

JUNE, 1912

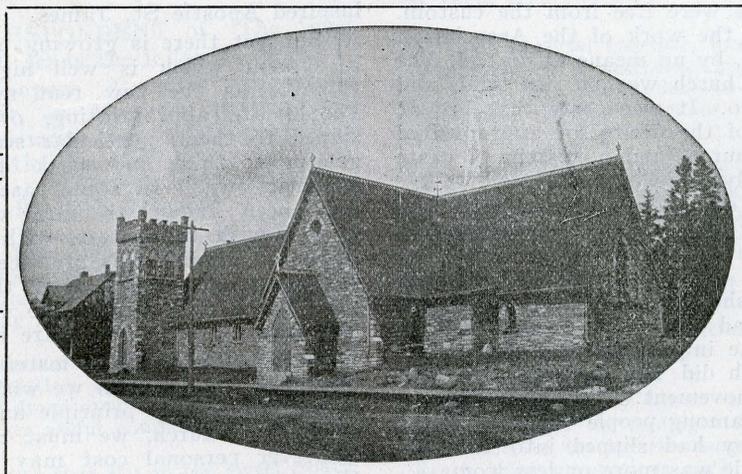
Now it is high time to
awake out of sleep.



Let maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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

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FREE SEATS IN CHURCH.

EARL NELSON last month was unable to again accept the presidency of the "Free and Open Church Association," which has done a grand work in England. In two months the aged Earl enters upon his 90th year. His advancing years may well plead for the giving up of some of those activities in Church work with which Lord Nelson's name has so long been associated.

At the annual meeting of the Association above named, held in the Church House, Westminster, in moving the adoption of the report, Earl Nelson declared that the rented pew system was on the decline, and in support of his contention he reminded the meeting that ninety per cent. of newly-built churches were free from the custom. The need for the work of the Association was, however, by no means at an end. The Established Church was on its trial, and caste must go. It was caste that lay at the bottom of the desire for appropriated seats in a church, and a system of caste was essentially anti-Christian.

The Bishop of London moved a resolution urging that all church accommodation should be free and unappropriated. It was splendid that for half a century or more Earl Nelson should have backed up Church work as he had done. The Bishop went on to remove the impression that the leaders of the Church did not support the "free and open" movement. Any lukewarmness that existed among people was due to the fact that they had slipped into the idea that the battle was more or less won.

The rented pew is not unknown in Canada. In not a few of our Churches in the older dioceses this mark of "caste" and "the dollar" may be found. But in Algoma it is presumed that the desire for such a condition has been killed, especially in view of what the Bishop of the Diocese said in his last charge to the Synod (1911). We quote:—

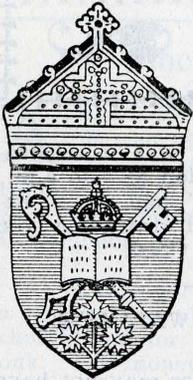
"Another matter calling for a word or two is the free seat system in our Churches. It is a minor point but one of no small importance. When I became Bishop of Algoma there were many discouraging features in the outlook as I entered upon my work. But one feature there was which gave me no small satisfaction. There was not a Church in the whole Diocese which was not proclaimed free and open to

all comers. Now, however, as I look around upon my growing field of responsibility I am not without apprehension in this matter. Our Churches are still proclaimed free. But in several of our larger centres the selfish spirit has so overmastered the spirit of missions that the freedom of the seats in church is little more than theoretical. I think we still perceive the objections to the pew rent system, namely, that it creates a money test, emphasizing the distinction between rich and poor, and giving the pew holder a right to turn strangers out and keep his pew empty if he chooses. I think we still have some realization of the fact that it alienates the poor and uninfluential by relegating them to back and out-of-the-way seats, and that it is clean contrary to the teaching of the inspired Apostle St. James.

"But yet there is growing up among us a system which is well nigh as objectionable as the pew rent system itself. People are appropriating, or having assigned to them, particular seats and are getting to think and speak of these seats as their own. In some cases they have even been known to turn visitors out. Now I wish to protest, with all possible emphasis, against this practice which is so absolutely inconsistent with the notice on the Church door telling the stranger that 'All seats in this Church are free.'

"Surely if we wish to foster the spirit of Christian fellowship, if we wish to be true to the missionary principle and draw outsiders to Church, we must maintain, at whatever personal cost may be involved, the system of free and unappropriated seats in our Churches. Of course there is no reason why, if they come in time, people should not habitually occupy the same seats. And regular attendants are quick to know and to respect each other's preferences. But they have no right to forget that habitual use confers no title to a seat and gives no right to expel other worshippers from it."

Our Australian contemporary, "Bush Notes," says: Hon. J. S. T. McGowen, M.L.A., leader of the Labour Party in New South Wales for many years, and at present Premier of the State, recently entered on his twenty-sixth year of office as superintendent of the Sunday School at St. Paul's, Redfern (Sydney). Ven. Archdeacon Boyce is Rector of the parish.



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THE ICEBERG.

A CORRESPONDENT of "The Spectator" sends the following poem to that paper. It was written by Celia Thaxter, an American poetess, and was published more than thirty years ago in the "Atlantic Monthly":—

A TRYST.
By Celia Thaxter.

From out the desolation of the North
An iceberg took its way,
From its detaining comrades breaking forth,
And travelling night and day.

At whose command? Who bade it sail the deep
With that resistless force?
Who made the dread appointment it must keep?
Who traced its awful course?

To the warm airs that stir in the sweet South,
A good ship spread her sails;
Stately she passed beyond the harbour's mouth
Chased by the favouring gales;

And on her ample decks a happy crowd
Bade the fair land good-bye;
Clear shone the day with not a single cloud
In all the peaceful sky.

Storms buffeted the iceberg, spray was swept
Across its loftiest height;
Guided alike by storm and calm, it kept
Its fatal path aright.

Ever Death rode upon its solemn heights,
Ever his watch he kept;
Cold at its heart through changing days and
nights
Its changeless purpose slept.

And where afar a smiling coast it passed,
Straightway the air grew chill;

Dwellers thereon perceived a bitter blast,
A vague report of ill.

Like some imperial creature, moving slow,
Meanwhile, with matchless grace,
The stately ship, unconscious of her foe,
Drew near the trysting-place.

There came a night with neither moon nor star,
Clouds draped the sky in black;
With fluttering canvasreefed at every spar,
And weird fire in her track.

The ship swept on; a wild wind gathering fast
Drove her at utmost speed,
Bravely she bent before the fitful blast
That shook her like a reed.

O helmsman, turn thy wheel! Will no surmise
Cleave through the midnight drear?
No warning of the horrible surprise
Reach thine unconscious ear?

She rushed upon her ruin. Not a flash
Broke up the waiting dark;
Dully through wind and sea one awful crash
Sounded, with none to mark.

Scarcely her crew had time to clutch despair,
So swift the work was done:
Ere their pale lips could frame a speechless
prayer,
They perished, every one!

Not a few of our readers in the diocese will learn with regret that Rev. T. J. Hay is lying ill in a nursing home in England. Mr. Hay served Algoma in four missions during the years he was numbered among our staff of missionaries.



DIOCESAN NEWS

ORDINATION.

THE Bishop held an ordination on Trinity Sunday at the pro-Cathedral of St. Luke, Sault Ste. Marie. The preacher was the Ven. Archdeacon Gillmor, D.D. The following gentlemen were ordained to the Priesthood: Rev. E. F. Pinnington, Englehart; Rev. H. A. Sims, Silverwater; Rev. P. Bull, Maganatawan. Those made Deacons were Messrs. Graham, T. H. Young and Pelletier. The latter has been sent to Elk Lake and Gowganda.

BURK'S FALLS MISSION.

A L.L. Saints' Church was filled with an encouraging congregation to welcome the Bishop on Tuesday evening, May 7th. Rev. Canon Allman said Evening Prayer, and Rev. E. H. C. Stephenson, M.A., Temagami, read the lessons. The Bishop received five candidates for the apostolic rite of Confirmation, and the laying on of hands was administered before a reverent and attentive congregation. The musical portion of the service was under the direction of Mr. S. F. Yeomans, and the choir led the beautiful hymns very efficiently, the congregation joining earnestly and heartily in the well-known selections. The Bishop preached from Psalm xxvii., v. 9, and the sermon was one of rare power and spiritual perception. The necessity of heart religion was emphasized, and the duty and privilege of seeking God's face in private prayer, and also in Church, were set forth in language which must have appealed to the heart of every person present. The way in which God had shown His face in Jesus Christ was set forth in such telling terms as rivetted the attention of each one within the sacred edifice. When the service was concluded, many persons waited for the opportunity of meeting the Bishop, and were much gratified with the pleasure of exchanging a few words. The Bishop conferred with the incumbent and wardens about Church matters generally, and expressed great pleasure in making his visit, which extended into the next day. On

Wednesday morning there was a celebration of the Holy Communion at 7.30 a.m., and, after many letters had been despatched, the Bishop left town on the afternoon train for Trout Creek.

DEATH OF CANON WALLACE.

THE late Canon Wallace may not have been known to the Canadian Church, though he was born in Canada—Halifax, Nova Scotia, in January, 1833. His life work was in England—in the Diocese of Bristol. Ordained in 1857 his work has been continuous, for after retirement from the active life of a parish priest he gave his remaining years to the number of Church causes—almost up to the day of his death, for he had examined the candidates for ordination in Bristol Diocese who were presented to the Bishop on Trinity Sunday—the Sunday after the burial of his body beside that of his mother at Tunbridge Wells. He was a man of singular gifts and no mean scholar. Moreover he was a man of God—of saintly character known of all who came into touch with him.

Our interest is found in the fact that he was the Commissary in England of our own Bishop, who in a letter concerning him writes:—

"Canon Wallace, my Commissary, died on the 18th of May last. It means to me the loss of a true friend. Amidst the arduous tasks involved in my visits to England my sojourn at 3 Gloucester Row, Clifton, was always a joy. His quiet but loving and cordial words of welcome; his genial manner; his thoughtful plans for one's comfort; his keen interest in our work; his deep spirituality—never obtruded yet always felt; his gifts of intellect; his learning and wide experience—together with hosts of other memories of him—are recalled instinctively as I think of his departure. To me personally he showed himself a loving friend. Of the Diocese of Algoma he had long been a warm supporter. His death leaves a gap in our ranks which will not readily be filled."

DIOCESAN NOTES.

ASCENSION Day is generally observed in the Diocese by at least one service at the parish church or the church in the centre of a mission. And that one service is a celebration of Holy Communion.

At Sturgeon Falls the W. A. has paid for a new hardwood floor in the body of the church and for an altar rail panelled in oak. The money was raised by a sale of garden plants and home-made cooking.

The Rector of St. Paul's Church, Fort William, has asked the Bishop to recommend a suitable assistant clergyman. Such help is much needed in the parish during the inrush of immigrants.

The Church of the Good Shepherd, Slate River, is now practically finished. The bricking has been completed, the foundation has been looked to, and other points have received notice. At the present there is but a small amount of debt on the edifice, which will be met during the next few months.

The Rector of St. Paul's Church, Fort William, writes that "Mr. C. C. Stenhouse, our Lay Reader, leaves here at the end of this month to assist the General Secretary of the Brotherhood of St. Andrew in Toronto, with the probability of eventually accepting the Western Travelling Secretaryship. While we are sorry to lose Mr. Stenhouse, we are naturally proud that one of our young men has been marked out for leadership in this important branch of Church life."

On Ascension Day there was a choral Evensong in St. Paul's Church, Fort William, in which all the choirs in the "Twin Cities" took part. There was a vested choir of 80 men and boys supplemented by 50 ladies. A local paper describes the musical feature as splendid. It was a grand service of praise. All the clergy of Port Arthur and Fort William were present. The church was crowded. The Bishop of the Diocese was the preacher and he (Dr. Thorneloe) is always welcome in all parts of his jurisdiction. It was a memorable event in the annals of the Church at the head of the great lakes.

A bell is an addition to St. Thomas' Church, West Fort William.

Work is going on apace on the construction of the Church of the Advent, Gillies.

Reports reaching us indicate that St. James' Church, Oliver, is full of life and progress.

During the month of May the Bishop made his annual visitation in the Rural Deanery of Thunder Bay.

The Bishop goes to Winnipeg to preach the sermon at the opening of the Synod of Rupertsland on the 12th inst.

Rev. F. G. Sherring, who has been assistant to Rev. C. W. Hedley, M.A., rector of St. John's, Port Arthur, is to be ordained to the priesthood in the church mentioned on Sunday, June 23rd.

The Canadian Northern Railway is building a link in its transcontinental road from North Bay westward to Sellwood, opening up new country within the Diocese. But in the section of country referred to the predominating influence is French-Canadian and Roman Catholic. Quite a number of such settlers have gone on to land in the vicinity of the new railroad.

A CHAPLAIN AFLOAT.

REV. HUGH NOEL NOWELL, who is the priest-in-charge of St. Luke's Church, Fort William—the rector, Rev. S. M. Rankin, having gone to England on leave—contributed to the parish magazine a letter, from which we cull the following, as it tells of the work of a chaplain on an Atlantic liner:—

The rector asks me to write a letter for this magazine and describe my journey here. In regard to the latter I can only say that it was a particularly pleasant one from beginning to end. The life on board the S. S. Grampian was all new to me and I thoroughly enjoyed the friendly intercourse which I had day by day with a great many of the sixteen hundred passengers. Although the officers of the ship were for the most part Scotch Presbyterians, as were most of the passengers, yet the former gave me every assistance in the arrangements for daily services and the

latter attended in increasing numbers. Altogether we had fourteen services during the voyage in the second class and steerage and I preached thirteen times. Most of my time was spent amongst the emigrants in several visits daily to the steerage, and I wrote out for the churchmen amongst them over a hundred commendations to the clergy of the places near which they were intending to settle, whilst I lost count of the numerous personal interviews of one kind and another which fell to my lot. One day was too stormy for any public service; but the weather was good on the whole, though always very cold. We saw some magnificent icebergs to account for the chill in the air, and the fog delayed us more than a day. Some of the few saloon passengers called on me—there were only thirty-one—and in this way we got to know one another, whilst the second class passengers showed their kind feeling by getting me to “judge” at the whole day of sports, and asking me to preside at the evening concert and distribute the prizes. There were many of them whom I should much like to meet again.

A CHRISTIAN HERMIT IN BURMA.

THE Mission Field” had an article last November, written by Mr. Cox, of Rangoon, in which he referred to a Burmese hermit who, after ten years of solitude and severe asceticism in the jungle, had been gradually led to seek the truth in Christianity and was then awaiting baptism. The Rev. C. R. Purser, in the course of a letter addressed to Bishop Knight, gives some further particulars of the Christian influence which this Burmese hermit is exercising among those who had before venerated him as their religious teacher. He writes:—

“After nearly a month’s wanderings in districts which we have not reached before, I have at last got to Kyaiklat. You have already heard about the hermit who has accepted Christianity. He has been baptized, and was confirmed on St. Michael’s Day. His extraordinary keenness is most inspiring. He has been round several times to visit his disciples, who are scattered all over the country. At the beginning of the month we left Kemendine with Saya Po Sa, a Burmese deacon, to tour round as many of the villages where the hermit has disciples, as time would allow. Never have

I had a more inspiring time in the jungle. The visit I paid to Nyaung-bin-kine-swai, a village some five miles from Paungde, was just magnificent. An old man, eighty years of age, two women, one of them blind, and both over seventy-five years of age, had walked ten miles to hear the message of Christianity. The house where I stayed had been chosen as a meeting-place for those in the surrounding villages who cared to come and hear ‘the Law.’ There were three dear old men, bent with age, but with a look of peace shining from the old faces.

“We talked about the Christian Faith, and told them the story of Christ, and for two hours they listened without saying a word. When we had finished the old man could not restrain himself. He got up and said, ‘That’s the Faith. That’s what I’ve been seeking for twenty years; I want nothing else now, I am happy. It’s the old Faith which we all had once. But we have lost it. Now we have found it again. I am happy.’ It was really wonderful. Afterwards he told us his story. He said that twenty years ago he and his house had parted with Buddhism. He had spent his days in trying to understand ‘the One God.’ He had been persecuted; his house had been stoned, his crops destroyed; he had been abused, but he withstood it all. And now he and his house would be faithful till death. Christianity had met his needs, and he was satisfied. Later on in the evening another pathetic incident happened. These old men wanted to make us comfortable and happy. They had got some cocoanuts out of the compound, and one of the old men sat down to take off the thick outer fibres. He had finished three cocoanuts when his old limbs began to ache, and he said he could not do any more. Then the other old man said, ‘Go on, brother, remember you will not have an opportunity of doing this to-morrow.’ And again the dear old man set to work.

“I stayed the night in this house, with the result that we sat on the floor talking till midnight. The old blind woman meant to have her say. She said, ‘This morning I came here in darkness. I could not see. Now it is night and I see.’ How the words, ‘Light at eventide’ flashed through my mind. I could have stayed a week in this village, but it was necessary to move on at 4 a.m. next morning. We had a long walk before the sun got hot.

"This is only one example of the many similar experiences which I have had on this tour. The hermit is splendid. He rises at 4 a.m., eats the only food which he takes during the day, says his devotions, and lies down again till the people are astir. The rest of the time he is preaching, preaching, preaching. Slowly he is learning the great truths of Christianity. Day by day he becomes more enthusiastic as he finds something else in Christianity which his former life could not give. We walked through the villages together and caused great excitement. We never had any difficulty in getting people to listen. If we were on the station waiting for a train, we soon became the centre of a great crowd, then the hermit explained why he became a Christian. If we sat down to rest on the wayside, the same thing happened. In fact, the latter part of the tour we avoided public places as far as possible. We crept into the village, looked out for a suitable house, asked if we might stay for the night, and before long we had a sufficient number of people to hear 'the Law.' One village, practically the whole of the inhabitants, including the thoo-gyi (headman of the village), asked to be admitted as catechumens.

"During the journey I followed the railway line as far as Prome, then down the river via Donubyu to Kyaiklat.

"I am glad to get back. Almost all has been new work. The nights have been almost as the day. People stayed on, asking question after question, till I could scarcely keep my eyes open.

"But looking back now I rejoice that I have been able to go on this tour. In each village I have left behind a man who will proclaim what he has learnt, which, with God's blessing, will bring forth a tremendous result in the future. More surprising still is that all these are Burmese, not Karens. This movement is entirely among Burmans.

"This, with the movement among the Karens, is tremendous. But where are the missionaries to guide the movement? At Kemendine we total two. One must remain there to do two men's work. The other, if he travels the whole year, cannot possibly visit all our stations. When shall we get men from home to help us in this work?

"One other incident I must mention. While passing through Paungde I saw a

Chinese shop with a cross painted on the door. It seemed unusual, so I went in. I could not speak Chinese, he could not speak Burmese. So I took him out and pointed to the cross. His face beamed with joy. He went into his shop, unlocked his cash desk, and took out a Chinese book which I suppose was his prayer-book or bible. I shook hands with him, he dragged me inside, made me sit down, and gave me some Chinese tea. He seemed to be alone amidst heathenism, but 'faithful unto death.' I was loth to leave him; but we had to go. At the end of the street I looked back and saw him standing at the door. I waved him a farewell, and I feel that just that little visit had added fervour to his earnestness.

"It has been a glorious journey, and now I am looking forward to seeing my thirty Christian Burmese boys at Kemendine, whom I have not seen for nearly a month. I wonder if they are as eager to see me as I am to see them."—The Mission Field.

SOME AFRICAN OFFERINGS.

CENTRAL Africa" has a paragraph saying that during June, July and August the alms at the Offertory in Likoma Cathedral amounted to £5 19s. In June the offerings included 161 coins (value 19s. 1d.), 128 work tickets (4s. 3¼d.), 71 eggs, 5 pumpkins, 9 papai, 7½ baskets of vinangwa, 1 basket of ground-nuts, 3 pieces of soap (3s. 11¼d.). In July 182 coins (£1 10s. 3¼d.), 155 work tickets (6s. 11¼d.), 8 chickens, 12 baskets of vinangwa, 1 piece of blue, 1 piece of soap, 8 papai, 189 eggs, 1 pumpkin, 1 basket of ground-nuts. In August 184 coins (£1 2s. 8d.), 123 work tickets (4s. 10d.), 10½ baskets of vinangwa, 369 eggs, 5 duck's eggs, 18 papai, 3 chickens, 1½ baskets of millet, 1 piece of blue, and a sheep (15s. 11¼d.).

Students of liturgics—and such we must all in some degree be—should secure a copy of the new edition of the Scottish Liturgy, which the Cambridge University Press is about to issue.

Archdeacon Burrows will be a loss to Birmingham when he leaves to become the new Bishop of Truro.

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

THIS old English Society still keeps its hand open to give to the Church in Canada. At its April meeting it voted £254 towards the erection of nine small churches in the Diocese of Qu'Appelle; £70 towards four churches in the Diocese of Calgary, and £20 and £30 respectively for similar buildings in the Dioceses of New Westminster and Columbia. The sum of £150 was also voted for five scholarships for Indian girls at All Hallows School, Yale, New Westminster.

KEEP THE EXTREMITIES WARM.

A FRIEND of mine not long ago went to a doctor. He had got something wrong with his heart or he thought he had. He said 'Doctor, what am I to do when I feel these heart attacks coming on?' 'My dear chap,' said the doctor, 'if there is anything wrong with the heart, warm the toes.' That is a very good motto for Church people. If you think there is anything wrong with the old church at home, do what you can to warm the extremities of the church beyond the seas."—The Rev. H. Pitts.

A DYING CHURCH.

A GREAT artist some time ago was asked to paint a picture of a dying church. He painted a magnificent church in the west end of a great city. He showed the interior, with a well-dressed congregation streaming out of the west door. The altar was brilliant with jewels and all kinds of precious gems. The congregation were dressed in silks and satins, there were rings on their fingers, and they were resplendent in all kinds of beautiful things. And just at the door there was a box, with above it the words "Foreign Missions," and across the opening where the money could be put in a spider had spun a cobweb. That was the artist's conception of a dying church—a church lavish on its own luxuries and forgetful of the needs of the church beyond the seas.

The Bishop of Toronto has been elected President of the Empire Club of Toronto.

THE NEED OF TEACHING "CONVERSION."

THE Bishop of Oxford, who presided at a missionary meeting recently held in the Town Hall at Oxford, said in the course of his speech:—

"It was said about the Stuart kings that they never learnt and they never forgot. What I am anxious should be the case with you is that you should learn but never forget. I took part in the great gathering of the World's Missionary Conference, and am still taking part in a committee of that Conference. They meet from time to time, and the members comprise representatives from Germany, America, and England. It is a most interesting body of men, but I own that I feel somewhat overwhelmed when I think of that Edinburgh Conference, and the whole cycle of interests which it represented; at the number of new things which missionaries and persons interested in Missions are being required to learn; at the number of things I constantly hear as among the truisms of Missions, which were never heard at all on missionary platforms when I was young. . . . There is not one of these new propositions which I do not believe to be profoundly true, and I believe that we have got to learn these lessons, but at the same time, I feel a certain anxiety that while we learn new things we should remember the old ones. Whatever we have got to learn, I hope that we shall always keep our roots deep in evangelical religion. I take it that the root of evangelical religion has always been the insistence on the necessity of conversion. I think whenever we hear the talk of what I have called missionary modernism—most necessary talk, which I would endorse with enthusiasm and conviction—we greatly need to remember what conversion means, and that there is no other basis on which the new life can be lived. I never hear talk about the evangelisation of the masses, without a certain recoil of mind, because these things do not happen to people in masses; we may prepare the atmosphere, we may indeed baptize people in masses—we make a great mistake if we do—but we cannot convert people in masses."

June is the month in which a number of the Synods of our Eastern Dioceses meet.

GENERAL CHURCH NEWS

The consecration of the new Bishop of Aberdeen was a most striking ceremony in every way, and well worthy of its purpose. "The Church Times" says that "it was the most gorgeous and striking service that has taken place in Scotland for many a long year, perhaps since Charles I. was crowned at Holyrood, or more probably since the pre-Reformation Days." The Scottish Liturgy was used for the first time for half a century at a consecration service. The chalice used at the celebration was that one which was given to the Diocese of Aberdeen by the American Church as a memorial to the consecration of the first American Bishop, Dr. Samuel Seabury, in 1784.

Rev. F. W. Puller, S.S.J.B., left England recently for Moscow and St. Petersburg in order to deliver in those cities a course of lectures on "The History and Doctrinal Position of the English Church," at the invitation of the newly-formed Russian Society for the rapprochement of the Anglican and Orthodox Churches. He is accompanied by the Rev. H. J. Fynes-Clinton, General Secretary of the Anglican and Eastern Orthodox Churches Union, and it is hoped that by means of these lectures and of the answers to questions that may be proposed, many misconceptions concerning the teaching and history of the English Church may be cleared away.

"Church Life," the newspaper established by the late Mr. Pense, at Kingston, and which has begun a career of real usefulness among the Church public has changed its management and place of publication. Henceforth "Church Life" will be published in Toronto. May the venture prove a success as a Church newspaper and a credit, financial and otherwise to its promoters. The Church press is a prime instructor today.

The death of Archdeacon Wynne removes from the Church of Ireland a man of saintly character—a man who loved Church work and was himself beloved.

The figures of the census of India, taken in March, 1911, are startling, and the "Christian Patriot" of Madras says, "Indian editors are alarmed. The marked general increase of Christians all over the country means, it is alleged, 'the wiping out of hoary Hindu civilization.' If the apathy of the Hindu continues the Christianization of India is only a question of time." The "Church Missionary Gleaner" says, "The Christian population has grown in the last decennium from 2,923,241 to 3,876,196. While the total increase of population has been only 6.4 per cent., the increase of Christianity has been 11.6 per cent. In the Punjab Christians have increased by over 400 per cent., in the Central Provinces by 169 per cent., in the United Provinces by 75 per cent., in Travancore by 30 per cent., in the Madras Presidency by 16 per cent., in Bombay by 11 per cent."

The Rev. A. C. Buchanan, B.D., who for thirteen years past has been the minister of Forres Parish Church, Scotland, on a recent Sunday, at the close of the forenoon service, after long and careful deliberation he had found it his duty to sever his connection with the Established Church of Scotland. Mr. Buchanan, who joins the old Church of Scotland (called Episcopal) after confirmation and ordination, is to be licensed to a curacy in Edinburgh.

"Church Life" has an appropriate note upon "Views" which correspondents of our daily papers furnish their patrons upon Welsh Disestablishment. It is "facts" that should be published and those uncoloured. It should be in the terms of the immemorial oath: "The truth, the whole truth, and nothing but the truth."

His Excellency the Governor-General (H.R.H. the Duke of Connaught) turned the first sod in connection with the erection of the new Grace Church, Toronto.

Rev. C. A. Seager, M.A., has been appointed Principal of St. Mark's College, Vancouver.

AN ANTI-MISSION FALLACY.

CONVERT the heathen at home" is a doctrine. But "First convert the heathen at home" is a fallacy and an evasion. The man who puts the emphasis on the word "first" you know will be the last man to give you anything for the heathen at home or abroad. No man waits until the education of his oldest child is complete before beginning the education of his youngest. All grades of God's children, like all grades of ours, must be educated simultaneously. And yet we hear that we must "first convert the heathen at home."

Now, no business man has any right to say that regarding the religion of Jesus Christ, unless he is ready to stand by it as a principle in business. To lay down a principle for some one else that we intend to repudiate for ourselves, comes seriously near to being cant. Does any man conduct his business on the principle of "first convert the heathen at home?" Does any merchant in Baltimore wait until he has sold his commodity in every household in Baltimore before he attempts to sell it in the rest of the state? Does he wait until everybody in Maryland is buying from him before he tries to sell his goods in the South? Or does he go where he finds the readiest response and the quickest returns? You are selling the best shirts that are made. Not all the shirt stores in Baltimore are buying. Why then do you go out West to sell? Why not "first convert the heathen at home?"

If the apostles had remained in Jerusalem until all Jerusalem was converted, we should be in heathen darkness now; for all Jerusalem is not converted yet and never will be. And our own civilization is the result of foreign missions; for our race was "foreign" to the first missionaries. And the least we should do is to do for others what has been done for us.—Selected.

Bishop Sheepshanks, not long retired from the See of Norwich, has passed away. A one-time missionary in British Columbia his last services to the Church were those of the overseer of a large diocese in England until the infirmities of age led him to make way for a younger man.

HOW A MISSION CHURCH WAS STARTED.

THE following sketch is taken from "The Scottish Standard Bearer."

The London vicar gives a lesson to priests in this land, too. There has been a large exodus from Ontario to the West:— Many emigrants when arriving in far-away lands where there is no church become slack and forget they are still Churchpeople; succumb in fact to the influences of environment.

To show that it is possible to be loyal to the Church, wherever you may be, a London vicar tells the following story:—

A labourer, on the point of emigrating to Western Canada with his family, came to St. Saviour's Church, F—s, G—shire, to make his Communion on the Sunday before his departure. After the celebration was over, at the vicar's request, he came up to the altar rail, laid his hand on the Gospel which had been read, and there and then solemnly promised that the first Sunday after his arrival in the new country he would read the Church of England Service with his family. When this Sunday came round the farmer who was employing him said, "We only have a Methodist Church here, you had better come with us." "No," said the labourer, "I promised my vicar I would read the service with my family." "Oh well," said the farmer, "for the matter of that I am a Churchman myself and I will join you."

Next Sunday the congregation numbered twenty. In two years' time they had their own church building with services at intervals from the nearest priest, and were hoping soon to have a resident clergyman amongst them.

His Majesty the King has accepted a small gold shield subscribed for, mostly in pence, by poor members of the Church Army, in token of gratitude for their Majesties' safe return from India. The shield bears an inscription together with a reproduction of the Church Army badge.

News is published of the appointment of the Rev. V. S. Azariah, a native Christian priest, to be the Assistant Bishop in Madras.

Bishop Rowe, so long in Alaska, has been elected co-adjutor Bishop of Southern Ohio.

The Algoma Missionary News

EDITOR :

REV CANON PIERCY, STURGEON FALLS, ONT.

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

WHO OUGHT NOT TO HELP CHRISTIAN MISSIONS.

THE man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world and preach the Gospel to every creature."

The man who believes that the Gospel is not the power of God, and cannot save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory.

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th April, 1912 :

EXPENSE ACCOUNT

Cobalt, \$20.53; Marksville, \$2.53; St. John's, Sault Ste. Marie, \$11.10; Jocelyn, \$2.50; Port Sydney, \$1.20; Haileybury, \$9.93; Beaumaris,

\$6.35; Bracebridge, \$14.96; Burk's Falls, 88c.; St. Luke's, Fort William, \$17.45; Schreiber, \$3.83; Richard's Landing, \$2.53; Huntsville, \$34.60; Depot Harbor, \$3.89; Callander, \$2.20; North Cobalt, \$2.38; North Bay, \$37.50; Byng Inlet, \$11.60; Uffington, 45c.; Treas. Gen'l. Synod, \$73.85; Hilly Grove, \$2; The Slash, \$2.

MISSION FUND

Powassan, \$2.85; Port Carling, \$11; Algoma W.A., \$225; Bracebridge, \$11.50; St. John's, Sault Ste. Marie, \$3.17; St. Luke's Pro-Cathedral, \$140; Murillo, \$3; Missanabie, \$1; North Bay, additional, 50c.; Huntsville, \$14.45; Aspden, 25c.; Allansville, \$1.90; Lancelot, 10c.; English Association (£190), \$925.31; Nipissing, \$1.33; Thessalon, \$2.65; Webbwood stipend, \$13.75; M.S.C.C. grant, \$1,777.50.

FOREIGN MISSIONS

Bracebridge, \$8.30; North Bay, \$23.02; Manitowaning, \$2.40.

DIVINITY STUDENTS LOAN FUND

Rev. Percival Mayes, \$50; English Association, \$50.16.

EPISCOPAL ENDOWMENT FUND

English Association (£7), \$34.09.

THE JEWS

Jocelyn, \$1.25; Port Sydney, \$2.06; Newholme, 58c.; Haileybury, \$8.67; Beaumaris, \$3.15; Bracebridge, \$8.66; Burk's Falls, \$1.82; Englehart, \$2.15; Sundridge, \$1.70; South River, \$2.00; Eagle Lake, 70c.; St. John's, Sault Ste. Marie, \$1.80; Cobalt, \$5.82; St. Luke's Pro-Cathedral, \$13.73; Sturgeon Falls, \$3.90; Cache Bay, 40c.; Sudbury, \$20.20; Spragge, 65c.; Charlton, 55c.; Nepigon, \$1.30; St. John's, Port Arthur, \$10; Callander, \$1.25; Blind River, \$2.06; Missanabie, \$2; Gravenhurst, \$3.05; Bayville, \$1.14; North Bay, \$5; Falkenberg, \$5.15; Massey, \$1.45; Huntsville, \$10.66; Aspden, 26c.; Allansville, 25c.; Lancelot, 1c.; Silverwater, 50c.; Richard's Landing, 65c.; Schreiber, \$3; Byng Inlet, \$1.05; Uffington, \$1.01; Parry Harbor, 86c.; Bruce Mines, \$1; Thessalon, \$3.30; Manitowaning, \$1.15; Temagami, \$3.30.

M. S. C. C.

Bracebridge, \$34.15; Sundridge, \$24; St. John's, Sault Ste. Marie, \$12.90; Depot Harbor, \$10; Callander, \$2.05; Blind River, \$24.05; White River, \$12.20; North Bay, \$28; Huntsville, \$29.14; Richard's Landing, \$8.61; Cobalt, \$50; Copper Cliff, \$13.77; Schreiber, \$10; Uffington, \$2.95; Missanabie, \$10; Sudbury, \$26.40; Ravenscliffe, \$1.25; Haileybury, \$9.13; Bruce Mines, \$3.38; Thessalon, \$12.62; St. Paul's, Fort William, \$47.15; Manitowaning, \$3.40; St. Ansgarius, Port Arthur, \$6; Victoria Mines, \$3.25; Newholme, \$1.62.

SUPERANNUATION FUND

English Association (£52 6s.), \$254.71.

Church and Parsonage Fund

English Association (£1 7s.), \$6.57.

SPECIAL PURPOSES

Garden River Church—English Association (£4.15), \$23.13. Temagami Church—English Association (£1), \$4.87. Echo Bay Church—Algoma W.A., \$5.

DOMESTIC MISSIONS

Manitowaning, 45c.

INDIAN HOMES

English Association, £7 6d.; Pupils Unattached Br., £1 5s.; St. Luke's, Battersea, Misses' Guild, £7. Total, \$74.38. Byng Inlet, \$1.

Receipts by Treasurer of Synod to May 31st, 1912 :—

MISSION FUND

Sheguiandah, \$1.20; Bidwell, 75c.; S.P.G. Western Canada Fund (£75), \$363.93; Webbwood, \$13.75; Michipicoten, \$13.86; Walford, \$3.29; Nairn, \$7.10; Michipicoten District, \$4.85; Garden River, \$3.60; St. Michael's, Port Arthur, \$1.70; Brent Park, 55c.; St. John's S.S., Port Arthur, \$10.37; The Slash, \$1.

EXPENSE ACCOUNT

Rosseau, \$6; Kearney, \$1.09; Emsdale, \$1; Blind River, \$3.50; Port Carling, \$3.54; Depot Harbor, \$4.10; West Fort William, \$3.30; Trout Creek, \$1.77; Schreiber, \$2.75; Rossport, \$2.15.

THE JEWS

Rosseau, \$2.71; Gore Bay, \$7.70; Kagawong, \$1.85; Webbwood, \$2; Sheguiandah, \$2.35; Bidwell, \$1.80; Ravenscliffe, 25c.; West Fort William, \$3.05; Garden River, \$2.13.

M. S. C. C.

Rosseau, \$15.60; Silverwater, \$9.44; Baysville, \$9.34; Gore Bay, \$13.47; Sheguiandah, St. Peter's, \$1; Pro-Cathedral, \$50; West Fort William, \$3.05; Sturgeon Falls, \$4.95; Seguin Falls, \$1.86; Broadbent, \$1.24; Murillo, \$4; Garden River, \$20; Massey, \$26; Walford, \$10; Echo Bay, \$4.93; Burk's Falls, \$6.50; Englehart, \$1.88; North Bay, \$27.28; Chinese Class, St. John's, Port Arthur, for Honan, \$8.50; St. Michael's, Port Arthur, \$1.38; Brent Park, Port Arthur, 15c.; North End, Port Arthur, 85c.; Meldrum Bay, \$5.08.

FOREIGN MISSIONS

Sheguiandah, \$1.20; Bidwell, 75c.; Mills, \$1.25.

EPISCOPAL ENDOWMENT

Algoma W.A., \$102.

DOMESTIC MISSIONS

Port Sydney, \$6.19; Newholme, 81c.; Burk's Falls, \$3.60; Sudbury, \$13.50; Callander, \$2; Manitowaning, \$1.60; Hilly Grove, 15c.; The Slash, \$1.91; Silverwater, \$1.10; Falkenberg, \$2.54; Beatrice, 38c.; Ufford, \$4.36; Thessalon, \$3.19; Rosseau, \$7.86; Ullswater and Bent River, \$4.19; Schreiber, \$4.97; Jocelyn, \$5; Uffington, \$2.30; Vankoughnet, 55c.; Purbrook, 62c.; Sundridge, \$6.70; South River, \$2.70; Eagle Lake, 60c.

REV. SIR PIERE THOMPSON FUND

Per Bank of Commerce, \$900.

INDIAN HOMES

Falkenberg S.S., \$4; S.P.G. King's Messengers, £7.

WIDOWS' AND ORPHANS' FUND

Rev. C. W. Hedley, —.

LANDS AND HOMES

Millions of Acres of fertile virgin soil to be developed

ONTARIO
CANADA

CAN PRODUCE A GREATER VARIETY OF CROPS SUCCESSFULLY THAN ANY OTHER STATE OR PROVINCE IN AMERICA

"There is a tide in the affairs of men
Which taken at its flood leads on to fortune."

Now is your opportunity before the great land boom commences.

Southern Ontario produces, without an equal, all the tender and hardy fruits, such as peaches, pears, plums, grapes, apples, apricots, cherries, bush fruits, and also early vegetables. Central and Eastern Ontario is the greatest cheese and butter section in America; Ontario's cheese is first in the British markets. Northern Ontario raises excellent vegetables, potatoes, No. 1 hard wheat, oats, barley and hay in abundance, besides the harder fruits. Wheat yields 30 to 50 bushels, oats 50 to 80 bushels, barley 30 to 60 bushels, and hay 2 to 4 tons per acre. Apples return from \$200 to \$400, peaches \$200 to \$450 per acre, strawberries \$100 to \$450, and currants \$125 per acre. Early tomatoes and vegetables are making many men rich; returns vary from \$300 to \$1,200 per acre. Tobacco produces \$150 to \$225 per acre.

Secure a piece of land now while it is cheap: \$40 to \$100 will purchase good land—it increases in value several times as development takes place. In the Clay Belt homesteads can be secured for 50c. per acre.

Ontario is centrally situated in North America—she is closely in touch with America's largest cities. Her markets are of the best. She has a large growing home market; within a few years Ontario will be a self-sustaining province. Her shipping facilities are excellent—three transcontinental railroads, with numerous lines and electric roads intersecting, and the greatest chain of lakes in the world on three sides.

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 460 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

Ontario's school system offers equal opportunities to both rich and poor. Her agricultural college is the best in the world. Agricultural experts are placed in almost every district to aid the farmers. Libraries are located in all small towns and villages and in most of the rural schools.

Ontario's climate is ideal—cool winters and warm summers. The extremes of the west are unknown, the large bodies of water have an ameliorating effect.

Ontario lands are good investments. Cheap to-day—will be dear to-morrow.

Great development will take place within five years.

Now is your chance to lay a foundation for a home and a fortune.

Remember—Ontario offers you more than any other district.

Detailed information can be had from

HON. JAMES S. DUFF, Minister of Agriculture, Parliament Buildings, Toronto.	MR. H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto.
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