

AUGUST, 1909

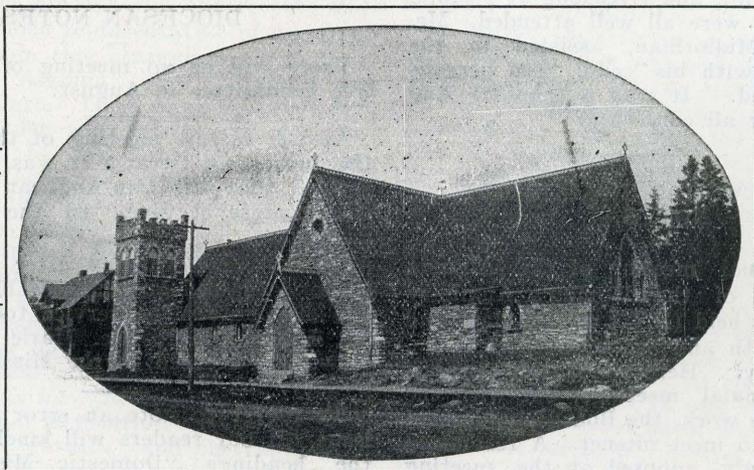
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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DIOCESAN NEWS

BYNG INLET.

ON Sunday, June 27th, the Bishop visited Byng Inlet for the purpose of opening the beautiful new church of St. John the Divine. Before the early celebration the Bishop blessed the appointments within the sanctuary and chancel, all of which are special gifts as memorials and thankofferings. The inscriptions are engraved on the brass articles, and on brass plates attached to the oak furniture.

The services for the day consisted of blessing of appointments and celebration at 8 p.m., Matins at 10.30 a.m., confirmation and celebration at 11 a.m., children's service at 2.30 p.m., and Evensong at 7 p.m.

The services were all well attended. Mr. Rowsell, of Midlothian, assisted in the musical part with his 'cello. Ten persons were confirmed. It was a thankful and happy day for all concerned.

ALGOMA WOMAN'S AUXILIARY NOTES.

THE annual meeting of the Algoma Branch of the Woman's Auxiliary will be held (D.V.) on Tuesday and Wednesday, 5th and 6th of October, 1909, at North Bay. Heretofore this Branch has held triennial meetings, but with the growth of the work, the Board has deemed it advisable to meet oftener. A resolution was accordingly adopted at the meeting held at Sault Ste. Marie last autumn, providing for annual meetings. North Bay has been selected on account of its central location, and a large attendance is looked for. Further details will be given in the September issue of the A.M.N.

Miss Gurney, one of the S.P.G. Secretaries, who went to Japan last winter to work under Bishop Boutflower, is returning to England, via Canada, and has expressed a desire to visit Sault Ste. Marie en route. Arrangements are being made for her entertainment, which will include a visit to the Shingwauk Home, in which she is particularly interested, and a reception by the Board and members of the local Branches of the W.A. Our privileges of meeting with active workers from the mission field are very rare, and Miss Gurney's visit is anticipated with genuine pleasure.

Members of the Senior and Junior Branches of the W.A. at Bracebridge have united in presenting a Life Membership in the Woman's Auxiliary to Mrs. Burt, wife of the Rector, Canon Burt, accompanied by an address expressive of their affectionate regard for Mrs. Burt and their regret that the pleasant relations that have always existed between them are about to be severed. The presentation was made at a pleasant social gathering arranged at the home of Mrs. Thomas, Secretary of the Branch, when Mrs. Thomson, President, read the address, and Mrs. Thomas, on behalf of the Branches mentioned, presented the certificate and the usual gold emblematic pin.

DIOCESAN NOTES.

There will be no meeting of the Executive Committee in August.

At the recent meeting of the Synod of the Diocese of Ottawa it was, on motion, decided that the Pan-Anglican offering of that diocese be given to the Diocese of Algoma.

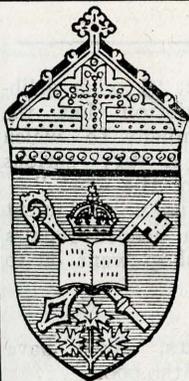
On the first Sunday after Trinity the Bishop ordained Mr. Charles E. Hewitt to the diaconate. The service took place in St. Luke's, Sault Ste. Marie. Rev. Mr. Hewitt is licensed to the Mission of Port Sydney.

We regret to note an error in our last issue. If our readers will kindly transpose the headings "Domestic Missions" and "Diocesan Expense Fund" in our "Acknowledgments" in July number, the correction will be made.

Rev. H. A. Brooke, rector of St. Luke's, Sault Ste. Marie, is away on a month's holiday.

The congregation of Holy Trinity Church, Joceyn, in the mission of St. Joseph's Island, although greatly reduced in numbers through removals to the West, still retain their old spirit, which they have shown by getting up two "bees" to enlarge the driving shed, repair two fences, and put the church yard in order. In the same mission we are able to say that at Marksville the new wire fence round the church yard is an improvement, whilst the church at Richard's Landing has been presented with a font.

(Continued on last Page.)



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THE SYNOD OF 1909

IT'S over again. The Synod. For three days the missionaries and rectors and the laymen representative of missions and parishes in this straggling missionary Diocese of Algoma met together in Sault Ste. Marie. Glad were the meetings of old comrades and hearty the welcome to new. Day by day we met, said our prayers together, and earnestly set about the business that lay to our hands. That done—quickly, perhaps, but for the most part well prepared before hand—good-byes were said and men started back to their daily round in places near and distant. And the thought comes: Will they all be in the fighting line in 1911?

Some of those present have been seen at like gatherings for 20 years and more—only a few. Let us mention the Archdeacon, who diffuses warmth and cheeriness on every hand; Canon Young and Canon Boydell and Canon French, old experienced missionaries who, too, could tell of conditions of work when the diocese was by many people in Ontario thought to be a place out of the world; to these may be added Canon Piercy, who has for years at diocesan gatherings sat in the seat of the Secretary.

We missed our old friends—Canons Machin and Frost and Burt and Allman, who were unable to be present.

Algoma is happy in its leader, the Bishop. A father-in-God to priests and people, beloved by all—the

MISSIONARY PAR EXCELLENCE

among missionaries in a missionary diocese—an example to all his co-workers. Long may God spare him to us.

The Synod began with a

CELEBRATION OF HOLY COMMUNION

in the pro-Cathedral of St. Luke, Sault Ste. Marie, Ontario, at 10 a.m. on June 9th. The preacher was Rev. C. W. Hedley, of Port Arthur. At the conclusion of the service the members retired to the adjacent school-house and organized for business. The Secretaries elected were Rev. Canon Piercy and Mr. C. V. Plummer.

Then followed an adjournment for lunch. Nor had any need to go far, for on the lawn in front of the rectory the ladies of St. Luke's had provided quite a sumptuous spread. The day was beautifully bright, and all enjoyed the out-door meal, perfectly unconscious of the serious accident that happened at that time to the great lock at the Canal. Some of our western members who had come down some 250 miles by steamer on Lake Superior, had got off the boat at the lock only a few minutes before a west-bound steamer broke the lower gates before the upper gates were closed, with the result that the

WATERS OF THE GREAT LAKE RUSHED

in a flood down, tearing all the gates away. The boats—two of them—in the lock had their cables snapped like threads by the sudden drop and torrent, and were dashed out. Wonderful to relate, there was no loss of life, though the boats were damaged in a collision. For a few moments the tension of mind of those on board was such as age men in a little while. Of all this we, happy under the trees, a mile and a half away, knew nothing. It may here be said that before night fell all the town and thousands from the other side of the river, had visited the scene to witness the mad, irresistible rush

of water through the canal. Navigation was stopped, of course. However, it is open again. Fortunately the engineers who built the canal had provided an emergency dam, which was got into place within 48 hours; then necessary work was able to be done and the lock put into operation again.

But back to the Synod. After luncheon it reassembled in the school-house, where also were some visitors, to listen to

THE BISHOP'S CHARGE.

It is too lengthy to give in extenso in our columns. But it is a duty we owe to the Church people in Algoma to give a synopsis of it, with some of its salient points more fully.

In opening, the Bishop paid tribute to the memory of leaders departed since our meeting in 1906—the Most Rev. Archbishops Bond and Sweatman, and the Right Rev. the Bishops of Fredericton and Montreal. Within the ranks of our own staff death had made no gaps.

The three years past had pretty well tested the working of our Constitution and Canons. But some few changes and additions were needed. It was wonderful they were so few. New Canons on the duties of Rural Deans and on Graveyards would be submitted and an addition to that on the Status of Parishes. Such were scarcely new, as they were on the lines laid down and in use before the Synod was established. Another change desired was the addition of certain ex-officio members resident at Sault Ste. Marie to the Executive Committee in order that there might be a quorum at hand for its meetings. The difficulty of obtaining a quorum at all times, members residing so many miles distant, had been great. The representative character of the Committee would not be changed.

The Bishop had made his annual visitations of the parishes and missions and attended the meetings of the General Synod and the Mission Board. Besides, he was at the Pan-Anglican Congress and Lambeth Conference of Bishops in London last year. He had baptized 76 children and 1 adult, confirmed 967 persons, celebrated Holy Communion 163 times, and delivered 502 addresses and sermons—56 of these in England. One church and one graveyard had been consecrated. He had admitted 9 candidates to the Diaconate and 7 to the Priesthood.

After enumerating the

CHANGES THAT HAD TAKEN PLACE

in the incumbency of the cures in the

diocese, the Bishop added: "I wish deliberately to state my conviction that the frequent changes of incumbent to which our cures are subject is a very serious hindrance to the progress of the work."

Having made grateful acknowledgment of the completion of much needed repairs to the See House, the Bishop went on to speak of

FINANCES

First came the endowments, which have reached the total sum of \$150,000.

The Episcopal Endowment Fund remains unchanged. It was realized that it should be increased, but it has waited on account of the pressing needs of the diocese, more particularly in view of the increasing demands made upon the Mission Fund.

The Bishop Sullivan Memorial Sustentation Fund shows the most marked increase. It stands now at \$61,000. This fund is our great hope. To it we must look more and more for the support of our poorer missions as the grants from the English societies diminish. The increase was due to the labour of the Archdeacon, who by his appeals in the diocese raised the sum of \$3,313.90, which was made a part of our Pan-Anglican Thank-offering. To show the urgent necessity of building up this Fund the Bishop reminded all of the decreases from the English Societies and the inability of the M.S.C.C. to vote us all we require and ask for. For the past two years, too, the latter society has been able to pay only 80 per cent. of the sum voted. These facts make it quite clear that a Sustentation Fund of \$100,000 will not be a dollar too large to supply the needs of the immediate future.

The Widows' and Orphans' Fund has been slightly increased, though adequate to supply the demands of the moment. But any day, should the bereaving hand of God be outstretched to create further vacancies in our ranks, it may become utterly inadequate. At present the Fund stands at \$23,186.57.

As for the Superannuation Fund, it is still practically non-existent. It amounts only to the paltry sum of \$6,161.77, the interest of which would not suffice to pay a superannuation stipend. "I am appalled," said the Bishop, "as I ask myself the question,

WHAT IS TO BECOME OF OUR OLDER CLERGY

should it please the Almighty to prolong their lives into infirm old age, or to any of the brethren should they lose their

power to work! For humanly speaking, I see nothing before them but a prospect of want and suffering—unless, indeed, the labours of the Committee appointed by the General Synod to deal with the subject of Beneficiary Funds should relieve the situation". . . "We cannot, my brethren, as reasonable and intelligent beings, fail to realize that although we may rely with confidence upon the assurance that 'the Lord will provide,' yet the provision He makes comes largely through human beneficence and forethought. That is, He gives abundantly if men will only use and apply His gifts aright. But in proportion as men misapply or neglect to provide what is necessary the fault and the penalty must be theirs. The lack of adequate provision for maintaining and educating our families and for keeping body and soul together in old age is, doubtless, one of the many obstacles checking the inflow of candidates into the ranks of our ministry."

The Algoma Divinity Students' Fund, which has been in operation since the last Synod, has proved a useful addition to diocesan resources. One student has been helped to ordination and has repaid his loan in full. Four other students are today enjoying its benefits. The fund stands at \$3,152.44, of which the sum of \$1,095 is lent to students who are pledged to repay their respective loans in the first years of their ministry. A Trust Deed has been prepared for this Fund.

The Church Building Loan Fund is a new fund begun last summer with the assistance of a few friends in England. It is to help needy missions in the erection of churches and parsonages by way of loans at low rates of interest. The interest is to be added to capital until it reaches the sum of \$10,000. The amount on hand is \$1,000. A Trust Deed has also been prepared for this Fund.

Proceeding to refer to

CURRENT FINANCES

the increase shown by this year's Easter returns was noted. . . The average sum for all purposes raised in the parishes and missions for the past three years was no less than \$65,356.99. But this was largely due to special efforts put forth in connection with building operations. Though some of the cures had debts, there is no diocesan debt—no debt on diocesan funds. But this has been managed only at the expense of the work. For example, this year the estimated expenditure for mission grants is \$16,505.75, and the estimated in-

come only \$13,295.95. Thus there is \$3,209.80 to make up or to save by starving the missions. There is evidence of greater willingness to give. The improvement in the way of self-help is not due to a corresponding increase of population. "Our people last year gave at the rate of \$4.74 apiece for every man, woman and child in the diocese."

Figures also showed a steady advance in giving to outside objects, even though no account be taken of a sum of \$1,000 given unappropriated to the Pan-Anglican Thank-offering. Still the Bishop was grieved to say that last year the diocese did not pay its full missionary apportionment. The sum asked for had again been increased, and this year Algoma is asked to give \$2,528. He would be mortified if every dollar of this sum were not made up at the end of the year.

Continuing, the Bishop had some words of rebuke to parishes and missions which were defaulters year by year in their offerings towards the objects which the Synod had specified and to the payment of the assessments to the Diocesan Expense Fund for the absolutely necessary expenses of management. When it is considered that taking the total amount of the Invested Funds, together with the average current income passing through the Treasurer's hands as the basis of calculation, the cost of management was only

ONE-HALF OF ONE PER CENT

per annum, it did seem as though he had a right to expect from the brethren concerned every measure of consideration possible.

The Bishop read a statistical summary for the triennium, and proceeded to speak of the

CONDITIONS OF THE DIOCESE

Side by side with the growth in industrial centres and the widely advertized riches of the Cobalt region within Algoma's boundaries—facts that might lead people to think that the diocese was populous and rich—it must not be forgotten that the Diocese of Algoma is very large and that the spots referred to are exceedingly small areas out of an immense tract of country. After all, the great bulk of the diocese remains rocky, unfruitful and ill-calculated to attract and hold enterprising settlers. In some sections the movement has been going backward. At some length the Bishop went on, showing both sides of the picture, with a view to correct misapprehension

and to give a balanced picture of diocesan conditions at the present time.

Turning to matters of diocesan interest, the Bishop first took up

THE "A. M. N."

It had not been possible as yet to put the diocesan magazine on a satisfactory financial basis, though he was not assured it was altogether impossible. A strong appeal had been made for its continuance by the Algoma Association in England, as it was so valuable to friends who there work for us. The Bishop, therefore, urged the continuance of the paper and appealed to the clergy, one and all, to help the Editor by supplying diocesan news.

THE INDIAN HOMES

was the next subject. For three years they have had a precarious existence. They had received no grants from the M.S.C.C. Moreover that Society, by claiming the offerings of Sundays Schools throughout the country has, to a large extent, closed against us one of our most considerable sources of revenue. The cost of living has increased and the Government refuses any increase of its per capita grant of \$60. The result is the Homes have been making debt. The Government had paid deficits, but would do so no more. Consequently the Homes must be closed or an effort made by radical changes in management to carry on the work with the present grant. The matter had been referred to the Synod three years ago, but it had been unable to act.

OUR TRAVELLING MISSIONARY

Ven. Archdeacon Gillmor has done noble work in outlying and newly-settled portions of the diocese. The "sinews of war" to carry on this new department of activity had been supplied by the English Algoma Association, to whom we are indebted.

THE THANK-OFFERING

One of the Archdeacon's chief aims in his journeyings through the diocese in 1907 was the gathering of a sum of money to be presented as a part of the great Thank-offering at the Pan-Anglican service at St. Paul's Cathedral, London. It was the Bishop's happiness to lay on the altar of that glorious Metropolitan Church the noble sum of \$4,313.90. It is worthy of note that this offering in no way appreciably diminished the ordinary giving of Algoma people.

THE PAN-ANGLICAN

This unique Congress was dealt with at some length. Having referred to the sig-

nificant place of meeting, the multitudes—representative of so many people and wholly Anglican, the Bishop gave some of his impressions. It seemed to give a truer grasp of the Church's great purpose as a divine means of bringing the ends of the earth together under God. After illustrating his thoughts by an incident at one of the meetings, personally observed, the Bishop in forceful words and stirring tones urged upon all the real and true missionary spirit and duty.

"Again," said the Bishop, "I gathered from the Congress and Conference a better idea of the magnitude, influence and responsibility of the Anglican Communion, and of its special fitness to be a meeting point for extremes of thought and practice and a harmonizer of the sundered sections and interests of Christendom. One could not look around and take part in one of those marvellous meetings in the Albert Hall, where nearly 10,000 Church people joined in repeating the Apostles' Creed or in singing our well-known hymns, without wondering whether all this demonstration of enthusiasm, interest and harmony was not prophetic of amazing possibilities of peace-making laid by the hand of Providence before our Communion to-day.

"We are realizing to-day that one outcome of missionary enterprise is

ZEAL FOR REUNION.

In the face of heathenism religious division becomes intolerable. With the great uprising of the missionary spirit there is coming to-day a yearning determination to spare no pains and to shrink from no legitimate sacrifice likely to promote the fulfilment of the Saviour's prayer that 'all may be one'. All this was made abundantly evident in the Congress and Conference.

"Now, it may, perhaps, seem to you that anything we can do in a comparatively isolated and unimportant diocese like Algoma will be of infinitesimal value in a matter of such moment as the right solving of the great and complicated problem of Reunion. But we ought to realize that in great movements, as in small, every personal unit counts. Public opinion, after all, is but the balanced combination of private judgments. And it is of no small moment that both as individuals and as a body each part of the Church Universal should assume and maintain a right attitude towards the grave questions which may happen to be at issue. It is so easy under the law of reaction to go too far,

and in renouncing one evil to fall into its opposite. No great revulsion of public opinion is without its dangers. Even in restoring our lost unity we may pay too high a price. We may forget in our eagerness to remove the scandal of division that the violation of principle is an equal scandal, since

TRUTH IS AS PRECIOUS AS UNITY

And surely there are not wanting signs to warn us that this danger is threatening us to-day. It may seem presumptuous to say so, but I thought I perceived such signs in the Congress and Conference themselves. I feel it, therefore, to be my duty to warn you against too ready a taking up with prevailing cries which belittle the traditional views of our fathers. To put the matter in a concrete form,—it will be a sorry attempt at reunion which in making us one with the great modern Communion, which we revere for their works' sake, creates an impassable gulf between us and the various great Branches of the Historic Catholic Church.

"For my part I feel convinced that we must be content to

MAKE HASTE SLOWLY

even though for some time to come we do little more than practise the two-fold rule of love and prayer—love, which in maintaining principle extends the hand of brotherly kindness to all who name the name of Christ, and prayer which seeks continually from God the humility and wisdom demanded for the solution of all such puzzling sin-born problems as the healing of our unhappy divisions. For I am persuaded that there can be no more certain cause of disaster to our Communion and, indeed, to the Church at large, than the impatient plucking of the unripe fruit of the advancing movement towards Reunion.

"Yet again the great Congress and Conference gave me a more adequate appreciation of our Anglican position and the theory which regards our various national Churches as Branches of the great Catholic Church throughout the world, linked on through the past to the Church of the Apostles and to Christ, and yet independent of the sway of any earthly supremacy such as that claimed by the Pope of Rome.

"Why," said a friend to me recently, "did the Congress and Conference speak with such hesitating voice,—“We recommend,” “We urge,” “We are of opinion,” never, “We decree,” “determine,” “command.” It is not with such uncertain note that

the Roman Catholic Church declares its mind.' So far, my friend, the answer was obvious. The Congress and Conference were not authoritative Synods, but only voluntary gatherings. They did not presume to arrogate to themselves power to decree and command.

"But there is more to be said. The whole difference between the Roman and Anglican theories lies enwrapped in our conciliar action. The Roman theory is that of a supreme human leadership,

'A ONE MAN RULE'

exercised of course under Christ but still a 'one man rule.' The one inspired head rules over, and ex cathedra speaks with infallible voice for the whole Church. Papal councils, deriving their authority from the central fountain at Rome, decree, settle, determine everything submitted to their judgment, in accordance with the mind of the Pope. There is scant consideration for national or divergent views. They who differ, conscience or judgment notwithstanding, must submit. In saying all this I wish to speak with consideration for a great Church which, though it has erred, is the mother of many saints, and is still a Branch of the great Catholic Church of Christ. No gain can come to any cause through injustice. But in all honesty we find this theory of Rome supported neither in Scripture nor in History.

"Rather we find Christ Himself the Head of His Church.

WE NEED NOTHING OF ANY EARTHLY VICAR

The Lord deals with His servants by His Spirit, Who directs their judgments, controls their deliberations, over-rules their councils. The Lord by His Spirit leads His Apostles 'into all truth.' That truth is arrived at not by the inspiration of one man, but by the enlightenment of many who in Council compare views, discuss problems and come to decisions under the guiding influence of the Holy Ghost. Catholic faith and practice are not determined by one man's decree, but arrived at by the approval of the Church, as a whole, being those which are held 'always, everywhere and by all'—as revealed of God or as the decisions of the sanctified common sense—if we may reverently say so—of the whole Mystical Body of Christ.

"It was thus the decrees were arrived at in the first Council of the Church in Jerusalem. After discussion, St. James, as President, summed up the debate. And his decision was not merely his, still

less merely that of St. Peter. It was rather the judgment of the whole Assembly moved by the Holy Ghost,—as is shown by the well-known phrase with which it was commended. 'It seemed good to the Holy Ghost and to us.'

SUCH IS THE SCRIPTURAL VIEW as compared with the Roman. And I beg you to mark well, not merely its reasonable character, but the responsibility it throws on every individual Christian. Then only can we approach the fulness of truth, the perfect apprehension of the Divine Will, when we act together in harmony, putting aside all that savours of self-will or has to do with pride of heart.

"In Canada to-day Christian people of all denominations live together for the most part in very happy relations. There is even a marked breaking down of old-time barriers of prejudice and bigotry, and a growing tendency to draw closer together in the effort to resist the common enemies of religion,—witness the movement towards the union of certain great Non-Episcopal Communion, the Laymen's Missionary Movement, and the recently formed Alliance for promoting moral and social reform. Even in the case of our Roman Catholic brethren there is, I am thankful to say, an evident desire to maintain at least the outward formalities of peace in their dealings with those who are not of their fold. And yet, as I say this, I believe we are all of us conscious of a very real and deplorable aggressiveness underlying the actions of the Roman Church to-day. It shows itself in a variety of ways. We may see it in the systematic and successful schemes of Roman Catholic colonization, in the pressure brought to bear upon non-Romanists in cases of mixed marriage, in the organized zeal which aims at reaching and winning one here and another there by the spread of Romanist literature and by the use of well-directed personal influence, to say nothing of the power exerted quietly, but none the less deliberately and effectively, in every well-equipped Roman Catholic parish by hospitals and schools. Legitimate in themselves, and from the Romanist's point of view entirely praiseworthy, these means undoubtedly combine, as they are certainly intended, to prove antagonistic to our cause. And in the face of them it

BEHOOVES US TO BE MORE ACTIVE

and watchful, not necessarily in a controversial sense, but in teaching and holding our own principles, if we would retain in-

violate our priceless heritage of spiritual freedom.

"On the one hand we must be alive lest we allow our people to be drawn into the toils of a system which, despite its antiquity and its many impressive features—nowhere more attractively exhibited than in Canada—rests on no solid foundation of either Sacred Scripture or early history, and remains essentially, not to say incurably, tyrannical in the exercise of its assumed authority, giving room neither for individual liberty of action nor for personal independence of thought.

"On the other hand we must beware lest in fleeing from such evils we allow ourselves to be carried by the law of reaction into a purely protestant attitude of mind, and to become so thoroughly identified with sectarian principles as to lose all touch and kinship with that balanced Catholicism which is the one hope of true and permanent peace."

Before concluding the Bishop had some words to say concerning

OUR SERVICES.

First he drew attention to the custom invading some of our congregations of sitting during the singing of anthems. Such a custom is inappropriate, contrary to the reverent and traditional attitude of the Church, viz., that of standing.

The Bishop could not approve of mixed vested choirs. He objected to the

PUTTING OF WOMEN INTO SURPLICES

or in any special garb by which they might "become identified with the official leaders of the worship," as in his judgment "going beyond the teaching of Holy Scripture and the best traditions of the Church."

"It is undoubtedly true that this custom has established itself in not a few important parishes of the Canadian Church. But that does not make it right or wise. Nor can it be adequately justified by the well nigh universal difficulty of maintaining an efficient choir without women. It is surely possible to use the great gift of woman's voice without thrusting its possessor into official prominence in Divine worship. Such arguments and others offered in defence of the practice do not seem to me to weigh appreciably against the voice of Scripture principle and tradition. And I venture to say it will be a sorry day for the Church in Canada when, breaking away from the natural conservatism by which she clings tenaciously to the best models of the past and harks back to the authority of the

(Continued on Page 95.)

GENERAL CHURCH NEWS

THE Church in Canada will learn with a sense of loss of the death of Rev. S. H. Cartwright, a priest of the Anglican Church Mission in Korea. He was the son of Mr. J. R. Cartwright, K.C., of Toronto. The deceased was educated at Trinity University, Toronto, and had spent several years in the Church's missions in the East.

The Bishop of Qu'Appelle in his charge acknowledges for the fourth year a gift of \$1,000 towards the maintenance of the organizing missionary, and also of \$4,900 from the Church of Ireland, being a part of the Pan-Anglican Thank-offering. To these is to be added a special gift of \$1,000, to be used as the Bishop directs, as the thank-offering of a Churchman for many blessings received during the past thirty years.

From newspaper reports it seems likely that the new (Canadian) Bishop of Honan will soon be consecrated. The "ways and means" for the establishment of the see are counting up. The contribution from the Pan-Anglican Thank-offering is \$10,000, Rev. Canon Scott, rector of St. Matthew's Church, Quebec, asked his congregation to deny themselves the pleasure of a new organ which they were about to procure at the cost of \$6,000, and to contribute the money towards the buildings of the new Mission in China, and Mr. S. H. Blake has expressed himself as willing to make up any deficiency, should there be any at the end of the year.

The Diocese of Kootenay is urging the claims of its beneficiary funds upon the Church in the diocese. It may be noted, too, that it now pays the travelling expenses of its clerical delegates to Synod, and in the future of one lay delegate from each parish.

Rev. Dr. A. S. Lloyd, Secretary of the Board of Missions of the Church in the United States, has been elected and accepted the post of coadjutor-Bishop of Virginia. Four times he has declined the seat of a Bishop.

Archdeacon Wright, of Manchester, England, is the Archbishop-elect of Sydney, N. S. W.

The Prairie Brotherhood in the Diocese of Qu'Appelle numbers four. They are unmarried priests. The money for their support—some £2,000—has been subscribed in England. The Bishop, referring to this venture, says: "The coming of these volunteers, who form the first members of the Brotherhood, attracted by the opportunity to lay foundations in a new country, shows that good men can be secured for our hardest fields, because they know that silent heroism is required. The place of such a Brotherhood is that from a central home, four or half a dozen priests shall travel over a large area on mission duty, returning at stated intervals to be refreshed and recruited by companionship, united worship, and mutual conference, thus from time to time kindling afresh the spiritual fire needed for their trying work."

Two Hamilton churches have recently emerged from debt and been consecrated by the Bishop of Niagara. They are Christ Church Cathedral and the Church of St. Mark.

St. Mark's parish, Parkdale, Toronto, has voted the sum of \$500 for a new church in the Diocese of Qu'Appelle.

The Bishop of Keewatin has gone north on a trip to distant missions in the diocese.

There are 205 clergy in the Diocese of Toronto.

Special services were held in Westminster Abbey on Tuesday, on the occasion of the Feast of St. Peter and in commemoration of Lady Margaret, Countess of Richmond and Derby, and mother of Henry VII., who died on June 29, 1509, and was buried in the south aisle of Henry VII.'s Chapel, which she furnished and endowed. Lady Margaret was the foundress of Christ's and St. John's Colleges in the University of Cambridge, the professorships of divinity that bear her name at Oxford and Cambridge, and the grammar school at Wimborne.

The S.P.G. is seeking an income of £25,000 for medical missions. It has appointed as organizing secretary, Rev. J. Anderson Robertson, M.D. It has now applications for 34 doctors, 19 hospitals and 21 dispensaries in different parts of the world.

CHURCH TEACHING

CHRIST THE TRUE HEAD OF THE CHURCH.

ROMANISTS are very fond of saying that "a visible body must have a visible head," and therefore the Church on earth must have a Supreme earthly ruler—in fact a Pope.

But this plausible argument does not hold good, because the Church is not an ordinary body. It is indeed earthly and visible, but it is far more. It is supernatural, complex in character, and full of mystery. It is hence called the mystical Body of Christ. It is partly on earth and partly in Paradise. Here on earth it is visible, but in Paradise it is, so far as we are concerned, invisible. It is knit into one by the spirit of Christ which dwells within it. The greater part of it is not here but above. And the Head is in heaven.

To treat the members of the Church on earth as though they were a complete body in themselves is to mutilate the Body. For the members in Paradise would thus be cut off. To give the earthly members a special head of their own would be monstrous. It would be giving a head to a part of the body. And it would imply that the other part in Paradise might also have a head of its own.

The Scriptures say nothing of any earthly body, or Church, entirely separate from the Church in Paradise and having a visible earthly head. These ideas are the offspring of the Romanist imagination. In Scripture Christ is set forth as "the Head of the Body, the Church," whether on earth or in Paradise. He is "Head over all things to the Church, which is His Body." Look as carefully as we will at the record in the Acts of the Apostles, which is the earliest history of the Church, we find no sufficient evidence of anything like a "one man rule." It is the Lord Himself, not an Apostle, who is found everywhere directing and ruling His Church. He inspires not one man but many. He speaks not with the single voice of one specially chosen Vicar, but through the combined utterance of a multitude of councillors. His only Vicar on earth is the Holy Ghost. Through every stage of the sacred story it is easy to discern the presence of the Lord Who, through His Spirit, directs and controls His people.

He it is Who, by a vision, instructs St. Peter concerning the admission of the Gentiles. He it is Who, by the ministry of His angel, delivers the same Apostle out of

prison. He it is Who, on the Damascus road, arrests the fierce persecutor Saul and turns him into the devoted Apostle of the Gentiles. He it is Who afterwards withstands St. Paul's progress through Asia, and, by a vision, leads him across the water into Europe. And He it is Who, by His Holy Spirit, presides in the Council of Apostles and Elders in Jerusalem, and moves St. James to sum up the deliberations in a formal decree embodying the wisdom of the assembled brethren. There is no sign of anything like the Roman system which makes the Pope the supreme representative voice and head of the whole Church on earth.

And passing from Scripture to the early writers of the Church, what clearer statement could we wish than these words of the great St. Augustine written in the 4th century: "Since the whole Christ is made up of the Head and the body—the Head is our Saviour Himself, who suffered under Pontius Pilate, who now after He has risen from the dead, sits at the right hand of God: but His body is the Church; not this Church or that but the Church scattered over all the world; not that only which exists among men now living, but those belonging to it also who were before us and are to be after us to the end of the world. For the whole Church, made up of all the faithful, because all the faithful are members of Christ, has its Head situate in the heavens which governs this body: though it is separated from their sight, yet it is bound to them by love."

Need we add more. Surely St. Augustine has said all. Yet, perhaps, we should recognize the modicum of truth underlying the Romanist theory and giving it a faint semblance of reality. As the Church in Jerusalem was organized under the presidency of St. James, so the Church Catholic may be organized, for practical purposes, under Presidents, Patriarchs, or Primates, who will, for example, preside over their brethren in council, and gather into one utterance the deliberate wisdom of all.

The Romanist theory of one man's supremacy over all the faithful, and the ultra Protestant theory, which makes every man his own supreme authority, are both of them grievous exaggerations of the truth. They are harmonized in the true Catholic view which, while it preserves individual freedom, yet bows submissively before the common judgment of the Body of Christ in every age and clime.

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.

THE SYNOD OF 1909.

(Continued from Page 92)

Apostles themselves, she takes refuge in mere opportunism—picking up readily, if not greedily, whatever is commended by the changing fancies and fashions of the day."

RITUAL

"One word I must add on the subject of ritual. I have no idea of discussing the subject in detail, or of attempting to determine the lawful limits of ritual in the Canadian Church. We are all agreed, I take it, that there must be ritual. Inward feeling will find suitable expression in word and act, and definite belief will seek protection and illustration in appropriate symbols. We are also agreed, I hope, that the limits of legitimate ritual are not fixed by hard and fast rules like those of a mathematical problem, but that they may be widened or narrowed to a considerable extent without really essential loss, and that according to their training and temperament Christian people may and will desire richer or simpler expression of their faith and feeling.

"I venture, therefore, to remind you that in parishes and missions such as ours, where there is only one church for all varieties of Churchmanship, our clergy ought to be considerate, avoiding extremes, not given to forcing their own personal tastes and fancies on any nor allowing themselves to fall into the hands of a party in the Church. Our services should, indeed, be always ordered on sound conservative, reverent Churchly lines, according to the directions of the Prayer Book. But in

going beyond that they should bear in mind the danger of giving just cause for any brother to break off from the Historic Church and to take refuge in sectarianism.

"For how can we reasonably expect those who have been born and trained all their lives in one way of thinking, lightly at our bidding to take up with the opposite extreme? If it come at all such a change will be a growth, the issue of long and patient consideration. And it will be the more likely to come if in setting his views before them their clergyman combine with the firmness of entire conviction the gentleness and self-abnegation of the true disciple of Christ.

"And surely they who have a right view of ritual may well afford to exhibit this spirit, for they know that it is far more than a mere matter of temperament and training; they know that where rightly used it becomes a vehicle of grace to the soul, a point of contact between the soul and God. Nay, more, they realize and feel that in due time and measure all must realize that our offering of worship to the Divine, Adorable, All-glorious Trinity should be, in circumstance and beauty, adequate and as worthy of its object as it is in our power to make it."

The Bishop concluded his charge with a reference to

FOUR THINGS

affecting not merely the Diocese, but the whole Canadian Church. (1) Our duty to join heartily in support of the Church's attempt to improve our Sunday School system by means of the Sunday School Commission. (2) A hearty commendation of the new Hymnal which the General Synod has adopted for use in the Canadian Church. (3) Prayer Book Revision, which the General Synod has appointed a Committee to consider. In this connection the Bishop said the Committee is charged, "in any recommendations it may make, to keep with the lines laid down in the Resolutions of the Lambeth Conference." He added: "I sincerely hope and pray that no spirit of undue haste or love of novelty or determination to keep up with the times may induce those responsible for this work to advocate what will weaken our relationship to the old Mother Church or in any degree detach us essentially from the faith and practice of Catholic Christendom." (4) A section of the charge devoted to expressed appreciation of the work of St. Andrew's Brotherhood and the W.A., as well as the Bishop's

heartfelt thanks to all who work with him—the clergy of the diocese, the hosts of friends of Algoma in Canada and in England, particularly among the latter being the English Algoma Association.

This month our lack of space makes it impossible to give a report of the Synod's work. That must be published next month.

MORE DIOCESAN NOTES.

NEWs comes to hand of the passing away of Miss Sophia Isabella Marriott, of Exeter, England, at the ripe age of 91 years. Always a worker in the vineyard of the Church until within a couple of years, when the infirmities of age prevented, the deceased lady had an interest in Algoma. The writer knows of the valuable gifts of altar frontals made for the churches at Sudbury and Burk's Falls, and of copies of books she published on the Holy Scriptures.—R. I. P.

Rev. T. O. Curtiss has removed from Seguin Falls to the mission of Bruce Mines, where he had a good work before him. The people there show a revived church life. For nearly three months the services in the pretty church were kept up by Mr. D. J. Langfort, an enthusiastic and devout layman, whose removal to Thorold, in Niagara Diocese, is much regretted.

In the bush fires in the country east of Emsdale was burned our little church at Sand Lake.

Burk's Falls is to have a church that will cost not less than \$3,000. With the insurance money (the former building was burned last summer) and subscriptions and gifts obtained by Canon Allman, a considerable portion of the money is in hand.

The parish of St. Luke's, Sault Ste. Marie, is to have a fine new parish hall, which will cost from \$8,000 to \$10,000. Consent to a mortgage for not more than \$6,000 has been obtained from the Executive Committee.

A mission hall is to be erected about half a mile north of the steel works at Steelton (Sault Ste. Marie) in the parish of St. John. It will cost \$400.

The Executive Committee and the Indian Homes Committee are wrestling with the problems concerning the Homes, in obedience to the will of the Synod.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th June, 1909:—

DOMESTIC MISSIONS

Hudson, \$6.51; Harley, \$1.04; Missanabie and White River, \$4.25; Emsdale, \$8.41; Kearney, \$3.50; Sand Lake, \$1.95; Schreiber, \$7.00; Seguin Falls, \$1.15; Broadbent, \$1.25; Haileybury, \$31.31; Dawson's Point, 71c.; Bracebridge, \$3.25; Echo Bay, \$2.00; South River, 97c.; Eagle Lake, \$1.35; Sundridge, \$9; Englehart, \$4; Powassan, Chisholm and Trout Creek, \$10.25; Magnetawan, 65c.; Dunchurch, 90c.; Elk Lake, \$3; Webbwood, \$1.50; Nairn, 50c.; Rosscau, \$10; North Cardwell, 91c.; Ullswater and Bent River, \$1.80; Midlothian, 98c.; Silverwater, 85c.; Meldrum Bay, 81c.

MISSIONARY APPORTIONMENT

Port Carling S.S., \$3; Huntsville S.S., \$7.50.

BISHOP SULLIVAN MEM. SUS. FUND

W. Bracebridge, \$5; Miss Mason, \$5.

THE JEWS

Bishop Blythe's Fund—Powassan, \$2; Emsdale, \$4.85; Kearney, 80c.

EXPENSE FUND

Jocelyn, \$3.50; St. Luke's, Fort William, Confirmation Service, \$5; Midlothian, \$2.50; Haileybury, \$12; Bracebridge, \$44; South River, \$4; Sundridge, \$4; Eagle Lake, \$2; Gore Bay, \$10; Kagawong, \$4; Mills, \$2; St. Luke's, Fort William, \$37.50; Garden River, \$5; Powassan, \$12; Silverwater and Meldrum, \$5; Miss Mason, \$5.

At the Bishop's Visits—Copper Cliff, \$1.70; Powassan, \$3.87; Trout Creek, \$1; South River, \$7.80; Eagle Lake, \$1.90; Sundridge, \$3.10; Magnetawan, \$3.26; Dunchurch, \$2.68; Midlothian, \$2.30; Sprucedale, \$2.53; Seguin Falls, \$1.21; Broadbent, \$3; Orrville, \$2.05; Depot Harbor, \$2.27; Parry Sound, \$11.81; Christie Road, \$4.94; Emsdale, \$1.10; Kearney, \$2.58; Blind River, \$3.47; Oliver, \$1.15; Nepigon, \$4.90; Schreiber, \$3; Rossport, \$1.15; Garden River, \$3.01.

MISSION FUND

Grant, M.S.C.C., \$1,170; Synod Collections, St. Luke's, \$17.85; S.P.G. (£54 15s.), \$265.53; C.C.C.S. (£89 7s. 6d.), \$433.09.

SPECIAL PURPOSES

Mr. Prewer's house (£5), per Mrs. Tighe, Chapman, \$24.20.

EPISCOPAL INCOME.

Callander, \$2; Hudson, \$1; Webbwood, \$2; Nairn, \$1.50; Espanola, \$1.

EPISCOPAL ENDOWMENT

Miss Mason, \$5.

INDIAN HOMES

Miss Bevan (£1 1s), \$5.04; S.P.G. (£10), \$48.47; S.P.G., Women's Work (£7), \$33.84.

SUPERANNUATION FUND

Miss Mason, \$5.