

DECEMBER, 1912

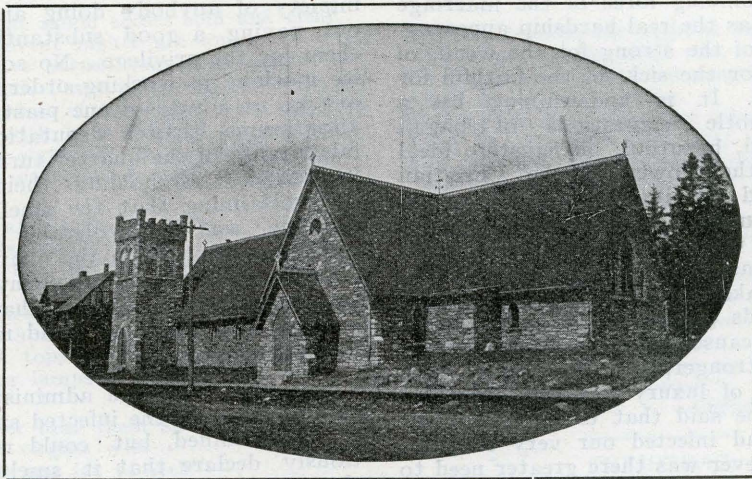
Now it is high time to  
awake out of sleep.



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



## Bishop :

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

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## THE CHURCH'S WITNESS.

THE Archbishop of York, in his presidential address at the recent Church Congress at Middlesboro', asked what is the kind of witness which the Church is called upon to give to the nation at the present time. First, it must witness very specially to the supreme value of the spiritual element in man. Secondly, it was called upon to reassert the memory and message of the Cross, for the spirit of the refusal of the Cross, and all that it implied of self-sacrifice penetrated every section of society. "We can discern it in a certain class of wealthy people who avoid every suggestion of duty and obligation, and we can discern it in a very different class, when the fair day's wage is claimed and the fair day's work is shirked. It cries out against the binding force of the marriage vow as soon as the real hardship appears—the sacrifice of the strong for the weak, of the healthy for the sick, of the faithful for the faithless. It is undermining by a thousand subtle suggestions of pagan ethics the old, beautiful, but austere ideal of purity, "the flower of the Christian graces." And here its influence is most insidious and most dangerous—insidious because there is no point of morality in which it is easier to sophisticate and confuse or to make restraints seem the unwarrantable bonds of convention and caprice, dangerous because the force of sexual passion grows stronger, and not weaker, with the advance of luxury and comfort." It might even be said that the spirit of self-indulgence had infected our very religious life itself. Never was there greater need to set forth plainly and firmly the message of the Cross; the old law of self-discipline and self-sacrifice, the summons to endure hardness in the service of honour, truth, duty and God.

## MOSLEM VS. AN ICE MACHINE.

FROM the "Assyrian Mission Quarterly Paper" we extract this note by the way:

There is one great sign of progress actually in working order in Mosul, nothing less than a real American ice machine, which is a welcome importation in a place where the thermometer varies between 110 and 120 Fahrenheit all through the summer

months. This is the property of a family of Syrians, who have been educated in America, who when the present Vali of Mosul entered into residence, made petition to him to be allowed to set up their machine. "A machine to make ice?" exclaimed worthy old Tahir Pasha (who is not exactly slender, and who appreciates the virtue of ice in a Mosul summer), "that is the only sign of progress I find here, since the days when I was Vali here before, twenty-five years ago. Bring it up by all means." So the machine came up duly, and after the inevitable delays of the Orient, has actually begun to work. Its arrival however, has been a grief of mind to good conservatives, who are annoyed, possibly at the impiety of attempting to mitigate the heat that Allah sends, but more probably shocked at the even greater impiety of anybody doing anything without paying a good substantial bribe to them for the privilege. No sooner was the ice machine in working order, and turning out ice at a rate of one piastre (2½d.) per kilogramme, than a deputation of all the inhabitants of the quarter turned up at the "Hukumet," all holding their noses, and all proclaiming that the smell of the new machine was so intolerable that nobody could possibly live in the quarter if it was allowed to work. (Fancy anybody having the impertinence to aver that one stink more or less in Mosul could make any difference to anybody!)

Solemnly, Vali and administrative council adjourned to the infected spot, and sniffed, and sniffed, but could not conscientiously declare that it smelt any worse than usual. The debate on that knotty point, however, was quashed by the arrival of the commandant of the garrison, who it may be feared is not too strict a Moslem on the matter of abstinence from wine, and who enjoys a cool drink. "Stopping the making of ice?" cried the gallant general in high wrath. "If any one interferes with you, send him straight to me, and I will deal with him." So the matter dropped, though the conservatives made a gallant attempt to rouse fresh prejudice a day or so later, by a solemn declaration that this new-fangled and impious machine was turning out the ice red-hot, and so was actually increasing the heat that it falsely pretended to mitigate!





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## ADVENT.

**T**HIS Advent moon shines cold and clear,  
These Advent nights are long;  
Our lamps have burned year after year  
And still their flame is strong.  
"Watchman, what of the night?" we cry,  
Heart-sick with hope deferred:  
"No speaking signs are in the sky,"  
Is still the watchman's word.

The porter watches at the gate,  
The servants watch within;  
The watch is long betimes and late,  
The prize is slow to win.  
"Watchman, what of the night?" But still  
His answer sounds the same.  
"No daybreak tops the utmost hill,  
Nor pale our lamps of flame."

One to another hear them speak  
The patient virgins wise:  
"Surely He is not far to seek"—  
"All night we watch and rise."  
"The days are evil looking back.  
The coming days are dim;  
Yet count we not His promise slack,  
But watch and wait for Him."

One with another, soul with soul,  
They kindle fire from fire.  
"Friends watch us who have touched the goal."  
"They urge us, come up higher."  
"With them shall rest our way-sore feet,  
With them is built our home,  
With Christ."—"They sweet, but He most sweet  
Sweeter than honeycomb."

There no more parting, no more pain,  
The distant ones brought near,  
The lost so long are found again,  
Long lost but longer dear:  
Eye hath not seen, ear hath not heard,  
Nor heart conceived that rest,

With them our good things long deferred,  
With Jesus Christ our Best.

We weep because the night is long,  
We laugh for day shall rise,  
We sing a slow contented song  
And knock at Paradise.  
Weeping we hold Him fast who wept  
For us; we hold Him fast,  
And will not let Him go except  
He bless us first or last.

Weeping we hold Him fast to-night;  
We will not let Him go  
Till daybreak smite our wearied sight  
And summer smite the snow:  
Then figs shall bud, and dove with dove  
Shall coo the livelong day;  
Then He shall say, "Arise, my love,  
My fair one, come away."

—Christina Rossetti.

## CHRISTMAS.

"God more bounty showed,  
Giving Himself to make man capable  
Of his return to life, than had the terms  
Been mere and unconditional release.  
And for His justice, every method else  
Were all too scant, had not the Son of God  
Humbled Himself to put on mortal flesh."  
—From Dante.

Prebendary Carlile, founder and honorary chief secretary of the Church Army, intends to visit Canada and the United States in June and July of next year. His tour will be partly of a private nature to visit a relative living in Canada, and partly with a view of personally inspecting the Society's extensive emigration arrangements, and will probably extend to the Pacific coast.



## DIOCESAN NEWS

### ORDINATION AT NORTH BAY.

ON All Saints' Day the Bishop of Algoma held a special ordination in St. John's Church, North Bay, when Rev. R. C. Bartels, B.A., was ordained to the priesthood.

Morning Prayer was said at 9.45. The ordination took place at 10.30 a.m. There were present besides the Bishop, Rev. Canon Piercy, of Sturgeon Falls, Rural Dean of Nipissing, Rev. C. W. Balfour, M.A., the rector of the parish and the Bishop's chaplain and Rev. P. F. Bull, lately missionary at Maganatawan and now of Nipigon.

The Bishop was the preacher. The candidate was presented by Rev. C. W. Balfour, after which the Bishop proceeded to say the Litany. Then in due order the service for the Holy Communion was proceeded with. Rev. C. W. Balfour read the Epistle and Rev. Canon Piercy read the Gospel. The examination of the candidate followed, after which was said the "Veni, Creator Spiritus," and the Bishop and Priests joined in the laying on of hands. The service was concluded in accordance with the Anglican rite.

The congregation was not a large one, but nearly all present were partakers of the Lord's Supper.

Rev. R. C. Bartels has served for a year as assistant minister at North Bay, having also the care of Callendar. At the latter place he has ministered for a much longer period and it is a pleasure to note the very general appreciation of his services. With mutual regrets these ties were severed as Mr. Bartels left on the night train for Fort William where he is to be assistant priest at the Church of St. Paul, though for a few weeks he will take charge of St. Luke's Church pending the appointment of a new rector. All his friends join in wishing him a ministry full of blessing to those to whom he ministers and to himself.

Rev. Mr. Bull also took the night train for his new post at Nipigon, while Canon Piercy took an earlier train back to Sturgeon Falls to enable him to take the evening service there.

### ST. ANSGARIUS' CHURCH, PORT ARTHUR.

ARRANGEMENTS have been completed for the transfer of St. Ansgarius' Church, Port Arthur, to the Norwegian Lutherans of that city.

This church, named after Anskar, one of the earliest evangelists of Scandinavia, was built by Rev. K. S. Tottermann, our missionary to the Scandinavians in Thunder Bay District. Mr. Tottermann was a man of singleminded devotion but a somewhat mediaeval spirit—holding strong views as to the Apostolic succession of the Swedish National Church, he took Orders in the Episcopal Church of the United States, and came to Port Arthur on an experimental mission to his fellow countrymen, holding services in St. John's parish hall. His first success was interrupted by the determined opposition of representatives of the American Swedish Lutherans, and he never regained his congregation. He set to work, however, to collect funds for the building of a church in which he was very successful, and without the authority of the Bishop and contrary to his advice he pushed forward the work of building a stately little church, until the work was barred for lack of funds, and when Mr. Tottermann left there was a tangle of debts, an unfinished edifice and no congregation.

Messrs. F. H. Keefer and W. F. Langworthy stood behind the project however, and a mortgage was given for \$3,000, afterwards increased to \$4,000, and after continued efforts a Swedish clergyman was secured in the person of Rev. L. E. Gulander, to work up the Scandinavian congregation, but without success, and it was not until Mr. Percival Mayes, of Trinity College, engaged as temporary curate at St. John's, entered upon the work and gathered together an English congregation and Sunday School, that there was any promise of a successful issue. Under Mr. Mayes there developed a very enthusiastic little congregation and band of workers and the sanctuary was becomingly furnished and worship held in the church while the basement was used for the Sunday School. On his return to college, in re-



sponse to a request from representatives of the congregation, Rev. W. S. Weary was appointed incumbent and remained for 18 months, supported partly by the Diocese and St. John's Church. During Mr. Weary's incumbency there was much activity and a large sum of money was raised, but the debt was not reduced and in May, 1912, when St. John's grant ceased, the Church committee could not face the heavy expenses and Mr. Weary resigned. The Archdeacon then took hold of the mission, but though earnestly supported by a faithful few, it was soon evident that there was no congregation sufficient to meet the pressing financial situation, and when overtures were made by Scandinavians desiring to secure the church building, the condition of affairs forced the consideration of this proposal. After various committee meetings and a vestry meeting in St. Ansgarius' Church it was decided to accept the offer of the Norwegian Lutherans of \$6,500 and they will enter into immediate possession.

Several considerations besides the amount of the debt (\$5,200), have weighed with those concerned. Among these considerations is the fact that the building is too near St. John's Church and the future church site, rendering a certain measure of conflict liable.

It is the intention of the joint committee to purchase a site for a future mission further south where a church will be required in the future.

While the majority of the Church people in the district prefer attending St. John's the loss of the church is a hardship to some who had grown to love and take a pride in St. Ansgarius, and for whom the distance to St. John's is a consideration. The sympathy of Church people will go out to all such.

Parkinson is a country mission having a centre about 15 miles from Dean Lake station on the C.P.R. (Sault Branch). For about a year Mr. J. W. Hamilton has been the lay missionary there. The Bishop visited Parkinson on Sept. 24th and took part in an interesting service. It consisted of Evensong and the baptism of 3 adults and one infant and the confirmation of four persons. Next morning at 7 o'clock the Bishop celebrated Holy Communion. There were 11 persons present, a very good attendance for a purely country mission.

#### ST. JOSEPH'S ISLAND.

SUNDAY, October 6th, was the date of the Bishop's visitation of St. Joseph's Island. An excellent spirit prevails in Church circles all over the island, evidence of the excellent work of Rev. H. C. Dunn, B.A., and his devoted wife. In the morning the Bishop was at Hilton, where Matins was said, six persons confirmed and Holy Communion celebrated. In the afternoon, after a ten mile drive, Evensong was said at Joselyn and six more persons were confirmed. A splendid congregation assembled at this place. That is the usual thing there, however. Another ten miles and Richard's Landing was reached for Evensong at 7 p.m. Here three persons were confirmed. The church was packed full, the service very hearty and the music good.

#### MUSKOKA NOTES.

The Bishop's late visit to Uffington was a very satisfactory and encouraging one. Rev. G. H. Phillips exerts a splendid influence amidst his people. Harmony is prevalent on all sides.

On the 6th of September the Bishop was at Beaumaris, the guest of Mr. Reuben Miller, who with other Pittsburg people evinces a hearty interest in the Church's work. While there the Bishop inspected the parsonage at Milford Haven, which is greatly improved. A debt of \$240, however, still remains on the church, which has been repaired at a cost of \$472. On the new dock at the parsonage the sum of \$80 has also been expended.

The Bishop had a busy day in the Mission of Falkenberg. In the morning he was at Ufford, where he had spent the previous night the guest of Mr. Hays. In the afternoon he was at Beatrice and in the evening at Falkenberg. Six persons were confirmed—two at Beatrice and four at Falkenberg. Thence he drove to Port Carling, and had services at Port Sandfield and Gregory.

On Sunday, Sept. 15th, the Bishop visited the Mission of Franklin. At Fox Point, at Mr. Crump's he held divine service, having a fair congregation. He afterwards with Mr. Bailey went to Port Cunnington for dinner and had a service in his house at



Edgewood. Owing to rain the attendance was small. The service over Mr. Bailey showed the Bishop the site which he proposed to give for a new summer church. It is in a good place, near the Wawa Hotel and within easy reach of another summer hotel about to be built on Big Wind Island.

From Franklin Mission the Bishop went to Baysville in time for Evensong on Sunday, 15th Sept. Here we have a beautiful little church. The missionary, Rev. A. W. Hazlehurst, continues to hold the affection of his people.

On the Tuesday following the Bishop drove from Baysville to Newholme for morning service at which two persons were confirmed. Thence he journeyed on to Port Sydney for the evening where other two were confirmed. The Bishop here inspected the new parsonage. It is a splendid house, admirably suited for its purpose. It cost almost \$2,000.

Wednesday, 18th Sept., found the Bishop at Huntsville. He was the guest of Mr. Duncan. At the service in All Saints' Church in the evening he confirmed eight persons.

Next day, the 19th, the Bishop drove round the Aspdin Mission, which has been in charge of Mr. Duncan for the best part of a year. In the morning he was at Alensville, in the afternoon at Lancelot and in the evening at Aspdin. At the last mentioned place one person was confirmed. At Aspdin the Bishop was the guest of Mr. and Mrs. Lakeman. The day following he went on to Stanleydale, now in Novar Mission.

Novar Mission, in charge of Rev. I. Sinclair, had the Bishop in its midst on Sunday, 22nd September. About thirty persons were out to the morning service at Novar. Then came a drive to Ilfracombe, where the congregation was a good one, notwithstanding the rain. After tea, taken at the home of Mr. Whitely, came a drive of ten miles to Ravenscliffe. The rain was very heavy. There were few people out at the evening service. Another drive—to Huntsville, where the Bishop took the train for Gravenhurst on his way to Torrance.

The visit of the Bishop to Torrance Mission was largely to inspect the new church at Mortimer's Point. It was up and covered in. The walls are of solid stone and it presents a fine appearance from Lake Muskoka. Between \$800 and \$900 were raised on the spot. The building is largely for summer use and hopes are strong that it will be completed in the spring.

Thence on to the new Mission of Muskoka station where the Bishop inspected the new church in course of erection there and rapidly drawing to its completion. It is not unlikely that this place will be a promising centre of Church influence. Mr. P. Paris, student at Trinity College, Toronto, did excellent work while here.

#### MICHIPICOTEN.

**U**P in this somewhat isolated district the Bishop spent the last days of September and the opening days of October. He left Michipicoten on September 26th, where he was the guest of Mr. McKay, the manager of Helen Mine. This season Mr. H. Cocks has been the Church's lay missionary in this region and he has evidently won the esteem of every one. At Helen Mine things are brisk and busy, but there are not many people at the Harbour—only enough for the transhipment of goods between railroad train and boat.

Sunday, the 29th (St. Michael and All Angels), was a very busy day. The Bishop celebrated Holy Communion at 7 a.m., afterwards walking over the trail to Wawa for the usual morning service. There were but ten persons present. The weather was very wet. Another fairly stiff walk took the party to the Harbour for an afternoon service in the hotel, by the kindness of the manager, Mr. McKechnie. To this should be added an address given to Sunday School children in the near-by schoolhouse. Faces were next turned back to Helen Mine getting a "lift" part of the way on a coal train. There was held a fine service in the evening, 60 people being present. Two children were baptized.

Next morning the Bishop walked to the junction and took a train for Maggie Mine, where he was the guest of Mr. Hasselbring, the general superintendent. A wonderful work is going on here, a new process for wasting ore and ridding it of sulphur being put into operation. An immense "plant"



is in course of erection together with some fine cottages, a schoolhouse and a system of electric light and sewerage. At such a place one meets many interesting men—men of wide experience and experts in their several departments. There were two children baptized.

Evensong was said in the cook camp, thirty persons being present.

In all these places are all sorts of people representing many varieties of views of things religious. It is pleasing to add that the utmost kindness and cordiality is extended to the missionary.

On the morning of Oct. 1st, at 6.30 o'clock, the Bishop celebrated Holy Communion in the company's office at the Magpie Mine at which were four communicants. Then he left for Sault Ste. Marie.

#### ROSSEAU MISSION.

**M**R. Reuben Miller, one of the Church's summer people at Beaumaris, and interested in our work took the Bishop from that point to Rosseau in his yacht, *The Lotus*. At Rosseau the Bishop was present at an excellent and well attended service. Our senior missionary, Canon Frost, is now feeling the strain of travel over so large a mission. He is not as young and energetic as he used to be. He has many years' service behind him and has witnessed much growth of things spiritual and temporal in the jurisdiction.

After taking part in a service at Ullswater in the afternoon, where there was an overflow congregation, the Bishop went on to Windermere for the evening. The beautiful little church here is now completed. It stands a testimony to the devoted labours of the Mockridge family. For a number of years in the summer time services have been here carried on by Rev. Dr. Mockridge and his sons. A nice congregation has been gathered together and it is hoped it may soon be possible to make the services permanent throughout the year.

#### DIOCESAN NOTES.

Inquiries made establish the fact that within the limits of the Diocese of Algoma there now reside more than 1,000 Jews. A desire to reach them with the tidings of the Gospel of Jesus Christ is manifest and various suggestions have been made by our clergy as to the best means of reaching the

Hebrew people in our midst. They are much scattered, tenacious for the most part of their old faith, presenting to us a problem not easily solved.

At Coppercliff the Bishop was present at the final service before the departure of the missionary, Rev. T. N. Munford, M.A. The attendance was a good one. The new church has been brought to a good state of completion, the chancel is well appointed and the nave supplied with comfortable seats. Much regret is expressed at Mr. Munford's enforced departure.

The burning of the saw mills at Byng Inlet has been a set-back to things there. However, hopes rise at the news that the mills are to be rebuilt soon. Rev. D. A. Johnston is removing from this mission to Coppercliff. For the present the Archdeacon will serve Byng Inlet.

Owing to the waning prosperity of Manitowaning and the removal of people from the place the Executive Committee have reduced by \$50 per annum the local quota towards the clergyman's stipend hitherto demanded from the congregation.

The Bishop held a confirmation at Bruce Mines on the evening of August 21st, when Mr. Jull, a student at Bishop's College presented seven persons. Rev. W. S. Wearv, who is returning to the diocese, is to take charge of Bruce Mines Mission.

Mr. Victor L'Estrange has been appointed teacher of the Indian School at Shequindah.

Rev. Canon Burt has been unanimously chosen as the new rector of St. Luke's Church, Fort William, and he has accepted. He will have to hasten his departure from the Manitoulin Island, since the winter season is near.

Mr. John W. Hamilton leaves Parkinson in November for North Bay, where he will assist Rev. C. W. Balfour.

The Right Rev. Dr. Heber Hamilton, Canadian Bishop in Japan, is announced to preach in Port Arthur or Fort William as he goes back to his diocese.



"NO INTEREST IN MISSIONS."

**A** paragraph under this caption appears in "The Mission Field" for October and is worthy a place in our columns. Its appeal should be trumpeted when we remember our young men and women who have ventured with others into our new country in Canada. It says:

A friend sends us a letter which he has received from a young mason who has lately left England and is now settled in America. In the course of his letter he writes: "I am living in a town with 2,000 population and four churches, but none of them Episcopal. The nearest Episcopal one is fifty miles away, and if I and my wife went it would cost us eighteen to twenty shillings for the trip. I never took much interest in Missions at home, but have wished thousands of times that I had, and I hope that when you have any missionary services that you will urge the people to help the Bishop and ministers of this country with every penny that you can that we may get more churches and more ministers established in this country."

MARKS OF PROGRESS.

**W**RITING in "The Land of Sinim," the Chronicle of the Church of England Mission in North China and Shantung, the Bishop of Shantung (Dr. Iliff), says:

"I think that the time is drawing very near when we shall be able more and more to hand over the responsibility of the general work of the Church into native hands. Although the Church has been working in Shantung for over 30 years, the whole of our Mission work hitherto has been that of European Missionaries, assisted by Chinese workers. Now we are approaching the stage when the work can be done more and more by Chinese workers advised by the European Missionaries. But the main thing is that we must have a staff of properly trained men—men who have received a wider education than that which we have been able to give to any of our workers hitherto—men whose ideas are free from that crampedness of just sufficient education for the one line of work which they are to undertake—and I think that we shall get at least some of such men from

amongst the students who are now in training at the Union College at Wei-Hsien.

"One of the things which struck one most at the Conference at Shanghai, was the wonderful amount of progress which had been made in other Dioceses by the Chinese themselves—how they seemed to be taking up more and more of the responsibility of the work, and doing it really well too. Of course, the final step of a Chinese Episcopate is not in view anywhere as yet, but there were many instances where Chinese congregations had been established under Chinese clergy, and free from all "foreign" control, except the supervision of the Bishop. Not only were they supporting their own work, but assisting outside work too, and manifesting a real missionary enthusiasm.

"We are still some distance from this point yet, but I think I can see signs of its approach."

CHRISTIAN VS. HINDU.

**T**HE other day, in Poona City, a Sister called upon a Brahmin master carpenter who employs only Christian Indians in his shop. She asked him why he did so. His answer was, "I find that they have been trained and disciplined, and I can trust them. The Christian knows when he is not speaking the truth, the Hindu does not think it matters. I find these Christian lads (they are mostly boys from the Mission), punctual, industrious, and honest. There are some troublesome ones amongst them, but they are better than a bad Hindu. I could not employ a low-caste Hindu; but as soon as a man becomes a Christian, no matter what his caste was, I allow him to come into my room and touch my things; being a Christian does away with caste." The Christian lads looked very happy, and they speak nicely of their master.—From "The Star in the East."

The Liverpool Cathedral Committee has decided to proceed with the building of one of the choir transepts in addition to the choir itself. This will involve a cost of £80,000. It is expected that this portion will be completed in three years, and will furnish accommodations for a congregation of 2,000.



## GENERAL CHURCH NEWS

The Trustees of the Cathedral of St. John the Divine, New York, have announced their intention to proceed with the building of the nave.

The consecration to the Episcopate of the Rev. V. S. Azariah as assistant to the Bishop of Madras, will take place in Calcutta on December 28th before the Session of the Episcopal Synod.

There used to be a story about Bishop Wilberforce and Baroness Burdett-Coutts, which is connected with Tate and Brady's metrical version of the Psalms. They were dining on one occasion with the Drysalter's Company, when the Baroness said to the Bishop, "Do please tell me, Bishop Wilberforce, what a drysalter is." "Tate and Brady, my dear madam" was the Bishop's reply.

Among the Christian representatives at the Council at Shanghai, at which it was decided to form a united Chinese Church, were an ex-Buddhist priest, an ex-Taoist priest and an ex-Mohammedan.

Most successful has proved the establishment of industrial missionary work in the great city of Cawnpore in North India. The boys who live in a Christian atmosphere serve a real apprenticeship in the workshops—learning printing, book-binding, cabinet-making, brass and iron moulding and fitting. The work was born on account of the objection of non-Christian natives who said they would lose caste, if they taught Christians.

The late Bishop Johnson spent twenty-two years as Bishop of Calcutta and Metropolitan of India. During the time that he spent there he was instrumental in bringing about the formation of six new Anglican dioceses. His name will be long remembered by natives and Europeans throughout the whole of India.

Twenty-three missionaries have been engaged in work amongst the men in the railway construction camps in the Northwest during the past summer.

With gratitude to God many will learn that the Bishop of the Yukon is recovering his strength after being operated upon for appendicitis.

The authorities of St. George's Church, Montreal, are considering the advisability of selling their property for a large sum of money.

Rev. E. H. Capp is the vicar of the parish in Ottawa which has been made by the amalgamation of those of St. John's and Grace Church.

St. Matthew's parish, Brandon, suffers great loss by the removal of Judge Curran to Winnipeg.

Canon Hensley Henson has been made Dean of Durham.

A Welshman, Mr. W. A. Wheel, speaking at Liverpool, stated that more than half the tithe in the Diocese of St. David's was in the hands of laymen.

St. Paul's Church, Boston, U.S.A., has been formally declared the cathedral of the Diocese of Massachusetts.

The Rev. J. E. Watts-Ditchfield's visit to Canada looks as though it might result in the establishment in Canada of the C.E. M.S.—Church of England Men's Society—which has been and is a power for good in many English parishes. It has for its President the Archbishop of York.

Owing to a serious breakdown in health Bishop Hines of Northern Rhodesia has been obliged to send his resignation to the Archbishop of Canterbury. He has been 27 years in the service of the Universities' Mission to Central Africa, and 18 years a Bishop: first of Likoma, then of Zanzibar, and lastly of the newly-formed Diocese of N. Rhodesia. His journeys of thousands of miles on foot, accompanied only by natives, recall the days of Dr. Livingstone.



## SILENT TEACHING.

**I**N his first charge to the Synod of Columbia, Bishop Roper struck out upon a course that might be followed elsewhere. We are not making much use of the printing press in our struggle for the faith. We quote the Bishop:—

"I have been speaking of important committees already existing. I am now going to propose one which does not yet exist in the form that I think might be best. The Church of England is singularly rich in literature. We have a multitude of books and pamphlets, devotional, historical and apologetic, dealing with present day difficulties and problems. I should like to see these spread abroad.

"Again, our clergy live isolated lives and the purchase of expensive books is beyond the reach of most of us, and yet if we do not see some of the best and newest books each year we fall out of the current of the thought of our day and our efficiency is diminished. A machinist cannot be content with the tools of ten or twenty years ago. I have a plan by which this difficulty, might, perhaps, be remedied in some degree. I suggest therefore, that instead of multiplying committees we extend the scope of the committee that acts with the archdeacon in publishing the diocesan gazette, and request that committee to put these plans into its charge under the title of the committee upon literature, publication and study."

## EBB AND FLOW.

**I**N the course of his recent Visitation Charge, the Bishop of Bristol made a statement which will not surprise those who have opportunities for observing certain tendencies at the time of which comparatively little is heard. He said that "the number of Roman clergy applying to Anglican Bishops for admission to minister in the National Church is at least as large as the number of clergy who leave the National Church for Rome." We have good reason to feel satisfied of the accuracy of the Bishop's remark. When an Anglican priest "goes over to Rome," a great deal is heard of it; when a priest leaves Rome for Canterbury, we do not advertise the fact. He has come, or returned, to the Englishman's rightful allegiance in religion—he has made his submission to the

Church, and there is no more to be said. Rome calls him a "renegade priest"; the Church of England refrains from such uncharitable language about the Anglican priest who "goes over." It is foolish scolding to vituperate a man who follows his conscience. The Bishop of Bristol added that large numbers of Nonconformists are being admitted to the National Church, and the statement might with truth be extended to include a certain number of their pastors. Perhaps on the whole it is a pity that the Church of England does not advertise.

## FIGURES THAT CHEER.

**I**N 1800 there were 200 millions of Christians in the world. The number to-day is 500 millions. This astounding increase has been far greater than that of the whole world's population, which has risen by little over 100 millions; and the proportion of Christians to the world—population rose from 20 per cent. in 1800, to 28½ per cent. in 1875, and to 33.1-3 per cent. in 1896. This increase of recent years coincides with the period during which intercessions for missions has become one of the recognized duties of the Church. In 1600 about 3½ million square miles were under Christian government. To-day, no less than 40 million square miles are under Christian government; that is to say, the Christian nations now rule between 4 and 5 square miles for every one square mile ruled by the professors of all other religions put together. That we may understand the responsibility of British and American Churchmen in the matter, let us add this fact to be remembered: in 1800 the English speaking people numbered 20 million; in 1890, they numbered 111 million: that is to say, the English language is spoken by one out of every fifteen people in the world. How immense are the possibilities before us, if we are true to our Father in heaven!—Every Man's History of the English Church.

A remarkable utterance it was that was made the other day by the Vice-Chancellor of the Bombay University, an orthodox Hindu: "India is being converted; Christian ideas are slowly but surely permeating every Hindu society and modifying every phase of Hindu thought."



## The Algoma Missionary News

EDITOR :

REV CANON PIERCY, STURGEON FALLS, ONT.

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### OUR OBLIGATIONS.

**I**MMEDIATE obligations are (1) the completion, where yet undone, of the parish or mission apportionment for the M.S.C.C. No doubt it is far from easy to secure the sum expected. But the duty remains to make the effort. Only a few days remain.

Then (2) we must keep in mind the special offerings and their object on St. Andrew's Day. To that day the Synod has attached the claims of the Society for the Propagation of the Gospel and the Colonial and Continental Church Society. Both of these English missionary organizations have generally aided the Church's work in Algoma for years. The offerings in church on St. Andrew's Day are theirs.

Not less to be borne in mind is the annual intercession for missions on that day. The practice of so observing the season is growing in our midst. Each year sees an increase in opportunities for such purpose in our churches, particularly in the increased number of centres where the Sacrament of Holy Communion is celebrated.

The world of historical scholarship loses one in foremost rank by the death of Dr. James Gairdner, C.B. He was the foremost English archivist of his time.

### A SANE FAITH IN "UNITY."

**W**EN Archdeacon Gillett, of Lourenso Marques, in the Diocese of Lebombo, has in the last quarterly number of "Lebombo Leaves," a letter the spirit of which we should not lose sight of. He says :—

I should like, in the absence of the Bishop to say just a word of explanation concerning the letter signed "Upsilon," one paragraph of which seems to have been misunderstood.

I do not think we need disclaim, as a diocese, the phrase which seems to class us "with all the other Christian sects in the diocese"; the writer confessed himself "only a very perfunctory Christian"; so that even his diocese at home can hardly be held to blame for the want of accuracy. But I do want it to be understood in what the working hand in hand with the sects does consist: it primarily consists in the recognition that our work is the conversion of the heathen, rather than winning over the adherents of another Christian body, however defective we may believe that body to be. Christian unity in the Mission field can only eventually come by the proof of the spiritual superiority of the Catholic Church, with its Faith and Practice; and before we can do this effectually, we need more help from your prayer and almsgiving in England to strengthen our feeble efforts.

We endeavour to keep this principle of non-proselytizing before us; one could wish that the Romans on the one hand, and some of the Protestants on the other, were equally true to the principle.

Now, as to the particular case in hand: as the result of several conferences between myself and the Wesleyan Minister, I pointed out :—

(1.) That we could refuse no one who sincerely desired to join the Communion of the Catholic Church; but that we would under no circumstances allow any one "to bring with him about thirty of his fellow-denominationalists." Each applicant must apply individually—must not desire to be received in order to escape some ecclesiastical (?) censure, or avoid payment of some assessment; must have some worthy motive for his action—must be prepared to submit to the test of a somewhat lengthy preparation for Confirmation.



(2.) That we should not sanction the erection, by the new adherents, of a Church in the same Kraal as that in which the Wesleyan building was. (In this we are not only conforming to a principle of equity but observing the Portuguese law in the matter.) Further: that the teacher in question should return the licence granted by the Portuguese authorities at the request of the Wesleyan minister; and should not publicly preach till he had received a fresh licence at our request.

The Wesleyan minister, on his part, undertook to place no hindrance in the way of those who sincerely desired to join our communion.

Thus, without sacrifice of a single Catholic position, we are enabled to maintain an amity with the Wesleyan body, which, if only it were possible everywhere, would of necessity do much to hasten the return of that body, whether as a body, or individually, to the fold of the Catholic Church.

After all, love draws, where bitterness only repels.

The Rev. John Oliver Feetham, of the New South Wales Bush Brotherhood, is the new Bishop-elect of North Queensland.

The "Autobiography and Life of George Tyrrell," by his friend M. D. Petre, has lately been published. It should be full of interest to all seekers after truth.

At the session of the House of Bishops of the Province of Rupert's Land, October 24th, held in Winnipeg, the Venerable Archdeacon Edward Robins, of Athabasca Landing, was elected Bishop of Athabasca, and Ven. Archdeacon Lucas, of Fort Chipewyan, was elected Bishop of Mackenzie River.

In the appointment of Mr. Frank C. Hodgins, K.C., to a judgeship in the Ontario Court of Appeal, we recognize a zealous Churchman, whose counsel is highly valued at Diocesan, Provincial and General Synods.

It is reported that Mr. Gladstone Dowie, son of the late J. A. Dowie, of Zion City fame, is to be made a deacon in the Church in the United States.

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