

FEBRUARY, 1912

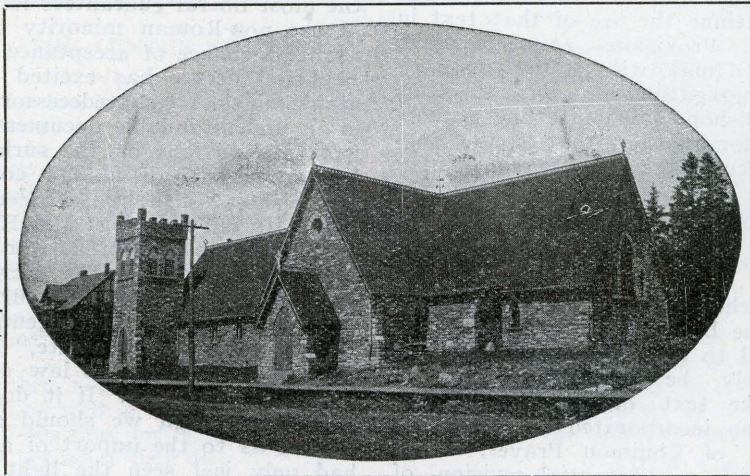
Now it is high time to
awake out of sleep.



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.

Diocesan Officers:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, Sault Ste. Marie, Ont.

The REV. CANON BOYDELL, M.A.,
Bishop's Commissary,
Sudbury, Ont.

The REV. CANON PIERCY,
Clerical Secretary of the Synod,
Sturgeon Falls, Ont.

C. V. PLUMMER, Esq.,
Lay Secretary of the Synod
Sault Ste. Marie, Ont.

J. A. WORRELL, Esq., K.C.,
Hon. Treasurer (of Invested Funds),
18-20 King St. West, Toronto, Ont.

H. PLUMMER, Esq.,
Treasurer of the Synod,
Sault Ste. Marie, Ont.

A. C. BOYCE, Esq., K.C., M.P.,
Chancellor,
Sault Ste. Marie, Ont.

A. ELLIOTT, Esq.,
Hon. Registrar
Sault Ste. Marie, Ont.

REV. B. P. FULLER,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

THE CHURCH IN SCOTLAND.

FROM the Scottish correspondent of "The Guardian" we gather the following particulars concerning the services of the Church, which will soon become operative as the result of the new Code of Canons enacted in December last:

"The principal reform under this head is the restoration of the Scottish Liturgy to a position of equality with the Communion Service of the Book of Common Prayer. Canon XXI. authorizes the text of the Scottish Liturgy adopted by the Episcopal Synod on December 7th, 1910, while congregations in which an earlier text of the Scottish Liturgy was used in 1910 are permitted to continue the use of that text in its integrity. Provisions are laid down whereby stated majorities of the communicants of a congregation may, with the sanction of the Bishop, substitute one authorised Liturgy for another—that is, the English for the Scottish, or vice versa, or may establish the joint use of both. The national Liturgy may also be used at the Consecration of Bishops and at Diocesan Synods.

A liberal schedule of permissible deviations from the Book of Common Prayer is now appended to the Code of Canons, and will ultimately be published separately along with the text of the Scottish Liturgy, and also incorporated in an edition of the Book of Common Prayer. These deviations form a substantial revision of the Prayer-book services. It is sufficient to say that their successful enactment is due to the fact that no attempt was made to solve the difficult problems connected with the *Quicumque Vult* and the use of vestments.

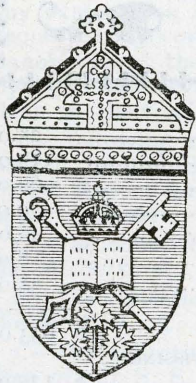
It is laid down by Canon XXII. that the Holy Communion must be celebrated in all congregations on every Lord's Day, and on the great festivals, if in the opinion of the Bishop it is reasonably practicable, and every Bishop, priest, and deacon is expected to say the daily Offices privately or publicly. The other regulations relating to Sunday worship remain unaltered.

Archdeacon Bett, of Jarvis (Diocese of Niagara) died recently in Hamilton.

IRELAND AND ROME.

THE Bishops of the Church of Ireland met in Dublin recently, and took steps to summon a meeting of the General Synod on the question of Home Rule. Apart from questions of politics, with which the Church as a Church has no concern, the Bill must gravely affect the social and economic interests of Irish Churchmen. The difficulties of the situation have been gravely complicated by the "Ne Temere" and "Motu Proprio" decrees. These Papal utterances have fanned the flame of religious strife in Ireland to an unprecedented degree, and have provoked such bitterness and jealousy that the most liberal guarantees for the security of the non-Roman minority have not the slightest chance of acceptance. The "Motu Proprio" decree has excited even greater suspicion than its predecessor. The latter is an understandable document, and its effects are obvious on the surface. But the former passes all human comprehension; Archbishop Walsh himself seems unable to grasp its full meaning; and His Grace has not yet given a plain answer to the question whether or not the decree applies to Ireland. In the words of our ably-written and brilliantly edited contemporary, "The Church of Ireland Gazette," if the decree applies to Ireland, the law of the land is virtually abrogated. If it does not, *cadit quæstio*, though we should still feel suspicious as to the import of a decree which had only just seen the light of day, and more suspicious of Dr. Walsh's attempts to envelop plain questions in bewildering dust-clouds of controversy, all in the interest of Canon Law, that mysterious impalpable, intangible expression of the mind of an infallible Church, all which does not promise well for the pacification of Ireland under a Home Rule Parliament, with a Hierarchy of Roman Obscurantists as the power behind the throne.—From the Scottish Chronicle.

Of the total sum of £37,040 contributed by the churches to the London Hospital Sunday Fund in 1911, the Church of England raised over three-fourths, namely £28,921. Next came the Congregationalists, £1,704, and the Jews, £1,452.



New Series—Enlarged
Vol. 9. No. 2.

The Algoma Missionary News

TORONTO, FEBRUARY, 1912,

Published Monthly
50 cents per annum in advance

LAMENT IN THE LENTEN SEASON.

By kindness . . . by love unfeigned.—2 Cor. 6 : 6.

O WEEP for them who never knew
The mother of our love,
And shed thy tears for orphan ones,
Whom angels mourn above !
The wandering sheep—the straying lambs,
When wolves were on the wold,
That left our Shepherd's little flock,
And ventured from His fold.

Nay, blame them not! for them, the Lord
Hath loved as well as you;
But O, like Jesus pray for them
Who know not what they do :
O plead as once the Saviour did,
That we may all be One,
That so the cruel world may know
The Father sent the Son.

O let thy Lenten litanies
Be full of prayer for them!
O go ye to the scattered sheep
Of Israel's parent stem!
O keep thy fast for Christendom!
For Christ's dear body mourn ;
And weave again the seamless robe,
That faithless friends have torn.

Ye love your dear home-festivals,
With every month entwined ;
O weep for them whose sullen hearths
No Christmas garlands bind !
Those Iceland regions of the faith
No changing seasons cheer,
While our sweet paths drop fruitfulness
Through all the changing year.

What though some borealis-beams
On even them may flare ;
Pray God the sunlight of His love
May rise serenely there!
For flashy-gleams, O plead the Lord
To give His daily ray!
With heavenly light at morn and eve,
To thaw their wintry way.

O weep for those, on whom the Lord
While here below did weep,
Lest grievous wolves should enter in
Not sparing of His sheep;
And eat thy bitter herbs awhile
That when our Feast is spread
These too—that gather up the crumbs,
May eat the children's bread.

—Arthur Cleveland Coxe.

ASH WEDNESDAY.

MY God, my God, have mercy on my
sin
For it is great; and if I should begin
To tell it all, the day would be too small
To tell it in.

My God, Thou wilt have mercy on my sin
For Thy Love's sake: yea, if I should
begin
To tell Thee all, the day would be too
small

To tell it in.

—Christina Rossetti.

DIOCESAN NEWS

APPORTIONMENT FOR MISSIONS— DIOCESE OF ALGOMA—1912.

THE following list gives the amount assigned to each parish and mission to be raised in the year 1912 for the Missions of the Canadian Church:—

| | |
|--------------------------------|-----------|
| DEANERY OF ALGOMA | |
| Blind River | \$ 70.00 |
| Bruce Mines | 45.00 |
| Copper Cliff | 32.00 |
| Echo Bay | 16.00 |
| Garden River | 20.00 |
| Gore Bay | 56.00 |
| Korah | 45.00 |
| Little Current | 45.00 |
| Manitowaning | 30.00 |
| Massey and Walford | 36.00 |
| Parkinson | 13.00 |
| Sault Ste. Marie— | |
| St. Luke's Pro-Cathedral | 250.00 |
| St. John's | 60.00 |
| Bishop Fanquier Chapel | 8.00 |
| Silverwater | 25.00 |
| St. Joseph's Island | 45.00 |
| Sheguiandah | 32.00 |
| Thessalon | 50.00 |
| Victoria Mines | 25.00 |
| Webbwood | 45.00 |
| | \$ 948.00 |

| | |
|--------------------|-----------|
| DEANERY OF MUSKOKA | |
| Aspdin | \$ 38.00 |
| Baysville | 38.00 |
| Beaumaris | 32.00 |
| Bracebridge | 100.00 |
| Franklin | 25.00 |
| Falkenburg | 38.00 |
| Gravenhurst | 70.00 |
| Huntsville | 90.00 |
| Novar | 45.00 |
| Port Carling | 50.00 |
| Port Sydney | 50.00 |
| Uffington | 25.00 |
| | \$ 601.00 |

| | |
|------------------------|----------|
| DEANERY OF PARRY SOUND | |
| Burk's Falls | \$ 50.00 |
| Byng Inlet | 30.00 |
| Callander | 25.00 |
| Depot Harbour | 38.00 |
| Emsdale | 62.00 |
| Magnetawan | 40.00 |

| | |
|----------------------------|-----------|
| Nipissing | 25.00 |
| Parry Sound | 115.00 |
| Powassan | 60.00 |
| Rosseau | 70.00 |
| Seguin and Broadbent | 45.00 |
| Sprucedale | 8.00 |
| Sundridge | 55.00 |
| | \$ 633.00 |

| | |
|----------------------|-----------|
| DEANERY OF NIPISSING | |
| Cobalt | \$ 125.00 |
| Charlton | 8.00 |
| Englehart | 16.00 |
| Elk Lake City | 25.00 |
| Haileybury | 110.00 |
| Latchford | 25.00 |
| New Liskeard | 55.00 |
| North Bay | 140.00 |
| North Cobalt | 16.00 |
| Sturgeon Falls | 60.00 |
| Sudbury | 140.00 |
| Temagami | 8.00 |
| | \$ 728.00 |

| | |
|----------------------------------|-----------|
| DEANERY OF THUNDER BAY | |
| Fort William— | |
| St. Luke's | \$ 95.00 |
| St. Paul's | 150.00 |
| St. Thomas' | 45.00 |
| Nepigon | 15.00 |
| Oliver | 25.00 |
| Port Arthur— | |
| St. John's | 225.00 |
| St. Michael's | 5.00 |
| St. Ansgarius' | 10.00 |
| Schreiber | 65.00 |
| White River and Missanabie | 55.00 |
| | \$ 690.00 |

| | |
|-------------------|------------|
| SUMMARY | |
| Algoma | \$ 948.00 |
| Muskoka | 601.00 |
| Parry Sound | 633.00 |
| Nipissing | 728.00 |
| Thunder Bay | 690.00 |
| | \$3,600.00 |

Those in charge of the various missions and parishes throughout the diocese are expected to examine the above list and to take note of the amount which the mission or parish under their charge is required to raise. Copies of this issue of the "A.M.N."

are sent to them for that purpose, and if any explanation should be needed they are requested to communicate with the Rev. Canon Piercy, the Clerical Secretary of the Synod, that everything may be made clear to their minds.

The following regular contributions, prescribed by the Synod of the Diocese (see Synod Report for 1909), are included in the apportionment:—

1.—The collection received in response to the M. S. C. C. Epiphany Appeal.

2.—The collection received in response to the M. S. C. C. Ascensiontide Appeal.

3.—The collection received from the children of our S. S. in response to the M. S. C. C. Lenten Letter.

4.—Contributions received for the M. S. C. C. in response to the house-to-house collection made during the week beginning with the 12th Sunday after Trinity.

Should the above contributions in any particular parish or mission fall short of the amount required to be raised, it will become the duty of the incumbent and wardens of the said parish or mission to devise some special method of making up what is lacking.

These contributions, like all others, are to be sent to the Treasurer of Synod, H. Plummer, Esq., Sault Ste. Marie, Ont., and it is most important that they should be sent to him without delay. In this connection attention is called to the necessity of completing the apportionment as early as possible in the autumn. The tendency has been to leave the matter until the very end of the year, and this has led to great perplexity in many cases, and in not a few, utter failure to obtain the sum required.

THE BISHOP'S LENTEN PASTORAL.

DEAR BRETHREN OF THE CLERGY AND LAITY

LENT is once more at hand. Its call is already sounding in our ears. We are bidden, as in former years, to lay aside in some degree the cares and pleasures of the world,—to fast, to deny ourselves, to give more generously of our substance, and to pray more earnestly than usual, both in public and private, for an outpouring of God's grace upon all His creatures. It were well for us to ponder carefully before-

hand the meaning and purpose of the season and its observances, that it may not find us unready when it comes, or pass away without leaving some token of blessing behind it.

For rest assured, Lent is far more than a name or a matter of formal observances. The essence and virtue of it lie behind all these external things. It has an end; and beneath all forms and symbols it is that end which we should keep in view as the object and purpose of our every effort, great or small.

It is quite true that, to those who think below the surface, there should be inspiration in the very name of Lent—The Spirit-Time Fast, the Festival of refreshing and renewal, giving assurance that God recreate His own by the same Jesus Who, at this very season, suffered and died and rose again. And it is equally true that the formal exercises of Lent—the special fasting, self-denial, alms-giving, and prayer to which the season invites us, must, if rightly observed, be of no small value to us both in body and in soul. But unless we get behind and beneath these outward means to grasp the reality and purpose for which they stand, the season will not be likely to leave a very deep or lasting impress upon our character.

What then is the great purpose and object of Lent? Of course the ultimate purpose of all religious efforts must be the glory of God; but what, so far as we are concerned, is Lent intended for? Is it not to help us fulfil the pledge and promise of our Baptism; to train and fit us for the service in which we are enlisted in that sacrament; to make us good "soldiers and servants" of our great Captain, Jesus Christ?

All Christian ordinances whatsoever—the daily round of prayer and praise, and all the appointments and usages which are included in the Church's system—are intended, so far as man is concerned, to bring about this end,—to make us good soldiers and servants of Jesus Christ—trustworthy, true and loyal in our allegiance and service. And Lent, with all its burden of formality and trying regulations, is only a special effort in the same direction, a plan designed with wondrous spiritual wisdom to prevent or to correct the weariness and carelessness which so readily overcome us in our pursuit of this great end. No partial or perfunctory service—it warns us

—no hollow professions or empty promises which never ripen into action, will have any value in the service of Christ. The stern appointments of Lent are required to shake us out of our complacency and to warn us that if we would become good soldiers and servants of Jesus Christ we must be men and women of prayer, hard workers at our religion, patient of discipline, submitting to regular daily drill in well-doing, and to constant self-restraint in respect to fleshly desires. It is no easy task, Lent tells us, to become a good soldier and servant of the Lord. And if it does no more than convince us of this serious fact it will have amply justified its observance.

A great general has recently reminded us that two things go to the making of a soldier—discipline and ability to shoot with precision—and that these two things require time and training for their mastery. How could we better sum up this matter of Lenten training. It is an attempt to perfect us in the art of spiritual soldiery by at least convincing us of the necessity, and helping us in the practice of discipline, and precision of aim, in our warfare with sin. It tries to train us in body and soul, to make us quick to obey the word of command, able to endure hardships, ready to suffer and, if need be, to die in the cause of our Master. It teaches us to deal straight and telling blows against the softness and luxury, the pride and lust, the love of wealth and the love of pleasure, which to-day threaten the very foundations of individual and social life. What better plan could be devised for helping us to realize and master such great truths than this annually recurring Fast of Lent.

Only let us use it faithfully and well, realizing its purpose. Let the clergy be faithful in providing such services and instructions as the season calls for, and the laity in making use of their opportunities. And let us all remember that, although we are free, in the sense of being left to ourselves to choose the right, yet all such opportunities as Lent provides, with all the wealth of blessing attaching to them, will doubtless be among those things for which Almighty God will one day bring us into judgment. Believe me

Ever your faithful friend and Bishop,
 GEORGE ALGOMA.
 Bishopurst, Sault Ste. Marie,
 Jan. 19, 1912.

GORE BAY.

SINCE the advent of the new Rural Dean, the Rev. Canon Burt, a change has been made in this mission. The mission-station of Mills has been taken off and placed with Providence Bay and Burpee. Kagawong, the other out-station of this mission, now gets a weekly service as a result of the above change.

The Rural Dean presided recently at a special meeting of the congregation at Kagawong when this offer of a weekly service was made to them if they on their part would respond by increasing their quota to stipend to make up what Mills congregation had been contributing to stipend quota. It was unanimously agreed that the quota to stipend be increased by fifty dollars. This latter amount is rather more than had been contributed by the congregation at Mills, and proves that there was evident a very nice feeling among the members of the Kagawong congregation and towards their energetic incumbent, the Rev. H. F. Hutton. The above new order went into effect on the first of the present year.

On Sunday, Dec. 24th, in order to give Mills a service, as it was not their Sunday for service and they were to have no service on Christmas Day, Mr. Hutton took all three places, viz., Kagawong at 11 a.m., Mills at 3 p.m., and Gore Bay at 7 p.m. In doing so he covered forty-two miles. On Christmas Day Mr. Hutton had an early celebration at Gore Bay at 8 o'clock, and shortened Matins with a second celebration at 10.30 o'clock, and Evensong at Kagawong at 3 o'clock. Canon Burt arrived at Gore Bay at one o'clock Christmas morning, after his Sunday duty, and was celebrant at Mr. Hutton's second service at 10.30 o'clock. The incumbent preached.

The annual Christmas tree and entertainment was held on the Saturday evening before Christmas and was well patronized. The little folks provided the entertainment, and a programme of splendid selections was presented.

Canon Burt and Mr. Hutton have arranged an exchange of duties on the First Sunday in Lent.

A meeting of the Chapter of the Deanery of Manitoulin Island is called for Sexagesima week at Gore Bay.

COPPER CLIFF.

A CIRCULAR letter, signed by the missionary, Rev. T. N. Munford, and the treasurer, Mr. Arthur Brooks, has been issued to give a simple statement of St. John's Church Building Fund and of the present financial position. It says:—

"We are able to record the agreeable news that there was a ready response to our last appeal, and thanks to the generosity of subscribers, the sale of work arranged by the Women's Auxiliary, and the play produced by the C. C. Dramatic Club under Mr. Crouse's management, (to all of whom our best thanks are due), the first loan of \$500 has been paid off. We wish here to express out thanks to the gentlemen who so kindly backed that loan, and to the Diocesan Committee which granted it.

"The second loan now remains; it amounts to \$1,500 from the Bank of Toronto, and this is our only remaining liability. The interest for the first 6 months has been paid. The Bank requires us to meet the interest when it falls due and to pay periodical instalments towards the cancellation of the loan.

"We have now to settle down to this task, which will naturally extend over several years.

"This implies steady work and persistent: not hurried, but sustained effort.

"We wish to recommend the system of monthly subscriptions which have all along been the mainstay of this fund. We beg to thank the many who have so regularly subscribed in this way, and invite them to continue to do so; and at the same time we would urge many others to contribute in the same way. To give a sum, however small, regularly month by month, is to give in a way which is least felt, but is most useful, because it is regular and assured. We consider also that it tends to maintain the interest of the donor in the work."

RECEPTION GIVEN TO THE BISHOP.

ON the Feast of the Epiphany the Bishop celebrated the fifteenth anniversary of his consecration to the episcopate. He has for a longer period than any of his predecessors been the Father-in-God to the Church people in this missionary Diocese of Algoma. Doubtless

he received loyal messages of congratulation from his people all over the diocese, but it was certainly a fitting thing that the people of the see town—soon to be the see city—of Sault Ste. Marie, should mark the anniversary.

This they did by planning a reception and presentation in the parish hall of the pro-Cathedral Church of St. Luke on the evening of January 9th. But there was a disappointment in store for some. Not for years—and middle-aged people took a careful survey backward—not for years had Sault Ste. Marie been visited by such a snow-storm as that which prevailed all the day and night. One could barely see across the road where the arc lights shone, street cars were stalled, the railway trains came labouring in hours after time, while pedestrians worked hard to traverse the streets. Afraid to try to walk on the pavements, they plunged along the middle of the roads in two feet of freshly fallen snow. The wind was high—quite high. The thermometer was low—decidedly low. One might say a blizzard prevailed.

Yet there was quite a nice gathering in the parish hall. In better conditions it would have been filled. And quite a number of ladies were there, too.

A musical programme of more than usual excellence was provided. Inside everything was bright and cheerful. At length all descended to the basement, where the ladies had provided appetizing refreshments for the company which had braved old Boreas.

No sooner had all descended than the rector, Rev. Canon Brooke, took the floor to express to the Bishop the congratulations and good wishes of the Church people of Sault Ste. Marie. He was followed by Mr. W. J. Thompson, a prominent and representative layman, who laid his fealty at the Bishop's feet.

The Bishop rose to reply. He was evidently pleased and made a splendid speech. He expressed his gratitude to his people in terms which were marked by an instructive, magnifying of the office of a Bishop. It was admirable. "Worth all the storm to hear that speech," said one layman as we came out.

As a remembrance of the event the Bishop has in his study a handsome Morris chair, in which it is hoped he will occasionally take his ease. It is understood that it was purchased by a number of men whose subscriptions were limited so that many might contribute.

NIPIGON.

A CORRESPONDENT writes: In November we gave a concert in Burnstrom's Hall to raise money for the parsonage debt. It was a success. We received a little over \$90. The hall was quite full. This with some other money in hand enabled us to pay off the last instalment of the debt owing to the Pigeon River Lumber Company. This year the people of Nipigon have paid off \$175 on the parsonage. Not so bad when one remembers there are only seven Church families here.

On the last night of the year (1911) we had a "watch-night" service from 11.15 to 12 midnight. At 12.10 a.m. on Jan. 1st, (1912), we had a celebration of Holy Communion. There were twelve present.

The Canadian Northern Railway are putting a line through from Port Arthur to Sudbury, and 85 miles of it passes through this mission. The missionary visits the construction camps and meets some strange and wonderful experiences. There are also four little hospitals in the neighbourhood, which gives him work among the sick and wounded, with sometimes the duty of burying the dead.

At Christmas the missionary went to Dorien, where there is a number of very poor farmer settlers. He gave them a service and was also able to help them with the contents of two bales of goods. The latter were very acceptable in such a very cold season.

On January 24th the chief of the Indian Band at Grand Bay came in to see the missionary, having with him a silver fox, worth \$500, which he had trapped near the Grand Bay settlement.

DIOCESAN NOTES.

A RCHDEACON GILMOR will be, from this time on, a special missionary agent for supplying vacant missions and parishes under the direction of the Bishop, each mission and parish supplied to pay the full quota towards the stipend.

The clergy, church wardens and all Church people in Algoma will remember that the Synod has ordered that on the first Sunday in Lent a special offering (in

envelopes provided for the purpose) shall be made in all our churches in aid of the Algoma Mission Fund. This is an effort on our part to supply to the utmost the funds needed to maintain missions now in operation and to found stations in fields newly opened by the ingress of pioneer settlers.

At the January meeting of the Executive Committee, Rev. B. P. Fuller, the Principal of the Indian Homes, presented his half-yearly statement. It was evident to all present that the painstaking Principal was himself the factor which chiefly has made a hopeful, healthy prospect for the Homes which not so long ago were shrouded in difficulties and burdened with a debt. The latter is gradually disappearing. The Committee registered its appreciation by a minute recorded in its proceedings.

ENGLISH HELP TO THE CHURCH IN WESTERN CANADA.

SOME \$470,000 of help to the Church's work in the West is accounted for by the "Home Worker's Gazette" in the following statement of financial aid received by the Dioceses of Saskatchewan, Qu'Appelle, and Calgary, in the three years 1908-9-10, from the English missionary societies, etc., and the Missionary Society of the Church in Canada:

AMOUNT RECEIVED BY—

| From | Saskatchewan. Qu'Appelle. Calgary | | |
|---|-----------------------------------|----------------------|----------------------|
| | £ | £ | £ |
| 1. The S.P.G. | 8,350 | 10,859 | 6,399 |
| 2. The C.C.S. | 23,384 | 1,447 | 1,173 |
| 3. Other English Missionary Societies. | 5,804 | 3,425 | 5,40 |
| 4. The Pan-Anglican Fund. | (a) 6,000 (a) 976 | (a) 1,000 (b) 170 | (a) 2,000 (b) 742 |
| Total from England. . | £44,514 | £16,901 | £15,714 |
| 5. The Canadian Missionary Society. | (\$33,300) = £6,660 | (\$25,950) = £5,190 | (23,350) = £4,670 |
| Grand total for the three years, 1908-10. | £51,174 | £22,091 | £20,384 |

STATISTICS OF THE THREE DIOCESES, 1911.

| | Church Population. Clergy. Congregations. | | |
|--------------------|---|----|-----|
| | | | |
| Saskatchewan. | 19,170 | 73 | 280 |
| Qu'Appelle. | 37,309 | 76 | 400 |
| Calgary. | 23,000 | 78 | 220 |

GENERAL CHURCH NEWS

WITHIN the last few months a census of the population, both of China and of India, has been taken. A surprising result has been to show that the population of the Indian Empire actually exceeds that of China. Ever since we can remember anything, says the S.P.G. "Mission Field," the geography books have asserted that the population of China was exactly 400,000,000. We now learn on better authority than has ever before been forthcoming that China contains 312,420,025, whereas India, according to the census which has just been published, contains three million more inhabitants.

Upon the Coronation Durbar in India the seal and stamp of religion were impressed by the public attendance of the King and Queen at Divine Service in Delhi on Sunday, 10th December. The preacher was the Bishop of Lahore. A special service was issued for the occasion, which was used also throughout India, after having been published in no fewer than twenty different languages.

The Ven. John Jamieson Willis, Archdeacon of Kavirondo, has been appointed Bishop of Uganda in succession to Bishop Tucker, who resigned some months ago. The Archdeacon is a young man, and has worked in Uganda since 1900, when he went out as a member of the C.M.S. staff to Mengo.

The seat of the See of New Westminster is to be transferred to the growing city of Vancouver—a city destined to hold a second place to none other in Canada. Steps are to be taken at once for the erection of a new see house and for securing a site and plans for a cathedral church of a dignified character.

The teachers and children of the Sunday School of the Church of St. Bartholomew, Ottawa, during the Christmas season were entertained at Rideau Hall by T.R.H. The Duke and Duchess of Connaught.

St. John's Church, Ottawa, has been destroyed by fire.

Grave damage was caused by lightning on December 4th last to the pro-Cathedral Church of St. Thomas at Kuching, Sarawak, Borneo. It was constructed mostly of bileau—a beautiful and durable hard wood.

The Bishop of Glasgow, in the eight years he has been Bishop, has succeeded in making missionary meeting so popular in Glasgow that he can now get an audience of more than three thousand people.

A very handsome cope and mitre, which are to be given to the Rev. Dr. Roper on his elevation to the Episcopate, are being made and embroidered at the Sisterhood of St. John the Divine, Toronto.

Rev. H. Fynes Clinton, Rector of St. James' Church, Vancouver, is lying seriously ill at Pasos Robles, California. Physicians hold out no hope of his recovery.

The Bishop of London has expressed his desire that more prominence should be given to the administration of the Sacrament of Holy Baptism.

The Bishop of Quebec will probably call the Synod of the Diocese to meet in May next for the election of a co-adjutor-Bishop with right of succession.

It is proposed to erect a cathedral church for the Diocese of Shangtung at Tai-An. The plan accepted is that of a dignified building.

The death is announced of Rev. A. C. Watt, long the rector of Bond Head, in the Diocese of Toronto.

Rev. Evertson Ryerson and Mrs. Ryerson are expected to leave Japan for Canada on furlough in April next.

British Congregationalism continues to show a falling away of members.

The Synod of the Diocese of Montreal is summoned for the 5th inst.

MISSIONARY EXPANSION IN JAPAN,
CHINA, AND INDIA.

THE Missionary Society of the Canadian Church received recently strong representation as to the opportunities offered the Canadian Church for (1) The establishment of a Missionary Diocese in Japan, (2) the assumption of the entire responsibility for the District of Kangra in India, and (3) for extending the work in the Diocese of Honan in China.

And notwithstanding the fact that the apportionments allotted the various Dioceses of Canada are supposed to cover all appeals and claims to be made on Church people for missions, the Society felt that the opportunities presented are so exceptional as to justify their being laid before the Church at large.

It will take \$20,000 over and above the Apportionments to provide what is proposed. If friends of missions feel disposed to contribute to these special objects over and above the Apportionment, they are invited to do so through the regular diocesan channels. Only they must do so at once in order that their action may be of any avail. Any who feel moved to contribute to these extra objects had better write forthwith either to the Bishop of the Diocese or to Mr. H. Plummer, Sault Ste. Marie, Ont., enclosing the money or stating when they will send it.

This is not intended to be an urgent appeal for additional contributions, but a simple statement of a great opportunity, the details of which may be learned from the New Era or from the General Secretary's Report for the past 3 years.

The Diocese of Huron has promised \$2,000 over and above its apportionment of \$18,000. It may be that Algoma will find it possible to do a little. Our apportionment is \$3,600. But unhappily we have not raised the total amount. Let us at least raise all that is required of us in the opening year, and then possibly a little more may be forthcoming for this new work.

S.P.C.K. GRANTS TO CANADA.

RECENT grants by the Society for Promoting Christian Knowledge for Church objects in Canada include:

Diocese of Nova Scotia—1. For a church at Point Edward, Coxheath, Cape Breton,

£35. 2. For a church at North West Cove, Blandford, £20. 3. For a church at Seaforth, £40. 4. For a theological studentship, £30.

Diocese of Fredericton—For a theological studentship, £20 a year for three years, being £60 in all.

Diocese of Moosonee—Towards training Indian catechists at Moose Fort, £44 for one year.

Diocese of Rupert's Land—1. Theological studentship, £30 a year for three years, being £90 in all. 2. Theological studentship, £30 a year for three years, being £90 in all. 3. Theological studentship (additional), £10 a year for three years, being £30 in all.

Diocese of Qu'Appelle—1. For a church at Kerrobert, £40. 2. For a church at Disley, £20.

Diocese of New Westminster—For a church at Princeton, £25.

Missionary Libraries for personal use, value £2 to £4, were granted to missionaries in the Diocese of Nova Scotia, Quebec, Toronto (2), Huron, Algoma, Ottawa, and Moosonee.

TO GRASP HANDS.

THE following circular has been sent to us. It speaks for itself and concerns our missionaries in every part of the Diocese:

"To promote interest in Missionary work amongst members of the C. E. M. S. (Church of England Men's Society).

"The great need at present is that members of the Church of England should realize their responsibilities in Prayer and Work and Gifts for the missionary work of the Church. More exact knowledge—personal knowledge—of what is being done and of how much more ought to be done and could be done if the great body of Churchmen took a live interest in it, would greatly help to rouse them, and therefore it is proposed to ask if some of those working in the Mission Field, either clergy or laity, would agree to write a letter occasionally dealing with their work to some member of the C.E.M.S. in Great Britain, who would do his best to make known the information by reading the letter at a meeting, or by getting it published, if possible, in his parish magazine.

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.

"Of course this is being done in many cases, but it may well be extended. No doubt to write even one letter a month might be a serious tax on a missionary already overburdened with work, but if it results in greater interest, more prayer and larger gifts, it surely is worth the effort.

"If any missionaries who are willing to do this will send their names and addresses to the undersigned, he will put them into communication with C.E.M.S. members in this country (some members have already given their names in as anxious to write), and if the missionary could write a short letter that could be forwarded, it would make it easier for the member here to begin. Should the missionary desire to correspond with some one in any particular part of the country, this can probably be arranged.

ROLAND GREEN,
Fair Home, Bourne End,
Bucks, England."

Dec., 1911.

"A Forward Missionary Movement has been started in this Deanery with the determination to double the gifts this year, and such a correspondence with a member of each C.E.M.S. Branch should prove a great help."

THE ANCIENT ARMENIAN CHURCH.

THE Archbishop of Canterbury's Mission to the Assyrian Christians, which for a period of 25 years has been doing a most valuable educational work—teaching the teachers of the ancient Church in the

East—publishes a quarterly magazine. The mission began its work in the time of Archbishop Benson, and the magazine has from time to time contained most important facts concerning the peoples of Syria and Chaldea, their ecclesiastical customs and liturgies. In a recent issue a newly arrived member of the mission contributed some impressions, which are worthy of attention. We reproduce the latter part of his article. He says:—

Of the work of our mission of course I can say nothing yet. But three months' wandering in Asiatic Turkey, and talks with many people in different places, have made some impressions concerning the state of our Christian brethren here, and the opportunities for work among them, which may be worth mentioning.

The first impression on the newcomer is a profound conviction of his previous gross ignorance of the Eastern Churches and all that concerns them. The prevailing ideas of English people on this subject are, I believe, extremely vague. We have a sort of hazy notion that "the once glorious Churches of the East" were practically annihilated by the Mahommedan conquest. We know that there are Christians in Armenia, because we have all heard of Armenian massacres. But beyond that we think that Christianity in Asia has long since been wiped out. Now it is time that such utterly erroneous ideas should be corrected. Besides the Armenian Church, whose members are numbered by millions, there are the Orthodox Greeks, the Jacobites, the Nestorians, and the three bodies that have separated from these and submitted to Rome, with the Maronites, great communions spreading far and wide throughout the Ottoman dominions. A few facts will give some idea of their numbers. In Beyrout out of a population of 120,000 about two-thirds are Christians. Urfa, a town of about 20,000 inhabitants, is chiefly Christian. In Mardin nearly half the population is Christian. Even in such a stronghold of Mahommedanism as Mosul 7,000 out of its 40,000 inhabitants are Christian. And so in other places the proportions are similar.

Again, there are signs on every hand that these Churches of the East are beginning to wake up. They are demanding education. They want to understand better

the meaning of their Faith. They want above all an educated clergy.

Now from all this what follows? It follows surely that here is one of the greatest works to which the Church of England is clearly called in this generation. I say the Church of England, because I believe that it is the Church of England alone which can do the work. The Romanists on the one hand, and the American Presbyterians on the other, have tried and failed. They have failed, because they have worked on the wrong lines, aiming merely at making proselytes to their own systems. We, I think, can do things better, because we can better sympathize with the position of these ancient Churches, a position in many ways very like our own. Like the Church of England they are free national Churches, ancient branches of the Church of Christ, proud of their ancient traditions, clinging to their primitive and Apostolic ministry.

The work, then, is ours, and the sooner we wake up to this duty and put our whole strength into it the better. We have begun to wake up to our duty to the heathen. Let us wake up now to this still more urgent duty, our duty to our fellow-Christians in the East. What we have to do is not to proselytize, but to work upon them from within. Leaving their ancient traditions and beautiful old rituals undisturbed we have to educate them, help them to realize the meaning of their faith, give them new hope, new strength, new life.

And then what will be the result? Humanly speaking, is it not certain that when once these ancient Asiatic Churches are thoroughly awake, they will become the most powerful instruments of the Holy Spirit for the conversion of the rest of Asia to Christ? Asiatics will bring home the truth to Asiatics as Europeans never can. It is not, then, for their sakes alone that we must do this work, it is for the sake of the millions yet in darkness in the countries beyond.

Three months ago I had great misgivings about leaving urgently needed work in a great English town to throw in my lot for a time with an obscure community of Eastern Christians. Here on the spot the last traces of such misgivings have entirely vanished. I am entirely convinced that here is by far the greatest and most urgent work which the Church of England has to do in this generation for the evan-

gelization of the world, and I pray continually that many more labourers may be found to come and work in this portion of our Master's vineyard.

COUNSELS FOR DAILY LIFE.

I. Avoid all playing and jesting that you ought to be ashamed of, and all reading of evil in books and papers. Never go where you could not pray God to be with you.

II. Dress simply according to your station, avoiding all exaggerated fashions. Keep an account of your money, and give a certain sum each year to God. Be gentle and quiet in all your ways.

III. Never deceive any one, even in the smallest things.

IV. Be silent when provoked. Think of God first, others next, yourself last, in all you do.

V. Try every day to do some kind act and say some kind words for the love of Christ. Never speak against any one unless it is your duty. Help others to do right by your example and influence.

VI. Show all possible love and honour to your parents for God's sake, remembering in their old age what they have done for you in your infancy.

VII. Be ready always to give up your own will cheerfully, and do everything, however small, as in God's sight, and to please Him.

VIII. Obey those that are over you, as an act of obedience to God. Never meddle with anything to which you have not a perfect right. Be as careful of the goods of others as if they were your own.

IX. Pray morning and evening on your knees. Remember the Presence of God. (The practice of saying short prayers often in the day, will help you in this.) Take no step in life without special prayer for guidance.

X. Read thoughtfully a few verses of the Bible daily.

XI. Attend the public worship of God at least once every Sunday, always kneeling during the prayers.

XII. If confirmed go regularly to the Holy Communion, with careful and earnest prayer beforehand, and thanksgiving afterwards.

Ask yourself each Sunday if you have followed these counsels; and pray for help to keep them.