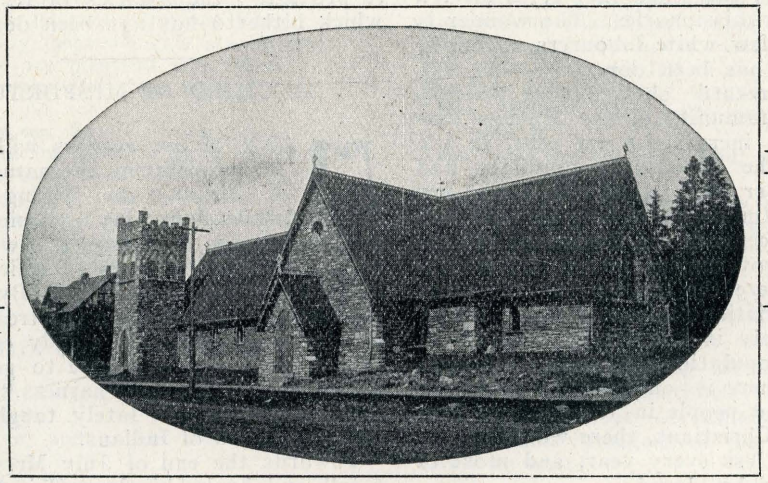
Now it is high time to awake out of sleep.

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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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INDIAN CHRISTIANS.

"ITEMS of Work in South India," by Canon Margoschis, is one of the very interesting papers in "The East and the West," for July. From it we subjoin some extracts, at the same time expressing the opinion that this S.P.G. quarterly review for the study of missions has no superior in the field it covers and must be included in any study of Christian missions. The writer of the extracts has for thirty years been in charge of one of the largest S.P.G. missions in South India :

ON THE SUBJECT OF STATISTICS

it is of importance to observe that in a population of 297 millions in India, Burma and Ceylon, there are over three and a quarter millions of Christians (including Roman Catholics and Syrians.) Working amongst these, there are only 1,314 foreign clergy and lay-missionaries. The wonder is that with so few white labourers so much, not so little, has been done.

The census record showed that whereas the Hindu community of the Madras Presidency had increased 6 per cent. in the last decade, the Christian community had advanced 18 per cent. ; that whereas 18 per cent. of the Hindus knew how to read and write, 30 per cent. of the Christians did so.

The latest government returns for Southern India, where the largest and the most promising Christian missions are found, show that there is one Hindu criminal in 447 of the population, whereas amongst Christians there is only one in 2,500 ; so that if all the people in the Madras Presidency were Christians, there would be 12,000 criminals less every year, and most of the jails could be closed.

In this Christian population there are 139,877 native Christians connected with the Church of England. Keshab Chunder Sen, a Hindu, but not a Christian, said : "None but Jesus is worthy to wear the diadem of India, and He shall have it." Thus it is we find that the Christian community is to-day exercising an influence on social and religious questions in India out of all proportion to its numerical strength.

THE INDIAN MISSIONARY SOCIETY OF TINNEVELLY

has been in existence for three years. It has sent two native missionaries to the Telugee country, and is supported entirely from money provided by the Christian of Tinnevelly. For more than a quarter of a century, clergymen and other Mission workers from Tinnevelly have been employed in Ceylon, the Straits, Mauritius, and South Africa, whilst there is scarcely a college or high school in the Madras Presidency without its Christian masters from Tinnevelly ; its girls, also, are to be found in numerous schools, employed as trained teachers ; some of its girls are too, in South Africa. At the present time there are no fewer than eight workers from there employed in Natal, of whom two are clergymen. Southern India, for many years has also provided Indian clergy for Bombay, Poona, Chanda, Mysore, and Madagascar, and teachers for Calcutta, Ahmednagar, Rangoon, Mandalay, and other remote places, most of whom are from Tinnevelly or Tanjore. The Indian Church has, therefore, been sending forth missionaries for many years, and the only distinctive characteristic of the movement recently inaugurated in Tinnevelly is, that it provides the salaries of its own men, which hitherto has not been done.

A CHILD OF MISFORTUNE.

MANY of our readers will remember in our columns the name of Mr. F. W. Major, the young man who, while doing lay missionary work at Michipicoten five years ago was taken ill with a form of paralysis which deprived him of the use of his legs. By means of the blessing of God upon the treatment given him and upon his steady endeavor to help himself he was able to get about a little while in a steel "harness." To maintain himself he has lately taught a school among a band of Indians.

Towards the end of July Mr. Major had a fall and broke his leg. This has proved a grave misfortune. His holidays have been spent in bed, and though he hopes not to lose more than a week or two from school his hopes of purchasing a tricycle are gone. He believed that the exercise such a vehicle would enable him to take might contribute to the strengthening of his limbs and be a protection against such accidents as that from which he now suffers. His savings for a tricycle must now go for physical repairs. He is greatly disappointed ; he did so look forward to a continued, if slow, improvement by the use of the vehicle mentioned.

Rev. F. Hall, the Hon. Organizing Secretary of the Algoma Association has had the misfortune to hurt his knee.

The Algoma Missionary News

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SUNDAY.

THE Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the Eternal, Glorious King.
On Sunday, heaven's gate stands ope ;
Blessings are plentiful and rife ;
More plentiful than hope.

This day my Saviour rose,
And did inclose this light for His :
That, as each beast his manger knows,
Man might not of his fodder miss.
Christ hath took in this piece of ground
And made a garden there, for those
Who want herbs for their wound.

—George Herbert.

THE CHILD'S PRAYER.

I WAS in heaven one day when all the prayers
Came in, and angels bore them up the stairs
Unto a place where he
Who was ordained such ministry
Should sort them, so that in that palace bright
The presence-chamber might be duly dight;
For they were like to flowers of various bloom ;
And a divinest fragrance filled the room.

Then did I see how the great sorter chose
One flower that seemed to me a hedgeling rose,
And from the tangled press
Of that irregular loveliness
Set it apart—and—"This," I heard him say,
"Is for the Master" : so upon his way
He would have passed ; then I to him :—
"Whence is this rose ? O thou of cherubim
The chiefest ?"—"Knowest thou not ?" he said and smiled,
"This is the first prayer of a little child."

—T. E. Brown.

WHO UNDERSTANDS.

I PRAY so ill, I am ashamed to pray, . . .
They seem such little selfish things that I
Most care to ask of God's great Majesty;
And sighing thus I went upon my way.
Then in a friend's house came his little boy,
And prattled to me full of eager joy ;
But I to construe baby tongue unskilled
The father's face with questioned glances scanned,—
Then smiling on his child, with eyes now filled,
The father said, "But I can understand."

—W. Walsham How.

THE ORIGIN OF A LEGEND.

FOR the following Mr. Eugene Stock is sufficient authority. In his sketch of the Earl of Chichester, the second President of the C.M.S. (1834-1886) he writes :

"There is a popular legend that Queen Victoria once told a Negro chief that 'the Bible was the secret of England's greatness,' and one sometimes comes across an engraving representing Her Majesty handing a Bible to him as she says so. This has often been officially denied ; but the real fact is that the Queen gave Lord Chichester two handsome Bibles, in English and Arabic, for the chiefs of Abeokuta, when they sent her a letter ; and that by her command he wrote them a gracious reply, in which he said, 'Commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ.' This is very different from the legend, but is obviously the origin of it."

DIOCESAN NEWS

GREAT AMBITION IN FORT WILLIAM.

FOR many months past some of the Church people in Fort William have been at work to establish a new parish in the city. At length their efforts have been successful. The interested parties have withdrawn from the mother Church—St. Luke's—and, with the consent of the rector and the wardens, have petitioned the Bishop to erect a new parish. The Bishop gave consent and wardens and other officers have been elected, and a board of concurrence found to which the Bishop has nominated clergymen from whom one is to be selected as the rector of the new cure.

The action taken as above stated must much weaken the congregation of St. Luke's Church both numerically and financially. Besides, when the new proposed church is a fact accomplished, it will far outshine the building of more humble days and less ambitious design.

It may not be denied that the people behind the movement are determined to have a church and its equipment reach a standard that shall not only be sufficient for today but for years to come. The building, to cost $35,000, will be far, far ahead, of any other church in the diocese.

The Bishop was asked to lay the corner stone of the new building—the Church of St. Paul—and made a special journey all the way from the Manitoulin Island to Fort William in order to do so on July 29th. The Bishop was assisted on the occasion by Rev. C. W. Hedley, M.A., Rural Dean of Thunder Bay, Port Arthur; Rev. K. S. Totterman, Port Arthur; and Rev. John Ballard, of Tynemouth, England. Others present were His Worship the Mayor (Mr. J. Murphy), Messrs. J. J. Wells, C. V. Jarvis, Dr. Smellie, M.P.P., and a number of other prominent citizens.

The ceremony opened by the singing of hymn "We love the place, O God," followed by some versicles, the 85th Psalm, the Lesser Litany and the Lord's Prayer. Then the Bishop, laying his hands upon the stone, said the prayer following:

O LORD Jesus Christ, Son of the living God, who art the brightness of the Father's Glory, and the express image of His Person; the one Foundation and the chief Corner Stone; Bless what we now do in laying this Stone in Thy Name, and be Thou, we beseech Thee, the beginning, the increase, and the consummation of this our work, which is undertaken to the Glory of Thy Name, who with the Father and the Holy Spirit livest and reignest one God, world without end. Amen.

Then came other appropriate versicles and responses and the hymn "Blessed city, heavenly Salem," after which the Bishop proceeded to lay the stone with the silver trowel given him for the purpose. In so doing he said:

IN the faith of Jesus Christ we place this Foundation Stone in the Name of God the Father, God the Son and God the Holy Ghost. Amen.

The stone being laid the Bishop added:

HERE let true faith, the fear of God and brotherly love ever remain. This place is set apart for prayer and for praise of the most holy Name of our Lord Jesus Christ, who ever liveth with the Father and the Holy Spirit, one God, world without end. Amen.

The hymn "The Church's one foundation is Jesus Christ her Lord" was sung, the Bishop said several prayers, a concluding hymn was sung and the service ended.

Then came the speeches. First, of course, the Bishop. After expressing his gratification at being able to perform the ceremony of laying the corner stone of St. Paul's Church, he said he thought the congregation were undertaking a colossal task, but with the earnest men who were engaged in the work he was assured of the ultimate success. When he was first approached with regard to the scheme, probably with that eastern reserve which did not allow them to travel along quite so fast as the men in the west, he must say he was quite taken aback by their great proposals. But after he came there and saw for himself the strides that had been made, and the prospects and signs of still greater progress in the near future he was convinced that they were not moving too fast in erecting such a magnificent church as that one was to be. He referred to the splendid history their Church had in the mother country. They had often heard it spoken of as the State Established Church, but this was likely to create a false impression. Rather was the state established by the Church than the the Church was established by the state. If they only possessed even a surface knowledge of the early history of England they would remember how it was the Church that brought about the union of the various countries which enabled them to see

that great and glorious United Kingdom which under whose flag every man could claim his freedom. He concluded by congratulating everyone on the happy consummation of that portion of their work and remarked how great an honor it was to find the chief magistrate of the city there that day assisting in the services.

Rev. John Ballard expressed keen pleasure at being there and taking part in such a striking sign of the progress of the English Church in Canada. He came from a parish in the north of England that could claim a great historical past and it was as a representative of that Church he addressed them that day. He extended his sincere wishes for their success. He was connected with an association to help poorer parishes but he was glad to know that they were going to be self-supporting in Fort William and though they were too proud to accept outside financial assistance yet he was sure that they would have the prayers of the whole of his parish. Thus would they be able to realize they were all brothers of one great Church.

Mayor Murphy then extended to the Bishop and all those who had brought about such a satisfactory result, the congratulation and sympathy of the corporation of Fort William. He was especially glad to be present that day and remarked that he had seen all the churches in the city erected, with the exception of a small Presbyterian church in the west end.

Mr. J. J. Wells, people's warden, a gentleman who had done much towards bringing about the birth of the new parish, was chosen to speak for the laity. He remarked that Fort William was known all over the Dominion as the elevator city, but he would like it to be known as the city of churches. Every denomination in their midst was pushing ahead and they heard rumors of some splendid buildings that were to be erected that would even surpass the one they themselves were interested in. But the erection of such a building as theirs involved great obligations and he trusted they would not shirk them and hoped the members of the new parish would come forward and help in the work. He publicly thanked all who had taken part in the service.

The proceedings concluded with the singing of the national anthem. The new church will, when completed, be a handsome structure. It is to seat 600 persons, while the school (basement) is meant to accommodate 550 children. A local paper says it is expected that the building will be completed about Christmas. Guess that's a mistake.

For the occasion the authorities provided a booklet of the service printed in two colours—a most creditable production. But why were all the "amens" printed in Roman?

JOINT DEANERY MEETING.

THE Deaneries of Muskoka and Parry Sound held their mid-summer gathering in Emsdale, upon the kind invitation of Rev. Canon French, on S. James' Day, July 25th, ult. Those present were Rev. Canon Allman, Rural Dean of Parry Sound, Rev. A. W. Hazlehurst, Rural Dean of Muskoka, Revs. Balfour, Waring, Ryan, Simpson and Rev. Canon French the incumbent of the place. Besides the renewing of a book on the Christian ministry, and studying of Greek Testament, and discussing of various matters in connection with their work, a missionary meeting was held and special services. The proceedings were found to be very helpful and a vote of thanks was heartily accorded the Rev. Canon French and Miss French for their kindness.

ASPDIN MISSION.

THE missionary, Rev. L. Sinclair, writes:—The visit of the Rev. Gilbert Farquhar Davidson, M.A., rector of St. George's Church, Guelph, has left pleasant memories and a lasting impression for good. The congregations in St. Mary's Aspdin, St. Michael's Allensville, and St. John's, Stanleydale, were all that could be expected or desired in numbers, and the welcome given was a true indication of the high esteem in which Mr. Davidson is held in this community after an absence of twelve years.

At the close of each service Mr. Davidson renewed old friendships and made many new ones. He was accompanied by myself on each occasion and being a Sunday and the weather favourable all went well.

I experienced much edification and pleasure in listening to three sermons in one day bearing chiefly on the overruling providence of God, and man's free will; glorying in the cross of Christ, and the love of God.

Mr. Davidson left on Monday for Huntsville, en route for North Bay, Port Arthur and other places.

He carries with him our best wishes for a good time, and safe return to Guelph.

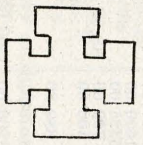
Diocese of Algoma—Parochial Finances for the Year Ending Easter, 1907.

NAME OF PARISH OR MISSION	CONTRIBUTIONS FOR OBJECTS IN THE PARISH OR MISSION								FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE							FOR OBJECTS OUTSIDE THE DIOCESE								
																M.S.C.C. APPORTIONMENT FOR MISSIONS				JEWS				
	Towards Clergyman's Stipend	Salaries of Other Parish Officers	General Parochial Expenses	Building or Repairs Church	Building or Repairs Parsonage &c	Christmas Offering to Clergymen	Other Parochial Objects		Algoma Mission Fund (Clergy Stipends)	Diocesan Expense Fund	Bishop Sullivan M. S. Fund	Superannuation Fund	Algoma Indian Homes	Other Diocesan Objects		Domestic Ascension-tide	Foreign Epiphany	Sunday School Lent	Other Offerings	Good Friday	Other Extra Diocesan Objects	Received from Outside Sources	Total from All Sources	
	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.		$ c.	$ c.	$ c.	$ c.	$ c.	$ c.		$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	
Deanery of Algoma—																								
Sault Ste. Marie—St. Luke's	1200 00	537 00	657 00	716 40	246 72	167 81	69 30		97 52	38 42	.....	22 85	.....	275 00		14 12	.....	25 00	124 00	17 08	2 60	.....	4210 82	
Sault Ste. Marie—St. John's	387 26	26 00	139 97	557 66	.....	20 98	235 40		25 60	8 40	.....	1 22	2 79	37 50		9 15	4 29	12 76	17 60	8 25	1 60	465 55	1961 98	
Korah	245 62	.....	42 57	40 20	.....	7 30	.....		.....	.....	.....	.....	1 00	15 00		18 65	11 00	4 00	.....	1 00	11 00	.....	397 34	
Garden River	107 00	.....	10 00	.....	.....	10 62	8 10		.....	4 34	.....	1 43	.....	4 00		.....	3 38	.....	21 70	1 28	.....	.....	171 85	
Thessalon	341 84	6 00	80 28	.....	.....	.....	.....		.....	9 07	.....	3 85	.....	.....		1 90	1 16	2 60	.....	3 21	.....	.....	449 91	
Bruce Mines	175 00	.....	29 82	.....	.....	.....	.....		.....	9 53	.....	.....	.....	.....		20 21	1 50	.....	.....	3 20	.....	.....	239 26	
Blind River	398 35	6 00	34 67	.....	712 51	31 35	13 98		1 62	19 53	.....	.....	1 85	20 00		18 40	10 11	34 70	.....	3 41	15 00	100 00	1421 48	
Webbwood	264 21	.....	130 43	.....	300 00	.....	.....		.....	3 50	.....	.....	.....	63 00		.....	.....	.....	12 50	.....	.....	50 00	823 64	
St. Joseph's Island	228 37	21 00	45 75	2 99	.....	.....	.....		2 50	26 97	.....	.....	.....	17 47		11 61	.....	8 03	.....	.....	.....	.....	364 69	
Gore Bay	265 88	30 00	72 39	125 85	20 00	6 18	83 56		22 35	8 07	.....	1 15	.....	12 92		6 67	3 81	9 66	1 82	2 55	4 06	.....	676 92	
Silverwater	260 72	.....	.....	22 00	.....	6 05	.....		.....	3 96	.....	.....	.....	17 00		1 71	2 25	3 63	.....	1 35	.....	.....	318 67	
Little Current	268 56	22 00	89 46	2 25	.....	16 69	146 05		3 84	12 61	4 25	8 06	.....	27 25		5 16	4 14	3 20	30 00	5 99	3 04	10 00	662 55	
Sheguindah	100 00	12 60	16 50	45 41	23 75	3 53	4 85		.....	3 50	21	1 98	.....	15 96		.....	.....	.....	10 00	67	.....	.....	238 96	
Manitowaning	200 00	.....	28 33	90 00	143 05	23 00	8 13		.....	6 30	.....	.....	1 07	.....		5 00	5 00	8 75	.....	1 00	.....	74 50	594 13	
Massey	95 06	10 00	111 88	.....	.....	8 00	.....		.....	10 96	.....	.....	.....	15 00		.....	.....	1 95	.....	2 25	.....	.....	255 10	
Deanery of Muskoka—																								
Aspdin	199 29	4 00	.....	158 90	.....	12 95	.....		6 00	.....	.....	5 00	.....	.....		28	1 12	.....	.....	55	.....	.....	388 09	
Bracebridge	800 00	130 00	780 00	.....	.....	47 00	600 00		.....	28 15	.....	.....	2 00	44 00		3 00	4 50	22 34	35 66	6 75	.....	.....	2503 40	
Baysville	200 00	14 00	35 00	.....	230 00	14 30	50 00		5 00	5 00	.....	2 05	.....	17 00		.....	.....	.....	27 00	1 11	.....	.....	601 31	
Port Carling	450 00	8 50	18 00	45 00	.....	18 85	91 50		.....	7 50	.....	.....	.....	24 00		5 18	5 90	4 43	30 60	1 00	.....	.....	710 46	
Falkenburg	161 53	.....	5 65	161 91	.....	7 50	.....		1 20	4 00	.....	4 25	8 76	10 00		.....	2 37	.....	25 00	2 65	.....	.....	394 82	
Franklin	100 00	.....	57 00	.....	.....	.....	.....		.....	3 00	.....	.....	.....	16 14		.....	.....	.....	.....	.....	.....	.....	176 14	
Gravenhurst	843 05	116 00	118 08	.....	85 34	50 56	15 92		1 60	11 11	6 00	5 05	3 60	38 25		2 71	4 12	19 34	25 50	5 23	.....	.....	1351 47	
Huntsville	800 00	176 05	361 66	2 50	53 26	33 72	826 86		10 00	2 35	15 00	5 00	19 04	69 00		12 55	7 17	22 16	18 55	8 80	12 50	.....	2456 17	
Novar	280 00	11 15	43 60	14 00	53 89	8 91	131 75		25	1 17	.....	6 91	3 13	51		3 00	6 01	7 68	35 10	45	.....	.....	607 51	
Port Sydney	250 00	10 00	4 10	.....	5 00	4 20	.....		.....	80	4 11	16 00	.....	1 60		4 79	80	.....	.....	.....	4 51	.....	305 91	
Torrance	102 18	.....	.....	4 05	.....	.....	.....		.....	3 36	.....	.....	.....	.....		.....	.....	.....	.....	.....	.....	.....	109 59	
Uffington	200 00	.....	4 15	.....	.....	.....	.....		.....	2 00	.....	.....	.....	.....		.....	.....	.....	.....	.....	.....	.....	206 15	
Deanery of Nipissing—																								
North Bay	943 26	138 00	304 58	339 30	188 35	43 60	769 71		10 30	60 35	.....	9 30	24 75	62 00		22 40	24 45	.....	42 83	9 95	2 25	.....	2995 38	
Sudbury	800 00	100 00	250 54	.....	122 89	75 70	576 62		25 00	27 50	20 00	15 30	7 00	119 35		18 06	7 50	15 00	32 00	20 00	18 00	.....	2250 46	
Copper Cliff and Cartier	251 50	.....	40 15	.....	.....	2 40	.....		.....	4 00	.....	.....	.....	.....		.....	.....	.....	.....	1 06	19 04	.....	318 15	
Victoria Mine	.....	.....	.....	.....	.....	1 46	28 80		2 35	36 57	.....	1 05	.....	2 90		2 46	.....	91	.....	2 09	.....	.....	82 34	
Sturgeon Falls and Cache Bay	306 00	39 00	73 75	377 50	.....	11 25	78 00		7 00	12 50	.....	1 85	.....	27 00		4 90	2 55	7 11	26 80	5 40	.....	.....	980 58	
New Liskeard, Harley & Hudson	301 68	32 50	46 40	106 82	413 50	21 55	23 70		23 50	6 00	206 00	.....	13 79	15 00		15 43	9 87	.....	1 45	3 63	.....	.....	1240 82	
Haileybury	238 77	20 00	48 35	113 24	238 40	35 63	59 40		1 60	9 37	223 50	10 55	30 20	49 95		14 22	7 60	.....	.....	1 45	8 59	.....	1110 79	
Cobalt and Latchford	207 47	.....	110 00	1450 00	.....	63 35	3 00		.....	.....	.....	.....	.....	.....		9 25	.....	.....	.....	9 00	3 50	215 64	2071 21	
Deanery of Parry Sound—																								
Burk's Falls	264 50	25 00	72 95	65 75	77 05	13 10	136 01		75	6 20	.....	1 38	5 10	28 00		1 00	3 00	8 00	30 00	3 56	1 00	300 00	1042 35	
Emsdale	400 00	12 00	67 95	22 25	5 45	22 57	93 75		36 90	12 75	.....	14 74	21 35	22 00		9 27	12 82	.....	24 53	4 90	.....	.....	783 23	
Depot Harbor	275 00	.....	15 57	.....	.....	7 80	.....		.....	4 00	.....	.....	.....	.....		6 26	3 45	4 39	60	86	24 85	.....	342 78	
Magnetawan	220 00	13 00	27 00	.....	.....	.....	.....		.....	6 51	.....	.....	.....	.....		.....	.....	8 79	.....	1 02	.....	.....	277 37	
Nipissing	149 20	25	12 18	7 80	.....	10 00	12 65		1 05	6 33	.....	.....	.....	.....		4 32	1 91	.....	12 25	75	.....	.....	217 64	
Parry Sound	850 00	138 00	40 00	200 00	.....	38 47	10 00		.....	13 75	.....	4 75	3 25	15 60		14 00	27 10	.....	21 98	6 00	15 00	.....	1397 90	
Powassan	273 00	12 00	67 10	25 00	19 10	34 50	14 00		.....	8 02	.....	.....	.....	.....		5 17	6 70	5 70	13 70	1 60	.....	.....	485 59	
Rosseau	250 00	35 00	38 11	79 32	26 49	21 09	39 00		.....	10 00	.....	7 40	2 35	30 00		1 20	1 40	7 50	48 30	1 25	.....	.....	598 41	
Seguin Falls	116 36	.....	1 26	.....	.....	10 00	.....		.....	9 67	.....	4 52	.....	8 50		.....	.....	.....	3 00	.....	.....	.....	153 31	
Sundridge	316 54	9 50	57 05	.....	.....	17 20	10 00		38 35	12 40	.....	5 17	16 68	27 05		.....	9 90	.....	14 40	5 30	4 15	.....	543 69	
Deanery of Thunder Bay—																								
White River, Missanabie, &c.	148 33	.....	31 38	.....	28 00	50 65	2 87		3 22	3 00	.....	.....	1 50	12 00		.....	5 85	12 62	20 00	2 60	.....	.....	322 02	
Schreiber	275 00	25 00	6 00	.....	.....	.....	.....		.....	.....	.....	.....	.....	.....		.....	.....	.....	.....	2 30	.....	.....	308 30	
Nepigon Lake (Indian)	.....	.....	.....	.....	.....	.....	.....		.....	.....	.....	.....	.....	.....		.....	.....	.....	.....	.....	.....	.....	.....	
Port Arthur	1100 00	150 00	682 00	160 25	219 00	106 65	2024 00		21 90	.....	.....	4 00	17 37	57 00		37 20	14 32	18 07	36 00	10 05	10 80	.....	4668 61	
Fort William—St. Luke's	1000 00	370 05	145 66	186 80	.....	60 00	120 00		2 75	30 00	.....	10 00	.....	57 00		104 25	.....	18 00	.....	26 30	.....	.....	2130 81	
West Fort—St. Thomas'	200 00	.....	63 66	33 18	.....	5 80	.....		12 55	3 00	5 75	6 85	5 00	3 00		6 75	7 30	10 55	.....	3 00	.....	208 64	575 03	
Oliver	104 50	.....	5 30	.....	.....	.....	63 50		.....	.....	.....	.....	.....	.....		.....	.....	.....	.....	.....	.....	50 00	223 30	
Summary Rural Deaneries—																								
Algoma	4537 87	670 60	1489 05	1602 76	1446 03	301 51	569 37		53 43	165 16	4 46	40 54	6 73	520 10		112 58	46 64	114 28	217 62	51 24	37 30	700 05	12787 30	
Muskoka	4386 05	469 70	1427 24	386 36	427 49	197 99	1716 03		24 05	68 44	25 11	44 2	36 5	220 51		32 36	31 99	75 95	197 41	26 54	17 01	.....	9811 02	
Nipissing	3048 68	329 50	873 77	2386 86	963 14	254 94	1539 23		69 75	156 29	449 50	37 9	75 74	276 20		86 72	52 88	22 11	106 83	52 58	51 38	215 64	11049 73	
Parry Sound	3114 60	244 75	399 17	400 12	128 09	174 73	315 41		77 05	89 63	.....	37 9	48 7	131 15		41 22	66 28	34 38	168 76	25 24	45 00	300 00	5842 27	
Thunder Bay	2827 83	545 05	934 00	380 23	247 00	223 10	2210 37		40 42	36 00	5 75	20 85	23 87	129 00		148 20	27 47	59 24	56 00	44 25	10 80	258 64	8228 07	
Totals	17915 03	2259 60	5123 23	5156 33	3211 75	1152	27	6350 41	364 70	515 52	484 82	181 6	191 58	127693		421 08	225 26	305 96	746 62	199 85	161 49	1474 33	47718 39	

Diocese of Algoma—General Parochial Statistics for the Year Ending Easter, 1907.

NAME OF PARISH OR MISSION	Approximate Population	Approximate Church Population	Number of Church Families	SUNDAY SCHOOL: Number of Schools	SUNDAY SCHOOL: Boys	SUNDAY SCHOOL: Girls	SUNDAY SCHOOL: Total	SUNDAY SCHOOL: Teachers & Officers	BAPTISM: Infants	BAPTISM: Adults	BAPTISM: Total	CONFIRMATIONS: Male	CONFIRMATIONS: Female	CONFIRMATIONS: Total	COMMUNICANTS: Male	COMMUNICANTS: Female	COMMUNICANTS: Total	Marriages	Burials	Number of Services	Celebrations Holy Communion	AMOUNT OF INSURANCE: Church	AMOUNT OF INSURANCE: Other Buildings	AMOUNT OF DEBT: Church	AMOUNT OF DEBT: Other Buildings
Deanery of Algoma—																						$ c.	$ c.	$ c.	$ c.
Sault Ste. Marie—St. Luke's	9500	1000	280	2	90	130	220	22	38	2	40	8	11	19	200	250	450	19	18	210	107	8700 00	3000 00		
Sault Ste. Marie—St John's	3500	400	88	2	47	51	98	8	27	1	28	6	13	19	32	75	107	3	10	180	37	2300 00	700 00	191 81	200 00
Korah	550	200	37	2	19	28	47	4	11	...	11	1	2	3	31	53	84	2	5	129	19	1425 00	400 00	.....	.....
Garden River	750	319	73	1	16	17	33	1	18	...	18	.....	.....	.....	40	40	80	3	16	146	22	800 00	650 00	.....	.....
Thessalon	1200	175	32	1	21	54	75	5	4	1	5	.....	7	7	6	22	28	...	2	118	5	800 00	600 00	.....	.....
Bruce Mines	900	140	26	1	8	14	22	3	4	...	4	2	4	6	6	18	24	1	2	76	7	700 00	.....	.....	.....
Blind River	2900	251	55	3	24	43	67	8	20	...	20	2	11	13	13	39	52	3	4	185	36	2100 00	1000 00	.....	850 00
Webbwood	1000	174	42	2	26	28	54	5	11	1	12	2	2	4	19	34	53	3	2	180	63	1425 00	500 00	.....	150 00
St. Joseph's Island	2000	218	61	2	30	31	61	8	14	...	14	.....	.....	.....	28	35	63	2	3	96	3	1400 00	.....	.....	.....
Gore Bay	1400	330	99	1	.....	.....	36	5	4	...	4	2	5	7	16	35	51	3	9	115	28	1000 00	500 00	.....	.....
Silverwater	406	170	32	1	18	22	40	5	12	...	12	.....	3	3	10	19	29	1	3	120	5	.....	.....	.....	.....
Little Current	1008	168	44	2	34	36	70	6	10	1	11	3	3	6	26	39	65	6	11	183	27	1000 00	900 00	.....	.....
Sheguindah	530	182	35	1	8	10	18	2	11	...	11	.....	1	1	26	31	57	3	16	241	13	600 00	300 00	.....	.....
Manitowaning	850	215	42	3	24	38	62	5	5	...	5	1	4	5	20	37	57	3	2	165	20	1450 00	1000 00	81 00	67 00
Massey	1135	140	30	.....	.....	.....	.....	.....	13	...	13	.....	.....	.....	13	21	34	...	6	142	5	.....	.....	.....	.....
Deanery of Muskoka—																									
Aspdin	123	62	21	3	15	12	27	6	14	...	14	.....	.....	.....	22	27	49	2	4	93	22	1750 00	1000 00	.....	.....
Bracebridge	3000	650	146	1	54	86	140	10	38	...	38	.....	.....	.....	52	95	147	13	8	172	50	3350 00	3850 00	700 00	.....
Baysville	540	149	25	1	25	25	50	3	8	...	8	.....	.....	.....	27	33	60	...	5	139	27	1430 00	450 00	.....	.....
Port Carling	340	135	26	1	22	26	48	4	9	...	9	.....	.....	.....	23	33	56	...	3	177	37	2600 00	800 00	.....	.....
Franklin	390	175	23	.....	.....	.....	.....	.....	1	...	1	.....	.....	.....	46	39	85	.....	.....	89	7	600 00	.....	.....	.....
Falkenburg	548	224	44	1	29	21	50	3	.....	...	.....	.....	.....	.....	22	36	58	.....	.....	104	15	330 00	.....	.....	.....
Gravenhurst	2505	635	107	1	50	52	102	12	15	3	18	10	14	24	49	62	111	5	13	232	53	1000 00	1600 00	.....	.....
Huntsville	2500	450	88	2	70	80	150	15	27	2	29	.....	.....	.....	40	85	125	...	6	231	65	5800 00	5325 00	.....	2000 00
Novar	756	212	44	4	53	33	86	9	13	3	16	.....	.....	.....	42	49	91	1	5	201	46	3500 00	700 00	48 50	.....
Port Sydney	.....	220	46	2	26	31	57	7	8	...	8	.....	.....	.....	.....	.....	31	3	8	129	19	2100 00	100 00	.....	.....
Torrance	175	75	15	1	13	12	25	4	3	...	3	4	5	9	15	25	40	1	...	67	1	.....	.....	.....	.....
Uffington	590	185	40	2	14	11	25	6	.....	...	.....	.....	.....	.....	25	20	45	.....	.....	50	.....	1800 00	880 00	.....	.....
Deanery of Nipissing—																									
North Bay	5500	775	150	1	45	60	105	8	34	...	34	17	17	34	70	80	150	5	9	180	51	7000 00	1900 00	1400 00	.....
Sudbury	3200	233	50	1	19	36	56	7	30	1	31	1	3	4	32	57	89	15	10	192	52	1800 00	1000 00	.....	.....
Copper Cliff and Cartier	3150	206	49	1	8	20	28	5	14	...	14	2	3	5	13	36	49	...	22	109	13	700 00	.....	.....	.....
Victoria Mine	700	45	11	1	10	15	25	2	9	1	10	.....	3	3	5	8	13	1	1	54	2	.....	.....	.....	.....
Sturgeon Falls	5200	462	83	2	50	70	120	8	20	...	20	7	14	21	45	70	115	2	10	236	53	1725 00	400 00	285 00	.....
New Liskeard, Hudson & Harley	3500	295	61	2	20	23	43	6	10	1	11	.....	.....	.....	30	36	66	7	6	209	13	1600 00	250 00	.....	.....
Haileybury	2422	445	73	1	50	40	90	6	20	...	20	3	5	8	34	45	79	5	17	155	26	1900 00	400 00	.....	.....
Cobalt and Latchford	9000	550	114	2	8	22	30	4	2	...	2	.....	.....	.....	87	44	131	2	2	92	5	.....	.....	.....	.....
Deanery of Parry Sound—																									
Burk's Falls	1150	180	36	1	21	24	45	5	10	...	10	4	5	9	30	33	63	4	1	172	25	1200 00	600 00	.....	238 00
Depot Harbor	500	120	30	1	19	15	34	5	1	...	1	1	2	3	9	14	23	...	...	115	26	1400 00	.....	.....	.....
Emsdale	847	393	96	2	49	46	95	9	15	...	15	3	1	4	38	45	83	5	8	203	50	2050 00	700 00	.....	.....
Magnetawan	425	103	28	1	8	10	18	2	1	...	1	.....	.....	.....	23	24	47	...	3	104	2	1200 00	700 00	.....	.....
Nipissing	1400	215	47	2	9	10	19	2	.....	...	.....	8	6	14	14	30	44	...	3	96	6	500 00	.....	.....	.....
Parry Sound	4100	700	138	2	68	103	171	14	28	2	30	10	10	20	42	76	118	12	16	182	34	1950 00	1200 00	.....	.....
Powassan	1400	270	63	3	26	66	92	13	12	1	13	2	7	9	39	58	97	2	6	185	31	1900 00	800 00	.....	.....
Rosseau	1260	435	101	1	20	16	36	4	25	...	25	12	7	19	90	89	179	7	...	169	35	2700 00	1000 00	.....	.....
Seguin Falls	670	147	30	.....	.....	.....	.....	.....	8	...	8	.....	.....	.....	21	15	36	...	4	115	6	1750 00	.....	.....	.....
Sundridge	1200	220	55	2	52	36	88	7	5	1	6	.....	4	4	23	41	64	3	3	189	45	1800 00	500 00	.....	.....
Deanery of Thunder Bay—																									
White River, Missanabie, &c.	680	242	48	2	13	24	37	4	18	...	18	.....	.....	.....	21	25	46	3	4	118	3	.....	.....	.....	.....
Nepigon Lake (Indian)	400	75	21	.....	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Schreiber	850	235	49	3	41	53	94	14	9	...	9	.....	.....	.....	20	30	50	2	6	.....	.....	1000 00	1200 00	.....	.....
Port Arthur	13000	1150	260	1	75	105	180	14	63	...	63	.....	.....	.....	110	163	273	25	42	332	93	9000 00	4300 00	1400 00	2100 00
Fort William	12500	1000	230	1	80	55	135	16	29	...	29	.....	.....	.....	75	80	155	15	30	208	58	2100 00	3000 00	.....	2500 00
West Fort William	1150	70	19	1	8	8	16	1	9	...	9	.....	.....	.....	12	16	28	1	8	187	45	1000 00	.....	.....	.....
Oliver	2000	252	48	.....	.....	.....	.....	.....	9	...	9	.....	.....	.....	20	28	48	...	2	74	10	800 00	1000 00	.....	.....
Summary Rural Deaneries—																									
Algoma	28259	4982	776	24	365	502	903	87	202	6	208	27	66	93	486	748	1234	52	109	2286	407	23700 00	9550 00	272 81	1267 00
Muskoka	11467	3172	625	19	371	389	760	79	136	8	144	14	19	33	363	504	898	25	52	1784	342	24260 00	14705 00	748 80	2000 00
Nipissing	32672	3011	591	11	209	286	497	46	139	3	142	30	45	75	316	376	692	37	67	1227	215	14725 00	3950 00	1685 00	.....
Parry Sound	12952	2783	624	15	272	326	598	61	105	4	109	40	42	82	329	425	754	33	44	1528	260	16450 00	5500 00	.....	238 00
Thunder Bay	30580	3024	675	8	217	245	462	49	137	4	137	.....	.....	.....	258	342	600	46	92	919	209	13900 00	9500 00	1400 00	4600 00
Totals	115930	16972	3291	77	434	1748	3220	322	719	21	740	111	172	283	1752	2395	4178	193	364	7744	1433	93035 00	43205 00	4106 61	8105 00

WOMAN'S AUXILIARY

ONE BODY  IN CHRIST

IT is with feelings of genuine regret that we have this month to chronicle the resignation of Mrs. Ironside as Diocesan Corresponding-Secretary, which was submitted to the Board at the meeting held on July 16th. Owing to continued ill-health, Mrs. Ironside has been obliged to retire from the position she has so long and faithfully filled. Her resignation was most reluctantly accepted by the Board and a minute adopted expressing the sorrow felt by the members at losing the services of one who has devoted so much of her time and talents to the W.A. cause in this Diocese. Few realize the arduous and trying character of the work performed by Mrs. Ironside, to whose capable management, enthusiasm and unfailing patience, we owe a large measure of the success attained by our missionary labors in Algoma. By resolution of the Diocesan Board and as a mark of personal affection for Mrs. Ironside, and appreciation of her long and devoted services to the W.A., she was, by unanimous vote of the members present, appointed to the position of Hon. Vice-President, on the Board, which position she has kindly consented to accept, and thus to some extent retain her deep interest in the work of the Board. The appointment of a successor to Mrs. Ironside in the office of Corresponding-Secretary was postponed until the Triennial meeting in June 1908. The Board recommended that in the meantime the Recording-Secretary attend to the duties of the Corresponding-Secretary, and that for the present all communications intended for the Corresponding-Secretary, be addressed to Mrs. Andrew Elliot, Recording-Secretary, Sault Ste. Marie.

At a meeting of the Executive Committee held on 16th July 1907, the office of Diocesan Dorcas-Secretary, rendered vacant through the resignation of Miss Delamere in April last was filled by the appointment of Mrs. Thomas Johnston, of Sault Ste. Marie, whose long experience and valued services as Treasurer of St. Luke's Branch, Sault Ste. Marie, particularly qualify her for the duties of her new office, and we ask the cooperation of all the Branches in rendering all possible assistance to the new officer by promptly fulfilling all Dorcas undertakings. All correspondence and appeals for assistance in connection with this branch of work, should be addressed to Mrs. Thomas Johnston, Sault Ste. Marie.

Mrs. Willoughby Cummings, of Toronto Diocese, Editor-in-Chief of the "Leaflet", visited Sault Ste. Marie on 6th and 7th August, and met the members of the local branch (St. Luke's) on Tuesday afternoon, when she gave a most interesting and instructive address upon the conditions existing in the Western Dioceses and the difficulties and responsibilities of missionary workers as they appeared to her during a tour through the missions there in which the W.A. is interested. During the evening of 7th August an informal meeting of the Board was held at "Bishophurst" when Mrs. Cummings was again present and made an address on W.A. work which was full of helpful suggestions. The local branch is greatly indebted to Mrs. Cummings for her visit and the resulting encouragement to the members for further efforts.

It may not be out of place to again refer to the Pledge Circular, issued by the Board in April, and to which a few of the branches have not yet responded. This year we have assumed an obligation to give $100 towards General Pledges instead of the sum of $35 formerly given, and a special effort by each branch is necessary to raise this additional amount. Several branches of limited membership may be unable this year to exceed the amounts formerly given towards Pledges, but all branches will undoubtedly contribute, while those with growing memberships will surely give substantial increases.

The Diocesan-Treasurer will be glad to receive replies from the Branch Secretaries specifying the amounts which their respective branches are willing to contribute towards Pledges for 1908, and it is suggested that when planning the work for the coming winter due consideration be given the subject of Pledges, which constitute such an important and necessary part of the work of the Woman's Auxiliary.

The Queen has contributed £100 to the fund now being raised by the Bishop of Bath and Wells for the purchase of Glastonbury Abbey.

The W. A. "Leaflet" should be in the hands of every Church woman in Canada.

GENERAL CHURCH NEWS

NOW is the Church's golden opportunity in China ! The whole land lies open at the present moment to missionary enterprise. The cry from China is urgent. Canadians should have a full share in the building up of the Church Catholic in China.

The Rev. T. W. Drury, D.D., Principal of Ridley Hall, Cambridge, has accepted the Bishopric of Sodor and Man, vacant by the translation of Dr. Straton to the See of Newcastle.

The Bishop of London, we note elsewhere, is coming to Canada en route to the United States, where he will attend the General Convention which meets at Richmond, Va., on October 2nd. Other English Bishops are crossing the Atlantic to be present at the same gathering, viz., the Bishop of St. Albans and Bishop Montgomery, Secretary of the S.P.G.

In regard to the organization of the Anglican Communion in China it was agreed by the Anglican conference held in Shanghai last April that another representative conference be held (D.V.) in Shanghai in 1909, at which the delegates shall include not only foreign clergy as this year, but Chinese clergy and laymen from each diocese. A committee has been appointed to prepare a constitution for a general synod to be submitted to the conference in 1909.

Rev. E.C.S. Radcliffe, B.C.L., has left Camden East, Ont., to become an assistant to Rev. Mr. dePencier, rector of St. Mathew's, Brandon, Man.

The Rt. Hon. and Rt. Rev. A. F. W. Ingram, Bishop of London, is to preach the jubilee sermon for Huron Diocese at our Canadian city of London, on Sept. 17th next.

At a meeting of clergy at Red Deer, Calgary, last July, the Bishop of Calgary was presented with a pastoral staff and a pectoral cross.

The Bishop of London sent a message of greeting to the Wesleyan Conference recently held in Wesley Chapel in London. The message was presented by a deputation of Church clergymen headed by the Bishop of Stepney.

The growth of the Church of England Men's Society shows what can be done when the man and the idea both come together. The man, of course, is the Bishop of Stepney, and the idea is the Society, a spiritual movement for laymen worked by themselves. The C.E.M.S. was founded in 1900, and its growth, particularly in the last year or two, has been extraordinary. The latest returns show that the number of parochial branches has risen to over 900, and that almost 100 branches have already been established abroad. The total number of members is now over 40,000, and about 30 new branches are being formed every month.

King Edward VII. has presented a fine copy of the Scriptures to the old Bruton Church of Williamsburg, Virginia, in commemoration of the tercentenary of the Anglican Church in Virginia. The arms of the King, of the United States, and of Virginia are included in the decorations, and a suitable inscription.

Rev. Canon Sutherland, M.A., Sub-Dean of Niagara, and Rector of St. Mark's Church, Hamilton, will, with his people, celebrate this month the 30th anniversary of the founding of the parish. During his thirty years ministry fifteen members of the choir have taken Holy Orders. It is hoped they will all be present at the celebration and take part therein.

A new theological seminary was inaugurated June 5th, in Havana, Cuba, for the training of workers for the Cuban missionary field. Its purpose is to make training for Holy Orders possible for native candidates, who would be under grave disadvantages, both linguistic and financial, if they had to take their course in the United States.

Within the last few weeks three Roman Catholic priests have been received into the Protestant Episcopal Church in the diocese of New York. Two more have applied to Bishop Potter for admission.

"The Gleaner," says: "There are forty-six lepers in the leper village in the Kucheng district. Towards the end of last year the Rev. J. R. S. Boyd (of the Canadian C.M.S.) baptized four of these lepers and admitted five others to the catechumenate."

CHURCH HISTORY NOTES

THE CHURCH IN WALES—EARLY INDEPENDENCE—FUSION WITH THE CHURCH OF ENGLAND.

—

AUGUSTINE ought not to be called the Apostle of England, since he only influenced a small fraction of the people. Truth requires that the title be given to St. Columba. Still the coming of Augustine has a distinct bearing upon the Church in Wales from the fact that not long after his arrival he sought and obtained audience with certain of its Bishops. The story of the interview is given by the historian Bede, and when we remember that the venerable author was born only 70 years after this event it may be taken as almost certainly true. Giving the date as about the year A.D. 603, he writes: "Augustine, with the assistance of King Ethelbert drew together a conference of Bishops or Doctors, of the nearest province of the Britons at a place to that day called 'Augustine's Ac,' on the borders of the Hwiccii and West Saxons." The actual place of meeting was probably Aust Cliff, on the banks of the Severn, on the great highway between Canterbury and St. David's. Augustine exhorted the Welsh Bishops to adopt the Roman customs and to assist him in the work of converting the Saxons ; but the result of the conference was disappointing to the Roman, for we are told by Bede that the Bishops "would not cast off their ancient customs without the consent and leave of their people." A second conference was thereupon arranged, at which seven British Bishops acted in many particulars contrary to the Romish customs, one point being in respect of the keeping of Easter ; and another, the form of the administration of the Sacrament of Baptism, but the answer of the British Bishops was conclusive : "They would do none of these things nor receive him (Augustine) as their Archbishop." From the records of this memorable conference we gather that the actual differences between Augustine and the British Bishops had reference to discipline, ritual and ecclesiastical government only, no difference in doctrine being alluded to, nor indeed, as far as is known, did any such exist. One of the principal reasons for the action of the British Bishops may be assigned to the fact that they did not wish to place themselves under the jurisdiction of Rome. This decision seems to have incensed Augustine, who prophesied that they should be "warred upon" by their enemies, which prophecy was certainly fulfilled by the ruthless massacre, in the year A.D. 613, of 1,200 of the monks of Bangor at a place then called Carlegion—the modern Chester,—and by the subsequent disastrous defeat of the Welsh in the year A.D. 620 by Edwin of Northumbria.

It was not until A.D. 777 that South Wales adopted the Roman Easter, but it was not probably until about the year A.D. 1,000 that Wales relinquished her old customs and became subject to the jurisdiction of the Archbishop of Canterbury. The first mention of the consecration of the Bishops of South Wales occurs in the time of King Alfred, whose friend Asser, a monk of St. David's, relates the submission of various Welsh princes to King Alfred, when Hubert "the Saxon" was consecrated Bishop of St. David's, by Ethelbred, Archbishop of Canterbury, in or about the year A.D. 874. The consecration of two Bishops of Llandaff by the same Archbishop is also spoken of.

The Archbishops of Canterbury are said to have frequently consecrated the Bishops of South Wales during and after the 9th century.

By the middle of the 12th century all the Welsh Sees had become subject to the jurisdiction of the Archbishop of Canterbury. In the year 1188 Archbishop Baldwin celebrated Holy Communion at the high altar of each of the Welsh cathedrals, in testimony of the acknowledged supremacy of Canterbury over the four Welsh Sees. After the Norman conquest, jurisdiction over the Church in Wales was more and more exercised by the See of Canterbury, until in A.D. 1284 John Peckham visited all the Welsh dioceses as Archbishop, and in 1295 the Welsh Church and State were finally absorbed into the English. From this year, 1295, we may properly regard the Church in Wales as being a part of the Church of England. Its four dioceses are simply four of the thirty-seven Dioceses of the Church of England, and as Mr. W. E. Gladstone, in a speech in the House of Commons, has truly said that "as regards the identity of these Churches, the whole system of known law, usage and history, has made them completely one," and that "there is a complete ecclesiastical, constitutional, legal, and I may add, for every practical purpose, historical identity between the Church in Wales and the rest of the Church of England."

The Algoma Missionary News

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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.

DIOCESAN NOTES.

AT Spragge, in the Mission of Blind River, the work of the student—Mr. C. R. Palmer—is reported as encouraging. A choir has been organized this summer and the Church's services much brightened with music. Catechism classes are held weekly.

see p. 78, 115

Mr. G. S. Phillips, another Trinity College student, is ministering at Echo Bay, Desbarats and Sylvan Valley. This too long neglected field it is hoped may soon be organized as a new mission. The Rural Dean of Algoma is visiting the places with this end in view.

At the last meeting of the Executive Committee it was decided by resolutions to continue the stipend of Rev. K. Totterman, Port Arthur, until December 31, 1907. Mr. Totterman has been working among the Swedes at Port Arthur. This prolonging of payment was taken only upon the advise urgently pressed upon the committee by the Rector of Port Arthur, together with the rector of Fort William and the missionary at West Fort. The Executive Committee instructed its secretary to say that the clergy on the spot must accept the responsibility of the advice they tender.

A liquor-selling license has been issued by the authorities of the State of Michigan to a person keeping a hotel or saloon on Sugar Island opposite to our Indian reservation at Garden River. The "fire-water" shop is nearly opposite our church —across a channel of the St. Mary River which is here not much more than a quarter of a mile wide. The law is very stringent in Canada which forbids the sale of liquor to Indians. The proximity of the place mentioned is a menace to our Indians, who will go there and often get the worse. The Bishop and the missionary have brought the matter before the Canadian Department of Indian Affairs, expecting that it will be taken up with the Government at Washington. Already one man has been drowned coming over the river when "on a spree."

OUR CHURCH

WHAT IT TEACHES AND OFFERS US

[By Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's Cathedral]

INTRODUCTORY

"Why am I a Churchman?"

"What advantage would it be to me to join the Church?"

These are questions which we do not always find it easy to answer.

The ordinary man talks and acts as if he had a choice of various religions before him, or of various forms of the same religion; that they all have much to say for themselves; and that as long as a man is in earnest it does not much matter which religious body he belongs to or what sect he follows. "After all," he says, "we are all going the same way; whether we be Churchmen, Baptists, Wesleyans, Congregationalists, or of no particular denomination, we shall all meet in heaven at last, as long as we do what is right and good, as long as we are honest and upright and punctual in our duties."

This may be, but it is well to remember that this is not the principle on which we generally act in the grave concerns of life, and it is possible if we are not careful, out of sheer negligence, to run great risks, and eventually to incur great losses.

OUR NEED OF HELP AND GUIDANCE

Let us suppose two people in Switzerland who are both bent on making the ascent of Mont Blanc. They are both going the same way, both hope to reach the same summit: but the one is going along a carefully-marked route, accompanied by guides and porters, with every provision made for his safety and support; the other is going alone or with such arrangements made, as he and his friends have devised, by a new route, discarding all the hitherto accepted requisites for a successful climb. In spite of crevasses, avalanches, mountain faint-

ness, and mistakes of route, they may both reach the summit, but there is no question as to which will do it at the least risk and with the greatest comfort.

It is not sufficient to have a good aim and a good desire in a world like this, infested with dangers of all sorts; we need all the information, guidance, and constant help that we can receive.

Now, it will be well to clear up at starting this initial mistake, that we stand confronted with a series of forms of religion out of which we have merely to select the one which we think to be the best. The Church and those other religious bodies which have separated from it stand on totally different foundations, and have perfectly distinct origins.

THE CHURCH AS PART OF CHRIST'S PLAN

The different religious bodies alluded to above are combinations of men who, having agreed together in their attitude towards certain religious questions, such as Infant Baptism, Church government, the inner life, and the like, have separated from the Church on one or more of these particular questions, and have formed themselves into a society for the promulgation and development of their own particular views: just as men will form themselves into a temperance union or a political combination for the better assertion of their opinion with reference to these matters.

The Church, on the other hand, existed as part of the work and plan of Christ before there were any members ready to join it. Christ came on earth to do two things:

"He died that we might be forgiven,
He died to make us good."

And the making good, or the sanctification of man, was just as much part of His divine plan as was His atoning Death on the Cross. Careful readers of the New Testament will remember the frequent allusions in the words of Christ to the kingdom of God. In the Acts of the Apostles we read that this was the theme of our Lord's discourses to the Apostles in the forty days which elapsed between His Resurrection and His Ascension. He was then "speaking of the things pertaining to the kingdom of God." (Acts i. 3.) His commission to the Apostles once more is to go and make disciples—"baptizing them into the Name of the Father and of the Son and of the Holy Ghost." (S. Matt. xxviii. 19.) And we find emerging within the pages of the New Testament a society with officers, Creeds, Sacraments, and tradition, which starts forth on its chequered career, and is known in history as the Christian Church —One, Holy, Catholic, Apostolic—which is with us to this day. It is One, because it has "one Lord, one Faith, one Baptism." (Eph. iv. 5.) It is Holy, because the Holy Spirit works in it and in its members. It is Catholic, because it is designed not for one race or nation, but for the whole world. It is Apostolic, because it is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." (Eph. ii. 20.)

FOR THE SALVATION OF MANKIND

What, then, to return to our question, is the advantage of belonging to the Church? What is it? What does it teach? What advantage does it bestow? How shall I make full proof of it?

It would surely be sufficient to say that it is not for us to neglect anything which our Blessed Lord has put before us for our edification and help. It would be possible for us also to try and fathom some of those names by which it is described in the Bible, such as "the Body of Christ," or "the bride of Christ." But it is not difficult to realize, as practical men, some of the blessings, at all events, which Christ meant to bestow on all those who are members of His Church, which He designed for the salvation of mankind.

In ordinary life we are familiar with the objects and work of benefit societies. They confer very great blessings on those who have become members of them; while they give the advantages of mutual help, support, and partnership to those who, without them, would have found the solitary struggle for existence too much for them; more especially under the stress of sickness or accident, or some unlooked-for calamity. Let any one recall for himself, in the case of a public calamity which has overtaken some working community, the difference of condition between those who are members of a club, and those who are not. Here, although the bread-winner is laid up for some weeks, there is cheerfulness and hope. The wages, or some portion of them, are still coming in from the agent of the society to which the man belongs, the doctor makes his visits, and the life of the home goes on uninterrupted by the accident. Whereas here, in another case where the man belongs to no club, the whole family is plunged into distress—no wages, no doctor, no means of weathering the storm. "Woe to him that is alone when he falleth." (Eccles. iv. 10.)

(To be continued.)