

DECEMBER, 1913

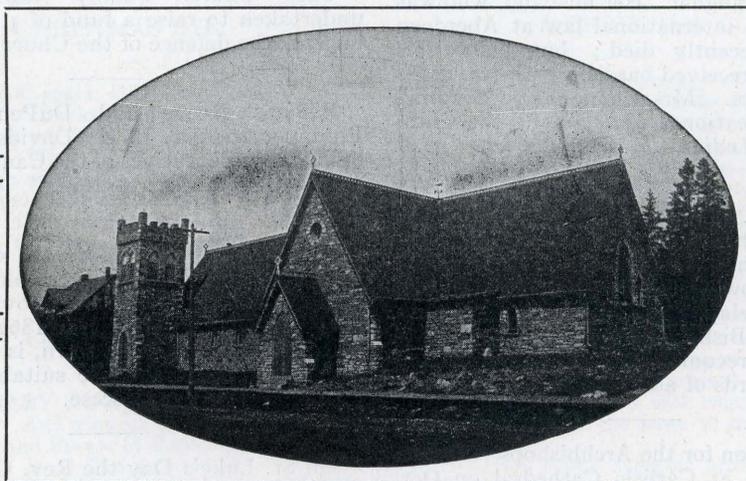
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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FUGITIVE NOTES.

The M.S.C.C. has lately taken over the whole of the Church of England work among the Jews in Canada, and there is now a diocesan committee for the Diocese of Toronto, so that the mission in Holy Trinity Parish is no longer merely a parochial mission. On October 10th, (the eve of the Day of Atonement in the Jewish Church), a special service of intercession was held under the presidency of the Rev. D. T. Owen, rector of Holy Trinity, assisted by the Rev. C. J. James, of the Church of the Redeemer, who gave the address.

Mrs. Chang, a niece of Yuan-Shih-Kai, the President of the Chinese Republic, has been baptised at Shanghai. Her husband, who was a prizeman of international law at Aberdeen University, recently died; but before his death he also received baptism with two other of his daughters. Mrs. Chang is now devoting herself to educational work among the Chinese women.—*Indian Christian Patriot*.

At the C. E. M. S. Conference at Cardiff on Oct. 16th, there were 1,200 men in attendance at the corporate communion at St. John's Church, but owing to the organization there was little delay. The three altars were served by 18 Bishops and priests, and at the Archbishop's recommendation, only the first half of the words of administration were used.

The collection for the Archbishops' Western Canada Fund at Carlisle Cathedral on Oct. 8th, when the Archbishop of New York preached, was £1,063. The diocese has undertaken to raise £3,000.

Pershore Abbey, near Eveshaw, has been regained from the Caldey Community and given to the brothers who remained faithful to the English Church. Rev. Bro. Denys, the most scholarly member of the community, is made superior.

The American House of Bishops have chosen the Rev. William Cabell Brown, D.D., of Southern Brazil, as Bishop of Cuba.

On the invitation of the Bishop of Madras, Deaconess Beatrice Creighton, daughter of the late Bishop of London, and Mrs. Creighton, is going out to India shortly to found a Society

of Deaconesses in his diocese. Deaconess Creighton has for some time past been working in the parish of Portsmouth, where her departure is keenly regretted. Prior to her departure for India, a meeting was held at London House, under the presidency of the Bishop of London, to bid her farewell and to wish her god-speed in her going forth to her new sphere of work.

The Bishop of New York, assisted by Dean Grosvenor, laid the cornerstone of the new chapel of St. Ansgar, at the Cathedral of St. John the Divine on Oct. 24th. The chapel is being built to the memory of Rev. Dr. W. R. Huntington, who was the originator of the idea of the "Chapels of the Seven Tongues."

The "Church Family Newspaper" has undertaken to raise a fund of 1,000,000 shillings for the defence of the Church in Wales.

Bishops Reeve and DuPencier, Canon Plummer and Dr. L. H. Davidson were the official representatives of the Canadian Church at the General Convention.

The last services before the demolition of the building were held in old St. John's Cathedral, Winnipeg, on Nov. 2nd. This church, which was built in 1862, when Winnipeg was a very small town, is to give place to a new cathedral more suitable to the requirements of the Diocese.

On St. Luke's Day the Rev. G. F. Cecil de Cartaret, vicar of Christ Church, East Greenwich, was consecrated at Southwark Cathedral as Assistant Bishop of Jamaica.

Amongst the matriculants this year at the Episcopal Theological School at Cambridge, Mass., is Shahe Casparian, a Bishop of the Armenian Church, from Adana, Cilicia, who has been granted three years leave of absence by his Patriarch for theological study.

At a meeting of the Shanghai Committee of the Bible Society on June 3, estimates were accepted for printing forty-one new editions of the Scriptures, in various forms of Chinese or Tibetan, amounting altogether to 1,158,000 copies. During the first five months of the present year the Bible Society has circulated in China 200,000 more books than during the corresponding five months of 1912.



The Algoma Missionary News

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CHRISTMAS EVE.

ONCE again, O blessed time,
Thankful hearts embrace thee ;
If we lost thy festal chime,
What could e'er replace thee ?
Change will darken many a day,
Many a bond dissever ;
Many a joy shall pass away,
But the great joy never !

CHRISTMAS DAY

A BABY is a harmless thing
And wins our hearts with one accord,
And Flower of Babies was their King,
Jesus Christ our Lord :
Lily of lilies He,
Upon His mother's knee ;
Rose of Roses, soon to be
Crowned with thorns on leafless tree.

A lamb is innocent and mild,
And merry on the soft green sod ;
And Jesus Christ, the Undeified,
Is the Lamb of God :
Only spotless He
Upon His mother's knee ,
White and ruddy, soon to be
Sacrificed for you and me.

Nay, lamb is not so sweet a word,
Nor lily half so pure a name ;
Another name our hearts hath stirred,
Kindling them to flame :
"Jesus" certainly
Is music and melody :
Heart with heart in harmony
Carol we and worship we.

—CHRISTINA ROSSETTI.

A CHRISTMAS CAROL.

MORTALS, awake, with angels join,
And chant the solem lay ;
Joy, love, and gratitude, combine
To hail the auspicious day.
In heaven the rapturous son began,
And sweet seraphic fire,
Thro' all the shining legions ran,
And strung and tun'd the lyre.

Swift thro' the vast expanse it flew,
And loud the echo rolled ;
The theme, the song, the joy was new,
'Twas more than heaven could hold.
Down thro' the portals of the sky
The impetuous torrent ran ;
And angels flew with eager joy
To bear the news to man.

Hark ! the cherubic armies shout,
And glory leads the song,
Good-will and peace are heard throughout
Th' harmonious heavenly throng.
O for a glance of heavenly love,
Our hearts and songs to raise,
Sweetly to bear our souls above,
And mingle with their lays !

With joy the chorus we'll repeat,
"Glory to God on high !
Good-will and peace are now complete ;
Jesus was born to die."
"Hail ! Prince of Life ! for ever hail !
Redeemer, brother, friend !
Tho' earth, and time, and life should fail
Thy praise shall never end.

—BURNHAM W. HOMER.

In the death last month of James Strachan Cartwright, K.C., the Church loses a most capable and valued son, an active and earnest member of St. Thomas' Church, and a delegate to the Synod of the Diocese of Toronto.

DIOCESAN NEWS

NEWS OF SHESHEGWANING SCHOOL.

FROM the wide-awake "Gore Bay Recorder" we clip the following matter concerning our Indian School at Sheshegwaning, which has occupied the attention and elicited the warm interest and sympathy of the Executive Committee of the Diocese. To no one will the news be more welcome than to the Bishop whose loving care and wise direction has done so much to secure the recognition of the government for this new feature of the Church's work in Algoma:

"Word has been received from the Department of Indian Affairs at Ottawa that the school conducted by the Anglican Church on the Sheshegwaning Reserve will henceforth be recognized by the Department, and the teacher's salary and other expenses of the school will be paid by the Department. In other words, the Anglican School will have the same standing in every respect as the Roman Catholic school has hitherto enjoyed.

"This is the culmination of a struggle which has been going on for some years between certain Indians on this Reserve, but which took definite form a year ago when about fourteen families on the Reserve signed a petition praying to be admitted to the Anglican Church and renouncing the Roman Catholic faith. This was followed by a request for a school for the children belonging to these families, but the request was not granted by the Department. The Anglican Church then secured a teacher and opened a school last February with eighteen children in attendance, paying the expense of the school out of the mission funds. The Church will now be relieved of the responsibility of financing the school but will nominate the teacher. Mr. W. C. Dunn has been in charge of the school since it was started last February and is said to be doing very good work."

DEANERY MEETING AT HUNTSVILLE.

A JOINT meeting of the ruri-decanal chapters of Muskoka and Parry Sound was held in Huntsville on Tuesday and Wednesday, Oct. 7th and 8th. Evensong was said in the beautiful and well-appointed Church of All Saints on Tuesday at 8 o'clock, and a special sermon was preached by the Rev. L. Sinclair dealing with the "Elements of Religion."

Wednesday began with a celebration of the

Holy Communion at 7.30 a.m., the rector of Huntsville, the Rev. E. J. Harper, being the celebrant. After Mattins at 9.30 the morning session began, being held in the commodious Parish Hall, of which Huntsville Churchmen have every reason to be proud.

Three new-comers to the deaneries were among the number present,—the Rev. Jethro Norman, now at Emsdale, the Rev. J. C. Graham, of Falkenburg, and Mr. L'Estrange, a catechist who is looking after Séguin Falls, and a large surrounding district.

After routine business the morning was given up to Greek Testament study led by Mr. Harper. The selected passage, Acts 10:30, and following verses, afforded several interesting questions for discussion, to which all contributed.

In the afternoon half an hour was spent first of all in consideration of the important question, "How to kindle missionary interest in the parish." The advisability of adopting the duplex envelope system wherever possible was generally recognised. It was also felt by some that there should be a "deanery conscience" as well as a parochial conscience with regard to raising the apportionment.

At three o'clock the meeting resolved itself into a session of the Muskoka-Parry Sound branch of the Central Society for Sacred Study, under the leadership of the Rev. T. Bird Holland, who is warden for the diocese. The book selected for study was Mozley's "Lectures on Miracles." Four carefully prepared digests of different chapters were read and a new interest seemed to be stirred up in this very important subject. The remaining chapters of the book will be considered at the next meeting.

After Evensong at 5.30 the members of the Woman's Auxiliary very kindly served dinner for the clergy in the hall.

The Evening meeting at the Rectory was of a rather informal character. The work of the Sunday School Commission and its benefits to the Church in Algoma called forth various opinions, though it was generally agreed that all should contribute to its support and make every effort to observe "Children's Day."

It was decided by resolution that hereafter instead of the members of the deaneries "pooling" their travelling expenses, an annual subscription should be asked for each towards a central fund, from which such expenses might be paid.

The next meeting will be held at Parry Sound on Feb. 9th and 10th, 1914.

BRACEBRIDGE.

THE Sunday School Festival—"Children's Day"—was fittingly observed in St. Thomas', Bracebridge. At 8.30 a.m. there was a corporate communion of the S.S. teachers. Appropriate sermons were preached at the 11 o'clock Eucharist and at Evensong. In the afternoon the children gathered in the Parish Hall and marched over to the church for a special service, the offerings at which went to the work of the S. S. Commission. At Evensong after the Second Lesson a number of the scholars who were sitting in the front seats were questioned on the Church Catechism and answered most creditably.

HAILEYBURY.

WE had a glorious festival this year. The rector preached on Sunday morning, to the children in the afternoon, and Archdeacon Gillmor in the evening. On Monday the festival was continued, being also the festival of St. Michael and all Angels. There was a children's service in the afternoon, and in the evening we had Rev. J. B. Lindsell from New Liskeard to preach.

The rector, Rev. J. C. Popey, "is glad to announce that the finance committee arranged to make a great effort to reduce the debt of the parish, with the result that during our harvest festival we were able to present at the altar the sum of \$1,000.00, the amount proposed should be raised."

The only debt now is on the rectory, and amounts to \$1,700. This, with the help of our Ladies Guild will, it is hoped, soon be paid. The rector is urging the congregation to make the Sunday offerings reach at least \$40 per Sunday.

PORT ARTHUR.

THE Harvest Thanksgiving Services in St. John's were well attended, and once more the Church proved inadequate for the purpose, and numbers were turned away. The choir work was excellent. Rev. H. G. King, Rural Dean, preached in the evening and the Rector in the morning.

The Chinese Bible Class has enlisted several new teachers and appears to be a work of permanent value.

The W. A. are preparing for their annual sale of work to be held at the beginning of December. Sewing meetings with a social cup of tea are being held at the homes of various members, but the number attending is limited to a few earnest workers, and the strain is consequently rather heavy on them. To make the

work happy and easy requires the co-operation of all, and we have enough members (on paper) to make the W.A. a very effective organization, both financially and socially.

The Girls' Auxiliary are holding their meetings nowadays at Miss Mansell's ("The Deaconess House"), 405 St. Patrick Square, the second Tuesday in the month being a Missionary and Dorcas meeting, and the fourth a Business and Devotional one.

The Junior W.A., consisting of little girls from five to fifteen, has resumed its meetings, which are held at the residence of Mrs. Laurie, the president, on Friday afternoons. The children are still supporting a babe in the Birdsnest in China, but owing to the claims of our own mission field in Kangra they are handing over their Indian babe of the Zenana Bible and Medical Mission to other hands. If their funds will stand it they hope also to adopt a child next year in St. Mary's Home at Matsumoto, Japan.

A Glee Club is being organized, meeting on Monday evenings at Miss Mansell's residence, and directed by Mr. Boyce, which is a guarantee of good work and musical efficiency.

St. George's Mission Church has been presented with an altar cross and vases from Mrs. Lyke, Winnipeg, a former parishioner of St. John's.

The Mission Sunday Schools were never better supplied with teachers, and it is with grateful hearts to Almighty God that we welcome these new workers and look forward to great things being accomplished amongst our children.

The event of the season in Church circles will be the First Lake Superior Conference of the Brotherhood of St. Andrew, to be held in the Twin Cities Nov. 27th to 30th, 1913.

The observance of Children's Day, Oct. 19th, was certainly helpful to the work of our parochial Sunday Schools. Intercessions were offered at various services for the work of Sunday Schools and day schools, for parents and homes, and for more workers. Stirring sermons on the responsibility of the Church for her children were delivered, and in the afternoon a united Children's Service was held in St. John's with the Bishop as special preacher. About 300 children were present, over 100 being from the Mission Sunday Schools. The children from St. George's and Brent Park were brought down in motors, kindly lent by their generous owners to the

great delight of the children. St. Michael's Angels came by street car. The Bishop's sermon, following the baptism of Dr. Hunt's wee Eileen, was a masterpiece. Taking for his text, "The babe wept," he drew a beautiful picture of the infancy of Moses, and then pointed out the correspondence between the adoption of Moses by Pharaoh's daughter, and our adoption in Holy Baptism by which all children become "Princes and Princesses." At least nine new teachers have volunteered for Sunday School work, three of those in St. John's being trained teachers from the staff of the public schools. This gives cause for devout thanksgiving and is surely an answer to intercessory prayer.

Our Chinese class, held on Sunday afternoons and averaging over 20 every Sunday, has been under discussion at the recent meeting of the Board of Management of M.S.C.C. at Saskatoon. The Bishop says the Board was much impressed with the work and its possibilities, and, in response to the rector's appeal, hopes to engage a Chinese clergyman from Vancouver to pay us a visit and prepare those who desire for Holy Baptism and Confirmation. In the meantime the rector is endeavouring to give a short instruction weekly with the assistance of the ever-faithful Hee Joe as interpreter. Miss Stevens, one of the teachers, has been critically ill in St. Joseph's Hospital, but is now recovering.

A FUNERAL IN MUSKOKA.

A MUSKOKA missionary writes: "Yesterday I went a long journey to officiate at a funeral, contrary to the regulations of the Diocese of Algoma as made by the late Bishop Sullivan, viz., 'that a clergyman in this diocese is not at liberty to conduct funerals on Sunday if they interfere with the regular services of the church.'

"It happened that on that particular Sunday my duties took me in another direction, but as the dead young man was a son of my church warden, and I obtained a substitute for my regular service in the other direction, I went to the funeral.

"It was a short notice, giving me only an hour or so, but, however, a kind friend lent me his horse and buggy and his boy to go with me, and after some delay we started. A few minutes on the road and a storm came on, hail and rain mingled with the hail, which ran along the ground and danced about our heads and feet, but on we went toward the place where the funeral was to be held, some ten miles or so away. Our horse was not a very good one to go, not that he could not, but he was unwilling to exert himself without a

good deal of urging and then he did not like the rain and hail, and he did not like the road, which was very bad. Still we kept him at it, my efforts being seconded by the lad, and after some two hours or so we reached the church.

"There quite a crowd had assembled, and the weather had cleared up, but I could see nothing of the coffin that contained the body of the dead man. Where is the funeral, I asked of some bystanders? Are they in the church? No. They are waiting for you at the house. You better drive up there and let them know you are come. So, though this was contrary to Anglican regulations, I went half a mile further.

"If there was a crowd at the church there was a far larger one at the house, and my church warden came out to greet me. He said, 'I did not know if you would come, and we waited till the last minute, and we are all ready.' I accompanied the funeral cortege to the church. There were some twenty vehicles, and there was about the same number waiting at the church. The coffin was covered with flowers, though it was late in the fall. I noticed it as we carried it into the church, which was already nearly full of people, and when the rest—as many as could—came in, it was full from one end to the other. People in Canada are great for attending funerals, for this was a sparsely settled country place, and yet there was considerably over a hundred people present.

"This was the second son my worthy friend the church warden had brought to be buried within the last month or two (young men). I said a few words of consolation during the service and we sang a hymn: 'For Ever With the Lord,' and then repaired to the grave. This place reminded me of a village churchyard in England, for the graveyard was round the church on a hill. A little girl, a sister of the young man, cried most piteously, but she stopped when the service at the grave commenced. And I noticed that a good many stayed to see the grave filled in; but I shook hands with the friends of the dead and left for the evening service at home. It rained more than ever on our way there, but at sunset it was bright."

TEACHERS' EXAMINATIONS.

THE following teachers in the Diocese of Algoma were successful in the Sunday School examinations held at Whitsuntide:

TWO-YEAR COURSE—*Second Examination.*
First Class.

Castle, Elizabeth—St. James', Gravenhurst.
Pierce, Edna—St. James', Gravenhurst.

THREE-YEAR COURSE—*First Examination.**First Class.*

Hedley, Frances T.—St. John's, Port Arthur.

McCarogher, Dorothea—Schreiber.

Second Class.

Lowery, R. M.—St. John's, Port Arthur.

*Second Examination.**First Class.*

Whitten, Ernest A.—St. Thomas', Bracebridge.

Second Class.

Sibbett, E. Gertrude—St. Thomas', Bracebridge.

Hincks, Alice K.—St. Thomas', Bracebridge.

Pass.

Wadsworth, Myrtle J.—St. Thomas', Bracebridge.

*Third Examination.**First Class.*

Foot, Edith F.—Trinity, Parry Sound.

Foot, Mabel—Trinity, Parry Sound.

Second Class.

Grobert, Hazel—Trinity, Parry Sound.

Though it is rather late, we extend to all these our hearty congratulations. May there be many more to follow their example next Whitsuntide.

DIOCESAN NOTES.

THE Junior Mission Study Classes commenced in Schreiber on Tuesday, October 21st. "China" is being taken as the subject, and every meeting we have a collection which goes towards the support of the women and girls in Honan. On Nov. 6th an address with lantern slides of China will be given in the parsonage in connection with this class.

The diocese now holds a clear title to the church property of St. Luke's, Fort William, the C.P.R. having released the same from the conditions which attached to it.

The Bishop has received from the Spanish River Paper and Pulp Company a 99-year lease of a site for a church at Espanola.

The fierce wind storm of November 9th was almost as terrible as that on Good Friday last. Very few people could face it. In one sad respect it was more disastrous. Navigation was still open and on the great lakes some 300 persons found a watery grave. Nearly thirty vessels are reported lost.

At Sturgeon Falls the congregation are awaiting the arrival from the makers of a coloured window to take the place of the one destroyed (over the altar) last Good Friday. The funds are on hand to pay for it.

LAYMEN'S MISSIONARY MOVEMENT.

AT various central points in the diocese there were held conferences of this "movement" during the month of November. The leading speakers travelling from point to point were representatives of the Church of England and of the Presbyterian, Methodist and Baptist communions. The first named was represented by a layman—Mr. Allin, one of our M.S.C.C. Secretaries—the others found representatives in ministers of the several bodies.

Local newspapers give reports of the speeches made at the day conferences and at the banquets that followed them. Much the same things seem to have been said by the travelling speakers. The editor of the "A. M. N." attended the gathering at North Bay. He attempts, in a few words, to note some of the things that impressed him; perhaps, some of the questions that forced themselves upon him.

The conference was composed largely of ministers, rather than laymen. And the former were the speakers, generally speaking. One wondered whether the "movement" represented the laymen of all the denominations, or only the larger ones mentioned. If not, why not?

The zeal of the Christian men present was manifest: they were eager to evangelize the world in a generation. Evidently points of difference were kept back in the conference. Were they to be so treated in the mission field? If so, what would the residuum be worth?

It could not be concealed from a Churchman that his conception of the Church and that possessed by his separated brethren were far apart. Indeed, here was the crux. The men assembled at one time stood up to sing two verses of "Onward, Christian Soldiers." One at least was dumb when the words—

"We are not divided,
All one body we—
One in hope and doctrine,"

were reached. Truth was lacking in their application to a confessedly inter-denominational gathering.

It was to be expected that there would be utterances that would jar on the ear, but we were not prepared to hear that Christianity meant, over and above all, service for humanity—altruism as it was called. The duty of obedience to the divine command of Christ: "Go ye . . . make disciples of all nations" being minimized and counted as of lesser importance by one speaker.

Points of difference being held back, however, enabled men to discuss methods whereby the Laymen's Movement could promote the

extension of Christianity among the millions in heathen darkness,

Till each remotest nation
Has learned Messiah's name.

Moreover, it was calculated to stir men to take their place in various spheres of religious work, to realize privileges and responsibilities, to use gifts and opportunities, time and experience, and to maintain a high standard of Christian citizenship.

It was gratifying to find the gathering at North Bay assembled in a hall—neutral ground. Such a feature falls in with a Churchman's ideas of things suitable. He does not like discussions in places set apart for Christian worship.

We mention three things of decided worth which were urged: (1) That the gifts of Christian people should be thought of as a true part of Christian worship. (2) That Christian people should make their giving for religious purposes systematically—regularly. (3) That intelligent interest should be based upon information. Hence all should read missionary literature—a little of which would certainly create a desire to know more, so absorbing is such reading matter. To-day there are books and other literature in abundance. We think Church History is missionary literature.

One other thing we notice in the claim made by Mr. Allin, that English Churchmen adhered firmly to their title of Catholics—Protestant Catholics, he said.

SENTIMENT.

(From "Central Africa.")

WE all know the value of, and have a great belief in, sentiment. Give to it a measure of sentiment and you will endow your undertaking with something, lacking which it may falter and perhaps die. Therefore by all means let sentiment in some degree and to some extent have a share in what you undertake. On the other hand to rely on sentiment is dangerous. It may lead you astray.

It plays a great and wholesome part in missionary work. Without it any missionary sermon or speech will fall flat. Overmuch sentimentality will spoil the effect, but if there be no sentiment at all it will altogether lose you the effect you desire.

"Thus far and no further" may be our motto in dealing with sentiment. To fraternise is an excellent thing, and sentiment bears a large part in such a condition, but it may easily lead to dangerous complications. In anything large, which demands careful consideration, and affects the whole, a sentimental attitude by one portion is highly to be de-

precat. The sentimental side of missionary work appeals and is certainly most attractive. The work is so fresh and romantic, and it offers such a wide scope. It may be approached in so many ways and from so many sides. It might be so unfettered and unhampered. It seems such a pity, therefore, to introduce strife and discord here of all places. Our part is surely to promote, not hinder. So speaks sentiment, and the voice is the voice of the Siren. We are all on the side of sentiment up to a certain point, but that point reached sentiment must stop her ears. From the purely sentimental standpoint, every one would be shielded, protected, guarded and everything would be so arranged that no offence could ever be taken or given, no toes would be ever trodden upon. We should deprecate anything that savours of intolerance; our relations would be those of mutual equality. "Her ways are ways of pleasantness, and all her paths are peace."

While sentiment may not and should not be ignored, it may overstep the limit and land us in a perilous position. In missionary work, especially, we build not merely for the present but for the future. The future has been entrusted to us. Every step we take must be carefully considered, every word spoken, every line written must be carefully weighed in the scale, for later we ourselves shall be weighed, too, in the balance, and woe be to us if we be found wanting!

MOSLEMS IN BOMBAY.

THE Rev. A. J. French writes from Bombay:—

"I found on my arrival a year ago weekly discussions with Mussulmans being held by our good catechist Ibrahim in our hall (hired shop) in Bellainsis Road. The popularity of these meetings has steadily increased, and they are now attended by some sixty to seventy persons regularly. The crowded room, lighted by a low lamp in the night atmosphere of Bombay for two and a half hours, is an exhausting place for work, and during the rains our small band of workers oft emerged at the close more dead than alive; but nothing abated the keenness of the audience, and though at times we had some hard battles the attitude of our opponents is courteous to a degree, and the rules of debate are most loyally observed and respected.

"The native pastorate is the hope of the Church; the sooner it is supplied the sooner the foreign missionary can give his attention to that which should claim him, i.e., the training of Christian students for recruiting and extending the ranks of the ministry and the higher education of Christian boys."

GENERAL CHURCH NEWS

An extract from a letter from Bishop Trower in Northwest Australia to the Bishop of Winchester runs as follows: "I have just returned from trying to found a Mission to Aborigines on the Forrest River. I find myself getting a bit old for pioneering and its circumstances. I have spent nights in an open boat full of iron, etc. I have slept weeks in my clothes. I have fetched wood and water with gun under my arm to discourage possible spear-throwing, and I was nearly drowned trying—in vain—to save a drowning man."

A special service was held at Holy Trinity Church, Toronto, on Sunday morning, October 26th, when the Bishop of Toronto dedicated the new pulpit which has been placed in the church in memory of the late Dr. John Pearson, who for 35 years was rector of the parish. The occasion was also the 66th anniversary of the founding of the church.

A very pleasant At Home was held in the Lauder Hall, Ottawa, on October 22nd, by members of the Christ Church Cathedral, when the Rev. Canon H. Kittson, the late rector of the Cathedral, was presented with a beautiful illuminated address and a gold watch, as a mark of appreciation of his services. St. Louis Davies was in the chair.

At a recent farewell meeting for C.M.S. missionaries at Albert Hall, London, the Secretary said they were sending out 189 missionaries of whom 45 were new recruits. The society had appealed for \$100,000 and had received a little more than the sum asked for.

Judge McDonald, Treasurer of the General Synod, reports that the Oxford University Press report sales of the Book of Common Praise for the year ending Sept. 6th, 1913, as 59,500 copies, the royalty on which, \$2308.33, has been paid to the M.S.C.C.

Rev. F. L. Norris, Bishop-elect of North China, is to be consecrated by the Archbishop of Canterbury on the Feast of the Circumcision (Jan. 1st). He will soon return to China, the scene of his toil for many years.

On Sept. 22nd Viscount Gladstone, Governor-General of South Africa, laid the corner stone of the Cathedral of St. Cyprian at Kimberley.

"Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilisation; most of all the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought."—Count Okuma.

The very first year of the Republic of China the various branches of the Anglican Communion have formed themselves as The Catholic Church of China with a constitution and canons to provide for its government and administration as a duly organized part of the Anglican branch of the Catholic Church.

The Australian Church, through its Board of Missions, supports its missionary dioceses, its missions to the native tribes, and the New Guinea and Melanesian Missions. It is now proposed to extend its work to aid the Church in China and Japan.

Within recent years the Irish Church has made much progress in missionary activities. There are now 300 of its members working in the foreign field. The annual contributions from the Irish Church to maintain these workers has reached the sum of £50,000.

Bishop Trollope, of Corea, has made a touching appeal for funds to carry on the work to which he was sent, and the Bishop of London and other influential Churchmen are strongly backing up the appeal.

Bishop Brent announced at the great Missionary Meeting in connection with the General Convention in New York, a gift of \$100,000 for his work in the Philippines.

The sum necessary for the endowment of a new Bishopric for the West Australian gold fields has been raised, and a Bishop will be appointed at once.

Steps are to be taken for the erection of a new Ecclesiastical Province of West Australia with the Bishop of Perth as Metropolitan.

The centennial of Thorold parish (Diocese of Niagara) and the diamond jubilee of St. John's Church was celebrated on Sunday, November 2nd and the following day.

THE SYRIAN CHURCH OF MALABAR.

THE two native states which make up the territory known as Malabar are Travancore and Cochin, and they are both Hindu states; that is to say, not only is Hinduism the established religion, but any one who in these states changes his religion thereby loses his share of the family property and even the guardianship of his own children. Such is the condition of religious liberty in the Hindu states of Travancore and Cochin. Things are not, however, as bad as they used to be. In former days any one who converted a Hindu to Christianity was considered guilty of a most heinous crime, and death was the penalty inflicted on him.

But now we come to a surprising fact. In these two states, speaking roughly, one out of every four persons is a Christian. The population is about four millions, and one million are Christians. A quarter of the whole Christian population of India lives in these two little native states, where Hinduism is the established religion, and where the abandonment of Hinduism means the loss of property and even of children.

But we have not yet exhausted all the wonder of the situation. In the other parts of India the Christians have been drawn mostly from the poorer and outcast classes of the population, but in Malabar there are hundreds of well-to-do Christian landlords. The larger proportion of the state revenues is contributed by the Christian community. Christians are Heads of Departments, High Court and District Judges, surgeons, magistrates, barristers, leading *vakils* and merchants, directors of industrial concerns, as well as boatmen, labourers, coolies, and so on.

How has it all come about? How is it that in this isolated corner of a great continent, where only a little more than one per cent. of the whole population of India lives, more than twenty-five per cent. of the whole Christian population is to be found? The Christians there say that *S. Thomas* is the answer. They say it without hesitation, and with the most absolute conviction. They show you the churches which *S. Thomas* founded, and the house where *S. Thomas's* first convert lived. Whether *S. Thomas* was their Apostle or no, the fact remains that the Christian Church in these parts is of very great antiquity, and that through vicissitudes and trials of almost every possible kind it has been preserved to the present day. Its members are known as Syrian Christians, and are in three main bodies. There are those who on the coming of the Portuguese were brought into union with the see of Rome. There are those who are the true representatives of the ancient

Church of Malabar, and look to the Bishop of Antioch as their Patriarch. And there is a comparatively small body known as the Mar Thoma Syrian Christians, who are separated from the Orthodox Church professedly in such matters as the invocation of Saints and prayers for the departed, but who originally broke away for quite other reasons.

It was the central body of orthodox Syrian Christians that the Superior of the Oxford Mission was asked to visit during the month of May. He was invited to conduct a retreat for priests, to give addresses to a conference of students which was to last four days, and also to deliver addresses at mass meetings of Christians in places where the population was mainly Christian. Unfortunately illness prevented him from undertaking the long journey, and another member of the community took his place.

The orthodox Syrian Church is again passing through a time of great trial, and, as has so often happened in the history of the Church, the very authority which ought to have been the safeguard of peace is the source of all the disquiet and division. By accepting the Bishop of Antioch as their Patriarch, the bishops of the Syrian Church thought that not only would they have a true court of appeal should any difficulties or dissensions arise, but that also they would bring themselves into orderly organic union with the Eastern Church. Unhappily their hope has been bitterly disappointed. The Bishop of Antioch lives in a Mohammedan country and is subject to Turkish rule. He is not only a Christian bishop, but he is also civil governor of the Christian population. If he displeases his Turkish masters they promptly depose him. At this moment there are two patriarchs of Antioch, one deposed but still claiming his rightful place, and the other nominated and supported by the government that dismissed the other. The "fault" of Patriarch No. 1 was that he supported too warmly the Armenian Christians in their troubles. The Syrian Church in Malabar, however, accepted the Patriarch's authority and welcomed him with enthusiasm when he came a couple of years ago to visit the Indian dioceses. But their joy was quickly turned to grief. Before he had been very long as the guest of the Metropolitan at Kottayam he made the astonishing demand that the whole of the properties and endowments of the Syrian Church in the two states should be handed over to him, and that deeds should be drawn up which should render his legal control of all Church property without question. The Indian bishops of course refused this bare-faced demand. He then proceeded to go from parish to parish calling on

The Algoma Missionary News

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The REV. CANON PIERCY,
Sturgeon Falls,
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the laity to put pressure on the bishops to make them surrender the Church property. The laity also, however, for the most part refused. Then this noble patriarch played his last card. He issued a bull of excommunication against the Metropolitan and the bishops who refused to obey his will and surrender their endowments to be mulcted by a needy Turkish governor in the guise of a Christian patriarch. Hence have arisen the present troubles in the Syrian Church.

A LARGE OFFERING BY WOMEN.

WOMEN of the Anglican Church laid on the altar more than \$307,500 at the triennial united offering service of the Women's Auxiliary of the Board of Missions in the Cathedral of St. John the Divine, New York. There were more than 3,000 women crowded into the Cathedral, and hundreds were turned away. After the offering, which was the largest ever received at any one time in the cathedral, the women in attendance went forward to the altar and partook of holy communion. The alms basin was so heavy that Bishop Greer could not lift it and he called Dean Grosvenor and Canon Francis Little to his aid. Except for the vases of lilies of the valley the money covered the altar. At the Cathedral service it seemed as if the money would never stop pouring in. The regular ushers, under the direction of Walter M. Davidge, President of the Laymen's Club of the Cathedral, went down the aisles with the silver plates as for an ordinary Sunday offering. Very soon they had to return because the receptacles were filled. At the chancel they poured the drafts, cheques, gold pieces and greenbacks into the big alms

basin of gold. In a very short time the gold basin became too small. Then, in desperation, something was done which it is believed never happened in a church before. The overflow money was piled into a drawer and the drawer was placed on the marble altar and its contents offered to God.

An Anglican association has been formed to promote the ideal of a Hebrew Catholic Church in Jerusalem.

THE RAILWAY TO THE MANITOULIN.

SAYS the Gore Bay "Recorder":—"With the completion of the Algoma Eastern Railway to the Manitoulin Island a new era has arrived and new conditions will obtain." Our enterprising contemporary then goes on at length to urge its readers on the Island to take such steps as may conduce to the use of the railway to the full extent possible, pointing out the need of organization among the farmers if a uniformly good quality of produce shall be reached and maintained—for which a corresponding demand at good prices will be found. So will the farmer and the railroad both reap the advantage.

The first train crossed the water and reached the Manitoulin Island shores on the 24th of November, 1913.

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

A LOOK over the S.P.C.K. October-November report tells of more grants to Church work in Canada:

Quebec—Two grants of £20 each for a year (additional) for two Canadian-born students at Bishop's College, Lennoxville.

Moosonee—Towards the erection of a church at Timmins, £50.

Rupert's Land—For a theological student at St. John's College, Winnipeg, £30 a year for three years, being £90 in all.

Qu'Appelle—For the building of a church at Webb, £20.

Calgary—For a church at Killam, £25.

Edmonton—£15 for a church at Loughheed and £30 for building St. Mary's Church, Edmonton.

To the above is to be added grants of books to clergy in the Dioceses of Nova Scotia, Fredericton, Ontario, Huron, Qu'Appelle, and Saskatchewan, as well as Service Books, and tracts for many places.

The Bishop of Athabasca (Right Rev. Dr. Robins), who left Canada for England immediately after the M.S.C.C. meeting at Saskatoon, hopes to be back in February.

POPULATION OF SOUTH AFRICA.

THE following figures are taken from the Government census of the Union of South Africa for 1911 :

Christians of all races	2,730,729
European Christians	1,216,265
Native Christians	1,053,706
Mixed and Colored Christians	460,758
Of no Religion	3,016,365
Non-Christians	212,864

Under the head "Of no religion" is included the heathen population of South Africa ; the expression "non-Christians," as used in the census returns, includes Hindus, Confucianists, Buddhists, etc.

ACKNOWLEDGMENTS

Receipts by Treasurer of the Synod to Oct. 31st, 1913:—

SUPERANNUATION FUND.

New Liskeard \$5.00; Falding, \$1.50; McDougall Road, \$1.00; Jocelyn, \$2.00; Sheguiandah, St. Andrew's, \$1.29; St. Peter's, \$1.21; Bidwell, \$1.00; Hymers, \$3.15; Falkenburg, \$4.00; Beatrice, \$4.17; Westfort, \$6.85; Uffington, \$2.56; Vankoughnet, \$2.46; Rosseau, \$2.70; St. Luke's Pro Cath., \$30.00; Ufford, \$2.50; Bent River, 55c.; Ullswater, \$2.61; Broadbent, \$3.81; Seguin Falls, \$1.50; Englehart, \$3.15; Charlton, \$3.85; Emsdale, \$8.00; Kearney, \$2.75; Sprucedale, \$2.00; Little Current, \$3.90; Copper Cliff, \$3.00; English Association, \$133.79; Timagami, \$2.80; Sudbury, \$13.60.

MISSIONARY APPORTIONMENT.

McDougall Road S.S., \$1.67; Jocelyn, \$14.00; Harley, \$2.62; Schreiber, \$13.11; RosSPORT, \$2.50; Schreiber, \$13.00; Pro Cath., S.S., \$28.75; St. Stephen's \$13.01; Pro Cath., \$100.00; Rosseau, \$25.00; Hudson, \$4.10; Sturgeon Falls, \$7.50; Sudbury, \$66.00; The Slush, \$2.50; Webbwood, \$24.00; Nairn, \$13.75; Falkenburg, \$15.16; St. Lukes', Fort William, \$52.80; St. John's, Port Arthur, \$30.00; Huntsville, \$25.00.

CHURCH AND PARSONAGE LOAN FUND.

Muskoka Station, \$20.00.

EXPENSE FUND.

West Fort William, \$13.84.

DOMESTIC MISSIONS.

West Fort William, \$10.00.

STUDENTS' LOAN FUND.

Rev. T. G. Sherring, \$10.00.

SPECIAL PURPOSES.

S. S. Com., North Cobalt, \$1.53; Copper Cliff, \$2.00; at Bishop's discretion—English Association, (£10)—\$48.47; Port Carling Church—English Association (7s. 6d.)—\$1.81; Schreiber Church—English Association (£1 7s.)—\$6.55; Sheshewaning Church—English Association (£30)—\$145.43.

MISSION FUND.

Diocese of Ottawa, \$12.50; North Cobalt, \$12.50. English Association, (£63)—\$305.39.

INDIAN HOMES.

English Association, £6 12s.—\$31.99.

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 hardier 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 trans-continental 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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SAULT STE. MARIE, ONTARIO,
DECEMBER 14TH, 1912.

DEAR BRETHREN, —

You ask my judgment regarding a circular on Christian Unity, signed by the Rev. Dr. Symonds, of Montreal, and others and sent to all the Clergy of our Communion in Canada.

I hasten to respond to your request.

The circular referred to begins by calling attention to the terrible evils of division, and to the growing desire for reunion. It refers to certain resolutions on Unity passed by the Lambeth Conference of 1908, and by our own General Synod, and alludes to the Edinburgh Conference of 1911 as a "trumpet call on behalf of Christian Unity." It emphasizes the vital necessity of co-operation among Christians for the evangelization of the world. It points to the numbers, the zeal, the liberality, the intense devotion and the rich spiritual experience of the "Reformed non-Episcopal Churches" as evidence that God has blessed them; and it recalls our Lord's Prayer for Unity, His condemnation of exclusiveness, and His insistence upon love as the chief glory of the Church.

To most of this of course I give my unqualified assent. But from what follows I must express my equally unqualified dissent.

It is suggested that in view of the considerations referred to, and as a practical step towards reunion, our General Synod should be moved to provide for "the admission of Ministers of other Churches" to our pulpits, and of members in good standing in other Communions (obviously without Confirmation) to communion in our churches.

Now I yield to none in my recognition of the evils of division, and my desire for reunion. The bringing together of God's people of all denominations in vital and permanent reunion would be an achievement for which we might well pay a great price in the form of personal sacrifice, and the abandonment of many things precious to us but not essential.

But to grant to Ministers of non-Episcopal Communions, however exemplary their lives, or effective their preaching, permission to occupy our pulpits would be, in my judgment, a dangerous invasion of the authority committed by Christ to His Apostles and by them transmitted to their successors through the ages. This authority I conceive to be the chief safeguard and guarantee of continuity in the Church's Faith and Order. For our Synod to pass a Canon authorizing Bishops to admit to the Church's pulpits as teachers of the flock those who do not acknowledge the Church's authority nor accept in its fulness her teaching, and to permit such persons, without the test of Confirmation, to communicate at our Altars, would be to invite a condition of chaos and disorder not pleasant to contemplate.

It would be like saying to outsiders "It is a matter of comparative indifference whether or no you hold the full Creed of the Church, and submit to her authority. So long as (in the judgment of certain clergymen and bishops) you are right-living people you may teach the flock entrusted to our care, and receive the Holy Communion at our hands, —and this on terms far easier than are granted to our own people." This I conceive would be a violation of the principle of authority which would lead to disastrous consequences.

Nor can I regard such action as a step towards reunion. It might bring us into closer relations with certain outside bodies, but it would inevitably cause division, if not actual disruption, within our own ranks; and it would postpone indefinitely our reunion with the Ancient Communions of the East.

The desire for Unity is one thing, but the choice of methods is another. It is with the former chiefly that the Lambeth resolutions deal. And the final words of the 58th Resolution of the Conference of 1908 are of noteworthy significance. They are as follows:

"In all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object: and—there should be taken to do what will advance the reunion of the whole of Christendom and to abstain from doing anything that will retard or prevent it."

And, even were the proposed action safe, is it practicable? I have known Seventh Day Adventists of unexceptional character. One of the most earnest and right-living persons I know (judging from appearances) is a Christian Scientist. Quakers are often lovely in their lives and exemplary in character. Are these to be admitted? Or is there after all to be some line drawn, some guarantee required? If there be then inevitably many worthy persons must still be excluded.

It is surely part of the evil of division that, in essentials, co-operation and intercommunion become impossible. There is of course abundant scope for united action in spheres where no principle is involved. By all means let us press into these spheres. But to enter indiscriminately into co-operation and intercommunion while we remain in essential disagreement will be to compromise our position fatally. "Can two walk together except they be agreed?" By all means let us, as the circular suggests that we should do, enter upon "an unprejudiced examination of the grounds on which our divisions rest and earnestly seek clear lines of demarcation between things essential and things expedient. But let us not stultify ourselves by incontinently destroying barriers which the authoritative voice of the Church still declares to be essential.

The Preface to our Ordinal still claims for our Ministry continuous authority from the Apostles' times. The Quadrilateral, demanding as one of four essential things "The Historic Episcopate," is still our Church's irreducible minimum of requirement in any proposal for reunion. Any minister not episcopally ordained on seeking office with us is still required to receive Episcopal ordination. And there still remains in our Prayer Book the rubric prescribing Confirmation as a test and preparation for Holy Communion.

Not until the Church finally and formally admits that for centuries she has been guilty of sinful bigotry in demanding tests which, being non-essential, have only served to create and foster schism, shall we be free to lay those things aside.

But in that day we shall surely cease to be a living Branch of the Catholic Church of Christ and shall be merged in the general mass of sectariansim around us.

This is my deliberate judgment; and I feel it my duty as your Bishop to let it be widely known.

I am

Most faithfully yours in Christ Jesus,
GEORGE ALGOMA.

To the Rural Deans and Clergy
of the Deaneries of Algoma and Manitoulin
in the Diocese of Algoma.