

JUNE, 1910

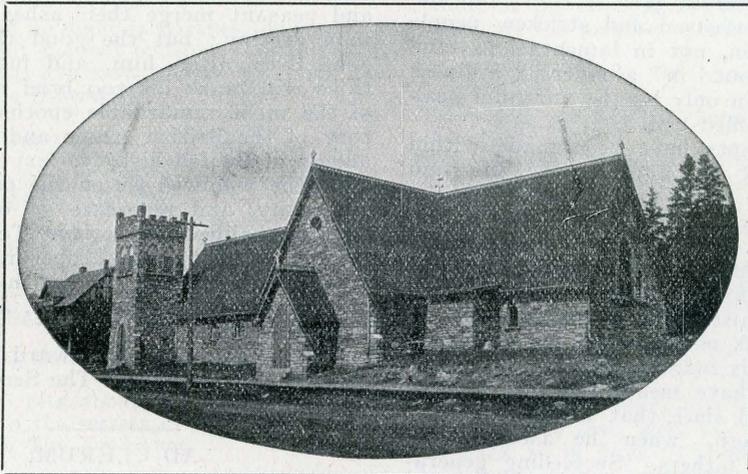
Now it is high time to  
awake out of sleep.



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

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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

## EDWARD, REX.

Give rest, O Christ, to Thy servant with Thy saints; where sorrow and pain are no more; neither sighing, but life everlasting. Thou only art immortal, the Creator and Maker of man: and we are mortal, formed of the earth, and unto earth shall we return. For so Thou didst ordain when Thou createdst me, saying, Dust thou art and unto dust shalt thou return. All we go down to the dust, and, weeping o'er the grave, we make our song: Alleluia! Alleluia! Alleluia!

**T**HERE is silence in the land to-day—the tense, tearless silence of millions of laden hearts. For the nation is burying its royal dead. The first great passion of universal grief is over, and the sorrow of a bereaved and stricken people finds expression, not in lamentations and bitter cries, but in a reverent stillness which is broken only by the mournful pealing of the muffled bell.

Many attempts have been made within the past week to appraise the life and work and the value to mankind of the King beside whose open grave the nation stands to-day. Those attempts are futile. It is impossible to estimate what the genius of this man—for he had a genius which would have raised him to eminence in almost any walk of life—what his wonderful personality, his magnetism, his love of the brotherhood, have meant for the Empire and the world since that memorable day, nine years ago, when he ascended the throne of his fathers. Succeeding generations will estimate those things: the twinings and intertwinings of high politics in European Courts and Chancellories will reveal something of the history of a brief but illustrious reign; and posterity, in a clearer light than shines to-day, will pay its tribute of reverence to the memory of this great man of affairs, this sagacious diplomatist, this far-seeing, public-spirited, tender-hearted King, who secured for his people and the peoples of the world the blessings of universal peace. Some nations have their toy princelings; some their plaster saints in royal gold; some their romantic and picturesque figures, crowned and throned: we had King Edward, bluff, kindly, simple, fond of life, fond of the society and sport of his fellows, fond of the world in which God had placed him, but from the hour on which he took up the

sceptre that Victoria the Good laid down, never forgetting the dignity of his exalted office, the uniqueness of his opportunities, the service he could render to his country and his age.

As has been truly said, the interests of his people were his interests. In all the sorrows which an imperfect civilization involves and the sudden tragedies which ever and anon cast their shadows over our industrial history, his words and acts were those of the sympathizer and the consoler. There is no alloy in the sincerity with which he is mourned. The silver cord is loosed; the golden bowl is broken; the pitcher is shattered at the cistern; our King has gone to his long home, and the mourners go about the streets. There is no royalty, no sceptre, no throne, in the dust to which he has returned: there Prince and peasant merge their ashes in a common destiny; but the good that he has done lives after him, and future generations will mark his too brief reign as one of the most remarkable epochs in the history of the British crown and in the long annals of British history.

To the widowed Queen the people's love, sympathy, and reverence go out in pure and unqualified sincerity. To her son, George V., King and Emperor, we look in hope and confidence; and with him the nation turns to face the future, and greets it with a cheer.

Rest to the soul of Edward! God bless King George!—From "The Scottish Chronicle," May 20, 1910.

## AD CLERUM.

Bishophurst, Sault Ste. Marie, Ont.,  
May 24th, 1910.

DEAR SIR AND BROTHER. — I beg to inform you that by due authority the following changes have been ordered in our forms of prayer for the King and Royal Family:

"In all Prayers, Liturgies and Collects for the King, instead of the word "Edward" the word "George" is to be used, and in the Prayers for the Royal Family, instead of the words "Our Gracious Queen Alexandra, George, Prince of Wales, the Princess of Wales," the words "Our Gracious Queen Mary, Alexandra the Queen Mother, Edward, Duke of Cornwall" are to be used.

Please alter your Desk Prayer Books, and use them in accordance with these directions. Faithfully yours,

GEORGE ALGOMA.



# The Algoma Missionary News

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## A PRAYER.

**L**ORD, not for light in darkness do we pray,  
Not that the veil be lifted from our eyes,  
Nor that the slow ascension of our day  
Be otherwise.

Not for a clearer vision of the things  
Whereof the fashioning shall make us great,  
Not for remission of the peril and stings  
Of time and fate.

Not for a fuller knowledge of the end  
Where to we travel, bruised yet unafraid,  
Nor that the little healing that we lend  
Shall be repaid.

Not these, O Lord. We would not break the  
bars  
Thy wisdom sets about us; we shall climb  
Unfettered to the secrets of the stars  
In Thy good time.

We do not crave the high perception swift  
When to refrain were well, and when fulfil,  
Nor yet the understanding strong to sift  
The good from ill.

Not these, O Lord. For these Thou hast  
revealed,  
We know the golden season when to reap  
The heavy-fruited treasure of the field,  
The hour to sleep.

Not these. We know the hemlock from the  
rose,  
The pure from stained, the noble from the base.  
The tranquil holy light of truth that glows  
On Pity's face.

We know the paths wherein our feet should  
press,  
Across our hearts are written Thy decrees,  
Yet now, O Lord, be merciful to bless  
With more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labour as we know,  
Grant us the purpose, ribbed and edged with  
steel,  
To strike the blow.

Knowledge we ask not—knowledge Thou has  
lent,  
But, Lord, the will—there lies our bitter need.  
Give us to build above the deep intent  
The deed, the deed.

—John Drinkwater.

## THE BROTHERHOOD OF THE IMITATION.

**T**HE foundation of the Brotherhood of the Imitation of Jesus, which was formally inaugurated at Lahore on February 22 last, will, we believe, be looked back to in days to come as marking a new and striking departure in missionary work in India. The originator and first member of the Brotherhood, Mr. Samuel Stokes, has for some years been devoted to a life of absolute poverty, and has spent a large proportion of his time in nursing lepers and patients suffering from the plague. Two Europeans have already joined him, and six Indians have expressed the wish to become probationers of the Brotherhood. An Indian who has been a fakir for more than forty years has recently been baptized as a Christian as the result of the work of the Brotherhood.—The Mission Field.

A valuable anonymous gift of a yacht and fittings has been presented to the Diocese of Zanzibar, to be sent out from England free of expense.



## DIOCESAN NEWS

### A VERY MODERN MISSIONARY JOURNEY.

THE Editor, "A. M. N."—  
It came about this way, sir. The settlement of Wabose was under a cloud. An aged mother had passed away, and had never in her declining years been able to reach the nearest church, thirty-seven miles distant. No service in the settlement for the last eight years had ever brightened the passing week by the joy of "the Good News."

A priest was needed to bury the dead, and in so doing he saw that the living were likely to be spiritually dead unless the Light of the Glorious Gospel found its way into their midst. It was a solemn, touching service—that funeral. Those who know the stern, rugged, rocky scenery of this section of Algoma will understand when I liken that graveyard to the unknown plot in rocky, rugged country where lies the body of Moses buried by the Lord.

"COME" AND HELP US—

This was the appeal of the living as I came away that day, and surely it was echoed by that one "in the cloud of witnesses," who would wish these "who remain" to be comforted.

So it came about that, thanks to the Rev. P. B. Fuller, who shepherded St. John's and St. Peter's on May 8th, I was able to answer that appeal.

One cannot speak too generously of the ever-willing assistance afforded by the officials of the Algoma Central Railway. From Mr. Kennedy downwards all seem to have at heart the welfare of those whose manner of life is bound up with the A.C.R. I am personally deeply grateful for help received all along the line.

At Island Lake (mile 18), if I may continue my modern missionary journey, I saw old friends in young children, whose need for a school is a problem I am seeking to solve. The chief feature of the track to such "a green one" as myself is the tressel work. Again and again

A DEEP CHASM

and a rushing stream or a dry gully or ravine is spanned by a delicate network of

wood. Barrels of water drawn from a not far distant stream stand mounted like sentinels to aid those who fight the bush fires and save the "ties."

Dam Creek, Root River, and many another stream and sheet of water seemed to say of other "fishing"—"they must bite to-day."

Searchmount is 31 miles from Sault Ste. Marie. Freight, water, and other deterrents, however, gave us passengers time to take walks occasionally. It was thus I fell in with "the Section Boss" at Hayden and sympathized with him in the matter of educating his children. Here his family have a busy time feeding the "gang" of a dozen or so, chiefly Finlanders and Poles. One of these, a Greek Catholic, whose parents were Pole and Russian, desired me to prepare him and his friends by "spiritual counsel and advice" for the blessed Sacrament. His desire for spiritual help was very real, and he would have me thus

"BRING THE LIFE TO MANY"—A BEAUTIFUL EXPRESSION!

At Searchmount the post-master and store-keeper, Mr. Paenall, welcomed me. Presently the Camp Doctor joined us. Neither is a full member of our Communion, yet were most instant in their appeal, "come and help."

It was Saturday afternoon, so the Doctor hitched his horse and drove me to see the river drivers six miles away.

MAY I NEVER HAVE SUCH A RIDE!

Pardon my "green" way of speaking, but!—the corduroy method of road-making was applied to bridges over streams! Some trees were worn, some rotten, some missing! How the horse manoeuvred the loose round poles, avoided the bad and missed the holes, I cannot say! He seemed relieved to gain "terra firma"—and no wonder!

A doctor may be a comfort in times of accidents, but one would even sacrifice his presence for safety! Our horse "balked!" The splash-board was in grave danger! A "tug" broke! Patched that—after the pantomime of restarting, away we went again. I have no difficulty now in swallowing the Bishop's descriptions of

## SOME ROADS HE HAS TRAVELLED—

or even one of the Archdeacon's stories!

But the sight of the river repaid all. The drivers worked away pushing the huge logs into deeper water—the rivers are very low this year—themselves waistdeep in ice cold water all the day long.

Down the falls the great logs could be heard "thundering" over the rocks as if in anger with the foaming water. Finally these logs reach Goulais Bay, and so to Sault Ste. Marie and the mills. Most of the men in the camps are French Canadians, inured to this work from childhood. One Englishman was a South African campaigner. Our steed brought us home—to our surprise!

At supper time the men working on the gravel pit took the cook-house by storm at the sound of the bugle. This gravel is being drawn—hundreds of tons—to make foundations for the structural steel plant now rising in Tagona here.

On Sunday morning

## A MIXED CONGREGATION

assembled in the station waiting-room: mixed in nationalities, English, Canadian, French Canadian, Swede, Finn; and in creed, Presbyterian, Roman, Methodist, Independent, Lutheran, and our own. The phone now and then broke in with its imperative summons, telling of fires along the line. The harmonium played by the teacher enabled us to have hearty singing.

My host, after lunch, set me upon a "peed" (I must air my new phrases—i.e., speeder). By my correct deportment—swaying to the left around curves, by never "getting a good beginning," as with an oar handle, and by steady pulling and pushing—in a way that would have given a rowing coach an apoplectic fit—I flatter myself that we did not upset! Lifting the "peed" off the track and locking her, we descended the embankment and "walked the plank"—a fallen tree—to cross the stream. There was a scout on the look out for us. He told us of two who would be absent fighting the bush fire. The fire was springing up in its inexplicable manner all round.

The service which followed in the shack was the first, other than a funeral, in the settlement for 8 years at least. The

JOY OF HEARING THE OLD FAMILIAR WORDS

was great—so long forgotten that even the Apostles' Creed was hard to say. And the joy of pronouncing the Absolution to such!

Back we walked our way to Searchmount. Fires became more and more in evidence. At Searchmount we joined in trying to save the track and water-tower and bridge. With eyes all streaming and smarting from smoke, compelled to rush back for a breath of air, we worked with pail and spade, water and soil.

The wind increased and trees fell with the crack of musketry before the fierce heat. Fortunately the wind so veered as to leave the track and the city (!) proper in comparative safety.

At dark the mountain resembled an immense city with its streetlights and shops ablaze! We saw the worst damage on the following day when the doctor and I went to mile 58 and saw the burning embers of a magnificent tressle structure. Over this bridge the driver had begun to take his train when

## THE STRUCTURE SWAYED!

He reversed! Just in time! A sheer drop of 50 feet awaited him! As it was great trees thundered down the mountain slope and struck the retreating engine.

That night we slept at Trout Lake, in Mr. Edward's shack, almost in the lake. Here Mr. Fitzsimons, whose booklet, "Fishing and Hunting," lets one into the fascination of this glorious Lake District, acting as host, was busy with plans for the new bridge. He told us of fish in this Trout Lake; well, "there may be," but next morning they had evidently not received any standing orders from Mr. Edwards, our absent host, "to bite."

Members of my congregation I found here, and on returning to Searchmount, among those who were going up to rebuild: and other "boys" among the gravel pitmen.

With "our own" we talked over the hopes of a celebration of the Holy Communion "next time."

And truly one longs and prays for the time when this Canadian Babel of languages and confusion of creeds may be—not simply conglomerated, nor assimilated—but transformed, aye, transfigured into a family, one in Holy Catholic Church, one

Through this blest Sacrament of Unity.

W. HARDY JOHNSON.

## GORE BAY.

ON Friday the 20th of May, the day of the late King Edward's funeral, a memorial service was held in All Saints' Church at half-past nine a.m. It was attended by the Judge, the Crown Attorney, resident Magistrate, the Sheriff, and several other court officials of the Manitoulin district. The Town Council, the Freemasons, and the Orange Lodge were also represented. The church was draped in black and royal purple, and all the service was of an impressive character. Miss Edith Hewson sang "Crossing the Bar" with much effect, and at the close of the service the "Dead March in Saul" was played, the very large congregation standing. The Rev. John Tate conducted the service. Flags in the island capital hung at half mast all day.

The Freemasons of Manitoulin Island and adjacent shores have arranged to attend divine service at All Saints' Church, Gore Bay, on Sunday morning, June 26th. This will be their third annual service there.

## ST. JOHN'S CHURCH, SCHREIBER.

A SPECIAL confirmation service was held on Sunday, May 8th, in the above church by the Lord Bishop of Algoma. Seventeen candidates—mostly adults—were presented by the incumbent, Rev. W. Weary, for confirmation, a number greatly in excess of all previous years, and in fact over thirty per cent. of the total number confirmed in this parish for the past twenty years. The ladies, ten in number, wore white dresses, following the usual custom with veils thrown back over their shoulders, and formed quite a bright spot in the front of the church. It was in other ways a very special occasion, as the congregation were feeling deeply the loss of our late beloved King. The church was crowded to overflowing, over 170 persons being present, to accommodate whom chairs had to be placed in every available space. The service opened with the "Dead March in Saul," followed by the hymn, "Onward Christian Soldiers." Then followed Evensong, and the hymns, "Holy Spirit, Lord of Love," and "Holy Ghost, Illuminator," were heartily sung by the choir and congregation. At the close of Evensong the Order of Confirmation followed. The hymn, "Come, Ever Blessed Spirit, Come," was then sung, followed by the Bishop's

address. The text, taken from Deuteronomy xxxiv. 3, was singularly appropriate to the dual purpose of the service. The Bishop, after explaining the form of laying on of hands as just the ordinary form of conveying God's blessing and touching briefly on the efficacy of prayer and the need of good-fellowship amongst all men, alluded feelingly to the death of Edward VII. He pointed out that we all had our work to do in this world, and that when it was done "God would take us away," and he took it from this that our King's work was now complete and God had called him to his eternal rest. He pointed out also that a great reign was just ended and how our late King had justly earned himself the title of "Peacemaker." Following the address prayers were said by the Bishop for our new King, George V., and all the royal family, after which the old hymn, "Days and Moments Quickly Flying," was feelingly sung by the choir during the offertory. After the blessing, the hymn, "Fight the Good Fight," was sung. At the close of the service the "Dead March in Saul" was again rendered as the congregation dispersed.

## MARKSVILLE—St. JOSEPH'S ISLAND, ONT.

ELIZA JANE EDDY, the beloved wife of Arken Eddy, was laid to her rest in the pretty little church burial ground of St. John's, Markville, on May 16th, at the age of 65. Mrs. Eddy had been failing in health ever since the month of November last, and was latterly so unwell that she consented to be taken to the hospital at Sault Ste. Marie, Ont, to see if anything could be done for her. Unfortunately, after a serious operation on May 7th, Mrs. Eddy died on May 13th, much to the distress of her husband and sons and all her friends on St. Joseph's Island. Mrs. Eddy leaves behind her her husband and five sons, Herbert, Ernest, Gordon, Hugo, and Leonard; also an adopted daughter of 8 years old, Myrtle. St. John's Church, Markville, through the death of Mrs. Eddy has lost one of her most faithful, earnest and devout church workers. The funeral of Mrs. Eddy was conducted by the incumbent of St. Joseph's Island, the Rev. Harold C. Dunn. Through being one of the most respected and oldest settlers of St. Joseph's Island, St. John's Church, Markville, could not accommodate the immense

crowd who attended the funeral. Heartfelt sympathy is extended to Mr. Eddy and his sons and little adopted daughter.—Requiescat in Pace.

#### DIOCESAN NOTES.

**W**ITH much regret and disappointment we make known to our readers in Canada and in England that the Archdeacon of Algoma is not going to England in June. It seems that his health does not permit him to go. But he hopes to get better and to go some months hence, when he may be present at our English-Algoma Association annual. At the last moment the Bishop had to cable the very disappointing news to our friends.

Mr. A. Monk, of Cockburn Island, has passed away. He died of a complication of diseases, suffering a great deal of pain with Christian fortitude, the immediate cause of death being heart failure. The death took place at his home on Saturday, 7th of May, and he was buried on the 10th. He was 72 years of age, a staunch Churchman, a magistrate, customs officer, and clerk to the municipal council. His devotion to duty and ready helpfulness won the admiration and affection of all, and Cockburn Island feels that his place will be hard to fill. His widow and family have the sympathy of all.

On Trinity Sunday, at the pro-Cathedral of St. Luke, Sault Ste. Marie, the Bishop ordained Mr. Jethro Norman and Mr. Richard Haines to the diaconate. The Ven. the Archdeacon was the preacher. Revs. H. A. Brooke and B. P. Fuller also assisted in the service. Rev. J. Norman has been sent to the mission of Oliver, and Rev. R. Haines to the mission of Manitowaning.

From reports coming to hand it is evident that in all our parishes and missions the clergy held special services on May 20th, the day of the funeral of our late King Edward VII.

Rev. C. E. Hewitt was to leave Liverpool for Canada on Saturday, May 17th, per the steamship Megantic. Soon we shall see him at work again. He goes to Webbwood.

Our sincere sympathy is tendered to Rev. C. E. Hewitt, on the occasion of the death of his mother recently at Brighton, England. From a local paper it is learned that the deceased lady, Mrs. Arabella Capara Hewitt, widow of the late Rev. George Hewitt, vicar of St. Luke's, Prestonville, was 66 years of age and survived her husband only fifteen months.

Among the gentlemen ordained to the diaconate on Trinity Sunday by the Bishop of Toronto, was Mr. George Merriman Brewin, of Trinity College, Toronto, who has served as a student missionary in the Diocese of Algoma during long vacations. He is kindly remembered on St. Joseph's Island and at Sturgeon Falls. He is now at Penetanguishene.

News comes to hand that Rev. Canon Young, of Blind River, is far from well.

#### UNIVERSITY OF TRINITY COLLEGE.

**T**HE Vice-Provost, Rev. Dr. Llwyd, duly entered upon the duties of his office on the 1st of October last, and he has more than fulfilled the eager expectations which had been formed of him. The College is greatly strengthened by his appointment, and to his able assistance is due in no small measure the excellent work of the year. Other additions to the staff are Mr. L. C. Martin, B.A., (Keble, Oxford), and Mr. W. A. Kirkwood, M.A., Ph.D., (Toronto and Harvard). The Rev. J. Paterson Smyth, M.A., Litt. D., Rector of St. George's Church, Montreal, and some time Professor of Pastoral Theology in Trinity College, Dublin, has very generously accepted the position of Honorary Lecturer in Pastoral Theology, and his course of lectures last term was very highly appreciated. The staff now numbers twenty members, and is exceptionally strong and well-balanced.

The past year has been one of excellent work and encouraging progress. The attendance of resident students continues at the maximum number for which accommodation is available. Every department of the work is thoroughly well manned, and there are many evidences that the College is growing steadily in public estimation.

Since the report issued a year ago, thirteen students of the College have been ordained to the diaconate and several to the priesthood.—From Annual Report, 1909-10.

## FUGITIVE NOTES.

**E**STABLISHED in Sustralia, the Society of Tentmakers is not a new trade guild, nor has it affinities with masonry. Its name has been chosen, rather freakishly, from the example of a great apostle who worked at tent-making in Corinth. It will be a new order of preachers, men who have taken a university degree and a full divinity course, but who are earning their living in some trade or profession, and yet will take part in the public ministry of the churches without financial remuneration.

It is well-known that Russia gives many facilities to the Bible Society for circulating the Scriptures in Russia, but it is not so generally known that the Russian Education Society, which has established many schools in Syria and Palestine, is the best customer at the Bible depots in Syria, and circulates more portions of God's Word in these lands than any other missionary society of Europe or America.

The estate of the late Mary Rhinelander King, of Brooklyn, has been proved at \$815,869. The Mission Board of the U. S. Church receives properties valued at \$545,000. A score of church organizations receive bequests, between \$2,000 and \$20,000 each. The late Governor King, New York state, was father of the deceased.

The Christians in Madagascar are breathing a little more freely. M. Angagnem was successful in his efforts to be the deputy elected by Lyons. Whatever he may do in France he will no longer as a very Decius repress and thwart the progress of Christianity in Madagascar, where he has been Governor.

Dr. Hamlyn, Bishop of Accra (Gold Coast), has been forbidden by medical authorities to return to his diocese, and will therefore resign.

An S.P.G. "note" for 1910—"All our work strengthened, all our gaps filled." It sounds much like Archbishop Benson's advice: "Strengthen your centres."

The Archbishop of York, in a speech at the annual meeting of the York Branch of the C.M.S., referred to the Missionary Conference which is to be held in Edinburgh in June, and said that no one had seen anything like the amount of careful, accurate, scientific evidence which had been brought to bear on the great problem of missions. There had never been a demonstration at once so significant and so hopeful. The great conference would be conducted by all great Christian communities, and yet without in any way ignoring the differences which divided them, and without attempting to assert anything so preposterous as undenominational Christianity.

A legacy of \$200,000 was named by Miss Frances Donaldson, of Baltimore, in her will for Nashotah House, besides \$200,000 for the Church School for Boys of Mt. Calgary Church, Baltimore. Now the courts have awarded Nashotah House \$176,000 more, part of the residue.

No part of the far East is so likely to become Christian as soon as Corea. The movement towards the Faith of the Gospel equals in intensity the early history of Uganda; and Anglican Churchmen may well burn to emulate here the labours of splendid non-Anglican missions.

Bloemfontein is to get its cherished wish of becoming three dioceses, to contain three distinct zones. First will be found Bechuanaland, with Kimberley for its centre, then Basutoland.

Bishop Corfe, formerly Bishop of Corea, is endeavouring to organize work amongst English residents in Manchuria.

The C.M.S. sustains a great loss through the resignation by the Rev. Prebendary Fox of the position of Hon. Secretary.

The see of Nyassaland, Africa, is to be filled by the consecration of Rev. T. C. Fisher.

The Synod of the Diocese of Ottawa opens on June 6th.

## GENERAL CHURCH NEWS

THE Church in Canada, especially in Ontario, suffers great loss in the passing away of Mr. E. J. B. Pense—a newspaper man of prominence and the promoter and editor of the dual papers "Church Life" and "The Ontario Churchman." A journalist all his life, he was successful in these ventures—we cannot speak of the financial side—for he gave the Church public a cheap and readable paper, full of information. He was always ready to serve the Church, and did so in Diocesan, Provincial, and General Synods. The Anglican Church in Canada suffers loss by the death of such laymen and honors their memory.—R.I.P.

It will be no easy matter for Trinity College, Toronto, to fill the place held for nine years by Professor Jenks, who has been elected to the chair of Ecclesiastical History in the General Theological Seminary, New York. Trinity College has in recent years lost three of its professors to this foremost seat of Church learning in the United States.

St. Clements', Eglinton, which has grown up under the care of the Rev. Canon Powell, has regretfully parted with its rector, who goes to Nova Scotia, there to fill the position of President and Vice-Chancellor of King's College, Windsor. The loss to Toronto Diocese is a strength to that of Nova Scotia.

Rev. H. M. Little, rector of Penetanguishene, has been appointed to succeed Rev. A. J. Douell, in the rectorship of the Church of the Advent, Montreal. Mr. Douell has started for the West, where he will occupy the post of rector and dean of the Cathedral in Victoria, B. C.

Archdeacon Pentreath, of Vancouver, has been elected to the See of New Westminster, in succession to the late Bishop Dart.

The Dominion Convention of the Brotherhood of St. Andrew will this year be held in Montreal on September 15-18.

By the death of Canon Mountain is severed a connecting link between the Canadian Church of to-day and the Church in its first organization under Bishop Mountain in 1793. His father and grandfather, both in Orders at the time, accompanied the first Bishop to Canada on his appointment to the See. Twenty years after this date there were but seven Anglican clergymen in the Province of Lower Canada, of whom four were Mountains, viz., the three already mentioned and Geo. J. Mountain (a son of the first Bishop Mountain), who afterwards became Bishop of Quebec as successor to Bishop Stewart, the second occupant of the See. The family was of Huguenot origin, and was among those who had to flee for their lives on the occasion of the revocation of the Edict of Nantes.

"Bible Lands," the quarterly paper of the Jerusalem and the East Mission, at whose head is the revered Bishop Blyth, says:—"The Rev. S. Gould, M.D., has been placed at the service of the Bishop by the Missionary Society of the Canadian Church. He will be appointed to St. George's Church with charge of the medical work at St. Helena's Nurses' Home and dispensaries. Dr. Gould was present at the meeting of our Committee on the 15th of March and gave us a most interesting address, in which he spoke of the Bishop's work and far-reaching foresight, which is making the Bishopric a missionary power in the Bible Lands. Dr. Gould's experience in Palestine makes his opinion one of authority, it is the testimony of an eye-witness."

Rev. Canon Walpole, rector of Lambeth, has been elected to succeed the late Dr. Dowden in the see of Edinburgh. He is a man of ripe scholarship. His experience is world-wide, almost. For seven years he worked in New Zealand, and for another seven years a professor (Dogmatics) in the General Theological Seminary, New York.

The Kootenay Bishopric Endowment Fund is approaching completion.

# CHURCH TEACHING

## FAITH HEALING AND RELIGION.

**I**S Faith Healing an essential part of religion? Is a system of religion trustworthy if it practises Faith Healing, and the opposite if it does not? These questions are worth considering.

Faith Healing certainly has a place in the Christian religion. When our Lord sent out His Apostles He bade them, among other things, "heal the sick." In enumerating the gifts of the Spirit, St. Paul referred distinctly to "gifts of healing." And in a well-known passage St. James enjoins anointing and prayer by the Presbytery of the Church as a means of restoring the sick. Obviously the religion of Jesus Christ provides for ministering to the bodies as well as to the souls of men. And there is grave reason to fear that in so far as she has neglected this part of her ministry the Church has been guilty of a serious omission.

But like other religious gifts, healing has its counterpart in ordinary life. There are many who have a natural gift of touch and sympathy whereby, in a wonderful manner, they are able to relieve suffering, and even at times to effect a cure. And it is beyond question that there are "born" nurses and physicians—that is, people who have in them the instincts and aptitudes that fit them for these callings.

And corresponding to this natural gift there is a natural faith, a confidence and trust in the help of others, which enables the sufferer to derive full benefit from the assistance rendered him. The benefit thus conferred may be regarded as a lower form of Faith-Healing. It comes through the principle of faith when men rely upon their brother men for help, or when they turn, with unhesitating confidence, to special means of relief. It is the nature of faith to benefit and strengthen. Hence, when believed in, even the grossest superstitions (for example, the magic of the North American medicine man, or the arts of the Eastern sorcerers), may sometimes prove efficacious for the healing of the sick. Were it otherwise these superstitions would not be likely to maintain their sway. But while we need not hesitate to call such benefits faith-cures, we can hardly allow that they have much to do with religion.

Quite apart from religion, people have been made ill, and well, by believing in the effective presence of some injurious or helpful influence. There is a story of a house-surgeon who, by way of experiment, made 80 hospital patients ill by pretending that the sugared water he had given them had accidentally been poisoned. And on the other hand, a doctor in the Chicago School of Psychology is said to have reported, one after another, 16 cases of nervous prostration as successfully treated by the method known as suggestion,—that is, by inspiring the patients with a certain favorable belief or conviction. When thus the doctor inspires his patient with a trust in his skill and judgment, which allays anxiety and relaxes the tension of the nerves, producing in the place of worry a calm and confident hope, the way is well prepared for the improvement which follows. And the improvement when it comes may rightly be regarded as faith-healing. But it has very little to do with religion.

Heathen incantations, primitive magic, contact with the relics of saints, or the touch of a royal hand have all, at times, been valued as means of healing. And they may have been sometimes helpful, not because they were efficacious in themselves, but because they served to enlist hope and faith and will on the side of recovery. Nothing could be more absurd than to regard heathen systems as trustworthy religions because their incantations had at times proved helpful.

The essence of true religion is right relationship to God, not ability to do wonderful works. And the truth or falsity of a religious system is declared, not by sensational achievements such as Faith-Healing, but by conformity to the doctrine and practice of Christ and His Apostles.

Therefore they who are so carried away by the wonders of modern Faith Healing as to leave the old Church of their fathers and to join some new society or fanciful movement which makes healing a leading feature in its programme, will find that have been led into grievous folly. For in seeking to recover a fragment of neglected truth they have lost their spiritual balance and have fallen into a gulf of uncertainty and confusion, out of which they may find it difficult to extricate themselves.

## The Algoma Missionary News

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### NOTICE.

THE Treasurer of the Synod is most desirous that the clergy and churchwardens in the Diocese of Algoma will send to him at once the offerings received for Domestic Missions at the services of the Church on the Sunday after the Ascension. He has to remit to the M.S.C.C. quarterly. There can be but a few backwoods stations even, where reason exists why all special offerings and collections should not be sent to the Treasurer within two weeks of the dates specified by the Synod. Will all concerned please bear this matter in mind. Address:—H. Plummer, Esq., Treasurer of Synod, Sault Ste. Marie, Ontario.

### THE S. P. G. AND THE WORLD MISSIONARY CONFERENCE.

SINCE it is quite clear that some Canadian Church people do not understand the attitude of the S.P.G. to the Conference mentioned above, it is well to be able to place before them the words of the Secretary of the Society in the report of the April meeting, published in its own organ—"The Mission Field." One notes the "forsaking of undenominationalism."

"The most important news of the month is the determination of the Standing Committee to accept the invitation of the World Missionary Conference to send delegates to Edinburgh officially. It will be

remembered that in December, 1908, when a resolution to this effect was proposed, "the previous question" was moved and carried. I am not surprised that this step was taken. Remember that the S.P.G. has also steadfastly and rightly held out against taking part in undenominational gatherings. We do not believe that it is in accordance with the principles of the Anglican Church, nor in our opinion does it really make for unity. Naturally it has not been easy to convince the S.P.G. that the coming Conference is not an undenominational gathering. For the first time, so far as I am aware, the undenominational platform has been forsaken, showing an immense advance towards the yet far distant reunion of the future. It has come to be seen that you cannot accomplish much if you ask earnest and convinced Christians to cover up their cherished principles. Things that are essential cannot be so surrendered. There is no doubt that the Student Volunteer movement has been the pioneer in this new direction. And now for the first time a very important Conference of Christian people is to be held which accepts all Churches and organizations on their own terms. No schemes for union, which is as yet impossible, are to be attempted. No resolutions are to be passed. Nothing is to be permitted to pass which is contrary to the principles and convictions of any of those who take part in the Conference. It will, of course, be asked whether such an ideal can possibly be maintained. Personally I can answer unhesitatingly in the affirmative. A year's attendance at meetings of Commissions, where I have not represented anyone but myself, not being officially sent by S.P.G., enables me to say that it is impossible to speak too highly of the manner in which the principles of the Conference have been carried out; not, I believe, without protests from those who still in their hearts adhere to the undenominational principle. Repeatedly it has been necessary to say that this and this is contrary to our principles as Anglican Churchmen, and at once the protest has been allowed and the matter deleted, often also at considerable expense. The experience of the Bishops of Southwark and of Birmingham have been identical with my own. The result has been—I speak personally—that never have I attended meetings with greater delight and profit; for we have met very able and very learned men and women, whom it has been a pleasure

and a privilege to know, who yet are not of our Communion. It is really a fact that High Churchmen have been heartily welcomed and upon their own terms. One proviso, of course, is taken for granted—namely, that all who come with their own convictions safeguarded should show due respect and courtesy and consideration for those who also hold strong views in another direction. Speaking personally again, I have no doubt that to get to know and to work with very noble Christians who are not in communion with us is the true road towards a future unity, providing that no one dilutes his views or pretends that his Christianity, as he holds it, is an invertebrate creature. Speaking personally again, I think it is a crime to neglect such an opportunity. I humbly believe that we have our very definite contribution to make to Anglo-Saxon Christianity in its widest aspects. Hitherto we have been frightened by undenominationalism, and the platform of interdenominationalism (to use the only word one can think of) affords us an opportunity. If undenominationalism creeps in, it is nobody's fault but our own, for it is in our power to prevent it. Delegates may go to the Conference in proportion to the income of a missionary society spent on work among non-Christians. It is usually accepted on a rough calculation that two-thirds of the income of the S.P.G. is spent on mission work among non-Christians. This enables us to send thirty-four delegates, including men and women delegates."

#### ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th April, 1910:—

##### EXPENSE ACCOUNT

Webbwood, \$2; Nairn, \$1.50; Espanola, \$1; St. John's, Sault Ste. Marie, \$7; Blind River, \$4; Broadbent, \$1.50; Sprucedale, \$2; Novar, \$2; Emsdale, \$3.50; Kearney, \$3.50; Sand Lake, 50c.; North Bay, \$20; Baysville and Dorset, \$5; Missanabie and White River, \$3; Jocelyn, \$3.50; Rosseau, \$6; Sudbury, \$2; Falkenberg, \$2; Beatrice, \$1; Ufford, \$1; Callander, \$2; St. Luke's Pro Cathedral, \$30; Sucker Creek, \$1.50; Depot Harbor, \$4; St. Paul's, Fort William, \$15; Manitowaning, Richard's Landing, \$3.50; Parry Sound, \$7.09; Parry Sound, \$15; Huntsville, \$15; Meldrum Bay, \$1.50.

##### THE JEWS

St. John's, Sault Ste. Marie, \$3; St. John's, Port Arthur, \$11.50; Port Carling, \$1.71; As-

sociated Missions, \$3; Jocelyn, \$2.55; Eagle Lake, 55c.; South River, \$1.60; Sundridge, \$2.12; Little Current, \$1.55; Sucker Creek, 73c.; Green Bush, 35c.; Webbwood, 70c. London Society—Blind River, \$4.35; Garden River, \$1.35; Associated Missions, \$1.38; Parry Sound, \$1.90 Bishop Blythe's Fund—Parkinson, 85c.; Grasset, \$2.30; Byng Inlet, \$1; Missanabie and White River, \$1.90; Schreiber, \$2.40; Rosseau, \$1.60; Englehart, \$1.65; Callander, \$1; Powassan, \$3.30; St. Thomas', West Fort William, \$4; Parry Sound, \$3.62.

##### MISSIONARY APPORTIONMENT

St. John's S.S., Sault Ste. Marie, \$10.74; Blind River S.S., \$16.50; Nipissing S.S., \$1.31; Ravenscliffe S.S., \$3.30; Baysville and Dorset, \$7.17; White River S.S., \$1; Sundridge S.S., \$25.09; Schreiber S.S., \$5.25; Little Current S.S., \$6.02; Rosseau S.S., \$12.58; Copper Cliff S.S., \$7.28; Callander S.S., \$2.42; North Bay S.S., \$27; Associated Missions S.S., \$6.68; Missanabie and White River S.S., \$7.65; Bracebridge S.S., \$28.72; Powassan S.S., \$8.30; Sudbury S.S., \$16; Korah S.S., \$5; St. Luke's and St. Stephen's, Sault Ste. Marie, \$36.82; Silverwater S.S., \$5.27; Meldrum Bay S.S., \$4.81.

##### DOMESTIC MISSIONS

St. John's, Sault Ste. Marie, additional, \$1.

##### MISSION FUND

Blind River, \$50; Associated Missions, \$32.92; Missanabie and White River, \$1.20; Grant, M. S.C.C., \$750; Algoma W.A., \$100; Korah, \$4.44; English Assoc'n. (£155), \$754.07, (£62.10), \$304.06, (£9 13s. 3d.) \$47.01; Meldrum Bay, 50c.

##### EPISCOPAL INCOME.

Parry Sound, \$15.

##### EPISCOPAL ENDOWMENT

English Assoc'n. (£2 11s. 6d.), \$12.53.

##### SUPERANNUATION FUND

English Assoc'n. (£1), \$4.87.

##### FOREIGN MISSIONS

Korah, \$6.18; Goulais Bay, \$2.38.

##### SPECIAL PURPOSES

Thorneloe Church—Algoma W.A., \$54.69. Burk's Falls—English Assoc'n (5s.), \$1.22. Garden River Church—English Assoc'n. (£5 17s. 6d.), \$28.58. Elk Lake—English Assoc'n. (£1), \$4.87. Englehart—Huntsville W.A., \$5.

##### INDIAN HOMES

St. Paul's S.S., Port Dover, Louis White, \$10; Webbwood S.S., \$6; Falkenberg S.S., \$5; New Liskeard S.S., \$9.64; Harley S.S., 80c.; St. Thomas', West Fort William, \$10; Emsdale, \$1.45; Kearney, \$5.55; English Assoc'n. (£8 14s.) \$42.32, for pupil (£5 2s. 6d.), \$24.93; Byng Inlet S.S., \$3.20.