

JUNE, 1906

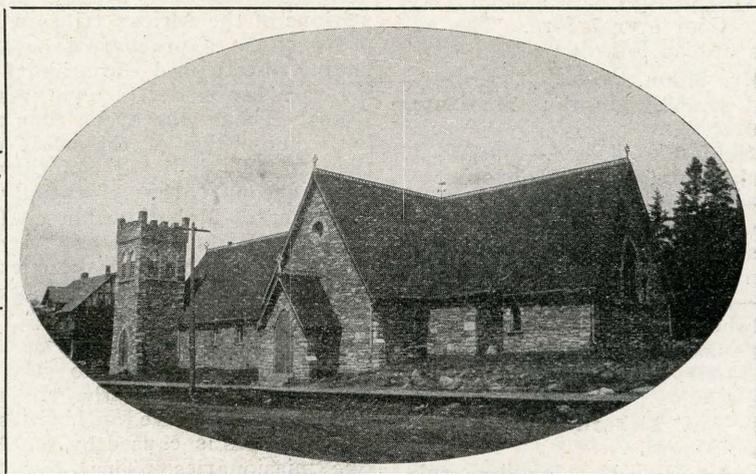
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

Diocesan Officers:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, - - Rosseau, Ont.

The REV. JAMES BOYDELL, M.A.,
Bishop's Commissary and Examining Chaplain,
Sudbury, Ont.

The REV. CHARLES PIERCY,
Secretary of the Diocese,
Sault Ste. Marie West, Ont.

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

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

GEO. LEY KING, Esq.,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

DIOCESAN SYNOD OF ALGOMA.

IMPORTANT TO EVERY CHURCHMAN
IN THE DIOCESE

IT has been pointed out that the circular summoning the Synod is scarcely clear regarding the opening service. Perhaps it will help our readers and the delegates if it is said that the Synod is opened with the celebration of Holy Communion (at which Rev. Dr. Tucker will be the preacher); that immediately thereafter the members of the Synod will meet in the school house for organization. That done an adjournment for lunch follows. On re-assembling the Bishop will deliver his charge.

Last month we were able to publish the names of fourteen lay delegates. In this issue we can add nearly as many more. Certainly we have prospects of a better lay representation than ever before. The additional names are as follows:

Nipissing.—Mr. Moon.

Korah.—Mr. R. M. Moore; substitute, Mr. John Coulter.

St. Luke's, Sault Ste. Marie.—Mr. W. J. Thompson; substitute, Judge Johnston.

North Bay.—Mr. E. S. Senkler; substitute, Mr. Geo. McGaughey.

St. Joseph's Island.—Mr. T. J. Foster; substitute, Mr. W. D. Fremlin.

Sheguindah.—Mr. Frank Atcheson; substitute, Mr. Robert Sommerville.

Port Carling.—Mr. R. S. Gregory-Allen.

Parry Sound.—Mr. Charles Sarney; substitute, Dr. G. Davis.

Burk's Falls.—Mr. Richard Clay; substitute, Mr. H. J. Moore.

Blind River.—Mr. H. C. Hawkins, substitute, Mr. Thos. Fletcher.

Thessalon.—Mr. Samuel Hagen.

A Hospitality Committee has been formed at Sault Ste. Marie with Rev. H. A. Brooke as Chairman and Mr. J. B. Way, as secretary.

Copies of the constitution and canons as drafted have been sent to all the clergy and lay delegates.

The Standing Committee will meet on Monday evening, June 18th, and continue its business next day, in order that there may be no delay or oversight in connection with the work of the Synod.

The preliminaries are practically finished and all there is left to say is that we pray God will abundantly bless the Church in the Diocese of Algoma in all the steps taken to make firm her foothold and to maintain the Catholic faith.

ISLAM.

MANY years ago Bishop Steere foresaw and foretold the coming struggle of Islam to capture the lands so much desired by missionaries of the Christian Church. We are still in the days of unsystematic and sporadic beginnings; where the Church after much effort succeeds in sending a single worker, Mohammedan propaganda sends forth missionaries in scores. The time has come when the Church must be aroused to the fact that the opportunity offered by the spread of pax Britannica, may, if she remains dormant much longer be monopolized by her foes. There are those who would have us watch the missionary efforts of Islam with indifferent concern, or even perhaps with a certain amount of sympathy; they entertain the dream that Islam having driven out the devil worship or gross superstitions of the African tribes will in the end prove to be a *praeparatio evangelica*, and having outstripped Christianity in the coming race lay aside its own crescent for the Cross. Those who argue thus can have but little knowledge of the effect of Islam on the African mind, nor can they have taken into account the essentially stationary character of Mohammedan civilization. The preaching of Islam seems to scatter salt on the fields of religious conviction—nothing can grow where Islam has once penetrated.—Central Africa.

Evidence multiplies to the effect that much—nearly all—of the trouble in China between the native authorities and Christian teachers is caused by the Roman Catholic missionaries. Their bishops claim official rank and never allow an opportunity slip whereby they may obtain temporal power. It is this meddling with the things of this world which blocks successful laboring for the establishment of Christ's Kingdom. No other missionaries interfere, though they often suffer for the interference of the Romanist.

"Features of our Faith, Position and Practices," is a little booklet by Rev. J. C. Davidson, M.A., of Peterborough, Ont. It is apparently chiefly intended for the instruction of those who desire to present themselves for confirmation, and would be of service in helping many to a more clear understanding of the Christian Religion. We are informed that advantageous terms for the circulation of the booklet in Algoma have been provided for. Application should be made to Rev. Mr. Davidson.



The Algoma Missionary News

New Series—Enlarged
Vol. 3. No. 6.

JUNE, 1906.

Published Monthly
50 cents per annum in advance

A MISSIONARY SONNET.

(Tune Aurelia, No. 215 Hymns Ancient and Modern.)

"Thou hast made us for Thyself; and our hearts find no rest till they find it in Thee." ST. AUGUSTINE.

THE Church of Christ is standing,
With portals opened wide,
Her ministers are pleading
And will not be denied.

"Good Shepherd, seek and gather
Thy sheep from East and West;
They wander and are weary,
Till Thou shalt give them rest."

Men on the snow-clad mountains,
Men in the palm tree's shade,
They all are Thy creation
And for Thyself were made.

"Good Shepherd, seek and gather
Thy sheep from East and West;
They wander and are weary,
Till Thou shalt give them rest."

Thy messengers are speeding
O'er land and stormy sea;
They bear Thy gracious promise,
They bring Thy pardon free.

"Good Shepherd, seek and gather
Thy sheep from East and West;
They wander and are weary,
Till Thou shalt give them rest."

Thy messengers are dying
From heat, and cold, and plague,
But Thy behests are urgent,
Thine orders are not vague.

"Good Shepherd, seek and gather
Thy sheep from East and West;
They wander and are weary,
Till Thou shalt give them rest."

And we, who are His servants,
Must hear our Lord's command,
And fill these vacant places
In every distant land.
Christ asks our help to gather
His sheep from East and West;
They wander and are weary,
Till He shall give them rest.

The time of Christ's appearing
Draws nearer every day;
He offers crowns of glory
Which shall not fade away.
Good Shepherd, Thou shalt gather
Thy sheep from East and West;
And all who have obeyed Thee
Shall find in Thee their rest.

November, 1897.

—F. L. Harkness, in "The Net."

PERSONAL KNOWLEDGE OF FACTS.

THE Bishop of Bath and Wells, in a letter to his diocese just issued, says that Churchmen must insist on three simple principles:

1. That religious teaching should be given during school hours.
2. That the children should be instructed in the faith of their parents.
3. That the religious teaching should be given by people who believe in it.

As to the first, I have seen (he says) in Australia the absolute failure of any scheme for giving religious instruction out of school-hours. In that case—

(a) The children will (naturally enough) not come or not stay for it;

(b) They unconsciously form an opinion that the religious teaching is of far less consequence than the other subjects, and you can estimate for yourselves the effect of such an opinion.

(This we in Ontario can endorse—Ed.)

Pride is the common forerunner of a fall. It was the devil's sin, and the devil's ruin; and has been, ever since, the devil's stratagem, who like an expert wrestler, usually gives a man a lift before he gives him a throw.—Dr. South.

No Man can serve two Masters.—He who thinks to save anything by his religion, besides his soul, will be a loser in the end.—Bishop Barlow.



DIOCESAN NEWS



ESPANOLA.

ESPANOLA is a station of Webbwood Mission—a picturesque, out-of-the-world spot, situated on the falls of the splendid Spanish River. It is not improbable that it will some day be an important industrial centre. Even now it is acquiring a town-like appearance. The pulp mills are in operation with excellent results and the brightest of prospects. There is a settled appearance about the place. The population is about 400—some 150 being men employed at the mill. Then there may be taken into consideration the expected connection of the Algoma Central Railway to the Manitoulin Island, which will enable the farming people of the latter place to more readily and more regularly market their produce. It may be noted that the pulp mills here dry the pulp by pressure, to a considerable degree thus overcoming the difficulty consequent upon paying freight upon water. There are representatives of various religious bodies in the place, but the Roman Catholics only have a church. The other elements are too small. Among them, though, are to be found those who advocate what is termed a "Union" building, and some entertain the hope that the Pulp Company will erect it.

The Bishop visited this place on the 25th of May and had a service in the school-house. There was a good attendance. At the service the Bishop received into communion a man, who had been brought up a Roman Catholic, upon the public avowal of his desire to be so received and his acceptance of the doctrines of the Church.

ST. LUKE'S, SAULT STE. MARIE.

AN unqualified success is the general verdict in regard to the reception tendered the new rector of Sault Ste. Marie, Rev. H. A. Brooke. It took place the week following his arrival. Invitations were issued to the members of the congregation of the pro-cathedral and to those of the Mission Church of St. John the Evangelist, besides the general invitation to all Church people in the see town. It was held in O'Brien's Hall. A large response meant the filling of the hall with some three hundred people. There were probably more if count be taken of the going and coming during the evening. The Bishop in his address welcomed those present, saying that the gathering, he was pleased to notice, represented all classes of

people connected with the Church. It was meant to be a Church family gathering.

The church wardens, Messrs. Wilson and Kennedy, did the honors on the occasion, leaving nothing undone to make the reception the success it was. After the Bishop's address they, on behalf of the congregation, presented an address to Mr. Brooke, after it had been read by Mr. Kennedy.

Then came Mr. Brooke's reply, of which it may be said that not merely was it "suitable to the occasion," but that it manifested gratification for such warm a welcome, pride in the occupancy of the rectorship of the mother church of the diocese, ambition to make real the visions of the future which had found voice in the address and a sense of the responsibility which was his as a spiritual leader.

Those present were afterwards made known to Mr. and Mrs. Brooke and the hum of conversation following was only twice broken, when a couple of musical numbers came upon the programme.

The ladies of the congregation did their share in providing and serving refreshments to all present.

Besides the clergy above mentioned there were present Rev. C. Piercy (St. John's), Rev. W. J. Hunter (Korah), Rev. G. E. Cheese and Ven. Archdeacon Lord. The latter gentleman is the rector of St. James' Church, "across the river," in Uncle Sam's domain. Our report would be incomplete if it omitted to mention the speech Mr. Lord made. He is always a ready speaker and on this occasion his congratulations were as welcome as they were heartily uttered.

BLIND RIVER MISSION.

BLIND RIVER MISSION has lately been visited by the Bishop. On May 27th, the Bishop was at Cutler, where he was received with characteristic warmth by Mr. Loveland, who, it may be remembered built a church here a year or so ago and presented it to the diocese. The visitor to-day will find the church in excellent order with beautiful fittings and electric light. Mr. Loveland is unremitting in his care for and general support of the church. The place may be called a purely lumbering region and its population largely French-Canadian—consequently Roman Catholic. There are a few, though, who belong to the Church of England. No other religious service is held here. The Bishop confirmed two persons on his visit on the 27th ult.

The evening of the same day found him at Spragge, where was a hearty service in the schoolhouse, which was filled with a gathering of not less than 100 people. An evidence of interest might be noted in the care shown in decorating the school room for the occasion. Not a little taste was shown in the display of plants and flowers.

The missionary, Rev. F. H. Hincks, is much beloved. He presented a small class of confirmees, which included one prominent in office and in social position in the place. Spragge is a lumber town which will have work for the Church while it lasts.

The next day, Monday, May 28th, the Bishop was at Blind River. The place has grown to look like a permanent town with its sidewalks and electric lights and four ecclesiastical buildings. The work of the Church here is very satisfactory, Rev. Mr. Hincks being highly thought of by his people and respected by all. A parsonage is being erected at Blind River. It is described as a good building from every point of view. There was a small, special confirmation of two persons from Dean Lake. Dean Lake is the gateway to a country district fairly well settled with people, among whom are scattered not a few who owe allegiance to the Anglican Church. The hope is expressed that regular services be held in that region. But Mr. Hincks' hands are very full—too full for him to supply the need.

ST. JOHN'S, SAULT STE. MARIE WEST

THIS congregation has had many obstacles to overcome. Now, after paying the debt upon the church, the verdict is emphatically pronounced that the building is unsafe. Erected not in accordance with diocesan rules and for the most part during the Bishop's absence in England, it is a standing (almost a falling) evidence to the wisdom that makes the rule that no ecclesiastical building shall be erected until plans have been submitted and approved, as well as the ways and means whereby the cost shall be defrayed have been provided.

The vestry has been carefully considering the situation, hardly knowing what had best be done with the structure nor where the money was coming from to meet the cost of work which is absolutely necessary at once. At one time it was thought best to abandon the building, erect a parish hall and wait until it was possible to build a new church. But a parish hall, which would be permanent and suitable for the future would be costly—and there would be no church. Consultation with practical

men has evolved another scheme. It is proposed to strengthen the roof, then to hold it up with timbers while the walls are taken down and re-erected piece-by-piece. The walls will be properly constructed this time, being 13 inches thick and properly bonded, and the added material of better quality, at the same time provision will be made for a vestry and the east end made wind and weather proof. To that end, which is of wood instead of brick, there can someday be made an addition to serve as a chancel, when the space now occupied by a platform, upon which stands the holy table, can be used for seating accommodation.

These repairs will cost about a thousand dollars. This scheme has practically been decided upon and has the general approval of the Bishop. But before the work can begin we must know how much money can be obtained now and what the debt will be and how it can be provided for.

On the advice of the church wardens a general meeting of the congregation was called. It was thought unwise to limit the attendance to vestrymen, especially in view of the fact that our women have done so much to clear off the by-gone debt and are such willing helpers. The meeting, however, was not a large one. But it was fairly representative and in the end developed much enthusiasm. Rev. C. Piercy was authorized to say that if the congregation raised \$200 at once the Bishop would become responsible for a like amount. Subscriptions offered on the spot reached \$125, and a resolution was adopted asking the women to assist by soliciting subscriptions from those absent, the money to be paid by July 16th next. At the time of writing it may be said that the \$200 is in sight. The response has been so hearty that all are encouraged. Indeed, some think the completion of the church should be attempted. However, the task is great enough for the present. There will be some additional expense incurred in connection with the lighting and heating.

BRUCE MINES.

RUMOURS of good times! You know how it goes, Mr. Editor. However, the Old Mines have been sold, and a few men are at work, so some day we hope the "good times" will come. Sunday, May 13th, was the day set by the Bishop for his visit to administer the Rite of Confirmation. He was to be at Thessalon in the morning and with us in the evening. You know how inspiring the Bishop's visits are to parson and people. The only regret was that he was slightly indisposed. Six candidates were confirmed, among them

a man and his three daughters, one of whom, a school teacher, came forty-three and a half miles, walking eight miles of the distance. Eighty-seven miles the round trip. Another candidate was a lad of seventeen. Our lovely church looked its best; lit up, as it was, with the electric light, which we have not had since early in January. The service was bright and hearty, and the Bishop was listened to attentively. He was the guest of Mrs. D. Jackson while in town, who has lived in Bruce Mines over forty years.

THESSALON.

ON May 12th, the Bishop visited this Mission, and called upon a number of the Church people, who were delighted once more to see him.

The following morning, the 4th Sunday after Easter, Matins having been said, a class of seven was presented for the Apostolic rite of laying-on-of-hands. Addressing the candidates, the Bishop pointed out the solemnity and responsibility of the occasion, and reminded them of the reality of the grace they were about to receive. That they were strongly impressed was readily apparent.

The confirmees later at the sanctuary rail made their first communion; being joined later by the regular communicants.

The Church of the Redeemer was filled, and the congregation listened earnestly and intently to the Bishop's sermon based upon the opening verses of the sixth chapter of the Epistle to the Hebrews. Impressively and most eloquently, his lordship pointed out the possibility and necessity of raising a permanent superstructure of Christian force and character upon a definite foundation of the first principles of the Faith.

To every one the Episcopal visitation was one of edification, refreshment and encouragement.

NOTES.

A STAINED glass window is being placed in St. Luke's pro-cathedral, Sault Ste. Marie, in memory of the second Bishop of the Diocese, Right Rev. Edward Sullivan, D.D. It will occupy the lancet on the Epistle side of the east window. In size it is about 4 feet 6 inches by 1 foot 6 inches. Its subject is "The Good Shepherd."

Rev. F. Frost, our missionary to the Indians on the Garden River reservation, has been ill with typhoid fever. We are glad to say he is now recovering.

Rev. N. C. Totterman, lately of Duluth, Minn., U.S.A., is now at work among the Scandinavians at Port Arthur. It is much to be desired that permanent ministrations be established for these people at the western end of the diocese.

Rev. S. M. Rankin has arrived in our midst from England to join our missionary staff. We bid him a hearty welcome. The Bishop has sent him to Fort William West.

The Bishop has divided the Mission of Webbwood, taking therefrom Massey, Spanish River and Walford as the chief points in a separate mission, which will probably be known as Massey Mission. Meanwhile it is served by a lay missionary, Mr. W. H. Trickett.

Rev. A. G. E. Westmacott, lately locum tenens at North Bay, is now taking temporary duty at Depot Harbour.

Rev. H. A. Brooke, M.A., was inducted by the Bishop into the rectorship of St. Luke's, Sault Ste. Marie, on the morning of Sunday, May 6th.

Mr. S. H. Ferris, student of Trinity College, Toronto, and a candidate for Holy Orders, has been sent to take charge of the Mission of White River and Missanabie. The latter point, though in the Diocese of Algoma, has hitherto been supervised by Moosonee Diocese. Now it is being peopled with a more permanent population, though of a mixed character.

The congregation of St. Andrew's (Indian) Church, Sheguindah, have, through their incumbent, become the recipients of a much appreciated gift in the shape of a very rich toned bell weighing upwards of 200 lbs. from the congregation of the new St. Mary's Church, Walkerville. It is needless to say that this addition will considerably improve the already church-like appearance of the little hamlet on the island in the Georgian Bay.

Rev. G. F. Cheese, B.A., who comes to us from England, via Nova Scotia, has been occupied for a month past in pioneer work in the district north and west of Sault Ste. Marie. There seems, however, a question as to his permanent location in the diocese. He would be a welcome addition to our staff.

The contract is let for a church at Cobalt. It will be, in size, 25 ft. by 55 ft. and cost \$1,000. In Latchford, too, there is a move being made to secure a church.

The Depot Harbor correspondent of the Parry Sound "Canadian" has written in glowing terms of the "appointment of the Rev. A. G. E. Westmacott to the charge of St. George's Church" at that place. Lest any mistake should be made it should be said that Mr. Westmacott is locum tenens at Depot Harbor. He is lent to Algoma by Toronto Diocese and we gladly avail ourselves of his services.

Mr. Parkin, who has been the lay missionary at Murillo, has been compelled to give up his work in consequence of ill-health. He has worked well and loyally and great regret is expressed at his compulsory departure.

Ven. Archdeacon Gillmor has gone to New Liskeard for a month where he, if any can, will solve local problems and enable a missionary to enter upon the field with every prospect of advancement.

We have been favored with a printed statement of the wardens' accounts presented to the vestry at Huntsville. It shows receipts of \$1,509.50, and expenditures of the same amount, less \$72.78, balance in hand.

"The Supremacy of the Bible" is the title of a book, 480 pages, written by Mr. J. Mercier McMullen, a copy of which has been sent to us and is thankfully acknowledged. It is a criticism of the "Higher Criticism" of the Old Testament, written from the conservative standpoint and holding fast the old traditions. There is much to be gained by a loyal adherence to the traditions of the Church which stand in opposition to speculation and the fright so often born of it.

THE AGENDA PAPER.

WE give below the Agenda paper for the forthcoming session of Synod, which contains information of general interest to the diocese:

DIOCESE OF ALGOMA.

FIRST SYNOD

The business to be brought before the Synod, as far as at present known, is as follows:

- 1.—Matters arising out of the Bishop's charge.
- 2.—Submission of a draft Constitution, Canons, Rules of Order, Order of Procedure, etc., for discussion and adoption by the Synod.
- 3.—The election of delegates to the General and Provincial Synods, members of the Board of Management of the M.S.C.C., members of

the Executive Committee, and such officers as may be required by the prospective Constitution and Canons.

4.—Matters presented in due course according to the Constitution and Canons adopted.

The Bishop hopes that all members of the Standing Committee of the Triennial Council will make it a point of reaching Sault Ste. Marie in time for the meeting called for the evening of Monday, June 18th, at 7.30 o'clock.

The clergy and delegates are reminded that only those who have signified their desire to receive hospitality during the Synod will have provision made for them.

The clergy are desired to meet at 9.30 a.m. on Wednesday, June 20th, in the school-room of St. Luke's, Sault Ste. Marie, where they will robe for the service. It is the Bishop's wish that every clergyman should robe and take part in the service.

The special services during the Synod will be as follows:

Wednesday, June 20.

10 a.m.—Celebration of Holy Communion. Preacher—Rev. Dr. Tucker.

Sunday, June 24.

8.30 a.m.—Celebration of Holy Communion. 10.00 a.m.—Morning Prayer.

11.00 a.m.—Ordination. Preacher—Rev. E. J. Harper.

3.00 p.m.—Missionary Sunday School Service. 7.00 p.m.—Evening Prayer. Preacher—Rev. S. M. Rankin.

The ordinary daily services during the session of Synod will be:

Holy Communion at 7.30 a.m.

Morning Prayer at 9.15 a.m.

Evening Prayer at 5.30 p.m.

MISSIONARY MEETING

A missionary meeting will be held on the evening of Wednesday, June 20th, when it is hoped addresses will be given by Rev. Dr. Tucker, J. Worrell, Esq., K.C., and others.

Everything good in man leans on what is higher.—Emerson.

Honors achieved far exceed those that are created.—Solon, B.C. 638.

To him who hearkens to the gods, the gods give ear.—Homer, B.C. 900.

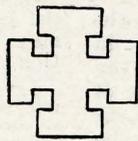
Every prayer that is really such—that is, which flows from the inward necessity of the soul—God answers.—Olshausen.

I know no blessing so small which can be reasonably expected without prayer, nor any so great but may be attained by it.—South.

Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God.—Tyron Edwards.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

YOUR Secretary is very thankful to be able once again to resume her writing of this page. She, and the whole W. A. are much indebted to the Recording Secretary, Mrs. Sjostedt, who has written for this paper throughout the winter months.

Diocesan annual reports should all have been submitted at the annual meeting of the Board in April. Owing to Branch reports not coming in punctually, the Recording Secretary was unable to draw up her report until just before the May meeting. Our Treasurer, through absence from home, could only submit hers at that meeting.

Mrs. Sjostedt reports 51 Senior Branches—an increase of five over last year; five Girls' Branches, showing an increase of one; senior members, 848, 85 more than in preceding year; membership of girls, 90. The new Senior Branches are Uffington, Manitowaning, Thessalon, Espanola and Dunchurch. New Girls' Branch, at Huntsville.

The total amount of money raised during the year, according to Branch Secretaries' reports, was \$6,638.99. Of this sum, the girls raised \$360.01.

We have nine life members of the diocese: Mrs. Ironside, Miss Begg, Mrs. Fielding, Mrs. Johns, Mrs. Burden, Mrs. Capp, Miss Swinburne, Miss Ida Green, Miss A. Burnard Tucker, the last three of the English Algoma Association.

The Treasurer was unable to give a complete report because the Branches have, in many cases, neglected to send in vouchers for parochial work. She reports last year's pledges all paid up, but only through using a balance of some \$200 from the year before.

The Junior Secretary-Treasurer reports an increase of four new Branches, Nairn Centre, Sudbury, Port Carling, Bracebridge; making a total of 19 Junior Branches, with a membership of 337. Amount of money raised during the year, \$340.97.

The Dorcas Secretary-Treasurer reports sales sent by Gravenhurst, Gregory and Sudbury to Uffington, Shingwauk and Stanleydale.

The Secretary-Treasurer of Literature reports receipts of \$4.71 from sale of Missionary Literature and Forms of Service.

The Leaflet Editor reports 360 Leaflets in circulation, since increased to 400.

The report of the Corresponding Secretary does not deal with any figures, and could not well be abridged for insertion in this page.

These reports give much material for reflection.

We owe hearty thanks to Almighty God for His goodness in so prospering our efforts. The total receipts exceed by \$909.19 the sum reported by Branch Secretaries last year. The increase shown in Branches and members is most gratifying. The Girls, especially, have worked well, for although the membership is smaller, receipts have not diminished.

We raise \$615 for W.A. pledges—\$575 of this is for our own diocese, while \$40 was given for outside work. Of the \$6,000, or thereabouts, that remains, the whole is given, in some way or other to the diocese, principally by means of self-help in the mission parishes of Algoma.

A great deal of consideration at our May Board meeting was given to the subject of our pledges, or rather, how to meet them. It is true, as our Treasurer tells us, that all our pledges for the year which expired last March are paid in full. But the amounts contributed by the Branches were not sufficient to meet them, and it was only by drawing on a balance left over from the preceding year, that Mrs. Campbell was able to pay them. Now the problem faces us,—we have increased our pledges by \$25, making a total of \$640, instead of \$615, and we have no balance left to turn to.

Now our honor, as a diocese, is concerned in this matter. The Board entreats the Branches to remember this, and asks those who always help the pledges to give more, and those who do not as yet contribute to endeavour to spare a dollar or two to enable us to fulfil our promises.

We regret to say that Mrs. McPhee, Secretary-Treasurer for Junior Branches, has sent in her resignation. Her work has been beyond praise, and her place will be hard to fill.

Miss Green and Miss Tucker, our English life members, send warm thanks to the Branches for their gift. Miss Tucker writes:

"I would express my thanks for the warm and affectionate way in which you have taken me into your great Society. I feel that a great honour has been done me by the Algoma W. A."

Miss Green writes in similar terms.

GENERAL CHURCH NEWS

IN "The Guardian" (London) was published in March, over the signature of Mr. Bodley, an account of the French Law of Associations. This was criticized by Mr. Dell, whose views are given in the April "Nineteenth Century." Since then Mr. Dell has published an open letter to Mr. Bodley, a part of which is interesting to us. He says: "Even as regards Associations generally, I believe that a strong case might be made out from our experience in England against the renunciation by the State of any sort of check or control; and, as regards the Roman Catholic Church in particular, I am sure that a very strong case could be made out from the experience of Canada, where the English Government from the first adopted the policy which you seem to advocate in France. The results of that policy are very little known in England, but I happen to have had a great deal of information about them within the last year or two, both from a French-Canadian friend and also from a French friend who went to be a professor in a Canadian Catholic University; briefly, the results are that the Catholic Bishops and religious orders are the real rulers of the Catholic parts of Canada, and exercise over the laity something very like a despotism."

One cannot but note the lack of fairness, not to say opposition, to things affecting the Church's interest manifested by the Toronto press. The Toronto "News" is evidently anti-Anglican. Witness its references to the English Education Act. Speeches by Messrs. Bryce and Lloyd-George can be given space, but the other side has no hearing.

Dr. R. V. Rogers, K.C., has resigned the office of Lay Secretary of the Synod of the Diocese of Ontario, a position which he has held for the past thirty-four years.

The Bishop of Niagara (Dr. Dumoulin) hopes in the near future to see erected in Hamilton a community house, which can be used for all diocesan purposes.

Good Friday must be pretty well observed in Jamaica. No trains run there on that day.

At the approaching Synod in Toronto a co-adjutor bishop is to be elected.

The death is announced of the Very Rev. Dr. Maclure, Dean of Manchester.

"The Teachers' Assistant" has changed hands, and is now published by the Church Book Room, Toronto. No word of disparagement is intended for those who in the past have by means of this publication sought to advance Sunday school interests, when we say that the "Assistant" is much improved. Indeed, it is not only enlarged but the subject matter—its teaching for teachers—is improved. It is edited by Rev. T. W. Powell, rector of St. Clement's Church, Eglinton. It is the best of its kind in Canada. If only supported as it should be no doubt greater advance may be looked for.

"The Mission Field," the S.P.G. monthly missionary magazine, published at one penny is becoming increasingly interesting. It is second to none and should find a place in all supplies of missionary literature for clubs or W. A. branches. Missionary information is knowledge of the world gained from no other source.

Canon Ellis, recently consecrated Bishop of Aberdeen and Orkney has received the heartiest of welcomes from his diocese.

Bishop Worrell's (Nova Scotia) proposed canon will provide for graded clerical stipends, reaching a minimum of \$800, after seven years of service.

Two subscriptions of \$10,000 each have been made to the episcopal endowment of Western Michigan, which will, within two months, be raised from \$37,000 to \$100,000.

The S.P.G. held its 205th anniversary last month. The first public ceremony of the anniversary was the celebration of the Eucharist in St. Paul's Cathedral on Wednesday, May 9th. Among the speakers at the annual meeting was the Archbishop of Rupert's Land.

Rev. Dr. A. S. Crapsey, of Rochester,, U.S.A., has been found guilty, after trial, of impugning the Church's teaching, touching the Godhead of our Lord and His Virgin Birth. He is suspended, meanwhile, awaiting sentence.

June is the month of Synods in Canada.

The Egyptian Bishopric Fund, which is to provide a stipend for a Bishop in Egypt, thus dividing the Jerusalem Bishopric, is slowly growing. It is now over £9,300.

CHURCH HISTORY NOTES

THE ANCIENT BRITISH CHURCH.

PRESBYTERIAN TESTIMONY TO PRIMITIVE EPISCOPACY

(Extract from Dr. Alexander's writings—continued)

“IT is also of importance to notice that this council carried on their deliberations and formed their decisions independently of the Bishop of Rome. This council was neither summoned by him, nor was he so much as present at it, except by deputy; and the parties by whom he was represented assumed no supremacy in the council, arrogated no right of control over the proceedings, and did not even preside at the meetings. It is true that at the close of their proceedings the council sent a copy of their decisions to Sylvester, who at that time presided over the Church in Rome; but in doing so they address him as ‘brother Sylvester’ (fratri Sylvestro), and intimate distinctly that the canons were sent to him simply that he might give them due publicity.

“Had they acknowledged any such supremacy in him as the popes assert has been conceded to the see of Rome from the earliest times, they would have been presided over, if not by himself, yet by his legate, and would, in their report to him, have addressed him as ‘papa,’ and would have humbly submitted their decrees to him for his confirmation. As it was they merely acknowledged him as a brother and availed themselves of his position in the great metropolis of the world to get their canons made known to all; just as the emperors were wont to send their edicts to the praetorian prefect to be divulged.

“From these facts we may conclude that, at the end of the third century, Christianity had made considerable progress in Britain, that the Church there had been brought into a state of recognized order and discipline, and that it stood upon a footing of independence in relation to the other churches of the west with which it was at the same time fraternally associated.”

These are true, weighty and forceful words of the learned and eminent Presbyterian divine, and as we read them we cannot but be struck with the thought that the English Church and her sister and daughter Churches, the Irish, Scottish American, Colonial, and Foreign churches in communion with her, descended as they are chiefly from the ancient Celtic Churches of Ireland and Scotland and the ancient

British Church of England and Wales—and in saying this we do not wish to disparage or undervalue the noble work of Augustine among the English—still retain the principle features of the source from which they have sprung. There is the same ecclesiastical polity, of bishops, priests and deacons and there is the same free, independent and autonomous state of the Churches. A historian might well adopt Dr. Alexander's words as his own and apply them as a perfect picture of the Churches of the Anglican communion at the present day.

Yours,

PRESBUTEROS.

MISSIONS AND CIVILISATION.

“MISSIONS do no good.” This foolish saying formed the text of a recent lecture by Mr. Eugene Stock, who clearly demonstrated that Christian Missions, in addition to converting souls, had benefited the world immensely in a large variety of ways. Geographical knowledge had been greatly advanced by Christian Missions. Missionaries had been the great pioneers in the science of language, compiling dictionaries and grammars, and translating the Bible into innumerable tongues. As a vindication of what Missions had done for education, Mr. Stock mentioned that there were 1,000 high-class missionary colleges and 20,000 missionary elementary schools. Missions had indirectly done much for commerce and native industry. In heathen countries even those who did not profess Christianity were powerfully influenced by Christian ideals, and the whole moral sense of the community was raised thereby to a much higher level. In India many influential Hindus and Mohammedans preferred to send their sons to Christian schools; not that they wish them to be converted, but because the education was better than in the Government schools. And further, from a philanthropic point of view Medical Missions had proved of immense service to humanity.

The Use of Means.—God never promised to save by miracles those that would not save themselves by means.—Henry.

Memory too Retentive of Evil.—Our memories, as corrupted by the fall, are like those ponds where the frogs live, but the fish die.—Cripplegate Lectures.

The Algoma Missionary News

CONFIRMATION.

EDITOR :
REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT.

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

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

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

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

THE REV. CHARLES 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.

THE BISHOP'S APPOINTMENTS FOR JUNE

1. Fri.—Sudbury, Confirmation.
2. Sat.—Return to Sault Ste. Marie.
3. *Whitsunday* — Sault Ste. Marie, St. Luke's, unweil window in memory of Bishop Sullivan. St. John, confirmation in evening.
4. Mon.—
5. Tues.—
6. Wed.—
7. Thur.—
8. Fri.—
9. Sat.—
10. *Trinity Sunday*—
11. Mon.—
12. Tues.—
13. Wed.— Supplementary Exam. for Holy Orders.
14. Thur.— Supplementary Exam. for Holy Orders.
15. Fri.—
16. Sat.—Drive to Goulais Bay.
17. *1st Sunday after Trinity*—Goulais Bay in morning, Conf., Korah in evening Conf.
18. Mon.—Meeting of Executive Committee.
19. Tue.— “ “ “
20. Wed.—Opening service of first session of Diocesan Synod.
21. Thur.—Meetings of Synod.
22. Fri.— “ “ “
23. Sat.— “ “ “
24. *2nd Sunday after Trinity*—St. John Baptist.—Ordination in St. Luke's Pro-Cathedral.
25. Mon.—Meetings of Synod.
26. Tue.— “ “ “
27. Wed.— “ “ “
28. Thur.—
29. Fri.—
30. Sat.—

Sault Ste. Marie

THE following is a fac-simile of Chapter XXXI, page 69, of the earliest known Baptist Confession of Faith, "first put forth about 1543." (See preface, p. 5.) As the testimony of radical dissenters, it is an impartial and conclusive witness both as to Confirmation, and as to the source of much in the early dissenting theology. A reprint of the original is with the writer of this; also another copy in the locked case of the American Baptist Historical Society, at Philadelphia.—Rev. J. H. Appleton.

OF LAYING ON OF HANDS.

WE believe that laying on hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in primitive times, to abide in the Church, as meeting together on the first day of the week was (Acts ii. 1), that being the day of worship, or Christian Sabbath, under the Gospel; and as preaching the word was (Acts x. 44); and as baptism was (Matthew iii. 16); and prayer was (Acts iv. 31); and singing Psalms, &c., was (Acts xvi. 25-6); so this laying on of hands was (Acts viii. 19). For as the whole Gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular."

Thanksgiving consists in returning thanks with gladness for the divine benefits.—Milton.

There is no fit search after truth which does not, first of all, begin to live the truth which it knows.—H. Bushnell.

Inferior Minds.—There are minds, as well as lands, of so harsh and crabbed a disposition, that little can be made of them.—Bishop Horne.

The ignorance of one man may be higher than the intelligence of another. There may be a very large memory and a very narrow consciousness.

BETTER THAN MANY SERMONS.

NOTHING could be more effective as a plea for the value of missionary work than the following quotation from the Report of the South Africa Affairs Commission, 1903-1905, appointed to inquire into the whole status and condition of the natives, and to make suggestions for their treatment. "For the moral improvement of the natives there is available no influence equal to that of religious belief... The commission... is of opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals." As the Bishop of Birmingham truly says:—"This witness of a Government Blue Book ought I think, to do more for the missionary cause than many missionary sermons."

ACKNOWLEDGMENTS.

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

MISSION FUND

Miss Roper, English Association, \$18; W. A., St. Luke's, Peterboro', \$5; W. A., St. John's, Peterboro', \$5; English Association, \$359.81; Emsdale, house-to-house, \$5.75; Kearney, do., \$7; Sand Lake, do., \$5.55; Copper Cliff, \$4.90; Algoma W. A., for two catechists, \$112.50; Rosseau, \$3.25; W. A., Granby, \$12; Chester, \$1.20; Christ Church, Deer Park, 30c.; Collingwood, \$9.38; acc't. M.S. C.C. grant, \$508.88; Toronto W. A., for Temiscaming, \$168.28; Toronto W. A., \$10; Diocese of Toronto, 58c.

CHURCH AND PARSONAGE FUND

Mrs. Edghill, \$4; Rose Bower, \$1; W. H. Plummer, \$25; Mrs. Baldwin, Mushquotah, \$5; English Association, \$13.22.

SPECIAL PURPOSES

St. Luke's Girls' Guild, Bishophurst, repairs, \$25; St. Luke's Girls' Guild, Bishop's discretion, \$50; Miss Swinburne, Shingwauk, repairs, \$242; W. E. Thornloe, for St. John's Building Fund, \$2; Miss L. C. Wicksteed, for Bishophurst repairs, \$50; Rosseau, for S.P.G. and C.C.C.S., 40c.

FOREIGN MISSIONS

Burk's Falls, \$3; Oliver, \$2; Powassan, \$5.50; Rosseau, \$1.50.

THE JEWS

Marksville, \$1.10; Burk's Falls, \$3.65; Jocelyn, \$1.55; Silverwater, 65c.; Meldrum Bay, 46c.; Little Current, \$2.43; Sucker Creek, 92c.; Copper Cliff, \$3.55; Baysville, \$1.50; Thessalon, \$1.05; Sundridge, \$3.40; Bishop Blythe's Fund, Pro. Cathedral, \$12; Nipissing, 53c.; Aspdin, 31c.; Port Carling, \$1.40; Gregory, 56c.; Sandfield, 81c.; Seguin Falls, \$1;

Magnetawan, \$1; Emsdale, \$3.60; Kearney, 50c.; New Liskeard, \$3.65; Haileybury, \$1.50; Cobalt, 50c.; Latchford, \$2; Bruce Mines, \$3.33; Sudbury, \$12; Sturgeon, \$2.15; Cache Bay, \$1.60; Ilfracombe, 30c.; Ravenscliffe, 39c.; Novar, 51c.; Rosseau, \$1.65; White River, 50c.; Huntsville, \$3.45; Powassan, \$2; London Society, Haileybury, \$1; Latchford, \$2; Huntsville, \$3.45.

SUPERANNUATION FUND

English Association, \$11.52; Rosseau, \$5.71.

STUDENTS' FUND

English Association, \$1.46.

DOMESTIC MISSIONS

For Indian Schools—Lenten offerings from Sunday Schools:—Emsdale, \$7.05; Kearney, \$2.75; New Liskeard, for Shingwauk, \$3.50; Burk's Falls S.S., \$5.35; Magnetawan, \$3.50; Sturgeon Falls, \$2.36; Cache Bay, \$2.85; Bruce Mines, \$7.86; Harley, for Shingwauk, \$5.54; Bracebridge, \$24; Huntsville, \$20.84; Gore Bay, \$4.21; Port Sydney, \$4; Powassan, \$2.50; Novar, \$4; Ravenscliffe, \$3.68; Silverwater, \$3.94; Nipissing, \$1.20; Rosseau, \$7.50; Little Current, for Shingwauk, \$3.20; Parry Sound, \$20.43; Sundridge, \$11.30; South River, \$3.60; Falkenberg, \$6.50; Uffington, \$2.50; Sudbury, \$28; Gravenhurst, \$16.75; Haileybury S.S., for Onion Lake, Sask., \$26.56; Haileybury, for Domestic Missions, \$6.25.

EXPENSE ACCOUNT

Victoria Mines, \$36.57; Emsdale, \$2; Kearney, \$2; Sand Lake, \$1; Broadbent, \$1; Seguin Falls, \$1; Dufferin Bridge, 50c.; Orrville, 50c.; Rosseau, \$5; Baysville, \$4; Little Current, \$5; Sucker Creek, \$1; Falkenberg, \$2.

APPORTIONMENT

Emsdale, \$10; Emsdale, house-to-house, \$2.50; Garden River, \$25.

INDIAN HOMES

English Association, \$4.12; Diocese of Ontario, \$20; Orillia, for Shingwauk, \$25; Toronto, Church of Redeemer S.S., \$25; Toronto, St. Paul's S.S., \$37.50; Diocese of Fredericton, \$25; Dartmouth, Nova Scotia, \$12.66; Mr. Creighton, \$1; Annapolis, Nova Scotia, \$10.58; Jarvis, Diocese of Niagara, \$7; Church of Ascension, Hamilton, \$37.50; Diocese of Toronto, for Shingwauk, \$41.02; Diocese of Toronto, for Wawanosh, \$18.83; Mrs. Baldwin, \$1.14; Mr. Perley, Ottawa, for Wawanosh, \$25.

Contributions received by Principal direct during April, 1906:—Oakville, Ont., the A.V. and Association, for boys, \$37.50; Devon Branch Algoma Association, England, £3 10s., \$16.81; Trinity S.S., Durham, Ont., \$10; St. Luke's S.S., Sault Ste. Marie, \$13.65; Deer Park, Christ Church W. A., \$5.

The Rev. T. J. Hay, of Bruce Mines, desires to acknowledge the receipt of a book, "The Supremacy of the Bible," from an unknown friend, with grateful thanks, and he appreciates the kindness which prompted the gift.