

JANUARY, 1911

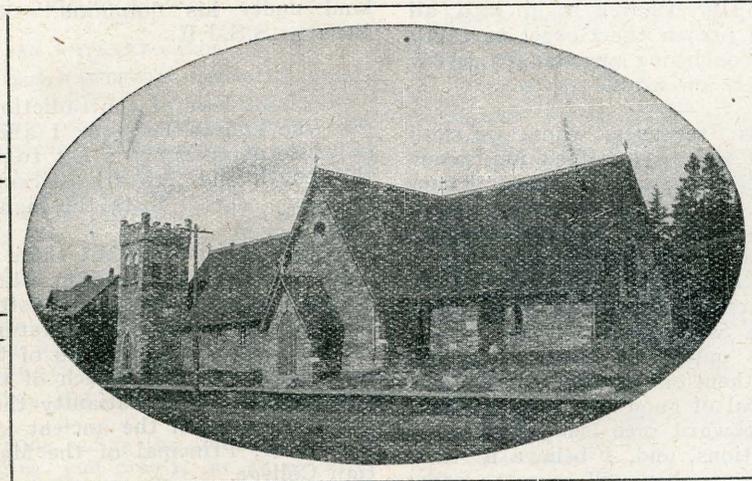
Now it is high time to  
awake out of sleep.



The morneth 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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The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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

## NOTES ON FOREIGN MISSIONS.

**W**HENEVER we are compelled to listen to criticisms of Mission work, or objections to Mission work in general or to any kind of Mission work in particular, it is always helpful and encouraging to turn to the example of our Blessed Lord, for, if we follow where He leads, we cannot be wrong, whatever the world may say."—Cowley Evangelist, August, 1910.

Our Lord's example is dealing with the Samaritan woman, whom He did not leave in her ignorance and sin on the ground that she would be spoiled by changing her debased and defective religion for faith in Himself, and also His positive command to His Church to go into all the world and preach the Gospel to every creature, are conclusive answers to every objection to Mission work.

Robert Louis Stevenson, whom we shall not suspect of any undue bias in favour of Christian Missions, writes thus:—"I suppose I am in the position of many other persons. I had conceived a great prejudice against Missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then annihilated. Those who deblatterate against Missions have only one thing to do, to come and see them on the spot. They will see a great deal of good work done; they will see a backward race being forwarded in many directions, and, I believe if they be honest persons, they will cease to complain of Mission work and its effects." (Life by G. Balfour, Vol. 2, p. 193.)

He goes on to make a significant admission. "At the same time, and infallibly in all sublunary matters, they will see a great deal of harm done." That is most inevitable. The Native races are a wild fruit tree, bearing a kind of fruit of an inferior sort. You wrench them out of their old soil and environment. You transplant them to the better soil of Christianity and graft upon them the religion of Jesus Christ. You expect them all at once to bring forth the full fruits of the Spirit. How impossible and unreasonable! The transition stage must be one of loss. The old fruit-bearing, such as it was, ceases. The tree droops and languishes. But wait till it has really taken root in its new soil,

and the graft of Christianity has taken effect. Have patience with it, and it will bring forth fruit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Have we got them yet in perfection in Christian Europe after nineteen centuries of Christianity?

"Missions are not merely a philanthropic agency for the benefit of individual men. They are the essential and necessary outcome of the Divine character of the Church, inasmuch as she is the extension of Christ's glorified Body. That Body extends itself not merely by lapse of time and the increase of populations, but by the warfare of Divine life operating with a redemptive claim while Satan still seeks to hold mankind under his dominion."—Rev. R. M. Benson, S.S.J.E.

"Without fear of contradiction from any one who knows the facts, I affirm that the influence of Missions is felt to-day through the length and breadth of Southern India in every class, from the highest to the lowest.

"I affirm, further, that there is a great and growing reverence for Christian men among 'conservative and aristocratic Hindus,' for that the most outstanding religious tendency, at all events of their young men, is to try how much of the teaching and the spirit of Christianity they can read into the forms of the ancient faith."—Rev. Dr. Miller, Principal of the Madras Christian College.

Throughout the Church called Anglican the news that Dr. Alexander, the Archbishop of Armagh and Primate of All Ireland, is ill, will be received with regret. In 1867, four years before the disestablishment of the Church of Ireland, he was appointed to the see of Derry. In 1896 he was nominated to the Archbishopric of Armagh and Primacy of all Ireland. He is in his 87th year, and has been a Bishop for 43 years. His attainments as a Churchman, Theologian, orator and poet have conferred lustre on the Church of St. Patrick—the Church of Ireland.

Canon Welch, lately of Toronto, has been appointed honorary chaplain to the Bishop of Wakefield, England.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 8. No. 1.

TORONTO, JANUARY, 1911

Published Monthly  
50 cents per annum in advance

FOLLOW ON.

—  
AN EPIPHANY CAROL

"Then shall we know, if we follow on to know the Lord."—  
Hosea vi.: 3.

**T**HE Epiphany star, the Christ's ensign afar,  
Shone clear o'er the cradle of morn;  
And a musical wind, from the darkness behind  
Breathed soft o'er the desert forlorn,  
Breathed soft o'er the desert forlorn,  
Like the song that is sung by a glad mother's  
tongue

When her child of travail is born.  
Follow on, follow on,  
Till the night is gone;  
Till the long, hard quest has its end in rest,  
And the vision of Christ is won.

Now arise thou and shine! for this signal is  
thine,

O world sitting sad in the gloom!  
On thy longing and pray'r, on thine utter  
despair

Gross darkness has laid like a doom,  
Gross darkness has laid like a doom;  
But thy morning is done, and an unsetting sun  
Thy life shall for ever illumine.

Follow on, follow on, etc.

Take your garments of praise, and your carols  
upraise,

O continent, city and isle!  
Flow together and sing—with the subject the  
King—

Together ye waited long while,   
Together ye waited long while;  
With a wonderful bloom, like a soul from the  
tomb,

The universe desert shall smile!  
Follow on, follow on, etc.

O'er the dreary sand-sea, sped the King Sages  
three

As they listened that mystic lay;  
And serene on their sight fell the marvellous  
light,

Christ's sign set in Heaven, alway,  
Christ's sign set in Heaven, alway;  
Never star, never moon, never splendour of noon  
Shone like the Epiphany ray.

Follow on, follow on, etc.

So in trust did they fare, thro' long peril and  
care,

O'er that great and terrible wild;  
Till, enwrapt on the face of Christ's infinite  
grace

On the breast of His mother mild,  
On the breast of His mother mild;  
Upon them from His eyes, deeper depths than  
the skies,

The one Light of the whole world smiled.

Follow on, follow on, etc.

Kneeling low they outpour'd their trine gifts  
to the Lord.

As He royally blessed them there;  
Gold and Myrrh at His feet, and the Frankin-  
cense sweet,

Their Charity, Penitence, Pray'r,  
Their Charity, Penitence, Pray'r;  
To the Monarch most High, to the Man who  
must die,

To their God was this tribute rare.

Follow on, follow on, etc.

Follow! so follow on, Christians every one,  
Hold the hope of your patience fast,

Till the Day-star arise and your happy eyes  
See the King in Beauty at last,  
See the King in Beauty at last;

And the Love, Work, Praise of your pilgrimage  
days

At the feet of your Lord are cast.

Follow on, follow on, etc.

NOTE.—The gifts of the Magi have been variously interpreted. As a rule it is understood that the gold represented the offering to Him as King; the myrrh, associated with suffering, the suffering to Him as very man; the frankincense, a symbol of worship, the offering to Him as very God; and that, correspondingly they represented whatever we can offer, (1) in gifts of love and charity, (2) of self-mortification and work, and (3) of prayer and praise.

—REV. S. J. STONE, in Newberry House Magazine.

## DIOCESAN NEWS

### ORDINATION.

DEAR Editor: I have been asked to write an account of an ordination to the Priesthood of the Rev. J. Tate and Rev. C. E. Hewitt, at Gore Bay, Manitoulin Island, on the 3rd Sunday in Advent, 1910. I am a keen observer of men and things, and write very much from the standpoint of "the man in the street." The Rev. Mr. Tate has been in charge of the Gore Bay Mission for some three years, as catechist, as Deacon, and now as Priest. He has done most excellent work there, and from this time on will be better able than ever to build up the Church in his mission. The Bishop came from Sault Ste. Marie, and crossed the channel, 21 miles, from Cutler to Gore Bay, in the good little steamboat Edna Ivan. This is often a very rough, trying passage, especially when the wind is high from the west, as towards that point of the compass you can see no land, water and horizon meeting, and consequently with a tremendous sea. The Archdeacon told me that on one occasion, crossing over from Cutler, he was sitting quietly on a chair in the cabin, and when the little steamboat had cleared out from the shelter of a headland, he was hurled on his back, with the chair on top of him, right across the floor of the cabin, his head coming with a sickening crash against the side of the vessel, nearly causing her to spring a leak. The other people in the cabin helped him up, and asked him if he was all right, and he replied, yes, but, if it continued like that all the way across, he would not answer for his condition by the time they reached Gore Bay. The Rev. C. E. Hewitt came from his Mission at Webbwood, not far distant, and met the Bishop at Cutler, and accompanied him on the Edna Ivan.

The Archdeacon came to the ordination from the Temiskaming country, where he was working in the mission of Englehart. When he arrived at Massey they told him the passage across from Cutler was closed by the ice, thus deceiving him, and putting on him the journey by sleigh from Massey to Sagamuck, 10 miles, and from Sagamuck by steamboat to Little Current, on the Manitoulin Island, 12 miles, and from Little Current by sleigh to Gore Bay, 40

miles. I might say that, if necessary, he would have walked these distances, as he is an indefatigable tramp. Rev. Christopher Simpson is in charge of the Mission of Little Current, and the Archdeacon had the pleasure of inspecting his new church-hall, nearly finished, and which will seat six hundred people.

The Archdeacon drove with Mr. Simpson from Little Current to Gore Bay, they both being assistant Priests in the ordination. The service was Matins at 10.15 a.m. and Ordination at 11 a.m., the church being packed full, some 200 people, including the Presbyterian minister, and many of his congregation. The Bishop preached a most inspiring sermon on the Authority of the Power of the Three Orders of Ministers in Christ's Church. The whole service, with the Holy Communion, was most sacred and solemn, and I am sure of great benefit to all, many of whom had never taken part in it before. Mr. Tate believes it will result in much blessing in his Mission. At Evensong the same day the Bishop read the lessons, the Archdeacon the prayers, and Mr. Hewitt preached an excellent sermon, Mr. Simpson having gone for Evensong to the out-station at Kagawong, 12 miles, and on his route back to Little Current.

On the next day, Monday, the Bishop, Mr. Hewitt, the Archdeacon, and I boarded the Edna Ivan, and got across safely, and drove in a sleigh to Spanish, where we had dinner, and then began to bid good-bye, as the train came along, the Bishop's destination, God bless him, being the Sault, Mr. Hewitt's being Webbwood, and the Archdeacon and myself to Sudbury, en route to Sellwood.

Wishing you, and yours, dear editor, a very happy Christmas,

Yours very truly,  
THE TRAMP.

### NEW CHURCH OPENED IN THE TOWNSHIP OF GILLIES.

ON the first Sunday in December a new church was opened by Rev. S. M. Rankin in the Township of Gillies, District of Thunder Bay, at a point three miles south of Hymers' Crossing, the most central place which could be found for the

English Church adherents. Not only will it supply a long-felt want for these people, but also for a number of other settlers, who are a little too far away to attend the services on the Crossing.

Before the morning services Sunday School was held at 10.30, the attendance being very encouraging. At 11.15 Morning Prayer was said by the Rev. J. Norman, of Murillo, who, in future, will have charge of the church. Following came the celebration of the Sacrament of the Holy Communion at which Rev. S. M. Rankin, of West Fort William, was celebrant and preacher. At 2.30 the Sacrament of Holy Baptism was administered, followed by the service for the Churcing of Women. Immediately thereafter Evening Prayer was said and Mr. Rankin again preached a teaching sermon.

An offertory of \$12 was realized during the day and devoted to the Church Building Fund. Mrs. Norman presided at the organ. The church is not by any means completed and lacks furnishings. The main portion of the lumber and labor was given gratis by the people, but a debt of \$350 has been incurred. It is hoped that friends beyond the limits of the mission will help to pay this debt. The settlers cannot yet do more than help to maintain the services in the new church which includes a contribution to the missionary's stipend. Even if sometimes we repine when openings are not seized, there are occasions when we rejoice at seeing posts occupied. The above marks a step forward.

#### STURGEON FALLS.

ON St. Andrew's Day the Bishop arrived in the morning in order to hold a confirmation. He was expected the night before and his non-arrival, consequent upon his staying in North Bay to take there a celebration of Holy Communion, left to the Missionary the duty of taking a similar service in the church of St. Mary Magdalene here.

The service was at 10 o'clock to permit the arrival of representatives of the W. A. from Cache Bay. The members of the W. A. in the mission were specially asked to make a corporate communion at this service. It was very gratifying to note the response, for eighteen of them were present. Rev. Canon Piercy made a stirring address upon the duty of each Christian to do what

was in his power to extend the boundaries of the Kingdom of Heaven on earth, not omitting, after the example of St. Andrew, to begin in the family circle.

In the afternoon the Bishop addressed a meeting of the local W. A. at the residence of the President, Mrs. Gibson. He said it was a pleasure to him to thus meet the women who were workers in the Church, pointing out the ways in which they could help their own mission and diocese, while they did not lose sight of the duty owing to the Church at large. Altogether the Bishop spent more than an hour in conversation with the members of the W. A., who were much pleased at having an opportunity to meet him and to talk about their plans and aims.

After tea at the parsonage with Canon and Mrs. Piercy, Mr. C. Wicks and Dr. Bolster, church wardens, and Mrs. C. Britton, the Bishop proceeded to the church for the evening service.

Half-past seven o'clock found the church full and in a few minutes after the service began there was no seating room left. The Bishop remarked that he had never seen the church so full. Of course those present were not all Church folk, there were Methodists and Presbyterians, quite a number of English-speaking Roman Catholics and a couple of the Salvation Army.

Evening Prayer having been said, Canon Piercy presented seven candidates for confirmation. After the Bishop had laid his hands on them and the office had been ended he gave an address of some length upon the rite in which the congregation had been engaged and held the attention of his hearers to a degree almost strained.

At 11.20 the Bishop took the train for Sudbury en route to Sault Ste. Marie, where he next day presided at a meeting of the Executive Committee of the Synod.

It is still to be said of Sturgeon Falls that the town is very dull—more dull than ever, if that could be. The Imperial Pulp and Paper Mills concern is still unsold—in the hands of a receiver appointed by the High Court. This state of affairs more directly affects the English-speaking people—those whom we call Protestants. They have left the town in far larger numbers than the Canadian of French origin. Besides the farms on all sides are almost wholly in the hands of the latter, who are pursuing a policy which squeezes out those who are not "Catholic" and French. No where in Ontario is it likely that a town

can be found where the "French"-Canadian is more bold in his claims to foist upon this English-speaking Province of Ontario, which was settled by the English, the language and customs of the French and Romanist Province of Quebec. This policy is pursued to a degree that citizens of the more populous parts of the Province will scarcely believe. They seemingly do not know that it is the result of a quiet subtle policy of an organization which attacks our faith and our schools.

This state of affairs it is presumed will continue until industrial operations again begin and skilled labor comes in to work. It is under such conditions that the Church is trying to uphold the faith that is Catholic, but not Roman.

#### IN MEMORIAM.

CANON CHARLES JOHN MACHIN, MUS. BACH.

**A**T the residence of his son, Capt. Machin, M.P.P., at Kenora, Ontario, on December 23rd, 1910, at the ripe age of 81 years, passed away Algoma's senior missionary-priest, Canon Charles John Machin. Canon Machin until a few years ago was well known as a leader among his brethren in this diocese, but the infirmities of advancing years gradually compelled him to withdraw somewhat from the activities of earlier days. It is to be noted, however, that he was over 80 years old before he altogether gave up work and retired to the home of his son to await the call of God to join the hosts of the Church Expectant.

Canon Machin was born and educated in England. He was ordained to the diaconate by Right Rev. Jackson Kemper, Bishop of Wisconsin. His indomitable national feeling made him averse to taking priests' orders in the United States, so breaking ties formed in that country to come north to Canada he was ordained priest by Bishop Bethune of Toronto.

Before settling down to work in Algoma Canon Machin had a large and varied experience of work. He served in at least three dioceses in our sister Church to the south of us—Wisconsin, Maryland and Western New York. For seven years he was on the cathedral staff at St. John's, Newfoundland, under the heroic Bishop Feild, during which time he made not a few hard missionary journeys. He also served in Montreal (St. James, the Apostle) and in

Toronto (St. George's.) When Bishop Sullivan came to Algoma Canon Machin determined to cast in his lot with those who were straining to hold up the Church's cause in the then almost unknown missionary diocese. With us he spent his last years. At Port Arthur, where he was rector in the days when the C.P.R. was being built and after, or at Gravenhurst or Beau-maris he has left behind him the memory of a man devoted to the interests of the Church which he so much loved.

A strong and forceful character, unbending in his conception of the better course to be pursued to attain a desired end, he did not forfeit the esteem of those with whom he acted. As a preacher, in his best days he was easily in the front rank. For several winters he was in Great Britain doing deputation work for the S.P.G., whose late secretary, Rev. Pretendary Tucker, held him in high esteem as a platform speaker. His travels and experiences gave him a large fund of stories with which he has often regaled little missionary reunions in the "nineties."

Canon Machin was at one time the Rural Dean of Thunder Bay and was by the Bishop made an Honorary Canon of the pro-Cathedral of St. Luke, Sault Ste. Marie, on the occasion of the erection of the Synod of the Diocese in 1906. He was a member of the Committee on Synodical Organization appointed at the Fourth Triennial Council (1895) and did valuable service thereon. He has several times represented the diocese at Provincial Synods.

One of his daughters is the wife of our Chancellor, A. Cyril Boyce, Esq., M.P., of Sault Ste. Marie, to whom with all Canon Machin's family we tender sincere condolences on behalf of all the clergy and many friends in the diocese.

#### COPPER CLIFF.

**A**T the close of the year one ought to report progress, so I will explain in a few words how things stand in this mission. Of course our "magnum opus" has been the erection of a permanent church. It was with a good heart and yet not without some misgivings, that we undertook this work. We have much to be thankful for. The exterior of the church is completed and the result is quite pleasing. Indeed, in appearance, it far surpasses the

expectation which we had formed from an inspection of the plans.

When this is said, there is nothing more to add so far as achievement is concerned, for we are not yet in occupation of the church, and indeed its doors and windows are boarded up—for we have a debt to pay off.

The cost of the construction exceeded the builder's estimate by a large sum, and this has landed us in considerable difficulty. The accumulation of funds has been going on steadily all the year: the individual members of the congregation have been paying into the fund monthly and we have been straining every nerve in hopes of cutting down the opening debt to the smallest limits. Then came the avalanche—this unexpected addition to the cost, which has overthrown all our calculations.

However, we are not going to give in or confess we are beaten. It only requires more work and more generous giving and more self-denial. If the members of the Salvation Army can raise money by self-denial, so can the members of the Church of England, and we will make still greater efforts in the new year.

Meanwhile we have had two bazaars in November and December, and two dramatic performances, which have given ample opportunity to all classes in the congregation to lend a hand. By this means a large sum of money has been earned—yes, earned by hard work. We are not down-hearted; we are determined, God willing, to be in a position to enter our new church very soon.

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#### DIOCESAN NOTES.

**E**PIPHANY sees the Bishop enter upon the 15th year of his episcopate. He was consecrated to the see of Algoma in the Cathedral in the City of Quebec on the Feast of the Epiphany, 1897. Shall we not pray and say: God bless and guide him always.

On Christmas Day Rev. S. M. Rankin hopes to conduct services for the first time in the new church at State River.

The rector of Huntsville, Rev. C. W. Balfour, is starting the Boy Scout movement in his parish.

The Gospel Stamp Album system of marking attendance in Sunday Schools is

being introduced in several of our parishes and missions and promises to be most popular. It is likely that the system will find its way into others and supplant the "ticket" system.

It is learned that an outbreak of small-pox at North Bay in the middle of December produced quite a small panic in the town.

Rev. Canon Renaud, well known to many of Algoma's older missionaries, has resigned the Immigration Chaplaincy at Montreal.

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#### THE TORCH STILL BURNS.

Faith of our Fathers! holy faith!  
We will be true to Thee till death!

**A**T the request of Bishop Blyth, of Jerusalem, Rev. W. A. Wigram has written for "Bible Lands," a brief but interesting account of the Church in Assyria, usually called Nestorian. This the writer is well qualified to do, since he is the head of the "Archbishop of Canterbury's Mission to Assyrian Christians."

After sketching the days of the prosperity of this independent Church from 300 to 600 A. D., existing in a country almost forgotten but then powerful enough to be a really dangerous enemy to the great East-Roman Empire, and pointing out that in the year 540 it had its Patriarch, seven Metropolitans and at least sixty Bishops, and continued to attain strength and grandeur for several hundred years after, the writer tells of the days of oppression when the Persians persecuted the native Christians because their religion was that of the Roman Empire with which Persia was at war. Then came the massacres and severities of Tartar and Mussalmans, which have made a fertile country desolate and brought the native Christian Church to the borders of extinction.

But our writer tells us how some struggle for the faith delivered to them and we quote the following from his paper:

"However odd some of their (Assyrian) customs may be, and however much some of their weaknesses may be sneered at, by people who do not know their temptations and who have never had to learn the meaning of the use "for thy sake we are killed all the day long, we are counted as sheep for the slaughter," there is one

point in their character for which all Christians can give them praise, and that is their devoted attachment to their Church and faith. Perhaps an instance or two gathered from the writer's own knowledge may be of interest. There is in Kurdistan one special district, whither no Englishman is usually allowed to travel; in that the government declare that no escort that they can give will ensure the wanderer's safety. Christian villages were known to exist here, their inhabitants being practically serfs to the Kurds of the district, and the writer had long consultations with the Patriarch, to see if nothing could be done for these sheep in the wilderness. At last a certain deacon of the Church, Werda by name, volunteered to go alone into the place where the Consul would not allow the Englishman to go under escort, and by dint of travelling in such a style that he was obviously not worth the trouble of robbing, he not only went, but returned in safety. On returning, this was the tale that he brought. In one particular village of Christians, Geznakh by name, he found the people so deserted and lost that they did not even know when Easter was due. Their church was a ruin, themselves in utter poverty, they had had no priest or deacon to visit them for twenty years before the visit of this Werda, books of church service, church furniture and all, had perished long ago. One thing however they could do, to show that they were Christians still, they would keep their Lent, the great Fast, as the law of the Church prescribed: so a day was chosen, which should be the Easter of that year, fifty days were counted back before it, and for those fifty days the fast was kept according to the rigid oriental rule, all men abstaining not from meat only (little enough of that was eaten from year's end to year's end), but also from eggs, milk, cheese, curds, anything in short that could be described as 'animal.' What did He think of their offering, who said of the poor woman, "she hath done what she could?"

During the same journey, the deacon named came to a Kurdish village, where he was not only given the hospitality that no oriental refuses to the traveller, but was used with some distinction. When he was at supper one of the servants came to him with a request, "When you are at leisure the lady wishes to speak with you." "The lady," said the astonished deacon, for the request was most unusual. "The Christian

lady, our Christian lady, said the Mussalman, and more astonished than ever, the deacon followed his guide to another room, where an aged lady rose to greet the visitor, with the cry, in Kurdish: "At last our Lord has given me that which I have prayed for for so many years; a Christian priest has come to me." Gradually this captive told her story, the tale of an unknown saint, not unworthy to stand beside Saint Nina of Georgia, or the maid in the house of Naaman the Syrian.

More than sixty years before (the date was fixed by some facts that she could recall), this woman Khumar, then a girl of about sixteen, had been carried off from her home by Kurdish raiders, as many a Christian maid is stolen to this day; she had been given to the Agha of this village, and in his house she had remained ever since, a captive, which is a slave, a solitary Christian damsel in the Mussalman house. She had forgotten her mother tongue, the names of her parents, her village, but she had not forgotten her faith. By her integrity and force of character, this solitary captive had raised herself from the post of slave girl, till she was the manager of house and farm, and it was the testimony of the Kurds that since she was brought to them she had been the blessing of the house, while never in the knowledge of any man there had she been known to omit her daily prayers or her weekly fast, and she had never been known to work on the Sunday. The deacon offered to raise her ransom, if she desired it, but she refused; three generations had grown up round her, (the then Agha was the grandson of her captor), and the house of her captivity was the only home she had. One request she did make of her guest, and that he could grant her: "would he give her of the 'blessed bread' which he carried?" This is blessed bread, but not consecrated, at the Eucharist, which Assyrians will often carry on a long journey away from all churches as a sort of substitute for the "Qurbana." Her remembrance told her that the deacon would probably have some with him, and she was right; "For I am very aged, and if I die before a priest can come to me, this shall be to me for my last Eucharist."

Dare any Englishman or Canadian who has never had to suffer for his faith say that his religion would stand such a trial, or assert that this nation, to whom Archbishop Benson sent his "Assyrian Mission," are not worth the helping?

## GENERAL CHURCH NEWS

A correspondent of the "Canadian Churchman" writes urging the postponement of the General Synod, the legislation in view not being of sufficient importance to justify the expense involved. May it be suggested that if the Provincial Synod met in the East as that in the West does it would not necessitate so frequent meetings of the General Synod.

A notable clerical convert from Nonconformity is the Rev. J. T. Cowan Davies, curate of St. Peter's, Worcester, England, and Chaplain of Berkeley's Hospital in that city. He was until 1905 minister of Emmanuel Church, Malvern, a building of the Countess of Huntingdon's Connection.

The Diocese of Ontario has lost by death a highly esteemed priest in the person of Rev. F. T. Dibb, vicar of Napanee, who was instantly killed when attempting to board a moving train. Reading the particulars prompts the words of the Litany: "From sudden death, good Lord deliver us."

The Bishop of New Guinea reported to the General Synod of Australia that he proposed to enter upon the extravagance of building an episcopal palace for his see, but as the materials would be gathered out of the bush by the Papuans themselves the total cost would not exceed \$30 or \$35.

The Bishop of Moosonee, who has taken up his residence at Chapleau, has been taking Sunday duty at Biscotasing. The latter point is in the Diocese of Algoma, though temporarily ministered to by the Bishop of Moosonee.

The principle of "apportionment" has been adopted by the Church in Australia in behalf of its mission finance. The device has been a success. At first proposed to overcome a deficit, what looked like a disaster may be the initiation of a scheme which will produce lasting good.

Dr. Armitage Robinson, Dean of Westminster, is to be transferred to the Deanery of Wells. The duties of the former post are too heavy for Dr. Robinson, whose health is not as robust as it was.

A novel idea and one that looks as if it would be productive of good results has been announced by Canon Brooke, vicar of St. John the Divine, Kennington, London. He says that the parish will found a St. John the Divine mission in British Columbia, which will be ministered to by two of the regular staff of clergy of the English parish, who will remain on its parochial staff. The two clergy who will begin the work are Rev. H. C. Thursby-Pelham, who will remain for five years, and Rev. W. B. Drake, who will stay for two. The senior priest, Rev. A. G. Deedes, will accompany them and superintend initial arrangements. The district to be taken over was the scene of the Cariboo gold rush in the "sixties." The mission will fall into line with the general work of the diocese (New Westminster).

"Bible Lands," the quarterly paper of the Jerusalem and the East mission, in its October number said great hopes were raised by the arrival of Rev. S. Gould, M. D., as the director of the medical work at St. Helena's Nursing Home in Jerusalem. He was hardly on the spot when he was called to the general secretaryship of the M.S.C.C. Will Canada send out one of its men to take a place on Bishop Blyth's staff to fill the vacancy? Dr. Gould was a Canadian missionary.

Bravo! October saw the first appearance in Australia of "The Australian Church Quarterly Review." The editor is Dr. Radford, whose venture of faith should be hailed with delight—and support. The magazine has about 100 pages and costs eighteen pence—say 40 cents—per single number. Can we in Canada not have a magazine of similar style and contents?

At Wyoming, in the Diocese of Huron, Rev. J. M. Gunne has just completed a pastorate of 25 years.

Church extension in Montreal is a real thing. Another new mission church has been added to those recently erected. This one is in St. Lambert and was opened last month. It cost \$950 and was opened free of debt.

CHURCH TEACHING

RELATIONS WITH OTHER RELIGIOUS BODIES.

Extracts from a Speech by Bishop Gore

HE was exceedingly thankful when, five years ago, a circular letter, which had its origin in Birmingham, went out to all ministers of religion in Great Britain, signed by the heads of all the chief denominations, in which it was laid down that "our Lord meant us to be one in a visible fellowship; that our existing divisions hinder or even paralyze His work; that we all deserve chastisement, and need penitence, for the various ways in which we have contributed to produce and promote division; that we all need open and candid minds to receive light and yet more light, so that, in ways we, perhaps, as yet can hardly imagine, we may be led back towards unity." That fresh perception of the need of visible unity which characterized our time was a most encouraging sign. They ought to follow up that inspiration.

But he could not conceal for himself that most of the aspirations after unity and invitations to take action to promote it which came from Nonconformist sources like those which came from Romanist sources, were directly calculated to make their own special witness harder to maintain. "I mean this," said his lordship, "we stand upon a definable platform—we of the Anglican Communion. We maintain the supreme authority of the Canon of Scripture and the principle that we can teach nothing as an article of the necessary faith except what can be 'proved by the Scriptures.' This means that a number of dogmatic requirements of the Roman Church can never be 'articles of faith among us. They lack Scriptural confirmation. On the other hand, we are yet to maintain the Catholic Faith as recited in the Creeds, and the administration of the Sacraments as being 'generally necessary for salvation,' and the structure of the continuous Catholic Church through the episcopal successions. It seems to me that this witness—the witness of a Catholicism scriptural and liberal, a Catholicism the definite dogmas or requirements of which are few and central—was never more valuable than now, when Rome seems

to be becoming ever more rigid, and Nonconformity more and more vague."

There was around them, the Bishop continued, a flood of undenominational religion in adult schools and meetings or organizations of all kinds. They witnessed the old distinctive tenets of the various Nonconformist bodies becoming historical memories, like Calvinism. The old distinctive Protestant standards were going or gone, and it was found hard to fashion new ones.

But all that seemed to constitute for them a special responsibility and opportunity. They had a distinctive platform to hold, a distinctive witness to bear—that witness which he had described of creed and canon, sacrament and ministerial succession, inseparable parts of one whole. There were many people who could, with a good conscience, aid and abet the correct undenominational religion. Forbid them not. But, as an officer of the Church for which he stood when he was invited to any undenominational or non-Anglican platform, he asked himself the question, would his going there practically involve the denial or the deliberate suppression of what he might call the note of the Church of England. He could go as a scholar and address any people, from any platform, on any Biblical subject, or join in any free Biblical discussion where he could speak his whole mind without offence. He could unite in fellowship with any men of goodwill in the furtherance of any element of social betterment. He could go and pray or speak on any neutral ground where good men could meet and acknowledge that they differed and prayed for light and charity, and stated their differences as well as their agreements without offence. But he could not go on to any platform where prayer must be conducted and exhortations offered on the assumption that all the various Christian bodies were simply differently organized parts of the Church of Christ, one essentially as good as another. That was really the question that he asked himself; would the tacit assumption of any meeting to which he was invited be such as he could not accept and yet could not in courtesy protest against? If so, then he could not pray or speak at such a meeting without being false to himself and to his office. In

**The Algoma Missionary News**

EDITOR :

REV CANON PIERCY, STURGEON FALLS, ONT.

PUBLISHERS :

THE ALGOMA MISSIONARY PRESS,  
44 RICHMOND ST. WEST, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

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.

other words, his being there would be legitimately taken to mean just what, in fact, he did not believe. He had thought he ought to say that, partly because he went to the World Missionary Conference at Edinburgh, and would go again—that was to a meeting where differences were explicitly recognized and respected; while, on the other hand, he often declined to go to gatherings to which he was invited where assumptions were tacitly made which he could not share; and partly because some of them asked his advice from time to time as to where they ought or ought not to go. Thus he had spoken frankly of his own standing ground. He should wish to add that a belief such as he had described in the distinctive vocation of their part of the Church was no hindrance to feeling a profound sense of humiliation and penitence in the consciousness of their manifold failures to realize all that God would give them if they were more faithful and consistent. Nor was it any hindrance to their recognizing and reverencing the witness of the Spirit in religious bodies of all sorts. But God had given them their corporate vocation, and they must be true to it, even at the cost of some unpopularity.

The oath which the Vatican requires priests to take against modernism is not to run in Bavaria. The Government resisted it. A formal protest in the interests of the Roman clergy in Bavaria was presented at the Vatican with the result that the Apostolic Nuncio has announced that the anti-modernist oath will be suspended as far as Bavaria is concerned.

## INOCULATING MISSIONARIES FOR TYPHOID.

MISSIONARIES have suffered more than any other European residents in the tropics from diseases which they have contracted whilst engaged in the prosecution of their work. Of these one of the most fatal has been typhoid fever. It is satisfactory, therefore, to know that the Medical Adviser of the Society for the Propagation of the Gospel has been able to report to the Standing Committee that, in view of the now almost unanimous opinion of the medical profession, he recommends that inoculation for enteric fever should be insisted on by the Society in the case of its missionaries and all others for whom the Society is responsible who go to the tropics. This recommendation was accepted by the Standing Committee. The Society has for some time past insisted upon its missionaries being vaccinated.

The English Lord Chief Justice (Lord Alverstone) is now and has been for fifty-three years a voluntary singer in a church choir. In his opinion greater depth of feeling is attained in devotional services when the music was rendered by unpaid musicians.

There are a number of vacant parishes in Nova Scotia. To meet the increased cost of living in Canada, said to be from 50 to 75 per cent. in ten years, the Bishop of Nova Scotia seeks to make \$1,000 the minimum stipend for priests of five years' standing.

Pointe Claire, Lachine, is a summer resort in the Diocese of Montreal. Funds have been raised by Church people who spend the summer months there to erect a neat chapel-of-ease. The site was given by a French Roman Catholic.

Rev. W. Haythornthwaite, late of Albany, James Bay, has been appointed Missionary at Cochrane—a coming town at the junction of the R. T. Pacific R. R., and the T. & N. Ontario R. R.

Among places where the lack of missionaries is serious—and is not the lack always serious?—no more serious or more pathetic situation is to be found than that of Borneo.

## COLOUR ANTIPATHIES.

THE Catholic Church of Christ does not recognize caste—does not, that is to say, recognize within the sphere of its fellowship distinctions of class, colour, or nationality. The Church is the Body of Christ: the several members differ indeed in function, and according to their varying functions they may be regarded outwardly and conventionally with different degrees of estimation, but essentially all have an equally necessary value for the life of the whole. This is merely to illustrate by way of St. Paul's own metaphor the truth that the Church is catholic and not anything else.

"As a matter of history the Church came to realize its own catholicity in the first stage of its existence. The characteristic of the Church of the older covenant was exclusiveness. It was hedged and fenced about with ordinances which all went to mark it as exclusive. When our Lord came preaching the advent of the Kingdom of Heaven upon earth, the more zealous of the Galilean middle-class who followed Him can have had little idea of anything beyond their own nation. Yet He continually pointed to a wider outlook: 'Many shall come from the East and from the West, and shall sit down (privileged guests at the feast) with the children of Abraham in the Kingdom.'

"Such ideas are slow to penetrate. Even the last great command, so unmistakably clear, to go to all the world and make disciples of all nations, must have fallen on ears that at the time had no consciousness of understanding."—ROBERT F. CALLAWAY, in *East and West*.

On Sunday, December 18th last, in the Temple Church, London, England, was reopened after repairs the organ built by "Father Smith," in 1684.

It is not too early to bear in mind and prepare for the general envelope collection on the first Sunday in Lent on behalf of our Diocesan Mission Fund.

Dr. Ryle, Bishop of Winchester, retires from his important and ancient see and becomes the Dean of Westminster in succession to Dr. Robinson.

One of the two deacons raised to the priesthood by the Bishop of Montreal at his Advent ordination was Rev. Ebenezer Scott, M. A., formerly a Presbyterian minister.

The total number of foreign missionaries of Protestant Christendom in 1909 is estimated at 21,834—an increase of nearly 2,000 over the number in 1908.

Rev. Canon Jeffrey, General Secretary of the Diocese of Rupert's Land goes to England to spend three months in deputational work for the C. & C.C.S.

Cheering this. An anonymous gift of £1,000 is announced to supply land and buildings much needed in the mission of Dalny, in Manchuria.

By a vote of 71 to 44 the Lower House of Canterbury Convocation has decided that the Book of Common Prayer ought to be revised.

## ACKNOWLEDGMENTS.

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

## SUPERANNUATION FUND

New Liskeard, \$5; Sudbury, \$15.30; Beaumaris, \$4.15; Pro Cathedral, \$15.02; Cobalt, \$16.10; Oliver, \$4.30; Haileybury, \$5; Bracebridge, \$1.50; Parkinson, etc., \$1.32.

## MISSIONARY APPORTIONMENT

Kearney, \$15; Sand Lake, \$1.77; Emsdale, \$21.60; Missanabie, \$10; Falkenberg, \$12.40; Beatrice, \$9.82; Ufford, \$8.31; South River, \$11; Gore Bay, \$22; Kagawong, \$6.50.

## MISSION FUND

Algoma W.A., \$225; Nipissing, \$8.

## SPECIAL PURPOSES

Sand Lake Church—£15, S.P.C.K. (\$72.24).  
Parkinson Church—£20, S.P.C.K. (\$96.33).  
Bear Island Church, Temagami—Per H. G. Woods, \$282. Richard's Landing Parsonage—Jocelyn W.A., \$10. St. Stephen's, Bruce Hill—St. Luke's G.A., \$10.

## BISHOP SULLIVAN MEM. FUND

Falkenberg, \$4; Beatrice, \$3; Ufford, \$3.

## INDIAN HOMES

Diocese of Fredericton, \$18.75; Diocese of Montreal, \$6; Dartmouth, N.S., \$25; St. Stephen's, Toronto, \$25.