

DECEMBER, 1911

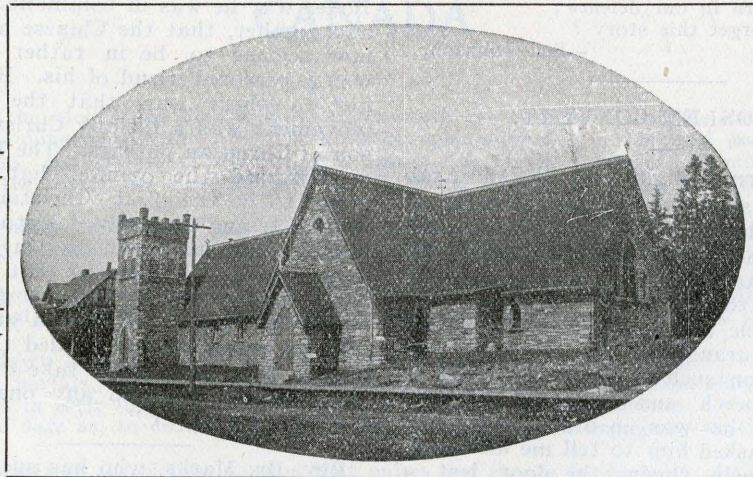
Now it is high time to
awake out of sleep.



He 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.

ON THE NATIVITY OF MY SAVIOUR.

I sing the birth was born to-night,
The Author both of Life and Light ;
The angels so did sound it,
And like the ravished shepherds said,
Who saw the light and were afraid,
Yet searched and true they found it.

The Son of God, the eternal King,
That did us all salvation bring,
And freed the soul from danger ;
He whom the whole world could not take,
The Word, which heaven and earth did make,
Was now laid in a manger.

What comfort by this do we win,
Who made Himself the price of sin,
To make us heirs of glory ?
To see this Babe of innocence,
A Martyr born in our defence ;
Can man forget this story ?

—Ben Johnson.

A MOSLEM CONVERT.

ONE stormy night an ill-clad Arab came shivering up to the door of our schoolhouse in the Lebanon and begged for a private interview with the English minister. I led the suspicious-looking character to my study, where in rich, classical Arabic he courteously apologized for his appearance and for troubling me with a visit on such a night at such an hour. His speech and manners betrayed the fact that he was no ordinary beggar, so I politely asked him to tell me his name. After cautiously closing the door lest a third person should hear our conversation, his haggard features beamed into a smile, while he startled me by saying that his name was Abd'l Messieh. "What! Servant of Christ?" I exclaimed. "Are you then a convert to Christianity?" "Yes, indeed; I was baptized in the town of A——. For nearly three years I have been in Yemen, and six months ago I escaped with thirty-four companions, only two of whom have survived to reach Beyrout with me in safety. Most of the others were buried by our hands in the sands of Arabia as they succumbed, one by one, to hunger, thirst and the privations of the journey." I now began to realize, as he proceeded with his touching story, that he was one of the two converts who had been imprisoned in Jerusalem. When he found that I recognized him he was overcome with joy and burst into tears.—The Rev. J. T. Parfit.

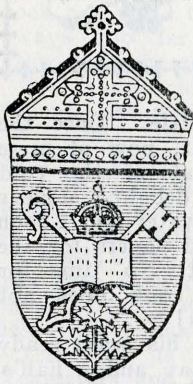
"RED HOT ON FOREIGN MISSIONS."

FOREIGN Missions have always had their critics, but recently, at Liverpool, a striking independent testimony to their value was borne by Rear Admiral Winnington-Ingram—a brother of the Bishop of London. The speaker described himself as "a naval officer simply red hot upon foreign mission work as a result of what he had seen himself." The open door at present in China had been caused by the missionary work and by the Bible societies. For years they had been distributing missionary literature, which had taught the natives that there was something they were missing. The speaker recalled the fact that at the time of the Boxer war he was in command at Hankow, and, further, that the Chinese admiral, who now seemed to be in rather a bad way, was a personal friend of his. But one comfort to them was that the head of the movement was a lifelong Christian and the son of Christian parents. The Rear Admiral expressed the opinion that Korea was going to be the first Christian Power in the East, and he believed history would repeat itself in her again exerting an influence upon Japan. He believed that through not being ready, they had lost a great opportunity in Japan. "I have a great admiration for missionaries," added the Rear Admiral; "I would rather take off my hat to a missionary than to any one."—"Church Family Newspaper."

Rev. Dr. Marks, who has spent a long life in Burma, has by his physicians been forbidden to return, when he recovers from his illness, to the scene of his missionary labours. This is a grievous disappointment to the veteran missionary.

Readers of our missionary magazines which tell of work in foreign fields among many heathen races and tribes must surely be struck by the increasing use and value ascribed to the "native" as an evangelist among his own people. There seems, too, a breaking down of the idea that all things must be done in the white man's way.

Trinity College, Toronto, held its annual celebration in the middle of November. There are 198 students in attendance, 75 of whom have Holy Orders in view. Rev. Canon Tucker preached the Convocation sermon.



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CANADA

OUT of the clouds on Time's horizon, dawneth the new Day, spacious and fair ;
White-winged over the world it shineth ; wide-winged over the land and sea.
Spectres and ghosts of battles and hatred flee at the touch of the morning air :
Throned on the ocean, the new Sun ariseth ; Darkness is over, we wake, and are free.

Ages of ages guarded and tended mountain and waterfall, river and plain,
Forests, that sighed with the sorrows of God in the infinite night when the stars looked
down,—

Guarded and tended with winter and summer, sword of lightning and food of rain.
This, our Land, where the twin-born peoples, youngest of Nations, await their crown.

Now, in the dawn of a Nation's glory, now, in the passionate youth of Time,
Wide-thrown portals, infinite visions, splendors of knowledge, dreams from afar,
Seas, that toss in their limitless fury, thunder of cataracts, heights sublime,
Mock us, and dare us, to do and inherit, to mount up as eagles and grasp at the star.

Blow on us, Breath of the pitiless passion that pulses and throbs in the heart of the sea !
Smite on us, Wind of the night-hidden Arctic! breathe on us, Breath of the languorous South!
Here, where ye gather to conflict and triumph, men shall have manhood, Man shall be free ;
Here hath he shattered the yoke of the tyrant; free as the winds are the words of his mouth.

Voice of the infinite solitude, speak to us ! Speak to us, Voice of the mountain and plain !
Give us the dreams which the lakes are dreaming—lakes with bosoms all white in the dawn;
Give us the thoughts of the deep-browed mountains, thoughts that will make us as gods to
reign ;
Give us the calm that is pregnant with action—calm of the hills when night is withdrawn.

Brothers, who crowd to the golden portals—portals which God has opened wide—
Shake off the dust from your feet as ye enter; gird up your loins and pass within :
Cringing to no man, go in as brothers ; mount up to kingship, side by side ;
Night is behind us, Day is before us, victories wait us, heights are to win.

God, then, uplift us ! God, then, uphold us ! Great God, throw wider the bounds of Man's
thought !

Gnaws at our heart-strings the hunger for action ; burns like a desert the thirst in our soul :
Give us the gold of a steadfast endeavor ; give us the heights which our fathers have sought :
Though we start last in the race of the Nations, give us the power to be first at the goal.

—FREDERICK GEORGE SCOTT.



DIOCESAN NEWS

PORTIONS OF AN A. C. R. DIARY.

Fall, 1911.

ARRIVED at Searchmont I was welcomed by old friends—a namesake, Dr. Johnson, the station agent, Mr. Lennom, and Mr. Bob. Roddan, etc. We soon arranged for an evening service in the waiting room. Now for visiting. I find a willing organist in Miss Grattan. Here are two unbaptized children! The disgrace shall be removed! In the presence of some thirty folk Jean Opal Irene and Gloria Eleanor Emmelina were made members of Christ. Surely to teach the way to the Kingdom of Heaven "Jesus took those little children and set them in the midst of them."

The afternoon I spent chiefly with the school children. Their teacher is to be congratulated on the bright and happy faces in that comfortable little house. Few children but many classes she has and must teach almost individually.

We had some pleasant talk about the two Empires of King George and of the King of Kings. Then in recess I showed them an old country game and we had lots of fun. Their parents are chiefly engaged in the Gravel Pit, on the track, or in the bush.

One visit brought me to an old acquaintance—a Finlander—from whom I learned of books helpful to my night class of Finlanders. Soon I hope to give them a larger message than the limited "Jumala Heuva," "God is Good": even a Moham-medan could say that!

Thanks to the generosity of the company, I take my meals at the cookhouse and sleep at the office with the doctor.

Searchmont, Sept. 23rd, 1911, 5.30 a.m.—Mr. Bridge's alarm awoke me. The morning showed misty and hazy through the window screen. The ventilator top of the roothouse arose immense and magnified by the enshrouding fog. Beyond is not a row of houses—only the sleeping camp of the "Lumber Johns." The Bugle! I might be back on Salisbury Plain with the Volunteers! No soap? Um! And the Dr. fast asleep after study by the midnight oil! Ah! who's that? M'sieur de la Feu! Into the stove goes a "chunk": from his

pocket he produces a bottle. Once the abode of a Highland spirit, now of mere coil oil it kindles the vitals of the cold stove till he roars his delight. M'sieur finds me lamps, soap and water and I soon pack up my literature and papers for the camp and seek breakfast. No time for conversation—besides the cook does not allow talking only business!

In the yard Garvin had his team ready for the "tote" road—a day and a half's journey before him. Previous experience with a famous "black" horse made me fight shy of driving unknown horses on an unknown and corduroy road! I chose "the evils that I knew not to those of which I knew!"

Our baggage was potatoes, grain for horses, a tub of lard, some boots, etc., and the mail. I chose a sack of grain for my seat. The day was all before us. The noise of the pail rattling behind, the drag of the "kicker," the racketing and banging as we roll over logs and drop over a rock—will be music on the "lonesome" road ere sunset.

My plans were very much subject to alteration!—to ride with Brother G. on his way to Reed's Camp; to walk alone to Camps 2 and 5—sleeping there to make Beck's, Morris', and Lajoies' on Sunday and return to other camps via Searchmont in the forepart of the week.

Mr. Dennison's commendatory letter read like one from Artaxerxes "to the governors beyond the river, and unto Asaph the keeper of the King's forest" in its fulness; but the welcome in each camp made it unnecessary.

We pause on our road—beautiful as the bush meets on either hand—and from the roadside spring we water our horses—a scene such as "The Roadmender" would love.

An interview with a partridge who would sit and stare proved that Mr. P. understands the law of gravity. Another drink—for the horses!

"These . . . cor-du-roy-ro-ads." I must wait till the rattle is over and hold on to the potato sack!! I don't want that tub on top of me! But corduroy bridges are even more interesting! e.g. Around a bare steep mountain side with spans which may

rock one "into the deep" if she swings and sways too far! "Ware! water hole!" How these horses understand!

See that chipmunk? He opens his throat like a safety valve with a long "Pi—sh! Be quick." And there's a squirrel—pretty little fellow!

Listen! Teams ahead, four of them. We greet, negotiate the road and after a chat set off once more.

This is Camp 1. Empty. See, the bridge has been carried away and lies along the bank. Drivers were sending down the logs last time I was here.

Camp 2 is only a "Stay Camp." Teamsters find lunch or bed here en route to and fro. Our patriarchal cook has been seventy years in the woods! No place less attractive to him than town! On the log bench we sit and smoke for a while. Large and ever growing stories are told of being "Lost in the Bush," "Frozen to Death," and wolf "experiences." All to supply thought for some future lonely evening walk in the bush! Here I met Mr. Micki and told him the news of his children being baptized last night.

Soon Brother Teamster and I part. Alone on the road—and yet "not alone." I came to Strutt's Camp. The Lepers entered into the empty camp of the Syrian and found something of what I saw—all signs of life but no one at home. The cookhouse had long tables spread for the next meal but every man seemed to be in the bush. I left my card in the centre pole of the store.

Crossing the Goulais I rested on the bridge and gathered thoughts for an evening address. A turn to the right invites—one to the left says "To Gaudette's Camp" but looks like ancient history. I am in doubt. A forsaken camp does not inspire me and gives more perplexing tracks, though signs of life are here, a fine black and white cat now wild, and abundance of hay.

I choose a road as the evening closes and hope for the best.

A bugle call! The Camp—there!

See the men pouring in for supper. Camp 5. Charlie Thorpe, one of our own boys, welcomes me, finds me a bed in his office and arranges a service immediately. The same house becomes the House of God and at the tables sit men whose hunger is that of the soul. Holding in my hands an axe, I tell them of Elisha's Camp in the bush:

the borrowed axe, the lament on losing it, "alas it was borrowed." The axe is man's life, every tree an opportunity, a Christ alone can raise the life sunken beneath the waters of sin and sorrow. It seems now to me that a series of pictures which would be portable would help in speaking "all people, nations and languages." The axe helped again as a symbol of the Cross. I must remember next time I come here.

ST. LUKE'S CHURCH, FORT WILLIAM.

FOR the first time in the history of this parish the Feast of St. Luke's was made the occasion of a Patronal Festival, lasting the whole of the Octave. The original idea, conceived three months before, was to mark the Saint's Day and the following Sunday, by a presentation of a Thankoffering to Almighty God for His many blessings and mercies bestowed upon the parish, which was to take the form of money to free the Church from debt. However, as the time drew near, it was decided that the whole of the Octave be kept as a time of humble thanksgiving and rejoicing, and also as a time for strengthening and deepening the devotional life of the people. Tuesday, the day before the festival commenced, was kept as a quiet day, and as a solemn preparation for what was to come. From then (Oct. 17th) right up to Oct. 25th, excepting one day, there was always something, either of a spiritual or a social nature, to engage the minds of the people.

The order of events was as follows:

OCTOBER 17TH, TUESDAY

Three Devotional Addresses at 10 a.m., 3 and 8 p.m. by Rev. J. C. Popey.

OCTOBER 18TH, WEDNESDAY

St. Luke's Festival. Holy Communion at 9 a.m. and 10 a.m. Address on "Aims of a Christian Worshipper," 3 p.m. Choral Evensong. Preacher, Rev. A. A. Adams, St. Thomas' Church new Rector, 8 p.m.

OCTOBER 19TH, THURSDAY

The W.A. will entertain new Parishioners in the Parish Hall at 8 p.m.

OCTOBER 20TH, FRIDAY

Matins and Litany at 10 a.m. Evensong with Parochial Intercessions, 8 p.m.

OCTOBER 22ND, SUNDAY

Holy Communion at 8 a.m. Matins and Choral Communion, 11 a.m. Preacher, Rev. L. A. Todd. Children's Service, 3 p.m. Service for men only at 5 p.m. Choral Evensong, 7 p.m.—Preacher, Rev. C. W. Hedley.

OCTOBER 23RD, MONDAY, 8 P.M.

Organ Recital and Sacred Concert given by Mr. H. S. Hulme Goodier, of Port Arthur, Mr. Gunton Smalley, Mrs. LeGassick and the Choir, assisted by the best vocalists in the district.

OCTOBER 24TH, TUESDAY

Parochial Gathering in the Parish Hall at 8 p.m. Parish Report and Addresses.

OCTOBER 25TH, WEDNESDAY

Conclusion of Festival. Holy Communion, 7.30 a.m.

The Rector had impressed upon the congregation beforehand that there were three sides to a Patronal Festival, viz., a devotional, a social, and a self-denying or thankoffering side, and he wished them to keep this fact in view, and devote their time and energies, equally between all three. The result, on the whole, was distinctly encouraging, and to say anything else would be grossly unfair to the congregation, as it was the first attempt of anything of the kind. Considering that the fall is the busiest time of the year, the attendance at the week-day services was very fairly good, and gave promise of better things to come. The social gatherings were most pleasant, and on the night on which the W. A. entertained the new parishioners, there was barely room to turn round. The service in the evening of St. Luke's Day was attended by six of the neighbouring clergy. The Rev. A. A. Adams, who has lately come to take charge of the parish of St. Thomas', West Fort, preached a very earnest and thoughtful sermon.

The service of intercession, which took place on Friday after Evensong, was but following the usual custom, in practice here now, viz., the offering up of parochial and missionary intercessions on alternate Friday nights after Evensong, which is helping to create a more devotional spirit and a true love and interest for missionary work. Addresses also are often given to keep the people well informed as to the latest news from the Foreign Mission Field.

On the Sunday, in the Octave, the congregation had the pleasure of listening to three of the neighbouring clergy. The number of those who communicated only reached 45, and unquestionably this is where the Church is weakest, so many of the congregation being "three times a year" communicants.

The organ recital and sacred concert, given on Monday night, was splendidly attended, the Church being quite full, and it turned out to be a complete success, every one who sang seemed to be at their best, and the choir never sang better in their lives, while Mr. Goodier's playing was greatly enjoyed. At the parochial gathering on Tuesday night, the result of the thankoffering was made known, the figures reaching a total of \$1,300, being the amount taken during the services, and services only, throughout the festival. This reduces the debt to less than one-half of what it was, and is a cause for much thankfulness. The Rector, after thanking all those who had worked so earnestly and strenuously for the success of the festival, making special mention of the W. A., the Choir and the Church Social Club (which with a membership of 40 had raised \$250) begged the people not to let the "fire go out," but to begin to prepare for the Patronal Festival of 1912. Collecting boxes would be given out as soon as they could be obtained and he begged that each member should try and put in their box 10 cents a week so that at the next festival each would have a sum of \$5 to give. The festival was concluded next morning with the celebration of the Holy Eucharist.

THUNDER BAY RURAL, DEANERY.

THE autumn meeting of the Rural Deanery of Thunder Bay was held at St. Paul's rectory, Fort William, on Tuesday, November 14th, Rev. H. G. King, Rural Dean, presiding. There was an early celebration of Holy Communion in St. Paul's Church, the celebrant being the rector, Rev. H. G. King, assisted by Rev. W. S. Weary. After breakfast at the rectory, Matins was said in St. Paul's Church by Rev. A. A. Adams, St. Thomas Church, West Fort William, the lesson being read by Rev. S. M. Rankin, of St. Luke's.

At 10 a.m. adjournment was made to the rectory, where an excellent paper was given by Rev. F. G. Sherring, of Port Arthur, on

the Introduction to the Pastoral Epistles, followed by an exegesis of Greek Testament by Rev. S. M. Rankin.

11 a.m.—Business session. Reading of minutes of previous session by the Secretary, Rev. S. M. Rankin, who tendered his resignation, as he had held the position for nearly five years. On motion the appointment was left in the hands of Rural Dean King, who appointed Rev. A. A. Adams to the position. It was decided to hold meetings quarterly, January, April, July and November.

After lunch a most interesting talk was given by Rev. C. W. Hedley, of Port Arthur, on the late meeting of the General Synod in London, and the members signified themselves as greatly indebted to Mr. Hedley for his clear and comprehensive sketch of the main features of that notable gathering.

The Secretary gave a sketch of "Mission Work in the Diocese of Keewatin," from which he had recently come.

In the evening a largely attended meeting of men was held in the rectory to discuss problems connected with Church life, and this was addressed by Rev. Rural Dean King, Rev. C. W. Hedley, Mr. Jarvis, Mr. J. J. Wells and others, and proved a very interesting gathering.

The next meeting of the deanery will be held at St. John's, Port Arthur, on the second Wednesday in January.

EXTRACTS FROM A LETTER FROM THE ARCHDEACON TO THE BISHOP.

THE Elk Lake City people were very much depressed when the Archdeacon was in there last, and feared they would have to move out in the spring. However, Rev. H. Bruce ought to be able to do good work at Elk Lake with Gowganda and the country round, for the winter. The Gowganda people are also depressed, but hopeful. Two of the mines are shipping out ore. (We passed twenty teams loaded up with silver ore en route for Charlton.) There are very few Church people at Gowganda, but they value Mr. Bruce's visits and will do their best to pay him.

The country southwest from Gowganda is full of prospectors, and gold has been found at Shining Tree West, about two and a half-days' journey on foot, at present, from Gowganda. This will be quite a place

in the spring. They are cutting a trail from Gowganda to Shining Tree West to try and keep the traffic, but they are also cutting a trail from Sellwood, or from Gowganda Junction to Shining Tree. I told them that the Bishop intended visiting them at Elk Lake and Gowganda very soon. The sleighing ought to be very good, and the lakes and streams all frozen up after a little while. It was very soft indeed when I went in, and the road very rough with wheels. I was hoping to be able to go in again shortly, and I told them so.

As regards Mr. Stephenson, of Latchford and Temagami, I was greatly interested in him. He left his rectory in England to work here—he left \$3,000 a year, a beautiful rectory-house, with mullioned windows, and fine gardens, and old church (Perpendicular)—nave, one side-aisle and chancel. He did not understand that he would have to minister to so few Church people here. The organist is employed at the Ronasco. He studied under Stainer at St. Paul's, and is a graduate of either Oxford or Cambridge.

Mr. Stephenson will visit the lumber camps along the line—at Tomiko, etc. When the hard winter sets in he will find the difference very great from the South of England.

Any place in the diocese is beautiful to me because the work of the ministry is beautiful.

Faithfully,
Your servant in Christ,
GOWAN GILLMOR.

DIOCESAN NOTES.

Rev. C. Simpson tells us good progress is being made in building the church on the Sucker Creek reserve.

Friends in the Diocese of Algoma will be pleased to learn that Rev. A. Cameron Mackintosh has seen much success attend his ministrations at Fort Erie (Diocese of Niagara) where he is much esteemed.

Mr. Lees, our lay missionary at Aspdin, has suffered severe bereavement by the death of his wife. We desire to join his friends in the mission in expressing deep sympathy for him in his sorrow.

"THE STORY OF COREA."

IN the October number of "The East and the West" may be found a review of a volume with the above title by Mr. S. H. Longford, which is described as "the best history of Corea which we have seen." The author was formerly H. M. Consul at Nagasaki, and is now Professor of Japanese at King's College, London.

In passing it is noted that "the Coreans can boast of having been the first people to print from metal type, of having invented an alphabet to take the place of the Chinese ideographs and of having constructed the first ironclad ship."

But extracts concerned with Christian missions are those which our readers will best appreciate. Most of the Europeans who from time to time attempted, under various disguises, to enter Corea during the three and a half centuries of its seclusion from foreigners were missionaries, and the story of their efforts to tend the scattered and persecuted Christians is one of the most romantic to be found in the annals of Christian Missions. No sooner was one missionary put to death with horrible tortures than another arrived to take his place. The first convert embraced the Christian faith while on a visit to Peking, and was baptized in 1784. He was a noble of high rank, and his efforts to preach to his fellow-countrymen were attended by a large amount of success. Persecution, however, soon broke out, and most of the early converts were killed. The first Christian priest to labour in Corea was a Chinese named Tsiou. After being in the country six months he was discovered and murdered. Despite the unremitting efforts made by the authorities to discover and put to death Christians, their number continued to increase, till in 1801 they were estimated at ten thousand. After referring to the thousands of Christians who suffered martyrdom in 1801, Mr. Longford says: "There were many relapses among them, but they fade into insignificance in comparison with the number of those who proved steadfast in the worst hours of trial. No Christians, neither in Rome nor in Japan, have ever gone through more or greater trials for their faith." Speaking of the persecution of 1839, he says: "The victims were mainly of the upper classes, who had all that they could desire on earth—rank, power, luxury, wealth and ease. All these they

gladly sacrificed, and underwent the imprisonment, torture and shameful deaths, from which their rank should have legally exempted them." These persecutions were carried on within the memory of many now living in Corea. "Between 1866 and 1870 there were more than eight thousand Christian martyrs, apart from those who perished of cold and hunger in the barren mountains to which they fled." The two chapters devoted to the history of Christian Missions end with a brief sketch of what has happened since 1870. At the present moment there are probably 250,000 Christians in Corea, and their number is increasing so rapidly that before the middle of this century Corea will be a Christian country. To the Roman Missions belong the honour of having helped to start the Christian Church in Corea, and of having ministered to it during nearly a century of continuous persecution. When the annexation of Corea by Japan occurred in 1910 there were 453 Christian missionaries in the country. Of these fifty belonged to the Roman Church. The population of Corea is estimated at about ten millions.

AN AMERICAN BISHOP ON THE
"FOURTH R."

BISHOP GAILOR, of Tennessee, gave a strong utterance several weeks ago on the imperative need of embracing religion in the system of education of the young. Having been criticized for his remarks by a metropolitan Church paper, he has reiterated in ringing terms the position which he took. His conclusion is as follows:—

"It is the clear duty of all Christians today to declare and maintain:

"(1) That any education that does not inculcate definite and high moral standards is a menace to the stability of our free institutions.

"(2) That moral standards without the sanctions of religion are delusive and unreliable.

"(3) That Christianity is the absolute and final religion.

"(4) That Christianity means the worship and service of Jesus Christ as God and Saviour."

At St. Stephen's, Toronto, Rev. T. G. Wallace, of Woodstock, succeeds Rev. Canon Broughall as rector.

GENERAL CHURCH NEWS

THE Archbishop of Canterbury preached a remarkable sermon on Christian Unity at the Dedication Festival in St. Mary's Cathedral, Edinburgh. After reminding the congregation that he had taken part in the Consecration of the Cathedral thirty-two years ago, he proceeded to speak of the cult of short cuts as characteristic of the present day, and deplored the attitude of those who argued that differences did not matter so long as people were willing to serve Christ. Unity was not the fad of visionaries, but the aspiration of thoughtful men. It was significant that in Conferences at Melbourne, Toronto, Shanghai, New York, and Edinburgh there had been spontaneous and independent demonstrations of the desire for unity. But this drawing together in quest of the greatest common measure was entirely consistent with increased definiteness about doctrinal truth. A rough-and-ready handling of the splendid task would inevitably spoil the effort. It was idle to attempt to rush what could only come by growth.

The Bishop of South Carolina meets two annual Councils, one of the white people and the other of the black. He has just requested his black Council to unite with him in requesting the white Council to elect a Suffragan-Bishop from the three nominees to be made by the black Council, whose work shall be exclusively among the coloured people. The blacks have agreed to his proposal, and the matter will be brought before the white Council when it meets. This represents an effort to meet the difficulty which is caused by the social gulf existing between the two races in our Southern States. The result will be awaited with anxious interest.

In memory of the late Bishop Dowden a bronze figure of the late Bishop has been placed in Edinburgh Cathedral. This is in addition to the library in the chapel-house and the sum of £1,500 given to Bishop Dowden's family.

Rev. W. I. Armitage, rector of Picton, has been appointed to the rectorship of St. Mark's, Parkdale.

Never have the Bishops of the Church of Ireland devoted a larger space in their Diocesan charges to issues which may seem to some to be largely political, but the grave peril to the Irish branch of the Anglican Communion under any possible measure of Home Rule is an ample justification of the unanimous voice of the episcopate. Irish Churchmen must continue to demand the amplest and clearest safeguards as to the possession of Church property.

The Bishop of London has accepted one of the six Episcopal Canons' stalls (Sion) in St. George's Collegiate Church, Jerusalem, vacated by the deeply lamented decease of the late Bishop of Salisbury. He has also succeeded him as Chairman of the Jerusalem and the East Mission, and has also become one of the Trustees of the Anglican Jerusalem Bishopric.

The Bishop of London is expected to consecrate the Anglican Cathedral at Khartoum next January on behalf of the Bishop in Jerusalem. The foundation-stone was laid by the Princess Henry of Battenburg on February 7th, 1904. It is announced that Lord Kitchener will be present on this occasion.

Recently the Church Missionary Society (England) bade farewell to 147 missionaries for the foreign field at a great gathering in the Albert Hall, London.

Bishop Drury has been translated from the Diocese of Sodor and Man to that of Ripon.

The Rev. John Charles Roper, D.D., Professor of Dogmatic Theology in the General Seminary, New York, was elected Bishop of Columbia on November 24th. Dr. Roper is well known in Canada as well as in the United States. In Toronto he was a Professor of Divinity at Trinity College, and also for some years the priest-in-charge of the Church of St. Thomas in that city. New York people and the Church in the neighbouring republic will be sorry to lose him, while the Church in Canada will gladly welcome him back to a post of leadership.

MOSLEM PROPAGANDA.

IN the article contributed by Mr. Gairdner, who spent twelve years in Cairo and who wrote on "The El-Azhar Myth" in "The East and the West," he does not deny that there is a Moslem propaganda among the negro tribes of Africa, but shows that it is not from the El-Azhar collegiate-mosque, but if an educational institution must be named as at the back of the missionary impulse in Central Africa, "it would be the Sanûsite Khanga, or monastery, at Kufra, with similar monasteries in the great Sahara, not the somewhat stagnant and uninspiring institution of El-Azhar. Not Azharites, but Sanûsites, and merchants of many a tribe and race, are the pioneers of Islam in the continent of Africa. Not Azharites, but the press, the pan-Turk idea and Tatar prestige, are the propagators of Islam in Central Asia. Not El-Azhar but an institution started in express independence of El-Azhar by a man who was driven forth from El-Azhar, has formulated the aim of training men for missionary work in the Far East and ultimately (sic!) the West also.

MISSIONARIES IN SOUTH AFRICA.

MR. J. DuPlessis in "A History of Christian Missions in South Africa," referring to the present situation there has this to say:

"During the past sixty years the missionary agencies in the sub-continent have increased out of all knowledge. In 1850 there were eleven missionary bodies at work in South Africa, and the total of the missionary personnel was, at an estimate, considerably less than 150. To-day the number of missionary agencies has grown to more than thirty, and the missionaries in South Africa (including German and Portuguese Territory and the Bechuana-land and South Rhodesian Protectorates) have mounted up to 1,650; while if we add to these the priests of the various (Roman) Catholic orders at work in distinctively mission fields, the numbers cannot fall far short of 2,000. Truly a marvellous increase for little more than half a century! With 2,000 missionaries to 7,000,000 natives, or one missionary to every 3,500 natives, South Africa may well claim to be, with the possible exception of the South Sea

Islands, the best occupied mission field in the world."

A DELUSION TO DISPEL.

IT has been said that it is kindness to leave savages alone to pursue 'the peaceful tenor of their lives.' Let there be no delusion on this point. I have inquired deeply into the lives of savages, and if any one reads the works of Anglican, Roman Catholic, or Free Church Missionaries who have lived among savages it will be found that there is scarcely any form of depravity known to the criminal records of white people that is not known to the savages existing in the world to-day. We might sum up the situation by saying that no such thing as the innocent, pure-minded savage exists. The worst type of white man is no worse than the worst type of savage."—Sir Harry Johnston in S.P.C.K. Notes.

Yuan Shih-kai, the new Prime Minister of China, when he was Governor of Shantung, issued a proclamation in which, addressing the missionaries, he said:—"You have been preaching in China many years, and, without exception, exhort men concerning righteousness. In establishing your customs you have been careful to see that Chinese law was observed. In regard to your presence in this province I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the Empire and law-abiding citizens."

Full particulars relating to the religious census of India, which was taken by the Indian Government in the spring, are not available, but those which have already been published in India are of great interest. In the Central Provinces the general increase of population has been 18 per cent. during the past ten years; the Christian increase has been 169 per cent. In the United Provinces the total population has decreased 1 per cent., whilst the Christians have increased by 75 per cent. The population of the Madras Presidency, excluding the Travancore and Cochin States, has increased by 3 per cent., whilst the Christians have increased by 16 per cent., and now amount to about 1,300,000.

The Algoma Missionary News

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The REV. CANON PIERCY,
Sturgeon Falls,
Ontario.

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

CHRISTIANITY AND ATHEISM IN MADAGASCAR.

THE following story, which is told by a Norwegian missionary named Bjertnas, shows that the efforts which have been made during recent years by some of the French residents in Madagascar to lead the native Christian converts to abandon their faith have not been as successful as might have been feared. The story is told in the "Missionary Review of the World."

A general market was being held in Ambositra, which is the capital of the province, on May 1 and 2, 1910. Large crowds of natives had come from towns and villages to sell, to buy, but especially to amuse themselves. Races and similar games were held, according to the common custom, and everybody was in good humour, when three high masts were erected upon the public market-place, causing lively curiosity concerning their meaning, because the first bore a white flag, the second a yellow one, and the third a red one.

Early on the morning of the second day of the market the sound of drums called the people to the market-place, that the meaning of the three high masts with their flags might be made clear unto everybody, and a great crowd followed the invitation.

A French lawyer, an atheist, who had laboured in Ambositra and its neighbourhood with much zeal to destroy all faith in God, had approached the administrator

of the province, and had asked and received permission for the erection of the masts with their different flags, his plan being to gather all atheists under the red flag, all believers of God under the white flag, and all who were doubting, but not yet atheists, under the yellow flag.

When the crowd, called together by the beating of the drums, filled the market-place, this lawyer arose and made an address filled with bitter attacks upon Christianity and missionary work. In closing his eloquent speech he said: "It will now be shown if the inhabitants of Madagascar are susceptible to reason and culture, or if they are as low as beasts. Let those who have reached the same height as I, where they can get along without God, and where they abandon superstition and barbarity, gather under the red flag. Let the miserable ones, who still hope in God, testify to their foolishness publicly by standing under the white flag. And let the undecided ones gather under the yellow flag. I am sure, however, that every really educated and enlightened European will make common cause with me."

After this tirade the lawyer walked with proud steps through the crowd, took his stand under the red flag, and looked expectantly over the people. At first a disquieting silence prevailed, and one looked upon the other. Then life came into the mass of the people, and every one sought a place under one of the three flags. When all had taken their places, and the count of those gathered under each of the three flags should have commenced, the lawyer showed no more interest in his experiment. Why? Under the red flag of the atheists were only three men, the lawyer and two others, both gold-diggers, one a European, the other a native. The number of those under the yellow and the white flags was estimated at several thousand, and by far the most of these were gathered under the white banner as a public testimony to their faith in God.

Persia is one of the awakening nations. Is she to have Western civilization and education with the Christian religion? The Church is dreadfully understaffed.

Rev. Richard Faries, for the past twelve years missionary at York Factory, on the Hudson Bay, is spending a furlough in Eastern Canada.

A recognition of the native Indian element is found by the appointment of Rev. Ishan Ullah to the Archdeaconry of Delhi. This example set by the Bishop of Lahore may well be taken up by other dioceses in India.

The Indian congregation at Hazaribagh (Diocese of Chhota Nagpur) has a Church Committee of its own, and with its accumulated offerings it hopes to be able to support a clergyman or catechist.

English and Indian congregations in Delhi hold joint celebrations of the Holy Communion, thus laying emphasis on their unity of Christians in spite of the difference in race.

Not a few prominent Nonconformists in Great Britain view with dismay the proposal to take away the endowments of the Church in Wales with the intention of using them for secular purposes.

Trinity College, Toronto, conferred the degree of D.D., *jure dignitatis*, upon Dr. Clark, the Bishop of Niagara, the eighth alumnus of the College at present in Bishops' Orders and exercising episcopal functions.

In Manchuria alone the bubonic plague claimed no less than 60,000 victims. Christian people may reverently thank God that the plague was fought by Christian doctors, who preserved so many of them while serving Him in their high vocation. Those who prayed God for help will now give thanks.

ACKNOWLEDGMENTS.

Receipts by the Treasurer of the Synod to 30th November, 1911:—

SUPERANNUATION FUND

Sudbury, \$15.25; Gore Bay, \$5.17; Green Bush, \$1; Sucker Creek, 50c.; Haileybury, \$3; Beaumaris, \$1.50; Byng Inlet, \$1.22; St. Luke's Pro-Cathedral, \$9.10; Murillo, \$4.20; Seguin Falls, 60c.; Orrville, 50c.; Broadbent, \$1.55; Richard's Landing, 70c.

M. S. C. C.

Gore Bay, \$27.75; Kagawong, \$8.25; Rosseau, \$28.97; Little Current, \$1.65; Seguin Falls, \$7; Dufferin Bridge, \$2.50; Broadbent,

\$7.45; Powassan, \$36; Blind River, \$28.50; Missanabie, \$2; Murillo, \$12; Depot Harbor, \$11; St. John's, Port Arthur, \$205.

MISSION FUND

M.S.C.C., on account of grant, \$1,687.50; Rose and Lloyd Bowen and Morris Drury, \$1; per Archdeacon Gillmor, \$10.

B.S.M.S. FUND

Kagawong, \$2.80; Michael Woods, Esq., \$50.

SPECIAL PURPOSES

Sunday School Committee—Gore Bay S.S., \$1.03. Bishop's discretion—Mrs. Struthers, \$100; Mrs. Phillimore (£25), \$120.93. Bear Island Church, Temagami—Per Langton Gilbert, \$59.02. St. Michael and All Angels', Port Arthur—S.P.C.K. (£25), \$121. Burk's Falls debt—Toronto W.A., \$163.66. Torrance Church—S.P.G., Marriott bequest (£15), \$72.65. Victoria Mines Church—S.P.G., Marriott bequest (£15), \$72.65. Charlton Church—English Association (£6 15s.), \$32.80.

EXPENSE ACCOUNT

Latchford, \$1.92; Walford, \$3.77; Massey, \$5.78; Victoria Mines, \$2.50; Gravenhurst, \$7.06; Northwood, \$1.83; Dorset, \$4; Baysville, \$2.82; Torrance, \$1.77; Ullswater, \$2.72; Rosseau, \$6.74; Gregory, \$4.45; Port Sandfield, \$4.69; Port Carling, \$3.20; Uffington, \$1.70; Purbrook, 60c.; Vankoughnet, 65c.; Uford, \$4.85; Beatrice, \$3.32; Falkenberg, \$5.55; Allensville, \$1.75; Lancelot, 60c.; Port Sydney, \$2.20; Thessalon, \$1.68; Thorneloe, 75c.; Charlton, \$2.70; Englehart, \$2.55; Cobalt, \$6.47; North Cobalt, \$3.77; Haileybury, \$9.87; Harley, \$1.80; Ombahbika Post, \$13.10.

CHURCH AND PARSONAGE FUND

Sale of articles, \$4; J. Kelk Wilson, Esq., \$12.15; Miss Shepard, \$48.50.

DOMESTIC MISSIONS

St. Luke's Pro-Cathedral, \$15.

FOREIGN MISSIONS

Depot Harbor, \$2.51; Victoria Mines, \$2.

THE JEWS

Victoria Mines, for Bishop Blythe's Fund, \$2.65.

INDIAN HOMES

Mrs. Mathews, \$10; Niagara-on-the-Lake S.S. and W.A., for support of child, per Rev. John Garrett, \$25; Nova Scotia W.A., per Miss Edith Carter, \$20; Port Dover S.S., for Louis White, \$7.