

SEPTEMBER, 1908

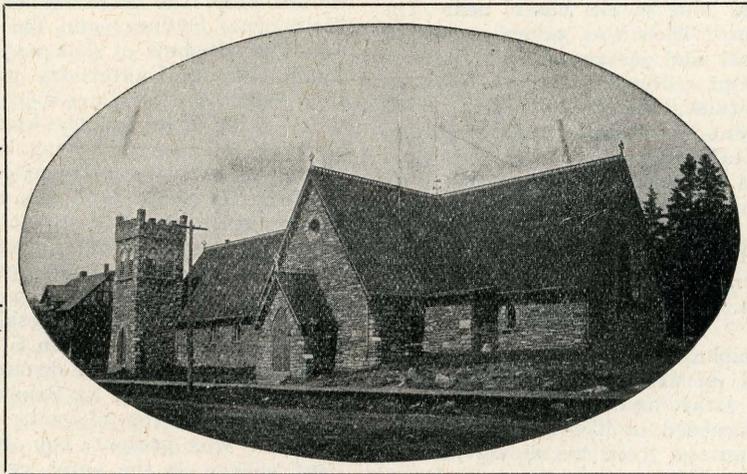
Now it is high time to  
awake out of sleep.



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



## Bishop :

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Indian Homes, - - - Sault Ste. Marie, Ont.

[Continued from following page.]

For the wisdom of doctors,  
The zeal of evangelists,  
The eloquence of prophets,

*R. We bless and praise Thy glorious Name.*

For the love of pastors,  
For the praise of babes, the ministry of women,  
The purity of the young, the fervour of the aged,  
For all the signs of Thy Presence,  
For all the marks of Thy Cross,

*R. We bless and praise Thy glorious Name.*

For the light of Thy Everlasting Gospel,  
Sent to every nation, and kindred and tongue and people,  
Shining so long amongst ourselves,

*R. All glory be to Thee, O Lord.*

For Thy Church, the pillar and ground of the Truth,  
Against which the gates of hell shall not prevail,

*R. All glory be to Thee, O Lord.*

For Thy gracious word of promise,  
That they that be wise shall shine  
As the brightness of the firmament,  
And they that turn many to righteousness  
As the stars for ever and ever,

*R. All glory be to Thee, O Lord.*

At this moment the singing men moved from their seats, and grouped themselves on the south side of the choir, near the chancel gates. Then was taken up, with thrilling vocal and instrumental effect, an anthem from Mendelssohn's glorious "Hymn of Praise," beginning "All men, all things, all that has life and breath, sing to the Lord. Hallelujah!"

Whilst this splendid melody was in progress, the Bishops in order presented to Almighty God the thankofferings intrusted to them after the following order, which was carried out in a reverent and seemly fashion, without the slightest hitch or confusion.

The Archbishop of Canterbury first laid the offerings intrusted to him in an alms-dish on the altar, and then the Bishop of London proceeded in like manner to present the offerings from his diocese, after which the mace-bearers in turn conducted the Bishops of the Provinces of each country in order, headed by their Metropolitans, beginning with the Province of Canterbury, then the Province of York, and so on in the reverse order in which the procession was formed. The Bishops of each Province ascended the steps to the altar two at a time, and side by side placed their offerings in the alms-dishes, standing and humbly bowing their heads.

The offerings being concluded, each Bishop in reality presenting a parchment scroll on which the amount from his diocese was entered, the choir and the whole congregation broke forth into a splendid roll of melody as they sung the well known hymn:

Now thank we all our God,  
With heart, and hands and voices,  
Who wondrous things hath done,  
In Whom His world rejoices.

Then the Archbishop in clear, ringing

tones, made use of the words of King David, so gloriously appropriate:

Blessed be Thou, O Lord God our Father, for ever and ever; Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great and to give strength unto all, for all things come of Thee and of Thine own have we given Thee. Now therefore, our God, we thank Thee and praise Thy glorious name.

To this followed the Church's great hymn of praise, the "Te Deum," to a majestic setting by Sir George Martin. Whilst this was being sung, the Archbishop of Canterbury was on the topmost step in front of the altar; on the second step were the Archbishops of York and Dublin and the Primus of Scotland; on the third step were the Archbishops of Rupertsland and Toronto, and the presiding Bishop of the United States; and on the fourth step, the Archbishops of Brisbane, Melbourne, Sydney, and the West Indies, and the Bishop of Calcutta. Then the Archbishop of Canterbury gave the Blessing, and the majestic service concluded.

"As I sit down quietly writing, I am filled with the idea of having been present at the most imposing momentous service that the Church of England has ever held since the days of the Reformation—aye, and since the Gospel message first reached these shores in apostolic or sub-apostolic days. I have had the privilege of witnessing some solemn, stately and impressive services in my own generation within St. Paul's. I was within the choir on February 27th, 1872, when Edward VII., as Prince of Wales, returned thanks for recovery from typhoid fever. I was present, too, in far more recent years in the same great Cathedral church when thanks were returned to God for the cessation of that sad Boer War, and for the recovery of the King in the year of his coronation. I have been present, too, at many a stately function in Westminster Abbey, from the funeral of Lord Palmerston in 1865, including the funeral of Mr. Gladstone, and ending with the majestic coronation of Edward VII. and Alexandra, and I deliberately say that they one and all fade into insignificance before the wondrous service of to-day—so solemnly conceived, so impressively executed, and so pregnant with hopeful possibilities for the future. My pen trembles as I seek through the rich English language for suitable adjectives or descriptive epithets. One and all fail me, and are passed by as unworthy of the occasion, and I content myself with writing—

*Laus Deo.*"



# The Algoma Missionary News

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## THE THANKSGIVING SERVICE AT ST. PAUL'S.

IT is impossible in the limited space at our command to give a detailed report of this grand service held at the close of the Congress. Nevertheless our readers will, we are sure, appreciate a few particulars. They are extracted from the excellent report written for the "Church Times."

Everything was carried out with marked punctuality. Precisely at noon the wonderful procession of Archbishops, Bishops—ininitely more important in actual numbers, and in all that they represented than any procession of past centuries that ever entered either old St. Paul's, or Wren's great building—was met by the Cathedral choir and clergy, and the whole of this imposing array of the generals of the Church militant attached to the Anglican Communion passed up the nave, under the mighty dome, and on to their places in the choir, chanting as they went the Litany, sung to the well known Tallis setting. The four cantors sung in such complete unison, that it sounded at a little distance as if the voice were but one of exceptional power and sweetness. With the choristers and singing men went Sir George Martin, keeping time with his baton, and wondrous sweet were the voices of the boys as they led in the time-honoured responses.

The Litany was bereft of a few of the least appropriate and usual clauses, whilst other suffrages of special bearing on this momentous service were inserted. These latter naturally attracted the most attention from the great crowd of kneeling worshippers, and seemed to be responded to with special fervour. They were as follows:

That it may please Thee to cast out of Thy Church all error and worldliness, and to grant her that peace and unity which is agreeable to Thy will ;

That it may please Thee to pardon the sins of Christians in heathen lands, and to make them patterns of a holy life to those among whom they dwell ;

That it may please Thee to confirm and strengthen with Thy grace all converts to the faith, giving them perseverance to the end.

To the Litany followed a singularly appropriate hymn, of fine rhythm and phrase, said to be composed by the Headmaster of Blundell's School, Tiverton. The five eight-lined stanzas went with a swing and a right joyous acclaim, for the tune was that of Sullivan's Jubilee Hymn. Here is the third verse:

His Word from East to lumbering West  
Went out for all creation ;  
Our far-off islands woke and blest  
Thy Name with adoration.  
We kneel where our forefathers knelt,  
They trode these courts before us ;  
Unseen, though near, our hearts have felt  
Their blessings wafted o'er us.

At the conclusion of this glowing hymn, sung with a fervour such as I have never heard before, the Archbishop of Canterbury, preceded by his cross-bearer, was conducted to the pulpit, "to speak to the people," as the form of service phrased it. During their utterance a great hush went over the vast assembly.

After silent prayer, Our Father, and two appropriate special collects, the congregation rose and recited the Apostles' Creed. After which the Archbishop recited the following fine Ascription of Praise, responded to, clause by clause, by the choir in suitable and melodious phrase:

Thou art worthy, O Lord, to receive power  
And riches and wisdom and strength,  
And honour and glory and blessing ;

*R. We praise and magnify Thee, O Lord.*

Blessed be Thy glorious Name,  
That Thy word hath sounded forth,  
Not only in Jerusalem and Antioch,  
In Athens and in Rome ;  
But in every place the Faith of Christ  
Is spread abroad.

*R. All glory to Thee, O Lord.*

For Thy good soldiers in every age  
Striving lawfully, enduring unto the end ;

*R. We bless and praise Thy glorious Name.*

[Continued on preceding page.]

## DIOCESAN NEWS

### TEMISKAMING.

THE congregations of New Liskeard, Haileybury, North Cobalt and Cobalt, with their five Sunday Schools, joined forces July 29th, and had a most enjoyable outing. The steamer "Meteor" was chartered for the day, and carried more than 500 pleasure-seekers, in two instalments, to Fort Temiskaming. Races for the children, historic spots and picturesque walks for the "grown-ups", and cricket and football for those who could endure the heat, took up what little time could be spared from the arduous task of emptying baskets. On the return journey the steamer "Temiskaming" carried a good number via Ville Marie, Quebec. It was a most successful "pleasure exertion."

### NORTH COBALT.

WORK on the church here was commenced Aug. 1st. A "bee" proved a successful means of getting the site cleared of brush, stumps, etc. The foundation was then proceeded with. The building is to be 50 feet in length, with the nave 25 x 30 ft., and the chancel 18 x 20 ft. It is to be veneered with brick donated by Mr. Hammerer, of Toronto. The site and the rough lumber are the gifts of the North Cobalt Land Corporation.

### ELK CITY.

ELK City, better known as Elk Lake, is situated sixty-five miles up the Montreal River from Latchford. The place as a mining centre came into existence about eighteen months ago, owing to the discovery of silver in the vicinity. The population at present being, of course, largely composed of prospectors and miners, is a rather transient one. There is, however, an ever-increasing number of inhabitants engaged in the laying of a foundation of some business.

Elk City at present, as a sort of town, consists of three general stores, a pharmacy, a hardware establishment, a bakery, a post-office, a boot repairer's, an ice-cream parlour, two brokers' offices, a Government recording office, two good

hotels, several boarding-houses and private houses. A medical practitioner is also here. At present there is no public building of any description. A Public School, however, is expected in September. Several good frame buildings are in the course of construction.

As yet there is no railway connection, the nearest station being at Charlton, some twenty miles north-east. The Temiskaming and New Ontario Railway has decided to construct a line to this place. The surveying for it is going on now.

Everybody is of the opinion, and everything points to the direction, that when the mines begin to be realized and a railroad runs through, a good sized town will rapidly spring up.

The missionary despatched to Elk City arrived on Thursday night, the 18th of June. The first Church service was accordingly held on the following Sunday evening in the basement of the Grand View Hotel. Over thirty people were present, three only of whom were women. It was indeed a truly pioneer church service—the room with blocks of wood for seats, the congregation almost entirely of men dressed in the manner peculiar to a mining community, the singing unaccompanied, the twelve or fifteen minutes' plain talk on "The Raising of Lazarus from the Dead," and—if one may be pardoned for levity—all encompassed by a great cloud of witnesses—mosquitoes.

Of course the initial service was attended by some out of mere curiosity or courtesy. Now that it is no new thing and established, the average attendance is about twenty people. There is practically no home or family life yet. Of two or three families only one professes to be "Church." The number of Church-people is lower than the average attendance at the church services. This evidently shows that the Church is more than holding its own.

Evensong with sermon takes place every Sunday at the home of Mrs. Dodds. The Magnificat, Nunc Dimittis, 'Glorias and Hymns are accompanied on an organ, over which Miss Miller very ably presides.

A lot has been reserved for the building of a church.

The time is almost here when the missionary must return to Toronto to con-

tinue his studies at Trinity College. It is his hope that somebody will come and continue the work begun. Now is the critical time. There will probably be a boom here before next summer. Whole families will move in, homes will be established. In the meantime the fort should be held. If the Church has nobody here during the winter months, the probability is that a zealous "Dissenting" man will come in and gobble up everything.

The work being of a real missionary character, requires, of course, a person with a real missionary heart. There is much that is discouraging and difficult; but God rewards faithful labour.

Should this place prosper as expected, and the Church keeps hold on her own people in the meantime, a church could probably be built next summer.

#### RAVENSCLIFFE.

**H**ARVEST Thanksgiving Service was held in St. John the Baptist Church on Thursday, August 27th. Morning Prayer at 9.30 a.m., Holy Communion at 10 o'clock, and Evening Prayer at 4 p.m. Rev. C. Ryan, the incumbent, was assisted by Revs. D. A. Johnston and L. Sinclair. Rev. L. Sinclair preached at 10 a.m. and the Rev. D. A. Johnston at 4 p.m. The church was nicely decorated with grain and other farm produce, calling forth commendatory remarks from the preachers, as well as the thanks of the incumbent. The congregations were large, and the offertories liberal, one being for the Superannuation Fund. The interval between the services was spent sociably, and the proceeds from the dinner amounted to over fourteen dollars, which is to be applied to a stone foundation for the church. We congratulate the people on the success of their festival. The total of the offertories amounted to nearly fifty-five dollars.

#### DIOCESAN NOTES.

**B**YNG INLET seems likely to be a promising point for Church work now. It is one of the places opened up—made accessible—by the new railway through Parry Sound District, places which should be boldly taken charge of by the Church.

A fine new pipe organ has been placed in the church at Parry Sound.

Rev. F. H. Hincks went away for a week's holiday at the end of August.

The Bishop is expected to arrive in the diocese about the 1st of September.

The summer students will now leave for their respective colleges again.

Rev. W. R. Seaborne, of Milford, Ontario Diocese, spent some days in August along the Sault Branch of the C.P.R. Since he left us, some ten years ago, he finds that the territory over which he worked—from Nairn to Thessalon—now contains several thriving missions with outstations belonging to each. A new church here and there, too, attracted his attention. He was gratified by meeting some of the people to whom he had ministered.

The Rural Dean of Algoma, Rev. Canon Piercy, visited Thessalon on August 24th (St. Bartholomew's Day) and inducted Rev. P. W. P. Calhoun into the incumbency of the mission. The induction was according to the prescribed form, and was followed by Evensong, after which the Rural Dean gave an address. Occasion was taken to make enquiries concerning matters of interest to the diocese and mission, resulting in some changes likely to tend to the welfare of both. He was able to meet one of the Churchwardens—Mr. Allman, who is willing to do all within his power for the advancement of the Church's interests in that town. Thessalon is one of the busy towns on the C.P.R., and under the ministrations of Mr. Calhoun may grow into a stronger Church centre.

#### THOUGHTS CAUGHT FLYING.

A task to which the Church has to devote herself is to press for the Bible in Government schools.

The Prayer Book as it stood is not a suitable book for people emerging from heathendom.

Creeds were admittedly based on Scripture and drew their authority from the fidelity with which they summed up its teaching.

## THE UP-BRINGING OF THE YOUNG.

**A**MONG the subjects of vital importance discussed at the Pan-Anglican Congress, no second place can be given to the question of the up-bringing of the young. Below is given some statements made in Section G when the topic was "Secular Education."

Rev. W. G. Edwards Rees (Pendleton), set himself to estimate by a comparison of social statistics the measure of success attained by the systems of elementary education, by which different countries had sought to make good citizens or a righteous nation. He found in France, illustrative of the purely secular system, a moral declension beyond all question, crime having trebled in the half-century from 1846, and the movement of suicides and divorces being ever upward. In Victoria and the United States, where the official education was secular but had no anti-religious intention, and was supplemented by the work of the Sunday Schools and the agencies employed out of the school hours by the various Christian denominations, there was evidence to show that the condition of public morality was worsening. Victorian crime was now approximately three times as high as that of the Mother Country. In New South Wales, certain of the Swiss Cantons, and England, where day school instruction was religious, crime had been diminishing and continued to diminish. In some other such countries, notably Germany, the opposite state of affairs was to be observed, but in these instances the religious factor in education failed of its proper effect because of some special disability which attached to it. In Germany, for example, the religious instruction was sterilized by its intimate association with what was regarded as Government tyranny. The conclusion was that the nation which secularized the education of its children did so at its peril. Both Victoria and the United States showed further that Sunday Schools, and other supplementary agencies would fail to do their part if the day school failed in its duty of imparting religious discipline.

The Rev. A. E. David, formerly Archdeacon of Brisbane, took a view similar to that of Mr. Rees while mentioning different facts. He pointed out that in Victoria, South Australia, and Queensland a frankly secular solution of the education question had been found, and in New South Wales, Tasmania and West Australia a comprom-

ise had been adopted combining the features of denominational and undenominational education. New South Wales claimed that its system solved the religious difficulty, and the Anglican Church in those States which groaned under a rigid secularism was straining every nerve to induce the respective Governments to adopt the clauses in the New South Wales Education Act. The secularism in the educational system of three important States of the Commonwealth unquestionably constituted, in Mr. David's opinion, a serious menace to the future well-being of Australia, but its full effect was concealed or modified by the social conditions of the country. Ignorance of religion was becoming more noticeable in the rising generation of the secular States, and there were not wanting signs that the Australian character was being affected unfavorably. If present conditions continued, it would seem that a serious moral declension was inevitable.

Dr. Canfield, Librarian of Columbia University, New York, had sent a paper frankly advocating the secular system. In this contribution, which the Rev. J. H. Ellison, of Windsor, read after explaining that he did not agree with it, the writer remarked that the United States had never permitted direct and definite religious instruction in their schools. Not to open a school with prayer might be no more godless than the opening of a shop without prayer. Ministers of State were not godless because there was no religious service at the daily opening of their offices. A school might have all the forms and formularies of godliness with none of the spirit. Text-book religion was of no special value if it was not positively harmful, and there was nothing which children detected so quickly as the perfunctory performance of any duty. The results of the secular system in the United States were entirely satisfactory. The system lent itself to the training of character much more than any arrangement in which denominations were permitted to compete with one another in the schools. It had made possible the almost unique and remarkably successful system of American free public education on which the people were more united than on anything else. It had abolished sectarian disputes—a great boon, for a village or town once embarked in such a conflict was never itself again. It had strengthened the religious denominations by increasing their sense of

responsibility for religious training of youth, stimulating laymen to work for them. It was generally true that where the State permitted Sectarian instruction in the public schools there was comparatively little lay activity in the churches.

The Bishop of Auckland, replying at once to Dr. Canfield, said that religious education did not necessarily mean any particular dogma, but it signified education given religiously, and though a shopkeeper or a Cabinet Minister might not open his establishment daily with prayer, the outcome of such education was that in business a man would not do anything dirty or dishonourable for the sake of gain. Dr. Canfield's roseate view of the results of secular education in the United States was not accepted by people well able to judge. For example, Dr. Shadwell, in his book on "Industrial Efficiency," said: "There is no religious question in the schools, and no religion. Western morality has disappeared from the day schools, and, at the same time, attendance at the Sunday schools has dropped off. The results can be seen in the corruption of public life, the growth of lawlessness, violence, and juvenile crime, the increasing prevalence of divorce, of a taste for foolish and degrading literature, and for immoral amusements." He (the Bishop) could testify to the ill-effects of secular education in New Zealand. Magistrates and judges were deploring the growth of juvenile crime, and he feared that unless a change were made, New Zealand would discover with deep regret that character could not be built satisfactorily where the fear of God was not an element of the daily life.

The Bishop of Gippsland contributed a paper in praise of the method of meeting the religious difficulty adopted in New South Wales. To make that plan clear he quoted two clauses of the Education Act. Section 7 said: "In all schools under the Act the teaching shall be strictly non-sectarian, but the words 'secular instruction' shall be held to include general religious teaching as distinguished from dogmatic or polemical theology." Section 17, however, permitted the clergy and other duly authorized teachers of any denomination to give special religious instruction of a denominational character to the children belonging to their respective churches, during the ordinary school hours—in class-rooms if they were available, if not in a separate part of the main school-room, as a part of the school routine. This work of special religious instruction was thoroughly organ-

ized in the Diocese of Sydney, where the writer of the paper worked for thirty-four years. The clergy and both voluntary and specially employed teachers carried it on, and the children were classified and graded. At this time 80 per cent. of the Church of England children of the diocese in the public schools, excluding infants, are receiving this special religious instruction.

The Bishop of Central Pennsylvania assured the meeting that Dr. Canfield was really a Christian—(laughter)—and moreover a devoted Churchman. The ideal system was no doubt one in which definite religious teaching was given in the schools, but the American plan was not as bad as some people thought. He doubted whether any teacher could retain her place if she were not a Christian. The boys and girls in the States compare favourably with those of England. No nation had a larger percentage of children in Sunday schools, and the Churches, recognizing the enormous responsibility thrown on them, did their best to make up for the shortcomings of the State.

The Bishop of Pretoria admitted that in new countries like South Africa it became increasingly difficult for the State to teach definite religion. It was, however, the duty of the Church more than the State to give such instruction. There was nothing that the Church could not do if she would try. The more she could supplement State education in South Africa, the better it would be for that country.

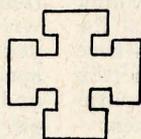
The Archbishop of Rupertsland caused much amusement by telling of a man who said: "There are so many 'isms' just now that I shall give up religion altogether and join the Episcopal Church." The Archbishop went on to say that in countries of vast area and scattered population like Manitoba, it was impossible to attain the ideal. The Anglican, Presbyterian, and Methodist Churches were, therefore, going to start a propaganda on common grounds. It might seem like compromise, but it was better than irreligion.

The Bishop of North Queensland spoke of the dangerous tendencies flowing from secular education in that country, tendencies which the clergy were much too few to counteract.

The Rev. Dr. Dewring (United States) expressed the opinion that his fellow-countrymen would like definite religious teaching in the schools if they could secure it. but the problem was difficult, and they were not prepared to solve it yet.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

## TRIENNIAL MEETING

at SAULT STE. MARIE, ONT.

ON

October 7th, 8th and 9th, 1908

It Is Hoped ALL Delegates Will Attend

### "PANGLIAN" ECHOES.

THERE had never been a time when the call to women of the Anglican community to work in the foreign mission field had been so loud and so articulate.

In all the work that had to be done in every quarter of the world women had their share. Only women could do the work for women. In Egypt, in Turkey, in India, the women were shut up in zenanas only open to women, and even in lands like Japan and China there was still work that could be done by women only.

There never was a greater opening for women's work in the parish than at the present time, but the supply of trained and efficient women workers was in no way equal to the demand. A small minority were highly skilled and efficient, but the vast majority were deplorably inefficient.

Sunday School teachers were in many places unworthy of the Church, and in Sunday Schools they found the inefficient woman worker rampant.

The Church had found woman a slave and

made her something more like a queen, and women as well as men had pushed the Church through a cold and unsympathetic world. Nothing was wanted more to-day than the devotion of mothers again to their home duties and to their children.

It is the Christian woman who must bridge the gulfs between class and class.

What a sore need there is in all Heathen and Mohammedan lands for the ministries of Christian medical ladies, with the precious double gift of healing for body and soul!

Some girls, in speaking of mission work, thought that they would have to leave home and that there would be other stumbling-blocks to encounter. But the difficulties were not so serious as was imagined. One naturally regretted the great gulf which existed between rich and poor. If girls and women got into touch with only one poor family they would find immense ramifications for their usefulness. There was no excuse, therefore, for saying that there was no work to do at home for the missionary cause.

# GENERAL CHURCH NEWS

THE Archbishops and Bishops of the Church of Ireland have appointed Sunday, 1st November (All Saints' Day), to be observed by the Church of Ireland in the present year as a Day of Intercession for Unity.

The "Ontario Churchman" announces the advent of a new weekly Church paper to be known as "Church Life." May it prove healthy and strong.

The General Synod meets at Ottawa on the 24th.

Bishop Brent has again declined the See of Washington.

"The Ontario Churchman" says—

The 200th anniversary of the foundation of Trinity School, New York, which will be celebrated (D.V.) next June, is arousing already considerable interest in the minds of those at least who have in any way been connected with its history. This school is the oldest institution of the American Church. It was founded in 1709 by the S. P. G. as a Charity or Free School.

The great loss at Fernie is the Church's also. Rev. R. S. Wilkinson was the missionary there, and barely escaped with his family. The church and parsonage were burned without a cent's worth of salvage.

The Church is slow to extract a lesson from the small attendance of laymen from without Toronto at the sessions of the General Mission Board. There is a message. It is as clear as sunlight. Meetings are unsatisfying; discussions are peremptorily cut short to compass the business in one day, or to gratify the preferences of a presiding officer for a decapitation of a debate at a moot point. Other mission boards confer for several days. Is the time of Anglicans much more precious?

Rev. Michele Zara has returned to Italy, after service for a quarter of a century in charge of the Italian Mission, Eleventh St., Philadelphia. He was at first a Roman priest, as was also his successor now as rector, Rev. F. E. De Cioppa.

## CONGRESS SAYINGS.

The relation of the Church to modern thought was not that of a discoverer, a scientist, or a philosopher. Our Lord did not intend His Church to be a great assembly of specialists. Specialism was always limitation. Our Lord did not put His Church into the world to be a specialist in science, or give any specific for the discovery of truth in the natural world. Spiritual facts came to us in their human environment. It was not the fact itself which was found hard to believe, but some deduction from it.

Our Lord had given us in the Incarnation a key to all human life; it was the central thing in all history and in all science. Christ had taught us once and for all that every single fact had an eternal value. Life, not thought, was the final thing. The way of knowledge was not the way of salvation; the final issue in life was a moral issue, and our Lord showed us the moral element that lay in all truth. The primary aim of woman's work in relation to thought was to give the right direction; all growth in knowledge meant the seeing of things from the right point of view instead of the wrong point of view, and to attain to the right point of view was the central work of the Church with regard to human thought, and that was the work which centred more in woman than in man.

No compromise could be made with regard to the two sacraments "generally necessary to salvation," while it was impossible to abandon "the historic Episcopate" involving the valid ordination of the threefold ministry inherited from Apostolic times.

Better to hold to things that were non-essential than to surrender anything that was fundamental.

Let us not be afraid that we are endangering the cause of Christian unity when we insist upon the necessity of these four essentials—the Bible, the Creeds, the Sacraments of the Gospel, and the Ministry of the Church."


**CHURCH TEACHING**


WHAT IS HOLY COMMUNION?

**H**OLY Communion is the second great Sacrament. It is the Sacrament of maintenance and growth. It maintains and develops the spiritual life already begun in Baptism. It is the feeding of the soul on divine food of the Body and Blood of the crucified Redeemer, received under the symbols of bread and wine. It is a memorial sacrifice, a sacrifice of praise and thanksgiving, celebrated in obedience to the Lord's command, "Do this in remembrance of me." It is a pleading, for our own benefit, and the benefit of all the whole Church, of the one great Sacrifice offered once for all on Calvary for the sins of the whole world.

Great and bitter controversies have raged around this Sacrament, more especially in regard to the mode of the Lord's presence in it. Some have lowered it to the level of other ordinances, denying that the Lord is in any way specially present in it. Others have gone to the opposite extreme and have taught that the bread and wine cease to be bread and wine, being turned into the very Body and Blood of Christ in a most literal sense.

Between these two extremes lies the truth held by the primitive Church and taught by the Church of England to-day. It is this—that the Lord Jesus Christ is really present and is imparted to us in this Sacrament, but in a mysterious and indefinable manner; that the bread and wine do not cease to be bread and wine, but yet in some inscrutable way become to us or are made the means of our receiving the Body and Blood of Christ. We are required to accept these truths by faith, to reverence Christ in His Sacrament, and to feed upon Him, without prying too curiously into the mode or manner of His presence.

Our Catechism on these points is very carefully worded. It declares that in a Sacrament the outward sign is the means whereby we receive the thing signified. And further, it tells us that the Body and Blood of Christ, signified by the bread and wine, "are verily and indeed taken and received by the faithful in the Lord's Supper"; and again, that our souls are strengthened and refreshed by these sacred realities. But it puts forth no theory as to the relationship of the bread and wine

to the Lord's Body and Blood. And while faith deals reverently with the sacred symbols, the Bread and Wine of the Sacrament, it worships only the Divine Lord, whose Body and Blood we receive through this means.

As Baptism was a rite known and practised by the Jews and was adopted by our Lord to be the Sacrament of initiation into His Church, so the Lord's Supper, or Holy Communion, or Holy Eucharist, was developed by our Lord out of the old Jewish Passover. The Passover with its special offering of a lamb without blemish looked forward to the sacrifice of Christ, the true Lamb of God, on the cross of Calvary. The Holy Communion with its simpler offering of bread and wine points back to the same sacrifice offered once for the world's salvation. It is our Christian Passover.

This Sacrament is rightly esteemed the greatest of our Christian ordinances. The fact that our Lord instituted it in a most solemn manner, and in much detail, at the most solemn crisis of His life out of the greatest of the ordinances of the ancient Jewish Church, as also the central position it has always held in the system of Christian worship, fully justify this view.

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Bread of Heav'n, on Thee we feed,  
 For Thy Flesh is meat indeed;  
 Ever may our souls be fed  
 With this true and living Bread;  
 Day by day with strength supplied  
 Through the life of Him Who died.

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Vine of Heav'n, Thy Blood supplies  
 This blest Cup of Sacrifice;  
 Lord, Thy Wounds our healing give,  
 To Thy Cross we look and live;  
 Jesus, may we ever be  
 Grafted, rooted, built in Thee.

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If anywhere in the West the attempt is being made to base conduct upon a non-religious system of ethics, it must be remembered that those who are making this attempt are themselves steeped in Christian ideals, and have inherited from the Faith that very point of view from which they are able to criticise the imperfections, not so much of Christianity itself as of the men who profess it.

## The Algoma Missionary News

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

### OTHER DIOCESAN NOTES.

Last month Rev. Canon Piercy paid Webbwood a visit and inducted Rev. A. J. Oakley into the incumbency of the mission, immediately before Evening Prayer on the evening of the 25th. At this point the Church is far from strong in numbers, but there is much for the missionary to do in the lumber and mining camps within his jurisdiction. Mr. Oakley, too, has his eye upon two or three small settlements where the Church's ministrations should be extended. On the 26th, a drive to Espanola took much of the day. Indeed, there was little time to spare before the train arrived in the afternoon. At Espanola there are several Church families whose heads are engaged at the fine pulp mills there. There are indications there of growth, if only weekly services on Sundays could be given. If the people there, excepting the Roman Catholics, would "put their shoulder to the wheel," we might have a place of worship in the near future. The missionary says the Church people there outnumber all those whom we commonly call Nonconformists. The Rural Dean could not, on this occasion, include Nairn and vicinity in his visit.

Rev. T. N. Munford has begun his work at Coppercliff.

Mr. H. G. Watts, lay missionary at Echo Bay, is busy nowadays seeking local contributions for the erection of a church there. He says he is doing very well.

"The East and the West," a quarterly review for the study of missions, published at one shilling by the Society for the Propagation of the Gospel in Foreign Parts, Tufton street, Westminster, S.W., is a periodical which no Canadian or other student of Christian Missions can afford to be without. In clerical and W. A. libraries it ought always to be found. The July number is quite up to the high standard usually reached.

### SOUR GRAPES.

THE editorial staff of the Italian "Osservatore Romano," a Roman Catholic paper, possesses a sense of humour we must all envy in these dull times. Commenting upon the Pan-Anglican Congress, it points to the interest shown by Churchmen in the welfare of the poor, in such questions as sweated industries, unemployment, temperance, the housing of the working classes, the care of the young, etc., as evidence of the mundane origin of the Anglican Church. It sagely remarks, in effect, that if the Anglican Church were from God it would never concern itself with mere material matters which have to do with men's bodies. "Just wait," the "Osservatore" continues, "and you will see the difference between a Church which is merely of human origin and the true Church—the Church of Rome—which is divine. While the Church of England is engaged in facing the great industrial evils of our time, we in the Church of Rome propose, in a day or two, to solemnly venerate the tomb of S. Peter, and to do it with such pomp and ceremony as will astonish you." All this (of which the above is a fairly accurate summary, is written without the editor giving anyone the slightest hint that it is meant to be ironical or humorous. Most modern Italians have probably read the Gospel Story of One who came to earth to represent God, and to reveal Him, and Whose time was spent in going about doing good, and Who had compassion on the multitude. They will appreciate the "Osservatore's" sarcasm. It is a little hard, however, on the Church of Rome that one of her own organs should have drawn so nice a contrast between her own conception of true religion undefiled and that of our own communion in a manner so markedly unfavourable to her.—Scottish Chronicle.

## ACKNOWLEDGMENTS.

Receipts by the Treasurer—15th March to 1st August :

## CHURCH AND PARSONAGE FUND

S.P.G. for Walford, \$72.37; S.P.C.K. for Dorset, \$57.99; S.P.C.K. for Walford, \$72.52; Mrs. Edgill, \$4.00; English Assoc'n., \$3.65; Eng. Assoc., Englehart, \$32.35; Eng. Assoc., New Liskeard, Church site, \$74.34; Eng. Assoc., Garden River, \$24.90; Mrs. Gurney, \$121.37; S.P.C.K., Latchford, \$58.04; S.P.G. for Massey, \$121.09.

## EXPENSE ACCOUNT

The Bishop's visits, Thessalon, \$2.66; Richard's Landing, \$2.77; Massey, \$4.08; Kagawong, \$2.90; Gore Bay, \$7.00; New Liskeard Asst., \$5.00; Harley Asst., \$1.00; Jocelyn, Bishop's visit, \$1.72; Bishop's visits, St. Luke's, Pro-Cathedral, \$6.00; North Bay, \$5.00; Fort William, \$4.00; Schreiber, \$5.80. Assessments—Sucker Co., \$1.50; Falkenberg, \$2.00; Beatrice, \$1.00; Ufford, \$1.00; Emsdale, \$3.50; Kearney, \$3.50; Sand Lake, 50c.; Huntsville, \$15.00.

## MISSIONARY APPORTIONMENT

Emsdale, \$7.25; Sand Lake, \$1.40; Novar, \$8.70; Victoria Mine, \$10.00; Sydney and Newholme, \$35.00; White River, \$8.78; White River S.S., \$9.68. Sunday Schools—Baysville, \$5.44; Callander, \$2.20; Blind River, \$17.63; Sundridge, \$14.67; Schreiber, \$8.75; Sturgeon Falls, \$1.40; Cache Bay, \$3.60; Massey, \$3.05; Walford, \$1.57; Ravenscliffe, \$4.59; Nipissing, 50c.; Missanabie, \$1.00; Fort William West, \$8.00; Sudbury, \$11.55; Seguin Falls, \$2.55; Little Current, \$15.15; Port Carling, \$3.00; Latchford, \$3.03; Rosseau, \$9.21; Parry Sound, \$31.32; Restoule, \$1.65; Desbarats, \$2.10; Bruce Mines, \$1.45; Huntsville, \$22.75; Thessalon, \$3.22; Spragge, \$1.68; Cutler, 14c.; Novar, \$1.29.

## SUPERANNUATION FUND

Novar and Stations, \$7.30; Rev. R. A. Cowling, 2 years, \$10.00; English Assoc'n., \$4.86.

## MISSION FUND

West Fort William, \$2.15; North Bay, \$10.00; Blind River, \$1.60; S.P.G., \$293.57; S.P.G., \$84.56; C.C.C.S., \$392.24; Emsdale, \$4.80; Algoma W.A., \$112.50; St. Luke's, Toronto, W. A. and Girls' Aux., \$27.50; St. Simon's W.A., Toronto, \$3.00; Eng. Assoc'n. for Archdeacon's stipend, \$303.59; Webbwood, 35c.; English Assoc'n., \$478.53; Eng. Assoc'n., \$5.10; St. Luke's Pro-Cathedral, \$4.40; Bracebridge, \$4.02; Haileybury, \$2.38; Emsdale, \$2.75; Rosseau, 80c.; Toronto W. A., \$5.00; S.P.G., \$294.56; S.P.G. special, \$84.84; C.C.C.S., \$393.55; Powassan, \$13.25.

## FOREIGN MISSIONS

Korah, \$7.00; Novar, Ilfracombe and Ravenscliffe, \$2.35; Latchford, \$1.50; Parry Sound, \$14.00; Jocelyn, \$2.20; Port Arthur, \$2.51; Port Arthur, Chinese class for work in China, \$11.80; Cobalt, \$8.22; Marksvilk, \$2.81.

## THE JEWS

London Society Fund—Garden River, \$1.80; Huntsville, \$4.01; Manitowaning, \$2.00; Bracebridge, \$3.25; Haileybury, \$2.79.

Bishop Blyth's Fund—Ilfracombe, 25c.; Novar, 35c.; Huntsville, \$4.02; Emsdale, \$6.15; Kearney, \$1.21; New Liskeard, \$2.13; Aspdin, 40c.; Richard's Landing, \$2.40; St. Luke's, Fort William, \$14.48; Cobalt, \$1.75; Baysville, \$1.50; Depot Harbor, \$2.90; Falkenberg, \$4.08; Ravenscliffe, 26c.; St. John's, Sault, \$5.37; North Bay, \$6.20; Blind River, \$4.10; Sundridge, \$5.45; Bracebridge, \$4.50; Uffington, \$2.55; Schreiber, \$2.75; Sturgeon Falls, \$2.30; Cache Bay, 90c.; St. Paul's, Fort William, \$8.50; Missanabie, \$3.75; Beaumaris, \$3.00; Haileybury, \$2.79; Nipissing, 70c.; Kosseau, \$1.75.

General Fund—Thessalon, \$1.30; Sucker Creek, 86c.; Little Current, \$2.05; Sudbury, \$17.35; St. Luke's Pro-Cathedral, \$12.12; St. Paul's, Fort William, \$15.70; Callander, 85c.; Englehart, \$3.00; Seguin Falls, 66c.; Jocelyn, \$2.50; Parry Sound, \$5.06; Powassan, \$2.40.

## SPECIAL PURPOSES

Manitoulin launch—English Assoc'n., \$17.24. Nepigon engine—Toronto W.A., \$168.00.

## DOMESTIC MISSIONS

Aspdin, 50c.; Restoule, 42c.; Hotham, 40c.; Nipissing, \$1.07; Huntsville, \$8.92; Ravenscliffe, \$1.28; Novar, 50c.; Ilfracombe, \$1.62; Sudbury, \$11.86; Schreiber, \$1.50; Webbwood, \$1.25; Espanola, \$1.25; Hillview, \$1.01; Rosseau, \$3.55; N. Cardwell, 70c.; Ullswater, \$1.84; Bent River, \$1.21; Port Sydney, \$1.67; Newholme, 95c.; New Liskeard, \$3.20; Baysville, \$1.32; Callander, \$1.25; Emsdale, \$7.16; Kearney, \$1.05; Sand Lake, \$1.82; Echo Bay, \$5.38; Richard's Landing, \$1.41; Uffington, \$4.88; Haileybury, \$39.96; Beaumaris, \$11.30; Dunchurch, 65c.; Magnetawan, \$1.45; Sturgeon Falls, \$5.45; Cache Bay, 11c.; Sundridge, \$11.05; South River, \$1.55; Eagle Lake, \$1.20; Falkenberg, \$4.27; Beatrice, \$1.87; Ufford, \$2.06; Port Carling, \$2.55; Port Sandfield, \$3.00; Gregory, \$1.20; Parry Sound, \$18.11; Copper Cliff, \$2.25; Broadbent, \$1.26; North Bay, \$18.55; Blind River, \$6.70; Spragge, \$3.15; Algoma, \$1.45; Cutler, 90c.; Seguin Falls, 85c.; Orrville, 40c.; Kagawong, \$2.36; Mills, 78c.; Gordon, 42c.; White River and Missanabie, \$4.50.

## INDIAN HOMES

Novar S.S., \$1.90; English Assoc'n., \$17.00; Depot Harbor, \$4.33; New Liskeard, \$14.00; Harley, \$4.50; Falkenberg, \$6.00; Emsdale, \$10.00; Kearney, \$5.97; Haileybury, \$9.04; N. Cobalt, \$1.30; M.S.C.C., \$182.85; S.P.G. grant, \$48.45; Haileybury, 43c.