

MARCH, 1910

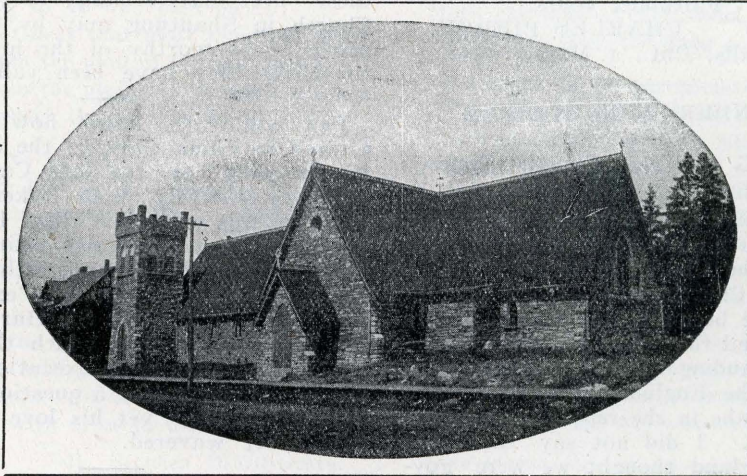
Now it is high time to
awake out of sleep.



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.

GOOD FRIDAY OFFERINGS.

To My Brethren the Clergy and Laity of
the Diocese of Algoma:

Dear Brethren,—Being (by the Bishop's appointment) the Secretary in Algoma for the Bishop Blyth Fund, I deem it to be my duty to remind you of its claims upon us. Bishop Blyth is the Anglican Bishop in Jerusalem, under whose guidance the work of the Church in "Bible Lands" has been very successful—much blessed of God. May I urge its claims upon Church people in Algoma in view of the offerings "for the Jews" on Good Friday, and ask that the offerings on that day be sent (distinctly marked "For Bishop Blyth Fund") be sent to the Treasurer of Synod, Mr. H. Plummer, Sault Ste. Marie, Ontario.

Faithfully yours,

CHARLES PIERCY.

Sturgeon Falls, Ont., 1 March, 1910.

A MISUNDERSTOOD SPEECH.

WRITING to "The Church Times," the Bishop of Montreal says:

"I have been informed that some remarks which I made concerning the independence of the Church in Canada, at a banquet of Churchmen's Associations in this city, have been reported in some papers in England; and that they are apt to cause a misunderstanding. I have not seen what appeared in the English papers, but there was one mistake in the report in our Canadian papers. I did not say that the people in England thought we were governed by them; but that some out here thought so. The gathering was one of the Churchmen of this city; and I desired to arouse in them a spirit of greater self-reliance, and urged that we should try to support our own Missions, and not depend upon others in the Old Land. I said we were an independent Church, having our own Primate, and we should rise to our true position, and be self-reliant. It was an appeal to do more for the Church. It was not a militant declaration of independence. The Church in Western Canada needs help from outside. We in the East are trying to help them; but they require more than we can do for them; and so help from the Old Land is still required for Western Canada. It is necessary that we in Eastern Canada, and the Church of England, too, should strengthen the Church

in the West, by doing all in our power for them. I have too much love for the Mother Church, to which I owe nearly all the spiritual blessings I possess, to even desire to strike a discordant note."

FUGITIVE NOTES.

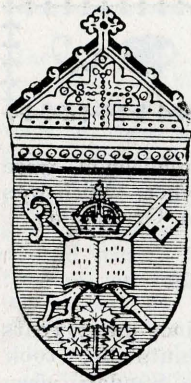
"The Land of Sinim," the chronicle of the Church of England Mission in North China and Shantung, says that on January 9th last, "five students, trained at St. Peter's College, Cheefoo, were ordained Deacons, Mr. John Kao, Mr. Timothy Hsi, Mr. Benjamin Fung, Mr. Matthias Pi, and Mr. Hung En Kao. We do indeed thank Almighty God for this fruit of devoted labour on the part of our missionaries, and we are sure all will pray that these first native clergy of the Anglican Church in Shantung may by God's grace prove to be worthy of the high vocation to which they have been called."

Few will ever know how much the Church in China owes to the devotion to its interests of the late Canon Scarth, who has recently been taken from the midst of this work in China. His devotion was born of a long and intimate knowledge of the Chinese, and, although to him had happened the strange experience of standing with the late Sir Harry Parks by the open graves into which they were to fall at the hands of an execution party had not Sir Harry raised a question of Chinese "amour propre," yet his love for the Chinese never wavered.

Division of the Diocese of Bloemfontein is well on the way. It is hoped that 1910 will see the new Diocese of Kimberley a "fait accompli."

According to the "Official Year Book for the Church of England," the voluntary offerings of the Church for the year ending Easter, 1909, were £8,060,289 5s. 5d. For the previous year the total was £7,976,746 18s. 7d.

The Bishop of Marquette informs the "Living Church" that the Commission to continue negotiations on behalf of the Swedish Church with the Lambeth Commission has now been appointed. It consists of three Bishops—the Archbishop, Bishop Tottie, and Bishop Ahnfelt, of Lincoping—Dean Lundstrom and Professor Soderblom.



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GOOD FRIDAY.

IS it nothing to ye who pass by ?
Will ye not hear that most mournful cry ?
Turn from the toil of the busy mart,
Turn from the pleasures of sport and art
And watch the Saviour die.

Is it nothing to ye who pass by ?
Mark well the love in that pleading cry ;
Turn from the glitter of this world's dress,
Place yourselves at the foot of the cross,
And watch the Saviour die.

Is it nothing to ye who pass by ?
Heed ye, ere too late, that warning cry.
Not for ever will that call resound,
For those alone will mercy be found
Who will with Him to die.

—H. Stephen Braithwaite.

ASCENDING UP TO JERUSALEM.

SEE ! He hastens to the City,
Steadfast sets His Face thereon ;
Mark His eager gait outstripping,
Ardent Peter, fervent John.

Tho' He knows the Cross awaits Him,
Tho' He counts each insult o'er,—
Rather, just because He knows it,
Therefore He makes haste the more.

Seeing as in clearest vision,
Each bloodshedding to the last—
Hear Him cry, "How am I straitened
Till this Baptism is past !"

He the "Giant," who "rejoices"—
In "His course" thick-set with wrongs ;
Mark the tone of exultation,
Breathing from the Song of Songs.

"I will get Me to the Mountain,
Fragrant myrrh bestrews the ground,
I will climb the Hill—the Altar—
Where the frankincense is found.

"I will go up to the Palm-tree,
I will clasp its spreading boughs ;
Hail the day of My Espousals !
Bid the thorn-crown wreath My Brows."

Thirsts our Saviour for His Passion,
As the hart with panting breath ;
As the miser digs for treasure,
Seeks our Lord for wounds and death.

Love Divine and all-embracing,
Love desiring to impart
All the merits of His Passion,
This consumes His Sacred Heart.

See ! The Precious Blood impatient,
Stains the octave of His Birth,
Waits not for the scourge, the nailing,
In the Garden dyes the earth.

And ourselves ?—We flinch and shiver,
Thrust aside the bitter cup ;
Saints have hailed their cross with rapture,
And we dread to take ours up.

Jesu, grant us by Thy Passion
Such a heart as throbbed in them,
At a distance we would follow,
Follow to Jerusalem.

—W. in "Newberry House Magazine," 1890.

DIOCESAN NEWS

THE ARCHDEACON UP IN THE WILDS.

IN days gone by, our columns have many times chronicled episcopal visits to the Nipigon country and occasional visits by priests. However, such visits were made in the summer time when river and canoe, portage and pack were associated with the journey from the fringe of civilization to the far-away backwoods in Algoma.

Nowadays the method of travel is easier—more modern—and quicker, and the Nipigon is being brought into touch on the north with the G.T.P. transcontinental railway now in course of construction. Still there is something new in the Archdeacon's visit to the Indian mission at Ningwenenang on the shore of Lake Nipigon. It took place in the middle of winter.

After spending Christmastide at Fort William, Archdeacon Gillmor made for the timbers up the Nipigon—famous in summer time for its beauty and its fish and rapidly being brought within the zone of tourists' summer resorts. At the mission and vicinity the Archdeacon spent some days. On Septuagesima Sunday (Jan. 23), he ministered in the church—Holy Communion and short address at 11 o'clock. All the Indians attended the service. The eleven communicants included the old chief and his wife. Evensong and a sermon was held in the chief's house, as he is too infirm to go out after mid-day. The interpreter was Sam Michael. In bidding goodbye to the chief's wife, she said the missionary would not again see her husband alive.

The Archdeacon, in a private letter, bears witness to the good training and teaching which summer after summer was given by the late Bishop Sullivan and Algoma's Bishop of to-day. The Indians, too, are warm in their affection for Rev. B. P. Fuller, who certainly worked well all around the lake—and it is not a little one. The Archdeacon did not get up to Ombabika, at the top of the lake. But we have up in that country a lay missionary whose work lies partly along the G.T.P. railway, which for 120 miles or more crosses Algoma's jurisdiction. In that distance is a railway divisional point, viz., at Hoodoo Creek.

The Indians, says the Archdeacon, were greatly interested in the comet, which was a beautiful sight as seen at Grand Bay.

HUNTSVILLE.

THE first ordination since many years at All Saints', Huntsville, took place on Sexagesima Sunday, when the Rev. John Leigh, of Englehart, was ordained to the Priesthood. The Bishop was assisted in the service and in the laying on of hands by the Rev. Canon Burt and the Rev. C. W. Balfour, Rector of the the Parish. The ordination sermon was preached by the Bishop, who, in very telling words, dwelt upon the sacred and divine side of the great priestly office. The treatment of the subject was most masterly and served to make all feel the solemnity of the occasion. The Communion Office was choral and added to the impressiveness of the service.

In the afternoon, the Bishop, with his usual kindness and interest, visited the Sunday Schools, and was much pleased at the number of children under instruction. He spoke words of counsel and encouragement to teachers and children. The annual Confirmation service was held at Evensong, when the Bishop again performed the laying on of hands, this time for the priesthood of the laity, upon twenty-two candidates (twelve young women and ten young men). The Bishop preached with great force and eloquence on "Christian Freedom," to a congregation that completely filled the church, over 300 being present. Besides the Rector, the Rev. Canon Burt, Rev. L. Sinclair, and Rev. J. Leigh assisted in the service, the last reading the lessons with very fine effect.

UFFINGTON MISSION.

THE Bishop of the Diocese paid a visit to this mission on Feb. 3rd, and held a service that evening in the Uffington Church, when seven persons were presented by the lay missionary for Confirmation. The candidates varied considerably in their ages; one man being 79 years, one woman being 65 years, and the

others younger. The Bishop also baptized one child at the same service.

The congregation filled the church and were all very much delighted by the stirring address of the Bishop.

The next morning the Bishop drove with the lay missionary to Purbrook Church for a 10 o'clock service, where he also preached and celebrated the Holy Communion to the few communicants present, others being absent no doubt on account of the wintry weather and the busy time of the year with lumbermen.

In the evening the party drove from Uffington to Vankoughnet, where another Confirmation service was held. The evening being very stormy, the congregation was also small here. Two persons were presented for Confirmation, their ages being respectively 63 and 58 years. The Bishop again preached. After the service we returned to Uffington, being nearly midnight when we arrived there. The next morning the Bishop administered the sacrament of the Lord's Supper to a goodly number of persons present in the church at Uffington, in spite of the very severe weather.

After dinner the Bishop started, in company with one of the parishioners, facing a very cold wind, for Bracebridge station (eleven miles away), to catch the train for Emsdale, leaving us very much profited, encouraged, and cheered by his visit, and with a conditional promise to return again at the latter part of the summer, which visit will be looked forward to with interest by all.

CATHEDRAL CHURCH HALL.

REV. H. A. BROOKE, the Rector, and the congregation of St. Luke's pro-Cathedral Sault Ste. Marie, are to be heartily congratulated and complimented upon the completion of their Church Hall, which was formally opened on Shrove Tuesday.

The following description is taken from a local paper:

The hall is a very handsome and churchly-looking building of grey stone, and was built with special attention to the uses to which it will be put, and the result is admirable. The interior upstairs is one large room, plain but rather artistic in finish, with five large windows of light tinted glass on either side, and fifteen Tungsten ceiling lights. There is a commodious

stage at the north end of the hall, with a stair to the basement, kitchen and hall. The main hall wood-work, including the roof beams, is finished in mahogany finish, with green burlap wainscoting, and rough plaster for walls and ceiling. The seating capacity is about 400. This will be used for Sunday School, Sunday school entertainments, parish meetings, etc., and as a Synod hall when that body meets. The lower floor is reached by two sets of stairs from the front vestibule, and we find there a hall furnished in the same manner as the hall above, capable of seating 150 at tables, a thoroughly equipped kitchen and a room to be used for smaller meetings, which will seat 40 or 50. The two hot air furnaces are placed in the southeast and northerly corners of the basement.

The opening service consisted of prayers, a Psalm and two hymns. At the conclusion of the service, addresses were given by His Lordship the Bishop of Algoma, His Honor Judge Johnston, Chairman of the Building Committee, Mr. C. F. Farwell, K.C., Chairman of the Finance Committee, Mr. W. J. Thompson, of the sub-committee on Construction, and Rev. Archdeacon Lord, of St. James' Church, Sault Ste. Marie, Michigan. A short musical programme followed the speeches.

The townspeople recognize that the building is an ornament to the town. Indeed, there is no ecclesiastical building there to be compared with it. The Rector and his associates on the several committees have every reason to be pleased with the result of their work. The architect was Mr. Angus, of North Bay.

RURAL DEANERIES OF MUSKOKA AND PARRY SOUND.

THE clergy of the above Deaneries held their pre-Lenten gathering at Huntsville, on Feb. 1st and 2nd. The Lord Bishop was present, as also were Rev. C. E. Bishop and Rev. J. Leigh as visitors, and Rev. Rural Dean Hazlehurst, Rev. Canon Burt, Revs. I. Sinclair, F. H. Hincks, A. P. Banks, R. A. Cowling, J. Waring, E. M. Rowland, and C. W. Balfour. Messrs. Phillips, Emerson, and McDowell were also present. The first day was taken up with routine business, with a paper furnished by Canon Allman, who was unable to be present, and with conference by the clergy, assisted by their

Bishop. The lunch was kindly furnished in the Parish Room by the W.A. At the Evensong the preacher was the Rev. C. E. Bishop, who gave a stirring sermon on Churchmanship with a capital C.

The second day was observed as a "Quiet Day," and the rule of silence was to some extent carried out. At the early celebration of the Holy Communion, at Matins, at Litany, and again in the afternoon, the Bishop gave very spiritual addresses on sin, penitence, pardon, etc. These addresses were calculated to help and to be an inspiration for all in dealing with their own hearts and the hearts of their people. Much good will doubtless ensue, and the influence of the day, its services, its addresses be long felt. Towards evening some deferred business was attended to, and a paper read by Rev. R. A. Cowling on "Sunday School Work." In the evening a missionary meeting was held, at which the speakers were the Lord Bishop, Rev. C. E. Bishop, and Rev. J. Leigh. The collection (\$11.05) was for the Algoma Mission Fund.

OFF TO MICHIPICOTEN.

WHEN the Archdeacon came out of the woods at Nipigon station and took train he came eastward to Missanabie, intending to go into Michipicoten from Grasset, a station on the C.P. R. But it seems that somebody backed out of sending in a dog team to take him in—a rough winter trip of 25 to 30 miles. So the Archdeacon spent a Sunday with Rev. S. H. Ferris at White River, intending on the 8th of February to tackle the journey to Michipicoten. At the moment of writing we suppose he is again working in one of Algoma's lonely and alas! neglected outposts.

MISSIONARY EXPERIENCES.

WEIL, yes, Mr. Editor, I suppose I do owe it to the "Algoma Missionary News" to send a few lines as a contribution to its columns from time to time. But beyond the idea that if I do not send you some "copy" somebody else will, I often think readers are not much interested in our monotonous round of duty in the district that fringes on the northern and almost uninhabited part of the province. Nevertheless there are, after all, exceptions to the everyday experiences.

I may instance two, which give some idea of the missionary work in Algoma.

Some time since, in the afternoon, a man came to my door to ask if the English Church minister lived in the house. He was roughly but comfortably clad and about 35 to 40 years of age. He came to say that he would like me to bury the body of his deceased wife in a burying-ground in the vicinity. I asked a good many questions and learned that he lived about twelve miles away in the backwoods and not near any English-speaking people; that he lived on land with his wife and a family of small children; that his wife had died in childbirth away from the help that might have saved her life; that she had been brought up in a parish in the Diocese of Niagara; that she had hardly ever been out of the bush since going in four years ago. I further learned that the way to the bereaved home was only partly opened by a road. Altogether the case was a very sad one. Arrangements were at length made for the burial two days hence at 2 o'clock.

At the time appointed, the cortege was without the church, the vehicles bearing every mark of a hard and muddy journey. The coffin was in a waggon and bound round and round with ropes to it, so rough was a portion of the journey over rocks and through deep mud that by no other means could it have been kept from falling out. The journey had occupied six hours with a break of rather more than an hour after the bad part of the road—some four miles—had been covered. The party consisted of five men—the widowed husband and four others who were temporarily employed in the bush. The latter carried the body into our little church and the solitary mourner came behind. Some few other persons came into the church, as a funeral possesses a peculiar attraction.

The service in the church being over, we wended our way to the common graveyard a half-mile distant, and at the graveside found the party augmented by two or three sympathetic women and a number of children. When the body was taken from the waggon I was surprised to see it put upon the ground instead of being carried to the grave and to note that a whispered conversation was taking place. Stepping forwards I learned that, as a result of somebody's suggestion, the corpse was to be uncovered and put straight in the coffin, for it would be a horrible thing, they said, to bury a body face downwards, and no

one could tell what the terrible shaking had done. Accordingly the lid of the coffin was taken off, when all fears of the unseemly position of the body were allayed. The widower simply moved the head a little and placed in the thin cold hands a single flower which a bystander had placed on the coffin, and the interment was completed.

How different from the custom of the town, with its conveniences and luxuries in connection with the burial of the dead.

I might add that the widower promised not to leave his three children in the bush, but to take them out to some relatives where they could be cared for and sent to school. As I have not seen or heard anything of him for three months, I presume he has done this.

THE OTHER STORY

is not such a sad one. Indeed, it has a smiling face, though the setting is not golden. It is of a wedding. Going the other day to the post office, I found among my letters one addressed to "the English Church minister at ———." On opening it I found it contained a request that I would go to the writer's house to marry her daughter. And I was not asked whether the day suited me or not, but found that the date set was the day following. The distance away was 25 miles, which was partly to be covered by rail and partly by road. However, I could not go at the time appointed, nor for two weeks. Then I did go. Arriving at the nearest railway station I was met by a young woman and a conveyance. It was the cutter belonging to the family. And such a funny outfit it was. The team of ponies, as I sat in the cutter and viewed them from the rear, had a decidedly gothic appearance. Nor did I wonder at it when I learned that a large share of their fodder was marsh hay. And such a cutter. Held together with the wire off baled hay. Wire everywhere, except on the pole and whiffletrees. And I thought "what a snap-shot" somebody might have of the party.

After a drive of some four miles over hill and rock and frozen swamp, we arrived at the house of these poor farming people. Poor, because they persist in living on a farm that can never produce sufficient to maintain a family. The house, a poor log building, the roof of which threatens to fall in as the roof of the barn did the week before from the weight of snow upon it. There are many good farms within a cou-

ple of miles, but our friends are on a bad spot. The head of the house and a son go to the shanties in the winter to enable the family to keep up the farm and to live even in these poverty-stricken quarters. The children, several of them, have grown up quite in ignorance of what the common schools teach, for until recently no school was near them. Now there is one two miles off. But that is too far in winter, for the children would perish some days breaking a road to it. And in summer it is closed.

However, we must not forget the wedding. The young couple were duly married in the house, the Church's service being used as far as the first blessing. After packing up my surplice and the parish register (which had to be taken), and making out the forms demanded by the civil authorities, good-byes were said and I again got into the cutter behind the gothic steeds and started homewards.

This time I was in company with the woman of the house, and nearly half-way out pulled up at just such another poor family's home, but on the main road so-called and near the school. Here it was arranged that I should stop in order to administer the sacrament of Holy Baptism to a ten-months-old child. The mother is an Essex (Eng.) woman and has quite a large family of growing girls—the elder ones having had no schooling, but some of the younger ones are now just beginning. One could not help but feel sorrow for the one bright-looking girl of about 16 years who had lived under such disadvantages and now was needed to help the mother. After a safe journey home was reached in the evening.

Canadians generally judge of Algoma by what they see in town centres and what they read in the papers which are used by land and mining speculators to "boom" the goods they wish to dispose of. Not much is known of the hard lives many people live in the backwoods.

I have undertaken to see these people occasionally and to supply them with a few books in order that they may teach the children something of the Christian religion. They may not do so from the highest motives some may say, but they do stick to the Church. In one case, though, a Methodist minister heard that the young woman in question desired to be married and offered his services. It was but to be thanked for his kindness and to be told they would wait for a minister

of their own Church. In the other, too, it was "Thank you, sir, but I will wait for the 'English' minister to baptize the baby."

BON VOYAGE.

WITH the greatest pleasure we announce the fact that Archdeacon Gillmor has consented to go to England in the early summer. We were about to say "for a holiday." But, perhaps, that is scarcely the correct term. It is true that the Executive Committee long ago—three years since—offered a holiday to the Archdeacon, who has travelled so much about the diocese, filling gaps in parishes and missions and advocating diocesan interests everywhere, yet he has never availed himself of the opportunity to take a rest. Now he is going across the "herring pond" to Britain to take a rest similar to that which the Bishop has when he travels to the Old Land. It will be a little rest, no doubt, but much change. And change is by some said to be rest, if not play. Archdeacon Gillmor hopes to be in England on 15th June next. He is sure of a most hearty welcome from Algoma's many friends there and just as certain of a host of invitations to be filled in Algoma's interests—preaching in churches and giving addresses in drawing-rooms and halls all over the country. We know something of the wit and humour of his "yarns" about things Canadian. We wish him a pleasant visit with much happiness in it, and trust to see him back again in Algoma with "yarns" about things he finds in Great Britain and Ireland, for the Archdeacon is a "chiel" that takes notes.

DIOCESAN NOTES.

ON the 23rd of January the Bishop opened the new churches at Desbarats and Echo Bay. They are neat wooden buildings, erected from the same plan and capable of seating 125 people. The sums of \$400 and \$500, respectively, are yet due upon them. The Church people in these places are few in number and not well-to-do, but in time they hope to pay off these debts. Meantime they are making a brave effort to maintain their services. Mr. H. G. Watts, the lay missionary, has done a good work here. He is to remove shortly to Victoria Mine.

The women of Cache Bay held a social on the Monday before Lent, when all present spent an enjoyable evening and the coffers of the local W.A. were replenished with much-needed funds.

On Quinquagesima Sunday the Bishop visited Emsdale and Kearney and held confirmations in both places. Canon French, though not strong, continues to discharge with regularity the arduous duties of this extensive mission. His efforts in behalf of the fund for rebuilding Sand Lake Church, recently destroyed by fire, have resulted in bringing up the amount in hand to something over \$600. Work will be begun in the spring. For the present a neighbouring house is being used for services.

At Sturgeon Falls the members of the local branch of the W.A. held a "fair" for the sale of small articles, and served tea from 5 to 8 o'clock. The affair was well patronized, a profit of over \$75 being the result. The major portion of this sum was given to the churchwardens for the payment of debts, though \$10 was voted to the Mission Fund of the Diocese.

St. George's Church, Depot Harbour, lately held anniversary services to commemorate the consecration of the church seven years ago. Rev. H. B. Moore, of Douglas (Ottawa Diocese), was the special preacher. Next evening the congregation held an "At Home."

At Ullswater, an outstation in Rosseau Mission, the people have raised \$84 to be used for the improvement of the church building.

Uffington is one of our missions in which there is very little to promote progress and give life. Still, Mr. Phillips, the catechist, is doing a good and faithful work.

LAY MISSIONARIES IN ALGOMA.

- Mr. Percy Bull, Maganatawan.
- " R. C. Bartels, Callander.
- " C. E. Emerson, Novar.
- " John E. Graham, Nipissing.
- " W. J. McDowell, Seguin Falls.
- " Percy Paris, Parkinson.
- " G. H. Phillips, Uffington.
- " H. A. Sims, Silverwater.
- " Geo. Thom, Nipigon.
- " H. G. Watts, Victoria Mines.

GENERAL CHURCH NEWS

A GREAT Canadian has passed away in the person of Sir George Drummond, of Montreal. A son of Scotland, he came to Canada in early manhood, and achieved a distinguished place in Canadian life. A member of the Senate, a financier of the first rank, a patron alike of art and commerce, and, not least, a decided Churchman. Nor were his charities few, not to mention his princely benefaction in St. Margaret's Home for Incurables in our largest city. He was a prominent member of the congregation of the Church of St. John the Evangelist, Montreal, and has not long survived his old rector, Father Wood.

The Scottish Church has lost one of its greatest personalities in the passing away of the Right Rev. John Dowden, Bishop of Edinburgh. An Irishman, born in Cork, in 1840, he served the Scottish Church for thirty-six years—as Bishop since 1886—he was in some respects its most outstanding figure. As a liturgiologist of great learning and acumen he held front rank.

On no less authority than that of Pope Pius II. we learn that high pews are not, as is often thought, a product of the Reformation. In his day, in Vienna, ladies and their maids ensconced themselves in pews the height of which was regulated by rank. When the congregation stood only the head of a great lady could be seen, while a plebeian was visible from the waist upwards.

At the jubilee celebration of the Church in British Columbia, held in London, England, it was brought out that the Church was the first religious body in the Pacific Province. In connection with the commemoration there was a service in St. Paul's Cathedral, with the Bishop of London as preacher.

The Bishop of Ontario and Mrs. Mills have gone on a trip to the Holy Land. Bishop Mills' health is not of the best.

A lover of Japan, a brilliant scholar, a great worker, a devoted missionary, a noble character has disappeared from the militant ranks of the English Church in

the person of Bishop Awdry, who died in January last.

Anglican services are held at twenty-two points in Winnipeg, and two more missions are now in sore need.

A fine memorial window has been placed in St. Peter's Church, Brockville, Ont., in memory of the wife of Judge McDonald, one of the wardens of the church, and Chancellor of the Diocese of Ontario.

On the first anniversary of the death of Archbishop Sweatman, a memorial service was held at St. Alban's Cathedral, Toronto. The Bishop of Toronto preached.

Bishop Trower is leaving Nyasaland, Central Africa, to take charge of a new diocese to be formed out of the Diocese of Perth' North Western Australia.

The church erected at Rossland, B.C., to the memory of Rev. H. Irwin, loved and revered as "Father Pat," has recently been dedicated.

The Bishop of Québec will ask for the election of a coadjutor at the next Synod.

The next English Church Congress is to be held at Cambridge in September.

The sum of £5,000 has been offered by an anonymous donor in England for the endowment of a Manchurian Bishopric. A similar sum has been given by the same anonymous donor for the founding of a new Bishopric in Central Africa in connection with the U.M.C.A.

The daily press of the Province has paid tribute to the worth of Rev. C. J. S. Bethune, M.A., D.C.L., upon his retirement from the editor's chair of "The Entomologist"—a post held for many years, with conspicuous ability. The limits enforced by advancing years is the cause of Dr. Bethune's handing over his work to younger hands. The son of the second Bishop of Toronto, the "Head" of Trinity School, Port Hope, for many years, Dr. Bethune has hosts of friends—the more enthusiastic being found among his "old boys."

CHURCH TEACHING

ABUSES OF FAITH HEALING.

LIKE everything else that is good, Faith-Healing may be, and often is, abused. It is frequently carried to absurd extremes. It is often exaggerated into a universal remedy for all the ills that flesh is heir to. It is made a fad, and regarded as the one secret for which the world has been waiting. It is even exalted into a religion.

Now, constituted as men are, it is not altogether strange that this should be the case. For human beings are naturally extremists, swinging back and forth, like pendulums, from one extreme to the other. And they are readily thrown off their balance of judgment by some sudden awakening to a bit of truth long lost sight of or never before realized. When therefore, for the first time, one really grasps the long forgotten truth that Faith Healing is a real power, available and efficacious for all who will lay hold of it, he is naturally carried away by his discovery. It seems to him the more amazing in proportion to his former utter disbelief and neglect of it. And he is in a frame of mind to exaggerate it beyond the measure of reason and prudence, and to give it a supreme place in his philosophy of life. Coming to him as a sort of revelation, it easily assumes the aspect of the great solution of all problems of physical infirmity, the supreme secret which will unlock the door to un-failing health, and banish sickness and weakness from human experience. And he will be disposed to dwell upon his new found truth till all kindred truths grow small in comparison, and this one fresh reality covers the wide horizon of thought and life. As the little finger may shut out the sun, so one little fragment of truth may obscure the whole body.

And now as to results. What comes of such abuses? Does the fact that Faith Healing is a real thing prevent any ill-effects ensuing when people exaggerate and misapply it? Alas, we must face the fact that the abuse even of a good thing is not good. And the results of such abuses are sometimes disastrous.

We have only to look around us to see the ill effects of an exaggerated view of Faith Healing. We need say nothing of the superstitions of by-gone ages. Even to-day

people are going so far as to deny that disease and pain have any reality at all. "We imagine them," they say. "Have faith and they will disappear," such are the views of not a few among us. And many, in time of sickness refuse, both for themselves and their children, the services of a medical man, not infrequently with very grievous consequences. Indeed, even in this enlightened age, there are well authenticated cases of parents who have withheld medical attendance from their suffering children till the helpless patients have died literally of disease and neglect.

And then it is only a step from denying the reality of disease and pain to the corresponding denial of sin and evil. A theory of life ensues which bids men shut their eyes to what is painful and disagreeable; crying "Peace, peace," "Nothing can be wrong," "You only dreamt it." "There is no need for humility, or penitence, or mourning for one's faults, for sin is nothing and evil a phantasy." "Rise up and be happy." "The world of the good God who is everywhere and always present can have no ugly, disagreeable and painful things in it." But this is a theory of life which no true follower of the "Man of Sorrows" can take up with for a moment.

Real and wonderful as Faith-Healing is—and there can be no doubt that it has a wide sphere of operation, and is efficacious to a marvellous extent for the alleviation and even removal of sickness and suffering on every hand—it becomes the basis of a new Gospel when it adopts such a philosophy as this—a Gospel utterly opposed to the Gospel of the Blessed Jesus, with its call to cross-bearing and self-sacrifice, its benediction of the poor in spirit, the penitent and the meek, and its assurance that the trials and sorrows of life in the far-seeing providence of God, are a discipline calculated to overcome sin, promote the sanctification of the sinner, and work out generally the peaceable fruits of righteousness.

Rev. Harold C. Dunn has gone to St. Joseph's Island and is at present living at Richard's Landing.

Reports say that the people of St. Paul's, Fort William, have provided a rectory for Rev. H. G. King. It is said to be quite a luxurious affair, compared with the other homes of our clergy.

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.

S.P.C.K. GRANTS TO THE CANADIAN CHURCH.

This ever-generous English Society, in its January report, publishes the following grants:

Diocese of Nova Scotia—For a new church at Spry Bay, £20.

Diocese of Montreal—For a stone church at St. Anne de Bellevue to cost £2,000, a grant of £100.

Diocese of Huron—For a brick church at Kirkton, to cost £1,087, a grant of £50.

Diocese of Algoma—For a wooden church at Byng Inlet, to cost \$1,700, the sum of £30.

Diocese of Keewatin—For a wooden church at Ignace, to cost \$1,450, the sum of £30.

Diocese of Qu'Appelle—£50 to provide five scholarships of £10 each for one year for Indian children at Gordon School.

Diocese of Columbia—For a wooden church at New Alberni, to cost \$700, the sum of £15.

And grants of books to a value of over £27.

BROTHERHOOD OF ST. ANDREW—A GREAT ASSET IN THE CHURCH.

THE twelve hundred members at present in the 120 Junior Chapters in Canada, is beyond a shadow of doubt, one of the greatest assets that the Church in Canada has to-day. Even if only

a proportion of these lads remain true to their early teachings, great good will result, but it is very probable that a large proportion will remain faithful members, and in due time step up into the senior ranks. In the meantime they are working, and working hard, too, towards influencing their companions, not so much to become members of the Brotherhood of St. Andrew, but to become real, active members of the Church, and it is impossible to correctly estimate the tremendous power of the boy working steadily amongst his fellows, along the lines of prayer and service.

These lads will, in the course of time, spread all over the Dominion, and beyond the confines of Canada, always carrying the Brotherhood idea with them, and it has been noticed that they are especially zealous in getting Junior Chapters formed, and boys interested in their new homes.

They are filled with that boys' enthusiasm that knows no such thing as defeat, and one of the principal reasons for the formation of Junior Chapters in the villages and smaller towns is that these boys will eventually move to other places, carrying with them the Brotherhood spirit thoroughly trained in the idea that they are concerned in "that next fellow," and that they have a part to play in the extension of the Church.

Many of these lads, are through the influence of the Brotherhood, being led to seriously consider the studying for Holy Orders, and a number have already taken definite steps to that end, and in that way the question as to the supply of candidates for the ministry will gradually be solved.

This matter of the Brotherhood boy is a very tangible and real thing indeed—they are not coming in under any mistaken notions—and the period of probation of three months, always carried out, puts them to the test, and they are taking up the work in all seriousness, and with all the wondrous enthusiasm of the boy.

With the present little army of Junior members, great good has been done, from end to end of the Dominion, and with the movement spreading steadily as it is, the outlook is most hopeful, and the boys of the Church will be retained and will become active workers in the Church, just at that critical time in their lives, when in the past they have been disappearing by shoals.—T.

A MISSIONARY MAGAZINE CAMPAIGN.

A GREAT lack in the organization for the extension of Christ's Kingdom is the need of Church and missionary literature. Knowledge must precede intelligent giving, and no means is as effective, as fruitful of the best results to the individual and to the Church's cause as that which is derived from the literature that is connected with or may be issued in the interests of our great cause.

Our Synods and gatherings have surely been blind to this means. Otherwise it would have occupied a foremost place in all their deliberations connected with the work of building up the Church in Canada and in the world at large.

An English Bishop lately said that those who want to keep their love alive and fan the fire to greater heat must read the periodicals. A rise in the number of real readers would mean a rise in the amount of gifts to the glorious work.

And the means which stimulates an interest already alive will beget an interest where it does not yet exist.

Will not Canadian Bishops take the lead and urge Church people to make the fullest use of "the art preservative of all arts"—indispensable as it is to the success of any cause anywhere?

Why not establish a campaign to advance such a vehicle of information? Is it not a practical question for Synods of the Canadian Church?

ACKNOWLEDGMENTS.

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

FOREIGN MISSIONS

Murillo, \$1.25; Cobalt, \$43.99; Bruce Mines, \$1.75; Sudbury, \$34.90; Harley, \$1.51; Emsdale, \$7.61; Kearney, \$4.52; Falkenberg, \$1.21; Ufford, \$2.69; Englehart, \$2.47; New Liskeard, \$9; Sundridge, \$7.70; Eagle Lake, \$1.75; South River, \$2.35; Parkinson, \$1.50; Grasset, \$1.10; Bracebridge, \$14; Rosseau, \$4.70; Ullswater, \$4; North Bay, \$27.85; Manitowaning, \$4.40; Missanabie and White River, \$4.20; St. Luke's Pro-Cathedral, \$15.12; Sturgeon Falls, \$7.35; Cache Bay, \$1.55; Jocelyn, \$2; Callander, \$2.70; Haileybury, \$45; Port Carling, \$1.86; Gregory, \$1.51; Port Sandfield, 50c.; Port Sydney, \$2.17; Gravenhurst, \$3.50; Byng Inlet, \$2.83; Schreiber, \$4.90.

MISSIONARY APPORTIONMENT

North Cobalt, \$6.74; Garden River, \$12.50; Victoria Mines, \$15; Missanabie, \$23; Rosseau,

\$6; Bent River, \$7; Thessalon, \$17.08; Nipissing, \$11.18; Silverwater, \$1.40; Meldrum Bay, \$2.

SPECIAL PURPOSES

S.P.G. & C.C.C.S.—Webbwood, \$1.20; Rosseau, \$1.41; North Bay, \$4.

S.P.C.K.—Parry Sound, \$1.84; New Liskeard, \$2; Bracebridge, \$1.56; St. Luke's Pro-Cathedral, \$1; Port Sydney, \$1.17.

Echo Bay Church—S.P.G., \$72.49; Mrs. Francis, \$5; K.T., \$2.

North Cobalt—S.P.G., \$96.80.

West Fort Church—S.P.C.K., \$72.56.

Sunday School Commission—Silverwater, 50c.

Elk Lake Church—English Assoc., \$71.19.

Garden River—English Assoc., \$29.33.

At Bishop's discretion—English Assoc., \$610.94.

Desbarats Church—Mr. Francis, \$5; Mr. Keetch, \$5.

Chisholm Church—Ottawa W.A., \$50.

Burk's Falls Church—\$30.

Miss Dawson's Memorial—\$17.

Divinity Students' Fund—Mr. Bieneman, \$75.

Shinwauk deficit—Mrs. Tarratt, \$48.60; Toronto W.A., \$100.

CHURCH AND PARSONAGE FUND

Rose Bowen and Morris Drury, \$1.50; Mrs. Malony, \$9.60.

EPISCOPAL ENDOWMENT

English Association (£76 11s. 6d.), \$371.29.

MISSION FUND

M.S.C.C. grant, \$4,355; Algoma W.A., \$225; English Assoc'n. (£40), \$193.95; Archdeacon's stipend (£62 10s.), \$303.06; Toronto W.A. for Temiscaming, \$10; Miss Frankland, \$40; Sherbrooke, St. Francis Ass'n., \$41.15.

EPISCOPAL INCOME.

St. Luke's, Fort William, \$12.50.

EXPENSE FUND

North Cobalt, \$4.25; Webbwood, \$5.30; Nairn, \$4.58; Espanola, \$1.62; Walford, \$2.50; Massey, \$5.22; Victoria Mine, \$2.46; Latchford, \$5.03; Haileybury, \$6; New Liskeard, \$6.92; Hudson, \$1.85; Harley, \$1.58; Englehart, \$5.60; Thorneloe, \$2.10; Korah, \$1.95.

INDIAN HOMES

Emsdale, \$1.63; Kearney, \$3.37; In Memoriam, \$2; Cobalt S.S., \$1.75; St. Paul's, Fort William, \$6; St. John's, Port Arthur, \$7; Miss Renaud's class, \$12; Sundridge, \$1.83; Bracebridge, \$5; St. Mathew's, Quebec, \$98.25; Dartmouth S.S., N.S., \$23; All Saints', Whitby, for D. K. Robin, \$3; Digby S.S., \$5; Diocese Fredericton, \$25; Trinity, for Mary J. Jacobs, \$25; English Assoc'n. (£85 3s.), \$412.88; Clevedon orphan pupil (6), \$29.09; Sturgeon Falls, \$1.67; Cache Bay, 50c.; Toronto W.A., \$10; Port Sydney, \$3; Ottawa W.A., \$50; Christ Elijah, \$38.50.