

AUGUST, 1906

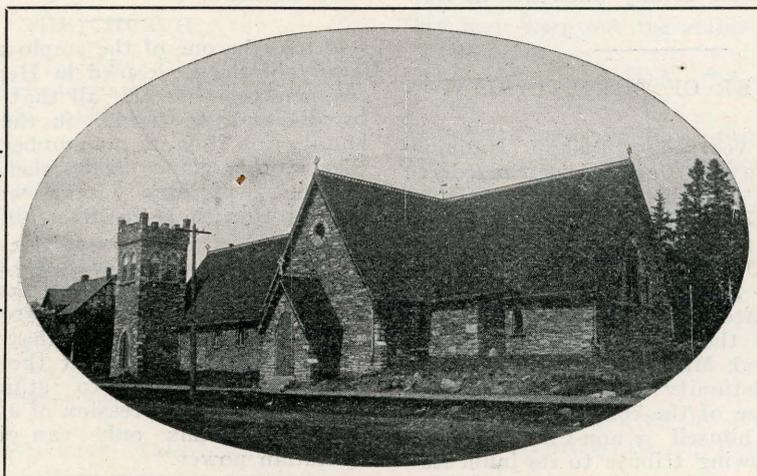
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

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WHY NOT IN ONTARIO.

THE Bishop of Bathurst in a speech in England lately referred to the fact that in New South Wales they were able to give religious instruction during school hours in the elementary schools. New South Wales was the only State in the Commonwealth where this was the case. His hearers would be pleased to hear that, as a result, about 80 per cent. of their children were receiving religious instruction from the clergy. In every State school in the whole of New South Wales the clergyman had the right of entry, and was entitled to give religious education in them to the Church children. The precise time was a matter of arrangement between the school authorities and the clergyman, and was found to cause practically no inconvenience, and he was not aware that there was a single case of any difference in New South Wales.

THE POWER OF CHRISTIANITY.

Twenty-one years ago, Bishop Hannington, on his way to Uganda, was murdered in Busoga, by the Chief Luba, acting under orders from King Mwanga; a few months ago a son of this same Luba was baptised by the Rev. J. E. M. Hannington, son of the Bishop! Such is the power of Christianity. An account of this baptism, with a portrait of the convert, appears in the August "Church Missionary Gleaner." The power of Christianity is further exemplified by the evidence of the editor of a Japanese daily paper, himself a non-Christian, who pays the following tribute to its influence—"Look all over Japan. More than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and when we inquire the cause of this great moral advance we can find it in nothing else than the religion of Jesus Christ."—R. W.S. in the "Pall Mall Gazette."

It is obedience that proves our love.—St. Gregory.

To be happy is not to possess much, but to hope and to love much.

The service of God is the only thing which makes life valuable: Pleasure is vanity; Business is weariness; Ambition is disappointment.—Bishop of Fredericton.

There are promises in the Scriptures to help our weakness, but none to overcome our wilfulness.—Dr. Whichcote.

Good prayers never come creeping home. I am sure that I shall receive either what I ask, or what I should ask.—Bishop Hall.

Among our gravest sins of omission, we may count that of failing to fight for the truth, when it is attacked by the words of evil men.

Something must be left as a test of the loyalty of the heart. In Paradise, the tree; in Israel, a Canaanite; in us, temptation.—R. Cecil.

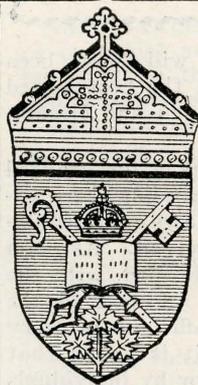
True humanity is like the violet: it grows low to the ground, hangs the head downward, and hides itself with its own leaves.—St. Bernard.

It may be one of the employments of the family of the Redeemed in Heaven to hold converse together on "all that Jesus began to do, and to teach" in the days of his humiliation, but as no number of books in this world could comprehend so vast a theme, so eternity in the world to come will be "too short to utter all His praise."

"There is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and to produce the impression of a holy and separate life—this only can give us a true Christian power."

Luther said that a man needs to be converted three times; first his head, and then his heart, and then his pocketbook. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time for the collection, he will do well to examine into the source of such emotions. True Christian joy is never interrupted by the gathering of offerings, which is itself an act of worship.

The story is told that when Bishop Whipple first entered York Minster he stood rapt in silence, overcome by the grand interior. Suddenly he was brought to himself by a typical American accosting him with a "Wal, stranger, thar's one thing purty certain: the men what put up this here didn't build stone houses for theirsels and bass-wood houses for their God! did they?"—Standard of the Cross.



The Algoma Missionary News

New Series—Enlarged
VOL. 3. No. 8.

AUGUST, 1906.

Published Monthly
50 cents per annum in advance

THE CHURCH.

THOUGH private prayer be a brave design,
Yet public has more promises, more
love ;
And love's a weight to hearts, to eyes
a sign

We are all but cold suitors ; let us move
Where it is warmest. Leave thy six and seven ;
Pray with the most ; for where most pray, is
Heaven.

When once thy foot enters the Church, be bare ;
God is more there than thou ; for thou art
there

Only by His permission. Then beware,
And make thyself all reverence and fear.
Kneeling ne'er spoiled silk stocking ; quit thy
state :

All equal are within the Church's gate.

Resort to sermons, but to prayers most ;

Praying's the end of preaching. Oh, be drest ;
Stay not for the other pin. Why, thou hast
lost

A joy for it worth worlds. Thus hell doth
jest

Away thy blessings, and extremely flout thee,
Thy clothes being fast, but thy soul loose
about thee.

In time of service seal up both thine eyes,
And send them to thine heart, that spying
sin,

They may weep out the stains by them that
rise

Those doors being shut, all by the ears comes
in.

Who marks in Church-time others' symmetry
Marks all their beauty his deformity.

Let rain or busy thoughts have there no part ;
Bring not thy plough, thy plots, thy pleasure
thither,

Christ purged His Temple, so must thou thine
heart ;

All worldly thoughts are but thieves met
together

To cozen thee. Look to thy action well,
For Churches either are our Heaven or Hell.

Judge not the preacher, for he is thy judge ;
If thou mislike him, thou conceiv'st him not ;
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good ; if all want
sense

God takes a text, and preacheth patience.

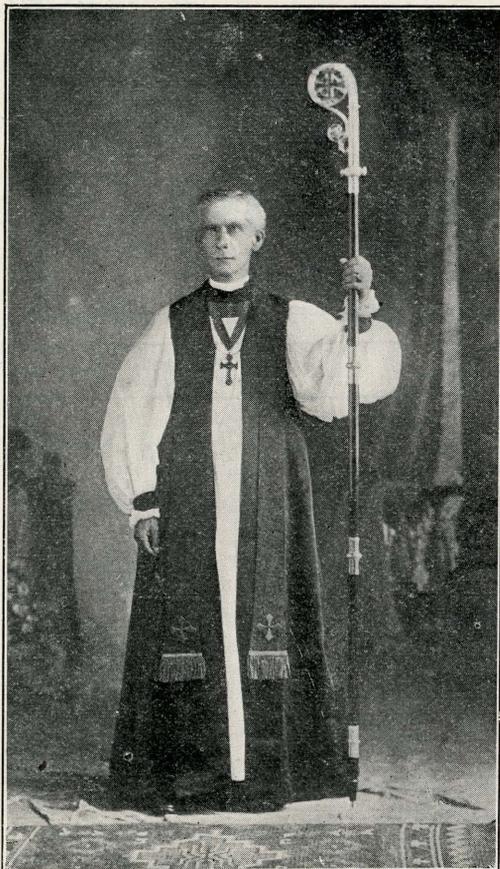
He that gets patience, and the blessing which
Preachers conclude with, hath not lost his
pains ;

He that by being at Church escapes the ditch
Which he might fall in by companions, gains.

He that loves God's abode, and to combine
With saints on earth, shall one day with them
shine.

—George Herbert.

DIOCESAN NEWS



THE RT. REV. GEORGE THORNELOE, D.D., D.C.L.,
Third Bishop of Algoma

OUR DIOCESAN SYNOD.

LET it never be forgotten that the Synod is representative of the whole diocese; the Assembly in which the Church in the diocese acts for the interest of the whole; the body which legislates for the advancement of our common interests. In the Synod every parish and mission may be and ought to be represented by its clergyman and duly elected lay delegate.

Let it never be forgotten that the loyalty of every Churchman (and Churchwoman, too) is due to the Synod's action. Our opinions on some things will differ, but when action is taken it is our duty to fall in line. Step by step, then, we shall reach

a mode of action which will have been proved by experience to be the best suited to our particular surroundings and circumstances.

It ought surely to be taken for granted that in every parish and mission there exists a desire to know the laws and regulations by which we are governed. As soon as possible these will be published, with the proceedings of the Synod. Copies of the publication should be kept officially in every parish and mission while, it is hoped that other copies will be asked for by individuals in all quarters of the diocese. Here we can say nothing concerning the number of copies to be supplied free of charge. Probably not more than sufficient for official use. It would be well if persons requiring copies for personal use would at once apply for them.

Meanwhile we give a brief epitome of the

CONSTITUTION AND CANONS

adopted. They are preceded by a "Solemn Declaration" of the principles upon which action was taken. Then it is laid down that the

SYNOD SHALL CONSIST

of the Bishop, the clergy and lay delegates duly elected in accordance with the laws in force. Each parish or mission—that is, every separate cure of souls, is entitled to one lay delegate. In the event of a lay delegate not being able to attend the Synod by reason of death, illness, or other cause a substitute delegate is elected. To ensure a full representation, as far as may be, those gentlemen who are nominated as lay delegates are required to signify their intention to attend the Synod. Provision is made for the filling of vacancies in the lay delegation.

The Synod after 1908 is to meet triennially. The Bishop, who in his own person is one of the "orders" of the Synod, presides. A special Synod may be held when necessary in the judgment of the Bishop or upon petition of one-fourth of the clergy and lay delegates, which number constitutes a quorum.

The Constitution provides that there shall be two secretaries and a treasurer of the Synod, as well as an Executive Committee of sixteen members—partly appointed and partly elected.

THE CANONS—OR LAWS

follow and treat of various matters.

No. 1.—Orders and regulates the keeping of parochial statistics in every parish or mission and the due report of the state and progress of the Church in each cure.

No. 2.—Provides the procedure for the election of delegates to the General Synod.

No. 3.—Provides the procedure for the election of delegates to the Provincial Synod.

No. 4.—Provides for the election of certain members of the Executive Committee and gives said committee certain duties and powers.

No. 5.—Establishes a Diocesan Expense Fund for the necessary cost of diocesan management. To this Fund every cure must contribute its allotted assessment.

No. 6.—Regulates the Mission Fund which aids the cures which are unable to support the ministrations of the Church within their bounds. Provision is made for the revision of grants to the missions of the diocese and rules laid down instructing the Executive Committee not to exceed a certain sum to any white mission.

No. 7.—Refers to the Special Purposes Fund, which consists of moneys in the Treasurer's hands held for special purposes in connection with any cure in the diocese.

No. 8.—Is the beginning of a Superannuation Fund for aged and infirm clergy. At present the Fund is very, very small, and should recommend itself to churchpeople, especially when the annual collection therefor is made.

No. 9.—Regulates the Widows' and Orphans' Fund—the payments thereto of clergy and the pensions payable therefrom. It is optional whether clergy contribute to this fund or not. If they do not they are not entitled to benefit thereby. The same thing may be said with reference to the fund referred to in Canon 8.

No. 10.—Governs the Algoma Divinity Students' Fund, which is founded to aid students in divinity to obtain collegiate training by making loans to those students who desire them.

No. 11.—Deals with the status of parishes—whether they be termed missions or rectories.

No. 12.—Is the Canon dealing with patronage. The Bishop presents clergy to missions. With regard to parishes (self-supporting cures) the Bishop nominates a clergyman to a duly appointed committee of the parish.

No. 13.—Is a Canon concerning Vestries and Churchwardens and should be read with

No. 14.—On the duties of Churchwardens.

These two canons might with benefit be made known to all vestries by reading them in full at the next regular meeting. No. 14 must be read every Easter. It is important that in every place entitled to a vestry that the business be transacted in a regular and legal way. Only organized congregations can have vestries, and there can be no organized congregation (or out station) without five legally qualified voters, nor unless a minimum of \$25 be contributed towards the clergyman's stipend.

No. 15.—Forbids the erection of church, parsonage or other ecclesiastical building unless the site has been deeded to the diocese or until the plans, specifications and all particulars have been duly approved.

No. 16.—Provides for the common seal of the Incorporated Synod of the Diocese of Algoma and its use.

No. 17.—Provides for the election of a Bishop.

No. 18.—Provides for Reciprocity in the Beneficiary Funds of the Diocese.

Added to the above are "Rules of Order" and "Order of Proceedings at Synod meetings."

"BISHOPHURST."

BY this name we know the residence of the Bishop of Algoma at Sault Ste. Marie. It is a large stone house erected nearly thirty years ago, upon which no repairs have been made except some absolutely necessary at the cost of the Bishop. But time has elapsed, and now it is imperatively necessary that more extensive repairs must be made if the house is not to suffer to a degree likely to make it uninhabitable. The matter was laid before the Synod, which unanimously and almost eagerly decided upon immediate action. Full details and estimated cost were laid before the Synod and the Executive Committee was charged to give effect to the Synod's action. In pursuance, therefore, of its duty, the following circular has been sent to each parish and mission, with the amount asked for written in the blank provided for it:

DIOCESE OF ALGOMA.

Executive Committee.

To the Incumbent and Churchwardens of the Parish or Mission of

Dear Sirs,—

At the recent meeting of the Synod of Algoma, the necessity of providing for the reno-

vation and repair of "Bishophurst," the residence of the Bishop, was brought to the attention of the Synod.

Details of the expenditure necessary were submitted, the estimated cost being about \$2,000.00. Action to preserve "Bishophurst"—which is Diocesan property—was heartily agreed to, the Executive Committee being instructed by resolution "to take steps forthwith to provide the funds necessary to carry out the repairs to 'Bishophurst' by an apportionment from the several parishes and missions in the Diocese."

As there is in hand the sum of \$600.00, the Executive Committee have apportioned \$1,200.00 to the parishes and missions on the basis of the missionary apportionment.

The apportionment of your parish or mission is \$..... Kindly send this amount to the Treasurer of the Synod, Mr. Harry Plummer, Sault Ste. Marie, Ont., on or before October 1st next.

By so doing you greatly assist the Executive Committee in carrying out the wishes of the Synod.

Yours faithfully,

CHARLES PIERCY,
Secretary.

Sault Ste. Marie, Ont., July 20th, 1906.

We trust that all concerned will recognize the importance of prompt action, thus enabling the Executive Committee to discharge the duty laid upon it. To accomplish the work it is necessary to set about it at once while the weather is favourable, therefore it is to be commenced at once.

ASPDIN MISSION.

A new organ and seats have been placed in St. John's Church, Stanleydale, also a new fence enclosing two acres of land. The Wardens and congregation in regard to the work, and the W. A. in connection with providing the means deserve commendation.

The ice cream social in Clifton Hall proved very successful. The Rev. L. Sinclair expressed thanks in the name of St. Mary's W.A. to the audience for the kind patronage, and to those who had taken part in the programme. The new wire fence round St. Mary's Church, will soon be complete, but even now the advanced appearance is observable.

The stone foundation of St. Michael's Church, Allensville has been repaired, and further improvements will be made in a few weeks.

LOOKING BACKWARD.

THE recent erection of a Synod in Algoma leads to a review of the past efforts put forth by the Church to minister to those who lived in this part of Ontario. Undoubtedly the Church could have done more had steps been boldly taken years ago to occupy the land instead of the feeble oversight that characterized those days. But among the pioneer missionaries were noble men—yes, among the pioneers now—for we have them yet—are noble men—whose fame will not soon die.

One is tempted to mention a few incidents and names of our early days. It was while the Bishop of Quebec exercised jurisdiction over the whole of Upper and Lower Canada and before the separation in 1839 of the Diocese of Toronto that the first Anglican mission to the Indians at Sault Ste. Marie was established.

ARCHDEACON MCMURRAY'S JOURNEY.

It was in 1830 that Mr. J. D. Cameron first came towards the Sault. He may have reached it that year. It is certain he did not stay there, as he spent the winter at La Cloche. Nor did he long stay. In 1832 came Wm. McMurray, who became in later years well-known as the Archdeacon of Niagara. He stayed six years. We are fortunate in having from his pen a graphic description of his appointment and journey hither:

"An effort," he says, "had been made to establish a society for the conversion of the Indians. A considerable sum was subscribed by the members of the Church, and in conjunction with assistance rendered by the Government under Sir John Colborne, an Indian mission was determined upon. I was sent for by the Governor and informed that it was his intention to establish missions for the Indians on the north shores of Lake Superior and Huron; that I had been selected for the work, and that my headquarters would be at Sault Ste. Marie. I remonstrated, and told His Excellency that I was only twenty-two years of age, not old enough for Orders, and further that I had never heard of Sault Ste. Marie. He sent me to the Surveyor-General with a request that he would point out to me the headquarters for my mission. After careful examination of the then surveys of all the places north of York, the "Sault" as it is now called could be nowhere found. I returned to His Excellency with this report. He then instructed me to go to Buffalo, and thence to Detroit; and that I would be able to determine the locality of my future

residence. Following these instructions, I left York on the 29th of September, 1832, with the feelings one would now have on setting out from the North Pole, and after a long, lonely journey I reached the Sault on the 29th of October following, just one month on the passage which can now be accomplished in thirty-six hours."

BISHOP STRACHAN'S VISITATION.

In the summer of 1842 the renowned Dr. Strachan—the first Bishop of Toronto—made a visit to Sault Ste. Marie. In that year he made one of his historic and arduous journeys, during which he visited the remotest parts of his immense diocese which comprised the whole of Ontario. He reached Sault Ste. Marie on August 14th after visiting the Manitoulin Island. He came by canoe from Penetanguishene and returned in steamer by way of Mackinac and Sarnia.

BISHOP MOUNTAIN'S LONG CANOE TRIP.

Two years later (1844) Bishop George Mountain, of Quebec, touched this point on his visit of Rupert's Land—a voyage by canoe of 3,000 miles, in which he not only carried to that great lone land for the first time the gifts of Confirmation and Ordination, but also secured by his unceasing efforts the appointment of a Bishop for the distant territory in 1849.

THE MANITOULIN ISLAND

About the same time Rev. Mr. (afterwards Archdeacon) Brough went as a missionary to Manitowaning, on the Manitoulin Island, and labored among the bands of Indians congregated in that neighborhood. He was succeeded by the Rev. Dr. O'Meara, who lived in the midst of his flock beyond the bounds of civilization for twenty-one years. He translated the Book of Common Prayer and many parts of the Bible into the Ojibway tongue. Two other pioneers in the missionary work among the Indians were the Rev. P. T. Jacobs and the Rev. James Chance.

PIONEERS OF LATER DAYS.

By the way, we look back to the clergy list of 1880 and find in it the name of the Rev. P. T. Rowe, B.A., who had been ordained deacon and priest by the Bishop of Algoma, and was in charge of the Indian congregation at Garden River, while he assisted in ministering to the settlers on St. Joseph's Island. This clergyman is now known throughout the whole of North America as the Missionary Bishop of Alas-

ka, whose praise is in all the churches. We have a pride in knowing that in this diocese and within a few miles of Sault Ste. Marie, Bishop Rowe received some of that training which has fitted him for the honourable and difficult post which he now occupies.

Another name is that of the Rev. J. E. McMorine, M.A., who began a ministry in 1877 at Prince Arthur's Landing, now the town of Port Arthur. He is now the rector of St. James' Church, Kingston, and the honored Archdeacon of Ontario.

The Rev. Thomas Llwyd was then the missionary at Gravenhurst, whither he went in 1877. He removed to Huntsville in 1884, where after a ministry of 17 years, he entered into his reward. In 1895 Bishop Sullivan created the Archdeaconry of Algoma, and appointed Mr. Llwyd thereto in recognition of his long and faithful missionary work and his valuable services as the Bishop's Commissary.

Among the honoured names is that of Rev. Robert Renison, a graduate of Trinity College, Dublin, who was the first missionary at Negwinanang—a mission to Indians on Lake Nepigon. It was then a lonely out-of-the world post. Now it is a spot visited in summer by tourists, and soon may be touched by the Grand Trunk Pacific Railroad. Mr. Renison is now a priest in the American Church.

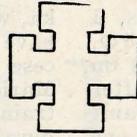
The Rev. Canon Frost, still with us and our senior missionary, cannot in fairness be omitted from our roll of pioneers. For thirty years he has ministered to Indians at Garden River or on the Manitoulin.

THE PRO-CATHEDRAL

The first church building in Sault Ste. Marie was erected on a site on what is now known as the great Northern Road. This building was afterwards pulled down to the lower level and converted by Mr. David Pim into a dwelling house for his family. Divine service, after the removal of the church building, was held in the "Stone House" with more or less regularity until 1870, when the corner stone of the little Church of St. Luke was laid by Bishop Bethune (of Toronto) in the presence of soldiers who were on their way to quell the Red River Rebellion. He was accompanied by the Rev. James Chance, of Garden River, and by his son, the Rev. C. J. S. Bethune. The church has since been enlarged and is more familiarly known as the pro-Cathedral of St. Luke. A costly fane will doubtless some day take its place, but it will lack the sacred traditions of pioneer days.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

AS the usual Board meeting could not be held in June, on account of the Synod, a special meeting was called for July 6th, as there was important business to arrange which could not well wait till the third Tuesday in that month.

It has been already announced that Mrs. McPhee, of Gravenhurst, has resigned her position as Secretary Treasurer for Junior Branches in this Diocese. Her colleagues much regret this decision on the part of Mrs. McPhee, who has worked most energetically and successfully among the Juniors. In fact, she created this department of our work, and her last report shows 19 Branches on her roll. What she has done among the Juniors will have an abiding place in the history of the Algoma W. A.

According to our Diocesan W. A. Constitution, "the Executive Committee shall consist of the Diocesan Officers, of whom four shall form a quorum," and "in case of death, of resignation, of any Diocesan Officer during her term of office, the Executive Committee shall elect some one to fill the vacancy."

At the meeting on the 6th of July, six officers accordingly elected a new Secretary Treasurer for Junior Branches in the person of Mrs. Andress, Secretary of Sudbury Branch, and Superintendent of the Juniors in that town. Her name was proposed by Mrs. Piercy, and seconded by Mrs. Sjørtedt. Her election was unanimous.

Mrs. Andress has done excellent work at Sudbury since the organization of that Branch in 1901, and has shown marked ability and zeal in the discharge of her W.A. duties. She takes a deep interest in Junior work, and the Board is to be congratulated on securing her services. Mrs. Andress has consented to take office.

The Corresponding Secretary informed the Board of the wish expressed by many of the clergy, that our triennial meeting, which, in the ordinary way falls next year, should be postponed till the Synod assembles in 1908. Proposed by the Corresponding Secretary seconded by the Recording Secretary "that the W. A. Triennial should not be called next year, but the following year, 1908, and should thereafter meet every third year, at the same time as the Diocesan Synod."—Carried.

There has been a little difficulty in deciding where the annual W. A. Conference for

the Deaneries of Algoma and Nipissing should be held this year. Hitherto, this conference has always taken place in the Deanery of Algoma. The distances are so great, that Sudbury has been the only Branch in Nipissing which could send a delegate to these conferences. Therefore, when an invitation came in from Haileybury, in Nipissing, asking that this year's conference be held there, the Board accepted.

On subsequent consideration, however, it is felt that Haileybury is hardly central enough for even the Nipissing Branches alone, and it would be too far for any of the Algoma Deanery to send representatives.

An invitation has also been received from the Branch at Blind River, a very central point in this Deanery, asking that the conference should meet there.

Your Secretary told the Board that she had often felt the arrangement that Algoma and Nipissing should have but one conference between them, to be a mistaken policy, and asked if it would be contrary to the constitution for each Deanery to have one within its borders. The Board ruled that the measure was advisable, and in no way against the laws of the Constitution. It was decided that the invitation from Blind River be accepted for a Conference in this Deanery, and that steps should be taken to arrange for a conference also in some central place in Nipissing Deanery. It was suggested that Blind River Conference should be held, if it suited the ladies there, at the end of July. A letter has since been received from the Rev. F. H. Hincels, asking that it be postponed till the latter part of September, or beginning of October, as more convenient to the Branch.

Several of the clergy while in town for the Synod, promised your Secretary to do what they could in the way of re-organizing lapsed Branches, and establishing new ones. Your Secretary had an interview with Mrs. Jessup, Treasurer of the Church Guild at Cache Bay, in the mission of Sturgeon Falls. This Guild has done exceptionally good work, and Mrs. Jessup brought the good news that they are prepared to reorganized as a W.A. Branch.

The Rev. A. W. Hazlehurst, Rural Dean of Muskoka, sends the welcome intelligence that his Parish Guild at Baysville will reorganize as a Branch of the W.A. early in August.

GENERAL CHURCH NEWS

REAL representation in Synod is advocated by Bishop Worrell in his first charge to the Synod of Nova Scotia. He said the Synod "ought to be the assembling of representative men from every parish who, by joining in the discussions and sharing the debates and hearing the reports, would become informed regarding the wants and aims and work of the Church, and would carry to their homes an inspiration which would arouse a general enthusiasm and kill the narrow parochialism which is now only too prevalent. The custom of parishes electing delegates in Halifax and relying on them to represent them, while it may add to the debating power of the Synod, fails to extend throughout the diocese that interest which a Synod ought to create and foster."

The Education Bill in the British House of Commons, which deals with England and Wales only, has been carried through the House of Commons by the aid of "the closure," many sections not being discussed. It is a Bill forced on by the bitter political anti-church nonconformists aided by secularists. It will be amended or rejected, in all probability, by the House of Lords.

On St. John the Baptist's Day by large assembly of Churchmen about the Prayer Book Cross in Golden Gate Park, San Francisco, was commemorated the 327th anniversary of the first use of the Book of Common Prayer on American soil.

The Diocese of Rupert's Land has decided to establish a diocesan magazine. The Diocese of Niagara has appointed a committee to report on the proposal to establish a diocesan paper.

It would seem that the French Chamber has adopted a Sunday Bill, constituting Sunday a day of obligatory rest for work people. This seems a step ahead of us in Canada.

The failure to elect a bishop for the see of Argyle and the Isles has resulted in the selection of a bishop for the diocese going into the hands of the Scottish House of Bishops.

Forty clergymen in "self-supporting" parishes in Toronto receive less than the canonical \$900; one as low as \$464; average of all \$600.

Month after month the report of the S.P.C.K. shows the society's generosity to the Canadian Church in the matter of church building. The June reports records grants of £20 for a church at Haileybury (Algoma), £20 for the enlargement of a church at Sekhorn (Rupert's Land), £25 for a church at Sidney (Rupert's Land), £50 for a church at All Saints (Saskatchewan), £15 for a church at Marshall (Saskatchewan), £40 for a church at St. Alban (Calgary), £40 for a church at Hillhurst (Calgary). Added to these is a theological studentship at Wycliffe College for Moosonee and another at St. John's, Winnipeg, for Keewatin. The July report shows a grant of £12 for a small church at Latchford (Algoma).

Spain will compel the members of religious orders in that country to become naturalized citizens or compel them to leave. The "religious," or "regulars" ejected from France are not welcomed in the adjoining state, though Spain is commonly thought to be most submissive to Papal influences.

"The Church Missionary Intelligencer," says that the Rev. Richard Talbot has been elected Professor of Theology for St. John's College, Winnipeg. Mr. Talbot is a graduate of Cambridge, and receives his appointment from a C.M.S. Committee.

For want of funds the S.P.G. has been compelled to reject many petitions to aid missionary work during the coming year. It is an unvarying rule of the society never to go into debt.

Ottawa Diocese has completed its first decade with 30 per cent. increase of communicants, 10 per cent. of Sunday School pupils.

Rev. J. V. Plunkett, lately of the Methodist Church, has been ordained deacon by the Bishop of Minnesota. (Mr. Plunkett at one time was on the Sundridge circuit.)

Rev. A. J. Fidler, M.A., Colborne, has been appointed to succeed the late Dr. Lewis, in Grace Church, Toronto.

The result of the meeting of Synod to elect a co-adjutor to the Bishop of Fredericton resulted in a deadlock.

CHURCH HISTORY NOTES

THE CHURCH IN THE AMERICAN COLONIES—RALEIGH AND THE SEAL OF THE S. P. G.

IN the New World it was not any Englishmen who were the first Christian missionaries. Nor was it those sent out by the Church of Rome. It was to the kings of Spain and Portugal, and to the monastic missionaries who went at their bidding, that the Christianizing of these regions across the Atlantic is due. Yet within a few years—nearer the close of the 16th century—there is evidence of English interest. Schemes of settlement in Virginia were made towards the close of Elizabeth's reign and had failed. After the failure of his ill-fated expeditions in 1585 and 1587 Raleigh abandoned his apparently fruitless efforts to establish a stable colony on shores, so full of mysterious attraction, so full of danger from famine and Indian foe. But ere he severed his connection with Virginia, he gave £100 for the propagation of the Christian religion there, "the first offering avowedly made by any Englishman," writes Mr. Anderson in his "History of the Colonial Church," for such a purpose, and a token of Raleigh's reverence for that truth which shall survive all the changing scenes of life, and of the desire which he felt to advance its power, amidst the excitements and reverses of his own perilous career."

The faith of the early adventurers to the American shores is suggested in an old woodcut of Raleigh's vessel at anchor, with the cross at the mast head, and a clergyman standing at the prow with an open Bible—a design which, combined with that of the seal of Massachusetts, was afterwards adopted as

THE WELL-KNOWN SEAL

of the Society for the Propagation of the Gospel.

Early in the next century (17th) the reports brought home by those of the expedition promoted by the enthusiasm of Hakluyt (then Prebendary of Bristol) led James I to issue a new charter for the two-fold purpose of colonization and advancing the faith in Virginia (1606). The territory embraced by the charter extended as far north as the 45th parallel of latitude—a part of the dividing line between Canada and the United States now. Provision was carefully made for Church services for the settlers and for the evangelization of the natives. Rev. Robert Hunt accompanied the party. The company settled the

site of Jamestown. The historian of the party was Smith, a brave man whose life was saved in a romantic way by an Indian chief's young daughter,

POCAHONTAS,

who afterwards became a Christian. Hunt built a church at Jamestown where daily prayer was said for years. With Hunt's name is associated the earliest celebration of the Holy Communion in the United States of America. It would seem, however, that the claim to have held the first celebration of Holy Communion in what is now the United States must be awarded to the chaplain of one of the company of adventurers of Elizabeth's reign, who landed on the coast of what is now known as California. Some few years since a monument in the form of a large Celtic cross was erected by the late George Childs, of the Philadelphia Ledger, near the supposed site of landing to mark the event—the first Christian service in the United States of America. Among

THE GODLY LAYMEN

whose zeal for the cause of Christ can never fade may be mentioned one of the first governors of King James' Colony, Lord De la Warr. He was a man of conspicuous ability as well as of personal piety. His earnest act was to make due provision for public worship. In a minute description of his ordering of the church at Jamestown we read that it had "pewes of cedar and faire broad windows of the same, a font hewen hollow like a canoe, and two bells at the west end. The church is very light within, and the Lord Governor doth cause it to be kept passing sweete and trimmed up with divers flowers, and in it every Sundaie we have sermons twice a day and every Thursday a sermon, and every morning at the ringing of the bell at ten o'clock, each man addresseth himself to praier, and so at four of the clocke before supper."

Sir Thomas Day, successor to De la Warr, "regarded the discharge of the governor's office as part of the fulfilment of his baptismal vow;" and his rule was guided by a constant sense of responsibility to God.

The name of Nicholas Ferrar, one of the most devoted of the English clergy in the reign of Charles I is closely associated with the spiritual interests of the colony. His piety, before he received Holy Orders in the Church, was a spiritual inspiration to many. As a layman he was once De. ut. Governor of Virginia.

The Algoma Missionary News

THE INFLUENCE OF THE PRESS.

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PUBLISHERS:

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

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

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

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

The REV. CANON PIERCY,
(Box 66) Sault Ste. Marie West,
Ontario.

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

BISHOP'S APPOINTMENTS FOR AUGUST.

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|---|---------------------|
| 1. Wed.—Travel eastward from Cartier. | |
| 2. Thurs.— | |
| 3. Fri.— | } Sault Ste. Marie. |
| 4. Sat.— | |
| 5. <i>8th Sunday after Trinity</i> | |
| 6. Mon.— | |
| 7. Tues.— | |
| 8. Wed.— | |
| 9. Thurs.— | |
| 10. Fri.— | |
| 11. Sat.—Train and boat to Sheguiandah. | |
| 12. <i>9th Sunday after Trinity</i> —Sheguiandah in morning, Little Current in evening. | |
| 13. Mon.—Sucker Creek. | |
| 14. Tues.—Bidwell. | |
| 15. Wed.— | |
| 16. Thurs.—Boat Eastward. | |
| 17. Fri.—Train to North Bay. | |
| 18. Sat.—Train to Haileybury, with Bishop Montgomery. | |
| 19. <i>10th Sunday after Trinity</i> —New Liskeard, Haileybury and Cobalt with Bishop Montgomery. | |
| 20. Mon.—Return to North Bay. | |
| 21. Tues.—Train to Sault Ste. Marie. | |
| 22. Wed.—Sault Ste. Marie, etc. | |
| 23. Thurs.—Accompany Bishop Montgomery to Fort William. | |
| 24. Fri.— <i>St. Bartholomew, Apostle and Martyr</i> . Fort William, West Fort, etc. | |
| 25. Sat.—Olivet. | |
| 26. <i>11th Sunday after Trinity</i> —Port Arthur, Fort William. | |
| 27. Mon.—Nepigon Station. | |
| 28. Tues.—Start up the Nepigon River. | |
| 29. Wed.—Journey continued. | |
| 30. Thurs.— | |
| 31. Fri.—Ningwenenang. | |

A diocesan magazine has been decided on for the Diocese of Rupert's Land. The Diocese of Saskatchewan has one already,

The Duty of Churchmen.

WE copy the following from an Old Country newspaper. It is worth reading.

The question "What are we doing" to turn the overwhelming newspaper influence into right channels, religiously as well as socially and politically, is one which will press most heavily on the minds of those who are doing the most. Every fresh effort will, in fact, only show us more and more clearly the need of another effort. We can only suggest two or three leading considerations, suggestive of what we might do.

(1) In the first place we might utilise the Provincial press far more than we do.

Some years ago the then editor of the "Kentish Mercury" set a noble example. He devoted week by week two or three columns to verbatim reports of Sunday afternoon lectures on the Christian evidences, given in a hall at Deptford. Since the "Mercury" circulated then over 16,000 copies, we may conclude that at least 100,000 readers were thus reached. The population of the area in which it circulated chiefly may be set down at 300,000. Hence, the paper was seen by one in three of the entire population. We question whether all the churches and chapels put together reached as many. The lectures, if printed separately, would have required an outlay of £50 weekly. So that the "Kentish Mercury" was really doing most important Christian work for nothing, the cost of which, if met by the Christian public for a year, would have required at least £2,500.

Could not the same plan, or a similar plan, be adopted elsewhere? How badly our religious meetings, as a rule, are reported! How seldom the clergy take any trouble to send what is worth reporting! A list of dry names—the fact that someone made a most "interesting" speech—this is not what is wanted. Something striking that someone has said—half-a-dozen lines that really deserve to be carried from Land's End to John o' Groats—the secular general papers would put in that: and what we get into these papers is worth ten times what we get into ecclesiastical, clerical ones, which are chiefly read by those who already know all about it. Societies that only reach hundreds, or less, at costly meetings, might, through the Press, if they took trouble about it, reach thousands and tens of thousands at no cost at all.

In many instances the clergy might, without much difficulty—though it is worth considerable difficulty or effort—obtain the use of a column in the local papers: and rightly used—not for sermons, but for “words in season” that are better than sermons out of season, short anecdotes, missionary facts, social hints—these press pulpits would do almost as much as the Church pulpits. At any rate, it need no longer be said, as the “Guardian” once said that “the printing press has almost superseded the pulpit,” but that it has become a joint helper in Christian work and influence.

The truth is, Church papers aim too much at the clergy; they are too clerical—as our theological books and sermons are also. Non-conformists more wisely aim at the people, and the home; and every Nonconformist congregation takes a denominational interest in the circulation of its newspapers.

Let us, as Churchmen, do the same.—The News.

WESTERN SCHOOLS CHALLENGED.

CO the Synod of Calgary, at Calgary, Bishop Pinkham declared that Anglicans were denied those privileges granted Roman Catholics, and this resolution was passed: “We record our belief that our children are entitled to receive religious instruction in the schools they attend as fully and free as those of any other denomination, and that steps should be taken to secure the absolute right to such education, either in separate or public schools; that a strong committee be appointed, with the Bishop as chairman, to take necessary steps, including attending the Legislative Assembly and the Government, for the purpose of urging our claims.”

At the Synod of Kootenav, in Nelson, a resolution called for the religious instruction of pupils in the public schools by qualified teachers, Bishop Dart declaring that he would rather have no teaching at all than the reading of the Bible by an unqualified teacher. One of the lay delegates, Mr. Geo. Johnstone, laid the materialism of the country on the defective religious teaching, or lack of it, in the schools.

The Bishop of Honduras has completed the transfer of his jurisdiction in Panama to the American Church.

Bishop Montgomery, S.P.G. Secretary, is expected to take a peep at Algoma on his way to the Northwest.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 15th July, 1906:—

SUPERANNUATION FUND

Port Arthur, \$6.55; Rev. C. W. Hedley, \$5.

THE JEWS

Port Arthur, \$5.15; Mrs. Fearon, Allensville, \$1.

EXPENSE ACCOUNT

Port Arthur, \$6.55; Victoria Mines, \$6.60; Thessalon, \$4.45; Bruce Mines, \$3; Christie Road, \$8.11; Blind River, \$5.50; Sudbury, \$4; Korah, \$2.43; Huntsville assessment, \$15.

FOREIGN MISSIONS

Port Arthur, \$30.95.

DOMESTIC MISSIONS

Port Arthur, \$18.05; New Liskeard, \$13.71; Powassan, \$4; Burk's Falls, \$1; Sturgeon Falls, \$3.06; Nipissing, 55 cents; Restoule, \$1.52; Gore Bay, \$2.25; Kagawong, \$3.55; Mills, 87 cents.

MISSIONARY APPORTIONMENT

Port Arthur, \$2.50; Nairn Centre, \$2.50; Fort William, \$55.50; Webbwood, \$12; Kagawong, \$1.

SPECIAL PURPOSES

W. A., Toronto, Cobalt Church, \$162; W. A., Toronto, at Bishop's discretion, \$20; A Friend, Bishophurst repairs, \$20; St. Luke's W. A., Bishophurst repairs, \$250; W. S. Leckey, St. John's Building Fund, \$10.

MISSION FUND

Ontario W. A., \$3.50; Niagara W. A., \$6.50; S.P.G., \$392.13; S.P.G., special, \$96.52; C.C. C.S., \$391.73.

BISHOP SULLIVAN MEM. SUST. FUND

Through S.P.G. \$61.98.

DIOCESAN DEBT FUND

Gore Bay, \$1.25; Kagawong, \$1.27.

INDIAN HOMES

New England Co., \$120.97; S.P.G., \$9.20; S.P.G., \$7.10.

Contributions received by Principal direct during June, 1906:—C. C. Cathedral, Hamilton, for box, \$25; the Misses Acworth, Eng. (£1 10s.), \$7.31; Mrs. Gurney, Eng., for box (£3 10s.), \$16.85; Bancroft S.S., Ont., \$6; Jarvis W. A., special, \$5; Pembroke W. A., for box, \$12.50; James Meek, Port Arthur, \$50; Dawson Branch W. A., Yukon T., \$25.

Contributions received by Principal direct during July, 1906:—Ottawa Babies' Branch W.A., \$6.21; “H. B.” Toronto, \$20; Trinity Church S.S., Bayfield, \$1.75; Dr. McLean, Sault Ste. Marie, \$5; St. Luke's, St. Agnes' Guild, Toronto, \$6.25; “A Friend,” Brockville, \$5; Church Service collection, “Minnicoganashend,” \$20.