

OCTOBER, 1908

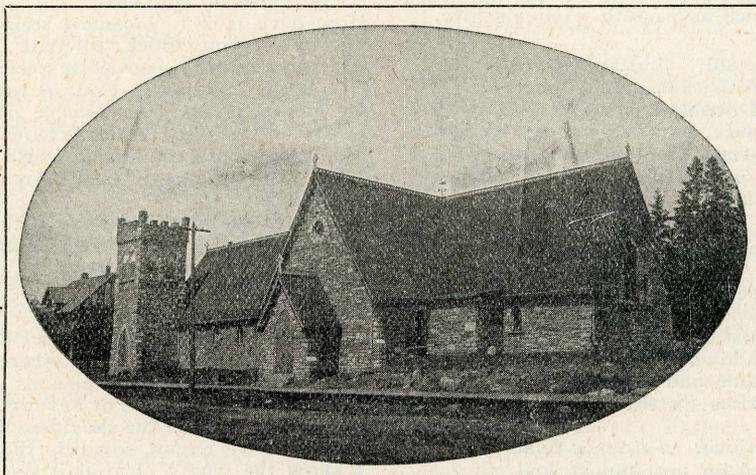
Now it is high time to
awake out of sleep.



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



Bishop:

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

Diocesan Officers:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, Sault Ste. Marie, Ont.

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

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

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

J. A. WORRELL, Esq., K.C.,
Hon. Treasurer (of Invested Funds),
18-20 King St. West, Toronto, Ont.

H. PLUMMER, Esq.,
Treasurer of the Synod,
Sault Ste. Marie, Ont.

A. ELLIOTT, Esq.,
Hon. Registrar,
Sault Ste. Marie, Ont.

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

ST. JOHN THE AGED.

[The following anonymous poem was found some years ago in a magazine published in Philadelphia.]

I'M growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past, that seem almost a dream—
Is bent and hoary with its weight of years.
These limbs that followed Him my Master oft,
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with His
groans,
Refuse to bear me even through the streets,
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see the tears.
God lays His hand upon me—yea, His hand,
Not His rod—the gentle hand that I
Felt those three years, so, often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke,
Grow more distinct as others fade away;
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea:
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me: then I gazed
For the first time on that sweet face. Those
eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it for ever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had
Through harvest fields, and desolate, dreary
wastes;
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so uphore Him. Lord! now I am weak,
And old, and feeble. Let me rest on Thee!
So put Thine arm around me closer still!
How strong Thou art! The daylight draws
apace;
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile

Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal;
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say your friends?
That this is Ephesus, and Christ has gone
Back to His Kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of His garments bring back
strength
To palsied limbs! I feel it has to mine.
Up! bear me to my church once more,
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now, I think He must be very near,—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So raise up my head;
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
'My little Children! God so loved the world,
He gave His Son; so love ye one another,
Love God and men. Amen.' Now bear me back;
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so
full?
What call the flock my name? the Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The Eastern window. See! there comes a light
Like that which broke upon my soul at even;
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mount towards the pearly gates;
I know the way! I trod it once before.
And hark! it is the song the ransomed sung,
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks, my soul
Can join it now. But who are these that
crowd
The shining way? Say! joy! 'tis the eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James'
face!
I am the last. Once more we are complete,
To gather round the Pascal feast.

My place
Is next my Master—Oh! my Lord! my Lord,
How bright Thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred
years
To feel this bliss! So lift me up, dear Lord,
Unto Thy bosom. There shall I abide.'



The Algoma Missionary News

New Series—Enlarged
VOL. 5 No. 10.

OCTOBER, 1908.

Published Monthly
50 cents per annum in advance.

THE GENERAL SYNOD.

SO utterly inadequate, so imperfect, were the published reports of the General Synod, held last month at Ottawa, the capital of the Dominion, that Church people in Canada can gain little information from them of the doings of the most important of our Synod gatherings. The General Synod is our supreme House of Legislature. The Church public should have means of knowing what is done there and how decisions are reached. It is true there is a Church weekly in Toronto—"The Canadian Churchman"—and a monthly in Kingston—"The Ontario Churchman"—with the near advent of a new weekly in Kingston—"Church Life." But the sad truth is that they do not nearly reach the whole constituency of Churchmen. Would they did! Then the demand would be so great that our greater dailies would, as a matter of business, cater to the interests of Churchmen by publishing news of our doings. Thus the Church would be heard by thousands, too, who may not be classed as included in her fold. Knowledge begets interest.

Might not the General Synod have some Committee—a small one would suffice—whose duty it was to supply correct and full information of its doings from day to day. It might have its own reporters. There would then be less likelihood of ludicrous errors of description of services and proceedings on the one hand, and of re-

ports which picture things out of proportion on the other. Much more attention should be given to terminology. It counts. To give publicity to all the Church does is missionary work—Home Missions.

From the meagre information at hand we are able to say that the General Synod of 1908 was one that will have a lasting influence upon the Church in Canada. Its most prominent act was the adoption of an Anglican Hymn Book, which most likely will gain acceptance throughout the Dominion. Hardly second in importance was the action concerning Indian Schools. The men of the West—who live among and minister to Indians, got a hearing. No doubt the proposals of the Indian Committee of the M.S.C.C. will be considerably modified by the Committee of Experts appointed by the two Archbishops. It was decided to establish a "Canadian" See at Kai-Feng-Fu, in China. Other matters were dealt with, some of them evidently at the end of the sessions, without much deliberation.

CANADIAN CHURCH STATISTICS.

CLERGY, 1,420; layreaders, 601; churches, 2,261. The churches have increased by four each month during the three years. There are 1,685 Sunday Schools, with 11,243 teachers, and 107,904 pupils. The givings for parish purposes last year were \$1,554,898, an average per family of \$14.58. The average total givings was \$21.73. The encumbrances on real estate total \$1,075,000. The churches, parsonages and halls, valued at \$11,483,714, are insured for \$6,350,919. There has been decided increase in numbers.

||  **DIOCESAN NEWS**  ||

DIOCESAN NOTES.

OUR Indian Schools are in a precarious situation, but the thorough ventilation of facts in relation to the Indian Schools in the Dominion, which took place at the recent meeting at Ottawa of the General Synod will result in good. How far it will be possible to rectify what is wrong and to restore the financial equilibrium is uncertain. Things have gone so far that it is not easy to right them. The schools are hanging in the balance.

We regret to learn that Mr. Geo. Ley King, Principal of the Shingwauk and Wawanosh Homes at Sault Ste. Marie, is still far from well. It is now more than a year since he was first taken ill. His illness is in part, without doubt, the result of the financial strain put upon him during the past few years. He has gone away for a few weeks to try special treatment.

The Bishop paid a visit to Burk's Falls recently to look into the condition of affairs there. Among other things there came up the question of a new site for the church. It is more than likely that a more accessible site than the old one will be acquired. The portion of the village recently destroyed by fire is being built up again and probably will ultimately be improved, though the loss to the people is great. Divine service was held in a large hall over Mr. Sharpe's store. It was well attended. The people show a strong, not to say a remarkable spirit of enthusiasm and hopefulness.

A Harvest Thanksgiving service was held in St. John's Church, on Sunday, Sept. 27 at 3 p.m. The Rev. L. Sinclair preached, and in the course of his remarks took occasion to thank those who on the previous day had wrought so well on the ground outside, and those who had so artificially trimmed the interior of the church, and for the liberality displayed in the farm and garden produce given to the clergyman, and adding that during the long period of years he had been their pastor he had experienced the same kindness. Aspdin and Ravenscliffe were represented

in the congregation. Next morning Mr. Armstrong kindly brought the gifts to St. Mary's Parsonage, a return journey of about seventeen miles. Mr. Armstrong was Mr. Sinclair's warden twenty years ago, and he with the congregation are the same good friends as when they first met.

Rev. K. Totterman, who has for some years been our missionary to the Swedes at Port Arthur, is soon to vacate the post. Much work has been done during Mr. Totterman's stay. He is likely to be succeeded by Rev. Mr. Bloomquist.

Mr. Harold Dunn is to be ordained to the diaconate by the Bishop of Algoma in the pro-Cathedral of St. Luke on Sunday, Nov. 1st, 1908 (All Saints'). He will go to Port Arthur to work with Rev. Rural Dean Hedley, with special care of the mission of St. Michael, in the Carrick Addition.

The Rural Dean of Parry Sound, Rev. Canon Allman, has been gathering money from friends and procuring plans for the new church to be erected at Burk's Falls. Our readers will remember that during the summer the church there was destroyed by fire in the conflagration which caused the destruction of many buildings in the village. The cost of a new church must necessarily be greater than that of the building burned, since the prices of material and labour are now much higher than some few years ago. Notwithstanding the help secured, Canon Allman needs \$800 to complete the work. The insurance was very inadequate.

At the Advent ordination the Bishop expects three or four candidates.

The friends of Rev. I. D. Griffith will be pleased to learn that he has sufficiently recovered from his serious illness to be able to undertake light duty at Hull, (England) the home of his friends.

The people at Haileybury are erecting a new parsonage, the plans of which have been approved by the Archdeacon. This will be a great comfort to the clergyman who has hitherto made his abode in a

dwelling of a poor and unsubstantial character.

At Rosseau, Rev. Canon Frost says there has been a good year. The services have been well attended and the offerings this summer greater than usual. Bush fires have caused much alarm, but with good fighting they have been kept back from Rosseau. "Twelve miles of trench were dug," says Canon Frost. "I put in a week." The church, the parsonage and fence have been painted, a stone foundation has been put under the church, and nearly one hundred trees have been planted in the church grounds.

At Fort William we are able to say that the work in connection with St. Paul's Church is cheering, though the financial responsibilities are by no means light. There are in operation an active Chapter of the Brotherhood of St. Andrew, and an energetic Branch of the Woman's Auxiliary. A company of the Church Lads' Brigade is being organized.

At the recent meeting of the General Synod of Ottawa, the only lay representative Algoma had was Mr. Joseph Edgar, of Sundridge.

Bush fires have prevailed all over the country during the fall. Great destruction has been done to the forests, while at times the smoke was so dense that lake and ocean travel was tied up. It was impossible during several days to see more than a few yards ahead. The clouds of smoke carried for many miles the fine ashes from the fire, which fell in the town and village streets. Yet we in Algoma have suffered less than in many other parts of the Dominion.

Among recent visitors to Sault Ste. Marie who occupied the pulpit of St. Luke's Church, mention is made of the Bishops of Nebraska and Calgary.

Mr. Sims, our lay missionary at Silverwater, on the Manitoulin Island, with the true spirit reached out last month and visited Cockburn Island, and has undertaken to visit the Church-neglected spot once a fortnight. This he can do while the summer lasts, or until navigation ceases. Then—what? No service, no ministrations until

the ice goes. It is not impossible to go over the frozen lake so far, but it is very hazardous and few natives do it and then only from nearer points.

After a long period of idleness the steel plant at Sault Ste. Marie has started again, though the men are not working "full time." It is hoped the men will be employed all the winter. Many are now in poor circumstances.

The meeting of the Chapter of the Rural Deanery of Algoma is to be held at Thesalon on November 3rd and 4th.

It is proposed to erect a small house at Nepigon Station (C.P.R.), where probably Rev. B. P. Fuller should eventually live.

The Executive Committee held its first regular meeting since the Bishop's return on October 13th, when a great mass of business was on the agenda. There was an attendance of eight members, who had to wrestle with between twenty-five and thirty items of business. The matters dealt with comprised some of minor importance, while others were of greater concern. All were dealt with in a manner reflecting the sense of responsibility which has grown upon the Committee.

The Mission of Sheguindah is acquiring a splendid parsonage. It is constructed of cement.

Garden River is having its parsonage enlarged by the addition of a commodious kitchen and other offices, over which are two extra bedrooms.

Reports reach us to the effect that the repairs and additions recently made to the Church of St. Thomas have resulted in making the edifice not only more commodious, but what is equally important, in making the interior more characteristic of a building devoted to the worship of God.

At the present moment there are forty-four clergy in active service in this missionary Diocese of Algoma. There are also thirteen paid lay-readers or catechists in as many "white" missions, and two others in "Indian" missions, as well as one honorary lay-reader at Victoria Mines.

SAYING GRACE.

AN OLD ENGLISH GRACE: "LORD, SAVE THY CHURCH, OUR KING AND REALM, AND SEND US PEACE IN CHRIST."

THERE are times when it needs a brave man to say grace. It is a pitiful confession to make in a country which owes its happiness to Christianity; for even in heathen days men gave thanks openly and reverently. We know that when the Roman tables were duly set and ordered, the household took their places, reclining on couches ranged round the hospitable board; but before they began to eat they would pour a little wine on the floor—a libation it was called—in honour of the gods they worshipped.

And in heathen lands to-day we find an example that puts many of us to shame. In Turkey, as in Egypt and Arabia, each diner says his own individual grace by uttering in a low voice before beginning his meat, "Bismillah," that is to say, "In the name of God"; and when he has finished his food he says, "Handallilah," or "God be praised!"

If these people, who know nothing of the Fatherhood of God, the Brotherhood of Christ, the Comradship of the Holy Spirit, can yet make open profession of the debt they owe, how can we fall short of their piety? We, indeed, have a Divine precedent for the beautiful custom, in that our Lord blessed and brake the bread with the two disciples at Emmaus, as also before His crucifixion at the Last Supper and on other specially mentioned occasions. St. Matthew says that at the conclusion of the Supper Our Lord and His disciples sang a hymn before going to the Mount of Olives; and it is worth noting that Tyndale, in his translation of the Gospels in 1526, renders this passage—"When they had sayd grace they went out."

Many and various have been the graces used in the Breton's motherland. To ask a blessing on the food and afterwards to return thanks is our daily acknowledgement of God's bounty, but too often, in days of hurry and over anxious care, the grace is either forgotten or made a thoughtless repetition. We may recall a story of Dr. Johnson's earlier days. One day before a meal he began as usual, "For these and all His mercies—" when his wife stopped him, saying, "Nay, hold, Mr. Johnson, and do not make a farce of thanking God for a

dinner which in a few minutes you will protest not eatable." It was a lesson which the great man took to heart.

In mediaeval days grace at college and monastic tables, and in the halls of the great barons was usually said in Latin. A custom which prevailed at the beginning of the meal, and it is one which, with advantage to Home and Foreign Missions, might be copied in coin rather than in kind in our modern homes. As soon as grace was said the almoner entered carrying the alms dish which he placed on the table. Then the carver, saying, "To serve God first," placed a loaf on the dish, to which the guests, and he himself as he proceeded with his work, made many additions, the whole being distributed to the poor at the gate.

Many of the ancient forms of grace (often in Latin) have been preserved and are still used, though often much shortened, at the College tables of Oxford and Cambridge, and at the Inns of Court. In Shakespeare's day a prayer for peace was usually included and it survives in the form of grace still said at the end of dinner in the Middle Temple Hall:

"GLORY, HONOUR AND PRAISE BE GIVEN TO THEE, O LORD, WHO DOST FEED US FROM OUR TENDER AGE, AND GIVEST SUSTENANCE TO EVERY LIVING THING. REPLENISH OUR HEARTS WITH JOY AND GLADNESS THAT WE, HAVING SUFFICIENT, MAY BE RICH AND PLENTIFUL IN ALL GOOD WORKS THROUGH JESUS CHRIST OUR LORD. GOD SAVE HIS CHURCH, THE KING, ALL THE ROYAL FAMILY, AND THIS REALM; GOD SEND US PEACE AND TRUTH IN CHRIST OUR LORD."

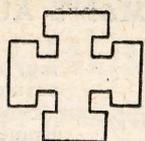
Here is a grace after supper from a book of 1553: "Lord, save Thy Church, our King and realm, and send us peace in Christ."

A very curious mediaeval survival was maintained till quite recently at Clifford's Inn. As the words of benediction were said after dinner, the president took four loaves, representing the four Gospels, raised them three times in allusion to the Trinity, and then propelled them along the shining, polished table to the vice-chairman, to symbolize the spread of the Gospel.

On his way to and from the General Synod, the Ven. the Archdeacon of Kootenay visited his first mission. It is St. Joseph's Island, in this diocese, which he vacated 20 years ago, but where he is remembered with affection.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

THE Algoma Diocesan Woman's Auxiliary held its Third Triennial Meeting in Sault Ste. Marie, on Wednesday, Thursday and Friday, October 7th, 8th, and 9th. There was a large and enthusiastic gathering present. The proceedings opened on Tuesday evening with a missionary meeting in St. Luke's pro-Cathedral, when addresses were delivered by the Right Rev. Cyprian Pinkham, Bishop of Calgary, Bishop Thorneloe and Rev. T. B. Holland, missionary on the Garden River Indian Reserve.

The next morning service was held in the pro-Cathedral, with celebration of Holy Communion by the Bishop of Algoma, assisted by Rev. H. A. Brooke, M.A., who also preached the sermon on this occasion.

All the business meetings were held in the Oddfellow's Hall, where luncheon was generously provided each day by the members of St. Luke's W.A., presided over by Mrs. J. C. Miller.

The business sessions opened on Wednesday morning at 11 o'clock, Mrs. Thorneloe, the Diocesan President, in the chair. After the singing of a hymn and prayers, Mrs. Wilcox welcomed the delegates to Sault Ste. Marie, to which Mrs. Boydell, of Sudbury, made an appreciative reply. It being noon, missionary prayers were said, followed by an inspiring address by Bishop Thorneloe.

After luncheon the President gave her address, which was very full of thankfulness for the encouraging results attending the labors of the Woman's Auxiliary in Algoma in the past four years, and of gratitude to so many helpers in the work.

The correspondence included greetings from Mrs. Paterson Hall, the newly elected General President of the W.A. in Canada; from Miss Bogert, who extended greetings on behalf of the General Board; from Mrs. Capp, of Ottawa, and from workers in the Dioceses of Toronto, Ottawa and Montreal.

The balloting for the election of Diocesan officers, which took place on Thursday at the noon hour, resulted as follows:—President, Mrs. Thorneloe, Sault Ste. Marie; 1st Vice-President, Mrs. Gossage, Gravenhurst; 2nd Vice-President, Mrs. C. W. Jarvis, Fort William; Corresponding-Secretary, Mrs. Andrew Elliot, Sault Ste. Marie; Recording-Secretary, Mrs. Frank Bennetts, Sault Ste. Marie; Treasurer, Mrs. P. C. Campbell, Sault Ste. Marie; Dorcas-Sec.-Treas., Mrs. Johnston, Sault Ste. Marie; Junior Sec.-Treas., Mrs. Andress, Sudbury; Literature Sec.-Treas., Mrs. Trimmer,

Huntsville; Sec.-Treas. of Babies Branches, Mrs. Hunter, Korah.

To Mrs. Trimmer and Mrs. Wilcox, our new officers, we extend a hearty welcome. It is with genuine regret that we part with Mrs. Piercy, our late Literature Secretary, after four years of earnest work. The Literature Department is a most important branch of our work, but not always the one most appreciated, and Mrs. Piercy has worked faithfully to interest the Churchwomen in the Diocese in her own 'special part of God's vineyard. Mrs. Kinnear, who has been a member of the Board since 1906, in capacity of Editor of the "Letter Leaflet," was obliged to decline re-election, much to the regret of her fellow-workers. Under the Diocesan Constitution, as amended at the Triennial, the Editor is also made Secretary-Treasurer of the "Leaflet." The effect of this will be, that whereas all money has hitherto been sent to the Diocesan Treasurer, the "Leaflet" subscriptions will in future be sent direct to Mrs. T. J. Wilcox, Editor and Secretary-Treasurer of the Leaflet, Sault Ste. Marie. The Leaflet year begins in November, and it is desirable that as many subscriptions as possible be paid then.

Many interesting papers upon subjects connected with the work of the Auxiliary, were contributed by members at a distance, and by kind permission of the Editor of "The Algoma Missionary News," these will be published from time to time as space permits. The first one, on the subject of "Junior Work," by Mrs. McPhee, of Gravenhurst, appears in this issue.

The Life Membership fees, amounting to \$400, was voted upon, and designated to the "Clergy Sustentation Fund" of the Diocese; and the Thankoffering, contributed at the meetings, amounting to \$20, was voted to the mission at Englehart.

An important change in the Diocesan Constitution, which goes into effect at once, is that in future the Diocesan meetings will be held annually instead of triennially as heretofore, and will be held from place to place where accommodation can be provided. This will obviate the necessity for and expense of annual Deanery Conferences of the W.A., and have the much desired effect of aiding the work of the Diocesan Board. Another new feature of the Constitution is the inauguration of a new fund, known as the Extra-Cent-a-Day-Fund, which has been found to be most useful and popular in other Dioceses.

THE WOMAN'S AUXILIARY

"JUNIOR WORK."

A PAPER WRITTEN BY MRS. MCPHEE, OF GRAVENHURST, AND READ AT THE DIOCESAN TRIENNIAL MEETING, OCT. 9th, 1908.

MY object in writing this is to try and increase your interest in the young children of the Church. We in Algoma, have now, as in other Dioceses, four Branches of the W.A., namely, the Babies', Juniors', the Girls' and the Woman's Auxiliary. The Babies' Branch is for the home. The mother or godmother is the chief officer. A membership card, with a picture of Christ blessing and receiving the little ones brought to Him by their mothers, and the motto, "Suffer little children to come unto Me," is hung over the child's cot, and the child is taught day by day of the Saviour's love and protecting care. He is told of the little children living in heathen darkness who have never even heard of "The Friend for Little Children," and of the missionaries who leave their homes to go and help those little ones, and he is taught that although he is so small, he, too, can be a little helper, by his prayers and his offerings. And every Sunday morning as he repeats his little prayer and drops his cent into the mite box, he is taught regular and prayerful giving.

Then as he grows older, he or she, joins the Junior Auxiliary, which is for children from 5 years to 16 years; then the Girls', and lastly the Woman's Auxiliary, which is for all the women of the Church.

Now it is vastly important that the children of our Church should be trained while young to take a deep interest in all missionary work. The future welfare of the Church depends on the children of the present, who will soon take our places. The Junior Branches are the special care of the Woman's Auxiliary. The Superintendent is appointed annually from the members of the W.A., and she reports monthly to the Seniors. There should be a Junior Branch in every parish, and the greatest and only difficulty is in getting a Superintendent. When asked to undertake the work, excuses arise in our minds at once. "I could never work with children," "Some one else would do it so much better than I," "I have not the time," etc., but we must remember that although we feel incompetent, that God does not ask service from His gifted daughters only; we must all do our part. If one earnest woman can be found in each parish, the rest is easy. There is no trouble getting the children to attend, the trouble is usually lack of room. All that is necessary is to have a meeting announced in Sunday School, and at the time appointed, the bright, eager faces of the children will more than repay the Superintendent for any little sacrifice she has made to accept the office. If there is no schoolroom in which to hold the meetings, some W. A. member might give up a room for an hour each week. They should meet weekly for sew-

ing, and monthly for business. The order of business to be as per Constitution.

Some may say, why should we have Junior Branches? The children are too small to accomplish much. That is true from a financial standpoint, but children are much more easily impressed than grown people, and they invariably repeat at home what they hear at meetings, and in that way the parents are often interested, and this brings me to the boys. More interest should be taken in our small boys. There should be more Boys' Branches formed. There is so much that they can do, such as making scrap-books, making small frames, covering magazines, which may be sent away in bales, etc., and while they are working, tell them of the great heroes in the mission fields who made up their minds to give their lives to Christ's service when they were as small as they are. Alexander MacKay, when a very small boy, decided to go as a missionary, as a result of stories told him by a pious mother. Then boys and girls may be interested in many ways, and we must remember that we must teach them anything and everything that will make them better men and women. Teach them kindness and gentleness to each other and to the smallest and meanest of God's creatures.

Then habit counts for so much in the formation of character, and the habit of being kind and gentle and in working and denying oneself for the cause of missions, will mould the life in later years.

Then as we are training the children to take our place in the future, we should teach them to be businesslike at their meetings. Bestow on them all the responsibilities you can. Let them vote on all matters of importance to the Branch. At the monthly meetings, after the hymns, prayers, roll-call, reports and other business is transacted, it is a good idea to have a short programme of missionary readings, recitations, arranged before by the Superintendent.

At the sewing meetings, if the Auxiliary is large, it is advisable to have one larger girl superintend the work of six or eight smaller girls.

As to the variety of work, it depends largely upon the Superintendent, who must devise ways and means to stimulate their interest, and that is best aroused by giving them something definite to work for. The Junior Secretary-Treasurer will be able to tell you about all the pledges, and when the children have them put before them, they will be eager to help.

Is there no one here who will go back to her parish determined to start a Junior Branch? We may never see the result of our work, but we may safely trust it with "Him who doeth all things well." It may be that some of these little ones who have been under our care for a time, may in the future give not only their time and money, but themselves, to go to some distant land in fulfilment of the Gospel command, "Go ye into all the world and preach the Gospel to every creature."

GENERAL CHURCH NEWS

THE King has contributed 100 guineas towards the amount necessary to complete the purchase of Glastonbury Abbey. The Bishop of Bath and Wells has since announced that the sum necessary to pay for the historic property has been given and promised.

"I speak not of Foreign Missions from a purely religious standpoint," said Mr. Taft, in an address he made to a mass meeting of the Laymen's Missionary Movement at New York. "I speak of them from the standpoint of political governmental advancement of modern civilization, and I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the peoples whom Providence has thrust upon us for our guidance."

The S.P.G. has selected for the new hostel in Qu'Appelle Revs. W. J. McLean, M. Buchanan, C. R. Brown and J. A. Horrocks, and for work in Calgary diocese Rev. G. D. Stamer, Rev. H. H. Summers, and A. W. Stacey. The two first named were sent forth lately at a dismissal service along with Rev. H. W. Simpson, for work at Rossland, the scene of noted labors by "Father Pat."

The Church of Ireland, it need not be said, is in a considerable minority in many parts of Ireland. So far, the religious interests of her younger members have been safeguarded by the existence of small schools under the management of the parochial clergyman or some other Churchman. Much alarm was therefore created by the action of the Treasury in threatening to close all small schools throughout the country with an average attendance under fifteen. Vigorous protest was made in Parliament on the voting of the grant of £114,000 against a policy which would be fatal to Church life in rural districts. The protest was happily successful. It was followed up by a deputation to the Chief Secretary, pointing out the hardship and injustice involved in the threatened suppression of some 240 small Church schools.

It is hoped before long to create for the Gold Coast an independent diocese.

The Sunday School of the parish church, Heanor, has a roll of 2,400 pupils. Lately, when the rector's baby was baptized, 250 mothers brought theirs also as a compliment, for christening in the same week.

The Ven. J. H. M. Pollard, first colored Archdeacon in the Carolinas, is dead after serving the Church for thirty years. He was a success as assistant at Alexandria and Petersburg, and as rector of Norfolk and Charleston. The work grew under him steadily as Archdeacon.

Bishop Mathew, the recently consecrated prelate for the Old Catholic secession from the Papal obedience in England, has lectured upon Anglican Orders. In his opinion, the best book ever published against the validity of these Orders was Rev. A. W. Hutton's "Anglican Ministry," written while he was a member of the R. C. Oratory, under Cardinal Newman. But the best answer to it is that Mr. Hutton has returned to the Church of England, and is the rector of an important London church.

The British Provincial Synod of the Moravian Church discussed at Dukinfield last month the question of joining the English Church. Bishop Talbot, of Pennsylvania, and the Suffragan-Bishop of Nottingham formed a deputation bearing a letter of fraternal greeting from the Archbishop of Canterbury.

There is to be a consecration of Bishops, including the Rev. Frank Weston, D.D., for the see of Zanzibar, and the Rev. Herbert Bury for the see of Honduras, at St. Saviour's Cathedral, Southwark, on Sunday morning, October 11.

Owing to continued ill-health the Bishop of New Guinea has sent in his resignation to the Metropolitan of Queensland.

The Synod of Montreal will meet on October 28th for the purpose of electing a Bishop.

The Synod of the Diocese of Fredericton meets on the 20th inst.



 CHURCH TEACHING



WHAT ARE THE FOUR GREAT
MARKS OF THE CHURCH ?

THE Apostles and Nicene Creeds teach us to believe in One, Holy, Catholic and Apostolic Church. These then are the four marks of the Church. She must be united, Holy, Catholic, and Apostolic.

1. She must be united,—one not in spirit alone but also in body. Her unity must be plain to the world. The Lord prayed that His followers might be one as He and the Father were one, that the world might know that the Father had sent Him. Is the Church thus one to-day? We have only to look around us to find an answer. Christendom is divided into hosts of Christian bodies, most of them claiming the title of Church, yet no way agreeing in doctrine and government.

There is no doubt whatever that several of these bodies,—for example the Church of Rome, the Greek Church, and the English Church,—can trace their organization historically back to the Apostles days, and therefore to Christ. And there is no doubt whatever that hosts of other bodies began in very recent times and have no organic links whatever binding them to the past. Are these bodies all true Churches though separate from each other and independent—nay even mutually antagonistic? If so then the Lord's design and prayer have failed "That they all may be one."

Is any one of the many existing bodies exclusively the Church of Christ while all the others are spurious imitations?

The Church of Rome does indeed lay claim to this unique distinction. She declares herself to be exclusively the one true Church and casts all other claimants contemptuously—that is hardly too strong a word—aside. But she bases her claim upon an assumption which finds no adequate support in History, in Scripture, or in reason—the assumption that she possesses a Supreme and Infallible Head. Surely such tremendous assertions as the Supremacy and Infallibility of the Pope need evidence of an almost miraculous character to substantiate them. But such evidence is not forthcoming. At best, therefore, we conclude that the Roman Church is only a part of the great Church of Christ. The Greek Church is another

part. And the Anglican Church is another. What then about the hundreds of modern sects of different origins and names? Are they unchurched?

To answer this question it is necessary to ask another. What are the true links of unity binding the Church into one? It is not enough to say they are spiritual links. For the Spirit of God works ever beyond the pale of the Church. Surely there are two unmistakable links which ought to be readily admitted as essential. (1) Membership, (2) Organization. Membership is effected by the Spirit in Baptism. Organization is effected by the operation of the Spirit guiding the councils of the Church. All who are validly baptized are members of the One Church of Christ. Until they are excommunicated they remain members in a very real sense. And so long as they do not separate themselves from the Church they may count upon the guiding influence of the Spirit.

In the sense of being by virtue of their baptism members of the Church, many of the modern bodies of Christians are parts of the Church. As organizations they have indeed no connection with the ancient Church, and therefore in the strict historic sense no right to the title. Yet as groups of baptized people each of whom is incorporated into the Church, they may be regarded as belonging to it.

But after all has been said, there remains the fact that the unity of the Church has been sadly marred to say the least. And we cannot escape the conviction that the prevailing disunion is contrary to the spirit of Christ, one of the greatest hindrances to the progress of divine truth, and, but for the promise of our Lord, a menace to the Church's continued existence.

Thank God the Lord's words, "The gates of Hell shall not prevail against it," give us ground for belief that the Church's unity cannot be wholly and finally lost.

 O Christ, Who for Thy flock didst pray
 That all might be as one,
 Unite us all ere fades the day,
 Thou Sole-Begotten Son;
 The East, the West, together bind
 In love's unbroken chain;
 Give each one hope, one heart, one mind,
 One glory, and one gain.

The Algoma Missionary News

EDITOR :

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

PUBLISHERS :

THE ALGOMA MISSIONARY PRESS,
44 RICHMOND ST. WEST, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

The REV. CANON PIERCY,
(Box 66) Sault Ste. Marie West,
Ontario.

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

DEATH OF BISHOP CARMICHAEL.

WHEN we in Algoma had recovered from the start occasioned by the news of the sudden death of the Bishop of Montreal on the 21st ult., the fact was borne in upon us that not only had the Church in Canada lost a wise and eloquent leader, but that the Missionary Diocese of Algoma stood mourning a friend of many years. Bishop Carmichael had warm friends without number all over the Dominion, but none save these of his own diocese mourn his removal from his active life here more than we do. He has been our sympathetic friend from the setting apart of this jurisdiction, and many are the occasions when his sympathy and voice have been exercised in the interest of our work.

Deo Optimo Maximo.

"PANGLIAN" SPARKS.

ONE of the sections of the programme of the Pan-Anglican Congress was that designated by the letter F, and entitled "The Anglican Communion." Throughout all its sessions, day by day, it was under the chairmanship of the Bishop of Gibraltar. In the discussions under the various sub-sections it is only to be expected that some seem to have been disappointed because the heights expected were not reached. Nevertheless, many thoughts of value were uttered by men well-informed,

learned, practical and devout. Problems were viewed from several standpoints and the speakers freely expressed judgment and opinion before large and interested, not to say critical, audiences.

SOME SPECIMENS :

The moment was opportune for some section of the Catholic Church to be the rallying-point for re-union. What, therefore, is the distinctive message of the Anglican Communion? It is the respect for unity and for diversity. For the Anglican Communion to aspire to be the rallying-point was most dangerous and full of difficulties.

"Unity is safeguarded by spirituality; it is the freemasonry of the spirit; it is wrought by prayer."

Any attempt to bring about a uniform undenominationalism was foredoomed to failure, and its result must be naught.

Political and economic intolerance, as well as racial intolerance, had to be counteracted in all parts of the world.

There was a risk that opportunities might be missed which, once lost, it would be impossible to recover.

Empire is not the final criterion in matters of religion.

Unity in diversity was the ideal, and yet how far short did the English Church fall. "The unity of the Faith is an addition and not a subtraction sum: undenominationalism is a subtraction sum whose ultimate answer is naught."

The Churches in the Anglican Communion were bound to the Creeds, but in respect to the Thirty-nine Articles, "coloured by the particular circumstances of the time in which they were drawn up," it seemed to be unreasonable to expect other Churches to accept them in their entirety.

"There can be no fellowship or worship apart from the acceptance of the Word of God enshrined in the Nicene Symbol, nor can we deny the experience of nineteen centuries which has based the Christian life on the Incarnation of our Lord Jesus Christ."

S.P.C.K. GRANTS.

THE following are grants made by the S.P.C.K. at its July meeting to Church work in Canada:

Diocese of Nova Scotia—For St. John's Church, West Dublin, £60; for St. James' Church, New Dublin, £100.

Diocese of Rupertland—For St. Matthew's Church, Winnipeg, £300.

Diocese of Yukon—For five scholarships for three years for Indian or half-breed children in residence at the Diocesan Boarding School at St. Saviour's, Carcross, £150.

Diocese of New Westminster—For a residential Theological College for the province in connection with the proposed Provincial University, £450.

THE PAN-ANGLICAN THANK-OFFERING.

A few details, so far as we know them at the end of July, will be of interest in regard to the Pan-Anglican Thankoffering. Out of £345,000, the sum of £220,000 belongs to the unappropriated section of the offering, and £125,000 to the appropriated side. This is so far satisfactory that it belies the fear felt by some that in the end much more would be earmarked than left free. This has not been so, and the committee appointed by the Lambeth Conference will have a good sum of money to allocate. In regard to the appropriated portion the following details will be of interest: S.P.G. receives for allocation £8,236; C.M.S. receives £21,569; the C.C.C.S. £9,300; U.M. C.A. £5,472; the South American Missionary Society £871. Certain churches have earmarked their own offerings for themselves to a large extent, and justifiably, since they are oppressed by their own rules, and of course all such appropriations will be taken into account when the unappropriated sums are apportioned. There is no doubt that the committee now appointed will deal only in large questions. There is no chance of a distribution in numberless small sums over a very large area in order to give a little assistance to every one and to help forward work which would be done in any case. The idea is to create aid which would not otherwise come into existence, and to do it so definitely that in days to come it should be able to say that such and such aid came definitely into existence through the

Thankoffering of 1908. The composition of the committee of appropriation is based on the following intelligible principles: by far the greater part of the Thankoffering has come from England, and England is not going to take any part of it for its own local needs, therefore a preponderance of English Bishops is a natural consequence: next, every part of the world is also represented, so are the missionary societies and the laymen and the women. The result should be satisfactory.—The Mission Field.

ACKNOWLEDGMENTS.

Receipts by the Treasurer to 1st October, 1908:—

EXPENSE ACCOUNT

Bishop's Visits—Fort William, \$3.80 (St. Luke's); Garden River, \$3.30. Debt fund—Ilfracombe, 71c.; St. John's, Sault West, \$1.22.

MISSIONARY APPORTIONMENT

Cobalt S.S., \$14.00; St. John's S.S., Sault West, \$8.81; Gore Bay S.S., \$10.19; Gravenhurst S.S., \$11.31; Bracebridge S.S., \$19.06; Restoule, \$4.00.

DOMESTIC MISSIONS

St. John's, Sault West, \$3.03; Englehart, \$1.05; Heaslip, 55c.; Gore Bay, \$3.00; Gravenhurst, \$2.40.

BISHOP SULLIVAN MEM. SUS. FUND

A friend, Gravenhurst, \$2.00; Webbwood, \$1.50; Espanola, \$1.50; Cobalt, \$10.51; Port Sydney, \$3.55; Newholme, 47c.; Falkenberg, \$2.40; Beatrice, 95c.; Ufford, \$2.07; Uffington, \$2.22; Emsdale, \$3.70; Sand Lake, \$3.35; Kearney, \$1.06; Port Carling, \$4.56; Port Sandfield, \$4.90; Gregory, \$17.21.

SUPERANNUATION FUND

Ravenscliffe, \$1.41.

MISSION FUND

Haileybury, \$9.10; English Ass'n., \$116.70; English Ass'n., \$48.66; M.S.C.C. account grant, \$750.00; Algoma W. A., \$112.50; Thessalon, \$2.12; Eng. Ass'n., repaid by H. Height, \$6.00; M.S.C.C. account grant, \$750.00; S.P.G., \$294.25; S.P.G. Spl., \$84.76; C.C.C.S., \$393.15; English Ass'n., per H. Height, \$5.92; English Ass'n., Archdeacon's Stipend, \$303.44.

SPECIAL PURPOSES

English Ass'n., for Garden River, \$48.19; Echo Bay Church per H. G. Watts, \$41.00.

INDIAN HOMES

English Ass'n., \$25.48; English Ass'n., \$62.39; S.P.C.K. for scholarships, \$483.50.

FOREIGN MISSIONS

Gravenhurst, \$1.20.

THE JEWS

Gravenhurst, \$4.41; Gore Bay, \$4.25.