

SEPTEMBER, 1906

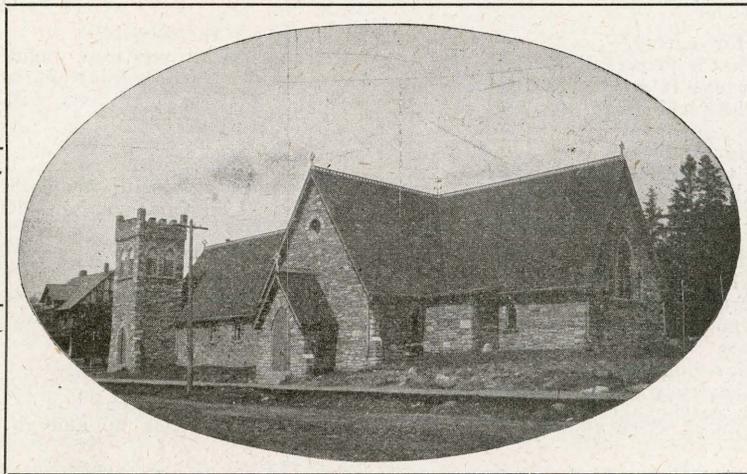
Now it is high time to
awake out of sleep.



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.

Diocesan Officers :

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

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

The REV CANON PIERCY,
Clerical Secretary of the Synod,
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.,
Treasurer of the Synod,
Sault Ste. Marie, Ont.

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

A JAPANESE MISSIONARY ALPHABET

- A** is for Ainu
So hairy and bold,
Who live up in Yezo
Far north, in the cold.
- B** is for Bushido,
Brave Japs, you know,
Spirit of chivalry
Gained long ago.
- C** is for Country,
Four islands you view ;
The big one is Hondo,
The smallest, Kyushu.
- D** is for dress,
Juban, obi, so handy
Kimono, and then
You're a Japanese dandy.
- E** is for eating,
That's principally rice ;
You eat it with chop-sticks,
The pickles are nice.
- F** is for furniture.
Sit on the floor ;
With a quilt for a bed,
You want nothing more.
- G** is for Gifu,
Where paper is made,
There's a blind school there,
And a thriving silk trade.
- H** is for houses,
They're wooden, you know,
For earthquakes may come
And brick-buildings go.
- I** is for infants
That are hung upon backs ;
They seldom do cry
And never need smacks.
- J**'s for Japan
Where the work's to be done,
The native name's "Nippon"—
That is, Source of the Sun.
- K**'s for Kyoto,
The capital old ;
It's crammed full of temples,
So I have been told.
- L**'s for the language
The Japanese use ;
A hard one to learn,
But you can if you choose.
- M**'s for the missionaries
Now in the field
Working that "Nippon"
God's harvest may yield.
- N** is for Now,
That's the time to begin
To study, pray, give
To the Cause which will win.
- O**'s for Osaka,
Where Bishop Foss dwells ;
To all who will listen
The Gospel he tells.
- P** is for prayers
We ask you to learn,
To pray for the missionaries
Each one in turn.
- Q** is a question
I put to each one,
"Will you help ?" that Nippon
For Christ may be won ?
- R**'s the Resolve
That you now ought to make
That in helping Japan
Your share you will take.
- S** is the Sum
Which you wanted to spend
On yourself ; but which now
To God you will lend.
- T** is for Tokyo,
Capital new,
Missionaries there,
Alas ! are too few.
- U** are the person
To find out, you know,
If God wishes you
To pack up and go.
- V**'s for the venture
Of faith in His power,
Who made you, and kept you
From birth to this hour.
- W**'s the Work,
Which remains to be done,
There's still so much left
It seems hardly begun.
- X** is for Xavier,
Who, in fifteen-five-nought,
With loving devotion
The Gospel first taught.
- Y** Yokohama—
A port by the sea,
Where work has been started
By our S.P.G.
- Z** is for zori—
A sandal of straws
Which is worn by a baby
When it goes out of doors.



The Algoma Missionary News

New Series—Enlarged
VOL. 3. No. 9.

SEPTEMBER, 1906.

Published Monthly
50 cents per annum in advance

THE GUILD OF CHURCH AND EMPIRE.

IF we in England are, at times, painfully conscious of the lack of that social life of fellowship, the practical and constant demonstration of which is an essential fruit and proof of faith in the Incarnation, it cannot be difficult to understand how still more keenly the same consciousness must weigh on the heart of the lonely pastor or the isolated colonist in various parts of the world.

"God knows," said the great Archbishop Temple,—"God knows if I could in any way, by preaching that great doctrine of the Communion of Saints, make men generally feel how they are living one in another, and how every single soul has his share of responsibility for his fellows, and every single soul his blessing from undertaking that responsibility, and how any single soul receives a blessing from the fellowship of his fellows in everything that he undertakes—if I could impress that upon my countrymen generally, I would be content to do nothing more in all my life than to preach this greatest of all Christian doctrines." How strongly the Archbishop realized the need of this inter-dependent spirit is shown by his once saying that the Communion of Saints was a dead doctrine in England.

The present age is pre-eminently one of transition. The old order changeth. New powers, new forces, new problems and conditions of life and labour, modern criticism and the testing of all that lies within the sphere of the intellect and the senses, the application of scientific principles in all regions of life and work,—all these are stupendous factors making for upheaval, and tending—we know not whither. But we do know that, largely because of these things, and because of the vast increase in knowledge which contact with other races and

the opening up of the world has given us, the minds of men have become more or less unsettled, and Christianity itself has been challenged, and called to make good its claim. And whilst some have welcomed and been helped by that search for evidence far up the stream of time which goes by the name of the Higher Criticism, many, mistaking its aims, or too weak-kneed to bear calmly any investigation of the Scriptures, have allowed themselves to be perplexed, or have wandered from the faith altogether.

Of course, there is no allusion here to that flood of immature and irresponsible opinion, which is at once so dangerous and so rife, but only to the cautious and reverent criticism of scholarly research, which has truth for its object.

It is not always remembered, in hours of doubt and disturbance, that just because Christian principles are Divine, they are always capable of application to new and shifting circumstances; and he must be blind indeed who, looking back across the ages, cannot see how God's "increasing purpose" for the world has been wrought out in "divers manners," all contributing, gradually but surely, to the moral and spiritual progress and welfare of mankind. The only hindrance is man himself; and if, as has been well said, "when the best people cease trying, the world sinks back like lead," is it not equally true that if only the best were to do and be their best, and if all Christian people put first things first, the spiritual leverage would be quite incalculable? When we see how even the Church has been infected by the luxury and the materialism of the age, and in how large a measure her members have lost the sense of obligation and are lacking in discipline and sacrifice, it is with nothing less

(Continued on page 107.)



DIOCESAN NEWS



BISHOP MONTGOMERY.

WHILE within the boundaries of the Diocese of Algoma, Bishop Montgomery spent a couple of days in the Temiscaming region. Then he went on to Sault Ste. Marie, where he was the guest of the Bishop for two nights and a day. He saw the Indian Homes and the "Steel Plant," where rails are made.

A noteworthy incident is to be found in the fact that when he visited the mission church of St. John the Evangelist, he was struck by the sight of the beautiful window over the altar. He did not hesitate to recognize what, in conversation with Rev. Canon Piercy, he called "the dear old window," as that which was in the church where he served his first curacy more than forty years ago. So Bishop Montgomery knows Hurstpierpoint and the people of Sussex.

Arriving on Wednesday evening, he started for Fort William, accompanied by the Bishop, by the C.P.R. boat on Friday at noon. Thence he journeyed west.

THE TEMISCAMING COUNTRY.

TO this region, so full of mineral deposits and prospectors, adventurers, and speculators—the region of rapid settlement and of a floating population—to which the railway now takes the Provincial Minister and the commercial traveller among its many passengers, the Church has sent a missionary or two. Just now there is one in holy orders (Rev. R. A. Cowling) and a lay assistant (Mr. Swainson). The Bishop has been up there twice this summer. First, in July, he was overseeing the field. He was at Haileybury, the older point of settlement; New Liskeard, a few years younger; and the new points of Cobalt and Latchford. The last mentioned place

HAS WITNESSED WONDERFULLY RAPID GROWTH

From a spot on the map—a little clearing in the bush—it has become a place with two hotels, with storekeepers doing business in tents, with a real estate agent (in a tent, too). The Bishop saw the church in course of erection (since opened). The Presbyterians have followed us there, and are holding services in a tent. The walls of the church at Cobalt were also up. At

NEW LISKEARD

the Bishop had a conference with the people in relation to the erection of a parsonage.

Mr. A. T. Lowe is going there on November 1st, and will surely do a good work there. Mr. Swainson, who is leaving, carries with him an enviable record of loyal, arduous service, and has proved himself to be made of good material.

TWO BISHOPS UP THERE

In the middle of August the Bishop made a hurried trip from a point in Muskoka to North Bay to meet Bishop Montgomery, the Secretary of the S.P.G., who is surveying the mission field of the West, taking us in en route. The two Bishops journeyed up to the Temiscaming country. Having slept overnight at Cobalt, they opened their eyes to an interesting day on Sunday, August 19th. First came the

OPENING OF THE NEW CHURCH AT COBALT

at which the offerings were liberal—cash \$50 and promise of \$150. The two Bishops walked to Haileybury in the afternoon. Bishop Montgomery preached there at the service, at which, too, was baptized the first-born of Rev. R. A. Cowling. The visiting Bishop proceeded on further to New Liskeard, while our diocesan went back to Cobalt.

After a general meeting on Monday, the Episcopal party took the train out.

OUR HEALTH RESORTS.

IT is a remarkable fact that within the Diocese of Algoma are to be found the three most beautiful tourist districts in Ontario. First, is Muskoka—well known now, but to be summer-settled more fully when the C.P.R. opens out Bala and other spots in that district. Next comes Temagami—the country of beautiful water and charming island scenery with the aroma of the firs. It will not be long before the railroad carries hosts of campers up there. Thirdly, but not least, is the Nepigon country, which is now the haunt of the fisherman and more adventurous holiday-maker. When the G.T.P. is run across the continent it will open Lake Nepigon on the north, while another road is being undertaken from the C.P.R. station northward to the lake. The whole region will be opened out. The day is coming when the maintenance of the Church's services during our summer months at health and holiday resorts will be an important duty, if not a problem not easy to solve.

GIFTS OF PRAYER AND HYMN BOOKS
IN THE OJIBWAY TONGUE BY
THE S.P.C.K.

NO acknowledgment of the gift can adequately represent our gratitude to the S.P.C.K. for the books lately received. The Society specially printed for us an edition of 500 copies of the Book of Common Prayer in the Ojibway language. The books have an appendix containing 58 hymns. Besides these, the Society gives us 500 hymn books containing 112 hymns, which are the selection of our Indian missionary, Rev. Canon Frost, who was also asked to make a few necessary corrections for the edition of Prayer Books above referred to. Our people in Algoma can show their appreciation of the goodness of the S.P.C.K. in several ways. For instance, by their gifts towards the Society's operations at the New Year's Day offertory; by the purchase of S.P.C.K. books for Sunday School libraries—always a safe thing to do by those who are too busy to obtain an acquaintance with books sold for the purpose; and generally by patronizing a concern that exists not for private gain or profit but only for the promoting of Christian knowledge.

TEMAGAMI.

TOWARDS the end of July the Bishop made a flying trip to Temagami, the beautiful region which Lampman in verse apostrophized, now beginning to be the haunt of tourists, many of whom are enjoying the salubrious climate as guests in O'Connor's Hotel. Others are camping out. Among these are school-boys from two large schools situate in the republic to the south of us. Temagami is certain to be a great resort for summer tourists. Mr. Woods, at Bear Island, is collecting money for the erection of a small church. Just now we are tied up because the Hudson's Bay Co. decline to give us a site. Nevertheless, the hope is strong that next year will see the Church in possession of a building for public worship.

UNDERMANNED POINTS.

TWICE lately has the Bishop made a trip to the Manitoulin Island, and again this month he planned another visit. It was the end of July when he made a visitation of Silverwater and Meldrum Bay, where he was highly pleased to learn of the very praiseworthy labours of the catechist, Mr. G. H. Phillips. At Meldrum

Bay, at the northwest of the Island, where there is a small settlement, the Bishop held an evening service, at which two were baptized and three confirmed. Next morning there was a celebration of Holy Communion. Then came a drive to Silverwater, where there was another baptism at the evening service and Holy Communion the morning following. Later the Bishop addressed the few women of the Church there. Back the party went to Meldrum Bay, and next day took the boat for

COCKBURN ISLAND

This island has been left severely alone by the Church, although there are now and have been quite a number of Church people there. No Bishop of Algoma has had a staff sufficient for the demands of the diocese, and Cockburn Island is one of the points where the Church has not preached the Gospel more than once a year. Missionaries on the Manitoulin and St. Joseph Islands have had their hands full. Cockburn Island was not easy of access; so much time was occupied in journeying. All this has stood in the way of visits by workers whose hands were full. Now the Bishop pays an occasional visit—perhaps one might say an annual visit. But it is much in his thoughts.

The island has some good farms on it, and has been settled many years. The residents exhibit a strange admixture of religious views. At the present moment they are more confounded than ever as a result of a mission by the Latter Day Saints—a body which no stretch of charity can call Christians.

While there the Bishop baptized two children and held a service in the church building belonging to the Presbyterians. It is at such spots that the missionary hears the sad story of the failure to supply pastors for the flock. He has a service, which is somehow noised far away, and men and women walk ten or twelve miles and more to kneel once more with their fellows to pray the Church's prayers, and stand with them to utter their "Belief" and sing the praises never forgotten, though heard so long ago. The Church never sent a pastor; the people at last in despair joined the Methodists or Presbyterians or some other body, and the children, knowing no other, are lost to us. It is almost a wail. Nor a new one. Yet it does not reach men who are ready to give up comforts and luxuries, and to say, "Send me." The Bishop has asked Mr. Phillips to visit Cockburn Island as often as possible.

ON THE MANITOULIN.

On August 12th the Bishop took part in three services on the Manitoulin Island. The first half of the Sunday was spent in the Indian and white missions of Sheguindah, while the evening found him at Little Current. Here four persons were presented for confirmation. During Mr. Calhoun's incumbency of this mission marked improvement has been shown, not least in the care of the church building. The distinguishing of the church from every other building in the settlement is a silent teaching, which bears fruit in due season.

Next day (Monday) found the Bishop at Sucker Creek, where he confirmed two persons. An inspection of the Indian School under the care of Mr. Major was also an order of the day. Mr. Major has proved an unqualified success in his work here.

On Tuesday there was a gathering of Indians at Sheguindah, at which all present partook of a common meal. Then there were a few speeches, one of which, of course, was made by the Bishop. Thence the Bishop drove to Bidwell for Evensong. There is quite a little hope of good things about this little place where a little church is to be built.

DIOCESAN NOTES.

CHOUGH but a few days in this vast missionary diocese, Bishop Montgomery was sufficiently active to see quite a bit of it. Of course, the points touched by him were few.

When the Bishop visited Gravenhurst on July 15th there were excellent services both morning and evening. At the former 24 persons were confirmed. At the latter service the Bishop inducted Rev. H. G. King, the first rector. The Masonic fraternity was present. In the afternoon the Bishop went out to Northwood.

Since the session of Synod the Executive Committee has had two meetings—one in July and one in August. There is always some matter of urgency to deal with, as well as the business of a routine character. The Committee has given the supervision of the repairs necessary to "Bishophurst" into the hands of Messrs. H. Plummer and T. J. Kennedy. A request to sell land at Seguin Falls was not acceded to. It was decided that the Committee had no power to consent to a mortgage of Church property for purposes of repair. The circular to be issued to the diocese in aid of the increase to the Episcopal Endowment Fund

will be withheld for a few weeks to enable our parishes and missions to make up their apportionment for the M.S.C.C. and the assessment for "Bishophurst" repairs.

On Sunday, August 26th the Bishop was at Schreiber, high up on the north shore of Lake Superior. Five persons were confirmed at the morning service. In the afternoon, by freight train, he went on to Nepigon Station for Evensong.

The Sunday School children in Sault Ste. Marie all had an excursion up the river this summer to Point aux Pins—an ideal picnic ground. It was not possible to arrange one date for all. St. Luke's, with St. Stephen's Mission, had a large turnout and a jolly time. St. John's, with the Buckley Mission, had a smaller party, but just as good a time—many parents being in the party—while for all concerned the weather was simply fine beyond description.

Rev. S. M. Rankin is bravely working at Fort William West, where there are many difficulties. In this time of real estate "boom" he is living in quarters similar to those some of us occupied fifteen or twenty years ago in new fields—now in some cases "up-to-date" towns and successful missions. Mr. Rankin's shack is described as being about ten feet square, with four walls all quite incapable of withstanding the winter's cold or retaining the heat of the fire. To this one room there is added a kitchen—about the size of a closet. However, our friend is not lonely, since he has with him his friend, Rev. A. W. Sale, who lives with Mr. Rankin, or makes his headquarters with him, while he ministers to the mission of Oliver and Whitefish Bay, of which he is temporarily in charge.

On the day of July the people at Cartier, a point on the C.P.R., 35 miles west of Sudbury, were much pleased to receive a visit from the Bishop of the diocese. Cartier has had spasmodic treatment at the hands of the Church—now a few visits far apart, now a neglect for months, then another start. Always the same cry: Plenty of work to do, plenty of places known to be untouched, and hungry for ministrations. But—a scarcity of means, and a greater scarcity of suitable men. At this moment it is gratifying to be able to say that the labours of Mr. Leo Griffith, the catechist at Copper Cliff, and Cartier and Wahnapiatae, have made a good impression at Cartier. We have a decided mission to the people living at this railway point. Mr. Griffith prepared five persons

for confirmation, upon whom the Bishop laid his hands. The writer heard the Bishop say that his return trip to Sudbury was the fastest he had ever experienced on a freight train, which made the 35 miles in less than an hour.

Going through Sudbury lately the Bishop held a special confirmation of two persons.

The Bishop, on Sunday, July 29th, inducted the new rector of North Bay, Rev. C. E. Bishop, M.A. On the evening of the same day Rev. J. D. Mullins preached.

The parsonage at Port Arthur has been transmogrified; whereat the rector is delighted. His people have done a great deal to make their parson comfortable. A feeling of gratification must possess them all, which should urge them soon to meet all the financial obligations consequent upon the changing of a tumbling-down refrigerator into a warm and "modern" home.

A very serious fire has happened at Haileybury. Among the heaviest losers are supporters of our mission there. The fire destroyed the business section of the little town, from the water's edge half way up the hill. The church was never in serious danger. The loss, in all likelihood, means that there will be no new parsonage erected this fall. The old one is a rough, ramshackle building that has seen its day and served its purpose—that of a shelter—for the early missionaries up the Temiscaming.

While at Port Arthur recently the Bishop inspected the Swedish work there. Our readers may remember that Rev. K. N. Totterman has been enthusiastically ministering to the Swedish element in the two towns, to whom the Lutherans have not ministered at all. But some few who were displeased at Mr. Totterman's plans and work have been the cause of importing a Lutheran minister from a foreign land—to wit, the United States. Mr. Totterman, who speaks Swedish, is not dismayed, however. He has acquired a site for a church, and a subscription list of \$600. He has a good plan for a building to cost \$4,000. Of course, his plans and hopes of "ways and means" will be submitted to the Executive Committee of the diocese. Meanwhile, we can wish him God-speed and much cheer.

Hitherto we have omitted to announce the appointment of Rev. C. W. Balfour, M.A., of Huntsville, as an associate exam-

ining chaplain to the Bishop. We voice the congratulations of his brother priests.

New churches have been erected at Cobalt and Latchford, in the Temiscaming region.

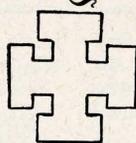
Rev. J. D. Mullins, M.A., Secretary of the Colonial and Continental Church Society, was a visitor in the diocese during August. He represents the Society which first helped us—in our earliest days—and from our infancy has steadily supported missionary work in Algoma. Mr. Mullins spent a day or two at "Bishophurst," the guest of the Bishop, and while there had a glimpse of the steel works at Sault Ste. Marie, and by driving to Garden River saw one of our Indian missions, which is under the guidance of the veteran missionary, Rev. Canon Frost. It is hoped Mr. Mullins enjoyed his hurried visit.

Bishop Montgomery's stay at Port Arthur and Fort William was not all sunshine. On his arrival with the Bishop he was met by the hospitable people of the Church and driven around Port Arthur. He saw the new Canadian Northern elevator—the largest in the world—having a capacity of seven and a half million bushels. Evensong was said in St. John's Church, when the visiting Bishop preached. The second day was to be devoted to Fort William, but Dr. Montgomery was so sick that he had to lie up. However, he met the people of both towns in conference, and talked much of the great Missionary Congress to be held in London in 1908, and interested his hearers greatly. Then he had to take train for the "West."

It was from the Manitoulin that the Bishop made a rush to Torrance, in the Muskoka District, to meet the Archdeacon and go over the "new" ground being opened up by the C.P.R. track from Toronto to Sudbury. The southern side of the Muskoka Lakes is being settled now much faster than during the years past, when the settler was really in the "back woods." Besides the C.P.R., there is the James Bay Railway traversing this neighbourhood. The school-house where a Church service was held was crowded, and no less than nine persons were confirmed, who had been taught chiefly by the catechist, Mr. Young. This is a country we should take. It is ours, but we be still and take it not. At Foote's Bay there is less activity. The Archdeacon accompanied the Bishop on this visitation. It should be said that at Torrance Mr. Whiting has been very helpful.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

WE welcome amongst our number a new Branch of fourteen members, at Baysville, Muskoka Deanery, with Mrs. Hazlehurst, wife of the Rural Dean, as President, and Mrs. Ellis as Secretary-Treasurer.

Canon French, of Emsdale Mission, sends the pleasing news that our Branch at Kearney, lapsed some two years ago, has reorganized, and that he has good hopes of forming a Girls' Branch at Emsdale.

No definite date has yet been arranged for the Algoma Deanery Conference at Blind River, but it will probably be toward the close of September, or the beginning of October.

The Nipissing Conference will likely be still later, as our President, Mrs. Thornloe, hopes to be present at that for the eastern deaneries, to be held at Burk's Falls on Thanksgiving Day, and it would be more convenient if Nipissing Conference could be about the same time, so that our President could make the one journey take in both.

No word has yet been received as to the date of the Thunder Bay Conference. If it can be arranged earlier than usual in that deanery, Mrs. Thornloe hopes to preside there also.

To revert to the subject of the Algoma Conference. We have in that deanery eighteen Branches, counting in the Pro-Cathedral Girls' Branch, besides seven Junior Branches: All of these should be represented. In accepting the invitation to hold the Conference at Blind River the Board took into consideration that that town is about the most central place in the deanery, and the cost of the journey thither is well within the means of all the Branches in the deanery, some of which have never yet sent a representative to any W. A. Conference. Now, these meetings are held for purposes of education. Your Secretary often receives letters from the Branch Secretaries and Presidents saying they know so little of our methods, and need instruction. It is not too much to say that one Conference teaches more in this way, and kindles more missionary spirit, than many letters from your Secretary can possibly do.

Besides, if a Branch just works on in its own way, without comparing notes with

others, or hearing what they do, the members lose much, and are apt to get narrow-minded. It does us good to hear of the efforts and difficulties of our sisters in the work. It is good to meet one another and make friends; it gives fresh ideas, and wakes us up.

Let us all try, then, not to have a single Branch unrepresented at Blind River Conference this autumn. Either our President or the Corresponding Secretary will preside—most probably the latter officer.

As the July Board meeting was held earlier than usual, and an account of it given in the last issue of this paper, we have no meeting to record now, as that for August does not take place till the 21st.

Several Branches have written lately, complaining of a shortage in the number of Letter Leaflets sent to them. It is very annoying that this should happen just after the election of a new Leaflet editor for the diocese, and places her in a most unpleasant position. She has the affectionate sympathy of all who know the reason that we have not Leaflets enough. The fault in no way lies with Mrs. Kinnear, who has been troubled, and written many letters to headquarters about the matter. The Leaflets are sent to us from Toronto. Doubtless the whole difficulty is explained by the late absence from Canada of the editor-in-chief, Mrs. Cummins. She has now, however, returned to Toronto, and we hope that every Branch in Algoma will soon receive its full complement of Leaflets. Meanwhile, there is nothing for it but patience.

As Mrs. Kinnear will probably be from home until late in September, all letters about Leaflets should be addressed till then to the Corresponding Secretary.

Since 1814, when Robert Morrison baptized the first convert, Tsai Ako, the native Church in China, has grown to numbers exceeding 150,000 communicants. To these, when thinking of increase, should be added those who have passed into Paradise. Among China missions none are more important than those in North China, in which missionary diocese is situated the capital of the country, Peking. Our W.A. might help Bishop Scott's work.

GENERAL CHURCH NEWS

KING'S COLLEGE, N.B., has for its new President the Rev. C. J. Boulton, M.A. Other new professors are added to the staff of this Church of England college in Canada. It is now confidently hoped that this, one of our oldest educational centres, will take on such vitality that prosperity will increase as the years go by.

Church people all over the English-speaking world will learn with regret that "Church Bells" has ceased to exist. It is to be incorporated with "The Guardian."

The Church in Canada as a whole will sorrow because Archdeacon Langtry, of Toronto, has gone to his rest. A strong, loyal, fearless Churchman, prominent in the Synods of the Church, he passes from us honoured by all who knew him. R.I.P.

Rev. A. J. Fidler has been inducted into the rectorship of Grace Church, Toronto.

Since 1870 the Church of England has spent £50,000,000 on school buildings and maintenance.

In England there is a strong organization known as "The Union Against Sunday Travelling." It has a pledge, which is taken by each of its members, as follows: "I hereby agree, with the help of God, to abstain from travelling on Sunday, except under most urgent necessity, and to discourage all such travelling." The President is the Right Reverend the Lord Bishop of Durham.

The Bishop of California announces with much satisfaction that Mr. William F. Crocker and the family of the late Charles F. Crocker have united in a plan to devote the whole block on which their residences stood in the city of San Francisco as a site for "Diocesan and down-town worship and work." The site is a commanding one, large and central, and well adapted for the religious and philanthropic activities of the Church under a Cathedral organization.

That ours is a living and true Church is the opinion of many outside her ranks. Within two years the New York Diocese of Albany has been enriched by the admission

of seven candidates for Holy Orders, who had previous experience in the ministry of religious bodies. Two came from the Baptist denomination, two were Methodists, and the Lutherans, Unitarians, and "Christians" each gave one. Three of the candidates have been ordained, and all are doing parish work.

The Bishop of Birmingham, in addressing a meeting held recently on behalf of the Oxford Mission to Calcutta, dwelt very forcibly upon the way in which the spirit of parochialism induces spiritual selfishness and deadens, in proportion as it does so, the sense of what Christianity really is. He pointed out that our Lord's severity was directed chiefly towards that sense of acquisition which makes people ready to settle down and make themselves comfortable in religion; whereas Christianity largely exists in order to make us uncomfortable. What we need to get into our minds is that spirit which means that the spirit of self-sacrifice is the normal Christian spirit. This idea of "giving up," if it were normal, would have the effect of filling us with the missionary spirit; and so, gradually, it would come to be recognized that missionary work is the work of the whole Church. "I hope," added Dr. Gore, "that there is a growth of missionary spirit, but I am not sure of it."

For the massacre of six French Jesuits last February, China will pay \$200,000 indemnity to the missions, and \$400,000 to their relatives, build a memorial hospital, and punish the ringleaders.

The Bishop of North Dakota has declared that the diocesan monthly paper is worth for his work the services of two missionaries.

The Bishop of Alaska has confirmed the Presbyterian minister at Wrangel, H. P. Corser, and a number of his congregation. The church now becomes Anglican, Mr. Corser acting as lay reader until time for ordination.

The Emperor of Japan has conferred upon Miss Lybdel, a British lady, a medal with a blue ribbon in recognition of her devotion since 1890 to the inmates of the leper asylum in Tokio. The honour is unprecedented.

CHURCH HISTORY NOTES

HISTORY OF THE CHURCH OF ENGLAND

By the Rev. PAUL B. BULL, M.A., Community of the Resurrection, Mirfield, Eng.

- A.D. 29. The Holy Catholic Church**, of which the Church of England is a part, was **founded on the Day of Pentecost** (Whit-Sunday), when the Holy Spirit was poured forth on the Disciples (Acts 2, 1-40). Men are admitted to the Church by Holy Baptism (Acts 4, 38), receive the Holy Spirit in Confirmation (Acts 8, 17, 19, and Heb. 6, 2); and are united to one another and to God by receiving our dear Lord in the Holy Communion (S. John 6, 48). The Church is governed by Bishops, Priests, and Deacons, who are ordained to their sacred office by God (I. Cor. 12, 18, 28, "God hath set.")
- A.D. 48-1066.** The Gospel spread throughout Europe, and was preached in Britain at a *very* early date.
- A.D. 314. Three British Bishops** with a Priest and Deacon, attended a Church Council at Arles.
- The Invasion of the Angles (English) and Saxons in A.D. 449, swept the ancient British Church into the extreme West of Cornwall and Wales, where **St. David** preached; and the Welsh Bishoprics of Bangor and St. Asaph, St. David's and Llandaff, were founded.
- A.D. 563. St. Columba** from Ireland founded the Monastery at Iona, and sent **St. Aidan** to found one at Lindisfarne or Holy Island. From these Monasteries came forth those great Saints and Missionaries who converted the North of England, **St. Cuthbert** and **St. Chad**.
- A.D. 597. St. Augustine** and his Monks converted King Aethelbert; and from Canterbury began the conversion of the South of England.
- A.D. 664. Synod of Whitby** at which the Church of the North and the South adopted the customs and rules of the Western Church. Archbishop Theodore organized the parochial system. **The unity of the English Church** helped the various tribes to unite into the English Nation.
- A.D. 1066. The Norman Conquest** brought the Church of England into closer touch with European countries. This enriched it with much learning and better organization but increased the power of the Pope over our English Bishops. A long struggle followed in which Kings tried to rob the Church of England of her liberties and independence, and, as the Pope supported the Church against the Kings, his influence grew.
- A.D. 1215. Magna Carta.** The Clergy joined with the Barons to force King John to sign "The Great Charter." Its first clause says "**the Church of England shall be free**, and have her rights intact and her liberties uninjured."
- A.D. 1220-1520. THE GROWTH OF PAPAL POWER.** During these years the Pope increased his power over the Church of England by helping it against Kings who were tyrants, by supporting the Monks against their Bishops, and by placing Italians in English Bishoprics.
- The Coming of the Friars.** The Monasteries had been for Centuries the spiritual centre of the Nation's life, the homes of learning, piety and art, the schools of the poor, and the centres of skilled agriculture. But they ceased to be poor and Missionary and so lost touch with the poorer classes. The 'Friars' or 'Brothers' of St. Francis and St. Dominic, who loved poverty and lived among the people, caused a great popular Religious revival. But later growing luxury corrupted them.
- A.D. 1520-1588. THE REFORMATION. A.—Ecclesiastical Reformation.** Our Reformation in England began in the revolt against the usurped power and the oppressions of the corrupt Papacy. The Church and Nation claimed again **entire independence of the foreign Bishop of Rome** (the Pope), refused his demands for money, forbade appeals to his Court. The evil King Henry VIII. encouraged this movement, because he had quarrelled with the Pope over his Divorce, and it increased his despotic power.
- A.D. 1534. Separation from Rome.** Acts were passed by which the Church of England was set free from the *usurped* power of the Papacy.
- A.D. 1539. Suppression of the Monasteries.** The Monks had supported the Pope, and, Henry VIII., procuring false witness against them, seized their lands and wealth and expelled them from their Monasteries.
- B.—Doctrinal Reformation.** When the Church of England was free from the Pope, she began to cleanse away all false doctrines and corrupt and superstitious practices, **keeping all that was Catholic**, returning to the pure teaching of the early Church. Our Church is *not a new Church* but *a clean Church*. When you wash the dirt off your face it is still the *same* face; not a *new* face, but a *clean* face. So the Church of England became at the Reformation not a *new* Church, but a *clean* Church, still what *it had always been* a true, **living part of the Holy Catholic Church**. We kept the Apostles' Doctrine (Creeds, Catechisms). We kept the Apostles' Fellowship—our Bishops trace their succession in *unbroken* line to the Apostles. We kept the *same* Sacraments and the *same* Prayers translated from Latin into English. We only cleansed away the foul corruptions, and false Doctrines, and usurped powers of the Papacy.
- A.D. 1549. Our Prayer-Book** was issued, and after many revisions finally fixed in 1662.
- A.D. 1588. The Spanish Armada** was defeated, and the last attempt of the Pope to regain his power over England failed.
- A.D. 1588-1662. The Protestant Reaction.** The gross corruptions of the Papacy led to violent reaction all over Europe. Foreign Reformers did not cleanse the Church, but they *separated from it*, and formed **Protestant Sects**. Followers of Luther and Calvin tried unsuccessfully to make the Church of England Protestant. But the Church rejected both Papal corruptions and Protestant heresies, and clung to the ancient Catholic and Apostolic Faith and Ministry and Sacraments. (The word "Catholic" means Universal). When they could not change this the Protestants separated from the Church and formed the Sects.
- A.D. 1568. The Independents** (now called "Congregationalists") separated from the Church, and in Cromwell's time bitterly persecuted her. The **Baptists** separated from the Church in 1633; the **Wesleyans** in 1791. These quickly split into many Sects. There are now about 350 Sects in England.
- A.D. 1700-1800. Unbelief spread rapidly** through England. Broad Church Bishops, *with vague opinions instead of deep convictions*, killed out enthusiasm, and the Church was *perishing of Indifference*. **John Wesley** revived Personal Religion by his preaching. **Bishop Butler** drove back Unbelief by his writings.
- 1730-1830. The Evangelical Revival** recalled souls as individuals to strictness of life, personal devotion, and missionary zeal.
- 1833-1906. The Catholic Revival.** Under the teaching of Mr. Keble and Dr. Pusey, the Church was re-awakened to the full power of corporate life as a living part of the Catholic Church. Priests showed their loyalty to the Faith by enduring persecution and imprisonment. The Sacraments were restored, Worship was revived, Brotherhoods and Sisterhoods were formed, Science and Art were consecrated by Religion, and it was shown that the Church of England is the **true Catholic Church in this country**, founded by Jesus Christ and His Apostles, and cleansed of corruptions at the Reformation.
- Remember.** You are writing the next page of the Church's History. You must love and work for the Church "**Even as Christ also loved the Church and gave Himself for it.**" (Eph. v. 25).

The Algoma Missionary News

EDITOR :

REV. CANON 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. 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
SEPTEMBER

1. Sat.—Nepigon; start down river.
2. 12th Sunday after Trinity.—On Portage.
3. Mon.—
4. Tues.—Take boat to Sault Ste. Marie with McMullin.
5. Wed.—Arrive Sault Ste. Marie; Indian Homes.
6. Thur.—Visit Garden River Mission.
7. Fri.—
8. Sat.—
9. 13th Sunday after Trinity.—Sault Ste. Marie.
10. Mon.—Sault Ste. Marie.
11. Tues.—Meeting of Executive Committee.—Sault Ste. Marie.
12. Wed.—Sault Ste. Marie.
13. Thur.— “ “
14. Fri.— “ “
15. Sat.—Train Eastwards.
16. 14th Sunday after Trinity.—Webbwood and Nairne.
17. Mon.—Massey and Walford.
18. Tues.—
19. Wed.—Ember Day.
20. Thur.—
21. Fri.—*St. Matthew, Ap. Evan and Mar.* Ember Day.
22. Sat.—Ember Day.
23. 15th Sunday after Trinity.—Missanabie and White River.
24. Mon.—Return to Sault Ste. Marie.
25. Tues.—Sault Ste. Marie.
26. Wed.— “ “
27. Thur.— “ “
28. Fri.— “ “
29. Sat.—*St. Michael and All Angels.*
30. 16th Sunday after Trinity.—Manitowaning, The Slash and Hilly Grove.

Rev. T. J. Hay, of Bruce Mines, leaves at the end of the month for England. He has leave of absence for a year.

THE GUILD OF CHURCH AND
EMPIRE.

(Continued from page 99.)

than a joyful uplifting of the heart that we turn to her missionary work, in the earnest prosecution of which lies her one great hope of increase in vital power, of unity, and of holiness. For here she begins—in her members—to receive and to impart that sense of oneness with her Divine Head, and, in Him, of communion with all who are His, which is her very life. And anything which helps Christians to realize their fellowship in act must needs be of utmost value. Therefore, is the newly-formed

GUILD OF CHURCH AND EMPIRE

very greatly to be welcomed, and the readers of the A.M.N. will like to know how it came to exist. Hardly more than a year ago, the rector of Singleton, New South Wales, writing in "The Church Reading Magazine," dwelt forcibly upon the difficulty of keeping in touch with the historic associations of the Church, and of enabling its members, often so separated one from the other, and so far from a place of worship, to realize their fellowship in the One Body. And he pointed out how much might be done, in one direction at least, to meet the difficulty, viz., by members of the home Church sending out books, and papers, and pictures, and magazines to their fellow-Church people abroad. "I think you can do something," wrote Mr. Stacey, "to send after us the benefits that accrue to you from living amidst the surroundings of which we are joint owners, but of which you alone have possession and enjoyment."

This suggestion strongly appealed to many readers of the C.R.M.; so much so, indeed, that it led to the 'Guild of Church and Empire' being formed last Ascension-tide, under the auspices of the Bishop of Rochester as President, and of Mrs. Horace Porter as Hon. Organizing Secretary. No one has done more general service in the endeavour to encourage the reading and study of the Holy Scriptures and of Church history than Mrs. Porter; and the breadth of her sympathies, as well as the success with which she has instilled the sense of corporate responsibility into others, is already made plain by the warm and hearty way in which the Guild—with its inspiring title—has been received and supported. The object of this Guild—to use Mrs. Porter's own words—"is simply to inform Church people as to what needs doing, and how it can be done—to give them the oppor-

tunity of joining, if they wish, in the great work of helping to meet the claims which the Empire makes upon the Church in these days of rapid expansion. The first idea was to use the Guild solely for the purpose of sending out literature; but practical experience shows that it is impossible entirely to limit the interests of members to this one method of helping." And she proceeds to say that certain members have united to find the means for training one of the present workers and future clergy whom the Archbishop of Rupert's Land has been "adding for Canada. Needless to add, the Archbishop, when in England, bore the strongest possible personal testimony to the value of a good book or paper as a means of keeping lonely workers in touch with the old Church.

May God speed with His abundant blessing this earnest effort to respond to the calls that reach us, at home, from every part of our Empire (more particularly from Canada), and to forge and tighten the links of communion which should bind us all together in holy and indissoluble fellowship with one another and with Him.

A. B. T.

ST. PATRICK'S PRAYER,

As he was going to preach at Tara, before the assembled Irish Princes, and expecting persecution.

At Tara to-day the strength of God pilot me: the power of God preserve me. May the wisdom of God instruct me, the eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me.

Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me; Christ on my right hand, Christ on my left hand, Christ on this side, Christ on that side, Christ at my back. Christ in the heart of every person to whom I speak; Christ in the mouth of every person who speaks to me; Christ in the eye of every person who looks upon me; Christ in the ear of every person who hears me at Tara to-day.

Rev. J. T. Larzen, of Schreiber, has resigned, and leaves the diocese at an early date.

Now that we have a site at Massey, efforts are being made to secure the money to erect a church there.

Mr. C. R. Palmer, a student at Trinity College, Toronto, has been serving as lay missionary at points in the neighbourhood of Sault Ste. Marie.

About 25 years ago a lease for 999 years expired in England, and the property reverted to the original owner who leased it, namely, the Church of England. It is, thus legally decided that the Church of England has had a corporate entity since the time of Alfred the Great, and that it did not, as has been supposed by many, originate in the reign of Henry the Eighth.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to August 15, 1906:

DOMESTIC MISSIONS

Gravenhurst, \$2.71; St. Luke's Pro-Cathedral, \$14.12; Gravenhurst, for Indian School, 60c.

MISSION FUND

English Association, \$355.40; English Association, \$38.04; account M.S.C.C. grant, \$842.94; St. Luke's Pro-Cathedral, \$17.40; English Association, for new missions, \$2.54.

SPECIAL PURPOSES

English Association, for Mr. Machin's house, \$42.23 and \$6.06; English Association, for Students' Fund, 97c.; English Association, for Bishopric Fund, \$362.94; Synod services collection, \$10.20; Synod missionary meeting, \$19.35.

MISSIONARY APPORTIONMENT

Gravenhurst, \$6.53; Blind River, additional, \$3; Nipissing, house-to-house, \$3.25; Restoule, house-to-house, \$4.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND

Gravenhurst, \$2.

EXPENSE ACCOUNT

Gravenhurst, \$9.92; Northwood, \$1.19; St. Luke's Pro-Cathedral, \$8.42.

DIOCESAN DEBT FUND

Victoria Mines, \$2.90.

CHURCH AND PARSONAGE FUND

English Association, \$10.17.

SUPERANNUATION FUND

St. Luke's Pro-Cathedral, \$10.

FOREIGN MISSIONS

St. Luke's Pro-Cathedral, for Jews, \$3.85.

INDIAN HOMES

English Association, \$16.96; English Association, \$6.18; Whitby, All Saints', \$3.75; Collingwood S.S., \$9.38; Toronto, St. Philip's S.S., \$16.80; for Wawanosh, \$5; grant S.P.C.K., for scholarships, \$482.15.