

JULY, 1908

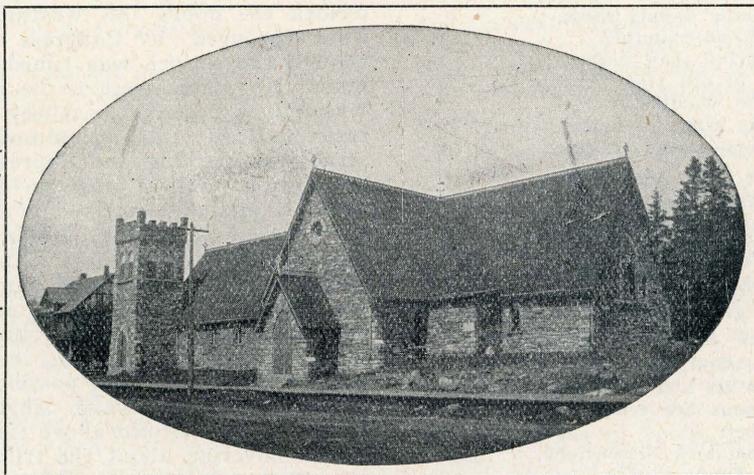
Now it is high time to  
awake out of sleep.



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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### THE PAN-ANGLICAN CONGRESS.

#### HYMN FOR THE CONGRESS.

**O** CHURCH of God, our Mother,  
Upon thy queenly head,  
There broods the living Spirit  
Whom Christ Himself has shed;  
No more the dark dissensions,  
The day of doubt is done;  
When dangers gather round thee,  
Thy children stand as one.

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

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

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

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

Frederick George Scott.

Quebec.

#### "THE CONGRESS."

**B**Y this shorter name the Pan-Anglican Congress on Missions is now better known to all interested.

It has come to stay. That is to say, it will likely again assemble (D.V.) in 1918. For that there will be a full preparation plus the experience acquired this year.

Compared with a horse-race at Epsom or an international yacht race, the Congress was a little thing—as viewed by the notice taken of it in the Canadian press.

Such is no untrue index of the popular mind.

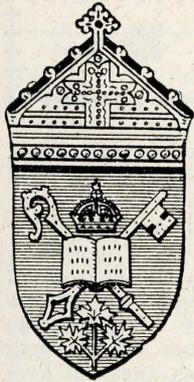
Not only was the Bishop of Birmingham disappointed by illness keeping him away from the Congress—where he was to have presided over Section A—but his disappointment was shared by all interested in the Congress.

The English press never gave such sympathetic attention to the cause of the Church and its manifold activities and difficult and imperative problems which, by God's grace and favor, it struggles to solve.

The Congress opened on June 15th. The weather was magnificent. Long before 10 o'clock the doors of Westminster Abbey were thronged by Congress members, although the service was timed to begin at noon. No places were to be reserved. As was fully expected, the Abbey was far too restricted in its accommodation. The scene was striking and impressive beyond description. There was no distinction of persons, and all ranks—lay and clerical—taking their place side by side in one common act of intercession and prayer. Simplicity was the mark, and humiliation was the keynote of the whole service. "One very beautiful incident impressed me much," says a Scotch correspondent. "While the choir was passing in solemn procession up the nave singing the 51st Psalm, a dove circled above them, and continued hovering about the triforium during the whole of the service—a pleasing emblem of the peace and harmony displayed among the representatives of the nations worshipping below." The service lasted but one hour, and consisted of the first part of the Litany and the special suffrages on behalf of the Congress. The preacher went to the pulpit and read the special Bidding Prayer, and the pauses made for silent prayer at the end of each clause were most impressive. No one who was present will forget this unique and touching service.

"Not a sermon!" one hears some one say. No; it was prayer only. "And what's a Bidding Prayer?" Well, perhaps, you had better ask your parson. He can show you the 55th Canon (1604) in which there is a bidding or invitation to prayer, incorrectly called the Bidding Prayer.

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# The Algoma Missionary News

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## THE THREE COPECKS.\*

**C**ROUCHED low in a sordid chamber,  
With a cupboard of empty shelves,—  
Half-starved, and, alas! unable  
To comfort or help themselves,—

Two children were left forsaken,  
All orphaned of mortal care;  
But with spirits too close to Heaven  
To be tainted by Earth's despair,—

Alone in that crowded city,  
Which shines like an Arctic star,  
By the banks of the frozen Neva,  
In the realm of the mighty Czar.

Now, Max, was an urchin of seven;  
But his delicate sister, Leeze,  
With the crown of her rippling ringlets,  
Could scarce have reached your knees.

He looked on his sister weeping,  
And tortured by hunger's smart,  
A thought like an angel entered  
At the door of his open heart.

He wrote on a fragment of paper,—  
With quivering hand and soul,—  
"Please send to me, Christ, three copecks  
To purchase for Leeze a roll!"

Then, rushed to a church, his missive  
To drop,—ere the vesper psalms,—  
As the surest mail bound Christward,—  
In the unlocked box of alms!

While he stood up on tiptoe to reach it,  
One passed from the priestly band,  
And with smile like a benediction  
Took the note from his eager hand.

Having read it, the good man's bosom  
Grew warm with a holy joy;  
"Ah! Christ may have heard you already,  
Will you come to my house, my boy?"

"But not without Leeze?" "No, surely,  
We'll have a rare party of three;  
Go, tell her that somebody's waiting  
To welcome her home to tea."

That night, in the coziest cottage,  
The orphans were safe at rest,  
Each snug as a callow birdling  
In the depths of its downy nest.

And the next Lord's Day, in his pulpit,  
The preacher so spake of these  
Stray lambs from the fold, which Jesus  
Had blessed by the sacred seas;—

So recounted their guileless story  
As he held each child by the hand,  
That the hardest there could feel it,  
And the dullest could understand.

O'er the eyes of the listening fathers  
There floated a gracious mist;  
And, oh! how the tender mothers  
Those desolate darlings kissed!

"You have given your tears, said the preacher,  
"Heart-aims we should none despise;—  
But the open palm, my children,  
Is more than the weeping eyes!"

Then followed a swift collection,  
From the altar steps to the door,  
Till the sum of two thousand roubles  
The vergers had counted o'er.

So you see that the unmailed letter  
Had somehow gone to its goal,  
And more than three copecks gathered  
To purchase for Leeze a roll.

—P. H. HAYNE.

\*The copeck is a Russian coin in value about one cent of our currency.

## TO THE READER.

**T**HOU, whose sweet youth and early hopes  
enhance,  
Thy rate and price, and mark thee for a  
treasure,  
Hearken unto a Verser; who may chance  
Rhyme thee to good, and make a bait of  
pleasure—  
A verse may find him who a sermon flies,  
And turn delight into a sacrifice.

—GEORGE HERBERT.

## DIOCESAN NEWS

### COMMEMORATING THE PAN-ANGLICAN THANKSGIVING.

**N**O doubt in many of our parishes and missions the desire of the Bishop that services be held in sympathy with the solemn services in St. Paul's Cathedral was loyally and heartily responded to. As yet no particulars are at hand, but we can say there were services of this character on the Festival of the Nativity of St. John Baptist at Sudbury and Blind River, as well as at the

#### PRO-CATHEDRAL OF ST. LUKE

in the see town of Sault Ste. Marie. Here there was a celebration of Holy Communion at 10 a.m., the rector, Rev. H. A. Brooke, M.A., being the celebrant, assisted by Rev. Canon Piercy, who also gave a short address.

In the evening at 8 o'clock there was a choral Evensong, which was taken by the two clergy above mentioned, while the sermon was preached by Rev. T. Bird Holland, B.D., of Garden River. The preacher in his review of the many things which we as a people and as a branch of the Church Catholic have so much reason to thank God for, elicited the interest of his hearers not least so in his pictures of blessings vouchsafed the Church in the mission field.

#### COBALT.

**I**N spite of the fact that the generous Church of England members at Cobalt increased their clergyman's stipend to \$900 at the Easter vestry meeting, they have now bravely formed a Woman's Auxiliary and a Junior Auxiliary. All are beginning to realize the truth of the Archbishop of Canterbury's words, "It is well that we should endeavour to impress on men's minds the obligation that lies on all Christians to take part in the conversion of all that are not Christians. We are called upon to make them see that this obligation is not a something external to their Christian life, but a part of Christian life itself, and that Christian life is not complete if it is shut up within a man's own bosom, or within a man's own neighbourhood or is limited by anything short of the whole human race.—If you would

see the Christian life in its completeness, understand that a very real part of it consists in the spiritual and self-denying desire to make His name known all over creation."

The mother of the rector, the Rev. E. P. S. Spencer, and wife of Canon Spencer, the Secretary of the Diocese of Niagara, who has had a long experience in Auxiliary work, having been present at the first Provisional Committee of the W. A. held in Montreal in September, 1886, explained the objects and constitution of the W. A., earnestly urging the newly elected officers to be enthusiastic and diligent in the regular discharge of their arduous duties. She pleaded for free-will offerings and drew their attention to the Algoma text:—"One body in Christ," saying:

"He who keeps alive God's flame  
Of love, will work aright.  
Oh, may no shadows of ourselves  
E'er prove our efforts naught,  
But may the light of His great love  
Show singleness of thought,  
And work which 'profiteth, because  
With charity 'tis wrought.'"

The women of St. James have lately had the walls of the church painted, a handsome carpet of ecclesiastical design laid on the chancel floor, with matting on the aisle and under the choir seats. Four members of the congregation have presented beautiful electric light fixtures. One woman has made a surplice. A new arrival has given a hymn-board; a lady of St. Mark's Church, Parkdale, one set of altar linen, while two Indian women, descendants of Chief Brant, worked another handsome set of Communion linen. A new set of frontals for the Trinity season is being procured from the monthly subscriptions towards the Furnishing Fund. The rector has a small fund on hand, which is being increased at each Baptism, for a Font.

#### DIOCESAN NOTES.

**F**IRE applied by the hand of an incendiary did not a little damage to the Church of St. Thomas, Fort William West. The event took place the last week in May. We have no particulars but suppose the insurance fully covers the

loss. At the time St. Thomas' people were planning to build a parsonage. Now it is thought the church should be extended too. However, the scheme is not yet fully thought out.

Another loss by fire. The business street of Burk's Falls has been nearly wiped out by fire. Among the buildings destroyed was our Church of All Saints. This is sad news for Rev. Canon Allman, now in England, as for his people who await his return, presumably, before definite action to rebuild can take place.

The Clerical Secretary reports that there are two or three missions from which as yet no Easter returns have been received. He notes, too, that there seems to have been a large forgetting of the payment of the assessment for diocesan expenses. When the report for the year is published, however, marked advance will be in some directions patent to all.

Rev. Christopher Simpson has arrived at Little Current and began his duties as incumbent of the mission.

A member of the congregation of the Church of St. Mary Magdalene, Sturgeon Falls, collected no less than \$184 towards payment of church debt and other objects. The debt on the church has been cleared off (\$147). The money was given to the wardens. A Sunday School debt of \$44.97 has also been paid. Mr. G. M. Brewin (Trinity College) is the summer student in this mission. Rev. C. E. Bishop, of North Bay, the Rural Dean, has visited the mission for the administration of the Sacraments.

Mr. S. W. H. Hornibrook is the student doing duty in Gravenhurst. On Ascension Day there was a celebration of Holy Communion in St. James' Church at 8 a.m., Rev. A. S. Madill being the celebrant.

#### W. A. NEWS.

[Continued from page 80.]

The "Leaflet" Editor reported a slight decrease in the circulation of the "Letter Leaflet" since the advance in the subscription price from 15c. to 20c. per annum. The number of "Leaflets" now subscribed for in Algoma is 408. The "Letter Leaflet," which is published monthly, is the most direct way of informing the members of the Woman's Auxiliary of the work

done by the various branches throughout Canada. In this way we learn how our work has been received and appreciated at the many missionary posts, as well as details and conditions of life and thought which tend to increase our missionary enthusiasm. As new branches are being formed, and the membership in most of the old ones is increasing, may we not urge each member to do her utmost to obtain at least one new subscriber in the coming year.

#### THE BISHOP OF BIRMINGHAM ON MODERNISM.

**D**R. Gore, Bishop of Birmingham, delivered an address before a large audience at the House of the Cowley Fathers in Westminster on June 12th, on "Modernism." The tendency of the liberal Catholic or the modernist, he said, was to state at its minimum what was essentially unchanging and especially what was explicitly defined. The Church required her members to say, "I believe in God," but he could not say that it should ever be the function of the Church to require that all men must believe in God by a particular method of argumentation. In the next place, the Church must admit quite without qualification the claim to examine, and that with absolute frankness, all facts which claimed to enter into history, and all ideas which claimed to enter the human mind. But there were elements about the Church for which it could claim Catholicity. He saw nothing whatever which justified any one in any kind of way treating the fundamental dogmas as antiquated, inasmuch as he saw no kind of suggestion for a better expression of the same truths. Interested as he was in propagating the faith in China, Japan, and India, he felt the most urgent necessity for guarding the Theism of the Church, the Church's belief in God, from lapsing into fantastic naturalism. He believed that the fundamental dogmas about the Trinity and the Incarnation were the essential safeguards of the belief in the Divine Personality and in the essential distinction between the Creator and the creature. He dealt, in conclusion, with the question of mythical phrases in the Scriptures, and claimed that it was totally out of place to make suggestions of mythical language when dealing with such questions as the Virgin birth or the Resurrection.—Times.

### THE PAN-ANGLICAN CONGRESS.

There were no business meetings that day. Many delegates in the afternoon accepted the invitation of Lord Strathcona to visit Knebworth—only 25 miles out of London. The hospitality extended was lavish, the organization perfect.

The Congress was first born in the mind of Bishop Montgomery, the Secretary of the S.P.G. Many workers have been inspired to help bring the Congress to such a successful issue. He may be congratulated on the accomplishment of his desire, but probably would rather that the spirit felt throughout the Anglican world were one of profound gratitude for God's manifest blessing on the efforts put forth to realize more fully the Church's "marching orders."

#### ECHOES FROM THE SPEECHES— FIRST DAY.

**T**HE Congress, in its inception and character, is absolutely without precedent in the history of Christendom.

Take for example the vast subject—"The CHURCH AND HUMAN SOCIETY, with its special application to social and industrial problems." The Church as such is not called upon, we are often told, to solve these problems. No; but it is called upon, as has been well said, to provide the men, the principles and the public which will solve them.

Think out your Faith and its application.

Factories and workshops thrived and paid huge dividends where the workers received inadequate wages. On the one side of the medal was monopoly, on the other starvation. Such a system was false political economy, since it was regardless of other social laws. A great political economist said: "It becomes a tissue of pretended laws of industry, by which selfishness glosses over to itself the frightful consequences of its own passion."

It was so impossible to make a man good from the outside that God Himself became Man in order that man might make himself good.

#### MARRIAGE

In Canada, though marriage with a deceased wife's sister was recognized by the State, it would not be performed by a single Church clergyman in the Dominion.

One grave point for consideration was the forgetfulness of the primary object of marriage being the procreation of children, to be brought up in the fear and admonition of the Lord.

The laity of the Church must play their part in the terrible divorce question, resist the influence to be lax, and to guard their homes from the admission of divorced persons.

The Church, so long as it is Christian, must follow Christ, even at the risk of partial or open divergence from the State.

The view of marriage as a life-long tie is steadily growing in the heathen villages of Papua and China.

The Chinese are inspired by a high ideal of motherhood.

In Japan there is a looking towards Christianity as the best religion to safeguard the sanctity of marriage.

It was recognized that there was need of more knowledge concerning marriage in heathendom.

#### CHRISTIAN REVELATION

The claim of our Lord Jesus Christ and of His religion to supremacy was never so strong or so apparent as in our own day.

Although the Faith to be proclaimed today is the same as of old, it is for us to translate it into the "understanding" of the present day.

The essential truths of the Christian Faith are not inconsistent with reason.

Men must beware of the danger of becoming slaves of the thought of the day and ever to remember that the Revelation is the thing and not the manner in which the Revelation comes or has been handed down to us.

### THE PAN-ANGLICAN CONGRESS.

No other religious teacher ever dared to claim what Christ claimed.

#### HOLY ORDERS

In the mind of the Church of England, expressed in the Ordinal, not only were candidates for Holy Orders held to be called of God, but were expected to be conscious of that call.

Not a lack of candidates, but a great lack of machinery for providing education for them.

No man nowadays would put his children into a position in which he could not see that they would be able to provide for their welfare.

The whole system of training needed overlooking. Some advocate a training college in every diocese. Others deprecate the multiplication of training schools.

Colonial dioceses value most accessions from the ranks of their own young men.

Spirituality, intellectuality, and common-sense were requirements for the ministry, and where the third was not found the second did not avail, and even the first was not very effective.

The gospel should be carried to

#### NON-CHRISTIAN COUNTRIES

(1) because the Church was ordered to do so by our Lord, (2) because we are convinced that Christianity was the ultimate revelation of God to man.

Foreign missions are an evidence of the strength of the Church's life. Until the evangelization of the world was accomplished the Church dare not rest.

If the race was to be converted it is necessary to recognize the axiom that the women must be converted.

The vast population in China must have an urgent claim upon the Church. The people were stable and intellectual.

Africa was anxious to receive the gospel. Ethiopia was holding out her hands.

India has been entrusted to Britain to bring it to the gospel of light.

More itinerant work was needed in India. The seed should be sown as broadcast as possible.

Every native Christian in Africa should be an evangelist. He could speak his own language in a way no foreign missionary could imitate.

#### TO WHITE SETTLERS

By experience it was learned in the U.S. that the essential element in reaching white settlers was strong, fine, spiritual-minded leadership.

A better system of transfer was wanted, whereby emigrants could be followed up. Otherwise leakages would continue.

Canada needs fifty men every year and £5,000 to support them. Not short-service men—but men for life. Men—not loans, but gifts.

While travelling emigrants probably were told that in Canada the churches were all alike, and that it did not matter to which they belonged, that could not be said to apply to the teaching of the Church.

There was certainly a necessity for instructing settlers that their duty was to support the Church, to be faithful to her, and to endeavour in the absence of a clergyman to carry on services and worship. The Church in America needed, and desired, all the support that could be given by the Mother Church.

Settlers should be instructed to endeavor, in the absence of a clergyman, to carry on a service and worship.

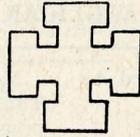
The mother country sent the colonies emigrants because she had no work for them, and these emigrants left behind them their share in the churches, the schools and the parsonages and other endowments. Surely, if people in Britain had all these things left to them it was only fair that they should help to start the religious organizations of the emigrants in the countries to which they went.

The so-called short service was wholly to be commended, said representatives of Australia, New Zealand and Africa.

[Continued on page 84.]

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

**N**OTICE has been received by the Diocesan Corresponding Secretary, announcing that the General Triennial Meeting of the Woman's Auxiliary in Canada, will be held in Ottawa from Tuesday, 22nd September, to Wednesday, 30th September, 1908, being at the same time and place as the meeting of the General Synod. This diocese is entitled to be represented by the diocesan president, and seven delegates, in addition to the general life members. Others who wish may attend, and are always made welcome, but of course cannot participate actively in the proceedings nor exercise the right of voting. The names of the representatives chosen by the Board for this occasion, at the annual meeting held in May, were published in a previous issue of this journal, and they have been duly notified of their appointment. It is most essential that a full delegation from Algoma attend the Triennial, which promises to be of particular interest, and we express the hope that those chosen as our representatives, as well as general life members, will endeavor to be present in Ottawa on the dates mentioned. Hospitality will be provided by the Ottawa city branches for the visiting delegates during the time occupied by the meeting. It is important that all representatives from this diocese who purpose attending this Triennial, and desire hospitality provided for them, should promptly notify the Diocesan Corresponding Secretary of their wishes in this regard in order that officers of the Ottawa branches may receive notification enabling them to make the necessary arrangements.

A new senior branch of the W.A. has been organized in Cobalt through the kindness of Mrs. Spencer, of Mount Forest, mother of the rector of the parish. Mrs. Spencer was instrumental in forming the branch at Gore Bay for us, and her experience and interest in the work are so wide that she is always a successful organizer. With a good list of officers, and an initial membership of 12, the Cobalt branch gives promise of future growth and good works. We extend a hearty welcome to the new band of workers, and pray that abundant blessings may ever attend their efforts in this new field of labor upon which they have entered.

The Algoma Juniors have assumed a new pledge of \$10.00 for Lytton Hospital, Diocese of New Westminster, and the junior branch at Huntsville have undertaken to support a baby in the "Birds' Nest," China, for this year.

The following reports presented at the annual meeting of the Diocesan Board on 4th May, 1908, were necessarily held over.

The report of the Secretary-Treasurer of Literature showed that every senior and girls' branch in the diocese, is receiving regularly parcels of such missionary literature as is distributed free of charge, but the report indicated only a small demand for those periodicals for which a small charge is necessarily made. Mrs. Piercy has for sale, at prices within easy reach of everyone, publications suitable for reading at senior branch meetings. Among these, we would direct attention especially to a pamphlet called "The Indians of Canada," which is a report on Indian affairs, prepared by Mrs. Tilly, of Huron. The position to be assumed by the W.A. in regard to its work for the Indians, will be one of the very important questions coming before the General Triennial, and therefore calls for our most serious consideration. In view of the growing demand for reading matter suitable for junior meetings, Mrs. Piercy has subscribed for "The King's Messenger," a delightful and instructive publication for children, published by the S.P.G., and has a number of copies for sale monthly.

Since the last annual meeting 41 new members have been added to the babies' branches, and the membership stands now at 180. Again we make an appeal for a deeper and more widespread interest in this work, feeling the conviction that one cannot begin to teach the children at too early an age to have an interest and a share in the great missionary work of the Church. Total receipts from the mite boxes, \$34.35; expenditures, \$3.99; leaving \$30.36 to be designated. By resolution of the Diocesan Board at the annual meeting thereof, it was decided to adopt a baby in the "Birds' Nest," China, and pay annually for her support the sum of \$17.00. The balance of \$13.36 of the funds raised by the babies' boxes, was given towards the support of a "Temple Child" in India.

[Continued on page 77.]

## GENERAL CHURCH NEWS

IN his charge to Synod at Ottawa Bishop Hamilton spoke strongly against private marriages, in houses. The church was the only proper place for baptism and marriage, and the banns should be published in the church or churches the groom and bride attend. The old excuse for house weddings of fewness of churches no longer existed.

Mr. Michael Edwin Sanderson, of Wakefield, who during his lifetime made several notable gifts to Church of England objects, has bequeathed £60,000 to the Bishop of Wakefield to be called "The Sanderson Trust Fund," for the promotion of religious work of the Church of England in, or connected with, the diocese of Wakefield. He also bequeathed £10,000, the income to be applied towards providing pensions for women within the diocese. The net residue of his estate he leaves to the Bishop of Wakefield to be applied in such manner for Church purposes as he shall think fit, expressing a desire that a portion may be devoted to the augmentation of the incomes of poor clergymen in the diocese.

Speaking at a missionary festival at Ripon, the Bishop of Auckland, New Zealand, gave some sound advice on the subject of schools in England. He said that the most important work the British Church had to do to-day was to keep the white man Christian. If the white man was not kept Christian the British Empire would go to pieces, and ought to go to pieces. The white man's religion was the pivot around which all work amongst colored races centred. After an absence of five years from England, he felt more keenly than ever the importance of religious education in the elementary schools. There was an admirable secular system in New Zealand, but the result from his observation was that it was exceedingly inimical to growth in the best sense of the character of the people of any nation. There were what were called "facilities" in the New Zealand schools, but they were not worth the paper they were written on. Under the secular system white men were bound to grow up believing that God was an extra, and not as important as the table of weights and measures.

"The Ontario Churchman" says:—In 1905 the British Government ceded to France the whole of Pongoland. Last year the French officials closed the Church of England boarding school at Cassa in the Isles de Los, and all teaching is prohibited save in the French language. The Anglican churches expected to be altogether hustled out of Pongoland. During the Quebec centenary celebration many thoughts will recur to the rights preserved to the French by their English conquerors, and to the contrast of French action in the Pongas.

Before the Baptist Union of England Rev. J. H. Shakespeare, its secretary, admitted the failure of denominationalism. Free churches were the alleged religious clubs of the middle classes, but in every part of the country these were slipping away. There was spiritual unrest, and the church system was obsolete. The church needed brotherhood not independency.

William Wheeler Smith died last month in New York and left \$2,500,000 to St. Luke's hospital for convalescents' care chiefly. He was a member of the Dutch Reformed Church. This gift to the Anglican institution is not unprecedented, however. In 1906 Mrs. Plant, Roman Catholic, left \$400,000 to St. Luke's also.

In a report of the charge of the Bishop of Saskatchewan, we read: "The Bishop condemned the attitude adopted at the M. S. C. C. meeting last October, which condemned the work of the Indian Missions and scored on the way the assessment was fixed."

Again has the acceptance of the see of Washington been urged upon Bishop Brent, of the Phillipines. And he has accepted it. In the new Bishop of the capital of the United States, we know a Canadian and a graduate of Trinity College, Toronto.

The Synod of the Diocese of Saskatchewan adopted a report censuring the Indian Department for unfairness to the Church of England's schools.

Bishop's College, Lennoxville, Que., is providing increased accommodation for students and a new library.

# CHURCH TEACHING

## WHAT IS BAPTISM?

**B**APTISM is the first of the two great Sacraments. It is the Sacrament of initiation. It admits us to the membership of the Church. It is the Sacrament of cleansing. It removes the stain of original sin, and, in the case of the truly penitent, the guilt of actual sin. It is the Sacrament of quickening. It imparts the germ of a new nature,—the nature of our Blessed Redeemer, the Second Adam. It is the Sacrament of new birth, that is, of entrance into a new life of spiritual surroundings and forms.

All this is set forth in the words of our Catechism, which tells us that we become in Baptism "members of Christ, children of God, and inheritors of the Kingdom of Heaven," and that it involves "a death unto sin and a new birth unto righteousness", for "being by nature born in sin and the children of wrath, we are hereby made the children of grace."

There are many errors abroad regarding the method and meaning of Baptism.

1. Some people teach that Baptism should always be performed by immersion, that is by dipping the person to be baptized under water, as a symbol of the death unto sin and the new birth unto righteousness. And there is no doubt that this method is the most significant one according with certain passages of Scripture, e.g., "Buried with Him in Baptism, wherein also ye are risen with Him through faith of the operation of God." (Col. 2: 12.) But no special method is prescribed here or elsewhere in Scripture. The Jews used various methods. The Greek word for Baptism is a general one used for different modes. Many climes and seasons would render immersion dangerous if not impossible. If no other method were allowed many weak and sick persons would be deprived of the Sacrament altogether. For such reasons the Historic Church from earliest days seems to have allowed both dipping and pouring.

2. The same people object to the Baptism of infants because infants can make no profession of faith. But Baptism is not a reward of faith, though they who are old enough to believe must do so. It is becoming a member of Christ's Church or Kingdom. And Christ Himself said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God." Surely if little children without a

profession of faith are fit for the Kingdom of God, it is folly to keep them from Baptism, which is the gateway to that Kingdom. Scriptures say nothing directly about infant Baptism, but the Jews not only admitted their own little children to God's covenant when a few days old by the Rite of Circumcision, but they admitted the little children of proselytes by Baptism. And if our Lord had objected to the practice, He would assuredly have said so when enjoining Baptism upon all nations. That He said nothing about the matter is sufficient evidence that He approved of the practice. Therefore the Historic Church from the earliest days has enjoined infant Baptism.

3. Again, many persons cling to the idea that instead of being made members of the Church by Baptism we join it by our own deliberate act on being converted. What we need to realize is (1) that the Church is "the Body of Christ," and that Baptism is the Rite of Initiation into it; (2) That the Church is not a select body of converted people, but a divinely organized school in which a mixed body of people is being trained for heaven by the Holy Spirit.

4. One other serious mistake is widely made regarding Baptism. Many people identify regeneration with conversion, whereas there is a clear distinction between them. Regeneration is new birth. And new birth, like ordinary birth, is always a brief transaction over and done with at once. Conversion, however, though it may be a brief affair, is often, if not usually, a long continued process. New birth, like the ordinary birth, is an entrance into a new world. Conversion is conforming and adapting oneself to the requirements of that new world. Again, new birth is something done for us. It is not our own act. We are not even conscious when we are born. We are born without any reference to our own will in the matter. But conversion is largely a matter of our own will.

The power is God's, but we must yield ourselves to it. God waits for us to do so. He invites, but does not force us to be converted.

The language of our Prayer Book is instructive on this point. Immediately after Baptism the Priest is direct to say, "Seeing now, dearly beloved brethren, that thy child is regenerate"—i.e., born again. And in the Communion Service we are all taught to pray, "Turn Thou us, O good Lord, and so shall we be turned"—i.e., converted.

**The Algoma Missionary News**

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**EVANGELIZATION OF THE NORTH AMERICAN INDIANS.**

**C**OINCIDENT with the arrival in England of delegates for the Pan-Anglican Congress, a Conference upon the subject of Indian Evangelization in North America (particularly Canada), convened by the New England Company (the oldest English Missionary Society), was held on Thursday at the Church House, under the presidency of Mr. John W. Ford, D.L., J.P., Governor of the Company. The Conference was opened with prayer by Bishop Ridley (late Bishop of Caledonia), and, after a short statement by the Chairman, proceeded to consider the special subjects set forth in the plan, which included Itinerations, Schools, and Training for the Ministry of Native and Half-Caste Candidates. Opening speeches were delivered under these headings by the Bishops of Keewatin, Yukon, Moosonee, Algoma, New Westminster, and Saskatchewan, and Archdeacon J. A. Mackay; and amongst those taking part in the proceedings were Bishop Cameron Mann of North Dakota, Canon Tucker, LL.D., and Judge H. Macdonald, both of Toronto; Bishop Anson, formerly of Qu'Appelle, Messrs. W. F. Webster, H. Moody, and D. Milligan. The most interesting experiences were recorded, and the Conference was felt to have been of great use in bringing together those engaged in similar work though separated by many miles from one another. The meeting was closed by the Benediction, pronounced by Bishop Ridley.—The Guardian.

**THE S.P.C.K. ANNUAL MEETING.**

**S**PEAKING at the 210th annual meeting held last month, the President (Archbishop of Canterbury), said:—It was interesting to imagine what the founders of this oldest of the Church's missionary societies would think if they could hear the names of the dioceses represented on that platform. In Dr. Bray's time there was a terra australis incognita on the map, but even 70 years later, after Captain Cook's landing, it was not thought that he had discovered a continent. Canada was a French colony; and generations were to elapse before the British were to have anything to do with South Africa. The seeds sown by the founders had born rich fruit in countries of whose very existence they had no idea. In India an ancient civilization had long existed, but the need to be faced there was as real to-day as in any previous age.

The Pan-Anglican Congress is an excellent thing, but there is just a danger that it may lead to a good deal of unedifying flag-waving on the part of superficial observers. We have to remember that all is not as it ought to be with the Church abroad, and this is due largely, we believe, to the cold indifference of the Church at home. In St. Paul's Cathedral the other Sunday, the Bishop of Brisbane gave it as his deliberate testimony that the Church is being left behind in the advancing march of civilisation. Formerly missionaries were the pioneers, now their place is being taken by the leaders of commerce and civilisation, who frankly admitted that they sought gain; and when the few and poorly-equipped missionaries followed, they found in the native mind conceptions of the morality and religion of the white man which it took years to eradicate. In the East a recoil is in progress against the Gospel, and the Church cannot show in its theological colleges a spirit equal to the fervid zeal of the Mohammedan missionary schools. The Church has never yet, as a whole, supported in any real sense its missions, and is still paralysed by ignorance, indifference, and prejudice against missions to the heathen.—The Scottish Church Chronicle.

The Royal Commission on the Church in Wales still wearily plods on its way. It is remarked that the Dissenting evidence is much mixed up and inaccurate.

## S. P. C. K. GRANTS.

**A**MONG the grants made towards the building of churches, recorded in the Minutes of the June meeting of the S.P.C.K., are the following :

Diocese of Nova Scotia—£40 for a church at Mushahoon, in the Parish of Tangier.

Diocese of Montreal—£20 for a church at Cawood, Danford Lake.

Diocese of Niagara—£35 for the enlargement of the church at Acton.

Diocese of Algoma—(1) £30 for a church at Victoria Mines. (2) £100 for a church for Swedes at Port Arthur. (3) £100 for St. Paul's Church, Fort William.

Diocese of Rupertsland—£25 for a church at Supton, in the Parish of Springfield.

Diocese of Qu'Appelle—£65 for the Church of St. Chad at Regina.

Diocese of Columbia—£25 for the rebuilding of the church at North Cedar, Nanaimo.

The Bishop of Algoma acknowledges with thanks a copy of "The Sacred Tenth," by Rev. Dr. Lansdell. The Bishop heartily approves of tithe-giving and urges its practice.

The delegates from beyond the seas to the Pan-Anglican Congress numbered very close to one thousand.

The bitter criticism of the papal organ at Rome—the *Observatore Romano*—as well as its promise that the Pope will deal with it in a forthcoming encyclical, is really a complimentary notice of the Pan-Anglican Congress. We stand for and do not fear free speech. Rome fears nothing more—hence the "index" and the spy system is a part of its darkening policy.

The building of the new cathedral at Halifax is steadily progressing. It is hoped that it will be formally opened during the Nova Scotia Synod of 1909.

After more than 40 years of patriotic protest it seems as if the national Liturgy of Scotland, commonly termed "The Scottish Communion Office," were to be restored to something of its ancient place in Scotland.

A shack, called "Lambeth Palace," has been erected at Prince Albert for a synod office.

The General Synod will assemble in Ottawa on 23rd September.

## THE DIOCESAN MAGAZINE.

**A**CORRESPONDENT writes to "The Guardian" :—"The opening of a new year affords an opportunity for a few words on behalf of the Diocesan Magazine—"that harmless, struggling monthly," as it was recently described in a 'Times' leading article. It may be dull, but it is useful. Any attempt to cease publication is met with a vigorous protest, while the fact that the new Dioceses of Birmingham and Southwark, and the reorganised Diocese of Rochester, at once issued magazines would seem to show that they are regarded as a necessary part of Diocesan machinery. But the financial condition of the magazine is a constant source of anxiety. Exeter is in debt to the extent of over £300; in Chichester Diocese three hundred people received copies without paying for them during the past year; and in Rochester the magazine would pay its way if the circulation were double. Almost all would render a similar account. It may be suggested whether some could do better if the voluntary basis were abandoned, and the magazine supplied only to those who had paid their subscriptions. Like many other things in the Church of England, the Diocesan Magazine suffers from lack of business methods. But it contributes to the strengthening of the corporate life of the Diocese, especially when Diocesan Intercessions are contained in it. Even well-informed Church people have but small conception of the place of the Diocese in the life of the Church."

The Church of England in Canada suffers from its lack of appreciation of the value of Church papers. The interest is too congregation-centred.

## THE PAN-ANGLICAN CONGRESS.

[Continued from page 79.]

There is a large shifting population in Australia.

New Zealand is yet too young to fill the ranks of its ministry with the native born.

No Church could be thoroughly vigorous until the ministry was of an indigenous character.

In Africa, too, it is the same—want of men, need of means.

Assam will soon be a new bishopric in India. It is, of course, a missionary see, but will be entirely self-supporting.