

JANUARY, 1907

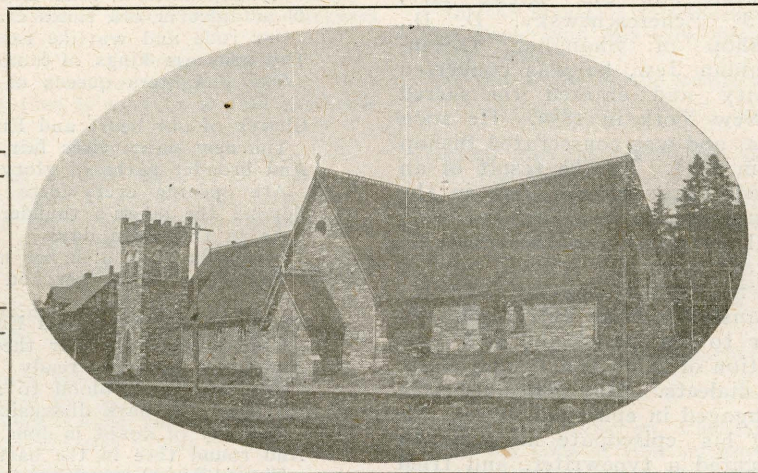
Now it is high time to
awake out of sleep.



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.

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Archdeacon of Algoma, - - Rosseau, Ont.

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C. V. PLUMMER, Esq., Lay Secretary of the Synod, Sault Ste. Marie, Ont.

LIST OF SPECIAL OFFERINGS.

BY direction of the Executive Committee cards have been printed containing the particulars—dates and objects—of the special offerings ordered by the Synod. A number of these cards have been mailed to every parish and mission, where, of course, they will supercede any previous list. Copies of this sheet of particulars must be attached to the doors of every Church and displayed in view in every vestry throughout the diocese.

A MISSIONARY HERO.

ON October 14 last, died one of the noblest, most patient and scholarly prelates the Church militant has ever had—the Right Rev. Samuel I. J. Schereschewsky, D. D., formerly Bishop of Shanghai. Originally a Lithuanian Jew, he was converted to Christianity and entered the sacred ministry in New York in 1859. He soon went to China, and was consecrated Bishop of Shanghai in 1877. As the result of an illness incurred through travelling in the heat of the summer, he was stricken with almost total paralysis, and resigned his See in 1883.

He was a marvellous linguist, and his labours in translation were extraordinarily heroic. Prior to his attack, he had done much translation of Bible and Prayer Book into native dialects. He continued this work while engaged in episcopal duties. After resigning his episcopate he came to America, procured a typewriter, and tried to continue. His fingers were unequal to the task, until further treatment enabled him to use one finger of his right hand, with occasional aid of a stick to press down the keys. In this way he laboured incessantly for nine years, until he had completed a revised translation of the Old Testament in Mandarin. Then he went to Tokyo and spent another nine years with a typewriter of his own devising, turning his Roman lettering into Chinese characters. The result was published in 1903, and made the Scriptures available for 300,000,000 people. Not being content with all this, he began a reference Bible in Chinese, on which he was still engaged when he was called to his reward. He has been compared to Milton, but those who witnessed his sweet cheerfulness will rank him far higher, among the saints who have followed "the example of His patience."

AD ECCLESIAM ANGLICANAM.

Church of our heart and Empire,
Upon thy queenly head,
There broods the living Spirit
Whom Christ himself has shed;
No more the dark dissensions,
The day of doubts is done;
When dangers gather round thee,
Thy children stand as one.

Church of our heart and Empire,
Forgive the shameful past,
The worldly hearts that chilled thee,
The chains that bound thee fast.
Behold, from the horizon,
The clouds have rolled away,
And now with clearer vision,
Men own thy gracious sway.

Church of our heart and Empire,
So bright thine annals shine,
The ages hold no triumphs
More wonderful than thine;
Thou didst in old times cradle
Our rude and warlike race,
Thy sons are kings of honor,
Thy daughters queens of grace.

Church of our heart and Empire,
The new dawn rises fair,
And broader paths of glory
Are opening everywhere;
Beyond the ocean's thunders,
As in the olden days,
Thy creeds give faith her utterance
Thy voice her prayer and praise.

Church of our heart and Empire,
God's wings are o'er thee spread,
And loyal sons are ready
For thee their blood to shed;
No more the dark dissensions,
The day of doubt is done,
And round thee in the battle
Thy children stand as one.

—FREDERICK GEORGE SCOTT.

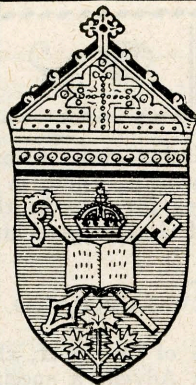
[The above is taken from the Quebec Diocesan Gazette, and is from the pen of a friend who has attained literary fame.]

The Huron Mission Fund is richer by \$2,000, received from the estate of the late Mr. Wm. Grey, of Woodstock.

Rev. Frank Dumoulin, son of the Bishop of Niagara, leaves St. Peter's Church, Chicago, to become Dean of Trinity Cathedral, Cleveland, Ohio.

The Church in Polynesia has another martyr to add to its noble band. Rev. Charles Godden was recently murdered at the Island of Opa, New Hebrides.

*cf. ANN
Sep 1918*



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FOLLOW ON.

AN EPIPHANY CAROL

THE Epiphany star, The Christ's ensign
afar,
Shone clear o'er the cradle of morn;
And a musical wind, from the darkness
behind,
Breathed soft o'er the desert forlorn,
Breathed soft o'er the desert forlorn,
Like the song that is sung by a glad mother's
tongue

When her child of travail is born.

Follow on, follow on
Till the night is gone :

Till the long, hard quest has its end in rest,
And the vision of Christ is won.

* "Now arise, thou, and shine ! for this signal
is thine,

O world sitting sad in the gloom !
On thy longing and prayer, on thine utter
despair,

Gross darkness has lain like a doom,
Gross darkness has lain like a doom;
But thy mourning is done, and an unsetting sun
Thy life shall for ever illumine."

Follow on, follow on, etc..

"Take your garments of praise, and your
carols upraise,

O Continent, City and Isle !

Flow together and sing—with the subject the
King—

Together ye waited long while,
Together ye waited long while;
With a wonderful bloom, like a soul from the
tomb,

The universe desert shall smile !"

Follow on, follow on, etc.

O'er the dreary sand-sea, sped the King Sages
three,

As they listened that mystic lay;
And serene on their sight fell the marvellous
light,

Christ's sign set in Heaven, alway,
Christ's sign set in Heaven, alway;
Never star, never moon, never splendour of
noon,

Shone like the Epiphany ray.

Follow on, follow on, etc.

So in trust did they fare, thro' long peril and
care,
O'er that great and terrible wild;
Till, enrapt on the face of Christ's infinite
grace
On the breast of His Mother mild,
On the breast of His mother mild;
Upon them from His eyes, deeper depths than
the skies,
The One Light of the whole world smiled.

Follow on, follow on, etc.

Kneeling low they outpoured their triuè gifts
to the Lord,
As He royally blest them there;
Gold and Myrrh at His feet, and the Frank-
incense sweet,
Their Charity, Penitence, Pray'r,
Their Charity, Penitence, Pray'r;
To the Monarch most High, to the Man who
must die,
To their God was this tribute rare.

Follow on, follow on, etc.

Follow ! so follow on, Christians every one,
Hold the hope of your patience fast,
Till the Davstar arise and your happy eyes
See the King in Beauty at last,
See the King in Beauty at last ;
And the Love, Work, Praise of your pilgrimage
days,
At the feet of your Lord are cast.

Follow on, follow on, etc.

—REV. S. J. STONE.

* Compare with verses 1 and 2, Isaiah LX.

NOTE.—The gifts of the Magi have been
variously interpreted. As a rule, it is under-
stood that the Gold represented the offering to
Him as the King ; the Myrrh, associated with
suffering, the offering to Him as Very Man ;
the Frankincense, a symbol of worship, the
offering to Him as Very God ; and that, cor-
respondingly, they represented whatever we
can offer, (1) in gifts of love and charity,
(2) of self-mortification and work, and (3)
of prayer and praise.



DIOCESAN NEWS



TRINITY COLLEGE — REPRESENTATIVES OF THE DIOCESE OF ALGOMA.

THE Diocese of Algoma, having evolved from the missionary stage, and now possessing a duly constituted synod, the Lord Bishop of the diocese has been pleased to appoint representatives on Corporation, as he is entitled to do, seeing that he is one of the successors of our founder, the first Bishop of Toronto. These representatives are the Venerable Archdeacon Gillmor, of Rosseau, the Reverend Canon Boydell, M.A., of Sudbury, the Reverend Canon Piercy, of Sault Ste. Marie West, and the Reverend Charles W. Hedley, M.A., of Port Arthur. It is interesting to note that the last mentioned gentleman is one of our own graduates, who took his degree with honours in Modern Languages in the year 1892.—Trinity College Review.

BRACEBRIDGE.

FROM a Toronto paper it is learned that the Second Sunday in Advent was a red-letter day for the rector and congregation of St. Thomas', Bracebridge, when they used for the first time a beautiful pipe organ. It was a proud day for Mr. Wm. Kirk, who has been choir-master for 38 years in St. Thomas' Church, to marshal his choir to the accompaniment of such a fine instrument. The only debt remaining is the sum of \$700 on the church tower.

ORDINATION AT SAULT STE. MARIE.

ON the Fourth Sunday in Advent the Bishop in the pro-cathedral of St. Luke, ordained to the Diaconate Mr. Leo. D. Griffith. Mr. Griffith, came to us a year ago, since which time he has worked chiefly at Coppercliff. He is a graduate of St. Paul's Missionary College, Burgh, Lincolnshire. He also passed successfully the Cambridge Preliminary. At the ordination he was presented by Rev. J. Boydell, M.A., Ex. Chap., who also preached on the occasion.

Rev. L. D. Griffith has for two months past been assisting the local clergy at Sault Ste. Marie. He will remain there for a few weeks longer, after which the Bishop will appoint him to a more permanent sphere of labour. He is welcomed

to Algoma's band of missionaries. Those who know him best believe there is a future of much usefulness for him in the future, if it be the will of God to give him years.

ORDINATION AT NEW LISKEARD.

ON Sunday, the 9th of December, the Second Sunday in Advent a special ordination was held in New Liskeard, when Mr. Arthur Thomas Lowe was admitted to the Diaconate. The intensely cold weather made against the service, keeping more distant members of the congregation away: Nevertheless the occasion was a very impressive one. The service was hearty, music good. The preacher was the Ven. Archdeacon Gillmor. The Rev. R. A. Cowling, of Haileybury, was also present to assist. Already Mr. Lowe has made his ministry felt and his earnestness of purpose and devotedness of spirit will enable him to exert a powerful influence for good. New Liskeard is to be congratulated upon its new clergyman. Mr. Lowe is established in a newly built parsonage close beside the church—a very comfortable little house which, with a few slight additions, will become a very attractive and convenient centre of work. For the afternoon the clergy scattered, Mr. Lowe driving to Harley for service, Mr. Cowling, crossing the rather precarious ice of the lake, some three miles to Dawson's Point, the Bishop going to Haileybury.

CONFIRMATION IN HAILEYBURY.

ON the evening of Sunday, December the 9th, the Bishop of the Diocese confirmed eight persons in the Church of St. Paul, Haileybury. The beautiful stone church was crowded to overflowing by a most attentive and representative congregation. It is one encouraging feature in the work that we are doing in these parts that such general interest seems to be shown in our confirmation services. People who have little avowed interest in religious things, and have no direct connection whatever with the Church, yet attend in large numbers and manifest no inconsiderable interest when a confirmation service is held.

Haileybury is recovering rapidly from the effects of the disastrous fire of a few months ago. Already many fine new build-

ings have been erected in the fire-stricken region and the town bids fair to rise from its ashes, improved in more enduring form. Its proximity to the Cobalt silver regions is a source of much pleasant life and prosperity. It has also a delightful situation. Its future seems to be assured.

COBALT.

THE life and activity in this now famous spot were never greater. The services here and at Latchford are now conducted by Mr. W. E. Phillips, who removed here from Thessalon at the beginning of December. The difficulty is to find a lodging-place, so limited is the accommodation, as compared with the enormous demand. There are, it is true, several excellent hotels. These are out of the question for such a purpose. The difficulty is being overcome by the erection of a little house on the church property. When this is ready for occupation one of Mr. Phillips' greatest difficulties will be done away. Another difficulty he at present encounters is that of transportation on Sundays. It is not easy to do the nine miles between Latchford and Cobalt on foot and to keep appointments. However kind friends and a hand-car may help materially and difficulties are made to be overcome. The Bishop paid a flying visit on December 10th, in the interests of the mission.

NOTES.

THE monthly meeting of the Executive Committee took place on the 6th of December. Among the various subjects dealt with were the important ones of the Swedish Mission at Port Arthur, and the appointment of a travelling missionary. The Rev. Canon Piercy, who has been ill for some weeks, was happily able to take his place and part.

The appointment of a travelling missionary is a step in advance which we hope will prove a great benefit to the Diocese at large. His work will be to awaken missionary zeal, to visit, open, and superintend new mission fields and during the first year at least, to urge the claims of our Clergy Sustentation Fund. It is hoped that a sum of money worthy of the diocese may be raised and it is our purpose to present it together with any unappropriated sums that may be offered at the great

thankoffering to be made in St. Paul's Cathedral 1908.

The thankoffering above alluded to is an offering to be made by the whole Anglican Communion all over the world as an acknowledgment of God's goodness to His Church. Every part of the Anglican Church is invited to take its share in the great act. The money raised and offered may be appropriated, as ours is to be, to some great missionary object, or fund, or it may be unappropriated. If unappropriated, it will be applied at the discretion of a special committee, appointed for the purpose, to one or other of the great needs of the Anglican Communion of the present time.

While it is hardly possible for the Diocese of Algoma to do very much beyond providing in a measure for its own needs, it would be a beautiful and noble thing, for it to raise at least a modest sum, to be presented at this great thankoffering without appropriation. Money raised for our Sustentation Fund is of course raised for ourselves and though it is for Mission work and thus represents an onward movement it is hardly a satisfactory acknowledgment of the goodness of God to us. An additional unappropriated sum although small in amount would be a better expression of our sense of God's benefits. All these matters we hope will be thoroughly explained and dwelt upon during the coming year by the travelling missionary.

Ven. Archdeacon Gillmor met with a nasty accident lately at Parry Sound. It was on the 6th of December. He was run over by one of the busses which ply to and from the railway station. He was conveyed to the hospital and his wounds dressed. He was not a little bruised and shaken up. Yet the next day saw him start again on his northward journey to attend the ordination at New Liskeard. It was a plucky thing to continue his trip.

Ven. Archdeacon Gillmor has consented to undertake the duties of a travelling missionary, whose duties are mentioned in a preceding paragraph. He expects to make a start about the middle of January. There is no need for any one to commend our friend to residents in Algoma. He is too well known. All we now say is that the complete success of his mission throughout the diocese depends, under God, upon the co-operation of his brethren—clerical and lay.

On the Feast of the Epiphany, 1907, our Bishop completes the tenth year of his episcopate. By the grace of God he has been permitted and enabled to do much for the Church in Algoma. Our prayer is that in health and vigor he may be spared to us for long years yet. And may he be cheered with seeing much fruit for his labours. He has affectionate good wishes of his people—clergy and laymen all.

A correspondent writes to say that the \$12 credited to Missanabie for Bishophurst repairs in our October issue is not correct. The sum should be placed to the credit of White River. However much it may be regretted, yet sometimes a mistake will make its way even into the columns of the "A. M. News." We are sorry.

Mr. G. Harold Charles is the student catechist now at Copper Cliff and under the direction of Rev. Canon Boydell, of Sudbury.

Mr. W. S. Weary, student catechist, is filling the gap at Thessalon and Bruce Mines.

AS BISHOP MONTGOMERY SAW US.

A "Summer Tour Through Canada" is the title of a most interesting article contributed to that excellent missionary paper "The Mission Field" by Bishop Montgomery, the Secretary of the S.P.G. We quote the portion of the article which refers to us:

Then I sped away to the diocese of Algoma, where I should begin the work for which I really came. *I came for the sake of the pressing needs of Western Canada, and I am inclined, so far as the work of the Church is concerned, to class Algoma with Western Canada, though geographically it is just eastern. Algoma consequently suffers, for it is the one entirely pioneer diocese of Eastern Canada; yet, being eastern, it is overlooked by those who are impressed with the needs of the west.*

On Saturday, August 18, I left North Bay, a township on Lake Nipissing and the junction where the Toronto line joins the main rail east and west. We, however, were to travel northwards along a new line lately made for 100 miles to reach the mines at Cobalt, now a famous silver mine, and to open up agricultural country further on. That Saturday's journey convinced me once for all that Canada is a land of lakes. Every quarter of an hour, so it seemed to me, we came to a wooded lake which would make the fortune of an English neighborhood. Nor was this the only spot where this fact was forced upon one.

Except on the actual prairie it seemed impossible to be long out of touch with these lovely stretches of water, and I am inclined to believe that there may be truth in the dictum that the lake surfaces of Canada when put together would cover the whole of Europe. It was a very hot day indeed when we reached Cobalt, anything from 90 degrees to 94 degrees, but hospitality was unfailing, and of course we examined the great mine. I have seen many silver mines, but it was almost provoking to see money made so easily as was apparently the case at Cobalt. Silver, nearly pure, was being taken out of lodes on the surface. That evening we watched a remarkable scene. We overlooked the centre of the township; and here in the hot, still evening a cheap-jack with a voice of thunder and the resources of a magician enthralled the whole population of the place, some 500, leading the way up to his patent medicines and then selling scores of bottles. Such energy, such knowledge of human nature! I envied him for the work of the Church of God. What could not a man with such gifts do for the Lord! On Sunday, August 19, I had the privilege of preaching in the new church opened for the first time on that occasion. I preached and mopped. At 1 p.m., when the sun was at its hottest we, my dear friend the Bishop and I, left our good hosts in order to tramp along the railway line five miles to Haileybury, that I might preach there at 3.15. Needless to say we stripped for the fray. We took off every garment that decency would permit, opened our umbrellas, carried our garments and canonicals, and walked through sandy cuttings on a breathless day, thermometer 94 degrees in the shade. Bush fires were smouldering on all sides. It was glorious, and I bethought me of the old days and the happy tramps in Tasmania. Then, too, I had so delightful a companion. I preached at 3.15, still mopping; a humorous friend said afterwards, "There was, of course, but one text for you—Gideon's fleece." Just before we reached Haileybury and were looking down upon the wooden township shimmering in the heat, with bush all round and fires smouldering—I made the remark to a friend—"I don't know how it may be in Canada, but my Australian experience prompts me to say that if a wind springs up I would not give *that* for Haileybury." Next day it was burnt out. But our day had not ended; the Bishop went back to Cobalt. I went by train to Lisk-eard on the shores of Lake Temiskaming; and as we looked down upon the enormous stretch of waters through the heat, it

was difficult to believe that it would be frozen solid and become a highway in six months' time. I preached again, mopping. On Monday we returned to North Bay after an experience which reminded me in almost every particular so much of Tasmania—in the townships, the bush, the free life and great hospitality, the wooden churches, the people—that it was difficult to believe it was not the Antipodes. There was one exception—the lakes. Pioneer work is very much the same all the world over, and there is no work one loves quite so much so long as youth and vigour remain. It is worth mentioning that by an Act of the Provincial Legislature of Ontario intoxicants are excluded altogether from the township of Cobalt.

North Bay has a beautiful church under a rector given to hospitality towards the brethren. The Bishop of Algoma and I passed from his house to "the Soo," as Sault Ste. Marie is familiarly called. It is the neck of Canada; here east and west may be said to meet on the waters. Lake Superior empties itself through the rapids, and on each side of them, on American and Canadian soil, there are canals with locks for the enormous traffic that passes this way. It is difficult to believe that more than twice the tonnage using the Suez Canal passes annually by "the Soo," so great is the water-borne wheat industry, together with other business, including an enormous passenger traffic. Here water power makes vast factories possible for rails, pulp, etc., all protected or subsidised.

But soon I was speeding to Port Arthur, at the west end of Lake Superior, by steamer. At Port Arthur the traveller sees the road cut by Lord Wolseley thirty-five years ago on his way to quell Riel at Fort Garry. There is a beautiful church here with all means of grace well supplied. Of course, I preached, and also addressed clergy and laity in private conference. On the following day, after memories of lavish hospitality both at Port Arthur and Fort William, I found myself on my way to Winnipeg, and Dr. Arthur Robinson was discovered on the train, bent in the same direction.

SUNDAY SCHOOL LITERATURE.

IF Church people only do their duty they will see that no literature is distributed to the children in our Sunday Schools but that which is consistent with the doctrines taught by the Church. No one can estimate the injury the Church

in Canada has suffered from indifference in this matter. The "goody-goody" paper is anti-Church in reality—dear at any price. Better none than that which is opposed to Church doctrine, which is Bible Truth. Then there is the "unsectarian" publication—the thing that professes to scout dogma, which is nothing but the truth definitely stated—it ought never to be seen in our Sunday Schools. Unsectarian Christianity "consists in shirking difficulties without meeting them." "Unsectarian means un-Christian," says Mr. Leslie Stephen, and in this he does not miss the mark.

We are compelled to assume that children sent to Church Sunday Schools are sent there to be taught what the Church believes, and unless that is done we are faithless to our trust which binds us to teach all those things "which a Christian ought to know and believe to his soul's health."

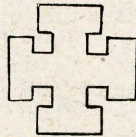
In another issue mention will be made of suitable S. S. Magazines and a word said about care in choice of books for S.S. libraries.

ONE DOUGHTY DEED IN 1907.

IN old days a young knight took a motto for his life, a label by which his friends might recognize him and know the chief leading thought of his heart. Such a knight in the morning of his manhood was often proud of his father or his family, and took the motto they bore; and some received a new one from the king, and others adopted the motto of a gallant soldier they had conquered in the battle. Such a one was that of our Black Prince—"Ich dien," "I serve." It has been well said that this motto has been the aspiration with which our fathers have gone forth to their daily work ever since Christianity was brought to England; and it is to their knightly courage and sacrifice that we owe the heritage of our faith. Surely now, if ever, it should be our pride to serve the Church they loved. For there is need of service—downright, honest endeavour to meet the onslaught of men who would rob us of our Sunday, our Schools and our Scriptures. Let us make a knightly New Year's resolve to emulate God helping us, the devotion of our fathers who builded our Churches and preserved our faith, by at least one doughty deed in 1907 of which we need never be ashamed.—"Home Words."

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

MY dear friends of the Woman's Auxiliary,—I think it will be easier for me to write what I have to say this month, in the form of a letter. I promised you a short account of my late tour in the Rural Deaneries of Parry Sound, Muskoka and Nipissing. After the conference at Blind River, I went on the 6th of October to Burk's Falls. As it was late that night, Canon Allman's son pointed out the church high up on the top of a hill, on our way to the parsonage, I felt much interested. Burk's Falls is always associated in my mind with two clergymen whom I have known very well; the Rev. E. A. Vesey and the Rev. Canon Piercy, having both worked here in past days. The services on the Sunday were reverent and hearty; the celebration of Holy Communion was a fit and happy beginning to my proposed work, the kindly family party at the parsonage made me one of themselves and the Sunday was a restful and happy one. On the Monday afternoon the members of the Woman's Auxiliary met me and we spent a pleasant and, I hope, a profitable time together. Perhaps this is the best place in my letter to say that it was due to Canon Allman's clever and business-like management that the tour was possible, that my whole itinerary was drawn up by him with a most kind consideration for my comfort and convenience.

I went on the next morning to Emsdale and found something of a deadlock. There had been some talk of my visiting Magnetawan first, but as the weather was very cold, and but few of the members could have met me, Canon Allman advised me to go straight on to Emsdale.

Therefore Canon French had not arranged a meeting for the Tuesday on which I arrived. So I had an idle day, made very enjoyable by the entertaining talk of Canon French and his daughter, who was most solicitous for my comfort. And no doubt it was better so, for I had grave fears that illness was again coming upon me, and I would have to stop all visiting at that early stage, and get as fast as I could to some old and dear friends at Gravenhurst to be nursed. However, the Canon's prescription and a good night's rest did wonders, and I felt able to go on to Novar, on

the 10th, promising to revisit Emsdale next day but one.

I had long been anxious to see Novar, where the Rev. F. Pardoe worked so long, and the quiet little village whose women work so bravely. We had a W.A. meeting in the church that afternoon. You will remember how St. Mary's, Novar, was burnt down some few years ago, and how sorry we all felt. Almost every member was present, and we had a delightful meeting. Mrs. Anery was my hostess, and showed me every kindness.

On the 11th I reached Huntsville, and was charmed with the beauty of its situation. The town looked to be climbing the side of the mountain, and the foliage of the many trees wore the most gorgeous autumn livery. Now Huntsville is an important branch. I had never met any of them, though I knew the Rev. C. W. Balfour, and, though not much given to nervousness in speaking because my subject leaves me no room for any thought of myself, I did feel a little trepidation in the thought of addressing Huntsville Branch. The meeting was to be at the Rectory, immediately after my arrival, and I felt like a stranger in a strange land.

And in they came, women and girls, till it seemed to me the large room would hold no more. But the kindly welcome of Mr. Balfour and his sister, the hearty greeting given me by every body, soon dissipated all feeling of strangeness, and I have seldom felt so happy in speaking, so sure of sympathy in those I spoke to, as on that afternoon. I met then for the first time, Mrs. Pardoe, for whose sorrow I had grieved, Mrs. Pringle, who had so long corresponded with me at Burk's Falls, Mrs. Fry, long one of the noble little band at Seguin. We met as old friends, and then I felt how good it was to have such friends. If the work had ever seemed hard and painful to me, surely here was a rich outcome of it.

A relentless editor allows me no more space, so I must say "to be continued in our next". Meanwhile, this reminder: send in your pledges.

Your affectionate fellow-worker,
R. IRONSIDE.

GENERAL CHURCH NEWS

SOME of our readers will note with interest that at a meeting of the Siloh Calvinistic Methodist Chapel Debating Society, Llandudno, last month the subject of Welsh Disestablishment was discussed, and the vote showed a majority in favour of the Church. Among the arguments used for the Church were the good spiritual work which the Church in Wales is doing, the difficulty of finding a better use for the money (assuming the endowments to be "national"), and the contention that there are reforms of a very much more urgent character needed by the people of the country.

The thankoffering of the Diocese of Quebec, to be presented at the great Thanksgiving Service in St. Paul's Cathedral, London, in 1908, is to be devoted in giving a special preparation for Holy Orders to suitable men at Bishop's University, Lennoxville, free of cost. The object is to help the Bishops in Western Canada to provide ministers to the hosts of new settlers going into that country.

The Society for the Propagation of the Gospel (S.P.G.) has received an important document, signed by all the Bishops in Japan, by Bishop Scott, of North China, Bishop Corfe, Bishop Turner of Corea, and Bishop Graves, of Shanghai, unanimously calling upon the society to aid in the creation of a new missionary Bishopric, to include the three provinces of Manchuria.

A Church of England hostel, for women earning their living and likely to be helped by home life, at a modern rate of board, is to be established in Toronto. The committee are: Canon Welch, Mrs. E. B. Osler, Mrs. E. B. Brown and Mrs. A. J. Broughall.

Archdeacon Lloyd (Saskatchewan), was one of the speakers at the C.C. and C.S. meeting at Exeter Hall, London, appealing for funds to enable the society to furnish fifty new missions in Northwest Canada.

Very Rev. Kenneth Mackenzie, Provost of St. Paul's Cathedral, Dundee, Scotland, has been elected to the see of Argyle and the Isles.

A new aisle has been added to St. Augustine's Church, Toronto.

Among the works projected to mark this jubilee year of the Diocese of Huron is the distribution among the 20,000 Sunday School teachers and pupils of a jubilee catechism, containing fifty-two questions and answers, concerning the Church, its character, its ministry, its government, with much definite information regarding its state in Canada and the Diocese of Huron. The Bishop will also circulate through his 165 clergy a booklet, "What the Church Stands For." A copy will be sent to every home in the 262 congregations.—(This use of typography will without question produce great results. It is the ministry of literature.)

The Huron Synod has decided to mark the jubilee of the diocese, among other ways, by raising an offering of \$20,000 to augment the Episcopal Endowment Fund. Hitherto, the General Purpose Fund has been drawn upon to make up deficiencies in the Episcopal stipend. The Episcopal Endowment Fund has a capital of \$77,525. The Fund has to provide also a sum towards the maintenance of an archdeacon.

In the parish church of Llanrhaidr, Wales, where Bishop Morgan, the translator of the Bible into Welsh, was one time vicar, a new organ has just been placed as a memorial of the Bishop's association with the parish.

The congregation worshipping in St. Luke's Church, Toronto, will provide a parochial memorial to the late rector, Ven. Archdeacon Langtry, who 38 years ago founded the parish and who had since served so faithfully.

To put beyond doubt any question concerning Bishop Carmichael's right of succession to the see of Montreal, a Bill will be introduced in the Legislative Assembly of Quebec at its next session.

The Church in the United States mourns two devoted sons who have lately passed to Paradise in the persons of Bishops Nicholson (Milwaukee), and Seymour (Springfield, Ill.)

CHURCH HISTORY NOTES

CHURCH MUSICIANS OF THE OLDEN DAYS.

QUITE a change this month, for our page will have something to say about Church musicians. They have a proud place in the story of the Church of England—our spiritual mother—from the days of Dr. Tye, in the reign of Edward VI to the Wesleys and Stainer and others of the 19th century, not to mention any living.

None will deny that there is to-day an Anglican Church school of music. It is distinct from all others. Indeed any one may look around and learn that the Romish Church has nothing equal to it, though she is rich in her possession of grand music. We have the music which is meant to express the worship of a congregation and does make for reverence. Again, it is distinguished by this mark—reverence—from all the light sing-song tunes familiar to so many sects. They make for irreverence. Separate them from the accompanying words and surroundings and no judgment would be so bad as to suppose that the tunes were calculated to aid devotion—worship of God.

No such mistake could be made by the hearer of the old Church musician's work. One may mention Marbecke, Tallis, Purcell and Boyce. Let us learn something of these men.

I.—JOHN MARBECKE.

We are so much accustomed to have our Bibles and Prayer Books in our hands, that we are apt to forget that the English people were not always able to worship God with the understanding as well as the heart; also that it was not till the reign of Henry VIII., in the year 1539, that the "Great Bible," as it was called, was given to the people in their native tongue.

It must truly have been a touching scene to look upon the large assembly of all ages and conditions, with eager faces intent on hearing the Word of God, for few could read in those days. It was through the influence of the noble Archbishop who laid down his life for his faith, that the English Bible was ordered by King Henry to be placed in all churches. We also have to thank Archbishop Cranmer for the first musical setting of a translation of the Litany in 1544. This Litany is much the same as the one still in use in our cathedrals and in many Churches.

However, as we are at present more interested in musicians, our attention is drawn to a celebrated man who about this time was seized and imprisoned for writings considered heretical—I mean John Marbecke, or Merbeck, to whom the Church of England owes a great debt. Unfortunately, we hear nothing of him as a boy; but we know he received the degree of Bachelor of Music at Oxford in 1547. He was also a lay clerk at St. George's Chapel, Windsor, and afterwards organist there. John Marbecke was evidently a learned man as well as a good musician, for he was the first to write a Concordance of the Old and New Testaments in English. It was when engaged upon this work that he was arrested with three others (probably friends) and condemned to the stake. The three poor friends were burnt; but Marbecke, fortunately for himself and the Church, was spared through the influence of the Bishop of Winchester and others.

The first Prayer Book in English was brought out in Edward VI.'s reign, in 1549; but it is not so well known that a musical setting to this book was written by John Marbecke—in fact, a full Cathedral Service, with the exception of the Litany. This service was not such as we have in use now, for the first Prayer Book differed considerably from ours of the present day; also, the chants and responses were for unison singing only, as the composer had arranged the old Plainsong of the Roman Church to the English words of the Reformed Service. By Plainsong, or Gregorian chant as now called, we mean the Greek modes adapted by Ambrose, Bishop of Milan, in A.D. 384, for the use of the Western Church, and two centuries later reformed by Gregory the Great. "How ancient these chants are!" you will say. Yes, indeed; but perhaps not so ecclesiastical as some think: for does not Sir George Macfarren, in his lectures on harmony, tell us that these Greek modes were the popular melodies of the country and essentially of Pagan origin? Be this as it may, we who are brought up to sing the Anglican chants think them, and probably justly, more beautiful and better suited to English words than the Gregorian tones, be they never so ancient.

But, returning to John Marbecke's Service, it is well to remark that, though as

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The Algoma Missionary News

"CATHOLIC."

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REV. CANON PIERCY, SAULT STE. MARIE WEST, ONT.

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

AD CLERUM.

DEAR BRETHREN,—After consultation with the Rural Deans, I have decided to make some changes in my order of visitations throughout the diocese. The general plan appended below will be adopted and carried out as rigidly as possible until further notice. It is my desire that every rector and missionary in the diocese should acquaint himself with the details of the plan and fall in with it in making preparation for my visitation. It is my particular desire that confirmations and other special duties may, as far as possible, be arranged so that no extra visitation will be necessary at another season of the year.

I am

Faithfully your friend and Bishop,
GEORGE ALGOMA.

GENERAL PLAN OF EPISCOPAL VISITATIONS.

- First Visitation—Parry Sound District—February and March.
- Second Visitation—Thunder Bay District, from Missanabie to the Western limit of the diocese—May.
- Third Visitation—Manitoulin and St. Joseph's Islands—June.
- Fourth Visitation—Muskoka District—August.
- Fifth Visitation—The Temiskaming region: North Bay to the northern limit of the diocese—September.
- Sixth Visitation—Sault Branch of the C.P.R. from North Bay to Sault Ste. Marie—October and November.

The Bishop is to be in and about Sault Ste. Marie during the greater part of the month of January.

ON the motion of Dr. Tristram the Dublin Diocesan Synod just lately unanimously adopted the following resolution :

"That this Synod desires to record its grave disapproval of the practice becoming increasingly prevalent of restricting the application of the word 'Catholic' to those who belong to the Roman Communion. Such an exclusive application of this term, implying, as it does, that the Church of Ireland is not a branch of the Catholic and Apostolic Church, cannot be conceded by the members of the Church of Ireland without involving disloyalty to their own Communion."

In the course of a vigorous indictment against the careless inaccuracy of public diction in this respect, Dr. Tristram asked, could it be denied for one moment that the application of the term "Catholic" to the Roman Church alone had now become almost universal? Roman Catholics and members of other religious communities could and would do what they pleased, but what were they to think of those who belong to their own Church, who presumably, repeated the Apostles' Creed at least weekly, and on every occasion when they had to mention the Roman Catholic Church in public proceeded to divest their own Church of every shred of Catholicity, and place it, inferentially, in the position of a schismatic body. Many Roman Catholics seized the opening thus made and termed such people "non-Catholics." It might be worth while now to inquire why in both Ireland and England—in literature, in the Press, on the Bench, at the Bar, and in daily use—the claims of the Roman Church to be alone Catholic were acknowledged openly and as of course. He always excepted at least one Irish newspaper, which never in its editorial department applied the term "Catholic" exclusively to the Roman Church. As far as he could analyse them, the reasons which influenced the members of the Anglican and Irish Churches in restricting this term to Romans alone were of three kinds—ignorance, indifference, and a desire for peace. The last, Dr. Tristram described as entirely contemptible. The resolution asked the Synod to express its "grave disapproval" of what is in danger of becoming the universal misuse of the term "Catholic."

A subsequent speaker reminded the Synod of the important statement on this subject issued by the Bench of Bishops in 1902 in which they said :

The Archbishops and Bishops call the attention of members of the Church to the increased misuse of the term "Catholic" to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as "Catholics," while members of our Church, and others who hold all the doctrines of the Holy Catholic Church defined in the ancient creeds, are frequently described as "non-Catholics." Furthermore, the Bishops said, "To be a non-Catholic is to be outside the Body of Christ, and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.'"

It is a cause for thankfulness that the attention of Church people has again been called to this important matter. On every possible occasion in public our Romanist brethren arrogate themselves the exclusive use of the title "Catholic." We cannot logically complain of their doing so, but we feel it most keenly when we are given away on this point by our fellow-Churchmen. Public speakers and writers are often culpably inaccurate in their misuse of the term. But after all, can we expect much improvement as long as the wrong use of the term "Catholic" remains in standard text-books of English secular history?—The Church Times.

[NOTE.—The above applies to Canada as much (fully as much) as it does to Ireland.]

CHURCH HISTORY NOTES.

Continued from page 10.

a whole it is seldom heard, it is acknowledged to be a powerful work, the Nicene Creed being especially fine. Dr. Burney, in his "History of Music," gives a comprehensive account of this work, with the "Te Deum" printed in full. There is also a description of the different notes, as follows: "The first is called a strene note, and is a breve; the second a square note, and is a semibreve; the third a pyke, and is a mynymme; and so on." What strikes us as most curious is that the whole of the service is written on a stave of four lines only, instead of five, to which we are accustomed.

Lastly, of John Marbecke let it be said that to him a deep debt of gratitude is owed, for his compositions laid the foundation of our great school of Church music, a school of which England has every reason to be proud.

ACKNOWLEDGEMENTS.

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

MISSIONARY APPORTIONMENT

Port Carling, \$30.57; Rosseau, \$48.30; St. Luke's Pro-Cathedral, \$124.00; Sand Lake and Kearney, \$5.04; Sudbury, \$26.14; Beaumaris, \$21.00; Falkenberg, \$25.00; Bracebridge, \$35.00; Baysville, \$30.00; Broadbent and Sequin Falls, \$10.00; Sundridge, \$14.40; Gore Bay and Stations, \$10.95; Novar and Stations, \$15.10; Fort William, \$25.75; North Bay, \$42.83; Burk's Falls, \$30.65; Sturgeon Falls, \$15.95; Cache Bay, \$10.85; Gravenhurst, \$25.40; Korah S. S., \$5.65; Goular's Bay, \$2.70; St. John's, Sault West, \$17.00.

SPECIAL PURPOSES

Bishophurst repairs:—Port Carling, \$24.42; Emsdale, \$27.60; Falkenberg, \$10.00; St. John's, Sault West, \$30.00; Novar and Stations, \$20.00. Students' Fund:—Sundridge, \$1.55. S. P. G. & C. C. S.:—New Liskeard, \$1.45; Haileybury, \$1.06; North Bay, \$2.25; Beaumaris, \$2.45; Port Sydney, \$1.75.

EXPENSE ACCOUNT

The Bishop's visits:—Gore Bay, \$2.01; Providence Bay, \$1.95; Kugawong, \$1.95; Ta-gona, \$1.49.

CHURCH AND PARSONAGE FUND

S.P.C.K. for Cobalt, \$95.92.

FOREIGN MISSIONS

Korah, \$7.60; North Bay, \$22.40.

DOMESTIC MISSIONS

Korah, \$7.60; North Bay, \$22.40.

MISSION FUND

Sundridge, \$14.35; Emsdale, \$5.75; Kearney, \$6.75; Gore Bay, \$2.35; Eagle Lake, \$13.00; South River, \$9.00; Sturgeon Falls, \$7.00.

SUPERANNUATION FUND

Novar and Stations, \$6.91.

INDIAN HOMES

S.P.G. special for Wawanosh, £4 13s. 11d. Contributions received by Principal Shingwauk Home direct during November, 1906:—"A Friend," Ottawa, \$150.00; Mrs. Quinton, England, £3 10s., \$16.85; St. Paul's S.S., London, Ont., \$75.00; Gregory, Ont., W.A., \$20.00; Mrs. Tritton Gurney, England, £2, \$9.56; St. Paul's S.S., Port Dover, \$16.00.

Religious services should be the milestones set up on the path of man's journey through life, and bear this inscription, "Nearer to God." To trust God with all one is, or hopes for, for ever, this indeed is the true faith of every earnest Christian.

It is so easy to-day to excuse ourselves from duty not because it is impossible to perform it, but because it is inconvenient to do so.