

FEBRUARY, 1909

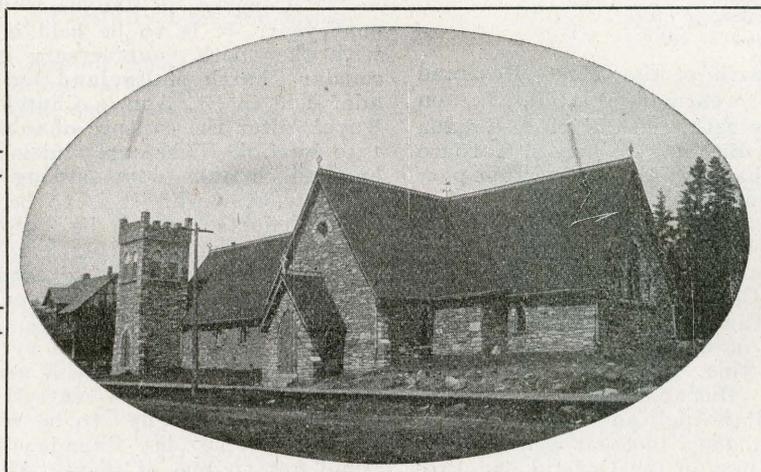
Now it is high time to
awake out of sleep.



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:

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

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BY the death of the Most Reverend Arthur Sweatman, D.D., D.C.L., on January 24th, the Church in Canada lost its senior Bishop. Bishop of Toronto since 1879, he has played an important part in all the advance and progress in that Diocese and throughout Canada during thirty years. On the death of Archbishop Bond (Montreal) the Bishops of the Province and of Canada respectively elected him Metropolitan of the Province of Canada and Primate of Canada. For two years he has held this high place—the first among equals. During his episcopate he attended three Pan-Anglican Conferences at Lambeth—1888, 1897, 1908—as well as many Triennial meetings of the General and Provincial Synods.

The Diocese of Algoma was separated from the Diocese of Toronto during the rule of Bishop Bethune, the immediate predecessor of him whose death is now lamented from one end of Canada to the other. The daughter diocese now joins its mother in the expression of grief at the loss of the prelate so beloved, who has passed from the Church Militant to the Church Expectant. To Algoma Dr. Sweatman was ever a kind and sympathetic friend.

Among the works of the late Archbishop to which he gave ungrudgingly of himself—and they are not few—stands out the beginning of a cathedral in Toronto. He had hoped to see more. To see the cathedral completed would have delighted him. Per-

haps, now, those for whom he laboured will rise and complete St. Alban's Cathedral as a memorial.

The burial was on Wednesday, January 27th. There were present the Bishops of Niagara, Algoma, Ontario, Huron and Montreal, and Bishop Reeves. Also over 150 clergy and representatives of the Governor General, the Lieutenant Governor, the Dominion and Provincial Parliaments, the universities, the judiciary, the civil authorities, and many organizations with which the deceased was identified. Other religious communities were also represented.

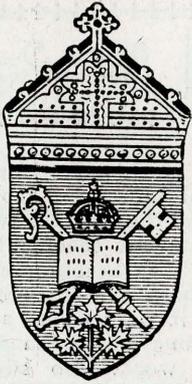
DEO OPTIMO MAXIMO.

ANOTHER CANADIAN CHURCH CONGRESS.

WITH much pleasure are we able to inform our readers that a Church Congress in Canada is proposed for next year. It is to be held in connection with the 200th anniversary of the first regular Church of England service in Canada, held in St. Anne's Church, Annapolis Royal, after the capture of that fortress in 1710 by Col. Nicholson. Initial steps have been taken and some strong committees are now at work. It is to be hoped that their efforts will be crowned with conspicuous success. Nor less do we hope that a periodical series of congresses may thus be begun. In Canada our "magnificent distances" tell against a large representative attendance from every province in the Dominion. But a series of such gatherings, meeting at central points from east to west, ought to be welcomed by Church people in Canada. Most of us could get to one of them. All would be interested and informed by the products—the papers and free discussions. We should be stirred to greater activity and gain so much by interchange of idea and view on subjects which never come before our synods. Then, too, we should have the advantage of hearing from some gentlemen who are seldom heard in our synods. Moreover, and this by no means a small thing, the Church would be thrust more before the public eye—a gain to the Church because a gain to Christianity.

The Maritime Provinces are both interested in the celebrations next year—in August or September—but the Congress will, doubtless, be held at Halifax, N.S.

The first Church Congress in Canada was held in Hamilton, Ontario, in June, 1883. What an interval!



The Algoma Missionary News

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GROWING OLD.

A LITTLE more tired at close of day,
A little less anxious to have our way ;
A little less ready to scold and blame,
A little more care for a brother's name ;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old ;
A broader view and a saner mind,
And a little more love for all mankind ;
And so we are faring adown the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth ;
A little more charity in our views,
A little less thirst for the daily news ;
And so we are folding our tents away,
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long-loved and dead.
And so we are going where all must go.
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead—
Thrice happy, then, if some soul can say,
"I live because he has passed my way."

—R. J. Wells in Chicago Record-Herald.

JESUS MY ALL.

IN a world of sin and care
Weary and oppressed,
Unto Thee I lift my prayer,
JESU, be my Rest.

Narrow is the way I go,
Oft I turn aside ;
When I fail the path to know,
JESU, be my Guide.

Oft the shadows gather round
Hiding all things bright ;
When no hope or cheer is found,
JESU, be my Light.

Oft the storms of trial lower
And my fears increase ;
In each dread, unquiet hour,
JESU, be my Peace.

Oft with Satan's hosts I wage
An unequal fight,
When I meet their force and rage,
JESU, be my Might.

Soon shall earthly toil be past,
Ended all my strife ;
When in death I lie at last,
JESU, be my Life.

While I live and when I die,
Ever hear my call ;
Now and to eternity,
JESU, be my All.

"Come, take up the cross, and follow Me."
"Let this mind be in you, which was also
in Christ Jesus."

COME, follow Me," the Saviour said—
And fishers left their toil for bread
To follow straight where Jesus led.

"Take up thy cross, and follow Me!"—
Still sounds the Voice o'er land and sea;
Rise up ! the Master calleth thee.

Thy Pattern He in whatsoever
Thou canst be called upon to bear
Of weariness, or pain, or care.

So loving, holy, patient, kind—
Keep close to Him, and thou shalt find
Something in thee of His own mind.

He trod the path that thou must tread,
Then gladly follow where He led,
Thy Saviour, King, and glorious Head.

R. B.



DIOCESAN NEWS

THE BISHOP'S LENTEN LETTER.

Dear Brethren of the Clergy and Laity:—

IT is surely no small thing that once every year, by virtue of the constitution divinely granted her, the Church of Christ calls people away from the excessive pursuit of temporal things to the contemplation of things that are eternal!

The very fact that the Church's voice is thus raised annually in solemn warning and entreaty in behalf of man's spiritual interests counts for something. Men may turn away indifferently; they may ridicule and scoff at Lenten discipline; yet, nevertheless, the message of God has been delivered to them. They have been warned that there is something better to live for than the mere gratification of the bodily senses, or the amassing of mere perishable wealth.

But to those who are not unwilling to listen,—their spiritual instincts being yet alive, and their consciences yet tender—the Season of Lent means far more than this.

It is an opportunity to rest from the engrossing toil of social activity which weary body and soul. It is a help towards the subjugation of that hidden but powerful self, which, in the daily round of toil and conflict, it is so apt to assert its supremacy. It is an invitation to drink more deeply at the fountains of spiritual refreshment, which alone can satisfy an immortal soul!

1. In out of the way country places, where people live quiet and sheltered lives, free from the slaveries of fashion and the tempting frivolities of a riotous world, such rest may be somewhat less needed than in the established centres of business and society. But in country as in town each heart has its own world of care, of anxiety, and of greedy desire, from which it were a blessing unspeakable to rest. And the Church in Lent teaches us to do this by the loosening of worldly ties and the more earnest practice of our holy religion.

2. But Lent has far more in it than this. It is a means to self-mastery. Every one of us has forces within him which, sooner or later, will have to be reckoned with. It is natural for man to be wilful, independent, self-centered. We desire and seek; we grasp and hold; we make our own and

revel in the good things of this life. And, as time goes on, we fall more and more under the sway of these things, till we come at last to live in and for them. The great purpose of our life then becomes self, self-gratification, self-indulgence, self-seeking. And all the while it may be we are unconscious of what is going on. So subtly do the forces within us work. So blind are we to our own character and habits. Lent tries to open our eyes. It bids us rise up against this spirit of self-seeking. It warns us that we must be masters of, or mastered by, self. There is little virtue in Lenten prescriptions,—fasting, abstinence and the like—except in so far as they discipline self,—put self in its place, the place of a servant and not of a master. For this purpose they who use Lent right must find it invaluable!

3. But, after all, Lent is an invitation to draw nearer to God!

This is the great purpose of Lent that, having curbed our hungry desire for this world's good things, we may turn with fuller purpose of heart to the good things of heaven; that, having realized more truly the vanity of earthly satisfactions, we may delight ourselves more fully in the sweetness of God's grace; that, having subdued ourselves completely by self-chastisement and discipline, we may present "ourselves, our souls and bodies, a reasonable, holy and lively sacrifice to God."

It were a small thing, comparatively speaking, to rest from the cares and fatigues of social life. It were not a very great matter to check for a season the onward sweep of selfish desire only later on to fall more absolutely under the mastery of self. But to place ourselves so completely in God's hands, so absolutely under the guidance of His governing spirit, that when Lent is over the old life will be found to have lost its attractiveness for us,—that were much indeed!

It is to this kind of Lent that I call you one and all, my brethren. Those of you who are clergy I entreat to provide, and all of you I implore to use, such special observances and means of grace as may be possible in your respective spheres of duty: That, drinking freely at the fountains of divine grace, you may catch the spirit of your Master and consecrate, first yourselves and then your possessions, to His service and glory.

It is such a Lent we need in this new land, to sober, to steady, and to inspire us.

Believe me,
Your faithful friend and Bishop,
GEORGE ALGOMA.

Bishophurst, Sault Ste. Marie,
Jan. 22, 1909.

HUNTSVILLE—ALL SAINTS.

ALL were delighted again to welcome our Bishop for his annual visitation of this parish on the first Sunday after the Epiphany. At the second service in the morning 16 candidates were presented to his Lordship for confirmation. Some 100 made up the communicants of the day. The Bishop in the afternoon spoke to about 200 children, the larger portion at a service in the church, the remainder at a mission S. S. in the west end of the town. The church in the evening was crowded to its utmost capacity. In making the announcements the Rector spoke of the interest of the day being the 5th anniversary of his coming to the parish. The Bishop preached in his well known vigorous and eloquent way and greatly impressed his hearers. To mark the day the men of the parish (by collecting cards) and two or three friends placed upon the plate \$172 towards the indebtedness on the new parish hall. All in the parish take a very bright outlook for the future.

BURK'S FALLS MISSION.

ALL Saints' congregation has been trying to do its best since the return of Rev. Canon Allman from England in September last. But the fire of last June, in destroying the church edifice, has severely handicapped Church movements, first because they have to be held in a hall, and secondly, owing to the matter of expense. Work is short, wages are low, and money is very scarce, which necessarily affects the small church family, so sadly reduced by many removals. What was possible of accomplishment in the matter of apportionment was done by the incumbent himself, who, by the help of the W. A. branch, did more than he dared hope! The Christmas season was, however, happy. The painstaking efforts of the choir were crowned with a nice rendering of the Christmas music, in which efficient aid was realized by the valuable lead given by Miss Grace Sharpe and Mr. Jos. Hil-

liar. The service itself was well attended, the congregation even exceeding what it had been in former years, which was an encouragement to the incumbent. On Tuesday, Dec. 29th, the Sunday School Christmas party took place, when quite a goodly number of scholars, parents and friends assembled, and an enjoyable evening was spent in homely games. The scholars also sang carols and recited, and candies and oranges were distributed. On New Year's Eve the annual "Watch-night" service was held, and after silent prayer at midnight, some New Year hymns were sung, and the Holy Communion was celebrated. The vestry since then has been called together, and the building committee has again reviewed the plans. The new site will cost \$300, and there is yet needed towards the new church \$1,000 at least, which it is earnestly hoped will be raised by the united aid of members and friends both within and without the mission.

ECHOES FROM COPPER CLIFF.

LAST month we published an article concerning the Bishop's visit to Copper Cliff, but after sending the copy to the printer another writer supplied us with news of the visit. Without going again over all the incidents, however, there are "echoes" that our readers may hear from the second contribution:

"The routine of Church work at Copper Cliff has hitherto only been broken by occasional short visits from our Bishop, to officiate at a confirmation service or a celebration of the Holy Communion, always leaving immediately after the service. But Thursday, Dec. 17th marks an epoch in our history when His Lordship visited us with the sole object of meeting his flock here and becoming personally acquainted with them. He arrived in the evening by "No. 8," and was entertained to dinner along with Rev. Mr. Munford and the church wardens, at the home of Dr. and Mrs. Morrison. At 7.30 he had an interview with the Church Building Committee, and went thoroughly into the details of the erection of a new church. His Lordship gave much timely and valuable advice, impressing on them to build within their means, but at the same time to have a church neat and artistic, one that would be worthy of the purpose for which it was intended. He was surprised and pleased at the large sum already in the hands of the treasurer, with the promise of larger donations after building operations

were commenced. After the meeting the Bishop and the members of the committee repaired to the hall in the basement of the new Finnish church, where a cordial reception was tendered the Bishop. The large, airy, pleasant room, and the pleasing numbers on the programme of vocal and instrumental music went far in assisting to make the evening a success. The Bishop mingled with the throng—a word here and there and a hand shake—thus bringing everyone under his notice. It was altogether an informal and delightful gathering. Light refreshments were served, after which the Bishop addressed the meeting. After complimenting our Finnish friends on their beautiful building, and thanking the people for their hearty reception, he broached once more the subject of the new church. He remarked that the present building had long answered the purpose for which it was intended, and he was glad that the people were alive to their responsibility in providing a suitable place of worship. He also made a touching reference to the pioneer days of the Church in Copper Cliff, and the faithful few of indefatigable workers, a number of whom are, indeed, still laboring amongst us.

At the close of the Bishop's address short speeches were made by the churchwardens, Mr. George Cressey and Mr. Thos. McCann, and our clergyman, Rev. T. N. Munford. Then followed the vesper hymn, and the benediction pronounced by His Lordship brought a very satisfactory meeting to a close.

The next morning the Bishop had an interview with President Turner of the Canadian Copper Co., in connection with the securing of a suitable site for the new building. The remainder of the day was spent by His Lordship and Rev. Mr. Munford in visiting members of the congregation who were unable to be present at the reception.

Since Rev. Mr. Munford's advent amongst us (the latter part of August) the welfare of our Church has been placed upon a substantial basis. He has proven himself an earnest and hard-working Christian, humbly following his Master's example, and has already won for himself a warm place in the hearts of his congregation. Besides attending to his duties at Copper Cliff, he walks far into the country to administer to the spiritual wants of the farmers. On Sunday afternoon he conducted service at Creighton Mine, a distance of eight or nine miles, he gives monthly celebrations of the Holy Communion at Vic-

toria Mine, and also has charge of the missions at Markstay, Wahnapiatae and Cartier, visiting the latter village every Wednesday. It is hoped he will be left to us to continue the good work.

DIOCESAN NOTES.

FOUR young men are studying in preparation for Holy Orders and missionary work in the diocese: Messrs. R. Haines, H. Bruce and E. F. Pinnington at Trinity College, Toronto, and Mr. F. G. Sherring at Bishop's College, Lennoxville. This has been made possible by the Algoma Divinity Students' Fund. It means much for the diocese.

Regret is expressed at Blind River at the departure of Miss Hincks, the sister of the incumbent, who has been so helpful in all work incidental to the Church's activities there.

Rev. W. Bloomquist arrived at Port Arthur to take charge there of the Swedish mission. Sad to relate, in a week he was an inmate of the hospital, suffering from typhoid fever. He is recovering, we are glad to say.

Word is to hand that Rev. Canon Young has been ill lately with neuralgia of the stomach. It is hoped that he will soon recover.

The meeting of the Rural Deanery of Nipissing will be held at Cobalt on March 2nd and 3rd. In connection with it will be the opening of the new church at North Cobalt.

The Bishop is moving in the direction of the establishment of a small fund out of which small loans at a reasonable rate of interest may be made to struggling missions.

The many friends of Rev. Leo. D. Griffith, who was compelled to leave Algoma and return to England after a very serious illness, will be pleased to learn that he is at work in Hull and keeping in pretty good health.

Rev. K. S. Totterman, for more than a year the Church's missionary to the Swedes at Port Arthur, has gone to Sweden and expects to take up work at Stockholm.

"It is worthy of note that a recent appointment to an English living is in the gift of an Irish Diocese, that of Cashel. The Rev. A.H. Gillmor, M.A., has just been appointed to the Rectory of Begbroke, Oxford. As Mr. Gillmor's present sphere of work is a scattered Irish parish with four churches, to serve under his rector, in Archdiocese of Dublin, his residence being in a somewhat remote village, the life in a village close to Oxford will be a great change." The above is taken from the "Canadian Churchman", and the clergyman mentioned is a younger brother of the Venerable Archdeacon Gillmor, who has also an elder brother, the Rev. William Gillmor, M.A., a rector in the Irish Diocese of Cashel, Emly, Waterford, and Lismore.

During February the Bishop will make his annual visitation in the District of Parry Sound.

Mr. C. V. Plummer, Sault Ste. Marie, Ont., has by the Bishop been appointed Diocesan Custodian of Insurance Policies.

Rev. A. P. Banks leaves Bruce Mines on the 17th inst., for Gravenhurst, having been appointed rector of that parish.

Consequent upon the removal of Rev. A. P. Banks from Bruce Mines and an outbreak of scarlet fever in the village, the meeting of the Rural Deanery of Algoma in February has been cancelled.

THE CHURCH WAS BEFORE THE KINGDOM.

THE "Guardian" (London, Nov. 11th) in an article referring to the Church Pageant to be held in London next June, says, "that something graphic is to be done next year (1909) towards imparting a knowledge of Church history to Church-people by means of a Pageant in the beautiful grounds of Fulham Palace. The venue could not be more happily chosen, Fulham having been Church property and the residence of the Bishops of London continuously since before the Conquest. The fact is a very conspicuous lesson in that continuity which never more needed to be emphasised than now. Whatever its weaknesses and its failures, the English Church is the greatest fact in our history. It was here long before the English realm came into being; it has exercised an immense influence in the making of the British Empire—

the missionary has often been the forerunner of civil dominion; and if ever that Empire passes away the Church will still be here with "the scrolls which teach men to live and die," whether they be conquerors or conquered. Given fine weather, the success of the Fulham Pageant is assured; and we trust that its educative influence will be widespread and lasting."

The present French Governor of Madagascar has placed great difficulties in the way of all Christian missions in Madagascar.

"Church Life," a weekly published at Kingston, Ontario, is a live paper. There is plenty of room for it. Long may it live, growing to the highest quality and success attainable!

In the Cathedral of St. John the Baptist, St. John's, Newfoundland, a handsome stained glass window has been placed to commemorate the thirty year episcopate of Bishop Jones.

By the election of Right Rev. Dr. Carter, Bishop of Pretoria, to the archiepiscopal see of Cape Town, the Church in South Africa secures a worthy successor to Archbishop Jones, the late Metropolitan.

The Rev. A. C. E. Jarvis, Wesleyan Chaplain at the Guards' depot, Caterham, 1906-08 was amongst those admitted to the diaconate by the Bishop of Southwark on the 4th Sunday in Advent.

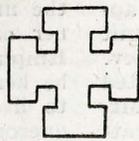
Concerning Hinduism it has been remarked that while Christianity is a religion of hope, Hinduism is a religion of despair. It was about Benares, the greatest of the sacred cities of the Hindus, that Dr. Jex Blake, Dean of Wells, wrote:—"Round one temple runs an external frieze, about ten feet from the ground, too gross for the pen to describe: scenes of vice visible all day long, worse than anything even in the Lupanar at Pompeii."

Of Mohammedanism, Sir W. Muir has written:—"Three radical evils flow from the faith, and must continue to flow so long as the Koran is the standard of belief. First: polygamy, divorce, and slavery are maintained and perpetuated. Second: freedom of thought and private judgment in religion are crushed and annihilated. Third: a barrier has been interposed against the reception of Christianity."

WOMAN'S

AUXILIARY

ONE BODY



IN CHRIST

THE General Triennial Reports are, ere this, in the hands of the Secretaries of each Branch, and it is earnestly requested that each individual member shall have an opportunity of reading them. Many hours of work go to the making of the pages published in these reports, and a knowledge of W.A. work is gained by attentively hearing or reading them. The reports of the work done by the W.A. in our own Diocese will be found most encouraging, and the advancement by comparison with the report of 1905, very gratifying to all of us.

The appeals from the General Board laid before the Executive last month were:— 1st, Yukon Endowment Fund. This appeal will be laid before the Girls' Branches, as a special girls' pledge, and we trust will meet with a liberal response.

2nd. Rev. E. Pugh asks for \$300 to defray the expense of placing a furnace in Lytton Hospital, and \$15 was voted to this object.

3rd. One from Bishop Holmes, Peace River, for a new fence around his church property.

The sum of \$15 was also voted towards the increase in the salaries of Canadian lady missionaries in the north-west.

We have also been asked to contribute \$5 annually towards the salary of Mrs. Gibbons (sister of the Bishop of Caledonia) who has been accepted by the General Board as one of our missionaries, and has lately gone to Japan to work under Bishop Boutflower. Another appeal presented through the Dorcas Department, asks that Algoma support a cot in the Alert Bay Hospital, but no response could be made to these at present.

Copies of the amended Diocesan and Parochial Constitutions and By-Laws have been sent to each Branch, together with a request from the Board that these be read at the next monthly meeting. It is essential that members become familiar with the rules governing the society to which they belong, and we would urge upon the Branch officers their duty in this respect. Every society in which people associate with the common purpose in view of ac-

complishing a definite work, or carrying on a particular undertaking, must be governed by fixed rules, such as a Constitution and By-Laws, in order to insure uniformity of action, and a permanent organization, but we should also remember that while our Constitution and By-Laws are designed to be, and when properly understood, are of the greatest possible assistance in transacting business matters arising in connection with our work, still no department in the field of our activities should be abandoned or permitted to suffer by reason of a too technical adherence to rules.

The first Boys' Branch of the Junior W.A. in this Diocese has been formed recently in Huntsville, and is reported to be doing excellent work. We trust this will encourage other Branches to endeavor to interest the boys in mission work. They may either work with the girls or form a Branch of boys alone, whichever method best suits the conditions met with. The importance of interesting the young boys and girls in mission work, and the far-reaching effects of so doing, cannot be over-estimated, and will undoubtedly bring results in the future exceeding what now seems impossible of accomplishment.

The boy Jacob Saunders Macowatch, who has for some years been the recipient of our pledge to the Shingwauk Home, was allowed to go to his home in Chapleau last fall to visit his parents, and in the opinion of a physician, is not in a sufficient healthy condition to return to the Home at present. Pending his recovery, we have been asked to continue our support in aid of another pupil named Peter Pine, an Ojibway boy from the Garden River Band, about 13 years of age, and a grandson of the late Chief Shingwauk, after whom the Home is named.

The Diocesan Treasurer wishes the Branch Treasurers again reminded that all money, whether annual fees, pledges, thank-offerings or self-denial offerings, should be sent direct to her by the 15th of March at the latest. A little extra effort on the part of Branch officers and members in this respect materially assists the Diocesan officers, and simplifies the work of the Board.

GENERAL CHURCH NEWS

The quality of Jewish converts to Christianity is high. Witness such names as Professor Benfey, Sir Julius Benedict, Dr. Biesenthal, Isaac da Costa, Sir Michael Costa, Dr. Paulus Cassel, Benjamin Disraeli, Dr. Alfred Eldersheim, the Halevys, the Heines, the Herschells, Bishop Isaac Hellmuth, the Mendelssohns, the Margolouths, Dr. Neander, Sir Francis Palgrave, Baron Reuter, Rubinstein, Sir Arthur Sullivan, Dr. Joseph Wolff, the missionary and father of the late Sir H. Drummond Wolff. Mr. Gidney, the Secretary of the London Society, mentions the names of leading Christians from the chief Sephardic families; and also goes on to remind us of Jules Simon, Senor Castelar, Father Hyacinthe, Dr. Capadose, Lydia Montefiore, Bishop Alexander, Bishop Schereschewsky, Dr. Henry Aaron Stern, and Dr. Adolph Saphir.

It is interesting to note the character of the customary altar-furniture which in Scandinavia has survived the storm and wreck of the Reformation. Mr. T. F. Bumpus, in his valuable work on "The Cathedrals of Norway, Sweden and Denmark," tells us that: "As a rule, the altar in a Danish church is appanelled in a crimson velvet frontal, embroidered with a large Latin cross in gold. In several places I observed a deep super-frontal of lace, as, for instance, at Roeskilde Cathedral. There is usually a crucifix on a ledge behind the altar, flanked by two or more candlesticks, generally of Renaissance workmanship, besides one or more bunches of smaller candles. When at the altar the officiant wears a crimson chasuble with a large Latin cross on the back. In the pulpit the gown and starched ruff are worn."

The S.P.G. publications are unexcelled by any of our missionary agencies. "The East and West" (quarterly) is without a serious rival as a review for the study of missions, while "The Mission Field" for news of work in the foreign field is characterized by sane descriptions and records of work.

A marble bust of the late Sir George Williams, founder of the Y.M.C.A., was unveiled on the third anniversary of his death in the crypt of St. Paul's cathedral.

The Bishop of Athabasca (Dr. Holmes) at a meeting held in London recently expressed thankfulness that his appeal for his schools had been answered by promises of \$1,000 and \$500 per annum for three years, so that \$500 a year only remained to be provided, so that seventy-five children would not be turned adrift to take refuge in Roman Catholic establishments.

The Rev. Lord William Gascoyne Cecil, rector of Hatfield, accompanied by Lady Florence Cecil, is leaving for a two months' visit to China, in connection with a joint American and British scheme to found a Chinese University on Christian lines. He will return by way of the United States.

Sweden was converted to the Catholic faith by English missionaries, led by Sigfrid, a monk of Glastonbury, invited by Olof Skotkonung, the Swedish King, who chose Englishmen, it is said, because of the nearness of speech between the two nations, which rendered intercommunication easy.

A new Brotherhood has been organized by Bishop Scott, the Bishop of North China, for work in his diocese. Three of its members are relations of the Bishop and bear his name. They with two other English priests are ready waiting for the money necessary for their work.

On the Feast of the Epiphany, 1909, Dr. Farthing was consecrated Bishop of Montreal in Christ Church Cathedral, Montreal. The consecrator was the Archbishop of Toronto, assisted by the Bishops of Quebec, Niagara, Ontario and Huron and of Maine (U.S.A.). The preacher was Canon Welch, rector of St. James', Toronto. The enthronement of the Bishop took place on the evening of the same day.

Rev. Dr. E. J. Bidwell, M.A., (Oxon) D.C.L., headmaster of Bishop's College School, Lennoxville, Que., becomes the new rector of St. George's Cathedral, Kingston, and Dean of Ontario, in succession to Bishop Farthing.

During Bishop Restarick's six years service in Hawaii he has sent 175 converted and confirmed Chinese back to their own land as missionaries.

CHURCH TEACHING

THE PAPAL SUPREMACY.

IT is a simple matter of history that the Church of Rome dates back to Apostolic days, and is therefore one of the most ancient branches of the Catholic Church of Christ.

But it is also a simple matter of history that the religious system of Rome—that is the doctrine and worship taught and practised in the Roman Church—has been so altered and added to in the course of ages that it has become a new thing.

It is this new system of religious faith and practice, not the old Church which has adopted it, which we have in mind when we speak of Romanism.

The chief feature of Romanism is the centering of all authority in the Pope of Rome, as Supreme Universal Bishop, from whom all other Bishops must derive their right to act; to whom all controversies must be ultimately referred; and by whom alone, as the Infallible Head of the Church and Vicar of Christ, spiritual questions may be finally answered and settled.

But this doctrine of the Pope's Supremacy had no place in the Roman Church or anywhere else in the earliest centuries of Christian history.

The doctrine has no sufficient support either in Scripture or in history.

Romanists naturally point to St. Matthew 16: 18: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And on these words they base the claim that the Church was built upon St. Peter, and that St. Peter was entrusted with supreme power of binding and loosing, in the Church.

But if this be so how is it that we read in Eph. 2: 20 that the Church was "built"—not upon St. Peter only, but generally—"upon the apostles and prophets, Jesus Christ Himself being the chief corner stone"; and how it is that the earliest writers explain the statement so constantly by saying that the rock on which the Lord promised to build His Church was Himself, or faith in Him such as St. Peter exhibited.

And as to "binding and loosing" being a

power given only to St. Peter, how is it that we read of Christ saying at a later day to all the apostles—St. John 20: 23—"Whatsoever sins ye remit they are remitted unto them, and whatsoever sins ye retain they are retained."

Again, Romanists point to the Lord's words to St. Peter when he reinstated the Apostle after the dreadful denial of the Master—St. John 21: 15-17—"Lovest thou Me?"—"Feed my lambs."—"Tend my sheep."—"Feed my sheep." And on these words they base their claim that St. Peter was appointed Supreme Teacher in the Church. But how then are we to understand St. Matthew 28: 19, addressed to all the Apostles—"Go ye"—"teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

Surely if St. Peter had been supreme in the Romanist sense we should hardly find the other Apostles sending him from Jerusalem to Samaria to lay hands on the converts of Philip the Deacon, as it is recorded they did in the Acts 8: 14:—or St. Paul, "resisting him to the face," as we read that he did in Gal. 2: 11, or enumerating the offices of the Church—"Apostles," "prophets," "teachers," etc., without any mention of the Papacy—See I Cor. 12: 28—or writing a long epistle to the Roman Church without any apology or reference to St. Peter, whom the Romanists assert to have been Bishop of Rome at the time.

The New Testament, and subsequent history right on to the time of Gregory the Great at the end of the sixth century, set before us the picture of a Church in which no one Apostle was lifted up into supreme authority above all others, but in which each had his share of government and responsibility.

Gregory, be it remembered, was the Bishop of Rome, who sent Augustine to convert Saxon England. And what his view was is clear from his words: "This title (Universal Bishop) is profane, superstitious, naughty, and invented by the first apostate." "Whoso calls himself or desires to be called Universal Priest, in his pride goes before Antichrist."

St. Peter may indeed have been first among equals, the spokesman, or as we might say, chairman, of the Apostolic Body. But to claim more than this as the Romanists do is to falsify history and to pervert the truth. The doctrine of the supremacy of the Pope is a fondly invented and utterly unwarranted assumption.

The Algoma Missionary News

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STATEMENT OF APPORTIONMENT RAISED
IN ALGOMA, 1908.

DEANERY OF ALGOMA

| Name of Parish or Mission. | Amt. of Appor'mt. | Amt. Raised. |
|----------------------------|-------------------|--------------|
| Blind River | 00.00 | 50.00 |
| Bruce Mines | 30.00 | 32.10 |
| Garden River | 25.00 | 17.00 |
| Gore Bay | 30.00 | 47.96 |
| Korah | 30.00 | 30.05 |
| Little Current | 30.00 | 24.52 |
| Manitowaning | 25.00 | 15.30 |
| Massey and Walford | 10.00 | 12.87 |
| Sault Ste. Marie— | | |
| St. Luke's Pro-Cathedral. | 150.00 | 137.00 |
| St. John's | 45.00 | 15.29 |
| Silverwater | 10.00 | 10.00 |
| St. Joseph's Island | 30.00 | 38.87 |
| Sheguiandah | 20.00 | 10.00 |
| Thessalon | 30.00 | 36.70 |
| Victoria Mines | 10.00 | 10.00 |
| Webbwood | 25.00 | 19.75 |
| | \$550.00 | \$498.19 |

DEANERY OF MUSKOKA

| | | |
|--------------------|----------|----------|
| Aspdin | \$ 25.00 | \$ 7.00 |
| Baysville | 25.00 | 30.18 |
| Beaumaris | 20.00 | 28.00 |
| Bracebridge | 65.00 | 60.64 |
| Franklin | 15.00 | |
| Falkenburg | 25.00 | 25.00 |
| Gravenhurst | 50.00 | 14.91 |
| Huntsville | 60.00 | 45.46 |
| Novar | 30.00 | 49.83 |
| Port Carling | 35.00 | 44.75 |
| Port Sydney | 35.00 | 66.62 |
| Uffington | 20.00 | 8.24 |
| | \$405.00 | \$380.63 |
| Callander | | 5.25 |
| Englehart | | 4.85 |

| | |
|-----------------|-------|
| Echo Bay | 5.38 |
| Fox Point | 20.00 |
| Hill View | 1.01 |

\$ 36.49

DEANERY OF PARRY SOUND

| | | |
|----------------------------|----------|----------|
| Burk's Falls | \$ 40.00 | \$ 39.70 |
| Depot Harbour | 25.00 | 34.05 |
| Emsdale | 40.00 | 69.50 |
| Magnetawan | 35.00 | 2.10 |
| Nipissing | 15.00 | 10.88 |
| Parry Sound | 70.00 | 63.43 |
| Powassan | 40.00 | 46.90 |
| Rosseau | 45.00 | 49.00 |
| Seguin and Broadbent | 30.00 | 25.92 |
| Sundridge | 35.00 | 45.83 |

\$375.00 \$387.31

DEANERY OF NIPISSING

| | | |
|---------------------------|----------|----------|
| Cobalt and Latchford..... | \$ 40.00 | \$ 55.30 |
| Copper Cliff | 10.00 | 15.75 |
| Haileybury | 35.00 | 54.24 |
| New Liskeard | 30.00 | 44.87 |
| North Bay | 90.00 | 90.00 |
| Sturgeon Falls | 45.00 | 48.72 |
| Sudbury | 90.00 | 85.00 |

\$340.00 \$393.88

DEANERY OF THUNDER BAY

| | | |
|----------------------------|----------|----------|
| Fort William— | | |
| St. Luke's | \$ 60.00 | \$ 43.75 |
| St. Paul's | 60.00 | 69.40 |
| St. Thomas', West Fort... | 30.00 | 30.00 |
| Nepigon | 5.00 | |
| Oliver | 20.00 | 2.15 |
| Port Arthur | 150.00 | 150.00 |
| Schreiber | 35.00 | 32.05 |
| White River and Missanabie | 35.00 | 28.67 |

\$395.00 \$356.02

SUMMARY

| | | |
|-------------------|----------|----------|
| Algoma | \$550.00 | \$498.19 |
| Muskoka | 405.00 | 380.63 |
| Parry Sound..... | 375.00 | 387.31 |
| Nipissing | 340.00 | 393.88 |
| Thunder Bay | 395.00 | 356.02 |
| General | | 36.49 |

\$2065.00 \$2052.52

Yet another "Nonconformist" minister has given notice of his intention to seek Holy Orders in the Church of England. The Rev. F. R. Rawle, Presbyterian minister of Ramsbottom, will shortly resign his charge with that end in view, and he has been moved to do so by what he calls "the unsettled state of Nonconformist theology," "the lack of authority in matters of faith and discipline," and "a want of reverence among Nonconformists for sacred things."

THE W. AND O. FUND.

The W. & O. Fund of the Diocese of Algoma,
Dec. 31st, 1908 :—

| | |
|----------------------|-------------|
| Invested funds | \$23,440.16 |
| Income | 965.47 |
| Annuitants— | |
| Mrs. Pardoe | \$ 100.00 |
| Mrs. Llwyllyd | 150.00 |
| Mrs. Sullivan | 125.00 |
| Mrs. Ulbricht | 100.00 |
| Mrs. Chowne | 150.00 |

\$ 625.00

Clergy on the Fund—

The Bishop.
Rev. Canon Frost.
Ven. Archdeacon Gillmor.
Rev. Canon Piercy.
Rev. Canon Allman.
Rev. Canon Burt.
Rev. D. A. Johnston.
Rev. A. W. Hazlehurst.
Rev. W. H. Hunter.
Rev. B. P. Fuller.
Rev. H. G. King.
Rev. F. H. Hincks.
Rev. L. Sinclair.
Rev. P. W. P. Calhoun.
Rev. C. W. Hedley.
Rev. C. W. Ballfour.
Rev. E. P. S. Spencer.
Rev. S. H. Ferris.

A GOOD STORY.—WHY THE SUN IS STATIONARY.

THE following comes from South Africa.—A Scotch minister was anxious to have charge of a Dutch congregation in the back-veldt, and after preaching to them he was put through a series of theological questions by the elders who were anxious to make sure of the soundness of his views.

Having given satisfactory answers, he was then asked by the chief elder whether he considered that the sun went round the earth or the earth round the sun. In former days, the minister replied, the sun was believed to go round the earth, but now the contrary was proved to be the case. If that were so, answered his interlocutor, how did he explain the passage in the Bible when Joshua commanded the sun to stand still?

The minister was not baffled. It was true, he said, that Joshua had commanded the sun to stand still, but no mention was made of his having commanded it to go on again. Consequently it has remained stationary ever since!

Rev. A. Peter Tulp, pastor of the New York Avenue Reformed Church, has decided to enter the Anglican ministry, after consultation with Bishop Lines, and will assist the rector of St. Paul's, Englewood, N.J. His change is "due to a long consideration and a deep personal conviction."

ACKNOWLEDGMENTS.

Receipts by the Treasurer of Synod to Dec. 31st, 1908 :—

FOREIGN MISSIONS

Aspdin, .25; Massey, \$3; Walford, \$3.30; Sprucedale, \$2.11; Midlothian, \$2.11; Nipissing, \$1.12; Sudbury, \$16.76; Nairn, .70; Webbwood, \$1.80; Ravenscliffe, .50; Falkenberg, \$1.21; Beatrice, \$1.31; Ufford, \$1.48; Harley, \$1.50; New Liskeard, \$6.50; Hailleybury, \$10.59; Ilfracombe, \$1.75; Sundridge, \$14.25; Eagle Lake, .95; South River, \$2.40; Bruce Mines, \$2.45; Rydal Bank, \$1.21; Gravenhurst, \$4.50; Rosseau, \$3.55; North Cardwell, \$2; Bent River and Ullswater, \$1.25; Uffington, \$5.75; Callander, \$1.50; North Cobalt, \$3.26; Port Carling, \$1.32; Pt. Sandfield, \$1.40; Gregory, \$1.20; Blind River, \$8.06; Cutler, .25; Spragge, \$1.11; Algoma, .31.

DOMESTIC MISSIONS

Callander, \$2.75.

MISSION FUND

M.S.C.C., \$3,000; M.S.C.C., \$850; English Assoc'n., Archdeacon's Stipend, \$303.90; English Assoc'n., £48 14s. od. (\$236.69).

MISSIONARY APPORTIONMENT

Emsdale, House-to-House, \$10.10; Sand Lake, \$1.50; Hudson, \$2.10; Meldrum, \$5.00; Silverwater, \$3.87.

SPECIAL PURPOSES

S.P.K.—Cobalt, \$4.50; Sprucedale, .85; Midlothian, \$2.20; New Liskeard, \$2.00; Hailleybury, \$2.81; Port Sydney, \$1.55; Webbwood, \$1.10; Nairn, .90.

S.P.G. & C.C.C.S.—Cobalt, \$3.61.

Mr. Rankin's Work—English Ass'n., 2s. 6d. (61c.)

Burk's Falls—Canon Allman—English Ass'n., 10s. (\$2.43).

BISHOP SULLIVAN MEM. SUS. FUND

A friend, Gravenhurst, \$2.00.

EXPENSE ACCOUNT

Huntsville Ass't., \$10.

INDIAN HOMES

Kearney S.S., \$3.87; Falkenberg S.S., \$2.25; per M.S.C.C., \$45.45; for Shingwauk, \$106.02; for Wawanosh, \$43.25; English Assoc'n., £9 10s. (\$46.17).