RIVER.

A LETTER from the missionary, Rev. T. B. Holland, concerning his work says :

This is now entirely an Indian mission. Formerly there were some out-stations among white settlers, but these have now been joined on to other centres, leaving one free to give one's whole attention to the Indians and the few white men who live amongst them, and on the opposite shore of Sugar Island, which, though in U. S. territory, is untouched except from this side.

One has to report with thankfulness a time of steady progress during the past two years, spite of the inevitable mistakes and disappointments.

Besides the indolence of body and mind familiar to all who work among Indians, we have here to contend with witchcraft and Jesuit opposition, and above all with the great twin evils of drunkenness and impurity.

Beginning from November, 1907, one has had the joy of receiving a good number of total abstinence pledges taken by our young men. Each of the men's pledges meant a separate interview in church, vestry or in this house. Some pointed lantern pictures shown in the school room did much good, and my young Indian churchwardens more than once asked for them to be repeated, and undertook to get the right men there to see them. They really seem to be fighting hard against what they know to be their worst enemy, and one longs to help them in every way. Although the true remedy lies in personal dealing and effort, pointing them to the one Source of strength, yet much can also be done by getting the laws enforced which forbid intoxicants to be sold to Indians. In this matter our good Bishop and local M.P. have been loyal helpers, and the Government authorities both at Ottawa and Washington have been at considerable trouble and expense to put down this accursed traffic. Offending saloons have twice been closed, and in one case the keeper was also imprisoned. In all this your missionary has his part to play, always taking the initiative.

Twice the Bishop has visited us for the special purpose of receiving converts from the Church of Rome. This action on the part of the natives is quite voluntary. Needless to say I rejoice in it and welcome them after testing and instruction, but to attempt to persuade them to take the final step would be to defeat one's own object, as they would probably join to please me and might soon leave us again to please the R. C. priest.

At the confirmation held in 1908 five young people were confirmed and as many more rejected. In 1909 ten received the sacred rite, and concerning these same ten some remarks may be of interest. All of them had attended our Church day school and Sunday School. All could repeat the Catechism in English and could also answer intelligently questions put to them in the same tongue. They were admitted to Holy Communion two weeks after Confirmation, and on that occasion their elders with one accord kept back from the rails to allow room for the newly confirmed to come up all at once. The ten just filled the rail of our tiny church, and for the first time in my nine years of Indian work I had the privilege of administering the Blessed Sacrament to a rail full of Indians using only the English language.

CAMP SERVICES.

A bright feature of the winter work is that of camp services, held last winter on weekdays in a central shack amid the Indians' camp in the forest. They leave their houses here and go off with wives and families to earn their living by cutting logs to sell to lumber merchants, and very few are able to get to church on Sundays. As I had no horse it means a tramp of fifteen miles there and back, often on bad roads or mere trails, but one is always sure of a hearty welcome and a most appreciative congregation. The number attending is only limited by the capacity of the building. These services are conducted mostly in the Indian language. Sometimes one can find shelter for the night in the corner of a shack and make a tour of all the shacks around before leaving.

Having been invited to represent the Indian work at the Missionary Loan Exhibition held in Montreal November 2-12, 1909, I accepted the invitation and spent there a most happy time, meeting many missionaries from various countries.

PARSONAGE BURNED.

JUST as the year 1909 closes, news of disaster comes from Port Sydney. On the day before Christmas, at 3 o'clock in the morning, Rev. C. E. Hewitt awoke to find the parsonage afire. In half-an-hour the house was completely in flames. The contents were nearly all burned, the occupants escaping with but a few of their personal belongings. It makes the loss appear greater when it is said that much pains had lately been taken to add conveniences to the house. The loss is intensified thereby. Few particulars are at hand as we go to press. Of course the shock to Mr. and Mrs. Hewitt, with whom we all sympathize, is severe and grievous.

BYNG INLET.

THE Canadian, (Parry Sound) publishes the paragraph following:—
 "In holding their annual bazaar in the new Parish Hall on Wednesday night, the ladies of the W.A., of St. John's Church, far exceeded their expectations by raising the large sum of \$140. The hall and booths were prettily decorated. Special mention must be made of the stage, decorated to represent a Japanese Tea Room, where a dainty lunch was served. The hall was crowded until late in the evening, and everybody admired the decorations of the different booths and the pretty and useful articles for sale."

DIOCESAN NOTES.

WE beg to tender our sympathy, as an expression of that felt by clergy and laity alike throughout the whole Diocese, to the Archbishop of Algoma on the death of his son-in-law, Rev. Walter Squibbs, M.D., which occurred in London, England, on December 5th last. The deceased was a missionary in Chung King, West China, and was with his family spending his furlough in the home land. He leaves a widow and five young children.

As the year closes we are sorry to learn that Mrs. Thorneloe has been very ill at Bishophurst during the last two weeks. The Bishop and his family have spent an anxious Christmastide. Many are our good Bishop's cares and trials. May this one soon be overpast is the prayer of all his co-workers and many friends. To the clergy

he is so much that his anxiety is the concern of all.

Rev. H. Frankland, M.A., missionary on St. Joseph's Island, has been appointed rector of St. Luke's, Fort William, and expects to arrive at his new post on December 30th. All who know Mr. Frankland will tender him hearty congratulations and an expression of their hopes that he will live to see the fruition of a good work in Algoma's western city.

Before the close of 1909 the Church's Epiphany Appeal for Foreign Missions will be in the hands of all clergy in charge of parishes or missions, to which a response is to be given on Jan. 16th. In all cures on that day the Church's work abroad should be the chief object of our gifts, of our prayers and thoughts.

The Archdeacon expects to find himself in the Nipigon country when the year 1910 begins. He contemplates a trip up the river to the Indian mission on the lake.

SUNDAY SCHOOL COMMISSION.

Statement for the year ending Dec. 31, 1909:

Previously acknowledged	\$61.78
Seguin Falls	82
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	\$62.60
(The Treasurer of the Diocese states that he has \$14.99 send him for this Fund.)	
Quota for Diocese of Algoma sent to the Treasurer of the Diocese for transmission to Toronto	\$54.00
Printing of Circular Letter	1.75
Stationery	20
Postage	78
	<hr/>
	\$56.73
Balance in Bank	5.87
	<hr/>
	\$62.60

C. WILFRED BALFOUR,
 Treas. Diocesan Committee.

All Saints, Rectory,
 Huntsville, Ont.

Mr. Jas. Nicholson, Hon. Treas. of the Sunday School Commission for Canada, in acknowledging our Diocese's quota of \$54 for the Commission's work, writes Mr. Plummer: "Thank you for the cheque (\$54), which has been placed to the credit of Algoma Diocese, which is the first Diocese to pay in full its allotment."

LENTEN PASTORAL.

DEAR brethren of the Clergy and Laity :
As Lent approaches, calling us once more from the too engrossing pursuit of earthly things to the consideration of those weightier matters which concern our everlasting welfare, I venture again to remind you of the extreme value and wisdom of this feature of the Church's system.

No thoughtful man will deny that, in the daily routine of ordinary worldly cares, the majority of Christian people are wont to lose the fervour of devotion, and to need arousing, time and again, by special means, to a deeper interest in religion. And none among us will question that in every community, however religious, there are some who, though they may have been baptized, have never really identified themselves with religion, and are only to be awakened from their indifference by special and moving appeals. These are mere commonplace truths of ordinary Christian experience. It is upon such truths that modern bodies of Christians have largely shaped their systems, aiming to satisfy men's spiritual needs, and to maintain the intensity and glow of their spiritual life, by frequent and stirring revivals. And it was doubtless in view of such truths that the Historic Church, far back in the ages, shaped this portion of her Christian year, appointing what is to all intents and purposes her annual period of revival.

But between the Ancient Church and more modern bodies there is this notable difference, among others: that while the latter have no fixed date for their revivals, the Church has chosen in each year the season which, of all seasons, should surely appeal most strongly to the instincts of religious minded people, viz., that which commemorates the Lord's final sufferings and death.

Let me then ask you, one and all, but especially the clergy, to consider these two important facts: First, we have, by our Church's own appointment, a period specially set apart for reviving and stimulating the religious life of our people. And, second, that period is set apart with the Church's usual wisdom at a time which should appeal most strongly to our minds and hearts.

1. Surely, however strongly and rightly we may condemn extravagant and sensational methods, there is no room left for us even to criticise the principle upon which a revival, or as we would prefer to

call it, a parochial mission, rests. For by her Lenten Season the Church has recognised that principle in her Calendar. Indeed, this annual Season, which finds so prominent a place in the Church's system, both calls and pledges us, year by year, not merely to take ourselves in hand, but to do what in us lies, by special appeals, by the use of our personal influence and example, and by our redoubled energy in prayer, to rouse such as are apathetic and dull of heart, and to awaken those who are fast bound in the sleep of worldliness and sin. And I am more and more convinced each year that passes that if we, one and all, clergy and laity alike, realizing the Church's wisdom, would but make the weeks of Lent, and especially the one last solemn week, what they ought to be, weeks of real spiritual awakening and refreshing, weeks of revival in the best sense of the word to ourselves and others, there would be little need of any special mission or revival at other times!

2. And in regard to the fitness of the time selected, I ask what possible arrangement could be better than what the Church has ordered? For when could the last sad scenes of our Saviour's life on earth be more fitly and impressively set before the minds and hearts of men than at the very season, and on the very days, when those sad scenes were enacted? I have been more and more impressed by the splendid opportunity afforded us in Holy Week,—when, all the world over, the Christian Church is following the Lord of Glory in His sorrowful progress to the cross and grave,—for driving home to the sluggish consciences of men, the solemn reality of sin, and the glorious message of Redemption through our Crucified Redeemer!

Surely it is in wisdom and in faithfulness that the Church has ordered the Lenten Season. It is a warning to all her children, to clergy and laity alike, to be watchful, earnest, and self-sacrificing; and to let no soothing song of worldly gain or comfort lull them into the sleep of utter indifference which ends in spiritual death.

Lent will be only what we make it, a mere form, a farce, a cause of reproach and ridicule to those outside our ranks, if we play fast and loose with its appointments or make light of its restraining rules and discipline; or on the other hand a reality, a source of untold strength and blessing, if we use it aright as a means of spiritual awakening and an exercise for developing the powers of our spiritual manhood.

GENERAL CHURCH NEWS

A Roman Catholic correspondent of "The Guardian" says:—"One result of the condemnation of Modernism is the destruction of the learned Catholic Press in all countries. It was indeed a 'Modernist Press,' in the sense that it comprised all the periodicals dedicated to Biblical exegesis and to the impartial review of historical works bearing on Christian archaeology and the growth of Christian institutions, or which opened their columns to the impartial discussion among Catholics of points of theology, philosophy, and history. The first to go was "Demain," an excellent publication, which, in putting an end to its own existence, thus summed up the situation:—"The decree of the Holy Office will annihilate critical exegesis in the Catholic Schools.' One by one the better class of Catholic reviews have come to realize that the Encyclical 'Pascendi dominici gregis' makes independent scholarship impossible."

It is proposed that the vacancy in the General Secretaryship of the Board of Missions of the Church in the United States, created by the acceptance by Dr. Lloyd of a nomination as Bishop-Coadjutor of Virginia, shall be filled by one in Bishop's Orders. This is a following of the action of the venerable S. P. G. in England in calling Bishop Montgomery to the Secretaryship he fills with such conspicuous ability.

The new Anglican church at Algiers has had a royal architect in the person of Princess Henry of Battenberg, who also laid its foundation stone. The church was consecrated by the Bishop of Gibraltar in November last, and is described as one of the finest Anglican churches on foreign soil.

The Bishop of Norwich (Dr. Sheepshanks) has signified his intention of resigning his see. His health is impaired and he feels it is better that his work should be committed to younger hands. It is of interest to Canadians that Dr. Sheepshanks was at one time a missionary priest in British Columbia.

Dr. Knight, Bishop of Rangoon, Burma, who is retiring, is to be succeeded by Rev. R. S. Fyfe, who is to be consecrated at an early day.

At a special meeting of Linlithgow Presbytery a letter was read from the Rev. James I. Buchanan, Whitburn, intimating his resignation as minister of that parish, and also as a minister of the Church of Scotland. In his letter Mr. Buchanan stated that he had decided to enter the Church of England, and he thanked the Presbytery for the courtesy extended to him during the eleven years he has been a member of it.

Three Universities are about to be founded in China; (1) at Hongkong towards which a Chinese gentleman has offered £10,000; (2) in Western China, to be exclusively Christian; (3) at Peking through the efforts of a Committee of Oxford and Cambridge Tutors.

The first part of the new cathedral for the Diocese of Wangaratta (Australia) was dedicated on St. Bartholomew's Day. When completed the building will cost not less than \$125,000.

In 1905 the Church was invited by Lord Cromer and the Sirdar to commence work in the Southern Soudan. In 1908 Dr. Gwynne was consecrated as Bishop for this region.

"The basin of the Congo is to-day the scene of as cruel a tyranny as exists on earth. These facts are not open to question."—Archbishops of Canterbury and York.

The havoc wrought by white ants has seriously damaged the main timbers of the church at Nairobi, in the Diocese of Mombasa.

The question is not, Will the heathen be lost if they do not hear the gospel? but, Shall we be saved if we do not take it to them?

The Bishop of Gibraltar consecrated a month ago the Anglican Church (All Saints') at Milan, Italy.

Canon Erskine Clarke, Vicar of Battersea, was the originator of parish magazines fifty years ago.

CHURCH TEACHING

FAITH HEALING.

IS there such a thing? Undoubtedly! That is to say, faith may in certain instances play so important a part in the healing of bodily disease that by a certain justifiable freedom of expression, we may speak of the result as Faith Healing.

Consider the matter. And first consider it on the lower plane of what is natural and reasonable. It is a well known fact that body and soul are so wondrously intertwined in man that they act and react one upon the other. The mind and spirit are affected by the condition of the body. And the body likewise by the condition of the mind and spirit. Strong passions sometimes quicken and sometimes paralyse the physical faculties. Sorrow and fear oftentimes result in bodily illness. People have pined and fretted themselves into their graves. So on the other hand such sentiments as hope and faith serve to stimulate the body and make it better able to work and to endure. All this is trite and commonplace—the experience of everyone who has been any length of time in the world.

Surely we have here a firm basis on which to rest our belief in Faith Healing. If we can but quicken a patient's faith and hope we have done much to secure those favourable conditions which are necessary for a cure. Oftentimes this is all that is required and a cure follows as a matter of course.

But religion teaches us to lift the matter to a higher level. God is a hearer and answerer of prayer, it tells us. Beyond all doubt our Blessed Saviour teaches us to believe in the objective efficacy of prayer when that prayer is the expression of faith. And if there be anything of hope in the Christian religion, it is founded upon the doctrine of the Master, that those who approach God in the right way,—in His Name and Spirit,—can never approach Him in vain. And this applies to bodily affliction no less than to other ills of humanity. How else can we understand

our Lord's unfailing response to the appeals of the sick and suffering coupled with His assurance that His faithful followers should do like works, or even greater, in the days to come. And if we have any lingering doubts, is not the Apostle St. James explicit enough when he 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 again generally, "The effectual fervent prayer of a righteous man availeth much." (St. James v. : 14, 15, 16).

But now what does all this lead to? Obviously there is nothing new in this teaching. On the contrary it is as old as Christianity itself. The idea that new sects like the so-called Christian Scientists have discovered this truth or received it as a special revelation from God not hitherto vouchsafed to His people is seen at once to be an absurdity. There is no doubt that Christian people in general have been slow to enter into the heritage their Saviour has left them; slow to use the power put into their very hands; slow to avail themselves of the wondrous promises made to them from the beginning in Christ Jesus. It is indeed but too true that only a few, a remnant, of the vast body of Christ's disciples have walked in the light of this glorious truth as to the power of faith and prayer. But alas, has it not ever been so? From the beginning has it not ever been the few who have entered into the fulness of the Gospel?

When, therefore, new sects arise calling attention to such neglected truths,—though their appeals may well awaken us to deeper earnestness in regard to those things wherein we have been slack and careless,—they should never be allowed to shake us in our loyalty to the Historic Church. Indeed, it would be nothing short of consummate madness and folly to take up with such new and fanciful sects merely because they emphasize some truth that we have known all along but have neglected.

The Algoma Missionary News

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Please look at your address label, and note the date. It is that to which you have now paid, unless you have remitted quite recently. If in arrears, please remit at the rate of fifty cents (50c.) a year. All subscriptions are payable in advance.
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A. J. Young (Canon), Blind River.

ROYAL CANONRIES.

A VALUED Toronto correspondent sends us the following:—

"The reigning Sovereign of England is First Cursal Canon of St. David's in Wales, an Honorary Lay Canonry. That the office does not make the Sovereign a 'clergyman' is plain, for it is held by Queens regnant, as in the case of the late Queen Victoria. Hereditary Lay Canonries are held by quite a number of the heads of princely and noble families in European countries. For instance, the King of Spain is an Honorary Canon of Sta. Maria Maggiore at Rome, and of Toledo, Leon and Burgos in Spain. The Kings of France were Hon. Canons of St. John Lateran at Rome, an honour subsequently held by Napoleon III., and in more recent times by some at least of the Presidents of the French Republic. St. David's is probably the only hereditary Lay Canonry held in Great Britain."

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

THE October report of the S. P. C. K. comes to hand in a new dress and a new title page. It is just as full as ever of reports of help given to the Church's work in all quarters of the globe. We in Canada come in for something every month. In this issue are the following:—

Diocese of Calgary—For Bishop Pinkham's Boys' School at Calgary, £1,000.

Diocese of Saskatchewan—Fresh block grant for church building, £1,050.

Diocese of Quebec—For a church at Windsor Mills, £50.

Diocese of Huron—For a church at Elgin Street Mission, parish of Brantford, £20; towards a new stone church at Walkerton, £100.

Diocese of Rupertsland—For a modern church at Addingham, £15; towards a church at Desford, Parish of Ninga, £30.

Diocese of Qu'Appelle—Towards a new brick church at Maple Creek, £100; for a church for Indians on the Gordon Reserve, £20.

Diocese of Saskatchewan—Towards the provision of Cree type for the mission press, £35.

To these may be added grants of books to churches, libraries and individuals in the Dioceses of Nova Scotia (7), Fredericton (3), Montreal (2), Huron (3), Qu'Appelle (2), Saskatchewan (5), Quebec (2), Rupertsland (1), Columbia (1), Algoma (2), New Westminster (1).

A COMMON COMMEMORATIVE PRAYER.

THE citizens of San Francisco are commemorating an anniversary—it is the 140th—of Governor Caspar de Portula's discovery of the bay on the shore on which their city is built. The Bishop of California, Dr. Nicholls, has called upon his people to join a religious service to the celebrations provided by the city. To this end he has set forth a prayer translated and adapted from that which is said to have been used by Columbus at his landing on San Salvador, and also by other explorers and discoverers by the command of the Castilian Sovereigns. Also, the expedition of de Portula having been closely identified with the early mission of the Franciscans, the Bishop of California has asked the Roman Archbishop of San Francisco to allow the use of a prayer prepared

by him for these festival days, that his people may also give thanks for the labours of those missionaries of old. The Archbishop has given his consent, and the two communions will unite in a common prayer set forth to be said in the churches of the diocese above named. The occurrence is so remarkable that it is worthy of note.

OUR DIOCESAN MISSION FUND.

ALL our readers will be concerned at the low condition of our Mission Fund. It is not only low. Worse, it is submerged. But we in Algoma are, of course, more alarmed, if such a term may be used. Well was it that the Synod last June awoke to the necessity of making larger contributions to it from our own people. No heroic efforts may be needed, but a response that will appear gigantic, compared with other days, is looked for and must come in the first week in Lent, when special offerings are asked for in accordance with the decision of the Synod. The clergy and also the lay missionaries at work in all our parishes and missions will be supplied with special envelopes for the purpose. They will be sent out in good time to all, and are intended to be given to all our people, who are asked to place in them, their offerings and to bring them to church on the first Sunday in Lent and put them on the plate.

This year the first Sunday in Lent falls on the 13th of February.

It is the duty of all—not the missionaries only—to make successful, the plan adopted by the Synod. And so surely will this be performed that we trust the Algoma Mission Fund will at once jump above the low water mark. It should not be forgotten that the offering should AT ONCE be forwarded to the Diocesan Treasurer, Mr. H. Plummer, Sault Ste. Marie, Ontario.

A SCRIPTURE MESSAGE.

(Continued from page 2)

He moved as working at divine tasks—the true day's work for the Son of Man. After this I awoke, and lo! it was a dream; the day was breaking, the pain and the discontent were gone with the darkness. I would do with gladness the smallest things, the things not chosen by me, but sent to me to do for His sake. I would no longer mourn even for lost hours of prayer.—M., in "The Mission Field," Dec., 1909.