

AUGUST, 1908

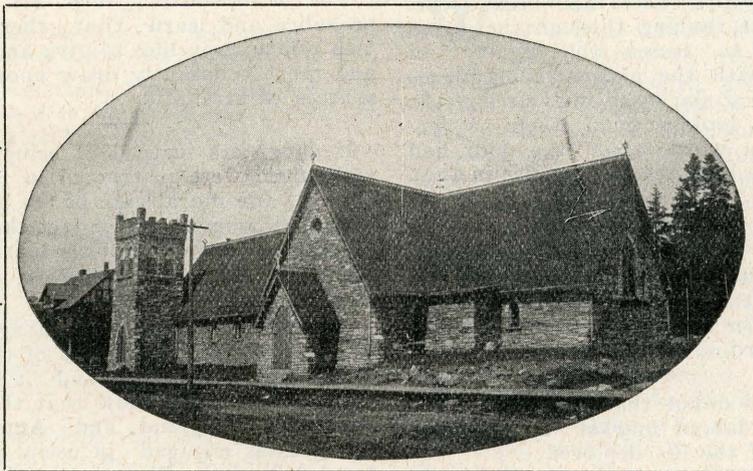
Now it is high time to  
awake out of sleep.



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



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### THE PAN-ANGLICAN CONGRESS.

ECHOES FROM WOMEN'S MEETINGS. — the form of endeavoring to relieve them of the responsibility which ought to be theirs.

**T**HE first meetings held in connection with the Pan-Anglican Congress were women's meetings.

In the women's conference was first discussed "The Child in the Home and the State," then "Women as Home-Makers," and after "The Church's Call to Women."

The restoration of the mother to the home was one of the most pressing of national needs.

For several years there had been a current of thought running through the press which tended to lessen the dignity of motherhood, with the natural consequence that parents had slackened in their duty to their children, looking upon them as "encumbrances," a word that the poor had not themselves been the first to use in that sense.

The trend of recent legislation seemed all in the direction of freeing parents of their bounden duty to feed, clothe, and bring up their children in the nurture and admonition of the Lord.

There was no doubt that married women entering the labour market had brought about many of the ills deplored.

The demand made in these days by societies and organisations, religious and political, was so enormous and imperious that the proper discharge of parental obligations became a great difficulty.

Improvvidence and neglect of responsibility seemed to go hand-in-hand.

The real crux of the whole question was that parents wanted a deeper and truer religion than they had, and it was that as well as the science of child-training that they required to learn.

Another danger arose because of the mis-directed efforts of some people, whose idea of doing good to their fellow-creatures took

A mother's work was a profession like any other profession, and could not be performed simply by instinct.

No religion, except Christianity, had given woman the position which she was at the moment enjoying, which made her not the chattel, but the companion of her husband. The Christian ideal of the home was the highest the world had ever seen, and was only made possible by the Christian ideal of women.

The home-maker must set aside every prejudice and learn that there were only two relations in life, to give and to receive, and must constantly draw upon the higher sources of strength.

If daughters instead of being taught art and music were instructed in the physical, mental, and moral care of the body, women would be aroused to the fact that there was no higher destiny than the nurture of children.

The present age was an age peculiarly adapted to the restoration of the primitive Order of Deaconesses, and it was a great encouragement to know that there were already in England and America many deaconesses engaged in useful work. Our Lord defined the Christian ministry as feeding the hungry, quenching the thirst of the thirsty, receiving the stranger, helping the sick, visiting the prisoner, clothing the naked; and it was absolutely necessary for that work that women should be included in the ministry of the Church. Women had been doing it, but until they had an official position they could not do it satisfactorily.

Women were the inspiration for the great thoughts and the great works of a nation, and the standard they set was the standard which should be for ever.

The call of God really was in the need of the women. The great heathen world was calling out for workers, and that was the call that God meant us to take to ourselves.



# The Algoma Missionary News

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## THE HYMN OF THE CONGRESS.

BY THE ARCHBISHOP OF ARMAGH

*Vietrix delectatio*—(St. Augustine.)

“The steadfastness of your faith in Christ.”—Col. ii. 5.

O Lord! we thank Thee on this day  
For the deep joy when many meet,  
Brethren from Britains far away  
Who find the old Church sweet.

There is the thrill well understood  
When happy thousands kneel or stand,  
When music makes the very wood  
Tremble below our hand.

And as the prayer, or priest, love-lit,  
Or creed that tells the Faith's old story  
Speaks grandly out, Lo! every whit  
Of the great Church saith “Glory.”

And shall we deem that such a tide  
Must ebb as far as it hath flowed—  
Moments of rapture which denied  
Had helped us on the road?

Nay! when the lark soars up and sings,  
She seems to change her mind on high,  
And dropping downward with poised wings  
Lays all her music by.

Yet shall we doubt whate'er betide  
She still has something for her part,  
Something of that blue heaven to bide  
In azure on her heart?

Whatever fail, whatever pass,  
Two things she hath, above, below—  
The dew so pure upon her grass,  
The heaven that loves her so.

God's sweetness shall grow sweeter, yes,  
In hours like these we learn its might—  
Give us, O God! the steadfastness,  
The Victory of delight. Amen.

## OFFICIAL RANK OF MISSIONARIES IN CHINA.

WE observe with great satisfaction that by a Chinese Imperial rescript, dated April 10, the Emperor has decreed “the immediate and entire cancellation” of a former decree which, at the instigation of Monseigneur Favier, the head of the Lazarist Mission in Peking, had, in 1899, conferred upon the Roman Catholic Bishops in China the rank of Viceroy, and upon the other Roman clergy the rank of Perfect. After the enactment of the former decree an offer was made to the Anglican and Protestant missions in China to confer upon their Bishops and clergy corresponding rank, but this offer was unanimously refused. It was generally admitted by the English and French residents in China who were in a position to judge, that this decree and the action taken by the Roman clergy after it had been issued was primarily responsible for the success which the Boxer movement attained, and for the indiscriminate massacre of the foreign and native Christians. existence of the decree also lent colour to the libel, often put forward by persons who ought to know better, that English missionaries were accustomed to interfere with the politics of the countries in which they resided. We feel sure that the Roman missionaries themselves will eventually realize that the cancellation of this decree will tend to promote the best interests of their work.—The East and the West.

The Lord Mayor of London recently stated that in that city annually no less than £15,000,000 (\$75,000,000) is dispersed by London charities.

## DIOCESAN NEWS

### THE ALGOMA ASSOCIATION IN ENGLAND.

#### THE ANNUAL MEETING OF OUR CO-WORKERS

OUR thanks are tendered to Miss E. E. Green, the able and zealous Hon. Secretary of the above Association, for the following full report of its "annual." In this connection we may record with pleasure and encouragement that the Bishop of Gloucester (Right Rev. Dr. Gibson, a one-time well-known Vicar of Leeds) and the Bishop of Chichester (Right Rev. Dr. Ridgeway) have both become patrons of the Association.

#### THE SPECIAL SERVICE.

The Annual Festival, which was held on the 2nd of July, began with a celebration of Holy Communion at 11.30 a.m., at Christ Church, Victoria Street, at which the Bishop (Algoma) was the celebrant, assisted by Rev. W. G. Woolsey and Rev. C. W. Balfour.

#### THE COMMITTEE MEETING

was held at 1.30 p.m., when the Hon. Treasurer read his report for 1907, with Mrs. Hawke's statement of the Travelling Archdeacon's Fund. A vote of thanks was passed to all auditors. It was resolved that for the future, when any new Branch officer was appointed, the nomination should be sent by the Branch to the Central Secretary, who should bring it before the Executive Committee for confirmation. The following were elected to serve for the ensuing year on the Executive Committee: Rev. W. G. Woolsey, Rev. L. C. Streatfeild, Mrs. Carter, Mrs. E. T. Gurney, Miss H. Gurney, Miss E. G. Hall, Miss L. Phillimore, Miss M. Shepard, Mrs. Stubbs, Miss Isabel Swinburne. The Bishop addressed the Committee on some of the needs, and said how much sets of altar vessels were wanted.

#### "THE ANNUAL."

At 3 o'clock a meeting was held in the Church House, Westminster, in Convocation Hall, which was quite filled. The Bishop of Thetford took the chair. Prayers were read by the Rev. W. G. Woolsey. The Rev. F. Hall read the Hon. Central Secretary's report as follows:—

"Last year the special development which we had to report was the guarantee of the

stipend for a Travelling Archdeacon for the period of three years. With regard to this we are glad to be able to state that not only are the promises for the second of the three years nearly all paid in already, but that a considerable portion is in hand for 1909. It is also distinctly gratifying to learn that through the Archdeacon's able advocacy, the Pan-Anglican Thank-offering from Algoma collected by him is, in proportion to the resources of the Diocese, a very liberal one.

"It is with the greatest pleasure that we can record that the Bishop of Gloucester has expressed his wish to become a patron of the Association.

"One special cause of thankfulness is that during the past year more men have gone out for work in Algoma than has been the case in any previous year. Of Clergy, the Rev. T. B. Holland has gone to Garden River, the Rev. H. S. Frankland to St. Joseph's Island, the Rev. T. N. Munford sails very soon, the Rev. W. Evans is at Port Carling, the Rev. A. P. Banks is on his way to Bruce Mines—the two latter return to Algoma after absence due to family illness, but Mr. Banks has been long enough in England to have gained us a new Branch in Cheshire, whilst Mr. Evans has given us most valuable help on the Executive Committee. In addition to the above, five laymen have already gone out, Mr. C. Hewitt, son of the Vicar of Prestonville, near Brighton, is at Port Sydney; Mr. Watts, son of the Vicar of Boxted, is at Echo Bay, Mr. Bruce at Moose Lake, and Mr. Height and Capt. Sims have gone from the Church Army. To-day also Mr. Harold Dunn, son of the Bishop of Quebec, sails, and will soon take up work at Oliver.

"Our Sale at the Church House, though not quite so successful as in 1905, realised £106.

"We shall hear from the Bishop himself to-day of the new conditions which have arisen in the Diocese since his last visit to us, and of the special needs resulting therefrom, but the Committee feel there is one claim which should not be overlooked. We referred last year to the condition made by the General Synod, viz., that the Diocese should augment the

#### BISHOPRIC ENDOWMENT FUND

until it should yield at least the minimum income of £600. It is now far short of

that, and though we earnestly trust that the day is very far distant when an election to the See may have to take place, yet we cannot but realize that when that day comes the Diocese, by reason of the absolute inadequacy of its endowment, will be considerably hampered in its choice.

"The question is one which affects the future more than the present, but since capital sums take a long time to build up, we feel that we in England should face the matter and do our part to help Algoma to meet the responsibility imposed upon her by the General Synod."

THE BISHOP OF THETFORD

expressed his pleasure at being able to take part in the work being carried on in Algoma. No one could read any account of the Diocese without seeing how important the present time of opportunity was, an opportunity which would not recur and which must be seized now or never. The whole place was alive with the activities of mining and of new railways, and large numbers of settlers were going in. It was quite as important to keep these Christians from becoming pagans as to win pagans for Christ. Besides our own kith and kin there were in Algoma Indians whose land we had appropriated, and for whom we were bound in honour to do our utmost. The early Christians did not stay in Jerusalem and keep the good news of the Gospel to themselves, and we must be ready to give our money to send it out to others. For the Diocese of Algoma a steady £600 a year was wanted to provide clergy; that, surely, was not much to ask for in these days when people found it so easy to spend large sums on motors, and all that was given went directly to the spiritual work, for there were no paid workers in England and no office expenses. Architecture was the art of building, not of reproduction, and they were helping to build a piece of spiritual architecture in Algoma—the Church there had to develop herself and to bring in her contribution to the great edifice of the Church of Christ, and it needed not only our money but our prayers.

THE BISHOP OF COLUMBIA

spoke of the marvellous future which lay before Algoma and the whole of Canada. He insisted on the great importance of having enough men, and men of the right sort, in Algoma; he referred to what the Bishop of London had called present day

simony, when an income was absolutely inadequate and the man best fitted for the post could not be sent because a man must be chosen who had private means. Looking to the future, for this reason also the Episcopal Endowment Fund ought to be built up. They could form little idea of the strain on a man's faith in having to minister in small stations, holding service for 15 or 20 people in a bare hall or school-room. When this went on year after year there was great danger lest a man should lose heart unless his hold on Divine truth was very deep. The clergy in Algoma needed their earnest prayers that they might have spiritual power and also the tact requisite for dealing with men. We wanted at home to influence the outsiders, those who did not represent the ecclesiastical mind. It was quite certain that the Diocese of Algoma would need help for some time to come.

THE BISHOP OF NOVA SCOTIA

said that this was one of the first meetings which was trying to put into the concrete what they had heard in the abstract in the Pan-Anglican Congress. Canada had only lately been discovered; it used to be known as a place which had a little snow, some furs and timber, but now it had been discovered as a country able to produce minerals and grain of the finest quality, and from all parts of the world people were coming into it by thousands; they came with little capital and had a struggle to provide their homes. Canadian patriotism was no mere idle sentiment; they were prepared, as growing children, to spend and be spent for our King and their King, but the Church could not meet the present crisis alone, and they were not ashamed to claim help from England in building up the new Church which they wanted to be strong, not weak-kneed and feeble. He pictured parishes 100 miles in length, with from 5 to 17 out-stations, separated by almost impossible roads, as some of the difficulties to be coped with in Algoma.

THE BISHOP OF ALGOMA

began by thanking the members of the English Association for their help, without which the work which had been done in Algoma would have been impossible. He wished to emphasize two points which had been touched upon. First, the imperative need that they should have the best men to lay the foundations of a Church which should stand firmly. Second, that they

should not forget the Indians in favour of the white settlers; there was a tendency to do this, but it was absolutely unjustifiable and unrighteous to leave those whose land we had taken without spiritual care. He wished to answer three questions. I. What was the English Association for? It was established by Bishop Sullivan for prayer and work. It was an unspeakable comfort to him and to his clergy to feel that prayer was going up for them, and he felt confident that the Divine Providence had been so invoked for his preservation in the 15,000 to 18,000 miles he travelled each year. Prayer was the inspiration, but work followed, and there was hardly a church in Algoma which did not owe something to the labours of the Association. II. Why was the Association still in existence? When the Diocese was set apart it was thought that it would be always poor; lately its rich mineral resources had been discovered, nickel at Coppercliff, silver at Cobalt, iron at Michipicoten, and the Canadian Northern Railway pressing through a new region had come upon another deposit of iron so large that a railway had been made to a new place named Key Harbour to facilitate its shipment. They had no coal, but they had inexhaustible water power pouring down into the lakes. This was used at Sault Ste. Marie, at Fort William, and Port Arthur, for making steel rails, for flour, pulp and other mills various in character, numerous and extensive. Their land was a land of mystery, which must be looked upon with eyes of wonder and awe. During the eleven years of his episcopate the number of Church people in the Diocese had increased from 7,500 to 16,300, and the mission centres from 36 to 63, but as yet they had only 40 clergy at work in a territory nearly as large as the whole of England and Scotland. It nearly broke his heart to

#### HAVE TO TURN AWAY THOSE

who came asking that he should send them a clergyman. Even since he had been in England he had received two such appeals from his Diocese; one most urgent, where the people said if you cannot send us a man soon the door will be closed. They were eager that the old Church of England should be planted in their midst, and for lack of men and means he was unable to help them. They had a rich but as yet undeveloped country; the wealth was deep down in the rocks, and much capital must be put into the mines before there was any

result. The settlers had to cut down the bush and build their own houses and out-buildings, and it was impossible for them to erect churches. Algoma lay between two more favoured stretches of country, and

#### SUFFERED BY THEIR OVER-SHADOWING.

On the one hand Eastern Canada with its settled traditions, but also with its own missionary problems; on the other hand the great fertile fields of the West inviting the tide of immigration. The large sums which were being raised by the Missionary Societies were for the North West, and

#### ALGOMA RECEIVED NO SHARE

whatever. Their grants from the S.P.G. were still being reduced, and the Missionary Society of the Canadian Church, while doing its best to raise the money required for all its needs, had only been able to give Algoma little more than half what was wanted to carry on the work to which she had put her hand, let alone the new fields which ought to be occupied if they were to keep pace with the increase of population. In the last three years they had built ten churches, but they needed many more. It had been a happiness to him to bring over £883 from his Diocese for the Pan-Anglican Thankoffering—given not by the rich, for there were no rich in Algoma, but in small sums down to one cent brought by little brown-faced Indian boys. The Church came only fourth in the numbers in the religious bodies. First came the Roman Catholics, then the Presbyterians, and then the Methodists. That was not where the old historic Church should be, and he was bold to make prophecy that they would rise steadily. They had risen from being a missionary Diocese of the Canadian Church with their hands open only to receive, and they were trying to be such in another sense in that they were learning the blessedness of having their hand open to give as well as to receive. He would mention some of the special needs:—1st. The

#### CHURCH EXTENSION AND PARSONAGE FUND

for buying sites and helping to build churches. Often a place could only raise half what was wanted and the building was delayed for years. It was only in England that the people were blessed with churches on every hand, of which they might take advantage if they would, and not be sent away hungering. 2nd. In connection with this he wanted also

## A LOAN FUND

for the same purpose, from which loans could be made towards building. He had been offered £5 to start this fund if he got nine other sums of five pounds. He had already received three more and wanted six others. The Students' Educational Fund had enabled him to help two men through college, and he had three others now there who could not have been sent without his help. 3rd. The

## ARCHDEACON'S FUND

had been of the greatest help. Archdeacon Gillmor was doing splendid work in looking up new fields, along new lines of railway, and reporting on places which should be occupied. Such pioneer work would be needed for some time, and he would ask that the Archdeacon's stipend might be continued for two years beyond the three for which it was promised. In conclusion, the Bishop urged that all true work must spring from the highest motive of love to God; only thus could they do any real work for Algoma or any other part of the mission field.

The Archdeacon of Westmorland proposed a vote of thanks, which was seconded by Canon Allman, of Burk's Falls, in Algoma.

## SAULT STE. MARIE.

**W**E have had the most successful Sunday School picnic on record. Indeed, it might almost be called a Church people's fete, so many adults participating in it. A committee of St. Luke's (the pro-Cathedral) made all the arrangements, and it did its work so well that it is thought another year may see even a greater affair than that of 1908. All the Sunday Schools were united. There was St. Luke's and with it St. Stephen's (on Bruce street hill), and St. John's, and with it the Sunday School at "Buckley," near the steel plant. It was held on Thursday, July 16th, when we were favored with a beautiful day. A steamer was chartered for a trip down the river to Richard's Landing, on St. Joseph's Island. The children were carried free of charge, while their parents and friends were able to accompany them for 50 cents. Of course, it was no object of the committee to make money. Their aim was to provide a day's real pleasure at cost, while they assumed the responsibility of loss by reason of a wet day. A brass band of a dozen pieces accompanied the

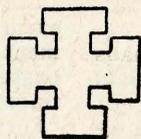
excursionists, adding much to the enjoyment of all. Fully 600 persons, with their baskets of provisions and some baby carriages, embarked at 9.30 on the steamboat "Fortune." The journey down the river was a delightful trip. Everyone was happy. The sun was warm, the sky was clear, the breeze was refreshing, and the faces of the children bore all the marks of merry pleasure. About noon the dock was reached, and the party soon got ashore and wended its way to a not far distant grove, when it broke up into little groups of families and friends which for their centres had the open baskets of picnic fare. The older folk certainly appreciated the kindness of Mr. T. J. Foster, who had erected in the grove a stove, where water was heated for the brewing of the cup that cheers but does not inebriate, and whose care had provided some of those things which made unnecessary some of the harder work connected with a picnic of large size. The meal over, the party scattered—except those who stretched themselves on the ground, covered their faces and went to sleep—though the flies were not bad. Some made their way to an adjoining field, where a baseball match was played against a "nine" of the villagers. Then followed races, etc., to the amusement of everybody, for which prizes were provided for nearly all participants. The committee were evidently certain that the excursion had paid its way and did not stint rewards. Meanwhile the band went into the village street and discoursed its music for the benefit of our local friends. At 5 o'clock we were again all aboard the boat and headed up stream for home, where we arrived about 8 o'clock without any happening to mar the day's pleasure. So successful was the excursion and so well managed, that it was thought by some that another year a Church excursion might be held, if only with the object of bringing into play the social side of the Church family at Sault Ste. Marie.

The steel plant at Sault Ste. Marie, after a start and operation for three weeks, has again shut down and most of the men are paid off.

Rev. A. J. Oakley has been exploring in the country about Webbwood and Nairn, around which he finds points or little centres for regular if infrequent ministrations. He speaks of six new places, in two of which are as many as twenty Church people. He will try to reach out to them.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

A CIRCULAR letter has been issued to several branches asking for information regarding the Chinese residents in Algoma, for the purpose of preparing a report for the General Triennial Meeting in September. All the Branches have not yet replied, but the information so far received indicates a large number of Chinese residents, most of whom are being instructed by the Presbyterian Church, with very satisfactory results. In a few instances the Church of England has taught them, and when this is the case, the progress is all that could be expected. It is well for W.A. Branches to remember that responsibility for the spiritual welfare of the Chinese and other foreigners in our midst, rests upon all the churches, and their subsidiary organizations. As illustrating the encouraging results of work among Chinese, one Mark Young, who was instructed for two years by a member of the Girls' Auxiliary at Gravenhurst, was received in baptism in April, 1907, and confirmed later in the same year by the Bishop of Algoma, who expressed his pleasure at the reverent and devout attitude of the candidate.

It is a pleasure to record the addition of another life member in the person of Mrs. Ditchburn, until recently the esteemed President of Rosseau W.A., whose years of faithful and unselfish work well entitle her to this expression of loving appreciation on the part of her sister workers. The members of Rosseau Branch took advantage of the occasion of their annual garden party on August 1st as the time most suitable to bestow the honor of life membership in the W.A. upon Mrs. Ditchburn.

Following closely upon the announcement of the organization of a Branch of the W. A. in Cobalt, comes welcome news of the formation of a Junior Branch in the same parish, with a membership of 13. Names of the officers and other details are not yet received, but we have every assurance that this new Junior Branch begins with very bright prospects for carrying on effective work in that portion of New Ontario where the call for missionary laborers is ever increasing.

On the 2nd of July the Diocesan Corresponding-Secretary and Diocesan Treasurer

visited the Indian Reserve at Garden River and organized a Branch of the Woman's Auxiliary among the Indian women of St. John's Church. By kindness of Rev. Mr. Holland and his wife, the meeting was arranged for and held in the Rectory, ten Indian women being present. After the singing of a hymn and prayers said by Mr. Holland (both in the Indian language), the Corresponding-Secretary explained in a simple manner the character and work undertaken by the Woman's Auxiliary, Mrs. Pine, wife of the Chief, kindly acting as interpreter. At the close of the meeting all the women present expressed their willingness to become members of the great "White Woman's Society." This is the first Indian Branch in the Diocese, and we ask for these new workers the earnest prayers of their sisters of the W.A., that they may "never be discouraged under difficulties, but go forward in faith and hope, looking unto Him." The efforts of the Indian women for the present will be directed towards the requirements of their own mission, where, as a parish guild, they have already supplied many pressing needs, but at some future time we hope to number them among our general workers.

Encouraging evidence of the continued growth of the W.A. in Algoma comes to us in the announcement of the re-organization of the Branch at Port Sydney, Muskoka Deanery. This was originally one of the oldest Branches in the Diocese, but has been inactive since 1901. Many of the old members have taken up the work again, and several new ones have been added. Mrs. Hewitt, wife of the lay-missionary, is the President, she with her husband, having recently arrived from England, and the Board Extends to them a most cordial welcome.

We regret to chronicle the recent death at the Wawanosh Indian Home, of Betsy Driver. The child belonged to the Ojibway Tribe, and came to the Home over three years ago, during which time the Girls' Auxiliary of St. Luke's, Sault Ste. Marie, supplied her yearly outfits of clothing. Her death, which occurred after an illness of several months, was due to consumption. The body was removed to Garden River on Wednesday, 22nd of July, 1908, for burial.

# GENERAL CHURCH NEWS

**I**F the Church of England would help on the Unity of Christendom, let her hold fast the historical Orders in one hand, and the open Bible in the other; for under the banner of the Church which is found in the long run to have both, Christendom will one day be reunited." These words of the late Bishop Lightfoot were aptly quoted by the Bishop of London in his sermon at Westminster on Sunday, June 21st. The idea, the Bishop said, that to throw away or belittle the Episcopate is the way to the realization of one Church, not only is faithless to the trust committed to us, but is a great practical error.

The senior editor of the Standard R. C. dictionary, Addis and Arnold's, is now a writer on mystic divinity in the Anglican Church, Father de Bary, was once a Franciscan. At the recent consecration of the P. E. cathedral at Havana the preacher was Canon Morel, for sixteen years a Jesuit priest.

Presbyterianism is getting back to the old paths in Scotland, for it is chronicled that a Glasgow U. F. minister privately administered communion to some old folks who were too infirm to attend the public celebration.

The most dramatic moment of the devastating fire at Three Rivers, P.Q., was when the old parish church, built 1664, rebuilt 1714, burst into flames. But the solid walls remain and restoration is possible.

The Church in Qu'Appelle Diocese is earnestly striving to keep pace with the springing up of embryo towns on the line of the Grand Trunk Pacific, where a large number of English immigrants are locating.

It is stated that Rev. T. B. R. Westgate will sail next month from Quebec, returning to German East Africa, where, as a missionary from the Canadian Church, he has worked for five years.

The Church in the United States mourns a well-known leader in the person of Bishop Potter, of New York, who died last month.

St. Augustine's (Canterbury), the mother of modern missionary colleges, celebrated its 60th anniversary on St. Peter's Day. It is to be remembered that it is the renewal on the actual consecrated site and amid the very ruins of St. Augustine's world-famed monastery, of the same methods of expert missionary enterprise by which, twelve and a-half centuries earlier, the conversion of pagan England to the faith of Christ was begun. It was in 1843, Mr. A. J. Beresford-Hope, M.P., purchased the site of the "Antient House of St. Peter, St. Paul and St. Augustine," founded in the year 598 by Ethelbert, King of Kent, and Augustine, first Archbishop of Canterbury, and generously devoted it to the erection of buildings for the purposes of the College.

The Leslie Memorial Hall, Kemptonville, Ontario Diocese, was opened on July 1st by Judge Reynolds. It is one of the finest parish halls in Canada.

The Lambeth Conference—the fifth—has again assembled in the famous library at Lambeth Palace, where so much history has been made.

The proceedings of the Lambeth Conference, which is composed of Bishops alone, are private. About 250 Bishops are in attendance.

After the Synod at Winnipeg had adjourned, the Diocesan Sunday School Association held its annual meeting.

After an experience of rented pews for 200 years, St. Peter's, West Chester, N.Y., becomes a free-seat church.

The Egyptian Government has granted facilities for Christian education in the Egyptian colleges.

Very Rev. Dean Crawford, of Halifax, has been ordered rest for three weeks.

Rev. Heber Hamilton has arrived in Canada on furlough from Japan.

The English Church Congress will this year be held at Manchester.

# CHURCH TEACHING

## WHAT IS CONFIRMATION ?

**C**ONFIRMATION is the completion of Baptism. In early days it was very closely connected with that sacrament. But now it is usually separated from it by a considerable interval of time. There is an important distinction between the two. In Baptism we are brought into covenant with God (either by our own act or the act of others) and are made members of the Body of Christ. In Confirmation we accept for ourselves, or renew, the vows and obligations of that covenant and are equipped to enter upon the duties of our membership. Thus, Confirmation completes what Baptism begins, and we are made in the fullest sense active and responsible members of Christ's Body.

Confirmation may well be called a lesser Sacrament. It has an outward and visible sign—the laying on of hands, accompanied with prayer—and an inward and spiritual grace—the gift of the Holy Ghost—bestowed upon us by means of that sign,—the sign being a pledge to assure us of it.

Confirmation was not, indeed, ordained directly by Christ Himself, as Baptism was. But it may be confidently traced back to Christ, through the Holy Spirit, Who unquestionably guided the inspired Apostles to establish and use it. Those who read without bias the records of the Apostolic "laying on of hands," in the eighth and nineteenth chapters of the Book of the Acts, and the opening words of the sixth chapter of the Epistle to the Hebrews, can hardly doubt this.

Nor must we forget that the Lord Himself, evidently in preparation for His Ministry, received the special gift of the Holy Ghost immediately after His Baptism; and that the Apostles, in fulfilment of the Lord's promise, received the same gift, on the Day of Pentecost, as a necessary equipment and preparation for the great life-work entrusted to them.

Confirmation, or laying on of hands, was evidently ordained in order that all Christian people might be equipped for their life-work, as were the Lord and His Apostles, by a special gift of the Holy Ghost.

There are two points in connection with Confirmation which need emphasizing. (1) It is specially applicable to the young. There is, indeed, no particular age limit prescribed by the Church. Our Prayer Book

rule, requiring the candidate to have "come to years of discretion," is the nearest approach to such a limit. It is evidently intended to provide special support and assistance in the earlier stages of spiritual experience. But it is also applicable to those of mature years. There is no doubt that they who received the Blessing in Apostolic days were grown up. One is never "too old" to receive it. (2) It is a special preparation for admission to Holy Communion. As it is the completion of Baptism, so it is also the introduction to the Lord's Supper, the Sacrament of Christ's Body and Blood, helping towards the attainment of that spiritual mind in which those sacred mysteries should be received.

## FUGITIVE NOTES.

**C**ONTINUALLY are the Church people in England pouring out their money for the restoration of, or repairs to, historical church edifices. The central tower of Canterbury Cathedral has just been repaired at a cost of £15,000 (\$75,000), and now it is seen to be necessary to make other repairs at an estimated cost of over £25,000 (\$125,000). It was but recently large sums were raised for the saving of the foundations of the old cathedral at Winchester.

There was a pleasant exchange of courtesies at the Wesleyan Conference in York last month, when a deputation of Anglican clergy offered to their Nonconformist brethren greetings and welcome. The Bishops of Beverley and Hull were amongst those present, and the Archbishop of York sent a letter of apology for his absence.

Mission work consists, not in diffusing civilised and enlightened views throughout the world, but in making disciples of all nations by baptizing them into the Name of the Father, the Son, and the Holy Ghost.

By the death of Canon Baldwin, rector of All Saints' Church, Toronto, the city and diocese loses a noble citizen and priest.

Rev. H. T. Archbold, lately in charge of Minden Mission, goes as assistant priest at St. George's Church, Toronto.

**The Algoma Missionary News**

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## AT SUDBURY.

SINCE the beginning of June last, I have been at Sudbury in charge of that parish for Canon Boydell, who went to England as one of our delegates to the Pan-Anglican Congress. Before he left, I had the honour of assisting Canon Boydell in the marriage of his youngest daughter and Mr. Martindale, of Sudbury. Canon Boydell has a strong, growing, and most interesting parish at Sudbury. The services of the Church are well rendered, and very bright and reverent, with the aid of a good, well-balanced choir, able to sing the full-choral whenever required, and anthems oftentimes. With celebration every Sunday, daily Matins, and Litany and address Friday evening, the ferial days have a good minimum of devotions. The Church building is on very fair and correct lines, but merely frame; and, with the growth and importance of the town, it is now time for a better and much handsomer church, and the congregation have commenced putting together a building fund. Canon Boydell is well-beloved by his people, and he is Examining Chaplain and Commissary to the Bishop, and not only a good preacher and able theologian, but among the heartiest and most active and energetic of all our clergy. It is a pleasure to see him on his skates, cutting difficult figures on the ice, or on his bicycle, exceeding the limit, and "scorching" by to the most distant parts of his parish, and, on his wheel, certainly not letting the grass grow under his feet. In his absence in England, I have had the honour of acting as Commissary, and the

correspondence falling on me in consequence was very great. I knew the Bishop always was weighed down with the heaviest correspondence, and during the past few weeks I have been able to realize it myself. I may add that Sudbury is infested with tramps, and not a day without one at the rectory, requiring Mrs. Boydell to give him a meal, which she never refused, and I am sorry they discovered that I was living there, and thus brought much more trouble on her. Sudbury will soon be a large, important place, probably a city, and great railway centre.

GOWAN GILLMOR,  
Archdeacon, Commissary, and Tramp.

## DIOCESAN NOTES.

FROM news to hand we realize that hard work is the chief characteristic of the Bishop's visit to England. Of course he was busy at the Pan-Anglican Congress and then his time will be pretty fully occupied at the Lambeth Conference. The off-days—including Sundays—finds him preaching sometimes thrice a day and addressing meetings in the interest of his own diocese.

Last month the Archdeacon of Algoma spent a few days at Sault Ste. Marie. While there he attended a meeting of the Indian Homes Committee.

Rev. A. P. Banks has arrived in the diocese and taken up his duty at Bruce Mines.

Mr. Harry A. Sims has arrived at Silverwater, Manitoulin Island, where he has begun to pull together the scattered members of the Church in that mission, so long vacant.

The Bishop was one of the speakers at the Gloucester Missionary Festival held in June.

In July the Archdeacon spent one Sunday at Sturgeon Falls, Mr. Brewin taking duty at North Bay, where the Archdeacon went the Sunday following. Thence he started for Torrance and Byng Inlet for the two first Sundays in August.

The older people of Emsdale will be pleased to see the name of Rev. L. C. Streatfeild as that of a member of the Executive Committee of the Algoma Association in England.

THE KING AND THE LAMBETH  
CONFERENCE.

**T**HEIR majesties the King and Queen received at Buckingham Palace on Monday, July 20th, the Archbishops and Bishops who are attending the Lambeth Conference from Anglican communities in all parts of the world. There were present more than 200 prelates, among them our own Bishop.

After the presentation of the Metropolitans and the other Bishops, the Archbishop of Canterbury read the following

ADDRESS TO THEIR MAJESTIES :

"May it please your Majesties,—We, Archbishops and Bishops gathered together at Lambeth from every part of your Majesty's dominions, from the United States of America, and from mission fields in all quarters of the world, desire respectfully to convey to your Majesties an assurance of the earnest prayer which we offer to Almighty God, that health, peace, and happiness may rest upon your Majesties and upon all members of the Royal House. We meet in these decennial Conferences—in the fifth of which we are now taking part—to consider how we may further, upon earth, the advancement of the Kingdom of Our Lord Jesus Christ and enable His Church more effectually to devote itself to setting forward among men whatsoever things are pure, and just, and true. As ministers commissioned to preach the Gospel of Peace, we note, Sir, with special thankfulness the importance which is attributed throughout the world to the beneficent and effective influence which your Majesty has personally exercised in the promotion of international friendliness and peace. As ministers of Him who healed the sick and had loving care for the poor, we acknowledge with gratitude the practical and sustained interest which your Majesties have taken during many years in encouraging the support and improvement of the hospitals for the sick and suffering. We are well assured that the unwearied care and effort with which your Majesties enter into every good work, which, following the great example of the Sovereign who has passed away since last we thus approached the Throne, springs from a deep and earnest sympathy with all who are in trouble and distress, and we are assured with one heart that your Majesties will ever bring to the service of the poor and the afflicted that power for their help which has been entrusted to you

by Almighty God. That He may vouchsafe in fullest measure His heavenly blessing to your Majesties and to the Royal House, and that your Majesties' beneficent lives may be prolonged for many years is the earnest prayer of those who, have the honour to present to your Majesties this address."

THE KING'S SPEECH.

The King replied as follows :

"The Queen and I thank you most heartily for your warm expressions of good wishes and for your cordial recognition of my efforts in the cause of peace and of the interest we take in measures for alleviating sickness and suffering. These objects, I assure you, will ever have our earnest sympathy and co-operation. Conferences of Archbishops and Bishops, gathered from all quarters of the world, must tend to maintain and increase the spirit of true religion, and must, therefore, be powerful influences for the promotion of peace and charity. I am touched by your reference to my beloved mother, Queen Victoria, and I recall her gratification with the message sent to her by the last Conference nearly eleven years ago. I pray that the blessing of Almighty God may rest upon your work and that a safe return may be granted to those of you whose ministry is in my Dominions beyond the Seas and in foreign lands."

The three hundredth anniversary of the founding of Quebec has been a brilliant affair, graced by the presence of the Prince of Wales, the Governor-General—Earl Grey, Field Marshal Lord Roberts, and other notables from beyond the seas, as well as many Canadian celebrities. The association with this gala occasion of the Canadian Battlefields' scheme, by which the Plains of Abraham became national property, somewhat obscures the event which secured, by the capture of Quebec by General Wolfe in the battle by which the French general, Montcalm, also lost his life, the continent of North America for British rule and ideals. Naturally, our citizens of French origin glory in Champlain and would like to forget Wolfe. Canadians of British extraction desire to honor the French gentleman adventurer, but might be expected to be more keen in celebrating the brave deed of Wolfe and his soldiers, 149 years ago.

Dr. Sanday has been granted a dispensation from lecturing for a year, with a view to his work on the Life of Christ.